Here is a rich background (and foreground) for the Dune Chronicles, including scholarly bypaths and amusing sidelights. Some of the contributions are sure to arouse controversy, based as they are on questionable sources. Others round out long speculation. Specialists have had their field day here with problems geological, biological, astronomical, and mystical, with pronounciations, major biographies, histories and accounts of little-known figures. The range of topics is catholic: cf. from games for amusement to games of life and death (Cheops or Pyramid Chess to "The Assassins' Handbook").

The history of the Financial Synod which spawned CHOAM gets its first airing in these pages. In fact, many secrets hidden in the Dune Chronicles are answered here.

How did Irulan first gain and then arouse the displeasure of Ghanima? Who was Jehanne Butler and why does the Butlerian Jihad carry her name? What are the hidden origins of the Spacing Guild? Where did spice-trance navigational techniques develop? What was Leto II's private opinion of Holy Sister Quintinius Violet Chenoeh? Does Cheops have something in common with the three-body problem?

I must confess that I found it fascinating to re-enter here some of the sources on which the Chronicles are built. As the first ' Dune fan," I give this encyclopedia my delighted approval, although I hold my own counsel on some of the issues still to be explored as the Chronicles unfold.

Frank Herbert
Port Townsend, WA
November, 1983

THE DUNE ENCYCLOPEDIA

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COMPILED BY DR. WILLIS E. McNELLY

BERKLEY BOOKS, NEW YORK

THE DUNE ENCYCLOPEDIA

A Berkley Book/published by arrangement withthe author

PRINTING HISTORY

Berkley trade paperback edition/June 1984

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Designed by Jeremiah B. Lighter

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For information address: The Berkley Publishing Group,

200 Madison Avenue, New York, New York 10016.

ISBN 0-425-06813-7

A BERKLEY BOOK ® TM 757,375

Berkley Books are published by The Berkley Publishing Group,
200 Madison Avenue, New York, New York 10016.

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PRINTED IN THE UNITED STATES OF AMERICA

INTRODUCTION

Snippets of poetry from the Imperium; a Sample folk tale from the Oral History; brief biographies of over a dozen Duncan Idahos: two differing approaches to Paul Muad'Dib himself and to his son, Leto II; Fremen recipes; Fremen history; secrets of the Bene Gesserit; the songs of Gurney Halleck — these are just some of the treasures found when an earthmover fell into the God Emperor's no-room at Dar-es-Balat, and are now included in The Dune Encyclopedia.

Dozens of scholars have rushed into print with their translations of one or more of the ridulian crystals, and the popular press on many planets has been filled with hypothesis, conjecture, and outright fabrication. In the meantime literally hundreds of scholars, ranging from anthropolinguists and cultural historians to professors of every facet of science, have been laboring quietly and patiently with the incredible amount of material left hidden by Leto II nearly eighteen hundred years ago.

The labors of the Library Confraternity have finally brought some order to the chaotic randomness of the no-room artifacts. While only a very small percentage of the extant material has been either unearthed or translated, and little has received any kind of scholarly evaluation, nonetheless enough progress has been accomplished to present this initial volume of The Dune Encyclopedia. This book has been the work of literally dozens of scholars who have contributed their efforts so that readers on worlds from one end of the galaxy to another may finally have a clear, coherent picture of the legendary days of Paul Muad'Dib and his son Leto Atreides, known during his 3,500-year lifetime as the "God Emperor."

Readers of The Dune Encyclopedia should understand its limitations: it is not designed as a definitive study of the entire eras encompassed by the Atreides Imperium. Yet the thousands of descendants of Duncan Idaho and Siona Atreides can now, after the recovery from the deleterious effects of the Starvation and the Scattering, learn something of their ancestors and the conditions that produced the God Emperor. They may also become aware of the undercurrents that resulted in his Fall. However, if readers of this volume are searching for the formulae which cover the electronic intricacies of the Spacing Guild trans-light Ixian Navigational systems, they will be disappointed. This type of material already exists elsewhere and need not be duplicated on these pages. Rather it has been the aim of the editors and the Library Confraternity to present in this volume a broad spectrum of material concerning those events and people which shaped our present worlds.

In addition, we must also consider something of the eccentricities of Lord Leto, who was solely responsible for accumulating, assembling, and secreting what is now known as the Rakis Hoard. If Leto was interested in some topic, the material was saved. If he was not, its absence in the Rakis digs is obvious. Furthermore, if he was amused by some scrap of information, he preserved it, even

though many contemporary scholars feel the information may well have been false or misleading in the first place.

We have made no attempt to separate Leto's truths from his foibles or to indicate which is which. Such judgments are best left to scholars or to the general reading public at whom this book is aimed. In addition, Leto assembled much material from the centuries post-dating the Butlerian Jihad, and we present some of it in this book, including newly discovered information about the hitherto legendary Jehanne Butler who gave her name to the jihad she so nobly led.

Thus some of the entries in The Dune Encyclopedia were written by people who actually lived at the time of Muad'Dib; others were prepared by contemporary scholars based upon older materials, and still other entries represent preliminary papers prepared by the. many investigators at Dar-es-Balat.

Selection of the final material was most arduous, but the entire governing aim is to present as well-rounded a picture of the early days of the Atreides Imperium as possible.

I would like to acknowledge the specific contributions made to The Dune Encyclopedia by Gweleder Miiarz and Kriteen Gwuutan, whose labors were singularly devoted. Professors Gwilit Mignail and Zhauzaf Kluursh contributed many hours to the book. Poet Rebeth Vreeb and her husband Rebeth Farnark were instrumental in helping sort out some of the voluminous material found in the Hoard and both gave unstintingly of their time and advice. In addition my husband Zhenaweev Benotto was both patient and long-suffering. I owe him more than words can say. All of these people caught many errors that would otherwise have crept into the pages of The Dune Encyclopedia, but final responsibility for the text must ultimately be my own.

HADI BENOTTO, Editor
15540

A CHRONOLOGY OF SOME IMPORTANT EVENTS IN HUMAN HISTORY

BEFORE GUILD

19000-16500	Early civilizations on Terra.
16500	Aleksandr creates FIRST EMPIRE.
16400-16000	ROMAN EMPIRE arises and conquers the known world, except for China, which resists until 14400.
15800	Imperial Seat moved to Byzantium in retreat before provincial rebellions and minor jihads.
14700-14608	THE GREAT STRUGGLE: The Century Without an Emperor.
14608	Discoveries in America allow Madrid to attain the status of the Imperial Seat,
14512	BATTLE OF ENGUCHANNEL. Seat of Empire moved from Madrid to London.
14500-14200	THE GOLDEN AGE OF INVENTION: Development of radio, television, atomics, rocketry, genetics, and the computer. '
14255	First atomics demonstrated in an intraprovincial war. Seat of Empire moved to Washington.
14100-13600	THE LITTLE DIASPORA: The solar system is colonized, and the population of Terra is eventually outnumbered by 20 to 1.
13402	Ceres gains the Imperial Seat after a planetoid strikes Terra.
13402-13399	THE RESCUE OF THE TREASURES from Terra.
13360	Terra re-seeded and set aside (by Imperial edict) as a natural park.
13004	SUSPENSOR-NULLIFICATION EFFECT discovered.
12200	THE EMPIRE OF TEN WORLDS. Communications becoming strained.
11200	THE EMPIRE OF A THOUSAND WORLDS (an empire in name only, because Imperial power was so diffuse as to be nonexistent).
11105	AGE OF PRETENDERS begins when Ceres is destroyed by rebellion, and the Imperial Seat ceases to exist as a single entity.
11100-7562	THE AGE OF TEN THOUSAND EMPERORS (sometimes called "The Great Dark Ages").
7593	I.V. Holtzman born on Liesco II.
7565	Holtzman disabled and cyborged.
7562	Holtzman reveals the "wave-effect" nature of the suspensor- nullification device.
7556	Holtzman severely damaged and thrown into a cometary orbit. Communications with him are lost.
7562-5022	THE WARS OF REUNIFICATION, consequent on the immediate communication made possible by Holtzman Effect.
5022	THE EMPIRE OF TEN THOUSAND WORLDS united under Ladislaus the Great.
5022-3678	THE FIRST GOLDEN AGE.
3832	Holtzman reappears at Liesco, and presents the theory for construction of me DEFENSIVE SHIELD.
3678	THE SILICON PLAGUE: the "Death of the Machines."
3678-2000	THE LITTLE DARK AGES, ending with the development of plague-resistant conductors.
2000-1800	THE RETURN OF THE COMPUTERS (sometimes called The Second Reunification").
1970	Holtzman reappears, and presents his UNIFIED THEORY.
1800-400	THE SECOND OOLDEN AGE. Circa 700 the first anti-computer pogroms occur.
711-200	Tensions increase between program mites and humanity-firsters, tensions which Jehanne Butler was to exploit.
200-108	THE BUTLERIAN JIHAD.
108	Holtzman returns and is destroyed by forces of the Jihad.

ca. 100	Ixians, refugees from the Jihad, led by Aurelius Venport, discover TUPILE, the Sanctuary Planet(s).
88	THE BATTLE OF CORRIN.
86	FOUNDATION OF HOUSE ATRETDES when Demetrios Atreides is made Baron Tantalos in reward for aiding the Corrinos.
84	First MELANGE-guided journey through hyperspace, by Norma Cenva.
12 B.G.- 70 A.G.	The Reign of SAUDIR I, "The Great."
10	Corpus Luminis Praenuntiantis (the future Spacing Guild) begins negotiations with the Empire.
10-5	THE GREAT FINANCIAL SYNOD, on Aerarium IV, creates CHOAM.
0	THE LION THRONE, THE SPACING GUILD, and CHOAM (as the arm of the Landsraad) combine to establish the form of human society for the next ten thousand years.

AFTER GUILD

123-184	Reign of NEGARA II.
207	Thomas Atreides helps restore Elrood II, and is made Duke of Jaddua.
337	THE GREAT CONVENTION is ratified.
385-388	THE USHASH REBELLION, the last significant armed resistance to the Empire.
388	Saudir III designates SALUSA SECUNDUS as PRISON PLANET.
390	Wallach I begins use of Salusa Secundus as a training ground for the SARDAUKAR.
1234	THE ORDER OF MENTATS is founded by Gilbertus Albans, originally on the planet Septimus, and moved to Tleilax a decade later.
1487	The Corrinos shift the. Imperial Seat to Kaitain.
2800	Elrood V gives Poritrin, third planet of Epsilon Alangue, to House Maros. Siridar Charles Baron Mikarrol, planetary governor of Terra, sends two million ZENSUNNI to Poritrin, beginning the Zensunni Migration.
4492	Poritrin is given to House Alexin, and the Sardaukar are sent to remove the Zensunni, sending five million to BELA TEOEUSE and five million to SALUSA SECUNDUS.
5122	First FACE DANCERS appear as entertainers at the Court of Corrin XIV.
5295	Ezhar VII releases the Zensunni on Salusa Secundus, sending them to ISHIA, second planet of Beta Tygri:
6049	Zensunni on Bela Tegeuse are transported again, with the majority sent to Harmonthep, and the remainder to ROSSAK, the fifth planet of Alces Minor.
ca. 6600	A. Sayyadina on Rossak discovers a plant whose ingestion unlocks the "voices within."
ca. 6800	Harmonthep, a satellite of Delta Pavonis, is destroyed by unknown causes.
7193	Zensunni on Rossak buy passage to ARRAKIS from the Spacing Guild. By this time, all Zensunni from both Ishia and Rossak have reached Arrakis.-
8711	The Atreides family is awarded the Siridar-Dukedom of CALADAN.
9751	ELACCA drug in relatively common use.
9846	Invention of HUNTER-SEEKER.
ca. 10000	Invention of the DISTRANS on Ix.
10092	Semuta extraction process discovered.
10140	LETO ATREIDES (Duke Leto I) born.
10154	LADY JESSICA born.
10155-10165	GURNEY HALLECK a Harkonnen slave on Giedi Prime.
10158	DUNCAN IDAHO (the human) born.
10175	PAUL ATREIDES born.
10179	First successful implant of the distrans in a human.
10190-91	House Atreides moves to ARRAKIS.
10191	The Sardaukar attack on Arrakis kills Duke Leto; Paul and Jessica go into the desert with the Fremen. ALIA ATREIDES
10193	Paul regains control of Arrakis and its spice monopoly.
10196	SHADDAM IV abdicates; Paul becomes Emperor.
10196-10208	PAUL'S JIHAD.
10200	FARAD'N (KENOLA) born to Wensicia and Count Dalak Kenola.
10204	Count Dalak dies suspiciously in 'thopter accident; Farad'n's lastname is changed to Corrino.
10208	GHOLA HAYT (Duncan-10208) is created and presented to Paul.
10209	LETO II and OHANIMA born. CHANI dies. Paul goes into the desert, and Alia becomes regent.
10210	Alia dissolves the FEDAYKIN, Paul's Death-Commandos.
10218	Duncan-10208 delivers Lady Jessica to House Corrino.
10219	LETO II ascends to the throne.
10246	HARQ AL-HARBA born.
10271	REVOLT OF THE FREMEN crushed, and its leader, Duncan- 10235, is put to death.

10941	Duncan-10895 reveals the ritual of SIAYNOQ.
11745	THE ORDER OF MENTATS is suppressed by Leto II.
12335	The execution of THE NINE HISTORIANS.
12725	The Festival City of ONN is built according to the design of Puncan-12720.
13724	The death of LETO II.
14702	THE CROMPTON RUINS discovered.
15525	The finding of THE RAKIS HOARD.
15540	The publication of THE DUNE ENCYCLOPEDIA.

Compiled by W.D. I. and W. E. M.

THE DUNE ENCYCLOPEDIA

ABOMINATION.

A Bene Gesserit term describing behavior severely "out of character" for an individual, and not ethically or morally a part of the individual's norm. The Sisterhood viewed severely disruptive psychotic behavior as a mystic condition involving the "possession" of the host psyche of a "pre-born" by the overwhelming personality of a genetic, ancestral pseudo-life. The term "pre-born" is defined in the Bene Gesserit Azhar Book as "that soul resting quietly within its womb-bed whose entire life is destroyed by a pre-birth knowledge of its ancestors' personae. We cause such a chaotic state if we allow a breeder to take of the Water of Life when she is with child." The resultant possibility of Abomination rests on the Bene Gesserit premise that certain individuals carry the genetic capability to bring the personalities of their ancestors to a conscious level in a living mind. The Azhar Book judges the condition thusly: "It is with reason and terrible experience, that we call the pre-born Abomination. For who knows what lost and damned persona out of our evil past may possess the living flesh?"

The Azhar Book outlines the conditions necessary to a state of possession (Mahrana IV: H-K). First a pregnant Bene Gesserit breeder must ingest the Water of Life, apparently an hallucinogenic chemical which varied during the history of the order. This chemical, carried in her blood to the womb, activates the fetal psychic awareness and produces a babble of sound and sensory imagery which the un-born is unable to comprehend or assimilate. At birth, this "awakened" baby supposedly sees with adult comprehension because of tile active, intelligent, adult memories it now carries at a conscious level. The child, therefore, appears to the uninitiated as extremely precocious but to the knowledgeable as a possible Abomination. Only bright Bene Gesserit children were suspect; precocious lay children were safe from scrutiny.

In order for the pseudo-life to gain access to the child's consciousness, the child must initiate active communication by "calling" individuals. The more frequently the child "calls" a persona, the stronger the persona becomes, eventually being able to intrude upon the host consciousness at will. At some relatively early stage, the personae can be discerned to be either benign or malignant. The malignant individuals vie for domination of the host, but the benign can be persuaded to form a union called a "mohala-ta." Bene Gesserit training and encouragement can support the formation of a mohalata which then can serve as a protective barrier between the individual malignant persona and the host. If no mohalata is formed, the host is in danger of possession. The dominant malignant persona must first take control of the mind, then the nervous system, and finally the musculature. At this stage the body and mind no longer function at the host's will but are

forever in the control of the pseudo-life. To those not of the Bene Gesserit, the actions of such a "possessed" person can be construed as combinations of classic psychotic behavior, primarily involving schizophrenia, paranoia, and manic depression. The Bene Gesserit and their myth-dominated subcultures, however, do not call upon psychologists or psychiatrists to aid the afflicted person. Instead, ritualistic forms of trial determine Possession or Abomination; a guilty verdict brings death.

The Bene Gesserit, believing the state of Abomination and Possession to be the most evil within which a person can live, give five "commandments" by which the Sisterhood hopes to avert any occurrence of this condition. They are found in The Azhar Book as "Protections Against Abomination":

> No woman who has become one with the Water of Life may thereafter bear a child.
>
> No woman may ever feel safe from the threat of possession, being mole susceptible than a man.
>
> No woman with child can participate in any form of the Water of Life ceremony on pain of death.
>
> No child born tinier the accursed conditions shall be suffered to live.
>
> No adult found to be possessed, even if born outside of the condition of abomination, shall be suffered to live.

Almost all information an Abomination comes from Bene Gesserit documents. Yet, even though the Sisterhood created the appellation, then are questions which remained unanswered. For example, must one be an Abomination before one can be possessed? If so,-why are all the Bene Gesserits Mined in precise nerve and muscle control? The B.G. Basic Training Manual states in its introduction that "only through profound prana-bindu control can we be protected against possession." Perhaps possession and abomination were terms used indiscriminately to classify violent abnormal behavior or behavior threatening to the group as a whole, allowing the Bene Gesserit to avoid more expensive and time-consuming methods of diagnosis and treatment.

In the Bene Gesserit open files in the Wallach IX library. Abomination Inquiry folios show surveillance of seven hundred suspected people between the Great Revolt and the God Emperor, five hundred and twenty of whom were executed. The file on Alia Atreides indicates that the most serious cases arose after me introduction of the Fremen Water of Life into the Sisterhood's rituals. This information corresponds with the recent hypothesis that the Atreides line carried a defective chromosome introduced by the line, a defect susceptible to the chemical composition of melange and the fluid of the dying "Little Maker" of the Fremen culture. Leto II acknowledges a dominant pseudo-life (a "Harum") in his recently discovered Journals, but so far there is no evidence to show that Ghanima was afflicted. (For an extensive discussion of the Bene Gesserit view of the Alia Case, see Atreides, ALIA, AS ABOMINATION.)

Further references:

- Azhar book; Anon., The Azhar Book, ed. K.R. Barauz, AS 49 (Grumman: United Worlds);
- Pyer Briizvair, ed., Summa of Ancient Belief and Practice (Bolchef; Collegium Tarno);
- Sin Quadrin, Static Barriers of the Cerebral Cortex (Richese: U. of Bailey Press);
- Psechlitac Manni, "The Correlation of Mystic States and Psychotic States in Ancient Mythos;
- Abomination, Possession, or Psychosis?" Antares Journal of Medicine, 99: 135-168.

AGARVES, BUER

(10185-10219) One of the chief aides to Alia Atreides during her regency. Buer Agarves was born at Sietch Tabr, the only son of Zagros and Nacher in a family of four daughters. As a relative of Stilgar, Naib of Sietch Tabr, Buer was welcome in the yali of Paul Muad'Dib and thus counted Stilgar's and Harah's sons among his playmates. As a child he attended classes in language and other skills, learned the ways of the desert on long sojourns into the sand wilderness, and enjoyed the games and activities of childhood in and around the sietch. In his Diary, of which only a fragment remains, Agarves speaks nostalgically of hunting scorpions by light of a handglobe and of playing in the soft sands at the cliffbase.

His childhood seems uneventful except for one fateful incident. Agarves notes in his Diary that, although he was only six years old at the time, he remembered vividly the upheaval in the sietch when Stilgar and his group returned with two outworlders: Usul and his mother Jessica.

Agarves was also present at Sietch Tabr, a young man of twenty-four, when Paul Muad'Dib returned with Chani to await the birth of their children. A small man, Agarves had by this time the round-faced, sensual good looks that were later to attract Alia, a characteristic nervousness of manner, and an unshakable faith in the divinity of the Atreides. Agarves heard an account of the dramatic events attending the birth of the Atreides twins, including the sudden death of Scytale, the Face Dancer, from a crysknife thrown by the blind Paul. This act, as Agarves' rapturous comments in his Diary attest, greatly increased his fear and awe of the Atreides.

Following Muad'Dib's disappearance into the desert, Agarves was brought to Arrakeen by Stilgar and given a position in the Temple Commissary. It did not take Agarves long to succumb to the softness of life in the city. According to one anonymous observer, he took to the luxurious life of the Keep "like a worm to the sound of a thumper." In the years that followed — years that saw Agarves go to water-fat — he held a variety of minor positions in the Office of the Minister of Finance and did a short stint in the Agriculture Experimental Center. He then came to the attention of Zia, Alia's Amazon aide and commander of the Temple guards, and was brought into Alia's service. Agarves' Diary does not elaborate on his relationship with Alia. But apparently it was common knowledge that he soon took Javid's place in Alia's bed and became her "little plaything."

One of Agarves' first duties was to accompany Javid to Sietch Tabr with messages from Alia. He returned to recount the appalling outcome of that fatal mission and to carry Stilgar's "final obedience." According to the Temple Records, Agarves reported that he had been summoned by Stilgar to behold the dead bodies of Javid and Duncan Idaho being prepared for Huanui. Stilgar told him that Idaho had slain Javid and that Stilgar had killed Idaho.

This account, however, does not jibe with Agarves' own version of the affair as given in his Diary. In his

notes, Agarves recalls that he attended Javid the morning they went to Stilgar's quarters. As he stood aside to allow Javid to enter, he saw Idaho turn and sink his knife into the unsuspecting Javid. Although Agarves drew his own knife, he feared to challenge the fabled Duncan Idaho; he could only watch, frozen in indecision, as Idaho goaded Stilgar into a killing, mind-obliterating rage.

Agarves confesses that he gave the Temple Records account "the small lie," as he called it, from fear of Alia's reprisal if she learned he had stood by and done nothing. He feared Alia had penetrated his lie when she asked, "Was there nothing you could do?" But Agarves felt justified in the deception. "For who knows," he writes in the final entry of his fragmentary Diary, "what the Heavenly Regent wanted me to do? Kill Idaho for killing Javid? Or Stilgar for Idaho? Who can know the mind of the Womb of Heaven?" Apparently, Agarves had seen too many of Alia's rages to risk being the target of one.

Alia did, in fact, command Agarves to kill Stilgar. Although shocked by an order to slay his old Naib, Agarves energetically applied himself to the task of finding Stilgar, who had fled into the desert. With the limited resources Alia allowed him, however, Agarves' efforts proved fruitless. His plan was further hampered by Alia's frequent messages recalling him to Arrakeen.

On one of his trips to Arrakeen, Alia confessed to Agarves that her initial command to kill Stilgar had been born of her ravaging grief. She had now forgiven him and needed Stilgar to return to Sietch Tabr. Having no reason to doubt Alia's sincerity, Agarves agreed to arrange a meeting with Stilgar and left for Red Chasm Sietch with no suspicion of the transmitter that Alia had secreted in the new boots she gave him as a parting gift.

Nurel, Stilgar's friend at Red Chasm Sietch, was persuaded to send a distrans to Stilgar requesting a parley. When Stilgar consented, Agarves and nine companions were taken blindfolded to the abandoned djedida where Stilgar and his party had taken refuge.

Although he did his duty in delivering Alia's terms of pardon to Stilgar, Agarves was by this time revolted by Alia's excesses. He denounced her openly, saying, "She fouls me." Agarves had only a moment to revel in his new freedom, however, before Alia's forces, whom he had unwittingly led to the djedida, swarmed into the meeting room. Stilgar had just enough time to bury his crysknife in Agarves' chest before he and his band were overwhelmed.

Further references:

- Buer Agarves, Diary, Lib. Conf. Temp. Series 377;
- Stilgar, The Stilgar Chronicle, tr. Mityau Gwulador, AS 5 (Grumman: United Worlds):
- Ojah ben Badwi al-Zuqayqa, Temple Records, Rakis Ref. Cat. 1-T74, T75.

AL-HARBA, HARQ. (also Aitu Cinoli)

Born Yorba (Cygni Alpha-3) 10246, died Fides (Luytens-2) 10317; married Vela Cinoli 10286(7), four children. The "Dramatist Laureate" of the Atreidean period.

In a period noted for the richness and variety of its dramatic accomplishments, Harq al-Harba was counted among the first rank of playwrights of his day. Since his death,

his reputation has grown and today he is recognized as the absolute master of his time. Prior to the discovery of the Rakis Hoard, his plays were the best known account of the turbulent era from 10150 to 10219.

LIFE

Harq al-Harba was born Aitu Cinoli (which translates into the Fremen "Harq al-Harba") in the town of Nelopus on the planet Yorba in 10246, the son of a well-to-do tailor and his wife, a music teacher. About his early life and education, nothing is known. According to tradition, he left home at twenty and spent the next ten years traveling between planets as a salesman of minimic filmbooks for the Gwent-Orlov publishing house on Yorba. (The account books of the company have survived, but since they list their personnel by employee identification numbers, they shed no light on this part of al-Harba's life.) If the tradition is correct, al-Harba's job was to depart on the circuit of planets in his territory, carrying with him the latest publications of Gwent-Orlov imprinted on shigawire. On arriving at his destination, he would contact publishers and negotiate with them for the reprint rights to the Yorban works. If he was successful in selling them, the works were transcribed from his minimic film, and he would then seek out local works, buy the reprint rights for them; have them copied onto his compact wire, and travel to the next planet. It was a job that required a good deal of both independent judgment and risk capital, because at no time were the travelers assured of a sale, and their material — the shigawire for the minimic film — was both fragile and extremely expensive.

In 10276 he apparently decided that he could write as well as the authors whose works he was buying and selling, for he severed his attachment with Gwent-Orlov, and headed for file Imperial capital on Arrakis, where he spent the next thirty-seven years of his life. In 10278, he was discovered by Ghanima Atreides and Farad'n Corrino, who remained his patrons for thirty years.

His first play, The Sandrider, met with acclaim in Arrakeen in 10280, and a handwritten letter from that year thanking a critic for a favorable review is preserved in the private papers of the Hoffinch family. In 10281 his signature appears (with that of "L. Fen Whately," of whom nothing is known) on the authorization card for an account at the Bank of Arrakeen. In the archives of the University of Aleppo on Grumman is a letter dated 13 nAvlardim 10291 to his publisher, H. H. Kanadel, raising a question about royalty payments. In 10295 he purchased half-interest in an Arrakeen restaurant (not a tavern, as is sometimes claimed), and the contract bears his signature. In 10306, he gave a deposition as a witness in a plagiarism suit brought by a fellow Arrakeen playwright against an author on Salusa Secundus. The original would have been taken to Salusa Secundus for the proceedings, where it has apparently been lost, but the document in the Arrakeen records is a copy attested and sealed by the Court Prothonotary. This comprises the entire documentary evidence of the life of Harq al-Harba in Arrakeen. All else is contained in his works themselves, or in statements by

contemporaries and near-contemporaries.

Tradition has it that he frequently stated in letters (now lost) to friends that he could work only in absolute solitude, seldom leaving his room, and almost never leaving his house. It has been suggested (by Dauwar Gwiltan) that al-Harba became afflicted with agoraphobia from his many space journeys, and the neurosis forced him to turn to writing. While this theory is attractive, and explains many personality quirks of the writer, it has no independent support.

In 10313 he left Arrakeen and the writing of plays, and retired to an isolated home on Fides, where he died in 10317.

WORKS

Al-Harba received more public acclaim for his history plays than for any other genre, but he was equally skillful in tragedy and comedy. Although he seems never to have written one of the melodramas so popular in Arrakeen, his plays contain many of the elements that gave the melodramas their appeal. Twenty-one plays are generally accepted as his authentic works, all but two of them included in the famous Works volume, edited by his wife Vela Cinoli, and published on Fides in 10320. In their order of composition, they are:

- 10280 The Sandrider (History)
- 10281 Kuursar Divided (History)
- 10283 Shaddam IV (History)
- 10283 The History of Duke Leto, Part I
- 10285 The History of Duke Leto, Part II
- 10288 "Sook," He Said (Comedy)
- 10289 Players at the Game of Pebbles (Comedy)
- 10292 The Dusty Palms (Comedy)
- 10296 Hasimir (Historical Tragedy)
- 10297 The Shuumkee Progressions (Comedy)
- 10298 Plenty of Time for Love (Comedy)
- 10299 Carthage (Tragedy)
- 10300? Not the Worm Ouroboros (Comedy, not incl. in Works)
- 10302 Water for the Dead (Tragedy)
- 10303 Lichna {Historical Tragedy)
- 10304 Ampoliros (Tragedy)
- 10304 The Arrakeen Tarot (Tragedy)
- 10305 Stilgar's Dream (Tragedy)
- 10306 Chani (Historical Tragedy)
- 10310 Troubadour, Another Melody (Comedy)
- 10312 Don't Drink the Water (Comedy, not incl. in Works)

Most of the works were originally performed in Fremen, and may indeed have been com posed in that language, in which al-Harba was fluent. His native tongue, however, was the Yorban dialect of Galach, and it is thought by some that the translation into' Galach of the Works is not a translation at all, but al-Harba's original version of the plays, which he then used as the basis for the Fremen versions. Al-Harba's deep insight into humanity, his understanding of society in its virtues and vices, and above all his profound compassion have made him a writer not of an age, but for all time.

W.E.M.

Further references:

- The al-Harba question;
- Blaigvor Ewanz, ed. The Complete Works of Harq al-Harba (Grumman: Tern);
- Shuuralz H. Spiidak. The Stage History of al-Harba's Plays (Libermann: Pinetree);
- Muurkét Shaud, Al-Harba's Arrakeen (Grumman: Tern), the standard biography.

AL-HARBA QUESTION, THE

If Harq al-Harba the playwright had not been such a supreme embodiment of the dramatist's art, if what we know of the biography of Harq al-Harba the minifilm salesman had not been so little, and if what we do know had not seemed at odds with the qualities we associate with genius, there probably would never have been an al-Harba Question. Other humble people have risen to greatness, and even less is known about some of the great Atreideans than is known about the Yorban dramatist. But the interplay of these three factors was certain sooner or later to lead astray minds with a peculiar cast of thought. How, they asked, could the salesman and the poet have been the same man?

It was not until 10630, more than three hundred years after al-Harba's death, that anyone challenged his authorship of the plays that bore his name. The controversy began with Avelarad Svif-Josif, a minor noble of House Rembo, who expressed doubts that a salesman could have possessed the ability to write the plays credited to him. This reservation was expounded at length by Kurt Zhuurazh, who asserted, in his Al-Ada and al-Harba (10635) that Harq al-Ada (Farad'n Corrino) was the true author of the plays. Admirers of the Royal Scribe have attributed various other Atreidean works to him, and the most liberal adherents of the theory credit him with (besides al-Harba's plays) Pander Oulson's St. Alia: Huntress of a Billion Worlds, Duncan Idaho's The 'Ghola Speaks and The Hayt Chronicle, and all the works of Princess Irulan; to this considerable total, Cybele Harik (The Prince/The Pla*ywright)* adds the authorized translation of the O.C. Bible and even Stilgar's Chronicle in Fremen.

Thirty years passed (10666) before another contender was proposed: J. T. Duub nominated Count Hasimir Fenring in Half-a-Dozen Harbas. Duub's chief obstacle was Fenring's death in 10225, twenty-one years before Harq al-Harba was born, but as we shall see, this proved no insuperable obstacle to Fenring's proponents.

A third powerful contingent entered the field in 10710, when A. J. Kiilwan claimed (in The Man Wh*o Was al-Harba)* that the plays were actually written by the emperor Leto II.

COMMON ARGUMENTS

All these schools of thought share certain arguments denigrating the reputed author, Harq al-Harba. These arguments received their fullest expression in Al-Ada i*s al-Harba* (10638), a handsome volume by a retired army officer from Kaitain, Bsh. Joon Piitpinail. He starts with the skimpiness of the documentary evidence for al-Harba, questioning the likelihood that the foremost dramatist of the day would have left so little trace. He men adds four objections, which have reappeared in all later claims.

1. The Fremen Naib Guaddaf wrote in his Judgment on Arrakeen, a collection of sermons, that al-Harba died of an intestinal hemorrhage following a prolonged bout of drunkenness. Piitpinail asks if this behavior is consistent with the author of the lines:

> Take in all things a little less than all,
> For surfeit fogs the eye and dulls the brain.
> Better a beggar crouched beside the curb

Than a splendid sot beneath it.

(DP IV, iv, 107-10)

"To ask one to believe that these tines came from the pen of the drunken drummer-deformity from Yorba asks one to believe in creation ex nihilo."

(Piitpinail, p. 33.)

2 The actress Karené Ambern describes a meeting with al-Harba: "...immediately on his coming inside, I knew why Harq al-Harba had never attended a single performance, or allowed the public to contact him in any way. It is still hard for me to accept that such a poetic mind could be trapped inside such a hideously deformed body. I had never imagined that that kind of caricature of a human being could exist." (Piitpinail, p. 41; from *Champagne in My Slipper: the Autobiography of Karené Ambern*, as told to Ruuvarz Dillar, orig. pub. 10324; repr. Zimaona: Kinat).

3 Al-Harba was a secret computer enthusiast. This strange charge develops thus: if, as tradition has it, al-Harba was a filmbook salesman, then his living depended on what, for his time, was high technology. Piitpinail asks if a "mechanotheist" (his term) could have written

Machines hard and cold as Rossak, sterile as the second
Of Salusa, they have ground us under wheels
Of iron, have frozen up our blood.
They stop the building letters, still the voice
Creative. Death to King Machine!

(Am I, i, 35-39)

4. The final argument is that al-Harba's fellow playwrights considered him a brainless clod. The first evidence comes from a play, Arrakeen Corners (II, iii, 11-19), by Tonk Shaio. Elder and Staple, two of the characters, are discussing newcomers to Arrakis:

eld. Now our chief has come, the one who wants to be
The button on our cap.
sta. You mean the rube?
The boondock traveler turned to flogging plays?
eld. The same. He started out with theft,
By patching up the holes in worn-out plays;
But now his needle-work's improved, he thinks
That every writer's suit belongs to him,
And when he's told this to his face, he laughs.

The second evidence comes again from Guaddaf s Judgment:

What justice is there in millions paid to witless actors and their hangers-on when poor starve in their sietches? What virtue in raising up to greatness those who live by telling empty lies? What profit in pratting stories of a cursed shapeless past that never yet gave man, woman, or child anything but make-believe to gawk at?

" 'Cursed shapeless past' is as clear a reference as we could wish to the play Lichna and its central character of Scytale, the Tleilaxu Face Dancer" (Piitpinail, p. 49).

These four claims have an air of retrospection about them: having determined by act of faith that X, Y, or Z wrote the Harban plays, one then searches about for scraps with which to discredit the recognized author. To the first — the drunkenness story — we may note that Guaddaf compiled Judgment on Arrakeen in 10366. Granting that he composed the sermons at various times between the beginning of his career, 10335, and the publication of the volume, still, the earliest could not have been closer to al-Harba's death than eighteen years. Moreover, the sermons are an attack on the stage in general, with their harshest invective reserved for actors, and al-Harba was not an actor. Finally, every other event the sermons describe takes place on Arrakis, yet if the account of al-Harba's death is true, the drinking bout would have had to be on Fides. But suppose that the account is factual;

what difference does it make? History preserves the names of great, middling, and wretched writers who drank more than they ought; if the quotation from The Dusty Palms shows anything, it shows that the writer thought a drunken stupor an undesirable state, an observation that might occur to alcoholic or teetotaler alike.

Piitpinail seems unaware that his second and fourth charges contradict each other: Karené Ambern says al-Harba was a recluse; Tonk Shaio says al-Harba was called a plagiarist to his face. Moreover, if al-Harba was a traveling salesman, as arguments 3 and 4 presuppose, then he would have necessarily appeared in public, not just on one world but on many. The contentions fit together so poorly because their authors grasp at every straw that can possibly be interpreted as anti-Harban. Nevertheless, let us consider each separately.

Champagne in My Slipper was published in 10324, seven years after al-Harba's death. The playwright was unable, and his wife, off on Fides, unlikely to challenge a misstatement Also, one must consider the credibility of the book in general. Apparently in an attempt to recoup her shrinking share of the limelight, Karené Ambern claimed in her book to have shared the bed of every important man (or woman) of the prior sixty years, including Police Commander Bannerjee, the ghola Duncan Idaho, Harq al-Ada, and Leto II himself. Some of her stories may be true; the difficulty lies in knowing which ones. No historian accepts anything stated in Ambern's book without independent corroboration, and literary historians should be no less cautious. There is certainly no supporting evidence for her claim that al-Harba had a "hideously deformed body."

Was al-Harba a secret computer enthusiast? This charge is rather clearly more far-fetched than the others, and need not detain us long. Other than a traditional belief about al-Harba's earlier occupation, no shred of evidence supports the third point. Until such evidence is forthcoming, there is nothing to answer.

Finally, what was al-Harba's standing among the playwrights of his time? Certainly Shaio's play preserves some literary squabble of the times; it may even refer to al-Harba. Such flytings were plentiful and, for the most part, mere showmanship. But the poet al-Mashrab, an occasional playwright himself, said in his memoirs that he loved al-Harba "for his understanding and quiet ways." The artist and set designer Anani Strosher said of al-Harba and the writer Au'Riil that "staging their plays has been the supreme joy of my life's work, but if I had to choose between knowing them and staging their plays, I would rather have known them." (Both quotations from F. S. Marik, Monuments of Atreidean Drama, III, 454; V, 628.)

THE CLAIMANTS: FARAD'N CORRINO

If al-Harba did not write the plays bearing his name, who did? Farad'n Corrino was the first to be suggested. Like the two later contenders, he was of noble birth, furnishing his supporters with their first argument. Writing openly for the theater, they claim, was beneath the dignity of a nobleman and statesman, and knowledge of his authorship would

have lowered his prestige at Court. This point furnishes a good example of the selective thinking so often shown in the controversy. Duke Mintor, the father of Duke Leto Atreides, performed publicly many times in the bullring and, in fact, died there; Feyd-Rautha Harkonnen killed over a hundred slaves in public gladiatorial contests, many of them while he was na-Baron, and often with members of the Royal House in attendance. If activities like these did not lower Atreides or Harkonnen's prestige, it is hard to see why writing a play would lower Farad'n's.

The most original evidence in support of Farad'n Corrino was produced for the world in Izhnaikas Bauf's The Great Cryptogram (10647). Bauf discovered what he named the Plowing Cipher in the play Carthage, and its method was elegantly simple: Bauf would locate a passage in which the first letter of the first word was F (for Farad'n) and the first letter of the last word was O (for Corine). Between these points, the first letter of any word could be selected, moving alternately along the lines from left to right and from right to left (hence the term "plowing"), skipping over words which did not contain the next needed letter. When the end of the passage was reached, Bauf proceeded back up to the top, and if necessary, back down again. Here is the passage Bauf takes from ACT III, Scene ii of Carthage, lines 235-47:

			↓		↓
→	From those moods conditioned by the chemistry		F		
	Ebbing and flowing is an amniotic sea,	←	F	I	
→	Pinocchio vaguely senses				
	A peristaltic barroom-boom-boom.	←			
→	Yet, when he looks upward				
	At variable stars and spinning galaxies, •	←			
→	At comets and eclipses,				
	He fails to recognize	←	R	R	
→	That he's a bivalve on the tide-edge of the universe.		A		
	You must recall that I'm a Martian.	←		R	
→	Which is vastly different in space and time		D		
	From Denubians and the people of Al Minhar.	←			
→	We do not come as far to make our cruel observations.		N	CO	NO
				↑	

As the example shows, Bauf finds the name "Farad'n Corrino" in the passage, and adds: "One could scarcely fail to note — indeed it must seize the most casual observer — that not only has the name been spelt out, but that three words are used twice: and that when those words are extracted from the cipher (as these hundreds of years past their author had intended that they be) they form the message 'recognize — not — our.' We cannot choose but be impressed with the clarity and force with which al-Ada speaks to us over the centuries, telling us that we will recognize that these plays are not the work of the besotted salesman" (p. 248).

The Plowing Cipher is no cipher at all; with enough lines, any name can be extracted. To demonstrate, reconsider the passage:

			↓		↓
→	From those moods conditioned by the chemistry		F		
	Ebbing and flowing is an amniotic sea,	←			
→	Pinocchio vaguely senses				
	A peristaltic barroom-boom-boom.	←		A	
→	Yet, when he looks upward			L	
	At variable stars and spinning galaxies, •	←			G
→	At comets and eclipses,			E	
	He fails to recognize	←	R		
→	That he's a bivalve on the tide-edge of the universe.		E		O
	You must recall that I'm a Martian.	←	M		
→	Which is vastly different in space and time		A	I	ST
	From Denubians and the people of Al Minhar.	←			O
→	We do not come as far to make our cruel observations.		N	C	O
				↑	

Using the same method, we discover the message "Fremen cielagos too," showing that Farad'n had help from the small bats native to Arrakis.

HASIMIR FENRING

Supporters of Hasimir Fenring as the hidden author accept the "loss of status" argument of the al-Adans, hut add another of their own. They state that the climate of Leto II's reign made the voicing of unorthodox political opinion very risky. Since many of the plays were histories, their author needed the protection of secrecy. In their version, Fenring did not die in 10225, but went underground. His death was announced to forestall inquiries, but he lived for another eighty-eight years, writing plays under the name "Harq al-Harba." When Fenring actually died in 10313, his fictitious cover identity was fictitiously moved to Fides, there to die a fictitious death four years later.

There is some truth to the observation about the danger of expressing an unpopular opinion. The best known example of that danger is, of course, the burning of the nine historians, but that event occurred over two thousand years later, in 12335. Until the records of criminal proceedings of the early years of Leto's reign are uncovered, we will not know for certain if the murder of the historians represented a bloody aberration or part of a pattern throughout his occupancy of the throne.

According to J. T. Duub's Half-a-Dozen Harbas, Fenring headed a group which wrote the plays collectively, with the failed Kwisatz Haderach as their head, Duub relies heavily on the reminiscences of Shishkali, one of Leto's early chamberlains, about a conversation with the emperor shortly after a rebellion led by al-Ataud in the early years of Leto's reign. As Duub notes, the play Shaddam IV, with its famous deposition scene, was performed in Arrakeen on the morning of the rebellion to stir the populace to revolutionary fervor. Until then, al-Ataud had been Chief of Customs for Arrakis, a post awarded him by Leto. Duub describes the conversation:

> The Emperor opened with a pensive remark, "Dear Shishkali! I am Shaddam IV; do you not know that?" To which the Chamberlain replied, "Such a wicked imagination was determined and attempted by a most ungrateful man, the most adorned creature that your Majesty ever made." He might have meant al-Ataud but the

Emperor in his reply seems to have meant "al-Harba" (Fenring), by saying darkly, "He that will forget God will also forget his benefactors; this tragedy was played openly forty times." Al-Ataud, of course, had nothing to do with those forty productions. Fenring came close here to losing his life, and only the Emperor's remembrance of Fenring sparing the life of Leto's father, Paul Atreides, saved the Count from imprisonment or worse. (Pp. 80-81)

Now, Duub cannot have it both ways: either Fenring's pseudonym is a secret to protect him from Leto (pp. 35-47), or it is no secret and Leto's knowledge protects Fenring during political tight spots (the passage quoted). If the secret is not intended to protect Fenring from Leto (as Duub has already claimed), who does it protect him from? This unappreciated contradiction is typical of Duub's reasoning.

LETO II

In 10710, A. J. Kiilwan's book The Man Who Was al-Harba made the claim that the al-Harban plays were written by Leto II, a theory that has surpassed the others in popularity and permanence. Essentially it follows them in demeaning al-Harba, coming down especially heavily on the purported intimate political knowledge of the plays, and claiming that only one who had, so to speak, firsthand knowledge of the events portrayed could have been the author.

Kiilwan returns to the play Carthage, not for cryptograms, but rather for lines that she says are meaningful only if the writer was Leto II. She argues:

The God-Emperor must frequently think of himself as unique, entirely separate from humanity, essentially an alien, as he laments in "Thy expected alien am I" (III, i, 1), and "Why am I singled out then/For this alien role — " (130-31). With the memories of his ancestors ever within, he says, "This day, an alien awoke in me" (HI, ii, 5), telling us of his first spice-awareness. Later the experience became commonplace: "'My kind walked among Greeks and Romans" (HI. i, 47), or again, "We've seen it all before, you know./Carthage, Assyria...." (137-38). Twice in the same scene he weeps over the burden of his long memories:

I have my distant moods, though,
When your history collapses,
And I forget —
Not the day —
Not the year —
But the *age!*.
Which eon is this? (III, ii, 248-54)

And again,

I have to remember who I am
And when.
It's awfully easy to mix up two thousand years,
Just one big kaleidoscopic blur,
Confuses me all to hell! (III, ii, 341-45)

Could any mortal have written those lines? (pp. 217-18)

If that question is not just rhetorical, the answer must be, "Yes, one could." Whether or not Leto II was Harq al-Harba, Leto was surely not the writer of every history ever penned, and what attitude comes more naturally to the historian than the feeling of watching the past? Fanciful theories are plentiful: no one has yet claimed that Harq al-Harba was a reincarnation of someone who lived in antiquity, yet the theory of metempsychosis, as old as mankind, can explain every reference anywhere to interior "voices" as well as every, instance of an accurate historical work.

But we can go further, actually strengthening Kiilwan's case for her. The second scene that she quotes from, III, ii, contains these lines:

Make way for a better instructor —
Assur-nasir-apli, cruelest of the cruel,
Whose reign began with patricide. (11. 125-27)

Among the materials discovered in the Rakis Hoard were the originals of The Stolen Journals. In one (Rakis Ref. Cat. 31-A125) we read this: "Our

ancestor, Assur-nasir-apli, who was known as the cruelest of the cruel, seized the throne by slaying his own father and starting the reign of the sword." And we can go even further: still another crystal records the gist of a conversation with one Malky, an Ixian ambassador. Leto had asked Malky if he knew the words *Taquiyya* or *ketman*. The ambassador did not know the first, but, fluent in Fremen, he defined the second as "the practice of concealing the identity when revealing it might be harmful." Pleased at his response, Leto then stated that he had written several histories under a pseudonym, including those of Noah Arkwright, and even Arkwright's biography.

What capital the Letoites could have made of this! Their candidate states that he wrote histories (not plays, to be sure, but the next best thing) under a pseudonym, and in one of the Harban plays we find a quotation that closely parallels a passage in Leto's Journals.

However, the support provided by the quotation is illusory. Students of Atreidean literature have long known that Harq al-Harba used sources, most of which have survived. In the case of the play *Carthage*, al-Harba followed Tovat Gwinsted's *The Chronicles of the Conquerors*, legends of pre-Butlerian times collected in 9222, and translated on Arrakis in 10295. The relevant passage from the Chronicles reads as follows: "In this he had a better teacher, Assur-nasir-apli, cruelest of the cruel, who slew his father to take possession of the throne." Here is all the information, down to the epithet, that al-Harba needed for the passage in question. And it was beyond the powers even of Leto II to ghost-write a book a thousand years before he was born.

Finally, consider the definition of ketman that Leto praised: "concealing the identity when revealing it might be harmful." Harmful to whom? What power could conceivably have harmed Leto that he might wish to have kept his authorship of some plays unknown? The Spacing Guild, the Great Houses, the Ixians, the Bene Gesserit, the Tleilaxu, all tried to "harm" him, and all failed. Yet in no instance is it recorded that they were angry because they had discovered that he had covertly written stage dramas. This theory is simply silly.

But there is another solution, one that has no more substantiating evidence than Kiilwan's, but no less either: Harq al-Harba was something new, something unexpected, in the reign of Leto. We know that as the emperor continued his rule, he clutched the power to surprise ever more jealously to himself. It sometimes seems that his reign was dedicated to reducing humanity on every planet to a uniform grayness. Would he not then have supported, perhaps even fathered the notion that he was Harq al-Harba? We find in Kiilwan's book no evidence, compelling or otherwise, for believing that Leto II was Harq al-Harba, but it has aroused suspicions about the identity of A, J. Kiilwan.

In sum, the al-Harba Question is a question only in the minds of those clouded by snobbery, delusion, hero-worship, and ignorance of Atreidean literary history. No professional Harban scholar has ever lent it credence, and for good reason: there is more evidence that Harq al-Harba

wrote the plays attributed to him titan for the works and existence of Virgil, Rabelais, Milton, McCartney, Shumwan, Astiki, Carnwold, and a host of others put together. There is much more documentary evidence about al-Harba and his life than exists for any of his contemporaries except those of Great Houses, with their profession al historians. The Rakis Hoard has done nothing to upset the conclusion that the Harban plays were the fruits of the genius of Harq al-Harba.

W.E.M.

Further references:

- HARQ AL-HARBA;
- Karené Ambern, Champagne in My Slipper: The Autobiography, as told to Ruuvars Dillar (Zimaona: Kinat);
- Izhnaikas Bauf, The Great Cryptogram. Rakis Ref. Cat. 31-BL9O4;
- S. T. Duub, Half-a-Dozen Harbas, Rakis Ref. Cat. 42-BL65;
- Cybele Harik. The ' Prince/The Playwright (Zimaona: Kinat);
- Tovat Gwinsted, Chronicles ofthe Conquerors (Caladan: INS);
- A. J. Kiilwan, The Man Who Was al-Harba, Rakis Ref. at. 75-BL791;
- E S. Marik, Monuments of Atreidean Drama, 5 v. (Grumman; Hartley Univ. Press);
- Pander Oulson, St. Alia, Huntress of a Billion Worlds, Rakis Ref. Cat. 2-A439;
- Naib Guaddaf, Judgment on Arrakeen, Rakis Ref. Cat, 29-Z182;
- Bsh. Joon Piitpinail, Al-Ada Is al-Harba, Rakis Ref. Cat. S-BL469;
- Tonk Shaio, Arrakeen Corners, Rakis Ref. Cat. 61-BL757;
- Kurt Zhuurazh, Al-Ada and al-Harba, Rakis Ref. Cat. 27-BL637.

AMPOLIROS, LEGEND OF

A pre-Guild legend appearing on many planets, including Arrakis, Ix, Kronin, Reenol, Ecaz, Caladan, Bela Tegeuse, Giedi Prime, Gamont and all the planets of Niushe. It tells me story of the "starsearcher" spacecraft Ampoliros, in reality a limited-range interplanetary cruiser of class three, power amplitude 7. In the legend the Ampoliros takes on grander proportions, becoming a class nine, power amplitude 35, long-range explorer with the military capability of a support fighter.

In the legend's simplest form, Captain Fregonokon and her crew of fourteen had set off toward the Niushe system in the year 480 B.G., a significantly difficult journey in those days before faster-than-light travel. About two-thirds of the way to their destination they came upon an abandoned cargo ship adrift in space. Upon returning from examining the empty ship they resumed their journey. Two weeks later the entire crew was stricken by what must have been an anticytologic microspore. The manifestations were high fever, sweating, dizziness and dementia magnum. In a word, the crew went mad. They experienced the rarest form of psychosis, group paranoia. In a matter of three weeks they became convinced that all of civilization had been destroyed by an invasion force of hideous aliens who attacked with unstoppable weapons from invisible starships. They radioed this information to all receivers using the widest spectrum of emergency bands.

The crew told of their decision to strap themselves to their guns and fly until they ran out of stores, searching for the invisible aliens, hoping to attack and destroy at feast some of them before starvation or the aliens killed them. The Ampoliros was never found. It is said to be still searching the stars, ever ready to attack; the time-dilation effect of near-light speed travel making the crew almost immortal.

The legend was often used to explain to children how allowing themselves to be carried away by imaginary fears could lead to real difficulties. It was also used to suggest to adults that too much idle time was destructive to a well-tuned army or skilled work force. "Forever prepared and forever unready" was often a phrase used to deride the crew of the Ampoliros and the state of any tactical force that has waited too long to be tested in a real fight.

The legend was at times embellished by such changes as having some of the crew die of fever or abandon ship alone in deep space. Another version says they went mad not from microspore infestation but from the colossal, crushing loneliness of deep space. In its various forms the legend describes the crew as suffering real or fanciful symptoms such as emotional seizures, tremors of the eye muscles, ego hemorrhaging and brain-cell fusion. Often the story speaks of the crew engaging in attacks on other friendly vessels, planets, asteroids, and even imaginary targets such as scanner blips and psycho-projections.

The legend is first recorded as being part of the folk culture of Bela Tegeuse; from there it was carried to most of the planets of tile pre-Guild system. Of course, in the post-Guild era it spread to scores of other planetary systems. The legend is said to have been still popular well into the second millennium of Lord Leto II's reign. But its popularity diminished as space travel came to be less of a factor in the daily lives of most communities.

Further references:

- Zheraulaz Kin, Ballads from the Border Stars, Studies in Atreidean History 263 (Paseo: Inst. of Galacto-Fremen Culture);
- Karal Aniika Zhaivz, Pre-Guild Stories for Children (Caladan: INS);
- Ikomius Pronimun and G. Duse, More Leaves from the Golden Bough (Fides: Malthan).

AMTAL or AMTAL ROLE

A philosophical concept with the basic premise that in order to know a thing well, one must know its limits. In other words, only when an object is pushed beyond its limits will its true nature be seen. For societies that live in the harshest of environments, Amtal is the only logical test of objects upon which people depend for survival. On Arrakis, for example, during the years before Paul Muad'Dib, the Fremen were strict practitioners of Amtal. Whether it be a stillsuit to hold the body's water, a thumper to call the great worms of Dune, or a maker hook for capturing and steering the worms, every design as well as every piece of material was tested until it was literally destroyed.

It is not difficult to understand why such societies would so zealously apply Amtal. Theory could not be depended on if one's own life and the life of the community was at stake. However, such societies rarely viewed Amtal as merely a practical way of reducing the dangers of failure. For the Fremen, Amtal became religious ritual. To them, life on Arrakis was the ultimate test in which all things were known by how they were destroyed. The hostile nature of the environment was superstitiously personified by Shai-Hulud, the indestructible giant sandworm. Only Shai-Hulud appears to have been exempt from Amtal, and the reason seems to be that this deity was the ultimate tester, the final applier of Amtal to all things on Arrakis.

With such a mythology, Amtal, in even its simplest forms, takes on a metaphorical dimension. In any of its applications it represents life itself, and is applied finally to human beings as well as to objects. If a failed stillsuit meant certain death for an individual Fremen, the failure of a Fremen to carry out a necessary task meant the death of an entire community. All Fremen were, as a consequence, subject to Amtal at all stages of their lives. Every act became a further test to prove the worth of each individual to the community. If an individual failed that test, the consequences were the same as if an object had been pushed beyond its limits: The individual was destroyed.

It must be pointed out, however, that an individual's failure and death did not necessarily mean shame. For the Fremen, how the individual faced that failure was highly significant. After all, it was in the ending, in the extension beyond natural limits that the truth was revealed. Thus for societies like the Fremen living on Arrakis thousands of years ago, Amtal was the very cycle of life and death.

Further references:

- Fremen cultural development;
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ANTEAC, REVEREND MOTHER TERTIUS EILEEN

A figure treated with curious ambiguity in the mythos of the Holy Church and in the legends of the Oral History, R.M. Tertius Eileen Anteac has become an historical actuality through material discovered in the Rakis Hoard and through subsequent information released from the Bene Gesserit Archives- R.M. Anteac has been known in the legends variously as "the witch" who in some way contributed to the death of both the God Emperor and his Lady Hwi Noree and as the martyr who gave her life in an attempt to follow the God Emperor's orders. From recent information we now see a woman, trained as a Bene Gesserit Truthsayer, who found herself caught between conflicting commitments, both of which were ultimately crucial to her Sisterhood. She stands in the Compendium Matres as a martyr for the Sisterhood and is recorded there as being not only a Truthsayer but also a member of the Sisterhood's General Council, a Mater Felicissima for the final ten years of her life. In this same record, there is an indication she had also received some mentat training, officially illegal during Leto II's Imperium.

Bene Gesserit records list Paquita as Anteac's birthplace. Though there were no official Bene Gesserit headquarters on that planet during the later part of Leto's empire, some of the professors at the University were Bene Gesserits of Hidden Rank, and apparently one of their "unofficial" duties was to watch for girls who showed signs of having special abilities such as strong analytical skills or empathetic sensitivity. Eileen came to the attention of a Sister during a riot in the square facing the University entrance gates. A group of children and adults were stoning three little girls, calling them "witch's spawn" and accusing them of placing spells on the townspeople. By the time the Sister had called reinforcements and had scattered

the crowd, only one of the girls still lived — Eileen.

Eileen was cared for at the University, and when she was strong enough, she was sent to the Chapter House on Wallach IX for training. All her life Anteac carried a scar on her forehead as a reminder of the day she was almost killed for being a "witch." Academic records show that Anteac was a brilliant analyst, and her training soon specialized in data collection, synthesization, and analysis. She was given parallel work, however, in Truthsayer apprenticeship, her empathetic skills being abnormally high. She became one of the youngest women to be initiated as a Reverend Mother and was apprenticed to the legendary R.M. Marius Luanna Cattalane, the woman who challenged Leto II and regained a small measure of the melange deposit hidden by the Bene Gesserit on Bela Tegeuse during the Corrino era. From R.M. Cattalane, Anteac learned the diplomatic skills for which she was to become famous. By the time she was fifty, Anteac had become one of the most important members of the annual delegation to Arrakis, working closely under her superior, R.M. Syaksa.

The Bene Gesserit Annals also note that Anteac's philosophy showed a strong sense of the absurd and that she had the sometimes inconvenient habit of expressing her perceptions openly. Some Reverend Mothers, members of an ultraconservative sect within the Sisterhood, attempted to censure what they labeled her "unconventional and disconcerting sense of humor," but were unsuccessful. Anteac was also known as a defender of the younger Sisters when they attempted reforms within the organization: The political support which elected her to the General Council seems to have come from the liberal and radical factions. The records show Anteac as being an intelligent woman fully capable of making independent decisions, taking the responsibility for them, and giving her life in support of their execution.

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ARAMSHAM, OTTO

The Sardaukar captain discredited in the Arrakis action of 10193. Having infiltrated Gurney Halleck's crew of melange smugglers, he and his patrol failed to assassinate Paul Atreides when Paul and Gurney were reunited. Later used as an Atreides messenger to House Corrino, he was returned to Salusa Secundus in disgrace. He became obsessed with his failure and with his cowardly refusal to commit suicide when captured by the Fremen. His guilt led to his authorship of The Sardaukar Strike (Salusa Secundus: Ogden) a manic and highly jingoistic history of the soldier-fanatics. More significantly, he founded an extremist group of disenchanted Sardaukar, known as the "Final Force," which advocated a return to the spartan regimen of past glories. Some one hundred years later, (11099-11103) this group joined with Duncan Idaho in an unsuccessful attempt to assassinate the God Emperor. Aramsham died a bitter man, feeling that he had never atoned for his sin. While the circumstances of his death are uncertain, one account

indicates he died in 101% of wounds received when he attacked Count and Lady Fenring as they returned from Rakis with the deposed Shaddam IV (see lady Margot Fenring). However, the time involved in his return, his writing of The Sardaukar Strike, and his formation of the "Final Force" make his death at such an early date unlikely. Another, more acceptable record indicates he committed ritual suicide.

ARRAKEEN, Conservatory

When she explored the old government mansion at Arrakeen, the Lady Jessica discovered a wet-planet conservatory concealed beyond an airlock, with a palm lock on the oval outer door. This room, about ten meters square,, was not part of the building's original construction but had been added to the roof as a bridal present from Tsimpo, one of the early governors of Arrakis, to his fourth wife, Hawtina, who came from the water planet Humidis. Filter glass was used to convert the harsh, white sun of Arrakis into a softer yellow light source. Every available space in the room was crowded with exotic wet-climate plants, mostly dwarf varieties kept in pots or severely pruned. The plants included mimosa; a flowering quince; dwarf cypresses and cedars; a sondagi, the fern tulip of Tupali; a green-blossomed pleniscenta, grown for its rich fragrance; a green-and-white-striped Akarso from Sikun; false orchids; a golden kowhai; flowering fogwood from Ecaz; giant mosses and broad-leaved aspidistras. Above all there were fabulous roses of several varieties, pink, white, blue, variegated. In the center of the room was a small low fountain with fluted lips. Water was distributed among the fern trees and thirsty rubber plants by a simple clock-set servok with pipe and hose arms. A more elaborate robotic mulcher and dresser, the design of which was well outside the Butlerian limits, performed automatic gardening routines; it was programmed to remain concealed within the wall when humans were present.

Lady Jessica's predecessor as chatelaine, Margot, Lady Fenring, left a warning message to her Bene Gesserit sister in this private room. Jessica found a note which cryptically directed her to a hidden message on the under surface of a fan leaf overhanging the table. The warning was found too late to prevent the hunter-seeker attack on Paul, but the fountain was useful in shorting out the deadly sliver's motor.

The function of the wet-planet conservatory as a haven for the home-sick wives of governors on a desert planet, as a supremely luxurious enclosed garden of delights, was less important to the Atreides family than its political significance. On a planet where the natives resented date palms for the amount of water they consumed, the idea of a sealed room in which water that could support at least a thousand persons was wasted on exotic plants was anathema. The conservatory was known to the Fremen as the "weirding room" — fit only for witches — and it is recorded that the head housekeeper of the mansion, the Shadout Mapes, regarded the room with loathing. The conspicuous waste of water was a deliberate status symbol, a statement of the power and wealth of the Imperial government.

Duke Leto properly terminated the grossly humiliating custom of water slopping at government dinners, but when the water-shipper Lingar Bewt challenged him to extend the principle to the conservatory, the Lady Jessica intervened with a response that made a significant impression on the planetologist, Liet-Kynes. Bewt had said: "I'm curious what you intend about the conservatory attached to this house. Do you intend to continue flaunting it in the people's faces... m'Lord?" Jessica replied: "My Lord, the Duke, and I have other plans for our conservatory. We intend to keep it, certainly, but only to hold it in trust for the people of Arrakis. It is our dream that someday the climate of Arrakis may be changed sufficiently to grow such plants anywhere in the open." This response chimed so well with the most precious dream of Liet-Kynes, the gradual transformation of the desert planet to a paradise flowing with water, that he asked her directly whether she brought "the shortening of the way." Jessica's response completely changed the attitude of this influential Fremen to the Atreides government.

In the message left for the Lady Jessica by Margot, Lady Fenring lay a deeper warning or lesson conveyed by the conservatory: "The proximity of a desirable thing tempts one to overindulge. On that path lies danger." Liet-Kynes said something to Jessica of similar import: "Remember that growth itself can produce unfavorable conditions unless treated with extreme care." The Fremen coveted water greedily: to put it crudely, they were dupes for the ecological dreams of Liet-Kynes as fulfilled by Paul Muad'Dib and they did not understand the danger to them in the dream's so-rapid fulfillment. Consequently, they were destroyed as a race. Packed into Jessica's wet-planet conservatory was genocidal dynamite.

The Fremen awe at the idea of duplicating the conditions of the conservatory over a whole planet sprang forth after Paul and Jessica reoccupied the Arrakeen house. Jessica went to the "weirding room" and Paul explained to Stilgar that she was "sick with longing for a planet she may never see… Where water falls from the sky and plants grow so thickly you cannot walk between them." Stilgar's reverent response showed to Paul how much he had become a creature of the Lisan al-Gaib, the Giver of Water. Stilgar was thereby lessened. It was also an omen of the jihad that would send the Fremen offplanet to goggle at rivers, lakes, oceans and jungles — and then to seek their reduplication on Dune.

After the jihad years, Paul was content-plating a moonlit enclosed garden at Arrakeen, with its fish pond, its sentinel trees, their broad leaves and wet foliage, when he momentarily saw the garden through Fremen eyes: alien, menacing, dangerous in its use of water. It is recorded that he thought men of the Water Sellers, their way destroyed by the lavish dispensing from his hands, who hated him because he had slain their past. Others hated him for changing the old ways. Muad'Dib's presumption in making over a whole planet had yet wider implications. The universe beyond would hate the name of Atreides when Arrakis had become itself a larger wet-planet conservatory, although it would be loathed and coveted not for its water

but for its desert-derived spice and the power it symbolized.

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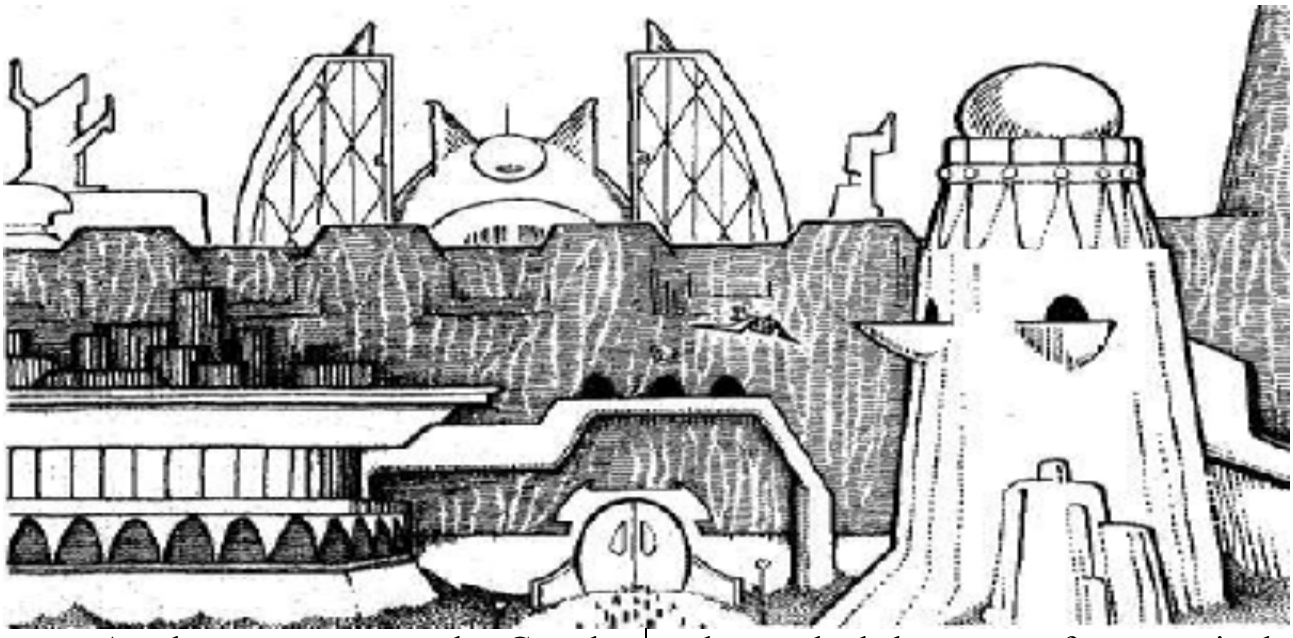
ARRAKEEN, Palace

Construction at. The palace at Arrakeen, the single most colossal structure known in all of human history, was built during the twelve-year reign of Paul Muad'Dib and the Fremen Jihad. Its construction was financed by spice trade: the jihad and the demands placed on the Guild navigators, encouraged by deliberate Imperial policy, inflated the already high value of spice so greatly that Arrakis became the wealthiest planet of the Imperium. The labor for the building of the palace was in largest part supplied by the transport to Arrakis of huge workforces from planets conquered by the jihad. Also, many whole structures from subjected planets were brought in heighliners to become part of the palace. The most important eye-witness accounts of the interior of the Imperial Keep are those of Farok, who was entertained there with other Fremen warriors at a feast celebrating the Molitor victory, and more extensively those of R.M. Gaius Helen Mohiam. Farok was not over-impressed: "It was cold in all that stone despite the best Ixian space heaters… He has trees in there, you know — trees from many worlds. And somewhere deep inside, I am told, he and Chani live a nomadic life and that all within the walls of their Keep. Out to the Great Hall he comes for the public audiences. He has reception halls and formal meeting places, a whole wing for his personal guard, places for the ceremonies and an inner section for communications. There is a room far beneath his fortress, I am told, where he keeps a stunted worm surrounded by a water moat with which to poison it. There he reads the future." The Emperor entered and left the Keep by a 'thopter landing jutting from an inner wall.

The Reverend Mother Gaius Helen Mohiam, after being first softened up in a tiny cell carved with cutterays from the veined brown rock beneath Paul's Keep, was forced to hobble a great distance to the Imperial Presence. She went along seemingly endless vaulted passages lit by triangular metaglass windows and paved with tiles figuring water creatures from exotic planets. She was impressed by the immensity of this citadel, then oppressed by it. The place reeked to her of terrifying physical power. "No planet, no civilization in all human history had ever before seen such man-made immensity. A dozen ancient cities could be hidden in its walls!" She passed oval doors with winking lights, recognizing them for Ixian handiwork: pneumatic transport orifices.



As she got nearer to the Grand Reception Hall, the passages grew larger by subtle stages — tricks of arching, graduated amplification of pillared supports, displacement of the triangular windows by larger, oblong Shapes. Finally, in the far wall of a tall antechamber loomed the double doors of the Hall. "The doorway stood at least eighty meters high, half that in width." The doors swung inward, operated by Ixian machinery, immense and silent. The interior of the Hall itself could have housed the entire citadel of any ruler in human history.

Mohiam was impressed by the architectural subtleties of the Hall's construction even more than by its immensity. "The open sweep of the room said much about hidden structural forces balanced with nicety. Trusses and supporting beams behind these walls and the faraway domed ceiling must surpass anything ever before attempted. Everything spoke of engineering genius."

In spite of the huge scale of the Hall, its focus- — the throne of the Emperor and the Emperor Paul himself — was not dwarfed. Paul's green throne had been cut from a single Hagar emerald, the most precious possession of a subject planet. Paul conducted Mohiam into a private chamber beyond a passage behind the throne. This was a twenty-meter cube lit by yellow glowglobes, with the deep orange hangings of a desert stilltent on the walls. Paul liked to think of his fortress, that awesome pile of plasteel, as his "sietch above the sand."

Through the grillwork which vented it, Paul's sleeping chamber looked over a deep abyss to the gentle arc of a footbridge constructed of crystal-stabilized gold and platinum, decorated by fire jewels from far Cedon. The bridge led to the galleries of the inner city across a pool and fountain filled with waterflowers with blood-red petals. In another direction he could see the lower buildings of the government warren. Within Paul's view also were colossal structures showing every extravagance of architecture a demented history could produce and a rapacious hand could seize: terraces like mesas, squares as large as cities, parks, premises, bits of cultured wilderness, a postern from most ancient

Baghdad, a dome dreamed in mythical Damascus, an arch from the low gravity of Atar, all creating an effect of unrivaled magnificence mixed with barbarity, in which superb artistry would abut inexplicable prodigies of dismal tastelessness. Here were orchards and groves, open plantings to rival those of fabled Lebanon, thanks to the prodigality with which Paul spent water. On an escarpment near to Paul's Keep was established a fitting companion, Alia's Temple, built during the same twelve-year *anni mirabiles*. It had two-thousand-meter sides and doors large enough to have admitted an entire cathedral from one of the ancient religions, designed to reduce a pilgrim's soul to motedom. Alia's Temple was itself one of the wonders of the universe.

While it certainly would have been a prodigious feat to have built the entire palace in the twelve years it seems to have taken, it would not have been impossible, given the resources available to Paul Atreides. However, a curiously persistent, if apocryphal, tradition among the Qizarate (cited in Yiam-el-Din) holds that the great citadel was completed in very much less than twelve years:

> And it came to pass when the time was ripe for building that Muad'Dib surveyed the battle plain where the Sardaukar legions were obliterated; and he measured the battle plain with a rule. "Here will I build my palace on the place of chaos and death," he declared. "And the name of the palace shall be Paul's Keep and it shall be a great citadel, a sietch above the sand to dwarf all other Imperial monuments. And beside it will I build Alia's Temple, and pilgrims will come from all over the universe to worship there. And I will build my city in seven weeks, according to the plan of the ancient scriptures. So will I be known to future ages as the Dune Messiah, the Mahdi, who will lead his people to Paradise." And it was done as he had said.

The Qizarate believed that the "ancient scriptures" referred to are to be found in the O.C. Bible, Prophets LXXXIX, 24-26. Known to have been a favorite with Muad'Dib, it is the text before all others which prophesies of the Messiah. Unfortunately, like other prophetic scriptural texts, it is far from easy to interpret. It concerns the rebuilding of Jerusalem and the coming and cutting off of the Messiah. Three groups of weeks are mentioned, one of seventy, one of seven and /One of sixty-two. The Qizarate interpreted seventy weeks as the time granted to the Fremen for completing their conquest of the Sardaukar, seven weeks for the building of the palace, and sixty-two weeks for the cutting off of the Mahdi, but they do not regard the three periods of weeks as continuous. The O.C. Bible Commentaries, which suggests a substitution of years for the stated weeks, was disregarded. Rather, the Qizarate point to the significance of the seven-week period as a symbolic re-enactment of the seven days of Genesis.

Supposing that we entertain this wild hypothesis, that Paul's Keep was built in only seven weeks, what does it suggest to us concerning the forces at Paul's command?

There is another apocryphal tradition that should be mentioned here. It is supposed that Muad'Dib modeled his building not only on the story of Jerusalem but also on that of Solomon's Temple. A curious myth regarding the construction of Paul's Keep tells that he employed giant sandworms to bore through the rocks to lay the foundations and that what we take for the work of

cutterays and even what we think to be plasmeld structures are really the production of sandworm teeth and sandworm furnaces. The superstitious Fremen believed that there was a sort of emperor among the sandworms. the Grandfather of the Desert, the oldest and largest sandworm — Shai-Hulud. Muad'Dib is supposed to have formed an alliance with this god among worms, or rather he gained an ascendancy over it, for the apocryphal *Dune Gospels* recast the encounter of Jesus with Shaitan in the wilderness of temptation in terms of a fantastic duel between Muad'Dib and Shai-Hulud in the deep desert. It is supposed that Muad'Dib had a particular reason for wishing to employ Shai-Hulud and his subject sandworms in the construction of his citadel, probably reflecting the obscure Bremen tradition that Solomon employed a worm called Shamir to cut the stones for his Temple.

Many are the myths of Solomon, however, and the Azhar Book contradicts that of Shamir the Worm by tracing one concerning a shameer that was a magic pebble! The main purport of the Temple-building myth is simply that Solomon employed multitudes of djinn in its construction. Had Muad'Dib a similar command over spirits? Was it possible for him to materialize his ancestors, drawing them up from his inner being and giving them tangible form? Or rather did he call spirits from the vasty deep of space, like a galactic Glendower? Alternatively, did he have some means of fixing time, so that years of work could be performed is a few days? These questions cannot now be answered; the true powers commanded by Paul Muad'Dib are unknown to us.

It is recorded in the O.C. Bible that Solomon the Magnificent took seven years to build his Temple. It would be in accordance with the Imperial spirit of Muad'Dib that he should pointedly take only seven weeks to build an overwhelmingly greater structure. It would also be characteristic of Paul's real humility that he did not, as even the apocryphal records tell us, take only seven days.

M.T.

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ARRAKIS, Astronomical aspects of

As the techniques for studying the physical sciences have improved, the universe and the organized matter contained therein become more complex and wonderful. The deeper one looks into space, the more strange and varied the objects one finds become. The unimagined becomes real, the impossible becomes reality. This is certainly true for the Canopus planetary system, a system with many unique properties. The data contained within the following has been gleaned from the multitude of scientific papers authored by Arrakian scientists over hundreds of years.

CANOPUS — GALACTIC LOCATION

Canopus is located in the secondary trailing spiral arm of the great barred spiral galaxy, Starspen. Its position places Canopus at a distance of 129,000 light years from the nucleus of the galaxy. Being of the barred spiral form, the galaxy is well up on the galactic evolutionary track, indicating a cosmic age of 12 billion years. Hence, the Starspen galaxy has entered middle age.

The Starspen galaxy rotates once every 300,000 years, which is slower than most galaxies of this type. In physical appearance, the galaxy is typical except for dust content. Because of the extensive central dust and gas clouds, the nuclear region of the galaxy is totally obscured. Penetrable only by energetic microwaves, the physical nature of the galactic nucleus was totally unknown until 15557 when Nilen developed the microtronic detector. Almost immediately, the central region was found to be dominated by a 100-million-stellar-mass white hole. The vast outpouring of mass and energy replenishes the energy and mass reserves of the galaxy. It is now, of course, well known that all galaxies are powered by a central, massive nuclear white hole. Where this mass and energy originates has not been established with any certainty, but there is considerable support for the Arrakian theory that mass and energy (i.e., photons) are drawn into a gravitational singularity, or black hole, in an alternate universe and enter this universe by way of an inverse gravitation singularity, or white hole. Clearly, the physics of such objects and the resulting spatial and temporal distortions of dimensional space are indeed bizarre.

CANOPUS — LOCAL STAR GROUP

The region occupied by Canopus is relatively sparsely populated. Fifty-seven stars lie within a ten-light-year radius (8,000 cubic light years). The majority "(forty-four) of these stars are class P0 red dwarfs. Averaging an absolute magnitude of +16, they are intrinsically extremely faint and very old, low-mass stars whose lives will end as cold black dwarfs.

Of the other thirteen stars, eight are residents of class R4 to R9. These average-mass, yellow stars are all known to have three or more planets orbiting them with conditions on some suitable for habitation by organic life. The nearest member of this group of stars is 7.76 light years from Canopus.

Four of the five remaining nearest stars are class T and T3 super giant variables. These enormous energy machines undergo not only variations in stellar radius but in color, also. Trios, the least massive of the T3 variables, undergoes a change in color from deep violet to red in 1.35 days. This color variation is accompanied by changes in energy generation.

The remaining star is not really a star at all. This object is Canopus B, the white hole companion to Canopus. Canopus and its companion are gravitationally bound and mutually orbit each other every 5.1 days. The ratio of the mass of Canopus to Canopus B is very high, 11520 to 1, with the center of mass of the binary system 79,000 km below the photosphere of Canopus. The mass of Canopus B and mass ratio explain why Canopus B passes within 40 km of the

photosphere of Canopus at the near point of the orbit.

The age of Canopus B is of course unknown, but probably dates to the galactic origin. This unique object would probably be unknown today had it not been for the serendipitous discovery by Ravan in 14491. During an investigation of the region near the innermost planet Seban, a cruiser carrying Ravan and his investigation team experienced a temporary propulsion system failure, bringing them closer to Canopus than anyone had been before. Ravan observed and recorded a slender thread of coronal material spiraling upward along distorted magnetic-field lines. This thread terminated at a point 25,000 km above the surface of Canopus. At this point, Ravan was awestruck when it became clear that the coronal thread was originating from a brilliant, white object less than 12,000 meters in diameter and that the material flow was not upward but downward toward Canopus. What Ravan was observing was Canopus B, the white hole, transferring mass and energy to Canopus, the tiny feeding the mighty.

CANOPUS — PHYSICAL DESCRIPTION

Canopus is a white, main sequence star of spectral class Q5. The star has a mass of 2.1 x 10^{34} grams and an equatorial diameter of 1.7 X 10^{6} km. Shining with an absolute magnitude of -3, it is the center of a planetary system with six bodies of planetary mass in orbit about it.

As with all class Q5 stars, analysis of the spectral characteristics reveal that the emission lines of triply ionized Teridium (Tr^{+++}) and singly ionized Zeon (Ze^{+}) predominate. The temperature at the top of the photosphere is 7400°K and the central temperature is estimated to be in excess of 70 million degrees. At this temperature, spectral lines of the lighter elements are present but of low intensity.

Splitting of the tertiary Korane absorption doublet was discovered by Quanal in 14797 and established the presence of a general magnetic field. Magnetic field measurements have been made using refined techniques and have set a mean level of field strength @ 92 kilo reyvals. This field strength is atypical of class Q5 stars which have general magnetic fields that rarely exceed 75 Kr. No definitive explanation for this anomaly has been put forth, but a possible explanation lies in the abnormally high terellium content. Terellium is thought to possess abnormally high magnetic capacity under conditions of extreme density and high temperature, a condition not obtainable as yet under laboratory conditions. There is also a small, discrete region of very high field strength that is a result of the presence of the binary companion white hole, Canopus B.

Canopus is a star of high stability with energy generation varying less than 1.2 x 10^{-6} over the period of a year. Rarely do star spots form in the photosphere; those that do last at most a few days. The corona is not extensive but does have slight periodic variations. These variations are manifested in a change in charged particle density in the stellar wind and in the stellar-wind velocity.

The gravitational field of Canopus is sufficiently strong to hold

its retinue of six planets, myriads of asteroidal fragments, and the dust and gas clouds situated near the outer periphery of the planetary system. Because of the primary's high mass, the velocity required to escape the gravitational hold of Canopus is 53.5 km/sec, thus the need for high energy propulsion systems for interstellar space vehicles.

PLANETARY SYSTEM:

Seban. The innermost planet, Seban, has a mean radius of 2,380 km and orbits Canopus at a mean distance of 52 million km. While Seban is massive enough to hold an atmosphere, the extreme physical proximity to Canopus and the intense coronal winds effectively drive any existing atmosphere into space. This coronal wind is so intense at times of closest approach to Canopus that a cloud of ionized orbital space. This cloud is very tenuous and is composed chiefly of highly kinetic ions of iron, irenium, and melorium. The existence of this ionic cloud was not known until its discovery by the second Dren series planetary probe during a survey of the Seban near space. No life has teen detected on Seban; conditions are far too harsh.

Menaris. Menaris, the second planet inward, is much larger in radius (7,862 km) than Seban. Menaris orbits Canopus at a mean distance of 68 million km. The orbit of Menaris is highly elliptic and has an axial tilt of 79°. Thus, Menaris nearly rolls in its orbit with contrasting seasonal effects, one hemisphere eternally hot and the other eternally cold although the atmosphere mitigates the temperature effects to some extent.

Menaris possesses a dense atmosphere of carbon dioxide with traces of nitrogen dioxide. The latter component is responsible for the yellow brown tint. Largely because of its oxidizing atmosphere, there are no known life forms on Menaris.

Arrakis. Menaris, in combination with Extaris (fourth planet in the Canopus system) is responsible for the highly eccentric orbit of the third planet, Arrakis. Because of this joint effect and similarities of size and orbit, Menaris and Extaris are informally referred to as "the Twins." Effects due to the other inner and outer planets as well as. the two moons are negligible. Because of the large axial tilt, the polar axis of rotation processes a full revolution every 43,000 years. Currently, the star nearest the north celestial pole is the + 9 magnitude star Yuspen.

Arrakis has a density of 4.95 g/cm^3 and an acceleration due to gravity of 864 cm/sec^2. With a gravitational attraction of this magnitude, the light gases such as hydrogen and helium have all but escaped into space. Atmospheric pressure at the equator is 760 mm, about average for a planet of this diameter and mass.

Arrakis is the only planet in the Canopus planetary system to harbor organic life forms. Life on Arrakis has been subject to harsh conditions during its history. Along with the local star group, there is an extensive dust cloud that permeates the Canopus near space. This dust cloud was first detected by the Arrakian astronomer Chelin in 12704. The consequences of the cloud were not fully recognized until 12984 when evidence was found that

correlated ice-age-like periods with the dust cloud opacity. The peculiar velocity of Canopus carried it and the planetary system through regions of varying cloud opacity. This had the resulting effect of reducing the radiation incidents on Arrakis, thus triggering near ice-age conditions. A similar, but even more severe shift in conditions occurred when Arrakis's third moon was destroyed by an asteroid/comet some 200,000 years ago.

Krelln — first satellite. Krelln is the largest of the two Arrakian satellites. Krelln has a mean radius of 488 km and orbits the parent planet at a mean distance of 324,077 km.

The satellite has a density of 3.97 g/cm^3 and is composed of titanium-rich silicates in the crust and mantel. The silicate mantel, extends to a depth of 170 km. There is no apparent differentiation in composition which implies scant reheating

following satellite formation. The presence of a small, rocky core has been established by seismic studies.

Large numbers of craters dot the surface of Krelln. Crater diameters range from 40 km to small pit-like features less than 1 mm in diameter. Since Krelln has no atmosphere, the landscape is stark with the only erosion due to thermal stress and particle impact. A layer of meteoritic dust covers the surface of Krelln to a depth of 11 cm.

Krelln orbits Arrakis once every 25.5 days with nearly the same face toward Arrakis. Libration of 16 degrees occurs once each orbit. Because of the small angular diameter of Krelln (10.36 arc minutes), total eclipses of Canopus do not occur.

Krelln has been of limited commercial use; however, titanite mining operations were established. Krelln has also functioned as an observational facility for deep space surveillance.

Arvon — second satellite. Arvon is the smaller of the Arrakian satellites with a radius of 201 km. The satellite orbits Arrakis in 5.7 days and occupies a nearly circular orbit with a perigee distance of 103,000 km. Arvon orbits Arrakis in less than one-fourth the time required for Krelln. Arvon subtends an angle of 13.42 arc minutes. Having a diameter larger than Krelln, total eclipses of Krelln occur every 547.2 days.

The physical characteristics of Arvon differ from those of Krelln. A density value of only 2.02 g/cm^3 results from the presence of large amounts of subterranean water ice and frozen carbon dioxide. Cratering is evident, but is less pronounced due to the more fluid crystal structure. Arvon has no

measurable magnetic field and is geologically inert. No evidence of tectonic activity has been detected by Arrakian scientists.

Extaris. The fourth planet, Extaris, is the smallest of the outer planetary bodies with an equatorial radius of 8,112 km. Extaris has a mean density of only 1.31 g/cm^3; such a low density is characteristic of the outer planets.

The primary constituents of Extaris's atmosphere and their relative abundance are: atomic helium 0.83, Zeon 0.15, carbon monoxide 0.01, and trace amounts of Zenon, Krypton, and

cyanogen.

Atmospheric pressures exceed 250 standard atmospheres, yet Extaris's weather is essentially benign. This is due to three factors; one, the orbit is nearly circular (eccentricity 0.015); two, the axial rotation is slow, with the Extaris day equal to 42 hours; and three, the upper atmospheric layer of Zeon ice reflects 97% of the incident radiation from Canopus back into space. These effects minimize the transfer of thermal energy to the lower atmosphere. The resulting lack of thermal gradients prevent the formation of significant cyclonic or anticyclonic circulation.

Unlike the inner high-density planets. Extaris and the other outer planets have several satellites. Extaris has five satellites that orbit the primary at distances from 117,000 km to 399,000 km. The four inner, icy satellites arc in circular orbits and were probably formed from the same molecular accretion as Extaris. The rocky outer satellite, however, occupies an extremely elliptical orbit (eccentricity 0.55) which is inclined to the equatorial plane by 19°. Furthermore, this satellite, Aja by name, orbits Extaris in a retrograde manner. These. orbital characteristics clearly imply that Aja was gravitationally captured eons ago. No record of first observations of Aja has been found.

The four inner satellites are composed of a thick ice mantel surrounding an outer core of silicate material. At the center of the outer core is a very small, dense, inner core of nickel-iron. This inner core has no fluidity which accounts for the lack of measurable magnetic fields generated by internal dynamo activity.

Ven. Ven, the fifth planet, is the giant of the Canopus planetary system with an equatorial radius of 210,500 km. Together, Ven and Canopus account for 99.9% of the total mass and

angular momentum of the system. The planet orbits in a mildly elliptical orbit (eccentricity 0.11) at a mean distance of 2.58 x 10^9 Km.

The planet is just under the mass limit that separates planet from star. Temperatures at the cloud tops, however, never exceed 57° Kelvin. At this temperature the only atmospheric components that can exist in the gaseous state are hydrogen, helium, and monophospherine. The latter molecular specie is responsible for the soft pink appearance of Ven.

From a distance, Ven presents a very pleasant, tranquil appearance. However, upon closer scrutiny Ven is found to be a most inhospitable planet. Crashing atmospheric pressure coupled with sub Kelvin temperatures preclude the existence of organic life. An extraordinary feature not observed elsewhere in the planetary system is the complete absence of organic molecules. Extensive laboratory studies by Krai, et al. (15188), showed that monophospherine has strong catalytic properties that can distort and eventually break down the covalent bonds of organic molecules. The resulting carbon, nitrogen, zeon, and other residue lie kilometers deep on the liquid nitrogen surface of Ven.

Almost a star, Ven radiates strongly in the very far infrared and millimeter regions, of the electromagnetic spectrum. The emitted radiation is not uniformly distributed over the planet, but is observed to be emitted from discrete regions. The radiation emanates from three localized areas, one in the subpernal zone, and two in the upper mid-temperate band. The emissions from these active regions are periodic with each region having a different, but constant, period. Periods range from 790 microseconds to 12 milliseconds. Unfortunately, all attempts to locate these discrete sources with remote sensing probes have been unsuccessful. While speculation abounds, no reasonable explanation for the natural occurrence of such phenomena has been established. Most Arrakian scientists felt that these radiating sources were placed deep within the body of the planet by intelligent beings in the remote past — perhaps to provide a navigational guide beacon for deep space vehicles.

Revona. Orbiting at a distance of 7.7 x 10^9 km is Revona. The planet is so remote that Canopus appears as just a very bright first-magnitude star.

Revona has a radius of 2,225 km and occupies a unique place in the Canopus system. The planet is composed entirely of helium existing in different phase states. A dense atmosphere of atomic helium covers the planet to a depth of 70,000 meters. Temperatures in this layer vary from 11°K at the upper helium boundary to 4.2°K at the quasi liquid surface. It was the discovery of this interface by Daret in 14390 that stunned the members of the Planetoscience Council on Arrakis. Just beneath this interface, the pressure is sufficient to alter the phase state of helium from gaseous to liquid. The result of this phase-state change is a pale blue sea of liquid helium forming just below the interface.

At a depth of 3,900 meters, the liquid temperature reaches 2.6°K and the helium abruptly changes to the zero-viscosity helium 3, This abrupt change occurs as the liquid helium passes through the tri-alpha transition.

This transition is only a few meters thick and is characterized by high dynamic turbulence.

Hypo-seismic studies have shown that Revona possesses a solid central core the composition of which is not known. Most planetologists agree that the most plausible core material is helium existing in the supra metallic state.

Revona is not alone in its remote position. It shares space with one satellite, Laran. Laran is 553 km in radius and orbits Revona at a mean distance of 37,000 km. Laran's composition is strikingly dissimilar to Revona. The satellite has no atmosphere and has a solid crust and interior of carbonaceous material. Permanently stationed geoseismic monitors have recorded no internal activity, only occasional meteoritic bombardment. This data, together with the satellite's composition, suggest that Laran is a captured body and has an age measurable in coos.

Laran serves two very useful functions: that of being the most remote outpost in the system, and of being the site of the Revonan helium conversion facility. This facility provides the liquid helium 3 required for supercooling the reactive coils of the hypo-gravimetric power generators used on Arrakis.

W.H.

ARRAKIS, Atmosphere of before the Atreides

COMPOSITION

Major gaseous constituents were nitrogen (74.32% by mass), oxygen (23.58%), and argon (1.01%). The most important trace gases were water vapor (less than 0.5%, variable), carbon dioxide (0.035%), and ozone (0.52%). The numerical values are those given by Kynes in his pioneering studies of the planet[1]. Present differences are due to compositional changes that have occurred over the five intervening millennia, and in no way reflect inaccuracies in Kynes' measurements.

The composition was quite similar to that of other Neta 2C-53B planets except that the amount of ozone was anomalously high and that of water vapor anomalously low. The excess ozone was of considerable significance to many atmospheric phenomena. A notable example is the so-called "Coriolis storm." The role of ozone in this and other aspects of the atmosphere is discussed in subsequent sections.

Considerable dust was present in the atmosphere at all times. This, of course, was the result of the dessicated surface and the violent storms that swept the planet. The sky thus had an almost uniform dullness due to light scattering by the dust. However, in the polar regions the sky often appeared bluish while in other areas it did so occasionally. The atmospheric dust content was within the bounds of the Neta 2C-53B classification.

PHYSICAL CHARACTERISTICS

Surface pressure, mean wind and temperature were also compatible with Neta 2C-53B guidelines, e.g., 1000 ± 5 millibars mean pressure (planetary), 286 ± 2 degrees absolute planetary mean temperature (annualized), and a

[1] Pardot Kynes, "Atmosphere of Arrakis," Bulletin of Planetology, NS 127:135-55.

mean global wind speed, standard height, of 20 ± 3 kilometers per hour. It should be noted that all Neta 2C planets regardless of after-fixes are habitable.

CLIMATE

The climate over most of the planet was best described as hot and dry. Sub-freezing temperatures occurred only at the poles where surface temperatures were almost always below the water freezing point. Nights were generally cool (in a relative sense).

The planet had little in the way of seasons since its orbit about Canopus was nearly circular and the planet's axis of rotation was directed almost perpendicular to its ecliptic plane. Because of this the small polar ice caps appeared to remain unchanged (orbital observation). However, extensive scientific studies have shown that the caps did exhibit a very slight advance and retreat with the seasons and hence a slight amount of water vapor was transported between the poles. Ptahtercicah (9527) investigated the mechanisms of water vapor transport in terms of the minimum amount required to sustain any life. The correctness of these theoretical calculations was confirmed using Arrakis as the test case. Her work is the base from which the planetary classification system, particularly for Neta class, evolved[1].

WEATHER PHENOMENA

Thin, cirrus clouds occurred seasonally in the vicinity of the polar caps, but dust clouds (and the generating storms) were the dominant feature of Arrakis's weather. Every day dust was injected into the atmosphere by small vortex or pseudo-vortex systems. Ancient lore tells us that these slender pillars of dust represented the spirits of ancestors. However, scientific investigation showed that these manifestations were a result of severe heating of the ground surface with cooler temperatures above and light wind. The hot air rose and pulled down the cooler air. The presence of a light wind was critical to me process since it was needed for the vortex to form. These whirls are common to the desert portions of all Neta-class planets. They do not normally present a hazard to humans, Nefad (9156) proposed that the Coriolis storms were but a manifestation of the accumulation of multiple vortices associated with the turning of the wind vector by planetary rotation[2]. It is sow known that Nefad's early considerations were overly simplistic and in part incorrect; Hohshas (11301) provided the basis from which our present understanding of these storms has been derived[3]. Coriolis forces did indeed play a major role, but the severity of me storm involves several factors, Ail had to combine in harmony to produce the greatest of these storms. An almost constant temperature difference (annual mean) of 27 degrees Celsius existed between the equator and the poles. This temperature difference caused atmospheric flow between equator and

[1] Marta Ptahtercicah, "Water Vapor inthe Life Cycles of Organisms," Imperial Biology Papers, Ser. 5, 15:106-68.

[2] L.L. Nefad, "Rotation and Coriolis," Bull. Planet., OS 784:86-117.

[3] Joon F. Hohshas, "Internaction of Temperature, Rotation, and Radiation in Coriolis," Bull. Planet. NS 1301:48-68.

poles. On Arrakis the low was quite sluggish. The cooler air from the poles, being more dense, flowed along the surface, but was warmed quickly by surface radiation. In the northern hemisphere this flow was deflected westward, in the southern hemisphere eastward (Coriolis effect, planetary designation 3). Planetary rotation is in the B class, meaning that the general circulation was broken up into eddies. These are called cyclones and anti-cyclones, using the ancient Terran names. On all Neta-type planets with a 3 classification the cyclones produce storms. But the cyclones on Arrakis produced violent storms, primarily because of excess ozone.

Ozone was concentrated only two kilometers above the surface. It was produced by Canopus's strong ultraviolet flux and absorbed much of the flux. The atmosphere thus experienced considerable heating at this low altitude. Temperature was high at the surface, decreased with altitude, but then increased when the ozone layer was encountered. Convection and advection associated with the cyclones was thus normally confined within two kilometers of the surface. This confinement greatly intensified storm severity.

Surprisingly, the greatest Coriolis storms on Arrakis were not produced in this manner. A truly great storm occurred only when the ozone heat barrier was broken! Nefad almost recognized this fact. The strength of the ozone heat barrier depended upon the ultraviolet flux from Canopus, which varies. The strength of the cyclones varied also, but most important were the convective vortices. As we now know from the Rakis Finds, these were most prevalent during a daytime frontal passage. The stronger the cyclone the more vortices that were produced. Each vortex carried surface heat upward to the ozone barrier. On those occasions when conditions were right the heat transported upward could produce temperatures immediately below the ozone layer which were greater than that within the layer itself. The barrier was destroyed when this occurred. The reaction was self-perpetuating and explosive in its impact, and a truly great dust/sand storm evolved as the atmosphere in a real sense was overturned.

Wind speeds as high as 800 kilometers per hour were recorded within these storms by certified instruments (which also managed to survive the storms' fury). Pachtra (10002) reported a single measurement of wind speed in excess of 1000 kilometers per hour. This is generally discredited since his instrument was out-of-certification at the time[1]. Additionally, such a speed would exceed the speed of sound, ground level, on Arrakis. Supersonic winds have never been confirmed on any planetary surface. Yet, as Ghralic so aptly puts it: "The residents of Arrakis reported fearfully loud noises during the greatest-storms. Could it be that the winds exceeded Mach -1 at times? The entire subject merits an attempt at laboratory duplication under controlled conditions."

Electrical phenomena were an integral part of the surface environment. The dust whirls and storms generated considerable dust

[1] Dorit Pachtra, "Storm Effects on Arrakis," Bull. Planet., OS 1630: 230.

charging through tribo-electrification. Lightning discharges occurred frequently within the clouds and occasionally bolts struck the surface. Ozone was produced but this was only a minor contributor to total atmospheric ozone.

Sand size (and larger) grains remained mostly in the lower levels of the Coriolis storms. Those closest to the surface caused severe erosion. If the planet were not so geologically active (see Arrakis — geology) its surface would have been entirely Hat except for the ubiquitous dune fields.

During the decay phase of the storms much of the dust settled back onto the surface. Water vapor absorbed on the grains was carried downward also (a phenomenon locally called El-Sayal). Ionization by ultraviolet rays gradually released the water back to the atmosphere. Return was complete within a few days.

SURFACE EFFECTS

Surface erosion from storms and the presence of dune fields are noted above. The processes involved have been understood since antiquity and no elaboration is needed here. However, the dust chasms (sometimes called tidal dust basins) and the drum sands merit special attention.

The chasms or basins were produced by geological processes, being subsequently filled with dust. They were a hazard to unwary travelers because the dust had a quicksand-like behavior. The dust packing was so under-dense that tidal motions much like oceanic tides were readily observable (locally called sandtides). The question of considerable scientific interest is why the dust should have exhibited almost negative packing, hence fluid-like behavior, since similar situations have rarely been found on any other planet. We are indebted to Asterák (15104) whose brilliant insight provided the final and correct answer by successfully producing the effect in the laboratory[1]. The sequence of events is as follows:

a. Dust deposited after each storm was highly charged. Also, grain surfaces contained absorbed water vapor.
b. The number of negative electrons and positive ions was initially about equal within the dust mass.
c. The electrons attached themselves to the highly polar water-vapor molecules.
d. The water-vapor molecules migrated up ward along the atmospheric density gradient. The ultraviolet rays then desorbed the water vapor, returning it to the atmosphere, together with the negative charges.
e. The positive ions were tightly bound to the distorted surface lattice of the dust grains and remained behind.
f. As a result the dust had a strong and highly stable positive charge. The repulsive electrostatic forces almost equaled the gravitational forces, hence the fluid- like behavior.
g. The dust layer built up in depressions and chasms after this fashion until they were filled. Of course as the layer thickness increased, the weight of the overburden caused compaction. Hence the quicksand-like behavior was con fined to the upper five meters (approximately) of the deposit.

[1] R. V. Asterak, "Macro Effects in Charged Dust Particles," *Soil Science* (Caladan), 27: 422-99.

The above phenomena were not observed in exposed areas since any charge inequality on dust deposited there was quickly neutralized by subsequent motion over the surface and prolonged exposure to ultraviolet. Of course neutralized dust was present in the chasms and basins, but it accounted for only a small percentage of the total. The charged zones had no influence on the behavior of neutralized dust or sand moving over them. In fact the first few tenths of a millimeter of the dust oceans was neutralized by ultraviolet exposure.

Pachtra is generally given credit for discerning the mechanism responsible for the sound emitted by drum sand[1]. The record is a bit fuzzy here, but the academic discussion of who should receive credit is of little import and as Ghralic states, "It is the advancement of our knowledge that counts." The use of the terminology "drum sand" was unique to Arrakis, but sound-emitting sands have been found on many Neta-type planets, particularly those of the C and 50 to 60 sub-classifications. Local nomenclature depends upon the nature of the sound emitted, natives almost invariably naming the sands after the tonal quality closest to that of an indigenous musical instrument.

Most musical sands produce a single tonal sound which decays exponentially with time after being stepped upon or otherwise impacted. A second step produces a similar sound with similar monotonic decrease in intensity. Drum sand, however, emits a series of low-frequency beats from a single step. These beats do die out exponentially, but the pulsating (drumming) character is quite distinctive.

It was known long before Hohshas's time that four conditions are necessary for a sand to sing. First, the sand grains must be of approximately equal size. Second, the grains must be bonded together. This bonding is most commonly produced by the chemical deposition of water-soluble salts on the grain surfaces. Third, the packing density must be uniform. Finally, the underlying bedrock must be essentially parallel to the sand surface. Any impact produces vibrations, but when the above conditions are met this impulse can create resonance and a tone is produced. The sand layer vibrates as a unit. If the ratios of mean grain spacing to grain diameter and mean grain spacing to bed thickness fall within prescribed limits, the tone will be audible to human ears. These several conditions are not normally met and thus singing sands are not particularly common. But if these conditions are met then we have an excellent analog of a musical instrument, albeit without the marvelous tonal and expressive capabilities of true musical instruments (including the human voice).

Pachtra recognized that under certain conditions the ratios noted above could have values that resulted in: a pattern of constructive add destructive interference in the sound waves. This would cause a pulsating sound from a single impact or step. Pachtra was not only a masterful applied mathematician but also an excellent experimentalist. He spent several years on Arrakis performing on-site investigations in spite of the

[1] Dorit Pachtra, "Transmission of Sound in Sand Under Conditions Unique to Arrakis," *Bull. Planet.,* NS 5:80-108.

obvious dangers. This combination of field, experimental, and theoretical research has endeared him to planetologists (actually to all scientists). It is unfortunate that his brilliance and courage were not recognized until recently.

MAGNETIC FIELD

Arrakis has its own magnetic field (see Arrakis — geology for details). However, Canopus emits an abnormally high flux of charged particles with imbedded magnetic-field segments. This severely contracts the planet's own magnetic field and allows particles to impinge directly on atmospheric molecules. No known effect on Arrakis weather has been proven to be a result of this interaction. However, magnetic disturbances make the main field unreliable for navigation. Alternative means for direction finding, such as the paracompass, were developed to overcome this problem. Today our techniques far exceed these rudimentary navigational efforts.

WEATHER PREDICTION

Modern techniques make weather prediction by the Arrakians (about 5000 years ago) seem extremely primitive. However, their method was well suited to the conditions on Arrakis. Indeed, the predictions were remarkably accurate and thus merit note. Who would believe that emplacement of poles, without sophisticated monitoring equipment, could predict weather? But it did work on Arrakis because all weather phenomena in inhabited regions were associated with dust storms. This simplified the problem over that on other planets. A line of poles (or double line) was placed on the lower slopes of garres and ridges. Each line ran along the direction of the slope. Siting was particularly important. The slope had to face a large open area as well as the direction from which storm winds blew, had to be devoid of large boulders which could produce eddies, required a slope angle of 15 ± 5 degrees, and had to be backed by a steep walled topographic feature rising at least 500 meters above the surroundings. When these specific conditions were satisfied, the upslope winds impacting the topographic feature were not only deflected upward suddenly but also crested a wind shadow zone on the upwind side of (he obstacle. This is not meant to imply that a calm prevailed within the shadow zone. Rather, with the specific geometry chosen, the winds are slightly less with the degree of difference increasing as wind speed increased. Poles within the shadow zone were thus slightly less exposed to wind action than those down the slope.

The prevailing winds always carried dust. The Fremen chose the most easily abradable material they could find (known today as amborite) to coat the poles. This coating would be slowly worn away by even the lightest of winds. Measurement of the mass loss each day in itself gave the integrated product of wind speed and dust content to an accuracy somewhat greater man could be determined with instruments in existence at the time. By taking the ratio of this product for the down-slope poles to the shadow-zone poles, one obtains a wind-speed ratio. The accuracy of this determination far exceeded capabilities of other instruments, and even today is better

than some of our present instruments (manufacturer claims not withstanding).

One can calculate wind speed from the wind-speed ratio and knowledge of the surface geometry, but there is no record that the Fremen did so or had the mathematical knowledge to do so. However, there was no need to make this calculation since the speed ratio was all that was needed for weather prediction on Arrakis. It is well established that Arrakian storms were preceded by an extremely small decrease in integrated wind speed (also the speed ratio, which in that case was directly proportional to wind speed). On most other habitable planets this decrease is large, readily noticeable, and is commonly called "the calm before the storm." On Arrakis, the decrease occurred one day be fore a minor storm, increasing to two days for a major storm, and five days for the greatest Coriolis storms. The size of the storm to be expected was proportional to the square of the magnitude of the decrease. It is still a source of wonder to many scientists how the Fremen were able to discern these relationships.

J.R.

Further reference:

- Th. Zed Ghralic, Arrakian Climatological Studies from Atreidean Times to the Present, M rological Forum, whole issue 59.

ARRAKIS, Ecological Transformation of

Pardot Kynes (10121-10175) was appointed Planetologist for Arrakis by Elrood IX in 10149. The 28-year-old ecologist was considered too young for the post by his enemies, and overdue such an appointment by his supporters. Public opinion aside, Kynes had already proven himself one of the leading practitioners in his field with his handling of the Cartha outbreak on Ecaz[1], and was Elrood's logical choice.

From his arrival on Arrakis, Kynes's relations with the Harkonnens, then holders of that fief, were not good. The ecologist cared nothing for politics or intrigues; he simply wished to be left alone to study the desert planet and to report his findings to his emperor. This the Harkonnens constantly interfered with, not least by their insistence that one or more of the House guard accompany Kynes at all times. Kynes, in turn, protested the restrictions this placed on him, avoided them whenever possible, and determined that the rulers of "his" planet would obtain as little information from him regarding its workings as he could provide.

Another division between the two was the Harkonnen's insistence on viewing Arrakis as a hellhole, fit only for producing its priceless spice and helping to keep its native workforce subdued. Kynes, on the other hand, soon became caught up in a vision: he became more and more convinced with each new study he conducted that Arrakis could be transformed into a gentler world, one on which humans could five without the constant threat of death from thirst haunting them.

By 10151, he had decided that only the Fremen, already capable of meeting the desert on its own terms, could possibly help him implement his scheme. In addition to their own innate ecological sense, the Fremen were the

[1] In 10148, Cartha fungus threatened lo destroy Ecaz's entire fogwood crop; Kynes recommended importing spores of Kuenn's Fungus, a benign growth which crowded out the Cartha, saving the valuable wood.

only people on Arrakis who did not bow in terror to the Harkonnens. They paid no fai, no water tribute, to the tyrants, and they were not above guiltlessly killing any outsiders foolish enough to invade their privacy. He would convert the Fremen, Kynes decided, as soon as the opportunity to enter one of their sietches presented itself.

In the spring of that same year, on a rare walking excursion without his Harkonnen guards, Kynes stumbled upon his entree. Behind the section of the Shield Wall nearest the village of Windsack, he found half a dozen fully armed and shielded Harkonnen bullies toying with three Fremen youths, evidently planning to kill them leisurely, for sport. Kynes waded into the fray and killed two of the Harkonnen men with a slip-tip before anyone was aware he had joined the battle. By this time, the Fremen had downed two of the bullies on their own, but one of the youths was down as well, with a severed artery. Kynes dispatched one more Harkonnen, then, leaving the single survivor to his fate at the hands of the two Fremen, gave the third boy file medical attention he needed.

To the youths, not yet experienced in the ways of brutal necessity, the ecologist represented a water burden they did not know how to repay. Confused, they took Kynes back with them to their unnamed sietch overlooking Wind Pass. Let the elders decide what was to be done with this most uncommon Imperial servant!

Once in the sietch, Kynes felt himself completely in his element. He lectured the amazed, Fremen on a number of subjects — the best ways of anchoring dunes with grass, with Trait-bearing trees might best be planted in the resulting greenbelts, pros and cons of *qanat* (open-trench) irrigation — but always returned to one magic topic: water. The Fremen listened, even as they debated what to do with this insane stranger who had saved three of their number, and marveled at his complete disregard for his own safety.

Kynes was clearly admired by most of the troop, and it was for that reason that his death sentence was delivered with a touch of regret. Still, the security of the sietch overrode all other considerations, and Uliet, one of the troop's most experienced fighters, was sent with a consecrated knife to carry out the sentence. Two watermen followed him, prepared to release the intruder's water for use by the sietch.

It was an efficiency of which Kynes might have approved, had he taken time out from his lecturing to pay attention. As it was, the ecologist merely paused between sentences when Uliet approached. "Remove yourself," he told his appointed executioner, then turned, leaving his back open.

Uliet hesitated, and in that moment of hesitation, made a decision that would change the destiny of his people. Instead of striking the ecologist, he took three steps and fell on his crysknife, "removing" himself as ordered. The stunned watermen carried him off to the deathstill, and Kynes continued his lecture as if nothing had occurred.

Not one member of the troop entertained the notion of questioning such an obvious message from Shai-Hulud. Kynes was meant to lead them; they, to follow him.

Beginning with a one kilometer square area located in the deep desert (around 40° south latitude), Kynes ordered that the tribes begin the work of settling into the hitherto-uninhabited region. The first tribe sent out died, almost in its entirety, leaving only a pair of messengers to report back. Kynes listened to them, took careful notes, and sent out another group, this one better prepared. Numbering one hundred fifty on departing for the south, the tribe was reduced by half within the first six months. But the settlement was established.

Kynes, during this time, was not idle. Under the unsuspecting noses of his Harkonnen overseers, he smuggled desert Fremen into his Biological Testing Stations. The Fremen studied, conducted tests, took tools and equipment back to their sietches with them for use in setting up hidden windtraps and water basins. With agonizing slowness, the basins began to fill, the water gleaned from the air being supplemented by that from the death-stills. With the sole exception of combat water, which by Fremen law belonged to the victor of a hand-to-hand fight, all water obtained by the sietches found its way into one of these basins. No Fremen would drink of it, no matter his extremity, on pain of losing his soul. It was the Water of Paradise, sacred beyond words.

The Harkonnens knew nothing of Kynes's plan, nor of his Fremen. Behind the ecologist's back, jokes were made about his pleasure in associating with the "desert scum" — Jokes which became even more vicious when it was discovered that he had taken Mitha, a woman from Sietch Tabr, as wife — but no one dared mock him openly. Imperial servants, whatever their peculiarities, had power. Kynes had more than most, based on his popularity with the emperor and the natives of Arrakis. He was given a wide berth.

The first core samples taken from the trial zone, in 10152, revealed that the sand itself could provide most of the nutrients the Fremen's plantings would require, since much of it was produced as a byproduct of sand-worm digestion. Dust presented a very real danger: even a relatively mild sandstorm could bury the trial zone. It was decided that some old, reasonably stable dunes would give the plantings their best chance — provided the problem of holding down the dust could be resolved.

While one group of Kynes-trained Fremen wrestled with the sand-fixing puzzle, others were studying weather patterns, area climates, and the myriad other pieces of the ecological puzzle.

Particularly curious was the existence of a few plants the Fremen discovered and cultivated. A rare native root plant, for example, which grew above the 2500-meter level in the northern temperate zone, was often called "Gift to the Thirsty" because of its high water content: a tuber two meters long yielded half a liter of water, many times over the moisture that could be obtained from an equivalent weight in other vegetation. The water, the Fremen assumed, was not being drawn out of the atmosphere; somehow, the tubers were responsible for pulling it in. Where was it found?

Kynes worked like a madman, correlating data between groups, performing his own research, and doing

the social dances required to keep the Harkonnens — and the emperor — ignorant of the real purpose of his work. If the strain tired him, he never revealed it to his Fremen, who had come to consider him one of their umma, the brotherhood of prophets. It made no difference to Kynes what he was called, so long as progress was made.

Two last discoveries, arrived at within a month of one another, provided the data needed to begin the real work. The first gave confirmation that what they planned to do was indeed possible: the verification by Kynes himself of the existence of a salt pan in the deep bled. This proved that there had been open water on Arrakis at one time; what had been, could be again.

The second discovery concerned the sand-worm. These mighty creatures began their lives as sand plankton, then matured into the sandtrout form before becoming worm, It was the sandtrout phase — in which the "water-stealers" swam freely through the sand and sealed off all available water in the porous lower strata — which most worried Kynes. If these animals could seal water so effectively, what was to prevent them from completely drying out any area his Fremen chose to plant?

His fears were proven groundless when captured sandtrout were loosed in one of the Testing Station gardens. Try as they might, the sandswimmers could not perform their usual function in an environment choked with plant roots. They exhibited two reactions: flight and death.

More groups of Fremen were sent out, to establish other trial zones along the 40° line. With them they carried a variety of sophisticated drilling equipment and sandtrout-proof sheaths, as well as the usual material for constructing windtraps and temporary holding basins. If there was water to be found under the sand in their areas, they were prepared to dig for it; if not, the windtraps alone would have to suffice.

They also took seeds for a growth called poverty grass, a mutated version of the plant which had been engineered by Salim, one of Kynes's first Fremen students. Tested in the Station facilities, the new grass had shown an encouraging ability to survive on only basic nutrients, airborne moisture, and a minimum of supplementary watering. In each of the dozen planting zones, it was planted along the downwind sides of old dunes, where it stabilized the sand against the prevailing westerly winds. This started a cycle: each stabilized area accumulated a higher windward crest after each sandstorm, which would in turn be planted with poverty grass, until sifs, barrier dunes of more than 1,500 meters' height were produced.

The work involved with the plantings was backbreaking, but moved quickly. In all but four of the test zones — in which the grass refused to take root — (fee barrier dunes were ready in a matter of months.

Kynes, in the meantime, had undertaken some new tabors. After weeks of careful inquiry and widespread bribery, he had arranged for an interview with Altenes and Garik of Ix, the two men responsible for governing the Spacing Guild. Without explaining his reasons, but using the Guild's sensitivities concerning its melange supply, Kynes arranged that

the Guild not permit observation satellites to be placed above the deep desert on Arrakis. The large amount of spice which the Guild demanded as payment was not permitted to weigh against the need for the planted areas, known as palmaries.

With tile barriers in place, planting in the eight areas continued. Species from alt over the Imperium were brought in and tried, beginning with chenopods, pigweeds, and amaranth. Tough, stringy, and difficult for even Arrakis to kilt, this trio took only two years to provide bands of growth that were stable and, in the protection of the *sifs*, expanding outward.

This was the signal for slightly — but *only* slightly — more fragile plantings to be attempted. Scotch broom, low lupine, vine eucalyptus (originally adapted for the northern reaches of Caladan), dwarf tamarisk, and shore pine were placed at each site. The mortality rate of these newcomers was higher than that of their predecessors, in spite of the care the Fremen lavished on them, but those plants managing to survive were toughened by the trial and promised to produce strong seed.

Even such limited results were only obtainable at a tremendous expense of time and labor. Each plant was carefully tended, pruned, and cautiously watered; each was provided with its own dew collector to keep the additional moisture needed to a minimum. (Dew collectors were smooth chromoplastic ovals which were placed over the pit containing the plant's roots. During the day, the chromoplastic was gleaming white — at night, transparent. It cooled rapidly following the change, and condensed air moisture which then trickled down to the roots.) Aside from the work directly involved with the plantings, there was much support production needed: dew collectors, stillsuits, cloth, and all the other necessities for the sietch had to be manufactured.

Every member of the troop, at the earliest possible age, was expected to contribute. Fremen children, scarcely taller than the plants they policed, were taught to check dew collectors and remove dead or dying growths, and began instruction in the workings of Arrakis's ecology at age five.

Kynes's own son, known by his troop name of Liet, was no exception. Mitha, the boy's mother, died shortly after his birth in 10156, and Kynes allowed the child to be brought up among the other children of Sietch Tabr. Liet, along with his peers, divided his time between in-sietch education and work at the various plantings.

Kynes, knowing himself to be under more or less constant surveillance by the Harkonnens, stayed away from the palmaries. But his was still the guiding hand, and when the reports from his Fremen (in 10160) indicated that the second-stage plantings were now thriving, he ordered the process advanced.

Candellilla, saguaro, and bis-naga, or barrel cactus, were next in line, followed in 10163 by camel sage, onion grass, Gobi feather grass, wild alfalfa, burrow bush, sand verbena, evening primrose, incense bush, smoke tree, and creosote bush. Not all varieties took equally well at every site, but by 10167 each of the palmaries had more than tripled its original

groundcover area, with increasingly large amounts of water being successfully tied into the root systems.

Animals were imported next: kit fox, kangaroo mouse, desert hare, and sand terrapin to burrow and keep the soil aerated; desert hawk, dwarf owl, eagle, and desert owl to keep the burrowers from overrunning the sites; scorpions, centipedes, trapdoor spider, biting wasp, and wormfly to fill other necessary ecological niches; and the desert bat, to keep the insects under control.

Finding the proper balances among the new arrivals took only two years — the ecologist-Fremen having learned their lessons well — and the palmaries were readied for their most crucial stage. More than 200 selected food plants, including coffee, date palms, melons, cotton, and various medicinals, were smuggled in from off-planet and dispersed among the palmaries.

Knowing how vital to their goal the survival of these plants was, the Fremen worked harder than ever. In some cases, round-the -clock watches were set up over newly planted areas to ensure their safety from raids by the nocturnal rodents. Whenever a plant failed, the remains were as carefully examined as an autopsied emperor.

Information was routed back to Kynes, chiefly through his son, who had become a sandrider at the usual age of twelve. Liet's powers of memory and observation were good, and over the next three years he carried increasingly encouraging reports to his father. Of the varieties planted, over a hundred had been successfully cultivated without major change. Of those which remained, seventy-five had been discovered to be adaptable to Arrakis, through grafting, crossbreeding, or alteration of seeds by various external stimuli. (The Fremen Salim, beyond doubt Kynes's star pupil, had assembled a group specializing in this type of treatment.) Only thirty-odd plants proved absolutely incapable of surviving.

As the cultivated areas expanded farther, however, a strange phenomenon was noticed. Protein incompatibility was poisoning the sand plankton which came in contact with the new lifeforms. At the desert edge of each palmary, a barren zone was formed, saturated with poisonous water which none of the Arrakis life would touch.

This was an unforeseen development, and one which Kynes did not feel competent to handle on other than an on-the -spot basis. Fabricating a story about an obscure type of plant he wished to investigate at an outlying sietch, the planetologist managed to elude the Harkonnens and arrange transportation to the south. (He made the twenty-thumper trip in a palanquin, carried by his Fremen, as though he were a wounded man or Reverend Mother, since he had never become a sand-rider.)

For three days after his arrival at the barren zone, Kynes locked himself into his yali, his personal quarters where no other would dare disturb him, and examined samples of the poisoned soil. On the morning of the fourth day, looking as haggard as a man who had walked in from the Great Flat, he emerged, and delivered electrifying news to the anxious Fremen.

The poison was a disguised blessing, a gift from Shai-Hulud! The

addition of fixed nitrogen and sulfur to the chemicals produced by the decomposed sand plankton would convert the barren zone to rich soil in which their plantings could thrive. The speed with which the palmaries could expand would now be determined solely by the amount of labor the Fremen could afford them, and by the volume of water available.

The new advance cut down Kynes's projected timetable for the transformation considerably — to a mere three and one-half centuries. But the Fremen were a people who had learned patience at the hands of men with whips; they were content to wait, knowing that their. labors would buy glory for themselves and a living paradise for their descendants.

The palmaries continued on the course Kynes had set, tenderly cared for by the Fremen and unknown to any outsiders for almost half a century. Kynes's death in 10175, in a cave-in at Plaster Basin, caused no deviation from the plan. Nor did the Harkonnen-Atreides warfare, the demise of Liet-Kynes (who had inherited his father's place with the tribes) in 10191, nor even the ascension of Paul Muad'Dib Atreides in 10196. When the soldiers of the Jihad left Arrakis it was with the knowledge that those left behind were also fighting for their cause by tending the palmaries.

Not until 10221, when Leto II allowed himself to be transformed into the superhuman being who would rule for over three thousand yews, was Pardot Kynes's plan brooked. As wise and as farsighted as the planetologist had been, he had never imagined that his timetable might conflict with that of a god.

Leto II, just beginning his reign, needed time. He knew that he would continue, and perhaps hasten, the transformation which Kynes had initiated, but he had not yet decided at what pace it would be done. In 10221 he purchased a breathing space of several decades by destroying the *qanats* of four of the eight palmaries: Gara Rulen, Windsack, Old Gap, and Harg[1].

Deprived of their water, the still-fragile plantings withered and died. This left only half the original number of green areas — Wind Pass, Chin Rock, Hagga Basin, and Tsimpe — to harbor Kynes's, and his Fremens', dreams.

The Fremen, terrified by the sudden destruction, but unable to face abandoning their work, concentrated their efforts on the remaining sites and hoped for peace.

Leto II, once his rule was firmly established, gave them rather more than. that. He brought the decades-old secret into the open, acknowledged the palmaries' existence, and made their advancement an Imperial priority. The Fremen were able to go on with their work at a pace which would have astonished and gratified Pardot Kynes.

By 10260, fifty palmaries, each larger than any of the original sites, Were in various stages of completion; a century later, they had spread over enough of the 'Arrakis surface to establish the "self-sustaining cycle" which Kynes had originally predicted would occur. (He had estimated that three percent of the green plant element

[1] The eight palmaries were named for eight of the Imperial Testing Stations; in this way, it was hoped, they could be mentioned without alerting the Harkonnens.

would have to be involved in forming carbon compounds to start the cycle working, and he was very nearly correct. The actual figure was 3.92 percent.)

As the greenbelts and groves took over larger and larger segments of the planet, the native lifeforms, including the sandworms, were driven off into increasingly smaller reservations. The establishment of Kynes's cycle signaled the end for them: the last sandworm sighting occurred in 10402, and the sandworm was in its death throes.

The God Emperor stepped in once again, ordering the placement of Ixian weather-control satellites over the small area of the planet which remained desert. While weather satellites had been in use on Arrakis to one degree or another since the rule of Leto II's father, these were intended for a use unique in the planet's history. Earlier satellites had been brought in to help gentle the fierce climate; these were intended to bring back some of that lost ferocity, to preserve one small piece of Arrakis, the Sareer, in as close to its original form as possible.

The work for which the palmaries had been designed was completed, well ahead of the fondest expectations of the man who had first evisioned them. Arrakis, Dune, the Desert Planet, in a sense existed no longer.

C.T.

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ARRAKIS, Geology

(A multitude of papers have appeared during the last several thousand years discussing the origin, evolution, and present state of planets and planetary systems. The geologic history of Arrakis is fascinating, but no more so than of a great number of other planets. No good or recent review of its geology exists. The information presented here is culled from many published reports, too numerous to list. The only references given are to those papers which contain information of special interest.)

GEOMETRIC ASPECTS

Arrakis revolves about Canopus at a mean distance of 87 million kilometers, significantly closer than most C subclass planets, C designating third major from the primary. The planet's orbit about Canopus was roughly circular about 5,000 years ago. However, the second (B) and fourth (D) planets circling Canopus, neither habitable, are much larger than Arrakis. The inner, Menaris/has a mean equatorial radius of 7,862 kilometers while the outer, Extaris, has a radius of 8,112 kilometers. Arrakis by comparison has a corresponding radius of only 6,128 kilometers (actually 6127.9621438 kilometers as of year 14521 for those readers interested in such details). Menaris and Extaris also have highly elliptical orbits lying well outside the ecliptic plane defined by the orbit of Arrakis about Canopus. As a result of the gravitational pulls of these planets, informally called "the Twins," Arrakis is now known to achieve a highly eccentric orbit, maximum ellipticity 2.1, every 12,323 years. The

Twins also have a profound impact upon Arrakeen geology and tectonics.

The length of the year varies from 295 standard days to 595. At present it is 353 days. When Arrakis is in its most elliptical phaseseasonal changes are extreme. Winters are extremely severe all over the planet. Throughout historical times, the orbit has been roughly circular, for the most part, with very little in the way of seasonal change. Only the geological record and theoretical calculations tell us that conditions during the past were drastically different from those we now experience.

Arrakis has two natural moons. A third was destroyed by impact from an on-rushing asteroid/comet. A ring structure was formed, circling the planet, but most of the debris impacted the planet's surface. Since the moon lay in Arrakis's ecliptic plane, the ring of dust caused a major reduction in star energy striking the surface. Hence surface temperatures were reduced and an ice age occurred. Many life species perished while others assumed dominance. Many believe that oft-told legends refer to this event, and would place it at about 35,000 years before the present. But geological data suggest that the event occurred at least 200,000 years ago.

The two remaining moons cause major changes in Arrakis's rotation about its own axis. The Twins also contribute, but their effects are long-term. Arrakis averages 22.4 standard hours per day. However, the shortest days of record occurred from 12310 to 12420 with the absolute shortest day

being 5.28 hours in duration. This occurred on 5 nElroodim 12370 Imperial. The longest day recorded thus far was 43.2 standard hours (25 nAlraanim 15052 Imperial). Theoretical calculations show that under special circumstances the day can be as short as 3.81572 hours and as long as 51.36405 hours. These changes in rotation rate, as well as the effects of Menaris and Extaris have had profound impact on the geologic evolution of Arrakis.

MORPHOLOGY

The first complete mapping and interpretation of the surface of Arrakis was done by Kynes (10901), who claimed to be an eighth generation descendant of the famous planetologist of the same name who lived during the time of Paul Muad'Dib. Dramatic changes have occurred since then and these changes as well as present topography are detailed by Xenach (15029). At present many mountain ranges and deep valleys (grabens) exist in all regions of the planet, a situation similar to that of the earliest known phase of the planet's history. During the middle phase, as existed during Kynes's time, extensive desertification had occurred. The earlier mountains had been severely eroded, primarily by sand blasting, and the surface was mostly flat except for isolated garres and ridges, a few volcanic peaks such as Mt. Idaho, Mt. Kynes, and Observatory Mt., and the dune fields.

It is only because the planet is so geologically active that any elevation difference, other than the sand dunes, existed at all during the middle phase. Arrakis is the most geologically active of all Neta planets and the rate of mountain building almost managed to keep pace with rapid erosion by sand blasting. Today with much-reduced eolian erosion as a result of the greening of Arrakis, and with little in the way of water erosion, mountains are rising rapidly (rapidly in a geological time sense). Mt. Idaho is still the highest peak. Its summit is currently 9,524 meters above the bled, compared to only 7,393 meters seven thousand years ago. Several mountain ranges now have peaks exceeding 7,400 meters in elevation.

There are numerous deep valleys (grabens), the greatest of which is Grose Valen, with maximum depth of 1,250 meters, maximum width of 2,800 meters and a length of about 730 km. During the desertification phase of the planet's history, most of these were filled with dust and called tidal dust basins or dust chasms by the natives. Today many of these chasms have re-opened through geological processes, and many more have formed. The major grabens are not formed by running water; rather they are a result of the dynamic development of the planet, discussed in the next section. Filling of the chasms today results primarily from landslides and rockfalls. The chasms provide much more of an obstacle to surface travel than the mountain ranges since they can be crossed only by very long and expensive bridges, and they expand and contract so rapidly that no bridge lasts very long. Hence most travel is by air.

Few permanent rivers or bodies of standing water are present on Arrakis and drainage systems are poorly developed even after the ecological transformation completed by Leto II. Flash floods occur occasionally

in mountainous areas, but all in all Arrakis is still quite water poor. Water ice is present in the polar caps, as is the case with all Neta-2C planets, but the total amount is small compared to that of other planets of the group.

Garres are plentiful, and are easily distinguished by their flat tops. They are the oldest exposed areas oh the planet, being remains of ancient plateaus formed by widespread lava flow very early in the planet's evolution when water was plentiful and water erosion dominant. Ancient water courses are still visible on their tops and their sides.

One of the most interesting aspects of Arrakeen surface morphology is that the mountain chains and grabens run either north-south or east-west (geographic coordinates). This geometry is noted on a number of Neta-2C planets but never as clearly defined as on Arrakis. As will be seen shortly, this geometry is intimately connected with the nature of tectonic processes on the planet.

The small polar caps lie below bled-level. This "polar sink" is uncommon but geological evidence has shown that the ice caps were much more massive in the distant past even existing as such during the early periods of human habitation (Hackelfhued). Periodic episodes of ice advance occurred with massive glaciers and continental glaciation from the north polar cap extending as far south as 62° N latitude while that from the southern cap had furthest advance to 58° S. These massive ice movements from the poles scoured much of the rock in the polar areas, carried it to more temperate climes where the ice melted and deposited its mix of rock flour. The polar sinks were thus created. Since the present ice caps exist in depressions it has been suggested that energy from Canopus be focused with large solar satellite arrays to form polar lakes. The water from these lakes would then be drained through tunnels to provide irrigation to those areas of Arrakis most in need of the water. Ghralic has provided compelling arguments against such a project, concluding that the present climatic balance on the planet would be seriously disturbed with possibly disastrous results.

GEOLOGIC HISTORY, TECTONICS

Arrakis, as a Neta 2C class planet, evolved after formation much as other planets of the classification. The oldest rocks on Arrakis have been dated, isotopically, as being 1.1 eons in age (1 eon = 1 billion standard years). These older rocks have been found only by deep drilling and furthermore have been located only in a few places, existing as small fragments contained in much younger rock. Almost all other planets of the same classification have rock exposed at the surface with ages greater than 2.1 eons. The evidence that geologic processes on Arrakis are much more dynamic in the destruction of ancient rock and the formation of new rock and surface features is thus convincing.

The ancient Terrans held a simplistic view of planetary genesis, still accepted today in most respects. They believed that planets were formed by accretion of smaller fragments, dust, gas and ices remaining about a star after or during stellar formation. As each planet grew, its interior warmed through gravitational contraction with

heat released by radioactive decay. The surfaces and interiors of Neta-class (modern terminology) planets soon became molten. After about one eon sufficient cooling occurred to form a solid crust. Convection in the planet's molten interior caused continued breakup of the crust and formation of new crust (must like scum floating on the surface of a bubbling pot of molten fanmetal). As cooling continued the crust thickened to the point where it became stable and a basically permanent feature. This typically occurred about 1.5 eons after formation.

Eventually the interior became only quasi-molten. However, heat generated by radioactive decay continued to cause a slow convection which in turn produced on-going disturbances within the crustal material. These included volcanic eruptions, quakes and movement of portions of the crust with respect to the other portions, such phenomena continuing to the present. The Terrans called these crustal motions "plate tectonics" and, as noted above, ascribed the heat energy from radioactivity to be the driving energy source. From the relatively few scientific records remaining from Terran times it appears that this explanation was universally accepted. However, of the four Neta-class planets in their planetary system only one exhibits plate tectonics behavior.

Today we know exactly what causes plate tectonics, why only some Neta planets exhibit plate tectonics behavior, and hence why Arrakis is more tectonically active than any other Neta planet. Bnaceret has summarized current understanding. Heat from radioactive decay by itself is insufficient to cause crustal (plate) movements. Also, internal heat is not necessary although in all cases internal heating results from action of the mechanism primarily responsible for plate motions.

Two mechanisms are known: convection currents resulting from severe internal heating and external gravitational torques. In some cases both mechanisms play a major role. The former is the sole mechanism for only a few planets, none of which exist in the Terrans' planetary system. The required heating comes in part from radioactive decay but mostly from neutrinos emitted by the host starts). Absorption of neutrinos by the planet produces the heat. Since neutrinos have no mass or charge most will pass through a planet without interaction. Hence, in the absence of large external gravitational torques, the severe internal heating required occurs only when the neutrino flux is very large. Very few stars produce a sufficiently large flux. Suffice it to say that Canopus does not produce a large flux of neutrinos.

Gravitational torques are the dominant mechanism for most planets exhibiting plate tectonics behavior. Requirements are (1) adjacent planet(s) with mass considerably larger than the planet in question and/or one or more moons with mass of an appreciable fraction of the host planet, and (2) orbits of the adjacent planet(S) and/or the moon(s) which lie appreciably outside the ecliptic plane of the planet, and are preferably eccentric. The resulting gravitational torques generate large stresses which in turn cause crustal movement with associated.

tectonic phenomena. The planet is heated internally by friction, but this heating is secondary to the entire process.

Arrakis, as noted earlier, has larger planets on each side, Menaris and Extaris, both of which have highly elliptical orbits with orbital planes lying well outside that of Arrakis. Plate tectonics on Arrakis is thus caused by gravitational torques. The unusual closeness and large size of Menaris and Extaris cause Arrakis to exhibit exceptional geologic activity. Quakes are common and the amount of volcanic activity is on the high side, but certainly not extreme. Portions of the crust are displaced with respect to other crustal segments by the astounding amount of 30 centimeters per year (planetary mean). New mountains are formed and old ones destroyed at a geologically rapid rate. Over one 2,000 year period, the Tramblisch Range rose 3,125 meters. Grabens open, oscillate, and close at equally rapid rates. The north-south and east-west trends of all mountain ranges and grabens is a result of the particular geometry of the Menaris-Extaris-Arrakis system and stress-field orientation so produced.

Arrakis is a favorite planet for planetary geologists because one can literally see geologic processes in action with only a short time of observation. Mapping, however, is a problem and the planet is a civil engineer's nightmare.

INTERIOR

The crust of Arrakis is rather thin, averaging only 10 kilometers in thickness. An incipiently molten region, the source region for volcanic activity lies immediately below. The remainder of the planet is basically solid except for a small, fluid central core. Arrakis has a relatively weak magnetic field which is produced in the core. It is of interest to note that even after many thousands of years of study the exact mechanism by which the magnetic field is produced is still not fully understood.

It has been known for some time that the chemical composition of a planet depends upon its distance from the main star and that same planets consist primarily of silicates, some primarily of hydrogen (quasi-stars), some primarily of sulfides, while some are mostly metallic. The Neta class is defined specifically as comprising those planets with acompositionof60 ± 10% silicates (by mass), 30 ± 10% metals, 10 ± 5% sulfides and less than 5% hydrogen. The crust and upper layers of Arrakis are composed almost entirely of silicates, the middle and lower layers are primarily silicates, but with significant amounts of metals and sulfides, while the core is primarily metallic with a small amount of sulfides. The precise chemical composition of Arrakis is 69.723% silicates, 21.388% metallics, 7.691% sulfides, and 1.198% hydrogen and miscellaneous.

J.R.

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ARRAKIS, Oxygen Saga

All known "intelligent" forms of life require oxygen, and the atmospheres of all habitable planets contain at least 19% oxygen. The history of oxygen on Arrakis is unique, including one proved oxygen-depletion catastrophe and one near-catastrophe, the latter occurring in historical times, making Arrakis worm special note.

The major source of atmospheric oxygen is plant photosynthesis. If life evolves on a planet at all, rudimentary plant life is first seen in the fossil record about one-and-a-half to two billion years after planet formation. Two billion years or so pass before" the required 19% oxygen is reached. By this time advanced plant life forms are widespread. Fossil remains of lycopsids and sphenopsids are especially common. Arrakis followed this sequence, its atmospheric oxygen content reaching 19% about 900 million years ago.

Arrakis followed the normal evolutionary sequence for the next 850 million years. By this time a great diversity of marine and land life had evolved. Land-dwelling mammals and reptiles were abundant. However, the fossil record makes it clear that the very large reptiles found on some planets even today sever evolved.

The oxygen catastrophe on Arrakis occurred about 49.7 million years ago. Only a few sedimentary rocks are found less than 49.7 million years old, and their formation ceased about 48.5 million years ago. Since sedimentary rocks almost invariably require the presence of standing water in order to form the evidence shows that file oceans largely disappeared 49.7 million years ago. The small, remnant oceans and all traces of standing water disappeared within the next million years.

A nearly complete extinction of life occurred concurrently. Very few remains of land life have been found in wind-deposited sediments formed since; most animal and vegetable life species on Arrakis today are generally believed to have been imported by the Fremen during their original colonization of the planet. Sediments show an almost complete lack of oxygen, an amount certainly far below that required for intelligent life. This dramatic oxygen decrease was followed by a gradual rise. By the time the Fremen arrived some eighty-five hundred years ago, the oxygen amount was well above minimum requirement, and three species of small, oxygen-breathing animals had reappeared.

The fossil record in the marine sediments deposited after the event indicates that the only survivors were several species of worms, mostly of the burrowing type, phylum *protochordata*, and several micro-organisms of the protozoa phylum together with some varieties of plankton. Of these, only class *shai-huludata,* phylum protochordata, survived to recent times. The fascinating story of the evolution of this worm from a small marine creature to the water-aversive Shai-Hulud (sandworm) of present-day Arrakis is given by Satorinia. As a bottom-burrowing organism, the worm was

able to survive the initial cataclysmic event. It was thus given time to adapt to the gradual evaporation of what remained of the original oceans. The worm's predators had undergone mass extinction. In addition, lack of competition for food provided conditions which helped the adaptation. By the time desertification was complete, Shai-Hulud had become perfectly adapted to an arid environment. Scientists generally believe that sandworms could evolve once again into marine-dwelling creatures, given a few million years of gradual change in environment. But the worm cannot withstand sudden contact with water today any more than it could have withstood sudden contact with air 49.7 million years ago. For many centuries it was believed that Shai-Hulud was responsible for the desertification of Arrakis. However, many scientists now believe that sandworms are the product, not the cause.

It is strange that even today, with all the scientific data that have been accumulated, we still do not know what caused this catastrophe. However, the cometary hypothesis is the most probable answer. This theory involves cometary impact or near-miss. The comet sweeps away the bulk of Arrakis's atmosphere; the oceans gradually evaporate, but at a rapidly slowing rate as water vapor causes a partial rejuvenation of the atmosphere. However, water vapor is continually lost to space. Volcanic activity adds gases to the atmosphere and eventually over a million years or so a new equilibrium is established. Meanwhile, the oxygen has been lost and cannot be replenished because the vegetation has been kilted, as have almost all living species. The planet, severely depleted in water vapor, can no longer sustain the residual ocean mass.

Arrakis would probably not be suitable for man today if it were not for sandworms. After recognition that an oxygen catastrophe had occurred on the planet, scientists were puzzled as to where the present oxygen came from. Dragan et al. solved the problem when they discovered that as part of its metabolic processes Shai-Hulud produces oxygen. If this fact had been known earlier, the recent near-catastrophe in oxygen deprivation could have been avoided.

Man produced this near-catastrophe by interfering with the natural course of events. Specifically, about five millennia ago, the famous planetologist Pardot Kynes started to plant "the deserts of Arrakis, thereby transforming the planet into a site much more hospitable to life. The process was very slow in getting started, for political and other reasons, and it was not until about 4,000 standard years ago that massive plantings began. In hindsight, the caution that should have been taken is evident. Vegetation requires water, but water kills sandworms. Both vegetation and sandworms produce oxygen; Atmospheric oxygen is rapidly depleted by chemical combination with rock on a planet, as technically active as Arrakis. Hence, unless the rates at which vegetated areas are expanded and worms are killed are carefully controlled, the amount of oxygen can dip below the minimum required. This dire event almost happened.

The first recognition that something was amiss occurred in

12820. A wildlife survey, completed that year, showed a dramatic decrease in the numbers of birds and mammals, and the general health of several species was poor. Concurrently, scientific studies showed that the atmospheric oxygen content had dropped from 20.12% to 19.68%. As a result, Lord Leto appointed a Planetology Commission to head a scientific task force.

Eight years were required to produce the final report. In the meantime oxygen content had dropped to 19.23%, dangerously close to the critical level. Humans were exhibiting signs of oxygen-deficiency distress and several hundred deaths have been attributed to this problem. If local manufacture and large scale transport of oxygen for human consumption had not been started, the death toll would have been much higher.

Since that time the areas under cultivation and those reserved for desert have been care fully managed. The atmospheric oxygen con tent reached a minimum of 19.07% in 12840 and started to rise perceptably by 12845. Today the oxygen is controlled at 23.58%, and present plant life is sufficient to maintain this level.

J.R.

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ASSASSIN'S HANDBOOK

Originally a third-millennium compilation of information on poisons to aid professional assassins, The Assassin's Handbook was expanded in the fifth millennium (5345-5348) by a committee appointed by Emperor Kelal Djordjevich to discuss the theory and practice of legalized murder under the rules of the Great Convention and the conditions defined by the Guild Peace. The expanded Handbook resulting from the committee's deliberations was widely circulated and read during the Old (pre-Atreides) Imperium, for it was held in high regard by mercenaries and master assassins employed by the emperor and the Great Houses. Also used by several training schools for professional assassins, the Handbook fell into some official disrepute during the reign of Paul Muad'Dib and the Regency of his sister Alia, although its principles continued to be employed. During the long reign of Emperor Leto Atreides, the Handbook was officially held to be as contemptible as the profession of assassin; and Emperor Leto's Imperial guard, the warrior females or "Fish Speakers" were ordered to confiscate copies of the Handbook whenever they found it, although privately they were instructed to master its principles. As a result of this suppression, far fewer copies of the Handbook survive than might be desired. A few may be found in museums on Giedi Prime and Grumman, while the remainder appear to be located in private collections.

The authorship of the original version of the handbook is a matter for controversy, but a consensus seems to assign it to Keshas Zhorzh, a third millennium assassin employed by House Moritani. Zhorzh was suspected of several murders of prominent aristocrats, especially members of House Ginaz, House Atreides, and

House Herzog. Oddly, Zhorzh himself succumbed to chaumurky, probably administered by an Imperial servant, in 3756. On Zhorzh's life, see The Practice of Death by Zhautii Kuuraveer.

The expanded version of The Assassin's Handbook is attributed by most authorities to the committee of nine appointed by the Protector Kelal Djordjevich- it was later ratified by the Landsraad (5359), by which time several of the authors, themselves mentats and master assassins employed by the Great Houses, had become victims of the vicissitudes of their profession. One of the committee, however, deserves special note: the Imperial representative, Count Otho Fenring, himself known to have been an able assassin- — indeed, some have argued, one of the supreme artists of his profession. Count Fairing's influence on the final draft of the *The Assassin's Handbook* appears to have been considerable, especially when the text is compared to his monograph on The Fine Art of Professional Homicide, the passages concerning methods of circumventing the rules of kanly without detection. In the early millennia after the Butlerian Jihad, assassination flourished, but assassination in general was often crude and impulsive, lacking in the finer artistry and subtlety which the master assassins of the old Imperium attained. The accomplishments of these highly skilled professionals must be in large part attributed not only to years of careful refinement of their art, but to the tutelage of such repositories of cunning as The Assassin's Handbook.

The handbook was divided into four major parts, the first dealing with poisons — a legacy from the first version — the second with other weapons and their uses, and the third section with a discussion of strategies and odds, as well as methods of circumventing the Great Convention, and the rules of kanly. The fourth section of the Handbook described certain professional standards and rules of prudence.

In the section devoted to poisons, the various possibilities of chaumurky and basilia receive the greatest attention. Chaumurky was a general term for any poison administered in a drink, and was thus a logical agent for murder for a political world heavily dependent on festivals and ceremony. Basilia is a poison which acts swiftly when injected into the bloodstream and which was therefore often placed on the tip of a knife or sword. Since basilia was also nearly invisible to the naked eye, it was a favorite with many professional assassins in the Old Imperium, though its use depended usually on some context where the rules of hand-to-hand combat would apply.

Yet another poison of note discussed in the manual was kriminon, a gas capable of being carried in a tiny capsule, which upon its release might well prove lethal to the occupants of a large room, even an auditorium. Students of the history of the Atreides family will recall that Duke Leto was armed by his traitorous physician with a tooth containing kriminon. When Duke Leto depressed the false tooth, at his last audience with Baron Vladimir Harkonnen, the expanding cloud killed the baron's master assassin and very nearly brought about the baron's death.

Finally a poison of particular interest because of its painful side-effects is given a brief but special eminence in the Handbook. Most of the poisons in the book were valued because of their swift action, and their ability to be disguised. But one seldom-used poison, zenobia, or the "throat of hell," was highly respected because of the excruciating pain it imposed on the victim when ingested in food or drink. Zenobia was recommended for those special occasions when the prospective victim was completely at the assassin's mercy, and the killer wanted to impose a remarkably horrifying demise on his — and often her — enemy. Generally, the professional assassin was advised to eschew personal feeling and to approach his work with a suitable objectivity and craftsmanship beyond mere vulgar expressions of personality; but the Handbook acknowledged that there were some occasions when even the professional using the logical approach stressed by mentat training might well find it pleasurable to allow himself some of the enjoyment of personal revenge.

The second section of the Handbook devoted itself to the discussion of conventional weapons, primarily swords and lasguns, and their functional advantages and disadvantages for the assassin. As with the poisons, subtlety was recommended, for as the Handbook comments, "Any mindless mercenary can commit indiscriminate homicide which will probably rebound upon himself." (In passing, it might be noted that the manual was written in a style that was often trenchant and sometimes characterized by a rich sense of irony.) Assassins were instructed to acquire swordmaster training as a matter of course, and, if at all possible, to develop considerable competence in marksmanship, although tile Handbook implies that the master assassin would, whenever possible, leave slaughter with lasguns to ordinary journeymen.

Section three of the Handbook provided a detailed analysis of the odds for success in given situations where the assassin might be expected to perform his work. The best strategies, for instance, for murdering guests at a formal dinner were evaluated, as well as the methods of avoiding swift reprisal. Much space was given to the problems of infiltrating a ducal palace or launching attacks at public events and ceremonies, especially sporting events.

The fourth part of the Handbook's commentary presented the rules of the Great Convention and the code of kanly and provided numerous suggestions of how these might be circumvented or turned to the advantage of the assassin. A favorite method involved bribing the judges or Imperial representatives at various transactions between the great houses. The use of poisoned swords at single combat was brought up again here, although much had already been said of this tactic in earlier sections. Various means of infiltrating the defenses of ducal castles, despite the use of shields and other protections, were also considered at length here.

This section also presented the conventions and ritual formulas involved in a War of Assassins, from the formal declaration of intent with the Imperial Registrar and the Landsraad Secretariat to the final moment when victory was declared for one side or the

other. The Handbook, however, seemed to imply that even such formal wars were best carried out on a small scale and waged with subtlety by experts, rather than becoming engagements involving large groups of soldiers. A frequent metaphor in the Handbook is that of the Cheops master, and the authors seemed to regard the art of assassination as a profession rather like that of the grand master of Cheops.

A final note at the end of the Handbook concerned the assassin's need for self-protection. He was enjoined to learn much of his employer's private crimes, and to store the information in places beyond the employer's reach, with provisions that would allow it to become public in the event of his own death. The assassin was also warned to make himself as valuable as possible to his master, yet never to believe himself irreplaceable. Most important, the Handbook advised the assassin to respect his profession and to avoid the temptations of political ambition or personal involvement in his work. Although many famous assassins found the first easy enough, some authorities doubt that most of them were able to avoid the second pitfall.

One fascinating aspect of the study of the Handbook is the discovery of two surviving copies with annotations. One that once belonged to the Harkonnen family contains many terse and interesting comments on practical matters of technique, together with a surprising passage near the end where the author, in a vengeful tone, makes several animadversions on a "Bene Gesserit witch." The last entry is indeed astonishing, because many of the earlier annotations had remarked on the folly of emotional involvement in the theory and practice of assassination. The presence of the initials "T. H." in several places makes the identification of the author as Thufir Hawat, as assassin in the employ of the Atreides House, and later a servant of Baron Vladimir Harkonnen, extremely plausible, as Harq al-Ada contends in a note in *House Atreides: A Historical Overview*. However, Kuuraveer argues in The Art of Legal Murder that such an attribution is too obvious, and puts forward an alternative case for Tomar Haanigan, a contract killer and owner of several bordellos on Silverado where the Harkonnen slave raiders went in search of fresh victims.

The other copy of the Handbook contains two sets of annotations. Apparently lodged in the Fremen Museum on Arrakis at one time (several of the first set of notes refer to Fremen weapons and rituals), it seems that later during the Duncan Days it was taken elsewhere, and is now located in a museum on Grumman. The second group of notes, much later than the first annotations, discuss the vagaries of feminine warriors, with some obvious allusions to the Fish Speakers. Even more curious is the fact that the two sets of annotations were made centuries or even millennia apart, yet there exists a curious similarity between the handwriting of each set. This strange phenomenon has seemed good grounds for some scholars, even including Kuuraveer, to credit the notes in this book to two different incarnations of Duncan Idaho.

It may safely be concluded from a study of the Handbook and its role in the stormy history of the Imperium,

both in pre-Atreides times and in the days of the Atreides emperors, that it is in many ways a symbol of the barbaric world of those times. Contemporary readers may well rejoice that they live in a more enlightened era, when the practice of legalized murder is no longer tolerated.

E.C.

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ATREIDES, LADY ALIA

(also "The Womb of Heaven," "The Accursed One," "Saint Alia-of-the -Knife"; 10191-10220).

BIOGRAPHICAL DATA

Born in 10191, within a year of her parents' move from Caladan to Arrakis, the Lady Alia was the first of the Atreides pre-born. Her consciousness was permanently altered during the Water of Life ceremony which made her mother, the Lady Jessica, a Fremen Reverend Mother. The desert folk did not know of Jessica's pregnancy, and so had no way of knowing that they were

creating more than a new Reverend Mother when they fed Lady Jessica the "illuminating poison"; the recently-widowed Lady knew the effect the raw Water of Life would have on her unborn daughter, but could not refuse the ceremony. The result was the creation of something Jessica's Bene Gesserit superiors had long feared: a child born with full awareness and knowledge of her ancestral memories.

The superstitious Fremen were affected by the child from the moment of her birth. After only a few moments of crying, the newborn looked around the birthing room as if taking in every detail with her already-focused eyes, and with a curious smile, drank the Water of Conception fed her by her godmother Harah. Some of the other women present at the birth were unnerved by this behavior and spread the word among their people that their new Reverend Mother had given birth to a child who would bear careful watching. The Bene Gesserit were not

the only group in the Imperium with legends of Abomination.

Alia's precocity in other matters did nothing to soothe the Fremen's unease. By the time she could walk, only eight months after her birth, she was exercising their water discipline as thoroughly as any adult among them. Her access to Fremen memories, in addition to those of her own ancestors, meant she did not have to learn the discipline but simply implement what she already knew. Her first words to her godmother and nurse were not the nonsense syllables the Fremen women would have expected from a baby, but a recognizable sentence: "I love you, Harah." But most unsettling was the child's habit of sitting alone at the edge of the desert, practicing adult Bene Gesserit exercises.

Only the stature of her mother and brother among the tribes saved the child Alia from being put to the Test of Possession. The Fremen seldom used the ritual, for it evoked a feeling of communal guilt as no other action could; but the sight of a child behaving so much older than her known years was enough to make them consider it.

In 10193, during the last engagements between the forces of Shaddam IV and Muad'Dib's Fremen, the two-year-old Alia permitted herself to be captured by the Emperor's Sardaukar rafter than take responsibility for telling her brother that his son had been killed in the fighting. Taken before the Emperor, his Truthsayer R.M. Gaius Helen Mohiam, and the Baron Harkonnen, the little girl exhibited such poise and intelligence that she unnerved all three. The Reverend Mother demanded that she be killed at once, claiming that she was the Abomination the Sisterhood had long known was possible, a development feared above all other consequences of their breeding program. Shaddam IV insisted that she reveal her brother's whereabouts and tried futilely to frighten her as though she were any other child. The old Baron, already known to the girl as her maternal grandfather, made the most foolish mistake of all by seizing her, believing that she was helpless and easily dispatched. The "helpless" child struck him with a poisoned needle; the Harkonnen died moments later.

As she grew older Alia often mentioned her loneliness and isolation from the rest of humanity. Not even Muad'Dib, for all his own prescient abilities, shared her unique position as a pre-born. Jessica, while she understood what had happened to her daughter as well as one who had not experienced such an awakening could, provided little comfort to the girl who increasingly came to view her mother as the person to blame for her condition.

In another sense, she was never alone. Maintaining an individual identity amid the barrage of memories was a constant drain, made more difficult by Alia's part in her brother's legend. As he was Muad'Dib, the Mahdi who would lead his Fremen to paradise over the bodies of the unbelievers, so she became transformed into Saint Alia-of-the - Knife, the divine huntress who sought out the faithless, who could not be deceived. For Alia herself — as child, adolescent, or young woman — there was little room.

Following her brother's disappearance into the desert in 10209,

Lady Alia was appointed as Regent for his twins, Leto and Ghanima. One of her first acts in that capacity was to order the deaths of those who had conspired against the Emperor, sparing none but the repentant Princess Irulan. Interestingly, in light of Paul's having ordered that the old woman be spared, Alia's orders included the execution of Reverend Mother Gaius Helen Mohiam. It was assumed at the time that her action resulted from a simple desire for revenge, but recent revelations concerning the possibility that the Reverend Mother was Lady Jessica's biological mother make such an uncomplicated explanation suspect. This violation of her brother's express command marked the Lady's first departure from usual Atreides' behavior.

Within a month after becoming Regent, Alia married the first ghola of Duncan Idaho, the Atreides swordmaster. The marriage ceremony was performed before an audience of hundreds of thousands of Imperial subjects in the capital city of Arrakeen as befitted the bride's rank; but the ceremony was unfamiliar to most of the watchers. Alia had chosen to observe the Fremen rites, omitting only those sections of the ritual which involved removing her crysknife from its sheath at her waist. She was still too much under the Fremen influence to unsheath a crysknife before a crowd of out-freyn and already adept enough a politician to realize how such an action would. have alienated the people who made up her power base.

During the earliest years of her Regency, Lady Alia seemed little changed from the young woman who had led crowds of pilgrims in prayer and prophesied for them during the Muad'Dib days. As rebellions were put down and problems solved, however, she found herself more often subject to the demands of her ancestral memories for a second chance, a new life gained at her expense, the Bene Gesserit litanies and rituals helped to silence the inner voices for a time, as did the Zensunni rituals Alia knew from her background of Fremen memories. But the interior personalities grew stronger with time and were strengthened still further by the Regent's frequent recourse to heavy doses of melange.

Her decisions as Regent, as well as those affected by them, suffered. Aides whispered to one another of their mistress's "divine rages"; those closest to her, including her husband, urged her to spare herself more, to rest. Driven from within, she ignored their advice.

One of the schemes most important to her involved the twins placed in her care. With the Lady Jessica safely out of the way in Castle Caladan, and their Fremen guardian Stilgar content to defer to her in all things, Alia was in complete control of Leto and Ghanima. She knew that they were pre-born, as she had been, and that they had avoided taking large doses of melange because they feared its effects on them. If they could be persuaded to attempt the spice-trance, a greater degree of prescience might be available to them than was to her. And to whom could they relate their visions, if not to their waiting and sympathetic aunt? She encouraged them to experiment with the spice from their earliest years in her care, never realizing that they were capable of seeing what such a course had done to

her and determined to avoid it at all costs. The twin's lack of cooperation left their aunt puzzled, annoyed, and finally infuriated. It was another barrier to her exercising full control over the Imperium she had been given to command, another unneeded drain on her diminishing personal resources.

By 10217, the strain of dealing with her inner voices finally became too great for Alia to handle alone. To avoid total personality fragmentation, she made an alliance with the memory of old Baron Harkonnen, the family enemy she herself had killed many years earlier. With this strong personality acting in concert with hers, she was able to shut out the maddening internal voices and act decisively once again. It is not known whether the Regent realized or cared that her relationship with her grandfather's memory-self had to change the direction her actions would take.

From this year onward, Alia's decisions grew increasingly more self-protective, less representative of the old Atreides codes. Her use of Bene Gesserit techniques to maintain her young body dated from this time. Her change soon prompted the Sisterhood to send a delegation to the Lady Jessica on Caladan, asking her help in investigating her daughter. Jessica accepted at once: if Alia indeed were slipping into a state of Abomination, she wanted to be the one to confirm it and perhaps help her daughter save herself. Jessica knew her B.G. sisters well; they would think only to destroy an Abomination.

Her mother learned firsthand just how true were the rumors concerning Alia. Within weeks of her arrival in Arrakeen, Jessica was a captive of House Corrino, young Leto was presumed dead, and an engagement between Ghanima and Farad'n Corrino was in the works. Alia was free to act with even greater vigor in expanding her control of the Imperium and of the young woman, her niece, who was ostensibly to inherit it. The Regent tightened her grip wherever possible, not realizing that other plans were in progress to bring about her ruin.

Those plans — among them those of Jessica, Gurney Halleck, Leto, Farad'n, Ghanima, and Duncan Idaho — blossomed within weeks of one another in 10220. Alia was put in the position of having to take more and greater risks when her assassin failed to kill Halleck, her husband's death forced Stilgar to take Irulan and Ghanima with him as he fled into the desert, and her internal ally, the old Baron, spent more time lusting after the young men in her court than he did helping her. Despite her eventual success in securing Irulan and Stilgar in her dungeons and in persuading Ghanima to feign acceptance of Farad'n, she had spread herself too thin. When Leto, now protected and strengthened by his sandtrout skin, arrived at Alia's temple, he faced an adversary he could now overcome, in spite of her legendary prowess at hand-to-hand combat. Subdued by Leto, Alia exerted the force of her own personality one final time. In spite of the protests of her inner voices, she chose to take her own life rather than to submit to a Fremen Trial of Pot-session. As she flung herself to the Temple courtyard, she performed her first independent act in years.

ALIA AS GODDESS: "THE WOMB OF HEAVEN."

The first recorded Cult of Alia was established in Arrakeen in 10970. Members of this and succeeding Cults should not be confused with those who worshipped Alia during her lifetime. The first group believed that Alia possessed a godhead of her own; the second saw her only as a reflected image of her brother, carrying on the work Muad'Dib had begun. While "The Womb of Heaven," one of her most popular titles in life, was adopted by the Cults, it took on far more hallowed connotation. Her lesser titles, including "Saint Alia-of-the -Knife," were discarded.

The formation of the Cults may well have been a reaction against the rule of the Lord Leto. Humanity by this time understood that they were being ruled by a being who would outlive their most distant posterity, and many found the idea repellent Turning to the worship of an older, safely dead goddess was one way of rebellion against the new deity. It could also be a dangerous one, if word of an individual's membership in the Cult got back to one of Leto's priests or priestesses. The heresy was not encouraged.

The Book of Alia is believed to have been composed by Cyris Nels (10942-11013), a failed candidate for the God Emperor's society of priestesses. Whether or not Nels was truly the author of the Book, whoever wrote it had access to considerable historical data concerning both Alia and the rest of her family, Leto II included. This familiarity would point to authorship by someone affiliated with the religion of the God Emperor; by this point in Leto's reign, these were the only persons allowed access to the written histories, and the Oral History did not contain the wealth of detail present in the Book.

The Cult's view of the relationship between Alia and her brother was unorthodox. Noting that Paul Atreides often denied his own divinity while not denying that of his sister, the Book o*f Alia* offers its own interpretation;

> Muad'Dib, we see, was a messenger, a prophet. Great powers of divination and prophecy were his, but not for use on his own behalf: it was his glorious duty to prepare the way for the Womb of Heaven.
>
> If the seeker doubts this and would see Muad'Dib as a god in his own right, let the prophet's own life provide instruction. He was unaware at birth, an infant like any other. While some degree of prescience was within his power from his youth, not until Blessed Mother Jessica gave birth to his sister did he realize how dim were his feeble peerings into the future. He submitted to the Water of Life to brighten them. Even with the knowledge of the future thus gained, he permitted himself to be blinded, made a widower, and abandoned to the desert where he wandered for eleven years before his return to Arrakeen and his execution by his sister's priests.
>
> Contrast this pitiable existence with that of our Lady, divine and aware from her earliest months in the Blessed Mother's womb, dying only to return when the cleansing of her people is completed, and it can clearly be seen by all that Muad'Dib was no god. Woe to those who persist in believing that he was!

On the subject of Alia's death the Book departs furthest from theological norms. It is now known that the body of Alia Atreides was removed from the courtyard of her Temple following her suicidal leap and processed through the nearest deathstill. The water thus obtained was carried into the desert and allowed to evaporate in the fierce sun. This Fremen way of disposing with the water of one convicted of Possession indicates the low opinion held of the

Regent at the time of her death. In The Book of Alia, a far different explanation is given:

> Her servants, all unknowing, were performing the Lady's wilt in ensuring that neither her body nor its water would be preserved. For when the Time of Trial is ended and the Usurper removed from his position of slavemaster to her people, the Womb of Heaven will return to sit in judgment over all in a divine form bearing no relation to that she occupied in life. Reminders of that shell of flesh would serve no purpose.

The true nature of Alia Atreides — Abomination, goddess, victim of history — may never entirely be known. The possibility exists, too, that she had no one distinct nature, and that Lady Alia was capable of encompassing each of the contradictory personalities with which she has been credited. In *The Dune Catastrophe*, Harq al-Ada makes this very point, citing the opinion of Ghanima Atreides: "My aunt chose her own course at many junctures, but the opportunity to choose was not always given her. Leto and I pitied her even as we feared her, and I believe that she often felt the same mix of emotions toward herself."

J.A.C.

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ATREIDES, ALIA, AS ABOMINATION: "THE ACCURSED ONE"

The Bene Gesserit were the first to refer to the daughter of Lady Jessica and Duke Leto Atreides as "The Accursed One." Reverend Mother Gaius Helen Mohiam in 10193 told the Bene Gesserit General Council of the existence and nature of Lady Jessica's second child in a report which caused great consternation. The first reaction of the B.G. hierarchy was to order secret assassinations of both mother and daughter in spite of the enormous risks involved. More rational thought prevailed, however, and the Sisterhood decided on a safer course. They would undertake the study of this Abomination while wooing her mother back into the ranks. In this way, the precious genes the Bene Gesserit had cultivated for so many centuries need not be thrown uselessly away, and studying Alia might provide them with information they would need to destroy her. A number of B.G. spies (the Princess Irulan being the most public and therefore least effective of them) were introduced into Muad'Dib's household following his defeat of Shaddam IV. Posing as retainers, these spies remained close to the Lady Alia for many years; some of them served her during her years as Regent, staying with her until her death in 10220. Their observations, along with those of various Reverend Mothers who came into contact with the Emperor's sister during her lifetime, provided the basis for the Report on Alia Atreides. The Report led to the Bene Gesserit Judiciary Council decision in 10211 to declare Alia an "Abomination to be

Abhorred." The overall tone of the report is condemnatory:

> Had the Lady Jessica arranged the birth order of her child as she was supposed to do, the question of Abomination would never, however innocently, have arisen. The fetus she was carrying in 10191 was to have been male, not female.

The document saves the bulk of its condemnation for Alia herself, however. The Sisters who assembled the final draft of the Report after Alia's death were unanimous in their opinion that Alia Atreides willfully chose Abomination's way for herself, spurning all attempts to save her humanity:

> Much has been made of the effect her isolated position had in shaping Alia's destiny. It cannot be too strongly emphasized that it was her pattern to *choose* isolation. Even Lady Jessica recalls times from her daughter's childhood in Sietch Tabr when Alia took herself off to the desert, away from her companions, in order to listen to her *voices within*.
>
> Such instances occurred with increasing frequency as Alia grew older until, as reported by Princess Irulan, she absented herself from her brother and the rest of the Court whenever her presence was not commanded. Following her elevation to the Regency, the public record indicates that she was unavailable except for official duties, such as greeting pilgrims and sitting in judgment of cases brought to her for trial.
>
> During the same years in which she held herself aloof from family and friends, Alia indulged in massive doses of melange, ostensibly for the purpose of broadening her prescient vision. Since we have reliable accounts of her confession that she lacked her brother's prescient ability, and that the spice-trance most often failed her, it seems reasonable to assume that her purpose in entering the spice-trance with such regularity was" quite different from that stared.
>
> The same drug which had initially keyed her sensitivity to her ancestral voices could be depended upon to keep those same voices from becoming blurred or unavailable. Alia's heavy melange consumption was just another means of maintaining contact with her internal advisors.

(The Bene Gesserit were not alone in this view, Bronso of Ix, in The Atreides Imperium, dismisses Alia as "a self-made disaster." A similar opinion is held by Lors Karden. author of *Truth and Fancy in the Oral History*, published some eight hundred years after the B.G. *Report*.)

Alia's actions during her Regency are depicted in the Report as those of a power-hungry woman aided by the memories of generations of ambitious rulers and princelings. Her every maneuver, including her marriage to the first Duncan Idaho *ghola*, is seen as having been performed in order to solidify her own position, and her manipulation of the children in whose names she ruled is declared the most devious maneuver of all:

> Not content with having destroyed herself, she set about to lead her niece and nephew into similarly destructive ways. Since the most direct way of achieving this goal involved the children's becoming enmeshed in their ancestral memories, Alia continually tried to interest them m the spice trance.

Thee Regent's suicide relieved the Sisterhood, and their *Report* carries this tone despite the Lady Jessica's vigorous attempts to change it (Jessica's contribution to the final report was her last act of involvement with her former Sisters):

> The kind of ruler Leto II will become cannot at present be known. He has undergone a strange transformation that we do not fully understand, and the danger of his following his aunt's path must still be present, regardless of his assurances of the contrary.
>
> That is unimportant at the moment. Of far greater importance was the freeing of the Imperium from the control of the Lady Alia. Had it not been for her death — reported by witnesses on the scene as an obvious suicide, perhaps as a result of a final takeover by her inner voices — she could have continued to rule for several centuries by regenerating her

cellular structure. As with all Abominations, the only cure is death.

The Report concludes here, but an appendix indicates that the Sisterhood had already begun investigations of two other possible Abominations: Leto II and Ghanima.

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ATREIDES, LADY CHANI

(10177-10209). Born in Sietch Tabr in 10177, Chani was the daughter of Liet-Kynes, the Imperial Planetologist and secret leader of the Fremen, and Flare, a Tabr woman with whom Liet-Kynes had been raised. Stilgar, Naib of the sietch and blood-brother to her father, stood as godfather to Chani while the Naib's wife Misra stood as godmother and performed the Water of Conception ritual for the newborn.

Liet-Kynes was away from the sietch far more than he was present, and Chani was cared for chiefly by Falra, with some assistance from Misra and the other woman. (Although Fremen children were raised by their individual households and not communally, every adult in a community accepted some responsibility for the welfare of every child; the nearer the adult's relationship to the child's parents, of course, the greater the obligation.) She quickly learned the earliest lessons Fremen children were taught: that crying was not allowed since it wasted the body's moisture, and that wasting water, in any form, was an unpardonable sin. She naturally grew more and more independent, for independence was encourage in all sietch youngsters so

that they not burden the tribe. The Fremen had learned centuries earlier that weak, dependent children could jeopardize an entire sietch by demanding time and attention their parents could not spare, while contributing nothing to the tribal welfare.

Even as early as age three, men, when Falra was killed in a rockslide and Chani was taken into Stilgar's household, she was far better able to cope with the toss than many an outworld child of the same age might have been. Chani attended the spirit-releasing ceremony for her mother without weeping, although only dimly understanding what was taking place. Within a few weeks, she had so completely become a part of the Naib's family that he and[1] his wives would

have found it difficult to imagine her not being with them.

Liet-Kynes visited his daughter whenever possible, sometimes stealing a day from his work at the palmaries to journey to Sietch Tabr. Her quick intellect was a source of tremendous pride to him, and he occasionally took her out to the planting sites with him, to show her how the palmaries were expanding and would eventually change the harsh face of Arrakis. Chani accepted the extra tutoring as a gift and remembered everything she was shown.

His greater gift to her, so far as her father was concerned, was that of an undivided heritage. After talking the matter over with Stilgar, Liet-Kynes had decided not to introduce Chani to the other aspects of his life, the world which included an Imperial commission and all the duties it entailed. While Liet-Kynes was satisfied with the way in which his own father had arranged his life — letting him be raised among the Fremen, as one of them, but never allowing him to forget that he was destined for Imperial service — he did not choose to do the same for his daughter. Fremen women often held positions of great influence, particularly the Sayyadina, but it was unlikely that a woman would ever be accepted in Liet-Kynes's position as a leader. Furthermore, he did not think that Chani's generation of Fremen would require a leader with one foot in each world. They would be capable of carrying on the ecological transformation on their own. Chani would be free to live entirely as a Fremen.

Aside from her special relationship with Liet-Kynes, Chani lived like every other female child in Sietch Tabr. By the age of five, she was helping to care for the sietch gardens, capturing sandtrout to be run through the deathstill for their water and helping to dispatch enemy wounded after battles. (Their bodies would be destined for the same fate as those of the sandtrout.) During the next years, she learned to weave, to make coffee, to make and mend stillsuits — in short, to perform all of the occupations she would be required to know as an adult.

When she reached puberty, Chani was taken with a small group of girls her own age to retreat with Sietch Tabr's Reverend Mother Ramallo. On their last day with the Reverend Mother, the girls went on a *hajra*, a short pilgrimage to one of the tribal holding basins. Reverend Mother Ramallo with her pupils seated around her, altered a small quantity of the Water of Life and bid each of them drink from it. Then, as the girls entered the sharing trance the drug induced, she spoke briefly to them about the water in the basin, reminding them that it held the future life of all their people within its depths as surely as each of them held a smaller portion of that future within their own bodies.

The talk was a cover, designed to relax the girls while turning their minds to consideration of serious issues. While they pondered the future of their tribe, the Reverend Mother studied, probed, observed in hope of finding one in the group who might eventually take her place. The matter of finding such a candidate had become most urgent to Ramallo: she was an old woman and had suffered the ill luck several years before of having her

apprenticed Sayyadina killed in an explosion in a sietch factory.

Chani, the old Reverend Mother saw, demonstrated many of the traits necessary for a Sayyadina. She possessed courage, intelligence, and compassion; she was capable of considering her own mortality while discounting it in the light of her people's survival. With enormous relief, Ramallo decided to initiate her during the next tribal assembly.

In 10191, less than three months after her return to Sietch Tabr, Chani was caught up in the shattering of the peace that followed the Harkonnen-Sardaukar attack on House Atreides. Sietch Tabr was well outside the combat areas, but Stilgar had received an order from Liet-Kynes to take a band out into the desert in search of Paul Atreides and his mother, the Lady Jessica. Included in the command was a request that Stilgar take Chani along as part of the group, and the Reverend Mother seconded that request. The Lady Jessica was known to be one of the Bene Gesserit, and messages sent back to the sietch by the Shadout Mapes had indicated that Jessica might be something more as well. Whatever the outcome of their hunt for the two fugitives might be, the Reverend Mother wished to hear Chani's impressions of the encounter, since it was impossible for her to witness it herself. (Ramallo had not left the sietch, except in a palanquin, for many years.)

Both at that first meeting, and on the journey back to the sietch, Chani found herself more impressed by Lady Jessica than by her son. The Atreides was a handsome boy, not much older than she was herself, and the murmurings of his being the Lisan al-Gaib filled her with wonder. But the woman, the out-freyn Sayyadina, had bested Stilgar — Stilgar! — in single combat using her weirding ways. No other female, to Chani's knowledge, had ever even contemplated equal combat against a Freman Naib. She studied the outworld woman with a combination of fear and awe, and had much to tell her instructress on her return home.

When Paul killed Jamis after the hot-tempered Fremen called him out by challenging Jessica's part in the legend, Chani was forced to reconsider. After all, this supposedly soft outworlder had managed to slay an adult Fremen with a knife while receiving hardly a scratch himself. But it was not until his mother "passed within" to become a Reverend Mother and take Ramallo's place (the old woman had not survived long enough for Chani to succeed her) that Chani realized how Paul would dominate the rest of her life.

The new Reverend Mother had converted the Water of Life for the tribe, distributing it among them to induce the spice orgy — the touching of minds which bound the Fremen more tightly to one another. Sensitive to the wishes of the others, Chani drew away Usul, as Paul was now known, allowing the tribe to enjoy their communion without the discordant note of a still-alien mind. The two of them retreated to Chani's private quarters, where the presence of the rest of the tribe could scarcely be felt.

Chani, now a complete orphan, reminded him that they were alike in one thing: each had lost a father to the Harkonnens. Paul revealed to her the visions that had shown him far closer

connections with her. Lost in the spice-trance, Chani shared those visions and found that she had entered a state of Fremen tau with this newcomer; the two of them had been inseparably joined.

The next two years were both the most joyous and the most frightening of Chani's life. She had her Usul, her mate, despite the Reverend Mother Jessica's misgivings concerning their "marriage of youth." She watched the legend and the power grow around him, rejoicing in his strength and exulting in his victories. She added to his stature among the tribes at times by fighting challengers she considered unworthy of facing him, and sending them to the deathstills herself. It was during this period, too, that she presented him with his firstborn son, whom they named Leto in honor of the martyred Duke. But there was terror in those years as well. Usul, though not a Fremen born, had to behave as one or lose his hold on the tribes — this adaptation required him to learn, much later in life than was usual, the ways of the free people. Chani was the Sayyadina of the Rite the morning Usul became a sandrider, calling and controlling the huge sandworm that terrified all but the Fremen and awed even them. She was one of the most anxious observers of the struggle between her mate and Stilgar, her uncle and Naib.

The most frightening moment of all came when she was summoned to help revive Paul after his three-week sleep in the Waters of Life. He regained consciousness only after Chani tested his reaction to the illuminating poison in its raw state, which Jessica had never thought to try. The younger woman, raised on the legends of the Fremen mahdi, both recognized the look of the coma and realized that trying to convert the raw Water himself was a battle Usul might very well win.

This tumultuous period ended with the final battle for Arrakis in 10193, when Paul Atreides wrested control of the planet and its spice from Shaddam IV and forced his abdication. Chani could take comfort only from Paul's presence, not his triumph: with their Leto dead, a casualty of that battle, she could take no joy in the victory.

When she brought the news of the boy's death to her Usul — who knew it already, and shared her grief — she reduced the Fremen waiting with him to silence. The loss of her son had broken a reserve that had withstood the deaths of her mother, her father, and sietchmates past counting. Chani gave water to the dead, letting the tears flow as if such a precious sacrifice could persuade Shai-Hulud to free her from her pain.

During the three years of negotiations proceeding Paul's formal acceptance by the Landsraad and the Spacing Guild, Chani assisted Lady Jessica in bargaining with the outgoing emperor. (Jessica often said, after the seemingly endless round of talks drew to a close, that she hoped never to have to negotiate any kind of terms against a Freman, since their ferocity in battle paled before their determination at a conference table. While Jessica's own skills in such matters were not to be doubted, we can safely assume that many of the concessions were won for the new Emperor by his Fremen concubine.)

Chani had other worries during these years beyond those of a negotiator. Five times during this period, attempts were made on the Royal Concubine's life; once, the would-be assassin managed to infiltrate her apartments and might have succeeded in his aim had his knifework been just a fraction more expert. Chani managed to dispatch him with her crysknife and stormed into the Council Chamber without pausing to change her robe. The sight of her bursting into the room, stained with her assailant's blood, her hand still poised on the sheathed crysknife's handle, threw the table into an uproar. Amid the confusion, Lady Jessica — as Chani had anticipated she would — focused her attention on Irulan, soon to be Paul's Consort-in-name. The Princess was genuinely stunned, but what convinced Jessica of Irulan's innocence was the brief expression of surprised pleasure that escaped her before her Bene Gesserit training could conceal it. Although this was none of Irulan's doing, she was enough angered by her secondary place that she was delighted the attempt had been made.

For twelve years after the beginning of her mate's legal reign in 10196 Chani served him as wife, companion, and advisor — but never, in spite of their efforts, as mother of his royal heirs. That neither of them were sterile was certain. Chani's pregnancy with Leto had been initiated quickly and free of complications that might have rendered her barren. And while they had practiced contraception in the Fremen way during the years when Chani's full attention was required for the negotiations, they had not done so since, and their continued childlessness was a source of mystery and much pain.

So distressed was Chani by her inability to provide an heir for House Atreides that she at last considered, and finally decided on, another course for her mate to take. In spite of revulsion at the thought of Paul's making the Princess Irulan his wife-in-fact, Chani suggested that he allow Irulan to have her chance at producing a child. Although angry and suspicious that Irulan might have used Chani to advance her schemes for power, the emperor was quickly convinced that his concubine wished only to secure the throne for a line of Atreides Emperors and saw Irulan as the logical source for progeny if their childless state continued.

Paul refused to consider the idea, turning Chani's arguments in its favor aside. Irulan, he told her, was too dangerous; her position, should she bear his child, would be too secure. (This was before the Princess's complicity in the plot to overthrow him — proof, certainly, of his beliefs concerning her — was known.) Only Chani would provide the heir he wanted, and he was willing to wait for their child.

Convinced that the Imperial physicians could be of no further help, Chani reverted to the traditions of her people. She visited the desert's edge and prayed to Shai-Hulud for a child. She consulted older women from among the tribes, listened to their advice, and embarked on a special diet, one supposed to promote fertility. The ingredients she needed were brought to her personally by a trusted friend from Sietch Tabr, "and Chani prepared the

meals herself, not allowing anyone else to touch the food.

The diet worked; Chani was pregnant within weeks of abandoning her regular food. However, during her first session with the doctors following the conception, traces of a potent contraceptive drag, now being cleared from her system by the new regimen, were found.

Long-term ingestion of the contraceptive had harmed Chani, primarily by interaction with the melange with which her body was saturated. From the moment the fetuses occupied her womb, Chani's metabolism had sped up to a terrifying rate. Her physicians told her that she would have to eat three or four times the food she would ordinarily consume, along with increasingly larger doses of the spice. Nine months was far longer than this pregnancy would last: assuming that she could survive, Chani's children would be born in less than six months.

No mentat was needed to see who had most to gain from Chani's barrenness, or who, residing in another portion of the Keep, had the best opportunities to slip the drag into the Royal Concubine's food. Had her Usul not asked her to spare Irulan, Chani would not have rested until she had found the Corrino Princess's life with a crysknife blade. But foregoing revenge did nothing to calm the hatred Chani felt toward the Royal Consort.

Most of the next half-year fled quickly as a dream for Chani. External problems — the advancement of the plot against the emperor, Usul's blindness in the wake of the stonebumer attack — persisted, and could not be ignored. Still, everything affected her as from a distance, having first to break through the self-preoccupation the lightning-fast pregnancy forced upon her. Her emotions changed so quickly that she could no longer be certain even of what she was feeling, or why. Once, after snapping at Paul for wearing a shabby old jacket, and having been told that "even an emperor has his favorite clothing," she had found herself giving water to the dead. And her, a Fremen! A fog surrounded her, limiting her vision until she could see only as far ahead as the birth. Her life, she once told Paul, would have to begin again from that day. His silence following the remark only added to her confusion.

Paul returned with her to Sietch Tabr for the children to be born in-sietch, as she had been certain he would. The moment came unexpectedly, when she was conversing with the ghola of Duncan Idaho, and with his guidance she made it back into the sietch from the spot she had chosen for a look out over the desert. Her last thought, before she abandoned herself to the mindlessness of labor, was that she had never remembered to ask Usul if he knew she carried twins. He had always spoken of their child, in the singular, surely it was impossible that he did not know the truth?

Less than an hour after the onset of contractions, Chani's son and daughter had been born. Thin, but healthy-looking, they divided their first few minutes of life between crying and sipping at the Water of Conception fed them by their godmother, Harah. These were minutes (heir mother did not share: Chani, calling for her Usul, had

died giving birth to the children Paul named Leto and Ghanima.

Even with Chani's death, her role as a pawn in the game of empire did not end. It was with the prospect of restoring her flesh as a ghola that Scytale, the face dancer, bargained first with Alia, men with Paul. Bijaz, the dwarf intended to trigger Duncan Idaho into attacking Paul, again offered a revival of that flesh after Paul killed the Face Dancer. Not until Duncan Idaho slew Bijaz, putting his master out of temptation's reach, was Chani's body taken to the deathstill.

At the ceremony held that evening to release her spirit, the Princess Irulan astonished the friends of Chani who had gathered for the rite by joining their circle. There was muttering at her presence, and anger, since it was believed that she would defile the ritual and bring disaster to all those attending.

Their concern proved unfounded. When her turn came, the Royal Consort rose from her seat, walking to the pile of Chani" s possessions that lay heaped on the cavern floor, and picked up a small stone pendant. "I was a friend of Chani's," she said, and usually ironclad control slipping from her voice during the unfamiliar words. "She taught me that nobility and noble birth are two things, and I have learned something about myself." Then speaking Fremen haltingly, she said, "*Ish yara al-ahdab hadbat-u*" — a hunchback does not see his own hunch.

It was the first sign of Irulan's defection, the shifting of sides that would end in her becoming one of the adults responsible for Paul's and Chani's twins. And even Alia, whom Harah had restrained from driving Irulan out of the cavern on sight, had no quarrel with the fitness of the epitaph.

C.T.

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ATREIDES, GHANIMA

(10208-10516). The twin sister of Leto II, remembered as "Our Lady and Mother Ghanima." From the materials found at Dar-es-Balat, we now have proof that Ghanima is more than a legend, having lived during three hundred years of her brother's Imperium. While officially his wife, records and memoirs show that she was his wife in name only. Her primary function in Leto's empire was to begin a breeding program which united Houses chosen by Leto: Atreides, Corrino, Harkonnen, Fenring, and Liet-Kynes, Houses chosen for their genetic characteristics. There has always been some question about who fathered this new family line (the legendary descriptions of the God Emperor give no indication that he was capable of breeding, and the folk tales of his sexual prowess, with descriptions of his sexual apparatus, are difficult to believe — a special tooth, indeed). The newly discovered materials show that although Ghanima was -wed to Leto,

she was mated to Farad'n Corrino (Harq al-Ada) and bore ten children.

Of the many documents dealing with Ghanima, The Book of Ghanima reveals the most intimate record of her daily life. Recent linguistic and philological analyses indicate that Volume One of the memoirs is in Ghanima's voice. She tells of her childhood in Sietch Tabr with Naib Stilgar and Harah who served as her surrogate parents. During this time she and Leto shared both their external and internal environments, often living not only as themselves but as extensions of their real parents, Muad'Dib (Paul Atreides) and Chani Liet-Kynes, a "possession" game they eventually found difficult to control. It was during these possessions that Ghanima established the bond with her mother that would become so important to her welfare. Though the children were labeled "abominations" by the Bene Gesserit Sisterhood, and though Ghanima was fearful of possession by one of the memory lives within her consciousness, she retained mastery of her own personality all her life. In her report to the Sisterhood, Lady Jessica said that this control was established by Ghanima through "a state of constant hypnotic suppression which was induced under stress and which can be manipulated at will by Ghanima through the intercession of her benign ancestor, her mother, who leads the mohalata which protects Ghanima."

In her later life, Ghanima worked actively with her inner voices, producing the extensive history of the Bene Gesserit, The Book of Voices, as well as an appendix, a collection of songs and poems from various Voices throughout history. In the process of this work, Ghanima discovered the identity of her paternal great grandmother — Gaius Helen Mohiam — though recent discoveries show the information was probably suppressed by Leto II for political and personal reasons. At the instigation of Harq al-Ada she also contacted philosophers from her past and, while he worked with the men, she produced a comprehensive overview of women philosophers, The Women Who Knew the Good. Later in her life she also produced her Commentaries to the Voices, incisive analytical reactions to the historical overview which she had developed during her original investigations. Some of the poetry included in this work appears to be her own.

After a tumultuous childhood which included assassination attempts on the twins, kidnappings, threats of possession, and threats of obliteration whenever she disagreed with her Aunt Alia, Ghanima settled into what some historians refer to as "a relatively normal adult existence." After her marriage, at Sine, to her brother, she resumed her studies under the tutelage of Harq al-Ada, the Atreides scribe and former Corrino prince who was destined to be her loving companion. From him she learned academic disciplines (neglected by both Alia and Irulan in their instructions), and gained a love of history and philosophy, arts and science which would sustain her throughout her long life. Later both she and al-Ada became patrons of the Imperium's leading poets, musicians, dramatists, and artists, establishing a renaissance in culture for Leto's empire. In 10278, they became acquainted with the work of Harq al-

Harba and for the next thirty years served as his patrons. Ghanima particularly liked his comedies, while al-Ada served as consultant for the histories, and Leto eventually declared him "Dramatist Laureate" for the Imperium. Apparently while al-Harba enjoyed the help and the company of the royal family, he felt somewhat out of place at court, refusing the suite of rooms offered to him by Ghanima. He did allow her to attend rehearsals, though, and even occasionally let the royal children play walk-on parts, much to their delight. But al-Harba was just one of the many creative people supported by the royal trio.

For aristocrats, Ghanima and al-Ada lived an unusual family life — they spent a considerable amount of time with their children. Leto also participated frequently in family events, though as his transformation continued, he found it increasingly difficult to be with little children who could not resist touching him. Eventually Leto removed himself to separate living quarters, but the family retained a large gathering hall in which Leto could join them. In spite of their love for each other, Ghanima and al-Ada also established separate sleeping quarters, adjoining then-mutual library and work rooms and separated from the nursery and schoolroom areas by the general living and dining rooms. The decision to have separate sleeping areas resulted from their very different backgrounds. Ghanima felt most at home in quarters resembling the sietch of her childhood, while al-Ada was more comfortable among the antiques of his youth. As Ghanima says in her memoirs, "Poor Farad'n gets claustrophobia among my rugs and pillows — and he says the incense makes him sneeze. On the other hand, I think his old furniture with its wood and glass and its prickly embroideries is cold and sterile — it's like being in a museum. Thank heaven we have Grandmother's arboretum to have our 'evenings' in. He certainly doesn't mind candlelight and cushions there!" Ghanima also insisted that Irulan have living quarters separate from the family, and that she stay out of Ghanima's work room and the children's school rooms. She did join the family for dinners and often accompanied the group to picnics at Sietch Tabr.

Probably the fact that neither Ghanima nor al-Ada had lived secure childhoods led them to develop a close family framework in which their children could flourish. The oldest child, Trebor, was the delight of both his parents and Leto. A rusty-haired cherub, he seems to have accompanied his father even into the privacy of al-Ada's library. Ghanima remembers that "We couldn't believe we had produced this silly, darling little boy. After the intense childhood (or really the lack of any real childhood) I had, I saw his lighthearted existence as idyllic. Farad'n and I probably spoiled that child — we had so much more time to give to him than we did to the other children who followed — but to this day I can still see his beaming face as his chubby little legs hurried to keep up with his father's long strides." Eventually the other boys were born, Lliwis, Regor, Tisamenus, and Boris; but Trebor remained Leto's favorite, becoming the first in the long line of Atreides stewards to serve the God Emperor.

The first three girls, Eleanor, Helene, and Elaine, were born during the period when Ghanima was working with Voices from the immediate past. (Years later, when she discovered the identity of her paternal great-grandmother, Ghanima realized what had inspired their names.) Jeunne, the next to the youngest child, was named for al-Ada's sister, and the last child, Noree, was named for a figure who haunted al-Ada's dreams in hopes of "exorcising" her from his nights. All the children were trained in academic disciplines and in prana-bindu control. The boys were given training in sword and knife attack and defense while the girls were trained in the Bene Gesserit "weirding" way of hand-to-hand combat. This insistence on martial arts training seemed oat of place in Leto's peaceable kingdom, but both Ghanima and al-Ada feared a recurrence of assassination attempts and wanted the children prepared to defend themselves. To balance their martial training, the children also perfected various creative talents and skills, and Ghanima notes with pleasure the family evenings of music and drama. She even persuaded Harq al-Harba to write a masque which the family produced privately for the court, each person proudly playing his or her own role. Leto appeared, appropriately enough, as the voice of God. Unfortunately the text of this masque was not preserved, and Harban scholars have argued that the story is merely apocryphal. Though Ghanima enjoyed a loving relationship with all of the children, her most frequent companion was Elaine. Recent evidence supports the theory that Volume Two of the Book of Ghanima is in Elaine's voice, and from her we get a portrait of the middle-aged Ghanima:

> Mother was always slender and wiry, never becoming, as the Fremen used to say, water-fat. Her crinkly red hair curled around her forehead, always a bit adrift and never sleekly in place like the rolls and tendrils of beautiful Aunt Irulan. But Mother's steady blue, reasonable gaze brought instant trust and respect, and her dignity was warm, unlike Irulan's cold green eyes and remote aristocratic manners. Uncle Leto says that Mother was more Liet-Kynes than Atreides, but I'm not sure what that means. He seemed to mean it as a compliment, though. To me she will always be the most beautiful woman in the world — her loveliness coming as much from her kindness and wisdom as from her pretty freckled face.

The only other family woman whom Ghanima trusted besides Elaine seems to have been her mother Chani even though her mother had been "dead" for years. After an initial period of conflict when Ghanima was young and the Chani-persona within Ghanima still wished to be with Muad'Dib, the two women formed a coalition of support which lasted Ghanima's lifetime. Ghanima had loved Harah, her living mother-substitute, but Alia separated them when Ghanima was three, jealous of their relationship. Jessica, her grandmother, was a rather remote figure who Ghanima saw rarely. Farad'n's respect and affection for Jessica helped to strengthen Ghanima's relationship with her grandmother, but Jessica spent most of her later life on Caladan. Thus, Alia and Irulan had vied for control of the young Ghanima. Ghanima was both terrified of and empathetic to Alia, seeing her as a mirror of the possessed soul Ghanima could so easily become. Though the rest of the family refused to speak of Alia after her waters had been emptied on the sand, Ghanima taught her children about their aunt to show them

the problems and the pain of being human and in contact with one's active past.

Irulan presented a more complicated problem for Ghanima. The woman was not only her grandfather's official wife, she was also the twins' tutor and tried in her own way to show them affection. But when Ghanima began speaking with her mother, she soon learned the part that Irulan had played in Chani's death. Ghanima was also suspicious of Irulan's Bene Gesserit ties and other connections with Wensicia's assassination plot. After Ghanima pledged herself to al-Ada, her relationship with Irulan became even more complex, though al-Ada seems to have had little affection for his aunt. Though she remained friendly with Irulan for some twenty more years, Ghanima would not allow the Bene Gesserit Sister to tutor the children, and instead encouraged Irulan in her literary pursuits. The break between them came when Ghanima learned of Irulan's attempt to seduce tile sixteen-year-old Trebor, a handsome but rather innocent youth. Irulan's action made Ghanima lose her temper:

> I finally had to speak to Farad'n about Irulan. She must be getting senile! She has just gone through one of her violent rejuvenation periods and she seems determined, at her age, to finally lose her virginity. Well she is not going to contaminate poor Trebor! And I won't have my first grandchild produced by my father's wife. Even she should see how ridiculous she is (and she certainly can't blame this folly on her bitchy sisterhood).
>
> Farad'n and I have arranged for a new suite of crams for her — on the other side of Leto's apartments (she certainly won't bother him). Farad'n, who seems to be getting soft in his maturity, has also made her Director of the Atreides Archives — (hat should satisfy her desires for creativity. She can churn out some more stories for idiots about her "beloved" Muad'Dib — who wouldn't stay in a private room with her for more than five minutes. She seems determined that every child in the Imperium will know the tales of poor Paul. And her wonderful "lectures on Muad'Dib's jihad strategy" have old Tyek helpless with laughter. I am usually more understanding of her frustrations and her fantasies, and I will probably be compassionate again once I calm down. She simply has to leave the children alone!

When Irulan retired to Wallach IX in 10249, taking not only her own library but most of the Atreides Archives along with her, both Ghanima and al-Ada were relieved.

Even though her children took much of her attention, her complicated relationships with Leto and al-Ada consumed most of her time. With al-Ada she shared the children, their mutual work, and a highly satisfactory relationship as friends and lovers. But with Leto she shared a relationship unique to them. In his Journals, Leto terms their unity "a timeless web of closeness" which would last as long as their consciousness was carried within his body. And Ghanima remembers the hours they spent as children, trying to come to terms with their overwhelming abilities and their awesome fate:

> Never once have I envied Leto's position of power. With that power comes so much agony, so much pain, and the complete annihilation of his basic human body. As we talked, night after night, I realized that he would have to make the sacrifice. I felt so weak, such a coward, but the thought of that grossness overpowered me, and I had to volunteer to breed rather than to lead. Leto loved me and never wanted to hurt me, but I think I saw the pity in his eyes.
>
> The Golden Path is the way to preserve humanity, to eliminate "abomination" and "possession" but the choice was so difficult, and he still suffers from it. I worry about his growing attachment to that old Harum of his. Chani says he's one of the benign, but Leto is becoming more dependent on him than on Father. Only Farad'n seems to understand why I worry so about Leto.

During the early years of his transformation, Ghanima was the only person who could give Leto the love and compassion he so desperately needed, the only one who could empathize with him as he gradually lost the sensations of his human body and also lost the ability to communicate emotion through touch. As when they were young, Ghanima again spent many nights sitting with him in his tower. In Volume Two of The Book of Ghanima Elaine tells of seeing her mother and Leto: "The two of them would sit like statues in the darkness, quietly talking in their secret languages. In the morning mother would be emotionally exhausted. She tried to make me understand what it is like to be Leto, now unable to touch her or to be touched because his skin is so sensitive. Touching is so important. That must be why she and father still sit together for hours like young lovers." Ghanima expressed her own feelings about her two "men" in a poem found in the Commenta*ries to the Voices:*

Love Eternal — twice have I.

The first a sturdy ship afloat
Across the tides of time —
The second a fragile passion flower
Whose essence never dies.
Both golden — precious,
One will richness to the other bring.
Between the two drift I
Forever Love lies in remembering.

When Ghanima finally decided to join her ancestors, it was because she had tired of living:

Farad'n has been gone so long, and the children's children are having children of their own. Leto still wants me with him, but we seem to have less and less to speak of. I still believe in his Golden Path — it is the only right way — but he has grown so cold about it all. At times it's almost as though my Leto had gone, replaced by an entity I don't really know. He speaks to me of troth, bat sometimes all I hear is his ambition. So much death seems to be the center of his plans — being a living god must change one.

Now I know what my dear Farad'n meant when he said he was tired. The world around me has become Leto's creation, and I am no longer a necessary part of it. I now will discover what my mother already knows, what it feels like to be submerged in someone else's consciousness. That part is a bit frightening, but it will be better than my present life.

At her death, Leto declared a period of Imperial mourning, and from the urn holding her water, he caused the voices of the Atreides to speak, convincing the multitude of his godhead. But his final words at the end of Volume Three of The Book of Ghanima show his love and his longing for Ghanima:

My sister/wife Ghani — my other soul — the freshness I have always been too old to have — how I will miss your daily visits. Without you here beside me, I have little to remind me of our youth when I was truly human. As this new body tightens around me, the piercing emotions you kept alive in me are beginning to fade. You will be a part of me always — we will live together in a closeness no other two can ever feel — but I do long for one more glimpse of those steady blue eyes in your sweet, tender face. Sleep well, my beloved.

J.A.C.

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ATREIDES, HOUSE, Foundation of

The House of Atreides was also called the House of Pelops, successively Lords of Tantalos, Counts of Thuestes, Counts of Aramanli, Counts Chalcedony, Siridar Counts of Hoosak Norn, in the Cleo System, Siridar Counts of Hestia, Dukes of Atreus, Siridar Dukes of Gallatin, Siridar Dukes of Caladan, Siridar Dukes of Arrakis, and Emperors of the Known Universe; junior titles include Barons Pelops, Barons Menelaus, Barons Aigisthos, Counts Atreides, Counts Gamnonides; distaff titles include Barons Mukenai, Lords Theseides, and Counts Delos. The House of Atreides (sometimes called the House of Atreus) claimed descent from the mythical Greek heroes, Pelops and Atreus; their actual descent, however, can only be proven from the time of the Butlerian Jihad.

EARLY HISTORY

The first mention of an Atreides in historical records occurs in Camille de Bry's *The Great Revolt: A Popular History of the Jihad*, which drew on eyewitness accounts, diaries, surviving documents, and oral tradition to produce a rather lurid rendition of the heroic struggle between man and machine. Bry's work mentions one Agamemnon d'Atreides, Governor of the Brunig District, who was assassinated about 175 B.G. while defending the use of computers before the rioting masses. The location of the "Brunig District" was not mentioned by Bry, and has not been found by later historians, leading some to speculate that the incident (and the person) were invented by an overactive imagination.

It is certain that Demetrios Atreides participated in the Battle of Corrin as a junior officer, serving with the soon-to-be emperor's forces in the struggle against the Landsraad. Demetrios Atreides is blown to have enlisted as a Sardaukar Auxiliary in the Sixth Draco Wing, which represented a number of the planets in the Mockmuhl Cluster near Upsilon Draconis. Demetrios was made a gunnery officer on the ship *Lu-ta*, and assumed command of his vessel early in the three-day battle after all the senior officers were killed. During one phase of the battle, when Sulaiman al-Hajj Kunaitra threatened to turn Sheuset Costin's left Sank after the desertion of Bashar Abulurd Harkonnen, Atreides rallied Costin's forces, and spearheaded a desperation attack that took Kunaitra by surprise. Kunaitra's command ship was heavily damaged, Kunaitra himself killed, and communications disrupted. Most military historians point to this action as the key turning point of the struggle. Atreides was ennobled after Sheuset's coronation as Baron Tantalos, and was given large estates on the planet Enskog in recognition for his services to the Imperium (86 B.G).

Demetrios Atreides had three sons; Pausanias (born ca. 85 B.G.), Theseus (born ca. 81 B.G.), and Konstantinos, named for the Emperor's father (born 79 B.G.); from these three men descend all the branches of the House Atreides. Pausanias succeeded to the Barony on his father's death in 38 E.G.; Theseus Atreides was ennobled as Baron Pelops in 43 B.G. during the wars of expansion conducted by Henoor I: Konstantinos or Costal Atreides became Baron Menelaus the year before he died, in 11

B.G.; Pausanias's son, Demetrios II, was further ennobled in 6 B.G. as Count Thuestes. The family fortunes fell, however, with the assassination of Elrood I in 104, and his replacement by Alman bin Haig; a bill of attainder was brought before the Landsraad by Alman in 122, accusing Elias Atreides of supporting the exiled Emperor's forces; but Alman himself was assassinated before the bill could be acted upon. Elias Atreides was restored to his estates by Saudir II, and reconfirmed in his titles. Elias's son, Demetrios IV, was murdered by Alman II shortly after his accession in 184, and the Atreides lands redistributed. Thomas Atreides was instrumental in restoring Elrood II in 207, and received the title Duke of Jaddua and a planetary fiefdom, both of which were attainted by Alman IV in 346, when Thomas II Atreides was executed. Alkman Atreides successfully petitioned for restoration of the County of Thuestes before the Regent Henli al-Qair in 381. Thereafter, the Atreides generally attained the status of a House Major as the imperial feudalism developed from necessity into a workable system of government.

Further references:

- ATREIDES, HOUSE, Prominent members;
- House Atreides and imperial rule;
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ATREIDES, HOUSE, Prominent members

Between its establishment and the middle of the fifth millennium, House Atreides produced many sons and daughters who gained fame from their unique talents, flamboyant actions, or spectacular vices. This entry sketches only a few of the most noteworthy. The most prominent member of the family during the first millennium of imperial rule was Iason Atreides, son of Count Pausanias III, who was instrumental in settling the differences between various branches of the Imperial House, thereby instituting a long period of stable rule. In the year 603, he persuaded Harmon II al-Qair, who ruled with the title of Protector, to step down in favor of Audrii I, the son and heir of Shaddam I. Concentrating most of the imperial power in his own hands, Iason Atreides set about reorganizing the Imperial government and reestablishing the principles of The Great Convention. Thus, what had been a government of personal rule, with all its attendant chaos, became a Hierarchy in which the Imperial seat was merely one source of power counterbalanced by the Landsraad, whose meetings became regularly scheduled for the first time, and CHOAM and the Spacing Guild, previously dealt with through the Emperor. The Imperial power was further diluted by making the Emperor responsible for his actions to the Imperial Family, which itself was controlled and balanced by the Imperial Household (the immediate relatives of the reigning Emperor), the Imperial Cousines (offshoots of the Imperial Household, distaff members of the Family, and collateral houses), and the Sardaukar Over-Bashars (whose daughters became royal concubines). For his contributions to Imperial rule, Iason was named Count Aramanli in 635, and was given the hand of Audrii Corrino's daughter, Princess Salusa, thereby making him a member of the Household. Thus began the long and

close association between the two houses.

Count Heraklios II Atreides (ruled 681-715), Iason's son, maintained the family grip on the imperial power by having himself named Imperial Chancellor by the Landsraad; he was murdered by Ivan Harkonnen while making love to one of Ivan's twenty-four mistresses. Count Demetrios VIII Atreides, younger brother of Heraklios, succeeded to the family estates, but distinguished himself only as a sportsman and hunter, taking little interest in imperial politics. His grandson, Konstantinos IV, was renowned in his day as an advocate of art and music which he supported by subsidizing performers on his estates.

In 1027 during a rupture within the Sardaukar forces, a Bashar named Feyd usurped the throne, killing all close imperial relations and suspending the Landsraad. Two of the Atreides counts, Demetrios IX and Paulos II, attempted to organize resistance to Feyd's rule, and were quickly branded as traitors. The now-rebel Sardaukar joined a hastily-organized Atreides forces, and attacked Feyd's homeworld, Ibleam III. The arrival of the Imperial Fleet reserves during the course of the battle doomed the revolution, and Demetrios, his son Pausanias, and Paulos's son Isaak, were all killed. Paulos Atreides was attainted, stripped of all titles and lands, and condemned to death on sight. Count Iakobos Atreides, representing the third junior line, was banished from his estates; Baron Ioannes Atreides, of the House of Atreides Pelops, was executed for high treason, his son Konstantinos being sold into slavery; Baron Aimilianos Atreides was forced to cede half of his lands to the Imperium; Lord Alexandras Atreides was dismissed from his imperial posts; Lady Dunamis Atreides was sent to an Imperial brothel for one year; and several Atreides children, including Odusseus Atreides, were apprenticed to tradesmen and sheepherders. Baron Andreas von Wikkheizer received the main Atreides fief of Aramanli, Paulos Atreides fled beyond the bounds of the Imperium with the last survivors of the Imperial House, including the recognized heir, a five-year-old grandson of Emperor Wallach II. From the edges of known space they conducted intermittent running battles with the Imperial forces, with very little gain. Paulos was killed in 1044 during a surprise attack on rebel headquarters; his underage son, Alexios, escaped with the Imperial heir, Prince Corrin. Emperor Feyd I died in 1051, as secure on his throne as any previous ruler had been; his son and successor, Estil II, was a weak and indecisive man, although not without intelligence; the Civil War degenerated into stalemate, with the rebels controlling the outer colonies, the Imperial Fleet controlling the main trading worlds and the Spacing Guild selling transport to both sides. Odusseus Atreides escaped his menial existence by enlisting in the Imperial forces under the name Uulavar Treys, commandeering a ship and selling it at Beta Coriolanus. There he bought the assistance of the Spacing Guild for a surprise raid on Ibleam III and IV that remains a classic example of the hit-and-run tactic, and is often cited in military textbooks to this day. Odusseus's raid (1096) was the beginning of the end for the Feyd

regime; soon thereafter the Imperial forces began losing ground to the rebel attacks, until, at Estil's death of natural causes in 1099, only a few worlds remained in Imperial control. Estil's son and successor, Feyd II, was murdered by his own officers after two weeks of rule, and Josif I, son of Prince Corrin, was named Emperor, with his father as Regent. Only two Atreides heirs survived: Alexios Atreides was restored to all of his ancestor's titles, and further named Siridar Count of Hoosak Norn; Odusseus Atreides was named Count Chalcedony, and given vast estates in that system.

At the termination of the Regency in 1680, two decades of internecine war were used by Achilleus Atreides to further family interests. The chaos of this period was such that an Imperium-wide economic depression forced many of the Houses Minor, and several of the Houses Major, into bankruptcy or severe economic decline. Achilleus Atreides, sometimes called the "Merchant Count," sold the family estates oh Chalcedony, used the money to invest in CHOAM shares of undeveloped worlds, and then developed the raw resources, selling the processed goods back to the Houses at huge profit. By the time of the inauguration of Emperor Corrin IV, in 1701, Achilleus was the richest man in the Imperium; he used his wealth to reduce the power of the Emperor. His grandson, Phillipos m, together with his brother, Markos Atreides. forced a rapid turnover in the occupants of the Imperial Chair, hoping in this way to prevent any one person from achieving great power. Historians call this period "The Era of the Princes." Atreides economic ascendancy ended in 2191, when Emperor Sidir XIII had Count Maximos Atreides killed during an Imperial audience; within two months Maximos's son, Peleus Atreides, had Sidir XIII poisoned in his own bed. The Landsraad refused to recognize any Imperial claimants for a period of six years. Peleus Atreides signed a truce with Baron Shahrukh Kenric, a cousins of the late emperor, and Shahrukh was named to the Imperial Chair in 2197. As a reward for his services, Peleus received the Imperial Sister as a bride, and was named Siridar Count of Hestia and Duke of Atreus in the year 2201.

Duke Demetrios XVII Atreides. (2355-2409) objected to the murder of Emperor Basil III at-Tam by his Sardaukar Commander, Harmhab (who reigned as Menemtahe VI), and made his feelings known to the Landsraad; Harmhab suspended that body, had Demetrios arrested, and then ordered the Duke publicly whipped, blinded, and gelded, on successive days. Demetrios was stripped of his titles and lands, and sent to the Imperial zoo, where he was ordered displayed "as a prime example of that endangered species, *Homo perduellionis reus*." Harmhab was soon deposed by a revolt of his household staff; the surviving Imperial heir, Kenric in, called al-Kam (the Clever), ordered Harmhab to be planted in the street up to his neck, where passers-by were offered the opportunity of sawing on his neck with a piece of paper. Demetrios was released from his public prison and restored to his estate and titles. In his later years, he became known as gourmet of exotic foods and drink; he would spend exorbitant sums merely to sample a dish that had been extraordinarily praised, or would travel

great distances to obtain delicacies that could not survive transport. He died at the age of 99; his weight exceeded his age at his death by a factor of five.

Prominent in the middle years of the empire were such Atreides as the poet-Duke Paulos VII (died 2829); Baron Minos Atreides Theseides, the "Great Librarian"; Kharalambos Atreides Pelopides, an expert on ancient weapons, of whom it was said that he could put three shots into one hole at a distance of 100 meters; Duke Atreus IV (died 3401), who outlived six wives, and died in the arms of a seventh; Count Aristeteles Atreides Aigisthodes, who invented three new knots, was a master of perfumes, concocting one entirely new fragrance, and wrote an epic poem in Homeric Greek on the history of his family; Duke Agis III (died 3977), a master of the epee, a man obsessed with power, who was ultimately accused of high treason by Elrood VI, was tried by the Landsraad, and executed, without forfeiture of his titles or estates; Duke Archelaos II (died 4315), the finest gourmet of his time, of whom it was said he had "a palate given by the gods"; and Duke Kleomenes VI, executed in 4381 during the chaos that inaugurated the First Republic.

R.R.

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ATREIDES, HOUSE, and Imperial Rule

Suffering like the other Houses Major and Minor in the massacres of the Republic, the Atreides withdrew for a time from their home at Hestia to the colony planet of Gallatin: by the year 4400 most of the bloodshed was over, although the revolt of Ezhar V in 4404 caused great concern. Count Atreus Atreides (born 4498), a descendant of Emperor Estil I in the female line, rallied the Sardaukar around his claims, and mounted a coup d'etat in early 4552, proclaiming himself emperor as the first ruler of the House of Atreus Corrino. His Cousine, Duke Pausanias VIII, was created Siridar Duke of Gallatin in the first year of Atreus's reign; other surviving members of the family received lesser titles. Atreus made a serious attempt to reform the federal bureaucracy, and to merge the institutions and reforms of the First Republic with the old imperial structure; his reforms lasted as long as he was personally seated on the throne.

His son and heir, Emperor Mikael II, called "The Depraved," seem to follow his father's direction during the first few years of his rule; but after nearly dying from chaumurky, Mikael began to harass the Landsraad, accumulated personal rule, and began a reign of terror unparalleled in Imperial history. A massive popular revolt forced him to leave the throne in 4670, under the pretext of "retiring to a monastery"; in actual fact, he disappeared before the message was released to general rejoicing and sentiments of revenge, his fate remaining a mystery for hundreds of years. The Republic was restored, and remained in place until 4813, except for the sporadic revolts of various pretenders. Mikael was restored from cryogenic suspension in 4813, and ruled until 4888, when his eldest son of his second reign, having been imprisoned most of his life, deposed

his father. There followed the brief reigns of the brother-Emperors, Mikael HI, Mikael IV, Mikael V, and Mikael VI. The father, Mikael II, escaped from his prison cell in the spring of 4913, rounded up a handful of guards, and had his surviving sons murdered (one historical account quotes him as saying: "I can always breed new sons"). Two years later, while taking a bath, Mikael was murdered by one of his daughters, who threw a large piece of pure sodium into the water. His remains were left in the sun to rot outside the doorway to his palace. The Corrino heir, Corrin XIII, was proclaimed Emperor in 4935. Thereafter, Atreides Dukes stayed out of Imperial politics for several millennia.

In 7425 the Atreides supported the demi-House of Hajus Corrino against the corrupt line of Irulon Corrino. Siridar Duchess Hippolute Atreides threw her resources behind Fredhrick al-Hajus in 7425, and when several of the other Houses Major followed her lead, Fredhrick was acclaimed Emperor the following year. For her efforts, Hippolute was made Imperial Consort; her children, Fredhrick II and Alia VII, ruled jointly after their father's death in 7456. At Hippolute's death in 7477, her sister, Duchess Clio II, succeeded; she expired childless in 7501, leaving her niece, Empress Alia, to inherit the Ducal throne; at Alia's death in 7519, her son Sidir XVIII became Emperor, and her second son, Saurophon, succeeded to the Duchy. Saurophon's son, Siridar-Duke Prince Nestor IV, was stripped of his Imperial titles when he cast an avaricious eye upon the Imperial Seat; a second such episode cost him his life in 7553. The rivalry between the two sibling Houses continued until 8008, when the Atreides clan supported Tiiopa'it Roonaladh in overthrowing Emperor Fredhrick IX; one historian quotes reigning Siridar-Duke Telemachos Atreides as saying: "If I can't have the bloody throne, neither can my quivering Cousine!" Telemachos was impeached before the Landsraad in 8015, and executed after a trial that lasted just two days. During his defense, he had but one statement to make: "Evidently, I was wrong."

The Atreides redeemed themselves in 8705, when they supported a revolt by the main line of the Corrinos, an action which resulted in the inauguration of Elrood VIII as Emperor in 8708. The Atreides were reconfirmed in all their dignities, and further awarded the Siridar-Dukedom of Caladan in 8711. Siridar-Duke Paulos XVI Atreides sold many of his other estates, and moved his entire family to this singularly beautiful planet (occupying Castle Caladan upon its completion in 8722), establishing his Cousines on nearby planets and systems. The ensuing centuries saw such distinguished soldier-politicians as Siridar-Duke: the Lord High Admiral of the Fleet Agesipolis II Atreides, Count Thomas Atreides-Gamnonides. Baron Platon Atreides Gallatinos, Lord Chrusostomos Atreides-Kallinikes, Bashar Count Klemes Atreides Hestiades, and many others. A complete list of the Siridar-Dukes of Caladan follows. With the marriage between Siridar-Duke Paulos XIX Atreides and the Imperial Heir, Princess Regent Irulan 111, in 10196, the House of Atreides once again

became merged with the Imperial fortunes. The succession in 10208 of Emperor-Duke Leto II, 269th Head of the House of Atreides, maintained the Atreides Imperium until 13724.

R.R

SIRIDAR-DUKES OF ATREIDES CALADANIDES AND ARRIKIDES

1.	Paulos XVI	(8677)8711-8749	25.	Pausanias XXII (n)	9458-9541
2.	Kallistos HI (s)	8749-8799	26.	Aristakes n (s)	9541-9567
3.	Basilibs 11 (b)	8799-8818	27.	Pleistarchos (u)	9567-9569
4.	Paulos XVII (s)	8818-8820	28.	Konstantinos VII (s)	9569-9584
5.	Delos (u)	8820-8825	29.	Aristakes III (s)	9584-9652
6.	Theseus VIH (n)	8825-8862	30.	Philodelphos or Minos V (b)	9652-9675
7.	Demetrios XXX (s)	8862-8904	31.	Pausanias XXIII (s)	9675-9711
8.	Herakles (b)	8904-8925	32.	Demetrios XXXII (s)	9711-9740
9.	Basilios III (s)	8925-8961	33.	Aristakes IV (b)	9740-9744
10.	Philippos XI (s)	8961-8977	34.	Kuros (2nd c)	9744-9769
11.	Minos IV (b)	8977-8978	35.	Elias III (s)	9769-9800
12.	Herakles (b)	8978-8989	36.	Minos VI (s)	9800-9851
13.	Odusseus IV (b)	8989-9004	37.	Orestes IV (s)	9851-9876
14.	Nestor VII (b)	9004-9055	38.	Minos VII (s)	9876-9913
15.	Philippos XH (s)	9055-9116	39.	Iakobos II (b)	9913-9929
16.	Perseus VII (b)	9116	40.	Kalman (b)	9929-9942
15.	Philippos XII (restored)	9116-9123	41.	Minos VIII (s)	9942-9988
17.	Demetrios XXI (s)	9123-9173	42.	Philippos XV (s)	9988-10035
18.	Philippos Xm (s)	9173-9222	43.	Minos IX (s)	10035-10077
19.	Orestes H (s)	9222-9249	44.	Paulos XVIII (s)	10077-10116
20.	Meoelaos V (b)	9249-9268	45.	Minotauros (Mintor) (b)	10116-10163
21.	Alexandras VIH (b)	9268-9301	46.	Leto I (s)	10163-10191
22.	Orestes III (s)	9301-9355	47.	Paulos XIX (s)	10191-10218
23.	Philippos XTV (s)	9355-9449	48.	Leto II (s)	10219-13724
24.	Arislakes I (c)	9449-9458			

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ATREIDES-HARKONNEN, JESSICA

Mother of Paul Atreides and grandmother of Leto II and Ghanima, Lady Jessica is the most important woman in Dune's lengthy history.

One of the most fascinating discoveries of the Rakis Hoard is RRC 13-A700, The Book of Ghanima. Among the document's most revealing entries is Ghanima[1] s study of the roots of her own name. Intrigued by the "anima" aspect of her name, Ghanima set about a systematic exploration of

Thus, even more than the justly famed Jehanne Butler, she is Dune's, indeed the Imperium's, truest hero as well as its greatest woman.

The ancient seer envisioned four feminine Archetypes: the Mother, the Hetaira, the Amazon, and the Medium. Jessica's Bene Gesserit lineage and upbringing fitted her to mother, In fact, as she sometimes complained, she was raised to be a mere brood mare, an instrument of Bene Gesserit eugenics, rather than a person. Herself the product of an eugenic exercise, the one-night mating of a Bene Gesserit (almost certainly Gains Helen Mohiam) with the Siridar-Baron Vladimir Harkonnen, Jessica grew up on Wallach !X, the Bene Gesserit home planet, where she endured fourteen years of education in "mothering," Bene Gesserit style. To the Sisterhood destiny was biology and maternal influence the strongest of all life-forces. Accordingly, Jessica was thoroughly trained for motherhood: she learned to understand and control her own organism so as to be the fittest possible biological mother, and — still more essential to the Bene Gesserit design — she learned to observe, understand, and hence control others, and by this means to keep everybody, men, women, princes, and potentates, psychological "children" to her perpetually dominant "motherliness."

Jessica, however, confounded her teachers by transcending their concept of maternity. The Bene Gesserit thought her a shockingly unSisterly rebel against their careful discipline, but actually Jessica did not so much revolt as evolve into another dimension of selfhood, that of Hetaira. Because she became a true companion to her mate, Duke Leto Atreides, she freed herself for a much fuller, more substantive motherhood than the Bene Gesserit projected; as Hetaira Jessica chose to bear the son her lover wanted, not the daughter planned by the Sisterhood, for as Hetaira Jessica knew that the loving intimacy of equal, free selves was the only true generative force in the universe. Jessica's Hetaira role was emphasized by the fact that Duke Leto made her his Lady concubine but never his Lady wife; few societal sanctions supported (or confined) her Archetypal companionate vitality.

Lady Jessica remained Hetaira all her adult life. She never stopped loving her Duke, not even decades after his death, and she returned to the Atreides' home planet, Caladan, whenever she could. More significantly, she instilled the need to be Hetaira into all her descendants: into Paul Atreides, who welcomed Chani as his "companion;" into Leto II and Ghanima, twin Hetairae to each other; and most notably and tragically into Alia, whose Hetaira nature betrayed her to the Baron Harkonnen's seductive intrapersonal companionship.

Ironically, it was against this Abominable companionship that Jessica displayed her fullest, most irresistible Amazonian strength. Lady Jessica first discovered her Amazonian potential when she fled, pregnant, into the Arrakeen wilderness. Fremen women, thoroughly liberated to the world of men, showed Jessica that she, too, could survive Dune's rigors. As Amazon she mastered both the shifting sands of Dune's deserts and the shifting tides of Imperial politics. As Amazon she retired to Castle Caladan during her

son's reign, and there, in those familiar surroundings, used the Amazon's resourceful objectivity to outthink and at last outgrow her Bene Gesserit conditioning. The depth and range of her matured Amazonian powers were especially evident during those anxious, almost disastrous years between Muad'Dib's disappearance into the desert and Leto II 's assumption of the Imperial throne: throughout that near-decade Jessica proved herself a formidable diplomat, intriguer, and (mostly psychological) warrior, effectively countering even her own daughter's plots against Atreides ideals.

Alia would not have dwindled into Abomination, nor Paul into Muad'Dib and then The Preacher, had they, like their mother, wholly embraced the Archetypal role of Medium. As Medium Jessica bridged the unconscious world and the human community, mediating these vast collectivities by her perfectly balanced and tuned self-consciousness. Lady Jessica became Medial because the Fremen, seeking a new Reverend Mother, sent her into a perilous spice-trance. Melange catalyzed her evolution, but Jessica's already Archetypal psyche stabilized and vivified it: as Hetaira she infused her Medial wisdom with personal caring, while as Amazon she preserved independent individual selfhood against the onslaughts of the collective unconscious. Conversely, as Medium she maintained a healthily cosmic perspective on her personal and social involvements. Her Medial energies saved Jessica from the centripetal egotism which crushed her children.

Chi the other hand, Jessica's Medial experiences introduced her to her psyche's very core — to the genuine, Archetypal Motherhood that the Bene Gesserit had almost persuaded her did not and could not exist. Even after she had understood her way past the Sisterhood's other pronouncements, she continued to believe the Bene Gesserit dogma that Archetypes were public relations illusions whose only use was to manipulate the gullible. Jessica's residual skepticism was seriously debilitated when as Medium she encountered the Great Mother within herself; her doubts fell utterly away when as Mother, centered in her new Material self-awareness, she sensed the Great Mother as an exterior presence as well — when she knew the grand, essential shaping force that Liet-Kynes. his Fremen followers, and above all her God Emperor grandson so passionately sought. Mother Jessica realized that humans (not to mention Worms) neither originate nor control generativity in any of its manifestations. She understood that all life-forms and all life-processes — including her own roles as lover, leader, and mother — really are channels for the Great Mother's creative and sustaining energies. This was the teaching she imparted to Farad'n, the teaching to which she devoted her mature life.

In our age, when Arrakeen culture is imbued with the Motherly spirit, one can scarcely believe, much less comprehend, the resistance which Mother Jessica confronted in her contemporaries. In that desolate era masculinity still ruled throughout the Imperium, though only as the debased confraternity of brutal pragmatism (expressed by the Harkonnens and

Sardaukar) and mechanistic rationality (the spirit of the Mentats and Tleilaxu). Most people then retained the traditional belief that intelligence, power, order — indeed, civilization itself — were essentially mascul*ine* property; but they knew, too, that even the best, most vitally Archetypal manhood was somehow insufficient, for Duke Leto Atreides, who perfectly incarnated whole Archetypal manliness, died defeated. So Jessica lived at the time when masculinity was losing its exclusive hold on people's psyches and feminine consciousness was just beginning to come into its own.

Given its long-term investment in male chauvinism, the popular mind understandably hesitated to acknowledge the importance of being feminine. Partial glimpses were easiest: women were tolerable as Hetaira (witness Gamont), or (more reluctantly) as Amazons (witness the Fish Speakers), or (most reluctantly) as Mediums (witness the Fremen Reverend Mothers). Motherhood, in its pure Archetypal glory, was simply unthinkable. The reasons for these psychological blocks have been well explained: merely masculine thinking is esoteric, directed toward discovering and working with the facts of the external, (especially) physical world. By contrast, feminine consciousness is esoteric, or interior; it deals with the inwardness of reality. Meeting the Great Mother, as Jessica did, means realizing that the inward shapes and sustains the outward — that the physical universe has a spiritual core. Such a realization is inevitably shattering to the esoteric outlook: from the merely masculine perspective, the only Mother is the Terrible Mother.

Jessica's children and grandchildren were the most pitiable yet instructive victims of the then-pervasive anti-Maternal bias. Paul, first modern man to liberate his feminine intelligence, nonetheless imprisoned himself and the fremen in Muad'Dib's stereotypical masculinity and eventually blinded himself rather than face the ultimate Motherhood he feared. Alia rejected Motherhood because she identified it with Jessica's invasion of her pre-born mind and the consequent Medial awareness that made her a freak; she used her Hetairal energies to escape Motherhood and her Amazonian energies to fight it. Leto II was comfortable with the Hetaira, Amazon, Medium, *and* Mother within himself, but was sure that the Terrible Mother governed all natural events; he sacrificed his subjective humanity to buy time from the objective monster Mother Nature he imagined. Ghanima agreed with her Bene Gesserit ancestresses that "motherhood" was preferable to "Motherhood"; to preserve her sense of personal identity she needed to control, even to diminish the Archetypal, viewing it in safely personal terms.

For Jessica, however, Motherhood could not be evaded, rejected, distorted, or diminished, because for her the Great Mother was irresistibly attractive. Her entire life was a quest for the Mother. It was a long and arduous ordeal, requiring great personal growth, constant psychological balance, and unremitting courage, vigor, and determination. She had both to become Mother and to be Mother in a time when neither had

been done before and among a people to whom "Mother" meant "witch."

Important though this quest was for Jessica, it was absolutely vital for Dune. Jessica arrived on Arrakis at precisely the moment when the fantasy of the subject-object gap threatened to devastate that planet with powerplay after powerplay. Liet-Kynes and the Fremen intuitively knew that there needed to be a more balanced, conscious relationship between humans and nature and that the way to that relationship was understanding the life-force that binds "subjective" and "objective" in a single interpenetrating continuum. But these ecological visionaries lacked the Archetypal experience to reach their goal. It was left to Jessica to complete the quest and by so doing show others how they might meet Mother themselves.

First Jessica and later, through her School, more and more of her followers became initiates. Each initiate underwent an excruciating alienation from his or her original mindset, transformed his or her thinking by direct, protracted awareness of the Great Mother, and labored to refashion every element of Arrakeen culture in accord with Motherly views and values. Jessica, the very first such initiate, sacrificed much more than her successors did. She endured alienation from her Sisters, her children and grandchildren, most of her Atreides associates, and all of Dune's common folk. She refused to play "mother" in the Bene Gesserit way of frightening others into psychological childhood, but instead let people make up their own minds about the Archetypal reality she embodied; and so she sacrificed the satisfaction of knowing whether her transformation had really benefited anyone but herself.

Jessica's sacrifices were genuine and (unlike Leto II's) necessary, for, as she well knew, Archetypal Motherhood was bound to con found the very thought that most languished for lack of it. There is, however, a deep and horrible irony in the dismal fact that while Jessica was living Archetypal

Quest, Initiation, and Sacrificial heroism (the major masculine Archetypes) and, simultaneously, incarnating the four major feminine Archetypes as well, her contemporaries mostly reviled or ignored her and focused their hopeful attention on the grand but misguided careers of her children and grandchildren. Even Dune's historians were shockingly slow to recognize that the real Dune story is Jessica's.

J.H.

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ATREIDES, DUKE LETO I

(10140-10191). Last Duke of House Atreides to role on Caladan; father of Duke Paul Muad'Dib; prescribed over the change from Caladan to Arrakis. Duke Leto I was born on Caladan in 10140, the only child of Duke Mintor out of the concubine Bekah, who died in delivery. Leto took the reins of power at the age of twenty-three, and it is a tribute to his determination and magnetic personality that he wore the Ducal Ring for twenty-eight of the most turbulent years in the long history of House Atreides.

Leto was only partway through his military training, under the general tutelage of the famed household mentat Thufir Hawat, when Duke Mintor was killed in the Corrida in 10163. The new Duke demanded the right to avenge his father's death on the horns of El Muerte, an act which was not only symbolic, but also politically astute. By this one action, Duke Leto revealed his bravery, won the imagination and support of the populace and proved that he was completely prepared — both psychologically and physically — to take over the Dukedom. Leto killed the bull using his father's estoque, thus linking his power with that of his ancestors; he never entered the Corrida again.

Leto trained as a matador, received combat training in operations on Wallor Tertius, and served on the Atreides flagship Van Atreides as a subaltern. He was granted authority early in life, when then-Duke Mintor sent the sixteen-year-old Leto as the Designated Observer for House Atreides to the revolt at Mask Prime. Leto unilaterally withheld the House contingent from a planetary assault whose strategy he felt was weak. He was proved correct in his assessment when three brigades and at least two cruisers of Houses Harkonnen and Kaastaar were destroyed, and an Imperial Inquest concurred that the attack plan was badly flawed.

The Atreides forces were among the only survivors of the carnage at Mask Prime. A new contingent of Imperial levies was sent to their aid, but by the time of their arrival the na-Duke was in the Palace of Mask, in complete control of the rebellious planet. His patient and lifesaving tactics of siege, psywar and sabotage had worked brilliantly. His judgment and strong leadership won him the immediate loyalty of the Atreides forces, a loyalty which was to grow to somewhat legendary proportions over the course of Leto's reign.

Soon after ascending the Ducal throne, Leto had the chance to cement the loyalty of his troops forever. By sheer force of personality and evidence of his unbreakable integrity, Leto put down a mutiny within his own troops on the planet Pinskau. Leto took the time and care to uncover the true reason for his troops' holding prisoner their own officers and to ensure that their totally justifiable grievances were dealt with. Throughout his lifetime, Leto showed the same faith in and care for his troops and commanders on

hundreds of lesser occasions. His fairness and wisdom gained him a House force which was known as the most loyal, trustworthy and honorable in the Imperium.

From 10158 until 10174, Duke Leto continued to make a name for himself as one of the most honorable of the nobility. Typical of the adventures he embarked upon during this period was the retaliatory, "black" (no flags or insignia, no declaration of war, no admission of participation afterwards) raid on the Harkonnen home planet of Giedi Prime in 10165, which Leto led himself in response to a Harkonnen raid on House Tipnear, a close ally of House Atreides. A combined force of Atreides Guards and household troops of Houses Chusak (another victim of Harkonnen raids) and Tipnear landed on Giedi Prime and took over the slave-market city of Baathaas: approximately twenty thousand slaves were freed, and immense damage was done to the Harkonnen slaving fleet based at Baathaas. The slaves were taken to Caladan where they were given their freedom and were offered passage to any of the systems that had taken part in the raid. (This, by the way, was the action that brought Gurney Hal leek, into the service of House Atreides.)

Leto's reputation brought him a considerable amount of trouble, as those less worthy than himself continually sniped at Leto, thinking his example to be a subtle insult against themselves, This attitude was not helped by the duke's refusal to marry for political reasons, nor was it eased by the Duke's victory in the Battle of Thar system (10167), for which he was granted the title Chevalier of the Imperium by Emperor Shaddam IV. The award was only the mind in Shaddam IV's reign, and was taken, rightly, as a sure symbol not only of Leto's undeniable bravery, but also of Shaddam's growing respect for this old-fashioned, outspoken, hawk-faced man,

Shaddam IV., a devotee of the Corrida, had taken a mild interest in Leto ever since his ascension to the Ducal throne on Caladan. After the mutiny on Pinskau, Leto was summoned to a private audience with the emperor. It is reported that the emperor wished to discuss nothing but the battle with El Muerte, and, when he dismissed Leto, did so only upon repeated urgings of his social secretary, whose schedules were being thrown off by the emperor's extended audience with the Duke. It is further reported that, later that day, the emperor told his personal secretary that "if they were all simply as correct and as sure of their place as the Duke, the Empire would be a paradise,"

The emperor's acknowledgement of Leto as an exemplar of correct Noble behavior very likely led, paradoxically, to Leto's death and the near-destruction of his house, since the emperor's obvious affection for Leto caused intense jealousy among those not so favored. The Court, never a very friendly place for outsiders in the best of times, was almost universally ill-disposed toward this upstart Duke from some unknown backwater planet where the only export was some distasteful item called "pundi rice"!

Nevertheless, the Duke continued being Leto the Just, administering Caladan as best he knew how. One of his kinder actions, and one which greatly increased his prestige,

was his habit of taking promising young orphans into the Household, where they were raised as members of his own family. At times, there were up to a dozen children in Castle Caladan, who would stay at the castle until they were apprenticed off to a good master.

In 10175, one of the Duke's buyers, after careful investigation by the mentat Thufir Hawat, brought the Duke a present from the Bene Gesserit school on Caladan. Her name was Jessica, and she had been offered by the headmistress at the school as a Bound Concubine for the duke's household. The Duke had no concubine in Castle Caladan at the time (he had the habit of selling his concubines their own contracts after a short time, usually for a penny). The Duke also had a habit of dismissing his buyers with distressing regularity when they brought him a lady who eventually bored him.

It was thus with some trepidation that the latest buyer introduced Jessica to Leto and discreetly removed himself from their presence. What took place between the Duke and the concubine during the next few hours is unknown, but when the Duke arrived for his meal a few hours later, he did so with the new concubine on his arm (a privilege never granted any other concubine) and during the dinner, he included Jessica in the table conversation. The next day, Leto summoned the buyer to him and announced that the buyer was dismissed. The buyer was stunned, and began stammering his apologies to the Duke, only to fall into shocked silence as the Duke continued, telling the buyer that he, the Duke, no longer required the services of a buyer at all, but that he did need a quartermaster-general to' take charge of all trade to and from Caladan, and would the former buyer please consent to take the post?

It was announced five months later that the Lady Jessica (as she came to be known) was to bear the Duke's first child. A boy was born four months later, and was named Paul.

The arrival of Paul and Leto's obvious love for Jessica led the Duke to adopt a more domestic lifestyle. As he said, "I have all that an honest man could want — the love of a woman, the loyalty of my subjects, the respect of my peers, and a son." Though he still went on campaign with his troops whenever the Levy was summoned, and fought bravely in their front, he no longer paced the castle like a caged animal when there was peace; instead, he threw himself fully into the education of his son, determined (hat he would grow up worthy of the Atreides crest. With the able assistance of Warmaster Halleck and Swordmaster (later Warmaster) Idaho, Leto began training Paul in command as soon as Paul could speak. Thufir Hawat gave Paul his general education, and Lady Jessica also took quite an active role in Paul's training.

Unfortunately, storm clouds were massing on the horizon. The emperor's affection for his "Red Duke," as he called Leto in reference to his Chevalier's Title, had led to a steady and consistent effort by jealous nobles to undermine Leto's position at the court. Their whispering campaigns began to have their effect, especially when, in the battle of Grumman (10176), Leto's Atreides forces again saved the day. Shaddam IV, like all emperors, was a suspicious man, and

realized that too much success on the battlefield is much worse than too little: he knew, and his counselors agreed, that Duke Leto might become too powerful, too popular, to hold in check. His incredibly loyal troops and his almost perfect rapport with them made him a threat to the throne, in spite of his obvious loyalty.

Thus it was that by 10190 Shaddam IV was responsive to a plan, hatched by enemies of House Atreides, to require the transplantation of House Atreides from Caladan to Arrakis, in the guise of a reward. By 10191 Duke Leto was dead — the victim of a hideous plot by House Harkonnen which included forcing Dr. Wellington Yuen, a trusted Atreides retainer, to betray his Duke — and his House destroyed. Leto's beloved Jessica, now pregnant with a daughter Leto would never see, and son Paul were able to flee into the desert and escape the Harkonnen forces. This, of course, is the beginning of the story of Paul Muad'Dib.

W.A.I.

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ATREIDES, LETO II: GOD EMPEROR OF DUNE

(10209-13724). Older than the fabled Noah, more godlike than any previous messiah, be it Maometh, his father Paul Muad'Dib, or even Jehanne Butler, Leto II has proved more mercurial, more difficult of understanding, even in the centuries since his timely/untimely death than any other figure in the entire history of humanity on hundreds of star systems or thousands of planets. He is a myth enshrouded in legend, and it may be that he himself created both myth and legend. It may be, in fact, that we will never know the truth about this erratic genius, this predator of the galaxy, this wormlike, wormy god... the epithets could be multiplied exponentially and we will never come near the final truth.

What then are the facts of his life? Born to Paul Muad'Dib, the first Atreides emperor, and his consort, Chani Liet-Kynes, he overthrew the tyrannical rule of the Abomination, Alia Atreides, his aunt, took on the sand-worm skin in a move that fundamental religionists have always hailed as the Incarnation, and ruled as God Emperor for over 3,500 years. He died in a fall from a bridge, although the Church of the Divided God claims that the stunted sandworms that still may be found in one small spare desert on Rakis are embodiments of Him — they use the capital letter — and that He will return as the fully grown, terrifying, majestic Shai-Hulud, Old Father Eternity, to restore Arrakis, His home world, and the Fremen, His faithful disciples, to greatness.

We know of course, of the anarchy that followed his death, the Starvation and the Scattering that eventuated in our present civilization. But we do not know Him. The Rakis Finds, of course, have been immensely helpful in our quest for knowledge of his era. We had long since studied and restudied the invaluable, priceless Stolen Journals, but they pale to virtual insignificance beside the richness of the materials in the Dar-es-Balat diggings. So voluminous are they that

several decades will elapse before even their cataloging is completed, to say nothing of their analysis.

Of the God Emperor, several things are certain. His voluminous dictatel recordings are largely self-serving and completely lacking in objectivity. Consider his famous statement, one he reiterated again and again, before any audience: "Only fools prefer the past!" Yet has there been any person — if one may refer to Leto as a person — in the thousands of years of recorded history who was so totally dominated by the past as Leto himself? Did not his conversation continually concern the knowledge he had derived from his thousands of ancestral voices? Did he not refer, again and again, to legendary, perhaps mythic Terran figures such as Chaucer or Alexander? Have we forgotten the wisdom — for such it was, no matter our final assessment of Leto — contained in *The Stolen Journals*: "If you know all of your ancestors, you were a personal witness to the events which created the myths and religions of our past, Recognizing this, you must think of me as a mythmaker."

What then did Leto mythologize? First of all, himself. He created more legends concerning his immutability, his omniscience, his omnipotence, indeed, his eternal nature, than anything else. Yet, in reality, it was the brute physical strength of the biologic adaptation of the sandworm that he had become that was me original source of his imperial power. He capitalized on that strength — and how many legends he created of his inhuman abilities! — to cement his position as emperor and to terrify entire populations. From that moment on, religious awe and blind superstition, combined with the longevity of the sandworm he was becoming, made his rule inevitable.

An early Duncan Idaho, the consummate Atreidean supporter, rebelled against Leto's increasing authoritarianism and questioned Leto's abuse of that same loyalty. Idaho-11099 initiated the last, sad Sardaukar campaign against the emperor, a move that resulted in Idaho's death, the final destruction of the Imperial Legions, and the founding of the Fish Speakers. Historians, perhaps some of those incinerated by Leto on the pyre of their own works, have remarked on the almost tragic irony involved in this abortive campaign. To be sure, the very notion of any Duncan Idaho leading the hated Sardaukar in an ill-fated, yea, grandiose, campaign battle against an Atreides is the stuff of which a latter-day Harq al-Harba could have made great tragedy. Yet we cannot simply dismiss that Idaho's action as a mere mental aberration and classify it in the same breath as the infamous Dr. Wellington Yueh's treason. Rather we should consider what colossal emotions were required to enable Idaho to overcome his ingrained, almost genetically inculcated, loyalty to any Atreides. And yet just as some revisionist historians have been able to explain even Yueh's triumph over his pyretic conscience by adducing the incalculable passion of his love for his beloved Wanna, so we should now examine Leto's treason — not Duncan-13724's — to the Atreidean way, his treason to his grandfather Leto I, the Red Duke, to his father Paul Muad'Dib, and to himself.

Leto, then, was false to himself and to the ancient Atreides line and its sense of truth, honor, and devotion. It is imperative to remember that he was but an adolescent when he assumed both the throne and the sand-worm skin. He never had the opportunity to grow up, to mature. He had never enjoyed a normal life. He was forced to overcome temptation, test after test. Struggles for his very life were for him simple rites of passage even before he was a teenager. And as an early teen, he exhibited all of the outlandish, ridiculous activity we have associated with both adolescence and adolescents for centuries. In fact, one psychologist, Professor Istrafan Koye of the University of Ix, has maintained quite cogently in his monumental *The Last of the God Emperors* (subtitled There But For the *Grace of God Goes God,* 3 vol., Salusa Secundus: Karshak) that the key to Leto's character is quite simply that he was an adolescent for the entirety of his 3,500-year reign and that if one wants to understand "His Annelidity" (the phrase is Koye's) one must approach him as one might approach any other juvenile delinquent, with birch rod firmly in hand. How else can we understand Leto's repeated temper tantrums over the fact that his Duncans might disagree with him on even trivial matters or that his major-domos might dare to suggest that "His Ouroborosity" might occasionally have feet (or is the proper word "segments"?) of clay.

Who but a classic "brat kid" could be so unaware of the discrepancy in his own life between appearance and reality, between shadow and substance? We know, for example, from his last dictatel messages recorded shortly before his demise, that he had developed a mad — some would call it "adolescent" — passion for the "incomparable" Hwi Noree. While he admitted that sexual union with her was impossible because his wormself had subsumed his human genitalia many centuries earlier, he nonetheless mooned over her like a teenage boy in beat. To be sure he had his ancestral memories of rampant sexuality to sustain him, he said again and again and again and again, until an Idaho or a Moneo, even a blindly adoring Nayla, might not wonder if he were protesting a bit too much. In fact Koye cogently argued that if memory of sexuality could sustain Leto, why did he not apply the same principle to food and refuse to eat. Surely if memories of ancestral licentiousness could satisfy his sexual need, so also memories of gluttonous banquets stretching back in time for thirty or more centuries should satisfy his physical self.

Koye also was the first to articulate the incredible contradictions between Leto's famed Golden Path and the breeding program he had taken over from the Bene Gesserit. The two seem at opposite ends of the scale: you cannot plan to breed humanity into some higher type and at the same time give humanity the essential freedom which is supposedly at the heart of the Golden Path. Koye even argued, with some accuracy, that the Bene Gesserit were far more successful with their ages-long breeding program than Leto was with his. The Sisterhood, we now recognize, had twice nearly produced the Kwisatz Haderach: according to all indications Jehanne Butler's aborted baby, Sarah Butler, would have produced the Kwisatz Haderach, but,

tragically, her death delayed his arrival until Paul Atreides, Leto's father, was born.

How then can we explain the eccentricities, the foibles, the genuine accomplishments of the famous/infamous God Emperor? Because he was worm, he no longer seems human. Because he was human, we tend to forget he was worm. However, we must never forget that he was also, in the grand mythic sense of a long-abused word, King. He ruled over his desert kingdom for nearly four millennia, attempting to birth a civilization, a people, and a culture that did not need to fear itself.

One persistent myth, perhaps dozens of centuries old, from legendary Terra, may help explain him. It is the myth of the Fisher King who ruled over a Waste Land, a land so desolate that crops did not grow, humans did not reproduce, and despair was endemic. Wounded in the genitals, the Fisher King's kingdom was sterile, with both ruler and subjects awaiting a Redeemer, a pure Knight who would heal the King and return fertility to the land.

Leto Atreides II was that Fisher King. His Arrakeen desert made any historic or mythic Waste Land seem fertile by comparison. Yet his vision of Arrakis was inevitably limited, perhaps because of his youth, perhaps because of incarnate nature, perhaps because of his very perversity, perhaps because of his essential lack of humanity as evidenced by his lack of genital activity. If his vision for his home planet was limited, so was it also for the Imperium. Because he fancied himself as the Redeemer of his planet and the Imperium, he attempted to become the Knight of particular purity who would heal himself.

He failed in one sense.

He triumphed in another.

He was the once and future King. His vision for his planet and his kingdom failed because, as Leto himself was more than once forced to admit, he was not God in any ultimate sense.

Yet he succeeded because he died, and Redeemers must die for their people. When he died, his limited vision of the Golden Path also died. Thus after the Starvation and the Scattering, we are now free — free from Leto, free from the Golden Path, and free from the threat of ourselves.

Who knows what waits beyond the stars?

W.M.

ATREIDES, LETO II, as enigma.

Leto would have taken extreme pleasure in the idea of future generations attempting to write encyclopedia articles concerning him. Certainly he held such writers in contempt during his lifetime, boasting to many that he had burned alive many a historian upon pyres made of their own works. No historian could dare to claim equal knowledge of the past with Leto, for, after all, Leto was directly responsible for over 3,500 years of the past. Moreover, given his claim that he had within him the memories of every single one of his ancestors, one could reasonably suggest that the words Leto and history are one and the same.

Leto's contempt for history and historians supplies a clue to the nature of this ultimately unknowable man and

god. Leto in The Stolen Journals wrote of history:

> You cannot understand history unless you understand its flowings, its currents and the ways leaders move within such forces. A leader tries to perpetuate the conditions which demand his leadership. Thus, the leader requires the outsider. I caution you to examine my career with care. I am both leader and outsider. Do not make the mistake of assuming that I only created the Church which was the State. That was my function as leader and I had many historical models to use as pattern. For a clue to my role as outsider, look at the arts of my time. The arts are barbaric. The favorite poetry? The Epic. The popular dramatic ideal? Heroism. Dances? Wildly abandoned. From Moneo's viewpoint, he is correct in describing this as dangerous. It stimulates the imagination. It makes people feel the lack of that which I have taken from them. What did I take from them? The right to participate in history.

Leto damned the one dung that he believed was essential to the freedom of his subjects. He usurped their right to create their own past by living in a free present. The worlds ran strictly according to the whims of the God Emperor, and he made clear to all thinking creatures that to live apart from him was unthinkable. Leto was God and, as God, all was created in his image. With such a view of the universe, he would not allow anyone to interpret the past or even to describe it. Only Leto knew the one and only path, the Golden Path, and his sole ownership of the path demanded that he possess all the maps as well. The past, or beginning of the Golden Path, had to remain in his hands because it was a key to what he intended for the future.

Thus, Leto's attitude toward historians was a mixture of ironic jest and tyrannic policy. On the one hand, Leto knew that those who worshiped the past could understand so little of it that they were laughable in what they took for truth. On the other, he had no wish that anyone, even by accident, appear to so interpret the past that the key to the future be even briefly touched by another. As the above quotation indicates, his answer to the necessity of historical movement was to usurp all the roles. By becoming the historical dialectic, he became history itself, and, therefore, the future as well.

What kind of a being would have such an ego that he would even dare conceive of such a plan? What kind of a being would have such power that he could actually carry that plan out? The answer is clear: only the true Kwisatz Haderach, the Bene Gesserit male whose organic power could bridge space and time. Leto Atreides was the true God Emperor of Dune because he had been bred to the role.

By calling Leto II the true Kwisatz Haderach, it should not be understood that the Bene Gesserit intended to create Leto or that they had a hand in guiding him to the path he took. While his grandmother, the Reverend Mother Lady Jessica Harkonnen, the concubine of Leto Atreides I, must have played some role in Leto's early life, she did so against the desires of the Sisterhood. To the Bene Gesserit, Leto and his twin sister, Ghanima, were both Abominations. Both were fully conscious in the womb of their mother, Chani Liet-Kynes, the Fremen concubine of Paul Atreides, Muad'Dib, and both awoke to consciousness filled with the personalities and memories of all their ancestors. The Bene Gesserit would have preferred Leto dead and were responsible for a large number of the plots against his life during the more than 3,500 years he lived.

However, Leto was not Abomination. Unlike Alia Atreides, accurately called Abomination, Leto learned to control all of the personalities living within him and to make use of them. As a boy he overthrew Alia and then created an empire that cast that of his father, Muad'Dib, into shadow.

As incredible as any of these facts might appear even to those who have every reason to believe their truth, they pale when compared to the biological transformation that Leto allowed himself to undergo. Immediately before his overthrow of Alia, he took a child's game of the Fremen to the extreme. Fremen children once amused themselves by placing sandtrout on their hands and watching them mold themselves to the shape; they would then shake the trout off and admire the "gloves" thus formed. Leto, however, placed sandtrout over his entire body allowing open space only for his mouth and nose. The result was strength beyond imagining and a life that lasted inconceivable centuries. With the transformation of Arrakis, moreover, Leto became the last Shai-Hulud or, at least, the last potential Shai-Hulud.

Consider then the combination that Leto represented: he contained within himself the complete history of the worlds, his father's memories and knowledge, and the strength of Shai-Hulud, the great sandworm of Arrakis. How it is possible to believe that Leto was anything but a god?

And what a god Leto must have been, because within him was both Atreides and Harkonnen blood that had been reared in one of the last of the Bremen sietches of Arrakis. Indeed, many of the personalities that inhabited Leto's body were Fremen personalities received from his mother, Chani. Thus, it is worth raising once again an earlier question: What kind of being would possess such an ego that he would even dare to conceive of becoming all of history? One such being might be an Atreides who shared with his ancestors an unquenched blood-lust, even if individual Atreides were not as cruel or as violent as the general type. Leto's father was one of the gentler Atreides. He was never comfortable with the actions performed in his name. Some scholars have even suggested that it was this gentle aspect that determined Muad'Dib's course when he walked as a blind man into the Arrakeen desert. He was sick of his life as the leader of the Second Jihad. But Leto was not of the same nature as his father. He could take on the skin of the sandtrout, and history has ample records to prove that Leto did not shy away from the exercise of raw, bloody power.

Another such being with ego strong enough might be a Harkonnen. While equally bloody as the Atreides, the Harkonnen also equally gloried in the use of power. It was the Harkonnen talent to gain and exercise power by diplomatic intrigue, with a frequent assassination thrown in. While Leto's great-grandfather, the Baron Vladimir Harkonnen is best known for the luxury he surrounded himself with and for his death at the hands of Alia Atreides, it must be remembered that he was also a diplomatic genius. He was able to manipulate a number of business ventures into a rapid restoration of his family's power after an earlier Harkonnen had seemingly destroyed the family by an act of cowardice.

Given the constant power struggles during the rule of the Padishah Shaddam IV, such a feat is remarkable. And, once again, history reveals that Leto knew well how to apply the velvet glove of diplomacy where it was needed.

A third being capable of such an ego might be a Fremen who was convinced that what was at stake was the tau of his sietch. Given what is known of Fremen culture and the Fedaykin, it is not difficult to see the singlemindedness in Leto as an expression of Fremen devotion to oneness. Leto not only invented the Golden Path, he believed in it as well. To him it was the one true way to preserve the worlds from vast, overwhelming destruction. A Fremen, faced with the potential destruction of the sietch, would act to preserve the tau by any means within his grasp. Leto acted to preserve the tau of humanity, but the means within his grasp far exceeded those available to a mere Fremen.

Finally, there is a fourth being capable of such an ego: Shai-Hulud, "The Old Man of the Desert," "Old Father Eternity," and "The Grandfather of the Desert." By Shai-Hulud, it is not meant here any of the sandworms of Arrakis or the stunted ones that now exist on Rakis. No, this is the Shai-Hulud that the Fremen used to personify the very elemental forces of the planet, those forces that were so great, so overpowering that they stood for all time. Shai-Hulud was, to the Fremen, the only true eternal force. So vast, so incredible ware the powers of Shai-Hulud that the Fremen believed it to be beyond reason. Shai-Hulud lived only for itself, uninterested in and incapable of understanding the petty creatures that shared its world. And clearly Leto was equally capable of such monumental indifference. Moneo Atreides, the last steward of the God Emperor, frequently saw Leto in such moods. He called them "the stirrings of the worm."

Atreides, Harkonnen, Fremen, Shai-Hulud — any of these might be a being with ego powerful enough to dare become the history and future of the universe. But Leto was all four; he had to dare because it was an essential part of his nature. Leto had no choice. Because of what he was, he was destined to pick up where his fattier failed and become the true Kwisatz Haderach. And because he was destined to be the Kwisatz Haderach, he perforce must become the God Emperor, for they are one and the same.

A second quotation from The Stolen Journals will serve well as an illustration of this point:

> When I set out to lead humanity along my Golden Path, I promised them a lesson their bones would remember. I know a profound pattern which humans deny with their words even while their actions affirm it. They say they seek security and quiet, the condition they call peace. Even as they speak, they create the seeds of turmoil and violence. If they find their quiet security, they squirm in it. How boring they find it. Look at them now. Look at what they do while I record these words. Hah! I give them enduring eons of enforced tranquility which plods on and on despite their every effort to escape into chaos. Believe me, the memory of Leto's peace shall abide with them forever. They will seek their quiet security thereafter only with extreme caution and steadfast preparation.

Within this passage are all four personages. Here can be seen the cynicism of the Atreides, the delight in gamesmanship of the Harkonnens, the harsh world view of the Fremen, and

the laughter of Shai-Hulud. No wonder then that so many scholars propose so many different versions of Leto Atreides II. Some would see him as a blood-thirsty tyrant who loved to toy with his Duncan Idaho gholas through a perverted sense of "the good old days." Others would see him as a corrupted politician whiling away his time in obscene pleasure with Hwi Noree. Yet others would see Leto as the compassionate but harsh teacher of mankind, instructing Siona Atreides to take on his mantle and lead mankind further on to the Golden Path. And still others would see him as God laughing at all his creation simply because he wanted to.

When Leto toppled from the bridge to be dissolved in the water below, who or what is it that died? It is House Atreides that died, and House Harkonnen, and the Fremen, and Shai-Hulud, and that being that was the synthesis of them all, the Kwisatz Haderach. Each died singly and as a unified entity because that is how Leto lived. He was warrior, pleasure-seeker, teacher, and God. No one thing he did was for a single reason, for each_ action was done to please each personality that lived within him. No human will ever know Leto Atreides II, the God Emperor of Dune. The very best that can be hoped for is that mankind will understand why such knowing is impossible.

S.G.

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ATREIDES, LETO II, Journals of

The collection of 2,126 ridulian crystal volumes, secreted in a primitive Ixian no-room, contains the preserved writings of Leto II, the God Emperor; this is the central find of the library discovered at Dar-es-Balat and known as the Rakis Hoard. Each of the Journals consists of one thousand 50 x 30 cm sheets of ridulian crystal paper imprinted by an Ixian dictatel and bound between covers of ridulian-based hardboard. Owing to the extreme thinness of the paper (ridulian crystal can be processed into sheets only several molecules thick) the volumes are only 1.5 cm thick from cover to cover. Static charges prevent the pages from touching each other and aid the automatic page turner embedded in the spine. In sheer size — each of the ridulian crystal originals requires forty paper volumes of ordinary size to reprint — such a single-author collection is awe-inspiring; given the nature of that author, however, it becomes historically overwhelming. First to last, these books record 3,500 years of history and autobiographic ruminations set down by the one being who has survived such a period of time. Their importance cannot be overstated, as is evident from their frequent citing as source material throughout this encyclopedia.

It is impossible to summarize, no matter how briefly, the contents of even a fraction of the Journal volumes. Until such time as it becomes possible to issue a full translation (and a hundred-volume set of excerpts will not be ready for publications for a minimum of three years) overviews such as this one will have to suffice.

Regrettably, only the most significant items can be discussed in so short a space; deeper analyses are certain to come later.

Perhaps the most fascinating revelations contained in the Rakis Hoard are those pertaining to the God Emperor himself. Because of the Oral History and the teachings of the Church of the Divided God, humanity has already been given two views of Leto II: inhuman tyrant and omnipotent God. Now his Journals offer a third view, one that will undoubtedly be difficult to reconcile with those proceeding it. The Lord Leto, it appears, did not possess infallible prescience; he could suffer distortions of his future vision not only when dealing with the "missing" persons his breeding program produced, but also when attempting to view the extreme future as well.

He also feared that time would distort his reputation. Many references show his anxiety to explain himself and his reign, as we read in a soliloquy from Rakis Reference Catalog 1-A42:

> You, encountering my chronicles after thousands of years, beware. Do not feel honored in reading the revelations of my Ixian storehouse. You will find much pain in it.... I am not sun what the events in my journals may signify to your times. I only know that my journals have suffered oblivion and that the events which recount have undoubtedly been subjected to historical distortion for eons....

Much of the material making up the Journals was composed in the same introspective mode, and by studying samples taken at random from the collection, we can observe a trend in the Lord Leto's writings. While the earliest writings noted even the most trivial events — minor rebellions quelled for example, in cities whose names became meaningless within the God Emperor's lifetime — later volumes contained more autobiographical material and anecdotes concerning the "inner voices," or ancestral memories with whom Leto often shared consciousness.

Another shift- can be observed when such excerpts are carefully read. For several centuries after his acceptance of the sandtrout skin which changed his form, the God Emperor avoided writing much about the transformation itself, or about his own reaction to it. Self-descriptions become more frequent in those writings covering the second and third millennia of his rule, and remain clinical until well into the third. Not until the volumes written during the last two hundred years of Leto's reign does the reader discover the God Emperor's own feelings about his changed body. One of the best examples also comes from RRC 1-A42:

> I have ordered all mirrors removed from the Citadel. My servitors wonder at this, but say nothing; they know the foolishness of questioning God.
>
> How much greater their wonder would be if had followed my initial impulse after catching glimpse of myself in the great entry hall mirrors yesterday, and smashed them to sliver with a single blow from this many-segmented body which traps me. But this grotesquery has its purpose, as surely as do the centuries I have spent this way. They prevent a greater smashing an irreparable smashing.
>
> I must remember that.

As more evidence of the God Emperor's slipping humanity comes to light, his reference to his Journals causing pain for their reader may well be proven right. It is difficult to avoid sympathizing with one who could fear his own reflection although he controlled the known universe.

Information concerning other members of House Atreides — in

particular, the God Emperor's father, Paul Muad'Dib, and his aunt, the Lady Alia — has also surfaced during the Journals' translation. Leto reveals, for example, that he was not the first to be shown the Golden Path or to be offered the transformation he accepted. His father, he states, faced the same choice several years before Leto's birth but picked a different way. (The effects on humanity of Muad'Dib's Jihad and Leto's Peace may have to; be evaluated before an informed opinion of the better choice can be offered.)

He also delivers one of the -few sympathetic opinions of Lady Alia Atreides. He was in a better position than any other historian to do so; not only had he escaped the possession that befell his aunt by forging an internal alliance in which he was the controlling force (a method which differed from hers less than might be supposed), bat he had access to the same ancestral personality that had ruined Alia. In Leto's community of voices, the Baron Harkonnen was kept firmly under control, but Leto could appreciate how his aunt had been taken over.

As a treasure trove of historical data the *Journals* are completely unparalleled. For example, the Oral History abounds with descriptions of the Atreides descendants" extreme sensitivity to melange and its effect on their ancestral memories. The reason for this sensitivity had been shrouded in mystery since the earliest centuries of the Lord Leto's reign (at least from the general public; the Bene Gesserit Sisterhood, it was said, never forgot it) and not until the Journals were discovered was it relearned. A full description can be found in the entries pertaining to the God Emperor and to his mother, the Lady Chani, but tile phenomenon known as pre-birth was brought about by a combination of genetic factors and maternal addiction to melange. Because they were descended from one who had been pre-born, all of the later generations of Atreides possessed the ability to achieve contact with their "inner voices" when under the influence of the spice. Records found in the Journals indicate that this forced awareness was part of the testing Leto conducted when choosing his Atreides administrators, and that nearly a third of those who underwent the spice test died or went mad when the new awareness was thrust upon them. (This percentage dropped only slightly through millennia of careful breeding, and Leto therefore kept a number of second-choice candidates in reserve whenever testing one of the breeding lines.)

The eventual publication of all the Journals, and the influx of new findings, will not only affect the scholarly world but also the Oral History, which has served in conjunction with the Stolen Journals as a basis for law and custom on all of the known worlds, will undergo probing reconsideration. The Church of the Divided God, and by extension its billions of followers, has already been profoundly affected by the information unearthed at Dar-es-Balat, as witnessed by its new directives concerning the status of Holy Sister Quintinius Violet Chenoeh and Nayla the Betrayer.

The full effects of the Rakis Hoard on society as we have known it will not be seen in our lifetimes — and possibly not in the lifetimes of many generations of our posterity. As regards their continuing effect, a still- popular

Bene Gesserit expression comes most readily to mind: "Each day, sometimes each hour, brings change."

C.W.

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ATREIDES, MINOTAUROS

(10059-10163). Popularly called by his nickname, Duke Mintor, called in his later years "The Old Duke," also Siridar-Duke of Caladan, Count Chalcedony, Count Thuestes, and Lord of Tantalos, 266th Head of the House of Atreides, son of Duke Minos DC by his concubine, (Lady) Katlin Kalun, demi-brother of Duke Paulos XVIII, awarded the Emperor's Cross in 10109, named Count Chalcedony and Heir Presumptive in 10077, named to the special panel convened by the emperor in 10134 to decide the succession of House Khumali.

Born in the Old Palace on Caladan in the year 10059, one of seven brothers and sisters by different wives and concubines, Mintor was raised by his mother in her own household on the small island of Nagge on the eastern continent of Caladan. He rarely saw his father, and had little converse with his brothers and sisters, except for his full sister, Io, with whom he grew up. Gerasimos Herakleidos, gardener at the Nagge manor, was fond of recalling Mintor's early years during the ducal reign of his son, Leto I; when interviewed by an oral history project of the Atreides School on Caladan, he recalled: "Yes, I remember the lad well. It was in '76, or maybe '77, not long before his father died, that he began asking me questions about my greens, what this one did, how I could make them grow higher, that kind of stuff. 1 was surprised, really, let me tell you that. Here was the Duke's son taking an interest in what a gardener was doing. And he was serious, too, all wrapped up in it. But it didn't last. Couldn't hold his interest, you know. He happened upon my friend, Serapheim Hippodes, working his horse through his paces in the field next to my rows, and he was caught up, you know, by the action. I could see it in his eyes — and I knew then that this Duke's son was one of a kind."

Mintor quickly learned all he could about horses, soon becoming an excellent rider. He was also entranced by Serapheim's bulls, watching their majesty as they stalked around their domains. Serapheim was happy to teach Mintor to ride horses, but was loathe to let the boy near the bulls; he didn't want to be responsible for injury to the Duke's son. But Mintor was as persuasive as he was determined to handle the bulls as he had so often watched Serapheim do — with nothing but a colored cloth and his own agility. Eventually, Serapheim relented and introduced young Mintor to the thrills of the bullring, to which Mintor became forever devoted.

In 10077, Duke Minos died suddenly, choking on a piece of beef, and his eldest son Paulos succeeded.

Mintor, the next eldest son, was heir presumptive but never expected to reach the throne, since his brother was young, vigorous, and likely to have children of his own. Therefore, he requested his brother's permission to represent the Duchy as a roving ambassador, and to receive military training at various academies throughout the Imperium. His request was readily granted. He spent the next ten years learning about weapons, shields, self-defense, politics, and bull-fighting. One of his companions from that period recalls: "He was tall, not quite handsome, a bit of a rake. I remember that he had a very queer sense of humor: he would laugh at things that none of the rest of us thought were funny, and would scarcely crack his lips at a side-splitter. Still, we all wanted him at our parties — he was a good conversationalist, and all the women loved him. It was a great surprise to everyone when he married Louise." Louise was Lovisa Rogier, the 25-year-old bastard daughter of a duke; she was short and plain, but very bright, with the kind of intelligence that makes even a beautiful woman somehow undesirable to most men. Mintor was captivated by her wit, and abruptly gave up the joys of sampling fillies for a quieter life. Before they were married, Mintor brought his betrothed home to Caladan and rarely left the planet thereafter. Mintor and Lovisa had no children. After Lovisa's death in 10135, however, Mintor took a concubine — Bekah — who bore Mintor's only son, Leto, in 10140. Along with the grand Corrida, he had had built near his old home at Nagge, of course, Leto was Mintor's greatest source of joy in the last decades of his long life.

In 10116, Duke Paulos XVIII died of a lingering ailment without ever having officially married, although he spawned several unacknowledged bastards with no legal rights to the throne. Mintor succeeded to the Ducal throne and ruled with great sagacity and integrity for forty-seven of the most stable, peaceful, prosperous and expansive years of Atreidean history. He died in the bullring at the age of 104.

S.G.

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ATREIDES, MONEO IBN FUAD AL-LICHNA

(13606-13724). Born to Lichna Ibn Fuad al-Kala Atreides and her mate, Jesen Carrand, this remarkable man was eventually to become the last majordomo in the service of Leto II, the God Emperor. In many ways, Moneo would prove himself the ablest administrator of all who had filled that position in the thirty-five centuries of Leto's reign, as well as one of the longest-tenured. (He served the God Emperor for eighty-nine years, the last seventy in the capacity of majordomo.)

Prior to his entry into Royal Service Moneo had used his formidable talents for organization and planning in quite a different cause: from 13626 to 13634, he ran a highly efficient group of rebels dedicated to removing the God Emperor from his throne. It was a

tribute to Moneo's skills that the rebellion achieved as many small successes as it did against the prescient Leto II.

Moneo had been trained in logic and pragmatism by masters — as an Atreides, heir in name if not in flesh to Leto II himself, he had suffered no scrimping in his education — and had selected his position regarding the God Emperor with great care. Leto, he reasoned, was a monstrosity; one look at the gross pre-worm body proved that. Humankind, whatever its faults, deserved better than the tyrannic rule of a monster. Leto, then, had to be eliminated.

But Moneo was no usurper. The genius of his scheme was that he never once suggested that he or any other mortal could take up the Imperial Godhead. Instead, he explained to all who would listen that ridding humanity of its despotic ruler would plunge it into anarchy and chaos. From that maelstrom, he insisted, would emerge a new race once again in control of its own destiny.

Lichna was disturbed by her eldest son's heresy and often discussed it with the God Emperor. He assured her, in turn, that Moneo was merely demonstrating those traits which would eventually make a competent administrator of him and that her only duty to the boy lay in advising him of the possible outcome of his actions. (He also pointed out that he would not be considering Moneo as her replacement at all if he had not shown this sort of initiative; Leto's complete lack of interest in her two younger, more docile children convinced Lichna that the God Emperor was telling her the truth.)

There is much evidence in Leto's Journals to support the idea that Leto found the young rebel's activities a source of genuine entertainment. There are references to several of Moneo's exploits during his rebellious years: of particular interest to the God Emperor, for example, was his success in subverting a group of twenty-five Fish Speakers from the Onn garrison in 13631. No other rebel — and Leto had watched hundreds of them in the course of his reign — had managed to convince so many of the warrior/priestesses at one time to abandon their beliefs.

When word of the traitors in their midst got back to the Fish Speaker Command, several of the leaders were even more surprised than their ruler and far more upset. Their erring sisters were not given the usual option of joining a death commando squad to atone for their sin. Instead, they were executed secretly, in a private chamber beneath one of the Fish Speaker schools. Fortunately for Moneo, no one concerned ever hinted who the driving force behind the traitors had been. The young rebel attributed his escape to good fortune, but the Journals indicate beyond doubt that Moneo's tracks had been covered by the monarch he was attempting to depose.

In 13635 Leto finally decided the time had come to rein in his wandering Atreides. There were many reasons for his action, but two weighed most heavily. First, there was the matter of Lichna. Leto's current administrator, who was no longer in her youth and would be ready to retire by the time Moneo could be prepared to replace her. Second was Moneo's own most recent action: he had managed to bribe,

cajole, and blackmail his way to several key Guild personnel connected with the weather satellites responsible for keeping the Sareer in its arid condition.

Moneo had made no move to affect the satellites' operations, and Leto could rind no future amid his prescient vision which indicated that Moneo would ever be capable of doing so. Ever mindful, however, of the lesson taught the Bene Gesserit by his father-that it was entirely possible for the breeding program's end result to materialize unexpectedly early — Leto thought it best not to chance Moneo's being outside the scope of prescience.

Lichna had long cautioned her wayward son about the futility of attempting to escape his destiny as an Atreides; Moneo had chosen to disregard her words, counting them as the mournings of a co-opted toady in the Imperial Service- Despite his scorn, Moneo had retained enough of her information to be certain of what awaited him when Leto summoned him to his Citadel after a roundup of the compromised Guild technicians.

He was to be tested, to be sensitized to the God Emperor's Golden Path, or be left to die if found wanting. And the test, which Lichna had warned of repeatedly, would be one exquisitely tailored to the individual. No amount of preparation could help him escape judgment.

Frightened, but still his usual brash self, Moneo was ushered into the God Emperor's presence by a trio of hushed and terribly impressed young Fish Speakers. Leto dismissed the attendants and addressed himself to Moneo: he knew, Leto said of every action Moneo's rebellion had made; he had watched Moneo waste eight years in absolutely meaningless activity; and now the charade was no longer entertaining.

The God Emperor's remarks had precisely the effect he desired. Moneo responded with a tirade of has own, damning Leto for having twisted the lives and minds of generation after generation of humans without partaking | in any way of their humanity. Leto allowed | him to rant himself nearly to exhaustion,: then countered with a single furious question.

"How dare you be offended by me?" he demanded, peering out at Moneo from the depths of his cowl. Before the young man could protest, Leto slid from the Royal Cart and herded him down into a cavern maze concealed beneath the Citadel and abandoned him in its center with a bag of food and a vial of spice-essence. For more than a day, Moneo wandered though the twisting maze, eating sparingly from his meager store and becoming more thoroughly lost with each passing hour.

The multiple ironies surrounding the spice-essence vial tormented him, monopolizing his otherwise unengaged thoughts. It was the only liquid provided him, and he would surely be driven to consume it unless he could quickly find a way out of the maze. That prospect, carrying as it did the certainty of exposure to the "internal multitude" the Atreides were said always to harbor, frightened him far more than the idea that he might die of thirst. And yet, among that terrifying throng, was it not likely that there existed a previous servant of the Lord

Leto whose memories included the directions for escaping the maze?

After another twelve hours had passed, leaving him even deeper in confusion, Moneo realized that he had no choice. He tossed off the contents of the vial with all the enthusiasm of a man drinking hemlock, then sat down, his back in a corner, to await its effects.

They were not long in coming. The melange opened Moneo's awareness, not only to his ancestral voices, but to the prescient scenes of death and destruction that Leto — and his father — had witnessed so long ago. They showed him the end of humanity as well as the means by which that end could be averted: the Golden Path that the God Emperor had chosen. They showed him the reason for the monstrosity he had fought more clearly than he might have wished to be shown.

A timeless period later, when the effects of the spice wore off, Moneo was left with two certainties. The first was the escape route he must follow back up to the Lord Leto's chamber, where he would be expected. The second was that he would obey the God Emperor faithfully for the rest of his life, if only out of gratitude that Leto and not he had been forced to make the choice be had seen.

Over the next nineteen years, Moneo was groomed to take over his mother's administrative post. He was given increasingly more responsible assignments to carry out for Leto: maintaining an overall record of the farflung Fish Speaker garrisons, for example, and acting as Leto's intermediary with the Tleilaxu. When Lichna stepped down in 13654, Moneo was able Co replace her without a ripple being felt in the workings of the Court.

Moneo took great pride in his work, seeing his role of majordomo as the best and most appropriate use of his talents.-And his list of accomplishments was impressive even when compared to those of his extremely competent predecessors. In 13659 he uncovered a massive stockpile of melange on Kaitain, the planet House Corrino had used for its Court in the days of (he Padishah Emperors; it was the largest such find made to that date and Moneo's agents discovered its exact location only days before representatives from the Bene Gesserit and the Spacing Guild arrived on the same errand. He saw that a rebellion in 13664 on Shandor (third planet of Theta Shaowei) was put down with an absolute minimum of bloodshed, standing firm against the majority of the Fish Speaker Command who wanted a wholesale slaughter as an example to other would-be heretics.

Had it not been for these greater deeds, however, he would still have been valued by the God Emperor for the flawless way in which he kept the Court running. No detail was too petty to attend to, no arrangement too minor to oversee, if it involved the interest of the Lord Leto. Nor was any bribe large enough to make him waver from his duties; his incorruptibility earned Moneo a grudging admiration even among those to whose advantage it would best be to subvert him.

Moneo desired only three things in return for his labors: to enjoy the confidence of his ruler, to be allowed to abstain from any further experience with melange, and to preserve a quiet domestic life with Rhiani, a former

Fish Speaker with whom he had lived since his entry into Royal Service. Until 13667, he was given all three.

It was in that year that Leto informed him that he was needed as part of the God Emperor's breeding program. Moneo had known about the program from childhood, of course — all of the Atreides, and much of the population at large, knew that Leto was working toward some kind of change in the basic human stock — but Moneo had hoped that after so many years of childlessness with Rhiani he would be excused from participating.

The exemption was not to be, and Moneo bid his Rhiani an emotional farewell after Leto commanded him to marry Seyefa, a Fish Speaker many years his junior. It was the closest Moneo had come since his rebel days to breaking with the God Emperor; but the bonds so long established between them were too strong to permit their rupture, and Moneo entered into an uneasy alliance which gradually evolved into a marriage.

Siona Ibn Fuad al-Seyefa Atreides, Moneo's only child, was born in 13698. She lived with her parents in quarters near Leto's Citadel until the age of ten, when she was sent to the Fish Speakers school in Onn. Shortly after this separation, Moneo was made to face yet another loss; Seyefa died the following year.

If he had been a dutiful servant before, Moneo was now fanatic in his devotion to Leto. Anyone who threatened the God Emperor, threatened him personally — even, when she reached adolescence, Siona.

Leto was often amused by the anger and solicitude Moneo lavished on his daughter. The former rebel appeared to be unable to see his own youth in hers; he viewed her rebellion not as a temporary and necessary phase but as a permanent and dangerous change. While the God Emperor also valued Siona (although. for quite different reasons from those Moneo held) he recognized the uselessness of attempting to steer her every move. Moneo sometimes did not, and needed reminding.

In 13724, Moneo clashed with his daughter, for the last time. While journeying to Tuono Village for the Lord Leto's wedding to Hwi Noree, Moneo was trapped in the ambush staged by Siona, Nayla, and Duncan Idaho. Early in the attack, Moneo lost his footing on the collapsing Royal Road bridge and plunged to his death, shortly to be followed by Hwi Noree and the Lord Leto. In the space of a few minutes, life for the entire Imperium had been irreversibly altered.

Leto had once observed that Moneo was terrified of the idea of a world without the God Emperor — that he would rather the than face such an existence. Of all the choices made for him during his life, the timing of the majordomo's death may have been one of the kindest.

C.T.

Further references:

- Atreides, Leto II;
- Atreides, Siona Ibn Fuad al-Seyefa;
- Leto II, Journals, Rakis Ref. Cat. 65-A392.

ATREIDES, PAUL

EDITOR'S NOTE: *The following three entries deal with the person of Paul Muad'Dib Atreides. None of them, however, is a straight-forward biography of his life; though certainly the facts of his life may have been*

gleaned from them, us well as from the myriad references to him in other essays in this encyclopedia. Rather than offer dry facts, these entries — the first an investigatory report dating from the reign of Leto II (a time when historical information was severely suppressed), the second an "answer" to that report written at the time of the Rakis discovery, and the third a contemporary essay dealing with Paul as Kwisatz Haderach — provide a more interesting and more historically valuable view of the influence and significance of one of history's most extraordinary figures.

REPORT OF NEJA N'NAM-KRIB, ANTHROPOLOGICAL HISTORIAN OF MIRABAR, PREPARED FOR THE PRIVATE READING OF HIS EXCELLENCY, THE ARCHBISHOP SPIL, CONCERNING THE LEGENDARY PAUL ATREIDES, THE KWISATZ HADERACH, THE MUAD'DIB, IN THE HOPE THAT THE INFORMATION CONTAINED HEREIN WILL BE OF VALUE IN THE TRIAL FOR HERESY OF THE ONE WHO CALLS HIMSELF BY NO NAME BUT IS KNOWN COMMONLY AS "THE PREACHER." THIS IS THE YEAR SINCE THE FIRST JIHAD 11781, AND SINCE THE SECOND, 1472; OF THE IMPERIAL CALENDAR, 11673.

I
INTRODUCTION

The figure known to us as "Paul Atreides" is perhaps a more fitting subject for the romancer or the folklorist than for the historian. Many of the attributes claimed for him (i.e., that he was prescient, that he survived the explosion of an atomic warhead) are clearly fantastic; others (i.e., that he was a great warrior) are common to virtually all mythic heroes. Yet the legends about him are persistent and far-flung, and some of them have been recorded by ancient historians and biographers whose work in other areas is known to be absolutely accurate. The following report is an attempt not to de-mythologize the figure widely assumed to have been the Messiah; it is an attempt, rather, to account for him, to identify him.

II
LEGENDARY HISTORY OF PAUL

The mythological or legendary history of Paul Atreides runs, in brief, according to the following line. He was born on Caladan in the year 10175, (he natural son of Blessed Leto Atreides I (10140-10191), the "Red Duke" whose

remains are traditionally assumed interred in the long-sought Skull Tomb[1] or Skull Place on Arrakis. His mother was the Lady Jessica Harkonnen (10154-10256), the bastard daughter of Siridar-Baron Vladimir Harkonnen (10110-10193) and herself a Reverend Mother of the Bene Gesserit. He had one full sister, Alia Atreides-Idaho (10191-10219), and was father of Leto Atreides II, the Summa-Emperor, the Immortal (see genealogy chart).

In his youth on Caladan, Paul was well instructed in all of the martial arts, in voice, in political theory, music, and history. His primary instructors were the family retainers Duncan Idaho[1], Gurney Hal leek, and Thufir Hawat, a mental. Others of his teachers included his mother, already a Bene Gesserit herself but not yet a Reverend Mother, and the legendary Bene Gesserit Great Mother Gaius Helen Mohiam, who may have been his maternal grandmother. It was the Great Mother who, when he was fifteen years of age, personally subjected him to the test of the gom jabbar and declared him, following the test, to be Kwisatz Haderach (Fulcrum of History).

The Padishah Emperor Shaddam IV (see genealogy chart) named Leto I planetary governor of Arrakis, replacing the duke's concubine's father, in 10190. The following year Paul and his mother came to live on the planet with which his story has become so closely identified. In that same year the deposed Siridar-Baron Harkonnen, acting with the tacit approval of the Emperor[2], staged a coup d'etat, assassinated the Red Duke, and forced Paul and his now pregnant mother into hitting among the Fremen of Sietch Tabr.

Little is known of Paul's activities during the two years he spent among Fremen in the Great Desert.[3] However, m 10193 he emerged from the desert as Usul, at once the leader and symbol of the Arrakis Revolt. He commanded both Fremen and what was left of the Atreides family forces in one of history's few truly masterful military campaigns. In the Battle of Arrakeen he overwhelmingly defeated the combined forces of the Padishah Emperor and the Baron Harkonnen, driving Shaddam IV into exile on Salusa Secundus and effectively assuming control of both Landsraad and CHOAM.

Following the Battle of Arrakeen Paul was pronounced Muad'Dib, or Messiah, by the Fremen who in his name carried the Second Jihad across the worlds. He married Irulan Corrino, daughter of the exiled Emperor, but the marriage was a politically inspired formality. In 10209, the thirteenth and final year of his reign, he sired the twins Leto and Ghanima out of his formal concubine, the Fremen woman Chani Liet-Kynes of Sietch-Tabr, who died in childbed.

The combination of his personal magnetism, capacity for leadership, vision of a green Arrakis, and reputed prescience turned Paul into an object of

[1] 'A ghola to whom Paul eventually gave his fourteen-year-old sister, Alia, as a reward for fealty! — j.b.

[2] That part would have to be in the myth, wouldn't it? — j.b.

[3] This is because there is not room enough in two years for him to have done and learned all of the things he would have to have done and learned. — j.b.

veneration, a virtual deity.[1] It was in his name that the Second Jihad (10196-10208) was carried across the heavens and the ultimately unsuccessful transformation of Arrakis from desert into oasis was begun.

An assassination attempt in 10205 was the result of a conspiracy among several increasingly insecure political factions including the Spacing Guild, the House Corrino, and the Bene Gesserit. The attack itself was unsuccessful in that Paul miraculously survived a stoneburner explosion. He was blinded by it, however; and, apparently following the ancient Fremen custom that the blind he abandoned in the desert, Paul disappeared voluntarily from Arrakeen shortly after the births of his twin children. It is believed by many that he will one day return in triumph from the desert, and by others that he has from time to time and irregularly over the centuries re-appeared as a portent, a nameless prophet of doom.

This, then, is the legendary history of Paul Atreides. It is of no little significance, however, that no conclusive archaeological evidence has been discovered either on Caladan or on Arrakis[2] that would prove or disprove either his lineage or, indeed, his very existence. However, such circumstantial evidence as reason, folklore, and "historical" documents made available to the historical anthropological invites some interesting and useful suggestions. This evidence may answer at least some of the more pertinent questions about Paul Atreides, the Kwisatz Haderach, Muad'Dib.

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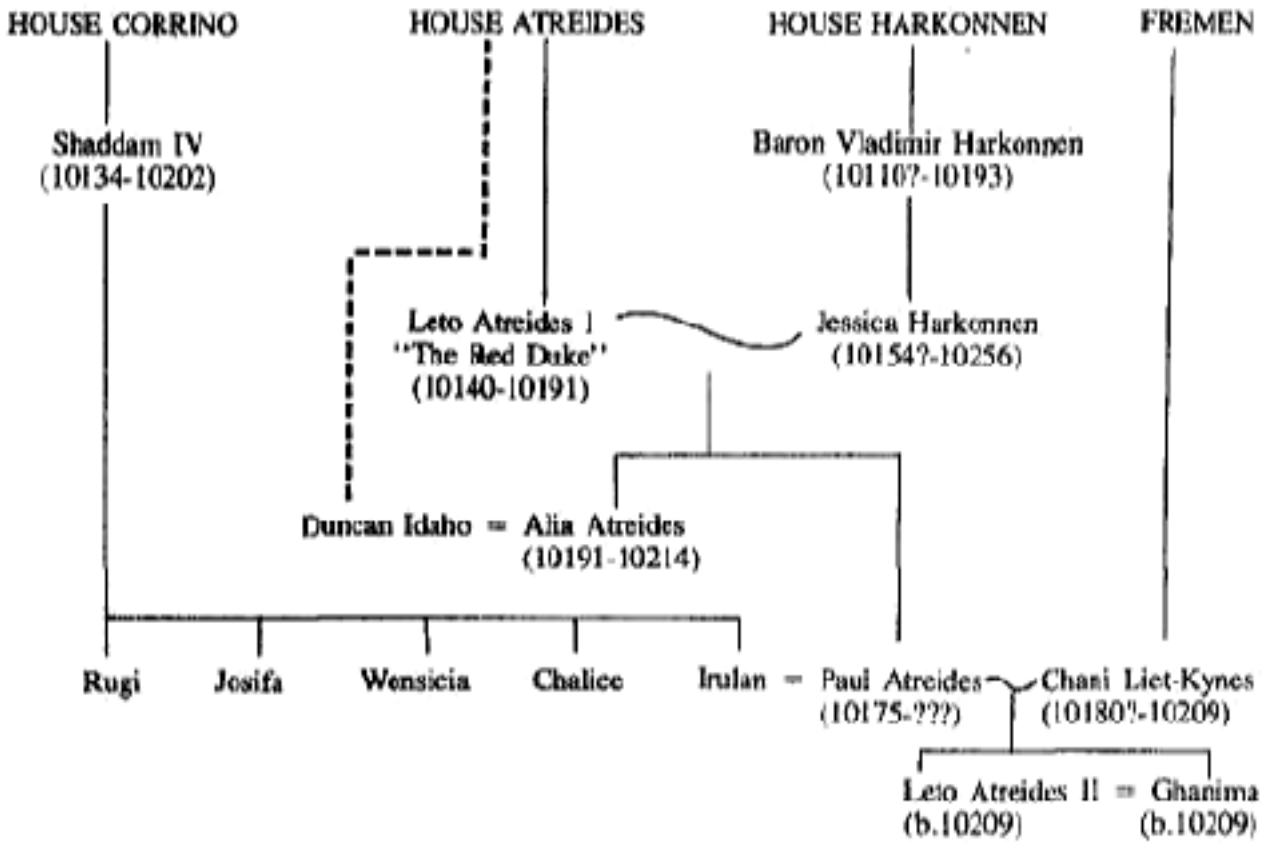
[1] These qualities together with his position as unchallenged ruler of the single vital planet in all the inhabited universe, the planet which was and is the sole source of melange... — j.b.

[2] Archaeologists have for centuries searched for the Skull Place, the legendary burial place of Leto Atreides. They've not found it. It confoundsthe mind to reflect upon what might be discovered if such a place ever comes to light! — t.d.f.



THE LEGENDARY GENEALQGY OF PAUL ATREIDES, THE KWISATZ HADERACH, MUAD'DIB

III
THE QUESTIONS TO BE ADDRESSED

Was Paul Atreides an historical personage?

This, obviously, is the most important question. The answer is that almost certainly he was; and the answer is based on a number of considerations. In the first place, Paul is the pivotal character both in noble and in Fremen folklore. This is particular significant. These two pools of folklore material, though possibly springing from a single pre-First Jihad source, were absolutely independent of each other at the beginning of the Second Jihad. Different motifs, different qualities praised in their gods and heroes, different moral orientations, different modes of existence both before and after the Second Jihad — yet Paul Atreides is at the center of both. The situation is unique[1]. It seems much more likely that an actual, immensely popular and culture-catalyzing hero was adopted by the story tellers and balladeers of both groups than that two unrelated bodies of folk material happened to posit the same fictional, mythological hero at the same time. Second, his legend is persistent, and many parts of it are consistent with known history. The Second Jihad, for example, would have required a single, immensely powerful focusing element, probably the lens of one man's visionary eye. A jihad will always acquire its own momentum soon after its launching, becoming as it grows an ungovernable whirlwind which must

[1] I wonder whether it is. — t.d.f.

spend its fury before it will dissipate. But a jihad always, too, requires its impetus from the spiritual force of one man's charisma. The Second Jihad developed almost immediately after the Battle of Arrakeen and very likely had as its center the same genius who had crushed House Harkonnen and the Imperium together with a rag-tag band of desert nomads[1]. This genius would have been of heroic proportion; indeed, it is easy to visualize a superstitious people naming him Messiah. The name of Paul Atreides would have suited Mm as well as any[2].

Finally, the House Corrino quickly and deliberately attached itself to the man it called Paul Atreides. Virtually every surviving document whose author purports to have seen Paul in the flesh was written by a direct-line member of the House Corrino. It is not uncommon, of course, for a ruling or aspiring family to claim mythological descent. But none of the plethora of documents and fragments of documents still existing that are supposed to have been written by the Princess Irulan Corrino-Atreides claims that her family is genealogically tied to Paul's. Rather, they seem to indicate, somewhat haughtily, that she was his virgin wife; similarly, the writings of her nephew, Harq al-Ada, indicate no blood kinship between House Corrino and Paul Atreides[3]. This is a very interesting revelation. In combination with the reasonable assumption that the Corrines, like anyone, would have been able to claim lineal descent from a purely fictional god-hero, and for political purposes would have claimed it, leads to the conclusions, first, that Paul Atreides existed; and, second, that he was powerful enough for the Corrinos to have wished kinship ties with him[4].

Granting, then, that Paul Atreides lived, what was his lineage?

The legendary lineage claimed for him (see genealogy chart) is clearly fantastic. It absolutely cannot be accurate; it should be dismissed out of hand. Even the Harkonnen-influenced histories[5] leave no doubt that his purported grandsire, the Siridar-Baron Vladimir Harkonnen, was impotent, could not conceivably have fathered the woman known to us as "Lady Jessica Harkonnen," Paul's mother. In fact, the Baron, having no direct heirs of either sex, was in the process of dividing Arrakis's governmental responsibilities between his nephews when the Fremen forces overran Arrakeen in 10193. Nor is there much more likelihood that Paul was in truth connected to the Atreides family by blood, as the Red Duke was, together with all members of his immediate family then on Arrakis, assassinated in

[1] House Atreides had for all practical purposes ceased to exist with the assassination of its leader on Arrakis in 10191. None of its scattered retainers seems to have joined the Fremen in their revolt until the final, triumphant stages of it in 10193. In fact, it seems that Atreides retainers fought against the Fremen in the initial stages of the revolt. It is certainly reasonable to assume that leaderless nobles of that time would have attached themselves to others of the noble class and so gain Imperial pleasure rather than fight alongside insurgent Fremen.— e.d.

[2] And better than most... — j.b.

[3] This rationale is based on the assumption that Irulan C-A and Harq al-Ada are in fact authors of the mss. they are purported to have written. The assumption is questionable. — t.d.f.

[4] It also suggests that Paul was base born, for the Corrinos apparently did not wish to have their line connected to his by blood, but only by official marriage. Nor did they claim a common ancestor with him. — j.b.

[5] Which are? — t.d.f.

the 10191 coup[1]. The Atreides retainers who escaped that coup were swallowed up into the general population and in fact fought against Paul's Fremen in the ensuing general revolt. Significantly, not until the revolt had gained some measure of success and some hope of ultimate victory did the scattered Atreides join it. Such a waiting is completely uncharacteristic of retainers whose blood Lord is engaged in guerrilla fighting and in obvious need of assistance.

Finally, the idea that a fifteen-year-old off-worlder who is the scion of a privileged class could galvanize Fremen will, direct Fremen resistance, and, especially, lead Fremen forces in battle is considerably[2] beyond the capacity of reasonable men to believe. To believe that such a thing were possible is to betray ignorance of Fremen custom, of Fremen law, of Fremen mythology, and of Fremen reason.

Paul was in all likelihood Fremen-born, probably native to Sietch Tabr. He may have been the son of Stilgar, then Sietch Naib, but there is no firm evidence to support this contention[3]. He must have distinguished himself early in the areas of military planning and tactics, of political theory, and of both on- and off-world history. Under the name of Usul and still in his teens, he had by the time of the Harkonnen coup in 10191 amassed a large contingency of Fremen warriors under his immediate command. When, in 10193, the Atreides retainers collected around him and proclaimed him their Duke, he immediately saw value in being so proclaimed; for without Great House support of some kind the Fremen revolt must assuredly have been doomed. He consolidated Fremen and Atreides supporters and attacked, gaining at Arrakeen one of history's few truly decisive victories. After the Battle of Arrakeen he was named Muad'Dib by the Fremen, Kwisatz Haderach by the Bene Gesserit, and Emperor by the nobility. At this point a suitable, that is to say fabulous, genealogy was constructed for him.

If he was Fremen born, why did the Atreides retainers gather around Paul?

There are several ways that Paul's Atreides support may be accounted for. Obviously, he was the only likely candidate for their sup port on Arrakis, the royal family itself having been exterminated. If one understands anything of the completeness and depth of the enmity existing between Houses Harkonnen and Atreides[4], and then reflects on the fact that at the beginning of the Fremen revolt the Atreides retainers were fighting as though to prove fealty to the Harkonnens, he must conclude that the leaderless Atreides were in complete

[1] It has been suggested that Leto I kept a Fremen concubine, and that Paul was his natural son by this woman. This is an intriguing suggestion, and one which, if true, would justify Paul's claim of Atreides kinship. Unfortunately, no evidence exists to suggest that Leto Atreides was on Arrakis before 10190 — when Paul was already a young man.— e.d.

[2] "Insultingly" is a better word.— j.b.

[3] "Much has been made of his "noble features." If his actual facial features were in any way remarkable it must be attributed to genetic chance. No child of half off-world parentage would haw been allowed to live. It is just possible that his mother was herself an off-worlder formally adopted into the sietch sometime during her own childhood. Such a situation is rare, but not unheard of. — e.d.

[4] If one understands the depths of this enmity one must also scoff at the notion that the Red Duke kept a Harkonnen concubine! — j.b.

disarray, their spirit crushed. They must have seen Paul not only as a rallying point but also as something of a savior[1]. The Atreides surely would have realized that by switching allegiance to the Fremen they stood a better chance of defeating the Harkonnens than they would have had standing alone; and in any case they would hold the balance of power[2].

Too, with the arrival of Imperial Sardaukar to fight with the Harkonnens on Arrakis the Atreides must have seen their hoped-for value to the Siridar-Baron evaporate. Their choice at that point would seem to have been to ally themselves with the Fremen or be annihilated.

Finally, it is assumed that the gift of Paul's fourteen-year-old sister Alia to the Atreides leader, the reputed ghola Duncan Idaho, had something to do with the insurance of Atreides recognition of Paul's legitimacy as well[3].

What was Paul's role in the Second Jihad?

The Second Jihad was carried out in the name of Paul Atreides, and with his voiced approval. Now, Paul's military and political genius has already been pointed out; and one of the lessons history has to offer any revolutionary leader who would be immortalized is that he must pot attempt to control his own people in their victory[4]. If one is the leader of a revolution, one is leader only so long as there is revolution. Paul did not himself physically lead any contingent of warring parties in the Jihad. He seems, rather, to have contented himself to remain on Arrakis and consolidate his power, astutely allowing his followers — firemen and off-worlders alike — to conquer in his name. At the same time he was cultivating his own charisma, building himself a legend, fostering belief that he was prescient and Messianic, and prophesying[5].

His role in the Jihad was essentially that of a figurehead; but, unlike most figureheads, he did not allow himself to be manipulated by his hordes. Instead, he manipulated them as he consolidated, centralized, and practically immortalized his reign.

What of Paul's history after the Second Jihad?

Substantially better circumstantial evidence remains concerning the answer to this question than answering any of the others posed here. For one thing, the historians recording the events[6] were witnesses to them, independent of rumor and legend. There is no reason to believe that at least in regard to the demonstrable[7] they had reason either to lie or themselves to be misled. For another, after the jihad the history of Paul begins to coincide with the history of Leto II; and the latter has, of course, been well and often recorded.

An assassination attempt by a conspiracy of Spacing Guild, House

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[1] Certainly they'd recognized his formidability as an enemy quickly enough. — j.b.

[2] Neither the ghola nor the other one — Halleck — is reputed to have been stupid.. — j.b.

[3] Nor were the Corrinos likely to have admitted publicly to base blood in Paul, their Princess Irulan having been part of his price for peace.— t.d.f.

[4] Cynical, aren't we? — j.b.

[5] It is easy to prophesy the decapitation of an enemy when one holds a sword and the enemy lies bound at one's feet. — j.b.

[6] If, indeed, the historians are to be trusted.. — t.d.f.

[7] What on earth does that mean? — j.b.

Corrino, and Bene Gesserit confederates was staged in 10205[1] Paul survived the attack, but was blinded in it; and, as well he knew, to be a blind Fremen was to be condemned to the desert. Paul, as Emperor, could not be banished into the desert to perish; but he must have sensed that his blindness must inevitably lead to a weakening of his position both in the eyes of his Fremen, to whom blindness is anathema, and in those of his off-world disciples, to whom his blindness must have appeared as proof of his vulnerability. Therefore, shortly after the birth of his twin children, Leto II and Ghanima. Paul voluntarily vanished into the desert where he undoubtedly perished. This disappearance was arguably the masterstroke of Paul Atreides' genius. It precluded the possibility of a witnessed death, and so kept alive the rumor of his immortality and assured the accession of his son[2].

IV
CONCLUSIONS

Paul Atreides in fact lived. He was charismatic and a military and political genius; whether he might be termed a "Kwisatz Haderach" or a "Muad'Dib" depends on what those terms are assumed to mean[3]. He was not a deity. He was Fremen, born of desert parents whose identities are now unrecoverable. He saw political advantage in assuming a House Atreides identity, and so he assumed one. After his victory in the Battle of Arrakeen he astutely allowed his Fremen followers to spend their centuries of pent fury on the universe in the Second Jihad, leaving him on Arrakis to rule in relative quiet. An attempt on his life in 10205 resulted in his blindness; he died shortly thereafter, having voluntarily exiled himself into the desert[4]. For a century or more after Paul's disappearance it was not uncommon for sun-crazed blind Fremen, banished from one sietch or another, to stumble into the city claiming to be the returned Muad'Dib. Some of these "blind seers" even attracted cult followers and had much made of themselves. Such occurrences have grown increasingly rare over the centuries; still, the quickest way for any pitiful desert prophet to gain an appreciative audience even today is to pronounce himself Paul Atreides resurrected.

D.M.

ATREIDES, PAUL.
"HOW MUAD'DIB GOT HIS NAME"
A FOLKTALE FROM THE ORAL HISTORY

When Usul was still a boy, he became no longer content to stay in the sietch with his mother. He went to her to take leave, but she said, "Usul, your minha, the season for your testing, has not yet come. Stay with me a while." But he said to her, "Every hour seems like a day. I will go forth into the desert, where the time will not pass so slowly, and where I shall see wonders."

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[1] According to legend, the method of assassination was to have been stoneburner. Obviously Paul could not in actuality have survived such an attack* — t.d.f. (* Nor could Arrakis have... — j.b.)

[2] It also assured the retention of his honor among the Fremen, kept him from becoming merely an object of pity, and staved off the inevitable next attempt on his life. — e.d.

[3] Also on the fervor of the user. — j.b.

[4] According to Fremen custom. If he had in fact been nobility he would simply have had Tleilaxu eyes installed in his head. That he chose to die instead suggests Fremen, not Atreides instincts.* — t.d.f. (* I'd not thought of that. — j.b.)

So he went out of his sietch into, the bled, and went on from morn till night, and whichever way his path led him, it was all the same to him.

It came to pass that, as the sun was setting, he saw some little way off a castle made all of sand. The walls were sand, the towers were sand, even the doors were sand. Now Usul was tired from his journey and he longed to lie down, but he thought, "Who knows what will happen if I push one of these doors? The whole place may come down on me." So he readied himself to sleep outside, but as he did so, he saw to one side an open door, and he went in.

Inside the castle was a room, empty but for a table of sand on which stood a jug of liban and a bowl with some apricots. Usul ate and drank, and when he had Sited himself, he wrapped his cloak about him and lay down on the floor to sleep. In the middle of the night, there came a great clap of thunder, and a roaring wind filled the room. Usul sprang up, and the thunder became a voice that spoke on every side. "Welcome, little dessert. Dost thou know to which place thou hast invited thyself, and whose guest thou art?"

"No," said Usul, "but I came into the bled to see wonders, and I am ready to pay for them."

"So thou shalt," said the thunder. "This is Kalatorano. the Castle of Sand, and it is my sietch, the sietch of Alhen, Naib of All the Djinn."

"And I am Usul," Usul replied, "and your castle belongs to me, for Dune is my world, and when I am ready, all shall know it." Usul did not know that alhen means death, but he spoke bravely even though he was afraid, for he knew he was a king's son.

The roaring wind sounded like laughter then, and a great marid appeared before him, filling the room. As the demon laughed, his teeth showed like burning coals.

"Well," said the Marid, "empty boasts will not fill my stomach. Thou hast eaten my meal, and now thou must take its place." Usul then remembered what his mother used to say when someone threatened her, so he answered the demon with the words "*Jild an havy ma tumal minn-u harakis* (Shoes are not made of the hide of a living animal)." With that the demon roared again, and laughed so hard that the whole castle shook. When he stopped, he said to Usul, "Thou art a funny little fellow, and I shall be sorry to eat thee, but no one can come here and leave again. Thou, like all others, must pay the water tribute. But thou seem'st so small, I doubt thou wilt be more than a mouthful for me. Thou wilt be put to better use as a nosebag for one of my donkeys." And with that he grabbed Usul by the hair of his head and threw him into a pit in the center of the castle.

Usul sat at the bottom of the pit and thought that his yearning to see wonders had been satisfied in a way not altogether to his liking. As he thought of his own hearthfire, he heard a small voice near him: "*Ya mawta, argab aanina*!" He looked in the darkness and saw a small mouse with its head bent low. Usul said to the mouse, "Why do you call me 'mawla'? I am no one's lord. And how can I intercede for you if, like you, I am myself a captive?" "*Ya mawla*," said the mouse, "my wife has given birth,

and my tribe will starve if I cannot get out of this pit I have fallen into. I am everything to them, but to your strength I am nothing. You can throw me out of the pit with ease."

"I will do what I can," said Usul, and lifting up the mouse in his hand, he threw it high overhead out of the pit. The mouse looked down, bowed its head, and said, "*Tija al-sadaqa* (The gift will return to the giver)." And with that the mouse departed, and Usul passed the rest of the night alone.

When morning came, the Marid Alhen returned. He reached his arm down into the pit and grabbed Usul by the hair once again. The heat of his breath singed the eyebrows of Usul as the demon said, "I have decided which of ray donkeys to give thee to." And he cast Usul into the middle of the great desert. As he lay there full of pity for himself and of fear for the next moment, a mouse hopped to his ear and spoke to him. "My name is Muxabbi; watch me and learn from me, for my gift to you is knowledge." The mouse began to sniff the wind and to watch the spray of sand from the dune tops. Usul saw the mouse start to burrow men stop as the sand drifted down. When the mouse found the shadow of the wind, where the burrow did not collapse, it tunneled deeper and curled up inside with its nose deep inside its fur. The wind rose, and small drifts of sand hid the mouse from sight.

The wind rose still more, and the sand scratched at Usul's hands and face. All at once, before him there stood what seemed like a swirl of winds in the shape of a man, and a voice from it said, "I am Azfar, the Yellow Djinni, and thou hast been given me for my breakfast." And the wind howled and clutched at his cloak, it pushed him this way and that, and the sand stung his body. Then Usul thought of the mouse. He found the shadow of the wind on the lee side of a dune and crawled from place to place, testing the sand, as the wind tumbled and tossed at him. When he found what the mouse had taught, he dug into the sand and scooped himself a burrow. He covered himself with his cloak, draping it over his head and knee, tucking it in beneath him. The wind screamed, and with one shriek sand would cover the mouth of Usul's burrow, then with another the sand would be blown away as the gusts eddied and swirled in the shadow of the wind.

All the white Usul waited until the storm blew itself out. Then he heard the voice of Azfar again. The djinni said, "You have won, Usul. I am sorry you are a prisoner but I can do nothing about that. If you should ever be free, call me and I will do you one service." But when Usul lifted his cloak to speak, he found himself not in the face of a dune, but in the middle of a great cavern.

As he sat there in wonder, a mouse hopped onto his knee and spoke to him. "My name is Rauhanin," said the mouse. "Watch me and learn from me, for my gift to you is peace." With that the mouse hopped to the floor and crouched as if it were praying.

Usul watched but the mouse did not move. He stretched forth his hand and touched it, but it did not move. He rolled it over and lifted it up, but still it did not move. Usul, thinking that the mouse was dead, put it on the floor again only to see it rise, shake itself, and run off as a distant rumble was heard.

The rumbles grew louder, as if someone marched toward him beating a great drum, and the sounds echoed from the walls of the cave until Usul's head rang. Between the beats of the drum, Usul heard a rattling, clacking voice say, "I am Ahmar, the Red Djinni. Thou art not a man, Usul, nor even a very big boy, but thou wilt do for my dinner." And the beating of the drum became louder and louder until rocks cracked and shattered on the walls of the cave. Usul thought he could bear no more, and fell to his knees, clutching his ears and grinding his teeth.

Then he thought of the mouse, and praying, he looked deeper and deeper inside of himself, for the small place where all is quiet. He looked and breathed from the center of his soul, and as he looked, he heard the drum less and less. Then he found the silent place, and rested there in reverence.

After what seemed only a beat of a bird's wing, he felt a touch on his shoulder and he knew all at once that a pebble had fallen on him. He heard Ahmar's voice again, but weak and far off. "Well, Usul, you are more than you look. Too bad you are a prisoner, but that is out of my hands. When you are your own master, call me, and I will do you a service." Usul opened his eyes to look for the demon, but saw none, nor even the cave in which he had been.

Now he saw nothing but a gray floor, stretching as far as he could see all round him, with a gray sky over all. He stood up and marveled, "Is this what death is like? Has Alhen eaten me after all?" But he knew this was not so, for he saw something small move far off. It was a mouse, which hopped to him and onto his shoe and said to him, "My name is Basbasiyah; watch me and learn from me." With that, the mouse lept to the floor and began to wiggle its tail. First it hopped on one foot, then on the other. It jumped up and down, it spun in circles, it stood on its nose. It capered and swaggered and danced. Usul was at first surprised, then amused, then so delighted at the antics of the mouse that he laughed so hard he had to sit down. When the mouse made an end to its frolics, it said, "My gift to you is laughter; use it well." Then it scampered away, and just as it did, Usul started, for a drop of water had fallen on his face.

All round him from the gray air he heard the sounds of moans and wailing. He felt still another drop, and in the air above him hung a dark cloud, and oat of the cloud came a sorrowful voice, which said, "Usul, I am Abiad, the White Djinni. Though thou art not much, thou wilt do for an evening's sup." And at once Usul saw his mother in their sietch, worrying for him, and he saw his young sister with no playfellow. He heard sobbing and he saw his bed, and the pot of dates on the shelf, and with each thing he saw, his heart grew heavier until it seemed it would fall from his chest and break into pieces on the gray floor. And he heard more wails and sobs and keening, and as if in a dream, he saw himself, small and helpless, far from friends and home, lost to his people forever. He bowed his head and, putting his face in his hands, be said, "Death can be no worse."

But as he cast his eyes down, he saw in the dust the swirls and whirls and twirls left by Basbasiyah, and a smile blossomed on his lips. As he bethought himself of the hopping and

the prancing of the mouse, the smile bloomed into a laugh, and before he knew it, the gray land was alive with his mirth and the echoes answered his laugh with giggles and chuckles, crows and snickers and peals. He laughed so hard he had to close his eyes to save his water, but he heard the departing voice of Abiad saying, "Well, Usul, and well again. Looks can deceive, and you are a man, though misfortunately a captive. If you be free someday, call me, and I will not forget that you have bested me."

Usul opened his eyes then, and found himself once again at the bottom of the pit. But it was now evening, and worn out with learning, he put down his head and rested himself in sleep.

When Usul woke, he found himself in a position he had not enjoyed at first and which had become no more welcome since — hauled from the pit by the hair of his head. He was brought face to maw with the Marid Alhen for the third time.

"Usul," the demon said, "my donkeys have shied away from thee, so mayhap thou art worth more than the nosebag thou seem'st. Wouldst thou perform a task for thy freedom?"

And Usul answered him, "In the pit or on the bled, I am always free in the place inside me where none can trespass," for Usul would ask no favor of this or of the greatest demon.

"A young shoot but a tough one," said the demon. "Here is what I offer thee, nonetheless. I have a taste for some portyguls from a garden across the sands from here. Do thou get me some — a trifle for a lion such as thou — and I will release thee. But know this, that I have laid a spell on thee: step aside from the task but one pace, and thou shalt find thyself in a pit from which not even thy mighty arm can toss a mouse."

"I will do it," said Usul, "but only because it pleases me to get some portyguls myself." He would not let the demon know that his heart beat fast at this talk of his release. So the demon threw him again, far into the desert. And Usul set off then with every bone singing for the joy of being his own master again, tempered only a little by the thought of the Marid's spell and the task ahead, which would be no easy one. And he thought as he walked along, "Forever I will call this day just past my *al-awwal nahar*, for in wonders and adventures it has surely been 'the first day' — for me, at any rate." And in spite of all that had befallen, his spirit was high as he thought of all that he had learned and the foes he had overcome. So with these things in his mind he crossed the sands, not as a child fresh from the sietch but as one who knows the ways of the desert.

By and by, his hajra ended as all journeys will, and he saw in the distance a garden, and in it many an imp and djinni gathering the dew from the plants with scythes (for he had walked through the night, and it was now near sunrise).

"Khala, folk of the air," he said to the djinn, "I have come in off the erg, a messenger of the Marid Alhen, who has sent me to fetch him some portyguls. Show me the tree that bears them." The djinn smiled Mid bowed and brought him to the midst of the garden to a tree heavy with fruit. First Usul ate his fill and refreshed himself, and thought he had never tasted anything better. Then he plucked three

for Alhen. He rose to leave, and turned to a djinni and boasted, "Fruit as excellent as this, and so poorly guarded! Any outcast might fill his belly here."

The djinn answered, "It is guarded well enough. If the outcast you speak of were not to reach his hearth by nightfall, he would become as we. Many indeed have eaten these portyguls, and as you see, we are all still here. And as for that, is your journey a long one?"

But Usul said no more, for he knew he had overreached himself, and cast about to find a way out of his new-made troubles. It was clear that he could not return the way he came, for that would be a day and a night in its making, and he would either be in Alhen's pit or gathering dew with a scythe long before that. So if he could not go the safe way, he must go the straight way, and trust whatever had brought him thus far to bring him farther. To that purpose he marked where the sun rose and set a course straight and fast for Alhen[1] s castle.

His path led him over a jagged rock wall, from which he looked at the sand basin before him, and all seemed well: he saw kaymus, dust sand, in the basin, but with a good suit that was no more than the buzzing of a fly. He ran down the face of the slope, flying like the wind and thinking, "I shall surely make it on time." But as he reached the level, he felt no ground beneath his feet, and he knew that what he had thought a sand basin was instead a chasm filled with *bar almeda*, and in this dust he would sink lower and lower until he breathed no more.

Usul felt the dust rise to his knees, and he pulled his cloak from him and threw it across the dust before him, but it did him little good. He sank more slowly, but still he sank, and now the dust was rising to his hips. He looked round carefully, so as not to thrash and flounder, but saw nothing in reach — no spur of rock, no plant, no firmer sand. Usul tried to inch his way onto his spread-out cloak, but the dust sucked him down, and now it had swallowed him up to the arms.

Then he raised his head and cried out, "Azfar, come to me!" and the Yellow Djinni swirled in a dust cloud above his head. "Here I am," said the demon. "What do you want of me?"

"Get me out of this dust," Usul commanded.

"I offered you a service when you were your own master," the djinni replied, "but Alhen has spelled you — you are not free. But I will do it for one of the portyguls of the garden which you carry."

"Take it then," said Usul. And the djinni, telling Usul to hold fast to his cloak, swept under the dust and rose inside the cloak, bearing Usul up out of the bar almeda and setting him down on firm sand on the farther side. And taking his reward, Azfar departed.

Usul brushed the dust away and settled his garments. He saw a mouse nearby, and he puffed up his chest and said, "Well, brother, you see that the earth tried to swallow me up, but I defeated it." But the mouse shook its head and said, "You had a djinni to help you. If a hawk should snatch me from a scorpion, that does not make the scorpion my slave nor the hawk my ally." And the mouse scurried away.

"For all that," thought Usul, "I am still alive, and I still have two portyguls left." He saw that the sun was

not far from its zenith, and he knew his present need was for haste, and he set a steady pace for the Castle of Sand.

As he crossed a low range of dunes, he saw before him a plane of flat sand, and his heart rose, for he saw the sparkle of the grit and knew that this was firm sand, not dust beneath his feet. He stepped steadily across | the salt basin, heading for a ridge of rock on the far side. When he came to the very middle of the place, his footfall went "Boom!" He took another step, and "Boom!" "Drum-sand," he thought, "this atambal will call a worm!" And behind him, with the thought, he heard a hissing as of wind, but there was no wind. The drumsand would give him firm footing, he knew, and he judged the distance to the rocks carefully. He said to himself, "Shai-Hulud moves through the sand like the falcon through the air. He will surely catch me long before I get to safety." And without a second thought, he cried, "Ahmar! Come to me!" and at once the Red Djinni stood before him.

"Ahmar," Usul said, "walk off into the desert beating your drum. This is the service I require of you."

"But Usul," said the demon, "are you not still under Alhen's spell?"

"I am," replied Usul.

"Then you can command nothing of me. But 1 will do what you ask in return for a portygul from the garden." "Done," said Usul. And Ahmar took his fruit, and with his drum booming like two mountains mating, the demon sped off into the desert, with the worm following him like, the wind.

Usul made his way to the rocks and sat down to catch his breath. He saw nearby a mouse nibbling on a blade of scrubgrass, but this time he was not minded to boast. "Brother," he, said to the mouse, "I am still alive. And I have one portygul." The mouse replied, "Make sure when you cross the desert you always have Ahmar's drum at your call and no worms will bother you." "That I cannot do," said Usul, but he began to think that such a drum were something that more than one Fremen might use to speed his way. But he put such thoughts off till a calmer time, for the day was well advanced and he still had far to go.

As he walked on, Usul thought that while he had not beaten the uncaring earth nor the greedy worm, neither had they beaten him, whatever help he may have had. This thought sparked him for many a league, but each passed slower than the last, for Al-Lat had long been in the sky, and Usul grew thirstier with each step. But he took no rest. He still had a long way to go, and no desire at all to tend a demon's garden. His mouth grew dry, and he thought of the portygul he carried and the smell of its rind. His throat grew dry, and he thought of the fruit and the sweetness of its pulp. Even his eyes grew dry and his lids scratched when they blinked, and he thought of the fruit and the wetness of its juice, "But if I eat the portygul," he thought, "then I shall spend a few wretched hours in Alhen's pit before I make an appetizer for his supper."

And he found no way of putting an end to his troubles.

So by and by Usul lay flat on the desert sands, too weak to move. But he could still hear, and he heard the voices of two mice. "Is this Usul, ruler of Dune?" one asked. "No," answered the other, "it cannot be. For Usul would have remembered his brave words to

Alhen about how one is always one's own master." And hearing this, Usul smiled though his lips were cracked, for he thought, "I am not dead yet," and he called in as loud a croak as he could muster, "Abiad, come to me!" In a wink the mournful White Djinni was at his side.

"Weep for me," Usul said, "that your tears may slake my thirst."

"Usul," said the djinni, "I will not, for while Alhen's spell is laid on you, you are not free."

"But I am free," said Usul. "I am free in my will to bear or to bow, to endure or to submit, and the mightiest naib can say no more. If I were to die in chains, I will still have a freedom that no one can take from me."

"That is as may be," said Abiad, "but I judge as the world judges. I cannot see this quiet place within you, and to me your outside looks like a slave's. But nevertheless, I will do what you ask in return for — "

"Silence!" commanded Usul, and although his face was blistered, for he had foreseen this answer too, and he knew what was needed. "I will not give you the portygul, for I mean to eat it myself. And once it has refreshed me, I mean to cross those hills and leave all thought of Alhen behind." Usul pushed himself to his feet, and spoke with all the strength he had. "Think you that I crossed these sands, fronted the djinn, jumped out of the bar almeda, gave the slip to Shai-Hulud, for the sake of Alhen's dessert? No! This portygul's water will bear me to my own sietch, where this very night I will sit before my hearth and my tribe will laugh at the fool I made of the Marid Alhen, Naib of All the Djinn!"

No sooner had the words left his mouth than he found himself at the bottom of a great pit, and above him, the arm of Alhen I reaching down to haul him up. In an instant he stood before the angry Marid, who shouted, "So! Thou hadst no thought from the first to bring me the fruit, but my spell brought thee back — smiling teeth and deceitful heart — all the same!"

"Do you believe words or eyes?" asked Usul. "Here is your portygul. I but took the fastest way to fetch it here."

Well, with that the Marid smiled, and knew that like his donkeys, he had been bested by Usul. And he said, "I give you your freedom, Usul, and I will give you besides whatever you ask, even if it be the whole planet." But Usul said no, "For I have learned that you can give me nothing that I lack or cannot get for myself. The only gift I will take is the one I shaft give myself — a name."

"And what shall that name be," asked the demon. "Sandswimmer? Shai-Hulud's Drummer? Peacefinder?"

"No," Usul answered again. "I shall take the name of my preceptors, whose teaching brought me through all my troubles; I shall be called 'Mouse.'"

"Well, and well again," said the Marid Alhen, Naib of All the Djinn, "Muad'Dib it shall be;"

W.E.M.

From Ibarhimal-Yazizh's Fremen Folktales from Onn, SAH 313.

ATREIDES, PAUL, as Kwisatz Haderach

Kwisatz Haderach means “Shortening of the Way,” the label applied by the Bene Gesserit to the unknown for which they sought a

genetic solution: a male Bene Gesserit whose organic mental powers would bridge space and time; fulfilled by Paul Muad'Dib Atreides. The reconstructed saga of the Kwisatz Haderach has proved to be a revelation. This phenomenon was designed by a culture that hated accident and worshipped prophecy. He gradually became proficient — in a narrow context — with the psychology of temporal relationships. He became addicted to prescience. Implausible as it may seem, his obsession actually led him to deny randomness. "Knowing" more than anyone ever had, but thereby closing his senses to what he ignored, the Kwisatz Haderach committed his species, our species, to "certitude." The arrogance of ignorance prompted this disastrous (but, under the circumstances, noble) choice. After it was recognized and the beginnings of its consequences had been undone by Leto II, the Kwisatz Haderach's choice turned out to have generated that broader awareness of temporal relationships which is the basis of our civilization.

To understand the episode of the Kwisatz Haderach we need to explore his origin, his career, what he understood and what he was contextually unable to understand. Paul Muad'Dib Atreides' accomplishments can be explained in terms of his outdated conception of temporal relationships, and his error can be understood in terms of the more inclusive notion which Leto II's corrective actions left for us.

The quest for the Kwisatz Haderach may have been the longest single-minded project in human history. The Bene Gesserit appears to have been the oldest continuous purposeful organization, and its purpose was to create a "human" who could tap both female and male reservoirs of ancestral memory. At some point along the millennia of Bene Gesserit history, their breeding program focused on power. Thereafter they sought the perfect human, total male as well as total female, in order to control events and impose the Bene Gesserit version of destiny on humankind. The Kwisatz Haderach, who was for ages a goal sought for his own sake, became a means to a narrower end.

The Bene Gesserit records are not entirely clear about just how this was to be achieved. The assumptions appear to have been so basic and to have evolved so gradually that they were never laid out in explicit, declarative form. From the events in the histories, however, and by interpolation and inference from records in the Rakis Hoard, we have pieced together a plausible rationale. Put simplistically, the Bene Gesserit came to believe that perfect memory would provide total predictability. Because the Bene Gesserit preserved the belief in a single creator of the universe, and believed that only this Being knew the temporal design of events all the way to their "end," they thought that to be able to predict the future was to possess the power of the creator.

The connection between memory and prediction can be sketched just as briefly. Since certain "laws" of "cause and effect" were "known" to be universal and unchanging, and since such laws could be generalized from analysis of all previous events (or a

large enough subset of "all" events), a mind whose memory included enough events and could subject them to rigorous analysis could extrapolate accurate predictions. The names "Laplace" and "Asimov," as well as data about them, appear often enough in the Bene Gesserit records to suggest the importance of their ideas within the Bene Gesserit program. Laplace asserted that complete knowledge of exact position and direction of all "atoms" would let a large-enough analyzing engine generate absolutely accurate predictions. Asimov at one time made the "design" of future events, by the conscious manipulation of "laws" of mass behavior, seem plausible. Enough testimony about the land of prognosticators called "econometricians" has survived to suggest that extrapolative prediction was once virtually worshiped by supposedly sophisticated people. The Bene Gesserit truthsayers themselves apparently used a microscalar version of such extrapolation from ambiguous information in the practice of their specialty.

In brief, people once acted as if the past controlled the future, while believing — at the same time — that a "designed" future controlled the past. The Bene Gesserit absorbed this contradiction and sought a "Shortening of the Way" who would know the future and thus provide them with control over human events. The extent of their delusion became clear only after a Kwisatz Haderach had placed humankind on an undeviating and potentially fatal course.

The Bene Gesserit breeding program did not reach its exact goal. Jessica Harkonnen was to have borne a daughter by Duke Leto Atreides. That offspring was to have borne a (possible) Kwisatz Haderach by Feyd-Rautha Harkonnen. What actually happened was variously called a mistake, a miscalculation, a coincidence, or a "miracle." Paul Atreides was the consequence of Jessica's acting (or not acting) to adjust either the chromosome match or the pH balance of her uterus. The male-child's genes carried information that approximated what the Bene Gesserit sought.

Paul was trained secretly in both "weirding" and Mentat skills. He was habituated, in other words, to extrapolating the probable behavior of individuals from minute revelations. At short range and on a small scale he could interpret the complex signals of embarrassment, confidence and deceit, and could guess accurately at the difference between declared and actual motives. Furthermore, because of his Mentat training, he could calculate probabilities involving large quanta of interdependent variables. At long range and on a large scale he could quantify fuzzy factors, like ideologies, as well as so-called hard data, like demographic histories, to arrive at the probable consequences of choices affecting a single decision. In both heredity and environment, then, Paul Atreides was suited to be a Kwisatz Haderach. But there was no reason that he had to be. If he had stayed on Caladan, for instance, he probably would not have encountered the spice drug that triggered full awareness of his latent prescience.

The Kwisatz Haderach's career began in obscurity. He dreamed, we are told. He withstood the Bene Gesserit

test of the gom jabbar, proving himself able to exert willful control over reflexes that try to avoid pain. He appeared to fulfill Missionaria Protectiva prophecies for Arrakis. He was surrounded by spice and began to feel the tendrils of prescience, but denied that he was the Kwisatz Haderach. After tasting the Water of Life transformed by Jessica, he swirled in the ambiguities of foreknowledge. The peak of his career came when he risked annihilation by transforming the Water himself; animus and anima merged, he became both giver and taker, he was indeed a Shortener of the Way, the Reconciler of Opposites.

Then Paul risked combat with Feyd-Rautha at the blind spot, led the jihad, and became addicted to the future. Choosing safety for others and isolation for himself, he chose to set the Empire on a path of certitude. Blind but knowing, he became the cast-out Preacher and tried to undermine the religion that Muad'Dib's prescience inspired. His son Leto II, incipient worm, showed Paul-the -Preacher that the way the father chose would have led to race extinction, and that the Typhoon Struggle and Golden Path lay along the preferable route. Paul harangued the crowd at Alia's Temple one last time and fell to a priest-thrust knife.

Curtly described like this, the story of the Kwisatz Haderach is merely heroic, one legend among many others now revived to be ground up in the mills of scholars. But as a cautionary tale of prescience-addiction it appears to have been crucial to the way our present civilization works. Paul was napped by his addiction into choosing One Way for his species. Leto II broke the habit, sidestepped the single track toward extinction. Today we enjoy Leto's legacy of surprise and uncertainty, although until the great hoard on Rakis was uncovered we did not know about either the addiction or how close it had come to cutting off our species. Therefore it is important that we try to understand mote than what the Kwisatz Haderach was supposed to do for the Bene Gesserit. We need to grasp what the addiction to prophecy was like.

The Kwisatz Haderach's first recognition of his peculiar relationship with the future came with awareness of "terrible purpose" and of dreams which — when he stopped to ponder them — had sufficient "reality" about them to make their coming true possible. His first waking prediction was Mentat-like, probabilistic. Huddled in the stilltent with Jessica he dealt with "data, evaluating, computing." His adolescent picture of time was spatial: a globe with radiating avenues, a road shadowed by hills, a surface resembling a windblown, undulating dune. In the terminology of the infinity calculus, he perceived n-paths from one point in one dimension. He mentioned "terrain" and "available paths," Probability, uncertainty, choice, multiple paths dominated his sense of seeing the manifold futures that branched before him. At this point Paul knew only existing facts, past events that would only later become known to otters: he was Baron Harkonnen's grandson; Jessica would give birth to a daughter. All that Paul possessed of prescience then was a glimpse of the terrain of time, extrapolations from past events, and hints about two possible paths ahead (one of them the gene-

mingling holy war). Genes, skill, training and the ever-present spice converged to give Paul Muad'Dib the dreamlike vision of a rippling relief-map scanned at eye level.

From this spatial representation he moved, in prescient technique, into the complexities of memory concepts. After guiding the escape ornithopter through a sandstorm and landing it, he recognized the desert landscape as it had occurred in a vision he had had on Caladan. But the sensed image was subtly different from the visionary image: the original had been absorbed by memory, then altered in memory by experiences that had occurred in the meantime; what he saw in the present lay before him as if viewed "from a different angle." When he and Jessica moved toward the first encounter with Stilgar, Paul did not know what was going to happen: his presence in the "now" landscape had altered the memory of the "once-seen" terrain of the future. Such alteration of the former-vision by being a participant in present-fact is one source of the proto-Kwisatz Haderach's fallibility. There is also another difficulty: just the attempt to see the future affects the future. This problem was especially important when Paul tried to see himself in the future: not only was that vision dependent on choices he had not yet made, but also his choices depended on what he saw along the different paths toward his future. The feedback cycle, with decision altering decision, was a vortex, a trap.

Paul discovered a way to sidestep the trap. Instead of trying to peer forward and thus see ahead, the visionary imagined himself as being in the future and looking back from there. After he swallowed the Water of Life that Jessica had transformed, he saw that "the true test of prescience was to see the past in the future." To stand at time 10 and look ahead to time 50 was one thing; if he could be at time 10, envision time 50 and, from time 50 look back at time 40, then he would be assured that his over-the -shoulder vision-within-a-vision — seeing the past from the future — was accurate.

This procedure looked sensible, but the discovery occurred within the framework of a prescient vision. Therefore, it should have been treated skeptically. Yet the implication of determined path, the logical deduction that what he saw to have happened must have happened, and therefore will happen, appears to have underlain Paul's binding choice of an inevitable course when he became emperor. It is important to note here the seductiveness of prescience: Paul could extrapolate from existing fact, he could look ahead, he did go ahead to look back; at each stage he sought more accuracy about *the* future. He explained his increasing success to himself by way of the logic provided by his civilization's conception of time. It is also important to note that the ever-expanding discoveries occurred after larger and larger doses of the spice. He needed stronger and stronger triggers as he moved deeper and deeper into prophetic techniques.

Paul Muad'Dib's prescience was not voluntary. He could not see ahead in time by will alone. The drug was necessary. Whether His addiction was to the drug or to his visions is an unresolvable question. Melange is addictive, in the sense that ceasing to ingest it shortens the life it extends. But

Paul's need seems to have been for ever-larger doses, which suggests that he had become dependent on knowing as much as he could of what was to come. Frustrated by Gurney Halleck's threat to Jessica's life — no line of the future he had ever seen carried that moment of peril from Gurney Halleck — Paul decided to drown a Maker. His body had become tolerant to the spice, his visions were fewer and dimmer, but more than ever he needed to see ahead. He would see if he could survive the final test for the Kwisatz Haderach. Paul did survive. He believed, at last, that he was the Kwisatz Haderach sought by the Bene Gesserit. Jessica believed, too. He reported that he had been many places, that he was both Taker and Giver, and that he saw the Now, not the future.

Seeing the Now, the limits of the present extended into the future and into the past, was the culmination of the visionary sequence. At first, with the spice in his diet, he knew bidden facts in the past and thus saw a future that differed from the expectations of people who did not know those: secrets. After just drinking the Water of Life he glimpsed the future as history. When he executed the transformation himself, Paul balanced at the assured Now, with the cause-effect paradox suspended. The past has created the present (implying that will and choice have some effect on what has happened and will happen), and the future has created the present (implying that what occurs is predetermined, happens only because of what is destined to eventuate). These mutually exclusive schemes of time coexisted in Paul Muad'Dib Atreides, Lisan al-Gaib and Kwisatz Haderach.

This poise at the knife edge, on the tightrope across a chasm, at the fulcrum, is what made Paul Giver and Taker, anima and animus, Yin and Yang, male and female, Decider and Decided, Reconciler of Opposites. As nearly as we can tell, he was almost what the Bene Gesserit sought: the Hero, the figure whose choices would decide the fate of the Universe. While the Kwisatz Haderach was in his post-transforming trance, the three-week interval while Jessica watched and sent for Chani, he went many places. He Shortened the Way so that he could be everywhere at the same time. And he managed (barely) to avoid becoming lost in the dimensionless *Alam al-Mithal.* Like a spinning dancer, he avoided ultimate dizziness by focusing, once in each revolution, on a single fixed spot, his Self. In going farthest from his center point and risking eternal absence, Paul took perhaps the ultimate risk. But he returned with what was, for his prophecy-adoring civilization, the ultimate prize: complete knowledge — based on his past and his future — of the Now.

One common misunderstanding about the Kwisatz Haderach — at least about Paul — is dispelled by this figurative depiction of his perilous balance. He was never infallible, nor could he be. His early visions (of Dune landscape and of Chani) were close to correct, but they were fuzzy. He did not foresee the size of the Maker he rode; he did not know that Gurney would threaten Jessica. His broader, more massive premonitions were correct enough: the terrible purpose, the avalanche of the jihad. But he did not know precisely what would happen to *him.* As noted, his decisions affected

events, and he could not see what his decisions would be; trying to glimpse them locked Paul into an unending regressive-reflexive-recursive feed-back loop. The extreme example of unknowing is his combat with Feyd-Rautha. His decision not to use the word that would give him the advantage, plus the catching of Feyd-Rautha's needle in the mosaic tile, were at the same time unpredictable and decisive. The relationship between the apparent accuracy of the Kwisatz Haderach's vision, especially just before he walked blindly into the desert, and the incompleteness of his prescience, is important. This discrepancy is at the heart of the good but wrong choices that Paul made after his Fremen Jihad had ended and his empire had begun to stabilize.

As Muad'Dib consolidated his hold after the Fremen Jihad, he perceived a dilemma: if he used his prescience to control the empire's destiny, the empire would depend on him alone for guidance. His supposed infallibility would rob the people of the need to make choices. For him to keep control and responsibility would not be good for humanity. On the other hand, he could not, as a morally responsible human being, casually walk out from under this burden. Although he wanted desperately to "disengage," quitting would leave a vacuum and bring another chaotic struggle for power.

The way the Kwisatz Haderach chose to get out of this dilemma was as noble as it was wrong. He picked the path that would be, as far as he could foresee, the best route for humanity. He decided to end the cycle of wars and leave humankind in peace. He would remove Muad'Dib from the scene and thus give the people the illusion of free will. Alia and {he priests and bureaucrats would believe they were running things. In choosing this path Paul had to accept the loss of Chani, who meant more to him than anything except his moral responsibility. However, this choice let him reject what he saw as the alternative: Kralizec, the Typhoon Struggle, chaos. Who, given the clear knowledge of exact outcomes which the Kwisatz Haderach believed his prescience gave him, would not have made the same choice?

Muad'Dib's error is easy enough to see — after the fact. His addiction forced him to depend on prescience. His leap into the *Alam al-Mithal* had brought the ability to see himself along the alternative routes ahead; he had transcended the infinite loop of prescience-affecting-decision-affecting-pre-science. Now that he had bludgeoned uncertainty into submission, he believed he could pick a route for himself that he knew would work out the way he intended. What he could not have known was the consequence of bringing absolute certainty to human affairs.

Therefore, as Kwisatz Haderach he brought to the empire what the Bene Gesserit had thought they wanted, complete control over human destiny. What neither they nor he could have known, in spite of perfect prescience, was that complete control and its absolute certainty would mean the extinction of the human species. Even the Kwisatz Haderach's prescience could not foresee this: as he narrowed the path of humanity's future, bound himself and humanity to certitude, he cut his prescience off from the larger

universe of alternatives. Muad'Dib thought he saw more and saw it better; he really saw less in greater (and thus more convincing) detail.

With hindsight we can see vividly the hints of his error. When he was trying to synchronize actuality and his vision, while he waited at Otheym's house for the stone-burner's J-waves to blind him, he felt for a moment like a prisoner in a cage. He sensed that there were other oracles seeing other futures, and he was frustrated because events were not moving precisely as he had foreseen them. But he seems to have passed the aberrations off as the product of the Tarot conspirators, not as flaws in his own view. Later on, after Muad'Dib had again and again demonstrated the "perfection" of his vision by knowing where to step and where to put his hand to sign documents, he was surprised to discover that Chani had born twins. The twins had not been in his vision at all.

Muad'Dib gave up Chani and power in order to leave his people free. He chose the path that he believed would ensure peace and security and certitude for his species. But in selecting the single narrow path that he could see vividly, the Kwisatz Haderach wedged out all the other options, removed them from even his peripheral vision. Because this narrowing brought a flood of detail, and because the focus on one corridor of time blurred the existence of other corridors, he became unable — in spite of the fantastic power he did possess — to see the broader context of infinite temporary strands. He thought he had squeezed them together, but he had really just pared, them away.

The Kwisatz Haderach's last years were spent playing out the game his choice had designed. He watched Alia submit to the inner voice of the Baron Harkonnen, watched the Quizarate and empire constrict their subjects in the tentacles of their own survival. He had sought peace; he had tried to "close down the cycle of wars." Only later on did Leto II, in contrast, perceive that to exert purposeful control over Time was to succumb to the Great Temptation to Know All, and by knowing All to possess All Power, Leto chose to deflect civilization from his father's incorrect path. He usurped the future that the Kwisatz Haderach selected, and strove to reestablish Accident as the cornerstone of Universal Time.

We do not understand just how the Kwisatz Haderach actually "operated." The Bene Tleilax experiment left no substantial clues, for instance. They may have shut down their project because the prototype failed their "human" test, or because it disobeyed them, or because it had no ancestral memories. Nor is the nature of ancestral memory entirely clear. The Bene Gesserit considered it essential, but Paul did not possess it. Alia did, but she was not a Kwisatz Haderach. Leto II brought ancestral memory under control, but his voices instructed him to avoid the abyss of prescience-addiction and the route of Kwisatz Haderachism. The entire episode of the Kwisatz Haderach is strewn wife this kind of inversion of expectation and outcome.

The schools of the old Imperium are still full of disputation on this whole matter. Obviously, we can not sift all these questions to the bran-r-whether knowledge of the future

constrains us necessarily to do a thing ("necessarily" meaning simple compulsion); or whether free choice is granted us to do a thing or not to do it, although the outcome was foreknown; or whether foreknowledge constrains not at all except by a conditional necessity. We are completely certain of only one thing: neither we nor our descendants can possibly experience the Kwisatz Haderach's prescience. Our culture is reflexively scared of the temptations that lead to prescience-addiction. Also, the exact matrix of genetic variables and conditioning environment that produced Paul cannot happen again by accident. Furthermore, we know better than to try to reproduce those conditions. Therefore, we undertake without hesitation to understand how the Kwisatz Haderach actually operated. Because it is useful to know as much as possible about even what is forbidden, and because there are some concepts that can help us understand what the Kwisatz Haderach did, we venture to explain what happened when the Kwisatz Haderach controlled the future. Two of the concepts come from compartments within the ancient field of physics, now a subset of Systemics, and one is from a rudimentary segment of the infinity calculus.

Relativistic physics suggests how a Kwisatz Haderach could "shorten the way" and gain knowledge of a future. Time, as we know, has no reference point. Any place that observes recurring events can discover and measure "time" — local time — in terms of patterns of event repetition. Orbital motion, change from dark to light and back to dark, vegetation followed by blossoms followed by fruit and seeds are familiar examples of repeating patterns. Dependable information about such repetitions, and thus about time, comes from light, whose speed is constant. If one could travel at the speed of light, one could gather all information about all local time references. This collection would include information about what would have been the futures of all localities. It would be available from the absolute vantage point of light-speed travel. Paul Muad'Dib Atreides apparently could be in "many places at once," was able to achieve a mystico-magical fusion with the speed of light/thought/information. Thus he carried out the ultimate "shortening of the way" between all local time frames. His reports about the *Alam al-Mithal,* where all physical limitations are removed, seem to support this hypothesis. In his deepest trances, Paul felt dislocated, rootless. He sensed no position, no place, no orienting permanence. Some kind of merger with the Absolute is implied, and therefore a complementary disconnection from Other. Paul had to fight his way back from the *Alam al-Mithal,* to some Place where he could refer to Other, because connections with and references to Other are necessary if there is to be Self.

Relativistic physics offers a clue to what the Kwisatz Haderach did, even though it does not fully explain how he accomplished his mystico-magical leap into the abyss of the Absolute. The extent of our ignorance about the process is underscored by the decline of those physics. Even Harq al-Ada recorded his reservations: "Either we abandon the long-honored Theory of Relativity, or we cease to believe

that we can engage in continued accurate prediction of the future." The Kwisatz Haderach appears to have glimpsed, and temporarily frozen, a relativistic path into the future. What he could not have known, when he made that valiant effort, was that the two paths he saw and "knew" were not the only futures. He could not know that in limiting himself and our species to one of them he was locking us away from virtually infinite options.

The second subset of ancient physics, connected with "uncertainty," does not permit even accurate knowledge of the Absolute that the Kwisatz Haderach appears to have believed he encountered. Yet concepts from uncertainty physics, rather loosely applied, do help us understand the youthful Paul's difficulty in seeing himself in his visions of the future. As is well known, it is impossible to know both the position and momentum of a subatomic particle. The more confident one, becomes about knowing one condition, the less one knows about the other. When Paul attempted to see his own position on the rippling landscape of his prescience, the energy deflections of his information-garnering effort prevented his feeding through to a fixed picture of a future situation. The universe remained contingent; he could see surroundings but, because his knowing what was to become of himself permitted a choice that could change that outcome, he could not know. As Systemics has taught, but Paul did not realize, there is an information analogue to quantum-level uncertainty physics.

The uncertainty paradigm also helps us understand what happened as Paul matured and became addicted to prescience. In our random universe, anything can happen. In fact, as the infinity calculus shows, everything does happen. It was unlikely that Paul would be able to see himself in the future, but he did. It was more unlikely that he could "shorten the way" according to relativistic physics, but he did. It was impossible for him to narrow the spread of optional futures to two (let alone to think of options within the concept future), but the Kwisatz Haderach did that too. He went even further: he rejected one of the alternatives he saw and determined the other one. Such a narrowing of probabilities to one certainty is incredibly unlikely, but the nature of the Accidental Universe requires that certitude be one possibility.

Finally, the infinity calculus helps us grasp quickly the magnitude of the Kwisatz Haderach's boldness and the essence of his error. The familiar idea of temporal matrices contains n-aggregates of n-points in n-dimensions. At every instant it is possible for the matrix to change n! ways. All possibilities do occur; a new temporal matrix evolves instantaneously. Again, all possibilities happen. The Kwisatz Haderach possessed a different, severely limited, notion. It was conditioned by the concepts cause-and-effect and inevitability. Within this conception his prescience saw one sequence of possibilities, picturing it as branches in two (or perhaps three) dimensions. The branching sequence included several highly probable paths. The Kwisatz Haderach narrowed his prescient focus to two alternatives, and actually selected one that appeared preferable! By willing the restriction of probability, he cut himself off from

seeing the rest of the entire temporal matrix. His conviction that there would be a single future was powerful enough to constrict the matrix; for him to deny accident was enough to insure that there would be no accidents. This improbable restriction was one of the possible sequences within the Accidental Universe; what the Kwisatz Haderach could not have known (having limited his prescience by narrowing and sharpening its focus) was that the chosen branch led to a dead end. The Kwisatz Haderach did not know the infinity calculus; if he had, he would not have tried to deny it. If he had not tried to deny it, however, we might never have learned it.

As the Kwisatz Haderach, Paul Muad'Dib Atreides made choices. They sometimes turned out to be the wrong choices, but they were nevertheless good choices. Combining good and wrong this way is not really paradoxical. His choices were good because they were freely made, based on Ms best understanding of what would happen as a consequence of his choosing. They were moral. But they turned out, in retrospect, to have been wrong. Or so we say, with hindsight, because Leto II said so and because we are inheritors of Leto's tradition and are locked into that heritage. Paul chose well, but Paul was wrong. Deductive logic presses these questions: How could Paul have been wrong? He "saw the future as now." Didn't he know all there was to know?

The answers to these questions are context-bound. Yes, he knew all there was for him to know, but there were some matters that could not have been known until after he had made his great effort. He stepped beyond the limited "now" of most mortals, through a door and into a corridor that he knew to be "the " future (although it was actually just "a" future) because it was the only future he could see. He could look ahead and back from any position along that single corridor. He committed himself and the Empire to that corridor, that single path from that single point in that single dimension. And he was trapped on that path. In spite of his transcendent vision he could not see outside of his cage. There were other corridors, infinitely more corridors, paralleling and diverging from the one he knew. Although he could sense other oracles and other futures even as he chose to bind his universe, his choice of one certainty blinded him to the other contingencies. Because he saw so much, he could not realize how blind he was.

So the paradox disappears. Paul chose. That was good. He chose a single corridor, believing that it was the only corridor that led where he wished humanity to go. That was wrong. He did not know, could not have known, that he was wrong when he made the choice. Now, thanks to his boldness, we possess the wisdom of Leto II, the infinity calculus, and our abhorrence of prophecy. Without his error we might not have any of them, or be here to appreciate our good fortune.

The career of the Kwisatz Haderach makes a bittersweet story. The Bene Gesserit sought him for generations. He reconciled fundamental contraries. He went many-places-at-once and shortened the way and controlled the future. But prophesying became addictive; his free choice prevented freedom of choice; knowing the "now" almost eliminated the future

of humanity. As survivors we can be pleased that the Kwisatz Haderach experimented with prescience, and everlastingly thankful that his experiments were failures. Essentially, our reconstruction of Paul Atreides' story is a cautionary tale. Its immediate consequence, in the time of Leto II and thereafter, was abhorrence of prescience. Long hidden and now revealed, the story helps us respect the challenges of the unpredictable.

E. J.

Further references:

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ATREIDES. PAUL MUAD'DIB.

To attempt a discussion of the life of Paul Atreides is to confront immediately the entire issue of fact versus fiction. While few scholars would dare to suggest that no such person ever lived, most dispute the accuracy of the tales purporting to recite his accomplishments. It has, in fact, become rather popular among many historians to write lengthy articles and even books which "debunk" the legends and superstitions that have arisen concerning him. Interestingly, all of these writings are based on a single report written in 11673 by the important anthropological historian Neja N'Nam-Krib who claimed that Paul Atreides could not have been a blood son of Duke Leto Atreides I nor could he have accomplished most of the great things attributed to him. What is continually forgotten by these historians is that the report was written by a hireling of the Archbishop Spil whose own power was on the wane because of the legends associated with Paul. These legends were a constant source of rebellion against the Archbishop's own attempts to control the hearts and minds of his followers, and, therefore, he obviously needed some report which would prove that Paul Atreides was neither noble-born nor more than a rather gifted military strategist.

But such a view flies in the face of any logical explanation of what we do know of that era some five thousand, five hundred years in our past. The Second Jihad and the Fremen role in it are historical facts. The brief flowering of the desert planet Arrakis is well documented. And the existence of Leto Atreides II, the God Emperor of Dune, cannot be denied. How can each of these be explained without accepting many of what are now considered the legends of Paul Muad'Dib? Thus, it will be the purpose of this brief article to illustrate just how well and how consistently these legends explain the history of the worlds in general and the events on Arrakis in particular.

First, as to the birth and lineage of Paul Atreides. Stories told by the Fremen, affirmed by Leto II in his ridulian crystals, and corroborated by the House Corrino historians Irulan Corrino-Atreides and Harq al-Ada insist that Paul Atreides was the son of Duke Leto Atreides I (10140-10191) and his concubine, the Lady Jessica Harkonnen (10154-10256). Moreover, there is precise agreement in all three sources concerning his birthdate: 10175. But these sources are not the only reasons for believing that Paul was of House Atreides. The actions of the Fremen of Sietch-Tabr can only be understood if Paul was an off-worlder and had undergone the education

afforded by being noble-born *and* of House Atreides.

According to Fremen culture, Stilgar, the Naib of Sietch-Tabr, should have put both Paul and the Lady Jessica to death upon finding them in the desert after the assassination of Duke Leto. They were a threat to the sietch in two ways: first, if left alive, the two might lead rivals to the vicinity of the sietch; second, as off-worlders unfamiliar with the ways of survival in the desert, they would be a drain on the resources of the sietch. There was, moreover, a rather positive reason for killing them as well: the water recovered from their dead bodies would augment the supplies of the sietch.

Many historians believe that the fact that neither Paul nor Lady Jessica were killed is confirmation of the theory that the two people so named in the sources were not of House Atreides but themselves natives of Sietch-Tabr. They reason that no other explanation could justify Stilgar's behavior. But in opting for this simplest of explanations, these historians forever muddy the waters of all later events. Given Paul's lineage as that of a simple Fremen, why would members of the other sietches ever cast their lot with him? The cultural and political development of the Fremen in the year 10191 does not allow for a sudden combining of all the forces of all the sietches, even against a common enemy. No, the Fremen were too well-organized into sietches at that time for such concerted action. And, most important, the tau, or oneness of a Fremen sietch was not the tau of the entire Fremen peoples. Such oneness was flatly impossible to achieve given their nature.

For the Fremen to rally under the banner of a single hero demanded that that hero not be of an alien tau, and not be too closely associated with a single sietch. Paul Muad'Dib as a blood member of House Atreides fulfills the necessary conditions perfectly. Consider that as the son of Duke Leto, Paul would have been trained by the finest warriors of the age: Duncan Idaho and Gurney Halleck. Moreover, his tutor would have been the Zensunni mentat Thufir Hawat, a man who, given the fact that the Fremen themselves come from a Zensunni background, was in a unique position to give young Paul that cast of mind that would fit in well with Fremen thought and belief.

Moreover, one must remember that Paul was the result of the Bene Gesserit breeding program for which most accurate records now exist. The Lady Jessica betrayed that program by having Paul instead of a daughter. Paul Atreides was, in other words, the result of a program that had been going on for thousands of years, a being who was to embody all the powers of the Bene Gesserit and beyond. Whether Paul Atreides was literally the Kwisatz Haderach or not is, of course, debatable. However, it should be quite clear to all who would see that within Paul stood the essence of the ultimate warrior-chief (House Atreides) and the master politician (House Harkonnen). Such a man could and did rally the Fremen, and lead the Second Jihad. No other man could have, because the Fremen simply would not have followed.

Finally, even if the breeding records did not exist (one might term them fabrications along the lines of the

three sources already mentioned), there is still reason to believe that the Lady Jessica was Paul's natural mother. It is obvious from the events surrounding Paul Muad'Dib that he had the powers of Voice and could practice the Litany against Fear. Where else could he have obtained such training except from a Bene Gesserit adept? And why would a member of the Sisterhood give a boy such thorough training unless he were her son?

To conclude this section of the article then, it must be reasonable to accept Paul as Atreides-born. No other theory so comfortably and consistently explains the known facts of the Fremen and the rebellion of Arrakis that lead to the Second Jihad.

What then of Paul Atreides' actions in the years 10191 through 10193? While it is true that not much is known about him during this period, it would be foolish to conclude that this lack of information proves that Paul is more legend than man. While many historians who specialize in ancient history and myths are quick to point out that such gaps ate part of mythic patterns that avoid stretching credibility by silence, they are guilty of rushing to conclusions simply because Paul's life at that time runs parallel to the pattern of myth. Does this mean that whenever fiction successfully imitates reality, the reality must be considered fiction? Such a statement is, of course, absurd.

It is not hard to see that there existed understandable reasons for this gap. Paul, like the Fremen, was being hunted by the Harkonnen and The Padishah Shaddam IV (10134 — 10202). While both thought Paul and the Lady Jessica were dead, there was no hard evidence for this supposition and there was, most certainly, every reason for Paul to conceal his existence. Moreover,} why would the Fremen want to keep records of the life of Paul during this period? They were not a writing-oriented people nor would they have been aware of the cosmic significance of what was happening in those two years.

But there are overwhelming grounds for believing that what Paul Atreides did during that time was indeed the stuff of legends; that is, his accomplishments were so awe-inspiring in the eyes of the Fremen that the stories they told were *like* legends. And why would they not be? Paul Atreides, now Muad'Dib, proved himself to partake of Fremen world view and to surpass it. His personal magnetism gathered warriors from every sietch and created the Fedaykin. And then, in 10193, he led the Fedaykin out of the desert and in a single stroke destroyed the combined forced of House Corrino and House Harkonnen. How could one man create tau among all the sietches of Arrakis, and then turn a group of warriors once devoted to resisting change into a force that changed not only their own planet, but every known world in the Imperium and beyond? To say such a man was a military genius with the ability to inspire fanatic devotion in his followers is to understate the case. Yes, Muad'Dib was all of this. But he must have been much more. So magnetic was his personality, so great must have been his deeds, that he was able to convince an entire people devoted to "the ways of the fathers" that Muad'Dib's way was that way. The Fremen were indeed a superstitious people, but those superstitions were a

powerful force of conservatism. A man could not simply walk into a Fremen sietch and state that he was the fulfillment of their beliefs. The Fremen would need proof, and wonderous proof it would have had to have been. Thus, the very fact that Muad'Dib **was** able to form the Fedaykin and smash two powerful armies is compelling evidence for the many stories that exist concerning his life among the Fremen. Specific stories may, indeed, be fictional, but the general nature of the events that are described must be true.

Paul Muad'Dib's final years during the Second Jihad and the founding of universal government from the planet Arrakis are considered less than believable by many scholars because they are laced with constant reference to his prescience and his final act of self-banishment after the abortive attempt on his life by the combined forces of the Spacing Guild, the House Corrino, and the Bene Gesserit.

As to Muad'Dib's being prescient, there is little reason to suppose that he did not have some such power. It must be remembered that he had ingested more melange than any other living being in his time. It is documented that this mind-expanding drug had as one of its effects the ability to reason through a series of complicated facts to accurate predictions of future events. Both the Guild and the Bene Gesserit used melange for exactly this reason. In fact, it was Muad'Dib's control of this vital drug that led to these two groups' participation in the assassination attempt. Given Muad'Dib's place within the Bene Gesserit breeding program and his mentat training through Thufir Hawat, it is not impossible to conclude that under the influence of melange he was capable of such vast reasoning power that his visions of the future were far greater and more vivid than these others, paler imitations. This is not to argue that the future is some fixed chain of events which Muad'Dib was able to foresee. It simply suggests that he was able to see with greater clarity than any other being the complicated chain of events that led to future happenings and that he took advantage of this "sight." Prescience, in other words, was for Muad'Dib not the vision of the future normally associated with it, but the power to see how the future was created.

Finally, concerning the death or non-death of Paul Muad'Dib much has been and can still be written. He managed to escape death at the hands of a stoneburner explosion only to be blinded by the flash of light associated with it. Immediately after the birth of his twin children, Leto II and Ghanima, and the consequent death of his beloved Fremen concubine, Chani Liet-Kynes, Paul Muad'Dib walked into me desert as Fremen culture dictated. The blind were more than a burden to a Fremen sietch; they were looked upon as anathema; others within a sietch did not even want the water that could have been recovered from the dead bodies.

Many historians see this final act of Paul birth and the fictional nature of his story. They reason that if he were really of the House Atreides, he would have not exiled himself but simply have regained his sight by using Tleilaxu eyes. Once again this kind of reasoning illustrates how scholars single-mindedly devoted to proving their thesis will ignore all reason in

their search for so-called *truth.* Paul Muad'Dib was Fremen. He could not have been other than Fremen and still have created the Fedaykin. But he was Fremen not by birth but by example. He took the world view of the Fremen to its ultimate extreme and in the end accepted his blindness as "the way things are." To have done less would have been to expose himself as simply "playing" at being a Fremen. But it is doubtful that he ever played at anything. First, the Fremen would have been sure to detect acting, and, second, what is actually known of his life would not have been so consistent in so many different sources. Muad'Dib took the only course open to a Fremen.

There is one final issue that needs to be addressed concerning the life of Paul Atreides: the old man who showed up years after Muad'Dib's walk into the desert and whom many people thought was Paul. It should first be pointed out that both Irulan and Leto II did believe that this "prophet" was Muad'Dib, but even if he were not, it is irresponsible to cast out all of the information on his life as fabulous simply because years after his death a madman claims to be Muad'Dib. Indeed, over the thousands of years that followed his death, many madmen have made just such a claim. As has been earlier stated, it was exactly these claims that inspired Archbishop Spil to commission Neja N'Nam-Krib's report. All such claims, however, merely testify to the enduring power of Muad'Dib's fame. They do not have anything to do with whether or not the stories are true.

It is time to put the whole issue of Paul Atreides, Muad'Dib, the Kwisatz Haderach, to rest. There was such a man, born of House Atreides, who had remarkable power, so remarkable that through his acts and those of his son, Leto II, the histories of all the worlds were forever changed. Both fact and common sense argue for that conclusion.

The only reason to suppose differently is that by calling into question the existence of Paul Atreides and his acts, many hundreds of university scholars have been able to publish countless articles and books so that they may receive promotion and tenure.

S.G.

Further references:

- Atreides, duke Leto;
- Atreides, lady Jessica Harkonnen;
- Kwisatz Haderach;
- Atreides, Chani;
- Because the literature concerning Paul Atreides is so extensive, the reader is referred to the partial listing contained in the Bibliography appended to this volume.

ATREIDES, SIONA IBN FUAD AL-SEYEFA

(13698-13953). Daughter of Moneo Ibn Fuad al-Lichna Atreides, Leto II's last majordomo, and his commanded breeding partner, Seyefa Nycalle. Siona led the rebellion which terminated in the God Emperor's Fall. She was the end of Leto's millennia-long experiment in human evolution, the first of the new Atreides line, capable of disappearing from prescient view. In her, Leto had created the means of humanity's continued survival and of his own destruction.

Seyefa left Fish Speaker service when Siona was a year old, and the child remained with her parents in quarters near Leto's Citadel until she was ten. She was then sent, at Leto's orders, to the Fish Speaker school in

Onn. Valuable as parental guidance was, the training Moneo and Seyefa provided for their daughter served only as groundwork for the education she would receive from her Fish Speaker teachers and from Leto himself.

Seyefa died a year after Siona's admission to the school. Her death was the earliest event for which Siona held the God Emperor to blame; she was to tell her father many years later that her mother would have survived the fever which lolled her had someone been at home to care for her. Since Leto monopolized Moneo's time and had ordered Siona sent away to school, her mother's death was his fault, Siona reasoned.

Despite her grief, Siona performed well at the school, for her teachers refused to accept anything less than her best. Almost a century later she wrote:

> I saw pupil after pupil make mistakes in the simplest exercises and be given a gentle reprimand or be completely overlooked. If *I* made eves the slightest error — one target missed in a gunning drill — I was made to repeat the entire sequence. This was the first hint I was given that the instructors had been told to give me special attention, and I hated it.

The Fish Speaker teachers had been given other orders as well. More so than any of the other pupils, Siona was exposed to the Oral History and its many contradictions of the official "received" version of events. While some of the faculty at Onn felt uncomfortable about teachings which so closely skirted heresy, they could console themselves with the idea that Siona was, after all, an Atreides. And the God Emperor alone decided what was best for his descendants.

Siona spent nine years at the Fish Speaker school. Throughout that time, though she was primarily under the control of her instructors and the older students, she continued to be influenced by her father... and by the God Emperor.

From earliest childhood, before her fury at being sent off to school had sparked her distaste for him, Siona had been fascinated by Leto. Notes in Leto's *Journals* indicate that the girl often accompanied Moneo on informal visits, held primarily on the Royal Road. The God Emperor details several of these encounters, describing with obvious amusement Siona's avid study of himself and her evident ignorance of the fact that she was being studied in return.

While curiosity and a degree of religious awe may have marked these childish encounters, her moods shifted as Siona entered adolescence. She became increasingly cynical and critical, sometimes calling her father to task for his service to "the Worm" as she insisted on referring to Leto. In the document known as the Welbeck Fragment, Siona recorded one of the exchanges between herself and Moneo; an excerpt conveys its overall tone:

> SIONA: How have you survived with him for so long a time, father? He kills those who are close to him. Everyone knows that.
>
> MONEO: No! You are wrong. He kills no one.
>
> SIONA: You needn't lie about him.

This dialogue probably took place when Siona was fifteen years old. Moneo, alarmed at reports that had reached him of his daughter's conduct, had visited her secretly to warn her that her heretical mockeries could lead to her destruction.

Her refusal to take her father's advice was demonstrated in 13717, when she first organized a group of

like-minded rebels. Having been graduated from the Onn school, Siona recognized the uselessness of attempting to suborn her fellow Fish Speakers; instead, during her last months at the school, she had made contacts with outsiders from various walks of life. Those who responded to her tentative advances (always made gingerly, since she could not be certain that the person who was listening to her might not be doing so for Leto's benefit) were primarily of Fremen descent or scholars familiar with that people's history and sorry for its passing.

During the first three years of its existence, Siona used the rebel network primarily to gather information. Having Leto's majordomo as a near relative was a great advantage since Siona often knew of appointments in the courtier's ranks and could advise her friends on how best to maneuver. Her own proximity to the Fish Speaker Command permitted her to exploit still other sources.

Moneo, recognizing Siona's activities, found himself in a most uncomfortable position. His warnings were scorned by his daughter and treated with amusement by his master, who reminded him of his own rebellious days and emphasized his plans for Siona. His majordomo, Leto saw, had yet to realize that Siona's struggle with the God Emperor was an affair completely outside Moneo's sphere of concerns.

Leto's approach to the situation differed from Moneo's. Rather man warn Siona away from the course she was following or interfering in any way with her actions, Leto simply stepped up his observations. Since he could not accurately predict her actions with prescience, he depended rather more heavily than usual on his Ixian "eyes" — electronic sensors — and on his informers. In 13720, he took the added precaution of introducing an agent of his own into Siona's group: a fanatical Fish Speaker named Nayla. Siona, not knowing that this new convert was actually a spy, accepted her gladly. She had reached the point of considering some form of violence an eventual necessity, and Nayla seemed a strong and dependable person to have on the rebel side.

In 13723, wearied by inaction, Siona led a raid on Leto's Citadel in the Sareer. This raid, which brought about the deaths of every member of the party but its leader at the hands of Leto's D-wolves, also resulted in the theft of the *Stolen Journals.* Siona, although shaken by the loss of so many of her trusted companions, exulted at having escaped not only with a pair of books which appeared to be important to Leto (and which she promptly sent off to the Guild, the Bene Gesserit, and the Ixians for attempted translation) but with the complete plans for the Citadel as well. At last, she believed, she was ready to take action against the Worm.

Leto also believed her ready, though for quite a different reason. After permitting her enough time to receive and read the translated versions of his *Journals,* he gave word to Moneo that she was to be brought to him for the testing he gave all his future administrators. Moneo, fearful for her survival, did not presume to argue with this particular command; he knew, from his own experience, that Leto could not be dissuaded.

It was a summons Siona had expected. The Oral History told much of Leto's behavior toward his Atreides descendants, and Moneo had confirmed many of the stories. She recognized, too, that the extended "vacation" she had received on graduating from the Onn school: — the time in which she had organized her rebellion — was a part of the pattern. Leto always permitted his breeding stock to run free before he brought them back into the fold.

Moneo had told her very little about his own testing, saying that the experience was different for every individual and that he did not wish to confuse her with his own perceptions. He simply delivered her to the Little Citadel, Leto's retreat in the central Sareer, as his master had commanded. They were met by Leto. Moneo departed the following morning after having prepared Siona with a stillsuit. Leto had informed him of his intention to take Siona out into the Sareer, and Moneo did his best to ensure her safety before he returned to Onn.

Moneo's preparations had been insufficient, as Leto had expected they would be. Siona was generations removed from life in the Arrakeen desert; stillsuit discipline had not been instilled into her as it had been into her Fremen ancestors. Two days into the Sareer, with six more travel days ahead, she was still walking the sands with the face mask of her suit down, allowing the moisture of her breath to escape into the air as she and the God Emperor argued about the Dune days and Leto's right to rule. Only Leto's reminder, in the words of the old Fremen admonition to children ("Guard every breath for it carries the warmth and moisture of your life"), made her seal the mask shut, but not until the morning of the third day. With so far yet to travel, Leto knew, Siona would never survive without additional moisture. And she was not carrying water.

On the fifth day, compelled by thirst and the still-urgent need to understand the one she opposed, Siona underwent the second phase of her testing. Directed by Leto, she stroked the flaps of the cowl which clung about his face, drawing drops of spice-essence-laced water to the surface of his sandtrout skin. Then, fighting down the fear of the effect the spice would have on her, she drank.

The melange affected her in less man a minute, sending her into a deep spice-trance. She tapped at the front segment of Leto's pre-worm form,, causing him to make a hammock of it for her as he had during their previous sleep periods, then climbed in and abandoned herself to the trance.

Though she was later to write much about this period of history, Siona never detailed her experiences during her hours of trance. Leto, in his *Journals,* indicated only that she had seen far more of the horrific future-that-might-have-been man any Atreides other than himself had. Even the sight of those horrors had not convinced her that he had been right to initiate the Golden Path. She did not regain normal consciousness for slightly over ten hours.

While she did not display the immediate shift of loyalty to the God Emperor as her father had done, Siona had been sensitized to the Golden Path and survived the ordeal, thus fulfilling Leto's demand. The two of them

completed their journey, arriving three days later at the Citadel. Siona was given new clothes, refreshments, and a brief rest before she and Leto returned to Onn. At no time during this recovery period, according to the *Journals,* did she speak to her companion.

Her sensitizing had made Siona no less rebellious; if anything, the knowledge of this latest encroachment on her personal life enraged her. When her father sent her to Tuono Village with Nayla and Duncan Idaho, intending to keep her as far away as possible from the God Emperor's wedding, she left reluctantly. Only when she discovered that the ceremony's location had been switched from Tabr to Tuono Village, giving her a chance to attack Leto, did Siona brighten.

The plotting and execution of the Fall in 13724 have been thoroughly studied elsewhere and need not be repeated here. After those events concluded, however, and Siona found herself in a new universe — one which did not include Leto II — she discovered that a successful rebellion required more than the overthrow of a ruler, however great a tyrant that ruler might have been. It required a reassignment of power and the ability to control that power. Siona, much to her chagrin, discovered that she could not channel the force she had released, alone; she needed help.

Duncan Idaho provided it. Their partnership took on a more personal shape in 10728 when they were married, using the ancient ritual from the Oral History. Over the next twenty years, Siona bore the eleven children (nine daughters and two sons) who carried her ability to disappear from prescient view.

Although history indicates that Idaho had come to love his mate very deeply, he refused to follow Siona's lead in ingesting large enough doses to melange to prolong his life. (He is reported to have said that he had already lived far longer than he had any right to — undoubtedly a reference to the long line of Duncan Idaho gholas the God Emperor had ordered produced.) He died in 13791, severing the last link to the days of Paul Muad'Dib Atreides; one of his earliest acts following Leto's death had been the destruction of the cell cultures from which the gholas were produced, thus ensuring that it would be a final death.

Siona retired from public life after Idaho's death and lived quietly on Arrakis, producing one book, *The Last Days,* but otherwise calling little attention to herself. She was 255 years old when she died.

C.T.

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ATREIDES-CORRINO. PRINCESS IRULAN

(10165-10248). Eldest daughter of Padishah Emperor Shaddam IV and Anuril Corrino; wife of Emperor Paul Muad'Dib Atreides; author and editor of numerous historical works; object of veneration as St. Irulan the Virgin. As daughter to the emperor, Irulan was trained in the nuances and the obligations of command. As a Bene

Gesserit she received additional training in techniques of observation, memory and self-control. However, suffering from peer pressures and her own intellectual inadequacies, she never excelled in either her courtly or Bene Gesserit studies.

Little is known of Irulan's childhood, but one tendency emerged early in life: her obsession with writing. Beginning at the age of five, she kept a journal and later confided her thoughts to a diary. As she entered Bene Gesserit training, she continued both the diary and the journal; the diary enabled her to develop her analytic capacities, especially in regard to human character, and the journal prepared the way for her growth as an historian. Her journalistic and her introspective tendencies were enhanced by the Bene Gesserit training with its emphasis on observation and analysis.

The Bene Gesserit Reverend Mothers came to regard Irulan as one of the weakest links in their power structure; Irulan remained an independent thinker, and what she thought about most was an exception to the qualities usually demonstrated by the people in cloister around her. In a setting which promoted the sacrifice of personality to the political structure and the sacrifice of family loyalty to power, she developed an admiration for and a faith in normal humanity and the old-fashioned virtues of love and devotion.

Irulan's writings include very little about Anuril and it is clear that her non-relationship with her own mother did nothing to counterbalance the attitudes toward motherhood to which she was exposed. Motherhood was not a virtue espoused by either the royal houses or the Bene Gesserit, since in either case it was merely a biological role made to serve other, larger purposes than love for and nurturing of a child. Her father, therefore, was the dominant figure in her life. She wrote much about the significance of fatherhood and clearly regarded her father (whose favorite child she was) as a source of instructive wisdom as well as affection.

The degradation of the mother role, a strong devotion to a male figure, the ability to find satisfaction in her writing, her training in royal command — all these laid the basis for Irulan's acceptance — with only small spurts of rebellion — of the position of virgin wife to Paul. In her position as Paul's virgin queen, she stood for the moral law of the community, a law which upheld order and status and continuity. But her passivity in the acceptance of her role indicates, also, a lowered sexual threshold, confirmed by her decision to remain single after the

death of Paul. Further, these qualities explain her later assumption of the role of protectress of Paul's children. Surrounded by a prescience she did not share — that found in Alia, Leto, and Ghanima — her major role naturally became that of supporting, rather than leading, actress.

But since those "children," Leto and Ghanima, were never really children, that tune Irulan devoted to their rearing marked a quiescent period for her. Standing beside Chani, and later beside Alia in the royal court, she contributed wherever and whenever she could to the royal judgments and directions for the good of House Atreides. Blonde, tall, and beautiful, she commanded by her appearance a certain awe from strangers, an awe which she, remote, refused to concede; she knew too well her role as royal pawn. Without seeking power for herself, she could gain little respect from others, but all the while she was carefully observing and analyzing.

As Leto II assumed command of the Bene Gesserit breeding program and the powers of the Bene Gesserit declined accordingly, they lost their reasons for secrecy, and a new age, of sorts, dawned in the empire — an age which historians centuries later called the Age of Enlightenment. Irulan was a motivating force for this age, for she began thinking of founding an imperial library. With the accession of Farad'n to the position of royal scribe, she found a powerful ally.

For many people the quality of Irulan's scholarship remained in dispute. When she was a child her father had given her access to certain rare volumes' in the royal archives, but during her lifetime no one was sufficiently interested in her work to investigate the value of this background — even though she had certain important works copied for the new library. After the accession of Leto II, she continued her own writing and also edited the works of others, producing biographies, collections of others' sayings, dictionaries, histories, and the editions. Among these were the Fremen Stilgar's private papers, and her editing of them vastly improved his style. Over the years she became a skilled interviewer; the sympathy of her expression inspired confidence and no doubt explains the frankness of the intimations she elicited from her subjects. Thirty years after Leto's accession, she returned to Wallach IX, where she died in comparative obscurity.

Irulan never had a sense of being "drunk on too much time"; knowing only too well the crude jokes about the possible anagrams of her name, she sought refuge in quiet dignity and careful work. From her research, she knew that *Irene* was an ancient Greek word meaning "peace," and, never using any of her royal titles as pen names, she signed many of her works with the simple logo "IR."

During her last thirty years on Arrakis, rumors persisted of romances, first with Duncan Idaho-10235, and later with the son of Ghanima and Farad'n; but these were ill-founded. Irulan ever remained the Virgin Queen. A hundred years following her death, her works were "discovered," and some time after that a movement of veneration for St. Irulan the Virgin developed among the populace. That Irulan could counter tradition and remain virginal gave her special

significance in the years after her death. Not merely her scholarship but also her independence of viewpoint and her transcendence of physical demands led to an idealization of her. Only through her did women come to realize that the Imperium standards were almost totally male chauvinistic; even the Lady Jessica, austere as she could be at most times, once descended to a remark about Alia's lovers and spoke of "horns" on Duncan Idaho. That unfounded rumors about Irulan's possible lovers were circulated during her lifetime only served to emphasize the necessity for alternative thinking, and for a union of women who refused to acquiesce to the subservience of the breeding body. The cult of the Virgin which developed with Irulan's inspiration and Irulan as model, a hundred years after her death, was an idea whose time should have come sooner, as later enthusiasts agreed. With the eventual decline of the Bene Gesserit, with the development of women militia — the Fish Speakers — under Leto II, a cult of the Virgin received much support from young women as an alternative to the traditional government-sanctioned roles. The new cult espoused scholarship, independence of viewpoint, the virtues of joy, equanimity, and compassion — and remained an anomaly in the Imperium.

IRULAN AS HISTORIAN

Now that the Rakis Finds have restored her body of work, we can appreciate Irulan's enormous literary output. All the works listed below have been identified, and are numbered in the Rakis Reference Catalog. Many have been published in the Library Confraternity's Temporary Series, and many others have been licensed to commercial presses. Since the number of these works in print increases almost from day to day, the interested readers should check the title of the desired book against the latest Confraternity Update, available at any member library system.

Analyses: The Dunebook of Irulan, considered by some to be her most scholarly work, an appraisal of and prognosis for the planet; *The Chakobsa Way,* largely derived from conversations with Ghanima; *The Irulan Report,* containing the much-quoted chapter, "St. Alia of the Knife"; *Analysis: The Arrakeen Crisis,* a revision and updating of *The Dunebook; Private Reflections of Muad'Dib,* mainly derived from Chani's reports; *The Wisdom of Muad'Dib,* from Irulan's profound respect for Paul; *Muad'Dib: The Religious Issues,* an investigation of the importance of religion for the populace and an attempt to appraise without condemnation the problems of the Messiah role; and *Lecture to the Arrakeen War College,* her latest work of analysis, a speech prepared to respond to the college's recognition of her work in founding the national library.

Biography: These titles reveal Man's preferences because, with reservations only about Count Fenring and Alia, she generally admired her biographical subjects. The titles are self-explanatory: *Chani, Daughter of Liet, A Child's History of Muad'Dib: Count Fenring: A Profile; The Humanity of Muad'Dib; In My Father's House* (somewhat autobiographical); *The Lion Throne* (Leto, Paul, and Leto

II); and *Muad'Dib, the Man,* which has a preface by Stilgar.

Collections: At times Irulan was forced to proceed somewhat as a folklorist, recording the knowledge of the people. Some of the maxims, paragraphs, and chapters in these collections she was able to attach names to; others are anonymous. Some are derived from court records and other inscriptions made by the official scribe of the Imperium: *Book of Judgment,* court proceedings made public only with special consent of the emperor; *Collected Legends of Arrakis,* folklore; *Collected Sayings of Muad'Dib,* some authenticated and some not; *Conversations with Muad'Dib,* derived from diaries and records of several persons; *The Dunebook,* an annual encyclopedia; *The Dune Gospels,* compiled by religious leaders; *Muad'Dib: Conversations,* as recorded by fifteen amateur scribes; *Muad'Dib to His Fedaykin,* reliable official records; *Palimbasha,* actual lectures given by Paul Muad'Dib at Sietch Tabr; *The Preacher at Arrakeen,* written by the priests in the public square; *Proverbs of Muad'Dib,* folklore collection; *Words of Muad'Dib,* a collection of Paul's public utterances.

Edited Texts: The following titles are mainly self-explanatory; but many later scholars of Irulan's work held the opinion that her finest work was that of editor: *Alia's Commentary; Ancient Fremen Sayings; The Emperor Paul Muad'Dib* (compiled with a chapter by each of twelve other historians); *The Hayt Chronicle; Muad'Dib: The Ninety-Nine Wonders of the Universe; The Stilgar Chronicle; The Stilgar Commentary; Stilgar's Report to the Landsraad; A Time of Reflection* by Paul Muad'Dib; *Words of the Mentat* (Duncan Idaho-10208). Another work, *The Commentaries,* was in two parts, the first by Alia and the second by Farad'n, and edited by Irulan.

Fine Writing: Irulan's creative work includes *Muad'Dib, an Island of Selfdom,* an elegy for Paul and one of the finest elegies ever written in both Atreidean Galach and Fremen. *Ornithopera,* which Irulan intended to read *Ornith-opera,* a drama; and *Shadows of Dune,* a collection of Irulan's poetry.

History: Man's histories, as distinguished from her biographies, reveal her fine perceptions of causes and her ability to generalize with clarity from an extensive fund of details. The first of these works remained the most popular.

Arrakis Awakening, the development of Dune from before Liet-Kynes to the accession of Leto II; *History of Muad'Dib,* written so objectively a reader can overlook Irulan's close personal association with Paul. (Literary scholars agree that these works provided Harq al-Harba with much of his source material.)

Library Holdings: Irulan -used her special access to and knowledge of the Salusa Secundus royal library to enhance the collections on Arrakis. She copied an index of the royal holdings and made the index available to Arrakeen scholars and arranged an inter-library request system. Also, she expanded the collection of voice tapes, including many from the Bene Gesserit archives on Wallach IX. She collected from several sources in the Imperium whatever reference works she

considered valuable and contributed her own personal copies for the public good. The Library Holdings also include many small pamphlets and one-page manuscripts of important persons, as well as various folk materials of uncertain classification — popular culture, Fremen songs, journals, epitaphs, rituals, letters, etc., of which one valuable item is *The Habbanya Lament.* This poem was a favorite of the Lady Jessica because of its celebration of Caladan, where she lived with her beloved Duke.

G.W.E.

AXOLOTL TANK

The most essential Tleilaxu achievement, developed in rudimentary form long before Tleilax was discovered by the Guild, during the period when the Tleilaxu genetically manufactured lower forms — thralls, thirgoya, and tharaxu — to "staff" their elaborate social order. The axolotl tank was thus the result of a long history of prior genetic research and development, in which the lower social forms served as experimental subjects. Axolotl technology was not confined to the "tank" itself, which was little better than an artificial womb. The tanks were actually vessels for the end products and hosted a wide spectrum of activities centered on DNA recombination. After the experiment emerged from the axolotl solution, these results could be tested. The nature of this solution and of the tank was determined by the product being manufactured. The entire technology became increasingly refined and sophisticated as the Tleilaxu curiosity and the demands of the Imperium increased.

In the beginning, such products as thralls and thirgoya had been difficult to obtain. Later, after the Guild made itself known, the Tleilaxu marshaled their expertise to discover and explore what has been called the DNA Touchstone Template (DTT), the key to the basic mechanism and functioning of the fundamental double-helix. Manipulation of the DTT naturally required the development of an advanced technology, the breakthrough pre-Butlerian societies had simultaneously dreamed of and feared. Thereafter, it was a simple matter for the Bene Tleilax to delve into the potential of double-helix recombination and manipulation.

Development of the three lower classes of the Tleilaxu — thrall, thirgoya, and tharaxu — might be considered child's play compared with what the Bene Tleilax later accomplished. After the discovery of the DTT, the Tleilaxu were challenged by the Guild: Could DTT manipulation produce a superior breed of steersmen and navigators with heightened spice-trance ability?

DNA recombination produced Guildsmen who were transferred directly from the axolotl tank to the prescience-chamber filled with a liquid enriched with oxygen and melange gas. These members of the Fraternity were produced with fish-like gills, in addition to lungs, to aid in respiration. The oxygen-melange mixture in the prescience-chambers was extremely heavy, and the Guildsmen were further equipped with webbed hands similar to those of a frog to maintain their

equilibrium. The result was both effective and grotesque.

A technocratic society, the Bene Tleilax organized their genetic manipulations into product departments. One dealt with twisted mentats, one with the Guild, one with sexual surrogates, one with religious engineering, one with gholas, one with face dancers, and still another with Tleilaxu archetypes and their Kwisatz Haderach program. These several departments and more overlapped, sharing knowledge and techniques, each ultimately represented on the Bene Tleilax Commissaries, the supreme forum.

The axolotl tank itself is thus significant more in terms of symbol than technology. Artificial wombs had been created before.

Humans had been nurtured in solution long ago. The tank was not a Tleilaxu invention, but no one has ever refined genetic engineering to the extent of the Tleilaxu. For better or worse, the DNA Touchstone Template appears to have been lost during the Scattering.

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AZHAR BOOK

(also known as *The Collection of the Great Secrets).* A compilation by the Bene Gesserit of religious mythos and dogma, supposedly containing all the variants of theology practiced by known sentients in the history of the universe. The word "book" is somewhat misleading, although selections from the collection, in bound volumes, are available to scholars in the Bene Gesserit Library on Wallach DC, and four volumes have been published publicly. In its entirety, however, the *Azhar Book* is an open-ended collection which fills several rooms of the Bene Gesserit Archives and is indexed there in forty-two volumes. In the collection are tales of gods and goddesses of every description and inclination, tutelary figures from multiple environments, rituals performed in the dawn of Terran time and on the shores of the lost planet Lauvrant, a compendium of all the attempts to reconcile universal chaos and a sentient love for order.

Though traditionally the collection was thought to have been assembled during the period of the Commission of Ecumenical Translators (in order to preserve the secrets of the ancient faiths and to serve as a source for the developing Orange Bible), evidence discovered at Dar-es-Balat and information recently received from the Bene Gesserit indicate that the collection began in the ancient, long-forgotten Terran libraries of what might be the distant ancestors of the Bene Gesserit Sisterhood. Recent work also suggests that the *Azhar Book* has been kept up to date and includes all religions now openly practiced.

The actual use of such a collection is open to debate. Though Bene Gesserit authorities insist that the collection is maintained for academic reasons, to provide a compendium of theological works available for scholars, philosophers, and theologians, many recent investigations indicate a more self-serving purpose. The *Azhar*

Book is probably the main source of material for the Sisterhood's "religious engineering" projects. From the oldest traditions, the Sisterhood has developed adaptive methods and legends to seed in raw cultures, a process which in turn has established new religions, all supportive of the Bene Gesserit cause. The *Azhar Book* is to a theological historian or a mythologist much as a thousand-meter chasm is to a geologist, a slice which shows the intricate layered accretion of material through time.

Though anthropologists and mythologians, as well as linguists of all varieties, particularly appreciate the academic value of the collection, the Bene Gesserit has another practical use for the *Azhar Book.* All the particularized traditions and rituals of the Sisterhood itself are contained therein. For example, the variations of the Bene Gesserit "Water of Life" ceremony as it changed through time and locale are recorded, as are the adjunct developments of this ceremony in seeded cultures such as the Fremen and the Mexo-Quechuan. The First volume gives regulations and prohibitions of service, with such entries as "Abomination," "Kwisatz Haderach," and "menstruation rites" carefully delineated. Because the major portion of the collection is unavailable to general scholarship, however, only the myths, legends, and rituals described in the bound volumes have been assessed. This small sample, however, indicates the vast riches waiting in the recesses of the Bene Gesserit Archives for scholars to explore.

Further references:

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B

BALISET.

This brief history of the baliset contained in-one crystal was undoubtedly written at the time of Muad'Dib. Why Leto II chose to save it rather than other longer and more detailed descriptions of baliset making is unknown. One possible explanation might be that it was originally written either by Varota himself as a brief popular summary of his life's work, or that it might have been contained in some longer communication possibly written by Gurney Halleck. — Ed.

The baliset is a portable nine-stringed instrument played by an individual musician, usually a troubadour or a member of the nobility. It is not unlike an ancient instrument popular on Old Terra at the beginning of known space travel called the "guitar." Like it, the baliset consists of a resonance chamber, neck, head, strings, and tuning knobs. Like it, the baliset can be slung from the shoulder or around the neck by means of a strap. The embellishments on the baliset strap, however, usually display the player's station and origins rather than simple decoration as was the case with the guitar.

Since the time of Ahdn-Hahd, who developed the techniques used to this day, the best balisets have been made entirely of a fibrous resin called stimic. Fifty-seven sheets of the material are treated with heat, an exacting process involving precision timing. The sheets are exposed to one hour of intense sunlight beginning precisely at high noon for one hundred consecutive days. The rays of the sun strike the heart of the stimic at the properly progressing angles, guaranteeing lasting strength and resonance. Varota on Chusuk, famed baliset maker, was known to state that carelessness or a mistake in this process would destroy the tone quality of the instrument.

At the end of the prescribed time, indeed precisely at the end of the final hour of exposure to the sun, the treated sheets are placed over the baliset master form, one by one. The covered form is returned to the sunlight where it remains until sundown. Thereafter it is turned hourly, day and night, for forty days. The warming during daylight hours and the cooling at night while Chusuk's three moons complete their circuit account for the gradual melding of the layers of stimic into an harmonious whole.

Each manufacturer has a master form on which the body is made. Before the time of Ahdn-Hahd all balisets were made of elacca wood, but the proclivity of that substance to translate any atonal music into semuta music precluded its continued use. The Butlerian Jihad and- its scrutiny of all machines and instruments of any kind resulted in the prohibition of the use of elacca wood in the construction of balisets. Not until generations later when Ahdn-Hahd began his work in stimic were balisets made in commercial quantities for sale. Surviving elacca wood balisets typically serve as forms, kept under tight security.

The making of a baliset involves strict discipline and nearly mindless obedience. These attributes in the workers are crucial. The consummate artistry of a luthier such as Varota coordinates the efforts of his apprentices and produces an instrument which is itself a work of art.

No matter how carefully the forming process has been carried out some qualitative differences of tonal substance will exist in new baliset bodies. Through judicious buffing and planning, the still-incomplete baliset is given its own individual sound characteristics. Beyond this the characteristics built into the body must be honored by the qualities of the nine strings. A baliset of authoritative tone would reseat gentle strings, just as harsher strings on a more subdued instrument would be an indignity.

The strings themselves are produced by stretching long filaments of stravidium until the proper dimension is achieved. The speed with which the filaments are stretched dictates the tone quality of the string. Rapid stretching produces a narrower, more strident tone. Slow stretching results in a kinder sound. Another consideration exists in the fact that the filaments cannot be cut to the required length: it must be stretched to measure. If a particular filament is stretched too far or not far enough, it must be discarded and the process begun again.

Each of the nine strings is capable of producing pitches between those of its neighbors, including the highest note of its lower neighbor and the lowest note of the next higher. The strings are tuned in a seven-tone scale with no half-tones. Seven of the strings are pitched in quarter intervals beginning with C. The pattern evolves as follows: C-F-B-E-A-D-C. These tones are equally tempered, ensuring fidelity of pitch and tone. The absence of half-tones makes equal temper mandatory since even well-temper would destroy the characteristic harmonic factor. Strings 8 and 9 are drones places at the side of the neck of the instrument. They are essentially bass strings, and are set to the pitch appropriate for the mode desired by adjusting the noter attached to the body of the instrument. They are particularly responsive to the particular harmonics involved in the chord being played. This characteristic makes the baliset, even the stimic baliset, so effective in evoking semuta music. In effect the atonal combination of pitches in semuta is given both support and surrealistic intensity by the drones.

The lower pitched strings are wrapped in additional filaments with particular attention paid to the number of wraps per millimeter. Each string is attached to the baliset at the foot by

twisting it smartly around tiny hooks below the resonance aperture. At the head each string is wrapped around its own tuning knob. This accomplished, the fledgling baliset has only to be fine-tuned and inscribed with the birthname of the individual who commissioned it. This original tuning is of utmost importance because it informs the strings of their particular mission and ensures that only minor tuning adjustments will be needed in the future.

The lyre, lute, and zythra were early ancestors of the baliset. Larger instruments lost favor when space exploration was young and space vehicles very limited in areas for storage. Perhaps the most successful space traveler among instruments was the crohm-vellar — a small, stringed tambourine with the advantage of clinging to space-suit material no matter what the effects of speed, or weightlessness. From these small beginnings the fardahggen and vintule developed. Both of these were really small versions of the baliset, but both were overwhelmed with sometimes three, or four drone strings, far too many for the comparative crudity of the instruments. The baliset grew out of the colonization of space: communities were established and planets settled. A slightly larger instrument soon developed. At the same time, this instrument needed to be compact enough for individuals to take along on any intra- or inter-planetary voyages. The baliset grew out of expedience. The future of the instrument is difficult to predict. Scientists like Ahdn-Hahd and artists like Varota are discouraged with the loss of apprentices applying to their studios. Troubadors are met infrequently on the road and heard rarely in town squares. The noble families seem not to encourage young people to learn the intricacies of playing the baliset and few common folk can afford one. Word has come, however, that the birth town of Varota on the planet Chusuk is planning an annual baliset festival in honor of the famous artist. Players from around the galaxy are expected to attend, and perhaps this event will spur interest in the baliset again.

Further references:

- Ligallo, Taiazor;
- Halleck, Gurney;
- E. B. Setro, Techniques of Instrument Making in the Reign of the Padishahs (Chusuk: Salrejina);
- Anon., The Baliset, Rakis Ref. Cat.

BARADYE PISTOL

Usually found in a Fremen Fremkit for survival in the desert on Arrakis, this gun was not an offensive weapon but rather a means for measurement or signaling. Its primary purpose was to mark off a large area for dye which could be used in the capture of sandworms, or to signal spice merchants approaching from the air. Unlike the maula pistol, this device used a static charge. Its invention, however, is another testimony to sophistication of Fremen technology, and their ability to make use of whatever materials were at hand.

Further references:

- Fremkit;
- Jarret Oslo, Fremen: Lives and Legend (Salusa Secundus: Morgan and Sharak).

BENE GESSERIT ARCHIVES

In this and all entries drawn from Bene Gesserit material, the reader should keep in mind that B.G. institutions have politely but firmly

rejected invitations to join the Library Confraternity. Collation of Rakis material with B.G. material has proceeded, when allowed, subject to restrictions imposed by their order (as is, of course, their right). Nevertheless, the reader should weigh carefully all claims made in such entries. — Ed.

The Archives (officially, the Archivae), as distinct from the Bene Gesserit Library and the Chronicles of the Chapter House, is a private collection of the Sisterhood's records, files, papers, and literary collections, so private that only a select group of Reverend Mothers has access to it. The Archivae is located on Wallach IX, under the main Chapter House building in three levels of subterranean vaults. In order to enter the Archivae, one must traverse a series of mazelike tunnels connected by shafts with lifts — obviously once powered by machinery but now traversed by one's own muscles. In order to facilitate the Dar-es-Balat research work, the Bene Gesserit has opened a portion of the Archivae to Ahna Judehic, linguistic historian, whose work is associated with that of R.M. Cassius Ida Treac. Supervising and directing the translation work is R.M. Marcellus Irulan Moiam. Only those sections of the Archivae containing documents pertaining to the history of the Atreides family and the more public aspects of the history of the Sisterhood have been made available for study.

The three levels, each consisting of thirty-three rooms, are arranged by subject matter and by chronology. The lowest level contains material collected before the Butlerian Jihad, some of it supposedly of Terran origin. The files, opened only briefly to the researchers, contained sheets of transparent film upon which are printed images of "book" pages reduced to microscopic size so that an entire volume is often contained on a single sheet. All of these records need magnifying machines to be read, but no such machinery seems to be present. The second level contains records from the Butlerian Jihad through Leto II. Much of this level was opened for research, but since most of the records were in Bene Gesserit codes, translation is done only under R.M. Moiam's supervision. The first, and highest, level contains a complex of reference rooms, a general reading room, a series of work rooms, and twenty rooms of files. These files purportedly contain only records from the time of the Starvation and the Scattering, but activity and continual evidence of recent filing indicate that these might be open files.

The materials made available for research on level two were the Atreides Collection, the Bene Gesserit Private Files containing agent, reports for the period of Elrood DC through Leto II, and the official documents of the Bene Gesserit from the Imperium era, documents which the order regards as historical rather than active. The Bene Gesserit files and documents are primarily transcriptions from minimic film, shigawire, and imprints on ridulian crystals. The Agent files were particularly interesting, with much information available through Bene Gesserits such as Anuril Corrino, Margot Fenring, R.M. Gaius Helen Mohiam, Irulan Atreides-Corrino, and Wensicia Corrino. There are also annual reports filed by Jessica Atreides, ending abruptly in 10175, and extensive reports, summaries, histories,

and evaluations (some four hundred folios) by Irulan Atreides, including her famous breeding report, "The Atreides Problem." Reports are also available from the second and third millennia of Leto's reign: The Chenoeh Reports, The Syaska Reports, The Anteac Reports, and The Moiam Reports, to name a few. As a generous courtesy, the Sisterhood has also opened the Jehanne Butler collection to scholars specializing in the Butlerian Jihad. At Judhic's request, R.M. Moiam has opened the R.M. Gaius Helen Mohiam Collection. Her memoirs, reports, letters, and treatises are extensive, although incomplete, and seem uncensored, in sharp contrast to what is left of her papers in the Chronicles of the Chapter House".

Of particular interest in the Atreides Collection are the following documents:

The Book of the Voices
The Collected Works of Paul Muad'Dib
The Preacher at Arrakeen
The Apocrypha of Muad'Dib
The Collected Works of Harq al-Ada
The Commentaries to the Voices
Eulogy for an Ideal and Other Poems
The Other Half of the Universe
The Book of Ghanima
The Irulan Collected Works
The Welbeck Apologia

Although much of this material duplicates that of the Rakis Hoard, there are some oddities and some discrepancies. *The Commentaries to the Voices,* though similar to the Rakis copy, is not identical. The Archive copy contains an additional seventy-six crystals. Some of the additional crystals are political and philosophical commentary concerning the Emperor himself, some highly critical of him, and thus will prove useful to historians if their authenticity can be ascertained. The collection of poetry, found with *The Commentaries,* is anonymous but from the inscription techniques is thought to be from the second or third century of Leto's reign. The philosophical tone and the mournful attitude support tentative affiliation with Leto himself, but the content of many of the poems makes such an assumption highly controversial. A second theory, rejected by some stylistic analysts but supported by a few linguistic analysts, is that the poems are by the Voices themselves and 'were transcribed by Ghanima. Supporting this theory is the stylistic correlation between the title poem and poetry found in the collection of R.M. Gaius Helen Mohiam's work.

The two autobiographical or biographical texts on Ghanima also raise questions. *The Book of Ghanima* traditionally has been attributed to Leto II, but now with the *Commentaries* to use as a reference point, some stylists contend that the early portion was written by Ghanima herself, the middle section by one of her daughters (Elaine), and only the later, more melancholy portion by Leto in memory of his sister/wife. *The Other Half of the Universe* also causes controversy. It is not listed in the Archivae reference index, no other copy is recorded in any known library collections, and none was found at Dar-es-Balat. A shigawire voice-print, this haunting work is set in the universal mind of Ghanima-Leto but expresses a "minority" opinion of the Emperor's actions in the early formation of his power. Of particular interest are the sections highly critical of his Fish Speakers and Of their growing religion. Initially attributed to Leto as a devil's advocate argument

against his own policies, it is now tentatively attributed to Ghanima or to an early Duncan Idaho. The primary supporting argument for this theory is a stylistic analysis of word usage, syntactical construction, and idiomatic expression as well as a voice-pattern scan comparing this recording to Ghanima's voice pattern in *The Book of the Voices.* A counter argument is that Leto held Ghanima's voice in his memory-lives after her death (which leads to a different theological or logical argument). Another argument against Leto's authorship is the placement of the only extant copy hidden in the Bene Gesserit Archivae — how would the order come into possession of such a recording if it were Leto's voice? A third theory is that the shigawire is a Bene Gesserit propaganda ploy that was never' used, a weapon to be used against Leto after Ghanima's death. The proof to this argument is lacking.

Finally, *The Welbeck Apologia* opens ah interesting political history debate. This manuscript appears to be the original of the "Welbeck Fragment" found at Dar-es-Balat, a dialogue between Moneo and Siona. The *Apologia* might well be a piece of propaganda written by Leto himself. In the same file with the *Apologia* is a monologue of Bene Gesserit authorship, *The Captivity of Siona,* apparently distributed after the public release of the *Apologia* in order to counter Leto's persuasiveness. Though the dating of these manuscripts is difficult, the *Captivity* may have been distributed in 13723, a year when Bene Gesserit records show a severe reduction in its annual allotment of melange. But controversy notwithstanding, the documents within the Atreides Collection provide a wealth of new information for historians and theologians alike.

The reference material offered for use on the first level, while not dealing directly with the time of the Imperium, does open reference work in the area of Bene Gesserit history and governance through this period. No material pertaining to Bene Gesserit matters after Leto II or to the modern Sisterhood; is available. For example, the *Canons* with j which R.M. Treac and Judehic are working; are ancient and incomplete, allowing an inference that the modern *Canons* are not included. Of historical interest is *The Annotated Variorum Edition of the Founding Legends,* a twenty-volume compendium of letters, reports, treatises, and myths transcribed in 402 B.G. from the ancient, third-level files (presumably using appropriate transcription machinery no longer in existence). The six-volume *Legends* available in the Chronicles of the Chapter House are selections from this private collection. More mundane, and more trustworthy, are the *Bene Gesserit Papers of Incorporation,* detailing the development of the chapter house system, the *General Chapter House Listings,* and the *Annual Chapter House* and the *Annual Mother House Reports,* which include roll calls and budgets. Also in this reference section are the indices to the Bene Gesserit Private Papers, giving the researchers access to the Legislative, Judicial, and Executive files for the Imperium period. The files were not opened, but the researchers were allowed to request particular entries. Other documents useful in understanding the structure of

the ancient order are the *Ordines Matrium,* which delineates the rank order of the Sisterhood and the *Compendium Matres,* which is a chronological list of Reverend Mothers from the Great Revolt through Leto II. The final historical document offered for use is the *Credo* — a chronological collection of creeds used by the order from its inception to the time of the Scattering. This volume is particularly intriguing because through it can be seen the psychological evolution of the Sisterhood. Two files were offered only for cursory inspection: *The Summa* and *The Mikkro-Fishedotte.* The *Summa* fills three rooms, floor to ceiling, in twenty-meter racks, twelve to a room. This enormous holding is the complete breeding index of the Sisterhood, and from what little could be seen, it appears to stretch back to the Golden Age of Terra. The Sisterhood claims that the index begins in the early dawn of humanity, but no proof was offered. The Breeding Index available to the general Sisterhood in the Chronicles is a selected one, showing only the breeding from the past which developed the kwisatz haderachs and the lineage of the Matres Executrice. *The Mikkro-Fishedotte* is the complete family-line mating chart which originated, supposedly, in complicated Terran aristocratic breeding lines. There is an abbreviated *Mating Index* in the Chronicles for general use, but the *Mikkro-Fishedotte* itself fills two rooms. In general, the difference between the *Summa* and the *Mikkro-Fishedotte* is that the first is strictly genetic while the second appears to be political.

Of most interest to ancient historians is the controversial *Book of the Voices.* This collection of shigawire voice-pattern recordings was made by Ghanima as she let the Voices of her memory lives speak through her. Over 2,400 voices have been discriminated thus, far, some speaking in languages which may never be translated, for some Terran languages were apparently never incorporated into Galach. The Bene Gesserit itself has teams of specialists in ancient languages working on translations. Ghanima's project took her over two hundred years of patient work, and it seems to be her major contribution to Leto's library. That the voices are genuine is probable, such an extensive forgery being an almost prohibitive task. Positive comparisons of the *Book of Voices* patterns of Lady Jessica, Paul Muad'Dib, R.M. Gaius Helen Mohiam, and Lady Anuril with authentic shigawires of their voices appear to support the validity of the collection. Much of the work done so far on *The Book. of Voices* has been supervised by Anna Judehic with the help of anthropolinguist Maro Ghappato and psycho-mythologist Mees Pentamettare.

Also of interest to historians is *The Welbeck Assessment,* the annual Bene Gesserit overview of the state of the Imperium. The only form of this compendium previously available was *The Welbeck Abridgement* available m the Chronicles reference section. R.M. Moiam has opened the Welbeck room containing the volumes from Shaddam IV through Leto II for study.

Judehic and R.M. Treac were shown the *Azhar Book Index* and the *Panoplia Propheticus Index,* but they were not allowed access to the holdings. Since the *Azhar Book* is

contained in three, rooms and the *Panoplia Propheticus* fills two rooms, obviously the volumes in the Library's General Collection are merely selections from the original. The *Azhar Book Index* shows entries through the Holy Church, into present theology, indicating that rather than being a historical document, this is an open-ended collection. And though the Missionaria Protectiva was supposed to have ended long before the Atreides' time, the *Panoplia Propheticus Index* indicates that it too is an open-ended, current collection. Hadi Benotto, Director of the Dar-es-Balat Project, has requested that both collections be opened for research. Judehic noted the curiosity that the *Tleilaxu Godbuk Index* was with the other two indices — a strange association since the Bene Gesserit Library has this item included in its Xenocultural Collection. When questioned about this idiosyncrasy, R.M. Moiam refused comment.

Finally, in the Research Section is a *Medical Index* which lists intriguing entries such as *The Medical Aspects of Melange Rejection; Cellular Activation and Regeneration; Cellular Restructuring: The Cases of Duncan Idaho and' Hwi Noree;* and *Cellular Interchange: Leto II.* Benotto. has also requested that bio-medical engineers be allowed access to this material.

The Bene Gesserit Archivae holds the secrets of all of our pasts. If the order can be persuaded to open its resources to academic scholarship, our culture could benefit from its own past. We could more easily discriminate between what we now think of as myth and what is actually history.

J.A.C.

Further references:

- B.G. library;
- B.G. history;
- Maro Ghappato, Miraculous Voices at Rakis (Diana: Synonym).

BENE GESSERIT CHAPTER HOUSE

The Bene Gesserit Chapter House on Wallach IX is all that remains of a once extensive network of twelve chapter houses, multiple branch sisterhouses, and a complete educational system. This network was governed by the Mother House on Wallach IX and functioned from centuries before the Butlerian Jihad until the reign of Leto II. General information found in the Chapter House Library, for example, *The Founding Legends* and specialized material from the Bene Gesserit Archives (transmitted through Reverend Mother Cassius Ida Treac, Director of Educational Analysis for the Archives), describes Bene Gesserit facilities on all of the House Major worlds and on some House Minor worlds. This empire-wide institution flourished until Leto confiscated the goods and property of all the chapter houses except the one on Wallach DC and then closed the Mother House itself.

The Founding Legends as well as the *Papers of Incorporation* indicates that the initial Bene Gesserit complex was located on Wallach DC. The planet itself originally was colonized by an early form of the Sisterhood connected in some obscure way with the agency responsible for the planet-seeding enterprise. Apparently the initial facilities housed no more than 12,000 people and accommodated a small space flight station, a record-holding

facility, a thought-machine complex, training schools for mytho-expansionists (an early version of the Missionaria Protectiva?), cultural ecologists, environmental socioplanners, and anthropolinguists. The remnants of information from this period also indicate that men lived and worked on Wallach IX with the Sisters and lay women. Within three hundred years the order had become large and powerful enough to form branch chapter houses and schools on six worlds, Kornos being one of them. Four thousand years before the Butlerian Jihad, Bene Gesserit administration needed new facilities: executive, legislative, judicial, and ambassadorial offices, meeting rooms, and residential apartments. Thus the original buildings on Wallach IX were given over to the Chapter House and school while a new city-like complex was developed as a Mother House. Some of the newly discovered underground facilities on Wallach IX may have been part of the Mother House complex. By the time of the Butlerian Jihad, the Sisterhood had established all of its outlying eleven chapter houses as well as most of its eight hundred school systems, only a few of which were openly attached to the order.

The most complete records available date from the founding of the Imperium. Unfortunately, even they seem to have suffered in the period of devastation wreaked on the Sisterhood by Leto II (best described in *The Razing of the Houses,* written by R.M. Brutus Phyllis Tiamat in 10575, B.G. Private Papers, Folio 2583765). R.M. Treac and the linguistic historian Ahna Judehic (Bene Gesserit, Hidden Rank) have made an annotated compilation of the Imperium era records saved from the twelve chapter houses, *The Roots of Tomorrow,* a free mixture of legend and historical data. This work, however, is the most complete summary available at present of the Bene Gesserit Archives source material. From *The Roots of Tomorrow* we can at least determine the locations of the original chapter houses, some of which still function, but as universities.

Apparently a chapter house contained administrative offices both for the Bene Gesserit chapter and for the school attached to it. In each chapter house, female off-spring of Sisterhood breeders, unaffiliated with Houses Major or Minor, were cared for from birth in a special Kinder House. Also attached to the chapter house was a primary school which educated both Bene Gesserit children and females from upper-class families. The attached schools of higher education offered secondary level instruction to both groups of females as well as university instruction to Bene Gesserit Sisters. From what can be deduced from the *Ordines Matrium* and from recent archaeological investigations, some of the chapter houses also supported special schools to train Bene Gesserit women in order-designated professions.

The chapter house on Wallach IX was designated as the center for theological and philosophical training, not only having the principal Missionaria Protectiva school but also having the principal *dar al-hikman.* University records and archaeological explorations also indicate that the University of Wallach is the descendant of the Bene Gesserit

university which contained the main reference library. The recently uncovered remains of a separate complex of buildings combining hospital and nursery facilities are probably the original Kinder House units, perhaps the same ones spoken of by Reverend Mother Gaius Helen Mohiam in her memoirs. The recent dig has also revealed a large subterranean room — a domed, circular ceremonial hall with carvings of the Horned Goddess and her retinue on the walls and inscriptions of karama from the *Azhar Book* set in a multicolored tile floor. Present theory denotes this as the Hall of Ritual spoken of in early Bene Gesserit legends. From what can be seen, the Wallach facilities were obviously extensive, befitting the center of a complicated organization. New archaeological work on what appears to be the Mother House complex will give us more precise information on the early Wallach IX facilities.

Apparently the Bene Gesserit school on Kaitain is all that remains of a chapter house dedicated to the education of House Major children. Records indicate that this chapter house also trained breeders designated for marriage within the aristocratic families. Enrollment records for Kaitain found in the Archives read like an Imperial family tree. R.M. Treac has translated fragments of these ancient documents, finding references to an earlier chapter house on Salusa Secundus, apparently open during the Fremen captivity on that planet.' Some connection may exist between that chapter house and the women mentioned both in Aramsham's *The Sardaukar Strike* and *Sardaukar Victorious.* The Kaitain records date its chapter house origin to approximately the same time House Corrino moved its court to that planet. Perhaps archaeological work beginning on Kaitain will support the Archive material. The verification of a chapter house on Salusa Secundus will be more difficult since all requests to do archaeological surveys have been denied.

Discovery of a chapter house on Grumman, one devoted to martial arts training, has led specialists in the Ginaz/Moritani Feud history to speculate on the relationship of the Bene Gesserit to the early development of weaponry expertise in both Houses. Harq al-Harba in *The History of Duke Leto, Part I,* refers to the "weirding conspiracy" and to the "women whose swords bear two edges" as chief proponents of the Assassin Conspiracy. Until the discovery of the martial arts school and chapter house on Grumman, critics had accepted this reference as one of al-Harba's mythic allusions. Perhaps his information was taken from the copy of Geoffroi's *At Center Stage: The Ill-Fated House Ginaz* found in his private library, or it may have been that the Grumman chapter house was still remembered in his time.

Records are less complete on the chapter houses on Yorba, Chusuk, and Ciemahn Banqs, mentioned only in *The General Chapter House Listings* (Bene Gesserit Archives). The *Listings* show that Chusuk was the smallest of the three, perhaps because its primary concern was music and the arts, areas never very important in the Sisterhood curriculum. The Yorba chapter house appears to have thrived as the center for business administration education

and for the accounting services which handled the revenue statements for all the chapter houses off Wallach IX. The *Listings* show that the MBA degree, Mother of Business Administration, was awarded for over four hundred years, with an average of five hundred recipients each academic year. Obviously business, economics, and accounting were given higher priorities by the order than were the arts. The *Listing* also gives some information on Ciemahn Banqs, but no indication of the specialty of this chapter house. The graduate school was called the School of Biological and Social Sciences, but all specific information about degree requirements and professional training remains censored, sealed in the Archives. There is, however, an indication that a part of the graduate library and entire files of research work were transferred to Ix before the Ciemahn Banqs chapter house was destroyed. The Ixian Institute will not make "any of these records available to us. This lack of information is unfortunate because of the Ciemahn Banqs razing. We may never know why Leto's orders for this chapter house were particularly severe, the resulting destruction being so complete that even aeronautical landform surveys show no trace of the buildings' foundations.

The chapter houses on Ix, Paquita, and Bela Tegeuse are far less difficult to study since the present academic institutions on these planets are housed in the original chapter house buildings. For some unknown reason, when Leto ordered the physical destruction of the other chapter houses, he spared these, being satisfied to confiscate the property and disband the order on these planets. The school on Ix descends from the original Primary Research and Genetic Science Institute established there after the Great Revolt; however, until the recent studies began, this school had never been connected with the Bene Gesserit. Paquita's school, on the other hand, has always been known as a Bene Gesserit institution specializing in history and linguistics. Anthropoecologists are presently studying the well-preserved chapter house there to learn more about the physical structure of that complex. Finally, the Center for the Study of Ecological and Behavioral Sciences on Bela Tegeuse also retains some, of its original Bene Gesserit facilities. Though this planet's rugged environment and legendary connection with the Zensunni Wanderers have given it a place in our mythology, only recently have the Bene Gesserit actually been identified with its history. Mytho-historians are now debating the possibility of an early Zensunni encounter with the Sisterhood, before the one theorized in the Missionaria Protectiva investigations. Experts now speculate that the ancient interrelationship of the Bene Gesserit and the Fremen Motherhood might be genetic as well as theological.

The chapter house on Gamont apparently specialized in training breeders designated as concubines for the Houses Major and Minor. Residency records for the chapter house found in the Archives indicate the Bene Gesserit of all ranks frequently returned here for specialized training in new techniques and for refresher courses. Some of the Gamont training programs and manuals were in a sealed section of the Archives,

indicating their value to the order. The accommodations listed for this chapter house differ from the norm in having an extensive series of cottages, a men's residency hall, entertainment centers, and health club facilities, indicating that Gamont might also have served as a Rest and Rehabilitation center for the order and that training there was probably more practical ten theoretical.

Information concerning the last two chapter houses is limited. The Giedi Prime chapter house apparently was the center for classified Bene Gesserit activities, the files holding these records still being kept under heavy security and unavailable to us. Historians have traditionally ascribed the violent destruction of Sisterhood facilities and the brutality associated with it to Leto's deep hatred of the Harkonnens. Peripheral material found in the Bene Gesserit Legislative files, however, indicates that the main training of the Giedi Prime chapter house was espionage. On this planet, survey work has located and opened an extensive camouflaged and reinforced underground maze of what appears to be an entire school, living quarters and all. Some problems have arisen with local authorities, though, who claim the underground buildings are part of old Harkonnen fortifications and thus are protected from off-world researchers under the Giedi Prime Act for Historical Preservation of National Monuments. Litigation has begun, but all further research work has been halted. Of the final chapter house, supposedly located on Tleilax, very little beyond the records in the *Listings* is known. No school survives there, and the Bene Gesserit claims to have no current contacts on the planet. Interestingly enough, though, Tleilax is one of the few worlds to still have folk myths current among its population about "weirding women," "assassins," and "twisted mentats," leading linguistic mythologists to believe that the Bene Gesserit has been active there at some time in the planet's history. Local tales are told of witches and sorceresses who practice their skills in the villages, and other tales associate the Tleilaxu face dancers with "weirding women." When contacted about these tales, Bene Gesserit historians connect these myths with those seeded by the Missionaria Protectiva. Furthermore, Bene Gesserit Administrators on Wallach IX expressed surprise that such a notion would be considered, stating emphatically that no association between the Sisterhood and the Face Dancers has ever existed.

J.A.C.

Further references:

- B.G. history;
- R.M. Brutus Phyllis Tiamat, The Razing of the Houses, tr. Zhaiva Gan, B.G. Foundation Studies 8 (Diana: Tevis);
- R.M. Cassius Ida Treac and Ahna Judehic, The Roots of Tomorrow {Wallach: Soror).

BENE GESSERIT GOVERNANCE

The rules of governance of the Bene Gesserit are given in *The Bene Gesserit Canons.* Though the Bene Gesserit, during the empire, projected a public image of being a religious service order, the *Canons* detail an organizational structure more appropriate for an empire-wide corporation than for a mendicant order. From the *Canons'* ratification date (303 BG) it appears that the order underwent extreme structural reorganization following the Butlerian Jihad.

Historical appendices to the *Canons* indicate that the order, prior to the Butlerian Jihad, was a loosely structured confederation of chapter houses. The *Canons* set forth a well-defined system of governance incorporating ancient republican political theory and a tripartite matriarchal directorate. The governing bodies, composed of regular members of the Sisterhood and Reverend Mothers, functioned efficiently until Leto II dissolved eleven of the twelve chapter houses in 10573. The *Canons* show a governance structure composed of an executive, a legislative, and a judicial branch, all intricately related. The general legislature was composed of two houses: the House of Sisters and the House of Mothers. Each house was composed of thirty-three women, the House of Sisters elected from the order at large and the House of Mothers elected by and from the Reverend Mothers — twelve from chapter houses, twelve from schools, and nine from the Reverend Mothers at large. The legislature drew up the budget, determined general policy for the order, and taxed the Sisterhood using a system called the "tithe." Although the property of the order (chapter houses, Mother house, and schools) was owned by the Sisterhood, individual Bene Gesserits could possess private property and income. The records show quite wealthy Reverend Mothers, and in some cases, those of Hidden Rank were among the wealthiest people in the empire. Thus the legislature had an interesting source of revenue to tax. The Treasury records (B.G. File nos. F22077547 — F9563872) also indicate that both the order and some individual Sisters and Reverend Mothers were involved in CHOAM dealings. Only in the reign of Leto II do these records show financial distress, particularly after he had confiscated most of tile holdings of the order and some Of the wealth of individual Reverend Mothers. At this point, the legislature appears to have become dependent on revenue derived from the schools now open to the general public.

The executive branch consisted of a General Council of thirteen Reverend Mothers. Ten of these women, the Matres Felicissimae, were elected by the Proctors General and the Proctors Superior from Reverend Mothers in these ranks. The other three members of the Council, the Matres Executrice, held hereditary positions, supposedly in direct descent from the three Controlling Mothers directing the Bene Gesserit prior to the Great Revolt: Mother Glenna Riche, Mother Sabhaatha Moyiam, and Mother Shanni bin Aqid. The Council met regularly to consider and ratify motions from the legislature. In the ratification process the Matres Felicissimae, with majority consent, held a general veto, but this veto could be overturned by the Matres Executrice, who also held individual vetoes on any action. If the Mattes Executrice found severe disunity among themselves during a ratification process, they were privileged to adjourn to executive session, allowing privacy in which to resolve their differences.

The five Matres Aequus of the Judiciary Council were appointed for life by the Matres Executrice from members of the Mater Superior rank. The Judiciary Council had quarters within the Mother House on Wallach IX, as did the members of the General

Council. The Matres Aequus were housed in the Judiciary Wing, which held their apartments, residential accommodations for their staff, their offices, the Canonical Library, and the Great Court. Great Court sessions occurred three times a year for three weeks per session. The Sisterhood maintained a subsidiary system of local courts within the outlying eleven chapter houses to deal with minor infractions of canonical law. Appeals of the minor court judgments were held quarterly, with single Matres Aequus presiding on a rotational basis. A case concerning major canonical infractions was heard by the Judiciary Council itself, with the Matres Executrice in attendance. The Matres Executrice served as an appeals court for decisions made by the Judiciary Council, and no decision of the Judiciary Council was final until approved by the Matres Executrice.

The Bene Gesserit Judiciary Files show decisions of interest to historians concerned with the God Emperor period. In 10177 the Judiciary Council found the Lady Jessica guilty of violating pellex instructions, in conceiving a male rather than a female from the Atreides line. In 10192, however, the punishment cited by the Council was negated at the request of a Mater Executrix (who, according to evidence from encoded files and from *The Book of Voices,* might have been the mysterious R.M. Gaius Helen Mohiam). In 10211 the Judiciary Council, this time with the complete support of the Mattes Executrice, found Alia of the Knife to be an "Abomination to be Abhorred." The Council threatened severe punishment for any Bene Gesserit who accepted her as a participant in the "Waters of Life" cycle. Records show a ruling of a later Judiciary Council which found Leto II guilty of bestiality in the 250th year of his reign. From later notations, it appears that this decision was never made public. Actually, none of the work of the Judiciary Council seems to have affected history in any significant way, but the files add notes of historical oddity.

The Executive Council itself met only when the Judiciary Council and the legislature were in session. The Matres Executrice, however, were in residence at the Mother House and were in perpetual session. From all the information available, it appears that these three women, for all practical purposes, ran the Sisterhood with the aid of their Familia, a "kitchen cabinet" described in the *Familia Manual,* From the following positions listed as permanent Familia offices, one can understand fee ramifications of this executive system:

Faecatrix Arboris — in charge of the breeding index

Mater Cogita Vera — in charge of the truthsayers

Mater Ambakhtaz — in charge of the ambassadorial service and the embassies

Mater Pecuniam Collocate — in charge of the investment portfolios (also, usually the chief negotiator with CHOAM)

Mater Praefecta Aerariae — in charge of the finances

Procuratrix — in charge of concubinage and arranged marriages

Speculatrix — in charge of the espionage system

Docitrix Vocis — in charge of Voice use in political situations, also use of "sealed tongue" commands and "embedded" commands

Mater Salsa — in charge of the melange supply and procurement

Recordato Vitae — in charge of the Reverend Mother memory transference records

Mater Magna — in charge of the Mother House

Mater Minima — in charge of the chapter houses

The officers of the Familia reported directly to and received orders directly from the Matres Executrice. The Familia apparently functioned efficiently for millennia until Leto II, in 11295, dissolved the Mother House. This was the final of three actions he took to cripple the political activities of the Bene Gesserit — the first being his seizure of the breeding indices in, the second year of his reign and the second action being his closure of all chapter houses except the one on Wallach IX in 10573.

Through Leto's reign, the order functioned primarily within its schools. The closure of all but three of its embassies and Leto's refusal to allow a permanent Bene Gesserit embassy on Arrakis severely limited its overt political activities. Notations in the legislative files from the final twelve hundred years of Leto's empire show a drastic reduction in the membership. Reverend Mothers, once numbering in the thousands, were fewer than three hundred during any five-year period at the end of the empire. With membership decreasing, responsibility for governance was no longer limited to an elite group. Rattier than becoming specialists, Reverend Mothers had to become generalists. For example, the Welbeck Abridgement of the annual empire assessments shows that by 13500 Reverend Mothers sent on ambassadorial missions also had to serve as emissariae espion and CHOAM negotiators.

By this late period of Leto's empire, the Bene Gesserit had formed auxiliary canons for emergency governance situations. Apparently these canons were used to run what remained of the Sisterhood during the Scattering and the Starvation. The auxiliary canons detail a loosely structured Council of Proctors General and Proctors Superior who handled policy and judiciary matters as well as basic governance. Unfortunately many of the records and documents of this period are fragmented and in disarray. It does appear, though, that some governance was maintained through the school system still left to the Sisterhood. Whether or not there is any connection between the governance of the historic Bene Gesserit and that of the modem order is impossible to ascertain because the documents pertaining to the modern order are, not available to us. Rumors claim the Matres Executrice line still functions, but the portion of the Archives holding current canons is sealed; thus, the records which could support or deny the stories are unavailable.

J.A.C.

Further references:

- B.G. ranks;
- B.G. history.

BENE GESSERIT HISTORY

Discoveries in the Rakis Hoard, particularly in shigawire tapes of Our Lady and Mother Ghanima's *Book of the Voices,* present a possible Bene Gesserit history which sketches back into Terran prehistory. To those trained in Bene Gesserit institutions, the varied and ancient traditions of the order described in these tapes prove fascinating, both professionally and personally.

ANCIENT TERRAN HISTORY

Apparently, the order which became known as the Bene Gesserit originated in the rituals of a Terran group which migrated from the central plains of a major land mass, east and south around a sea through areas remembered by the Voices as Harappa and Mesopotamia, carrying with it the genetic capacity for group consciousness within the family type. The Voices report that after millennia of migration the males eventually lost group consciousness abilities, but continued to carry latent genes for the trait Anthropolinguist Maro Ghappato of the University of Paquita theorizes that the male latency was caused by psychological repression, since evidence indicates the trait was dominant. Ghappato, in *Miraculous Voices at Raids,* states that males, primary defenders of the culture, were unable to function efficiently in battle when they could feel the immediate pain of their wounded or captured companions. Ghappato also supports the validity of Voice reports that the men's conscious participation in birth pangs tended to produce impotence, thus preventing the reproduction of male bearers with dominant active genes.

As the number of women in whom the trait remained active also decreased, the family group developed rituals, traditions and eventually religious structures to perpetuate the memory of group consciousness. Gradually, a serious problem arose: the active females only retained the memories of past active females, thus losing half the personal history of the family. Thus was born the desire to breed an active male strain to regain complete memory and consciousness.

Ghappato conjectures that the culture was matriarchal for millennia, dominated by the active-trait females who controlled their society through various Mother Goddess religious structures supporting both breeding program with detailed mnemonic records, and an extensive training and indoctrination program for active females. Both programs were embedded within primary religio-political structures, and both were disseminated through tribal migration and interracial marriage, eventually dominating two continents. Voice Inanna describes rituals perpetuating the desire for the whole and rituals giving a tantalizing past through the memories of active females. Voice Inanna shows the active females' attitude toward death in an axiom still found in Bene Gesserit texts: "Do not count a human dead until you've seen the body. And even then you can make a mistake." This belief in universal consciousness through transferred memory was incorporated into Terran mythos through the idioms of demonic possession and reincarnation.

Voice Inanna also reports the establishment of archives, one in a place named Nippur, for records of the breeding lines and of the mythos dissemination. These locations also became training centers for gene carriers sent into new territories as ambassadors, historians, scribes, educators, and concubines, and later became schools for aristocracy of both sexes. This Voice also speaks of a relatively new doctrine just becoming established in her unit, the doctrine that an activated male consciousness would

be able to understand the future as well as the past. The doctrine was difficult to disseminate because it openly challenged the older "permanence" doctrine of a Goddess- or God-directed fate. She recounts that some tribes used a son/husband resurrection figure, "saved" by the mother/wife, mythic figures she calls Au Set and Au Sar. Ghappato notes that the matriarchal group's interaction with various patriarchal religions produced political and religious traditions as widely diverse as the harem system, licensed and religious promiscuity of women, tightly censored sexual activities, and religious inhibitions against association with menstruating women.

A later Voice, Euanthes, discusses the structure through which the breeding program and the training program were continued over these millennia of tribal dispersion. According to her, the gene-carriers were trained through tribal units, but the units were controlled by an intertribal group called The Mothers. Within each tribe, the leading gene-carrier was designated the Great Mother, who represented the tribe in the intertribal group while retaining power over her own local unit. The Mother title was hereditary, but used openly only in the few remaining matriarchal power structures. Within patriarchies, the Mothers became a secret order, married to aristocratic leaders and usually having as their Great Mother the wife or mother of the tribal leader. Only some of the Mothers, of all the gene-carriers, retained group consciousness, tribal memories, and perhaps limited prescience. Through these "sybils" the "gods" spoke to then- culture, and to the Motherhood the sybils formed a network which tied together all the major political powers north and south of the Great Sea. Voice Euanthes also gives the details of memory transference techniques used by the Mothers, but the Order has confiscated this portion of the tape, prohibiting its translation for academic use.

We do retain the portion of tape, however, in which Voice Euanthes describes the ritualistic use of a mate savior. In all the tribes the Mothers longingly proclaimed this savior as a superhero who would "shorten the way" to a release from "silence" or "bondage" through "redemption," "rebirth," or "rejuvenation," whichever terms were appropriate to the specific mythos at hand. Using a male savior accomplished two objectives: protection for pregnant women, even those who were foreign or "odd"; and provision of a cultural reminder of a "better" past, of a history which held a different and preferable tribal consciousness. Within their own order, the Mothers developed their own desire for the power gained from a savior who could understand the future. In some southern tribes, the term applied to this savior appears to have been *Hdarak* (meaning "to last, or to be everlasting"), a term which Ghappato links to the Bene Gesserit term *Kwisatz Haderach.*

THE BENE GESSERAT

From Voice Vanghu comes the account of a near savior in her era, a man from northeast of the Great Sea, the result of twelve centuries of careful breeding. He conquered much of the territory surrounding the Great Sea, reuniting gene-carriers separated for

centuries. During his empire, a great library was established, staffed by southern women trained for mnemonic breeding-chart retrieval. These women integrated the lost charts into their own, forming the tradition which later became the Bene Gesserit *Summa.* When the empire collapsed with the death of its emperor, communication survived among a core of Mothers, who continued to direct the reestablished breeding charts. This core was eventually directed by a unit from a northwestern territory, a unit originally outside of the coalition but a part of the power structure which would later dominate the same geographical area. Voice Cornelia tells of what must be the prototype Bene Gesserit group. She cites the political oddity of her society, a republican form of government granting citizenship to aristocratic women, as the major reason these gene-carriers were able to organize a cohesive and lasting structure. Her group was named the "Bene Gesserat," a pun which publicly labeled them a service group, devoted to bearing and rearing good citizens. But to the members the name meant women who "bear well," who strive to breed a savior, a living god, to activate the female/male consciousness of the past, the present, and the future. These women seem well aware of the political power of such a person, a power which would eliminate both internal and external threats to their nation.

The next Voice, Claudia, details the Bene Gesserat's elaborate training program for women who, with their military husbands, would colonize conquered territory. These "missionaries" contacted a northern family unit which had retained active consciousness within selected men as well as within women. Though Voice Claudia's nation enslaved the new-found unit, their bloodlines' were introduced into the breeding charts. From what Voice Claudia explains of the Bene Gesserat's intricate political and educational structures, it is understandable that they would dominate the more loosely structured coalition of gene bearers.

Voice Claudia also describes the history of a potential, and probable, active-trait male in her territory. He declared himself a living god-emperor, and through marriage to Bene Gesserat Livia produced several generations of active-trait males. One appears to have been the first known Abomination, a man who heard "voices" and claimed to be both male and female, but whose actions were so perverse that Voice Claudia refuses to describe them. She does say, however, that the Bene Gesserat then prohibited certain memory-transference practices and began new training procedures to safeguard active females against the possibility of personality "possession." Voice Claudia recited the "Prohibition against Abomination": "In the male and female consciousness there reside personalities of such evil and such power that they endanger the species. They stand ready to dominate any untrained soul. When one's soul becomes dominated, possessed by such an ancestral evil, one becomes an Abomination, a fleshly house inhabited by a monster. Immediate death is the only release for such a soul. The order will take precautions to guard a bloodline while extinguishing the power of tile Abomination."

The period when the Bene Gesserat was active seems unusually well populated by tribal "saviors." From the southern unit came a savior strong enough to produce disciples who proselytized deep into the northern territories. Cater Voices continue reports of his power, but our, analysis of this entity is inhibited by the Holy Church's impounding all references made to this figure in the tapes that have been translated. Guard Bible specialists are the only people allowed access to these translations. Another active male is reported by Voice Morfudd to have known both the ancient past and the distant future. His lineage shows a conjunction of the Bene Gesserat lines with the newer northern family lines. This particular male, Voice Morfudd tells us, rejected the role of savior, choosing to be an adviser to a king rather than the king himself (she notes social prohibitions against his taking power, being outside the regularized marriage lines of either group). Voice Morfudd tells strange stories disputing this man's "death," dormancy myths like those told of Leto II in the *Holy Books of the Divided God.* She also notes that his powers were transferred through folk myth to the leader whom he served, a man known for millennia in his culture as "The Once and Future King." Ghappato surmises from the Voices after Morfudd that these reincarnation and resurrection myths reflect a family group within which an active-male strain existed for many centuries, at least. When the genealogies transmitted by these Voices are incorporated into the *Summa* breeding charts, Bene Gesserit Archivist Reverend Mother Maurius Iris gCopaleen hopes to be able to trace some of the more influential lines into the active lines produced by our empire, perhaps even to Leto II himself.

The next dozen or so Voices report an extensive period of female subjugation in both northern and southern cultures. The southern culture was ruled by a heavily patriarchal family empire, its women's breeder groups functioning primarily through a hareem system built on communication links within extended families. Any hope of these gene-carriers for overt influence in their society was frustrated for several millennia. But within the hareem, this group continued an extensive, though covert, training and breeding system. The northern unit had less success in maintaining continuity during this period. When the empire governed by the Bene Gesserat's nation collapsed, the northern group was separated from the southern group, and its own internal communication deteriorated. Political strife fragmented the territories held by the empire and made continuity of training north of the Great Sea almost impossible. Brief reunion with the south came when Mother Eleanor, accompanying her husband/king on an extensive political-religious excursion into the south, used her time (while her husband battled and pillaged) to restore some communications with the south. Unfortunately, the linkage was brief, and after Mother Eleanor's death the northern groups fragmented, losing any union with each other as well as with the south. The only continuity left at all was found in two groups separated by sociopolitical boundaries. The aristocracies continued to intermarry, and the remnants of the old Bene

Gesserat attempted to continue secretly breeding and training within the extended families. Occasionally an aristocratic breeder would gain public power, such as the woman who briefly held a dominant ecclesiastical position. But in general, the order had to work through its members' husbands and sons. A broader and stronger organization developed in the trades and among the peasantry, a religious group called Wicca. Voice Helga Matra suggest that not only did this organization follow the programs established by the Bene Gesserat missionaries, but that it also practiced the "sciences" of the day, particularly the medical skills. But she also notes that political disruptions left pockets of uninitiated and untrained active women who, after centuries of alienation, were forced to interpret the evidence of their abilities within the patriarchal religious mythos of their territory. These women, hearing "voices," often went mad, and in the process were either venerated or executed by their neighbors, their fates dependent on the interpretation of their local priests. Voice Blanche Terese tells of one such woman whose "voices" drove her to become a national hero: she was martyred for defending her prince in battle.

The northern branch also became active in conquering and colonizing territories newly discovered through more advanced navigational skills. This activity brought both of the northern gene-carrying groups together under social conditions which allowed their reunion. They also became involved with two more family types, each carrying similar genetic traits. The family inhabitating the conquered territory was almost annihilated by the conquerors, and the new genes were not successfully integrated into the general breeding pattern for several centuries. (Certain genetic identifiers in this group have raised the possibility that it, in some way, may be part of The Duncan's heritage. Minority geneticists have begun a careful study of this portion of the tapes.) Voice Mawaganawa gives some history of the second family group, one set in a slave position within the conquering society. She speaks of the long and painful period needed to resolve hostilities between the two groups of women. The integration of the four groups not only renewed the vigor of the original breeding line but also added genetic characteristics which enhanced this cultures' eventual technological progress.

THE BENE GESSERRETTE

Voice Suzette comments on the rejuvenation of the Bene Gesserat by breeders in the northern territories. Her era saw the formation of women's groups that sought openly to produce a savior. Voice Lucienne says that eventually the north gained a self-proclaimed savior, a man born out of peasant gene-carriers and educated in the ancient traditions. He believed himself a god-emperor and set out to gain an empire. His conquests reunited the northern and southern gene-carriers, reopening communication through the female espionage agents he planted within the hareem system. He also sought through intermarriage of the aristocracy of the north to reunite the two northern lines. From women within the hareems and women within the northern Bene Gesserat was

established the Bene Gesserrette, its mother house located in Wallachia, an area at the junction of the northern and southern units. Here the southern and northern breeding records were reunited in an updated *Summa.* The old Bene Gesserat training programs were reactivated across the north and sent to the newly occupied territories across a Western Ocean. Voice Maria reports that within three centuries, the northern and southern units had been integrated. Both units remained secret, but while the southern unit retained its traditional hareem structure, the northern operated under the guise of an educational religious order, providing cloistered education for aristocratic females and occupational training for working-class females.

THE BENE GESSERIT

The northern culture experienced an improvement of technology, leading within less man a century to radical social revisions. The Mother House recognized the usefulness of technology and trained women to gain powerful positions within the northern group, particularly in the advanced western group. One women's group in the western territory became independent of the Mother House, calling themselves Daughters and trying to assert political claims by making their breeding charts the basis for social acceptability. They publicized their breeding charts, set standards of etiquette, bred male children for political office, and viciously attacked units of the Mother organization. They no longer believed in group consciousness, and they bred for a purely secular savior, trying to nullify the power of any other breeding group. Within two and a half centuries, the Mother House had successfully excommunicated them, deprived them of public validity, and retained only breeders who had not participated in the splinter group.

For information concerning the technological era, the reports of three Voices become valuable. Voice Maura Macume details the work done with early thought machines which the Sisterhood saw as an expedient means of streamlining the programming of its breeding programs. The Mother House kept its own mnemonic records of the charts, into which the machine-programmed breeding charts were integrated, allowing more complex experimental breeding patterns. Voice Sierre Kaikilani describes at length the infiltration of the controllers of the thought machine by the Sisterhood. She was the chief programmer for the off-Terran exploration undertaken by a political coalition of the northern, southern, and western powers. Rom her commentary, it appears that the Mother House, through Voice Sierre and other women like her, used the expedition to develop the eventual seeding and breeding plans for off-Terran colonization.

Voice Glenna Riche tells of the first global attempt to regularize the structure and training of the "Bene Gesserit," *as* it now was named. Since Wallachia had lost its name and political integrity, an extensive underground network of women working within their separate political jurisdictions developed centers where breeders were educated, where breeding charts were maintained, and where new skills such as psycholinguistic analysis were

developed. At this time the southern unit had emerged from its millennia of political stasis to compete as an equal political power, strengthened by control of a major energy source. Thus the women of the south were finally free to join the Sisterhood as active participants.

Another interesting point made by Voice Glenna concerns the process used for memory activation among the Reverend Mothers of her time. Apparently a rapidly developing chemistry simplified the physiological and psychological memory transferences. Until then, transferences were controlled primarily through non-chemical, physiological and psychological training techniques. Unfortunately for our purposes, the major portion of this tape is still being studied by chemical experts at the Chapter House on Ix. The portion of the tape available to us does include Voice Glenna's description of a radical southern Bene Gesserit unit which developed a chemical stimulant to activate latent males, and in the process produced a savior figure who led a jihad to rid the world of "corrupt Modern Infidels." After years of devastating war in the southern territory, the Mother House finally directed an assassination which eliminated the core of the jihad. Voice Glenna also comments on a northern radical unit which sought a chemical process to activate the male memory within an active female. This unit argued that men were extraneous, unsuitable saviors, having failed in this role over the millennia of the family's development. They planned to collect, flash-freeze, and store breeder semen and then to eliminate men completely. The Mother House dispatched this unit before they could implement their theory.

Much time was needed to complete the global network, during which women gained some public power, even governing for brief periods here and there. For the Mother House this was a time to establish strong educational units in politically powerful societies. The schools developed basic training used by the Bene Gesserit for millennia, well into our own time, in an interesting combination of eastern, southern, and northern training techniques. Reverend Mother Cassius Ida Treac, Director of Educational Analysis at the Archives, offers her interpretation of Voice Glenna's information. Treac primarily compares the philosophy of ancient and modern techniques, noting that training programs in the Archives refer obliquely to apparently the same sources Voice Glenna discusses. Also, Treac notes that the implantation of chapter houses within educational institutions was continued by the Bene Gesserit into the empire. We surmise that such an activity may still prevail today. But Treac takes this opportunity to dispel a longstanding folk myth: "Neither our records nor the *Book of the Voices* links the Bene Gesserit in any way with Terran-based, male-oriented educational institutions administered by the ancient Jhesuits, no matter what the records of the Holy Church purport. If anything, the *Book of the Voices* indicates that the male group derived some: of its educational techniques and principles from the Bene Gesserit, not the other way around." Treac's complete analysis of the *Voices* is in her "New Views of an

Old System," *Archives Quarterly Review,* 15:199-253.

OFF-TERRAN COLONIZATION

The Bene Gesserit was active, as Voice Sierre notes, during the Exploration period, and by the time of colonization had covertly taken control of programming the seeding machines. Both Voice Maura and Voice Sierre give information increasing our understanding of how the Imperium was populated. But during the same period, disputes raged over the basic purpose of the Sisterhood. For instance, Voice Glenna is caustic in her comments about the "primitive" breeders and their desire for a male savior. As spokesperson for her northern unit, she disdains the notion of a dominant male power and sees the premise of universal consciousness as an ancient, "unsophisticated" folk *myth.* For her, breeding for political and economic power is the order's primary goal. But western philosopher Voice Dorins says, "There are too many race memories and too many holocausts in our history for any sane person to assimilate." A southern Voice, however, disagrees with both. Voice Saadhiina argues that the "technocrats" are short-sighted because of their separation from nature and because of their lust for machines rather than respect for ecology. She calls her northern and western sisters "water-fat" and "machine lazy," asserting that they have lost their humanity and wish to breed with the thought machines. For her, a male savior is the primary goal. The Voices continue this argument well into the Age of the Machine. A poignant comment is made by Voice Sedilious: "We strive for one who ends our strife. But in our striving, we work for that which will work against us. Only by not knowing where we go can we advance. When we have found our future, we will be embedded in time as the fly is in the amber." Later Voices, however, speak disparagingly of Voice Sedilious, calling her an "Unheard Non-Breeder."

Though the Sisterhood became heavily dependent on thought machines, one branch remained devoted to mnemonic records-preserving the *Summa* and the *Mikkro-Fishedotte* through the Butlerian Jihad. Other ancient volumes such as the *Azhar Book* and the *Panoplia Propheticus* were likely protected in the same way. R.M. Treac suggests that the *Founding Legends,* always assumed to be apocryphal, may actually be historical. For example, she notes that the Voices from this period consistently refer to Wallach IX as the Mother World, as if that planet had always been dominated by Bene Gesserit.

A Voice Sabhaatha from a period well into colonization reports that the Sisterhood used thought machines to program an early missionary group sent to newly inhabited planets as cultural ecologists, but whose real purpose was to implant protective myths, the *Missionaria Protectiva,* for future breeders. Throughout this period, the Sisterhood continued to dominate the programming for colonization, carefully establishing breeding charts and programs, though it tried with mixed success to retain a public image as a religious teaching order. The noted cultural ecologist Corrihos Maliaronno theorizes that the Bene Gesserit

recognized the relationship between ecology and social vitality, thus choosing positive though varied ecological settings for the breeders. From her work with the *Voices* tapes, Maliaronno surmises that offshoots of southern Terran cultures were particularly well situated on semi-arid and arid worlds, being historically compatible with the harsh climates and productive of hardy new cultures. She finds evidence that the Zensunni Wanderers and their descendants, the Fremen, inhabiting worlds drawing on their socio-ecological heritages, produced particularly vital breeding groups (vital enough to be eventual breeders of the Kwisatz Haderach). Maliaronno also argues that temperate worlds produced more sophisticated but less hardy breeders, fee Atreides being an exception rather than a norm. She is also studying Voice Mahtinka from the Chapter House on Dendros because that purely agrarian world also produced hardy breeders.

THE BUTLERIAN JIHAD

From fee records in the Raids Hoard authenticating the *Voice* commentaries, we are now sure that Bene Gesserit of Hidden Rank Jehanne Butler was the instigator and early leader of fee Butlerian Jihad. *[See Harq al-Ada's* The Butlerian Jihad, *Lib. Conf. Temporary Series 28, or R. Siik's* The Emergence of Jehanne Butler *(Thor: Valkyrie) far older and newer views less certain of the Bene Gesserit role in the Butlerian Jihad. — Ed.]* Voice Maharinih gives information about the culture and fee Bene Gesserit activities just prior to fee Jihad. One dominant, pseudo-religious belief which developed during fee early Exploration period was that a powerful anima, a feminine element governing intuitive understanding, was present in all psyches. This belief was actually a distortion of an early Bene Gesserit Mother Goddess ideology which had been submerged in a scientific discipline, psychology. Wife space exploration, humans venturing into fee "heaven" of the gods, mythic beliefs were challenged by human technology, causing a conflict which the Bene Gesserit missionaries used to their advantage as they promoted intuitive reasoning to counter strictly data-based technological reasoning. This conflict between the rational and fee intuitive continued well into the colonization period, but Voice Maharinih points out feat as economic and political factions united in an inter-world trade federation, the technocrats gained control, dominating the less economically important "humanistic" forces. Because fee thought machines controlled fee economies of fee new worlds, fee people on these worlds became dependent on "machine-thought" — objective, non-emotional, non-intuitive behavior. The Bene Gesserit likewise became highly machine-dependent, teaching "rational thought" in its educational institutions, and limiting its intuitive work to the ideologists seeding mythos on new worlds. During this period fee Bene Gesserit *Creed of Linked Rationality* was adopted: "Before us all methods of learning were tainted by instinct. We learned how to learn. Before us instinct-ridden researchers possessed a limited attention span — often no longer than a single lifetime. Projects stretching across fifty or more lifetimes never occurred to them." Only when

the Mother House realized feat machines were decreasing human control, breeding humans into non-intelligent work animals, and systematically aborting any Bene Gesserit breeder, did the Bene Gesserit plan a revolt. The order now added the famous "First Lesson" to the training program: "Humans must never submit to animals" — fee machine-bred non-humans must be eliminated along with the machines. The Chapter House on Komos became the center for planning, being one of fee few planets not yet controlled by fee machines. But the abortion of Jehanne Butler's daughter sparked fee actual revolt: Sarah Butler would have borne fee Kwisatz Haderach.

Through the Jihad, the Bene Gesserit was preserved by fee geographical locations of its Mother House and chapter houses and by its public association with religion, education, and humanism. Wallach IX, being a neutral planet, became a refuge for humanist intellectuals, most of whom had been trained in Bene Gesserit institutions. The *Summa* was thus preserved, the breeding records safe in mnemonic holders and in the ancient bound volumes in fee Archives. At this stage the Sisterhood abolished its own experiments with artificial insemination, declaring that "For fee Sisterhood, mating mingles more than sperm and ovum. We wish to breed and capture psyches, an accomplishment possible only through human to human interaction." The *Summa* shows that the Bene Gesserit continued its breeding program after the Jihad through planned marriage and selective concubinage, soon controlling the breeding lines of the Major and Minor houses which developed during the Imperium.

Details of the post-Jihad reorganization of the order into a publicly acknowledged, influential agency are given by Voice Reverend Mother Tercitus Marianna Clarique. The reorganization made public fee primary ranks of the order, but the Sisterhood continued to use Hidden Rank as needed. Some of the more important chapter houses became well-known empire research institutions (the Komos Chapter House was reorganized as the Primary Research and Genetic Science Institute on the newly named Ix). But the political strength of the Bene Gesserit in its new public role came not so much from its educational institutions as it did from its ideology of "humanness."

The Sisterhood gained access to political centers by serving as "truthsayers." During the Machine era, leaders depended totally on "lie-detectors" to determine veracity in any negotiation. With the loss of these machines, and as Voice Clarique adds, "with no reestablishment of human trust," the Bene Gesserit truthsaying training made the Sisterhood a necessary part of all major, and most minor, political and economic meetings. The Bene Gesserit was employed in this service within every major House and later also became involved with the Guild. As Voice Clarique notes, there were few secrets from the Bene Gesserit. She adds that the order also made public its **"gom** jabbar" test as a means of insuring that no machine-bred animals were allowed to masquerade as humans. The public remained hostile to these machine-breeds for centuries, a condition that

allowed the Sisterhood more freedom to test its own breeding line for sensitivity and for Kwisatz Haderach potential. The details, also, of the Bene Gesserit activity in the C.E.T. and the influence of the *Azhar Book* on the Orange Bible are discussed by Voices who participated in the work Fatha Mecq, expert on the Guard Bible, contends that remnants of the Sisterhood's influence can still be found in the Holy Church (see her monograph, "Azhar Echoes for Today" *Sofia* 489:191-250).

Later Voices also claim that the Bene Gesserit was known throughout the Imperium as a religious service and teaching order: women devoted to truth and virtue whose mission was to lead society out of the holocaust following the machine era into a new era based on the combined powers of intellect and intuition. Late in the second Imperial millennium, the Sisterhood added an amendment to its Creed: "Reserve an attitude of distrust for anything that comes in the guise of logic." This addition came partly in response to machine-thought but also as a counter to a new, competitive teaching order, the Mentats (founded in 1234), who sought to replace machine-thought with perfect human logic. While the Sisterhood employed many of the same analytical methods as the Mentats, the order argued that the universe could not be completely or accurately understood through isolated objective analysis. Such analysis was useful in individual events, but synthesis was gained through intuitive interpretation. Throughout this period, though, the Voices agree that though the overt image of the order was that of service, the actual objective of the educational and breeding programs was to gain control of the power bases of the empire. The ancient desire for a humanity united by an active male consciousness apparently had been forgotten, submerged in a single-minded objective of breeding a Kwisatz Haderach who would rule the empire. As Xlecthian of Ix said early in the God Emperor's reign, "The problem of getting what one wants comes in discovering too late what one has asked for."

In her *Commentaries to the Voices,* Our Lady and Mother Ghanima discusses the irony that both the jihads in our history were begun by Bene Gesserits, but she also points out the differences between the two women. Jehanne Butler began with a well-thought-out purpose and with the full support of the order but Lady Jessica, Our Lady's grandmother, deviated from the order's plans, disrupted its purpose, worked against her own mother, Reverend Mother Gaius Helen Mohiam, and began a course of history which eventually deprived the Bene Gesserit of most of its power. Our Lady and Mother adds that the motherline of the God Emperor had been obscure until her work with the Voices. Leto II refused to acknowledge his connections with an order he so clearly detested, and Our Lady adds that her discovery was further hindered by the suppression of Mohiam's Voice by the Voices of both Jessica and Paul.

When Lady Jessica produced a male rather than the prescribed female child, the order discounted the birth, even though Jessica's daughter would have been bred to produce a Kwisatz Haderach. More importantly, when Mohiam tested her grandson with the

gom jabbar, discovering an unusual degree of strength in him, she kept the test results a secret, giving the Sisterhood no warning that a potential Kwisatz Haderach was among them. *[The Emperor Paul confirmed the gom jabbar test, but we have only the word of the Bene Gesserit that the R.M. Gaius Helen Mohiam did not report its results. Why should she not have informed her order about the possible success of a twenty-thousand-year plan? One need not be overly skeptical to suspect that the B.G. failure to co-opt Paul is here being extenuated by making a scapegoat of Gaius Helen Mohiam, — Ed.]*

Thus Muad'Dib's power came as a surprise to the order, and its attempts to control his breeding proved completely ineffectual. Our Lady, in her *Commentaries,* is quite critical of the Sisterhood:

> One must understand the stance of the Bene Gesserit during Jessica's time to appreciate how completely off-guard they were to the possibility of. as "accidental" Kwisatz Haderach. For eight thousand years at least this group of women had been deeply embroiled in their breeding charts and their marriage bartering, all in the name of producing their "savior." The possibility of such an event actually occurring was lost in the immediacy of their struggle to attain profane power. Also, (hey had no real experience in dealing with a "savior." The nearest they had come was Hasimir Fenring, a man they and everyone else took much too lightly. Therefore, when Jessica produced a son rather than a daughter, the Sisterhood was more angry than alarmed. And when this child was tested by the gom jabbar, no one had enough sense to pay attention to the results. They had really lost track not only of their purpose but also of their history, unable to foresee the possibilities presented when this extraordinary boy was placed within an ancient culture, prepared by tradition for the arrival of a superhero. The order had "mislaid" the Fremen and with them the seeded mythos preparing them for a savior. The Bene Gesserit received a well-deserved fate.

The *Eulogy for an Ideal,* an anonymous poem included with the *Commentaries,* indicates that when Leto II gained ultimate power and preempted the Sisterhood's breeding program, the order lost its most valuable entree into the power structure. The *Journals* also show his constant antipathy, if not outright hatred, of the order. Leto managed to change what had been a potent political force into a subservient order of educators and historians. Because Leto controlled the spice supply, the Bene Gesserit had little choice but to accede to his wishes, to humor him, and to serve him as efficiently as possible. Through this period, though, the *Journals* indicate that the Sisterhood was never completely subdued. There is evidence that the order was involved, periodically, in conspiracies to destroy him.

Leto also took control of the Sisterhood's seeded mythologies, turning them into the basis for his new religion, and that action must have been the ultimate degradation to the order. Only after the Scattering and the Starvation did the Bene Gesserit regain some of its status. Its ancient axiom had held true: "Survival is the ability to swim in strange waters." From the records still guarded in the Archives, we learn that the waters following the God Emperor were strange indeed, and that the Bene Gesserit went through many overt shape shiftings in its attempt to survive.

The universal consciousness for which the ancient Sisterhood strove apparently was fulfilled in Leto II, but at super-human cost. As *The Holy Books of the Divided God* indicate, the universal consciousness which might

have given stability to a tribe of Terran primal humans became, instead, the force that changed the texture and pattern of our complex universe. We have learned enough from these initial investigations of the Bene Gesserit material in the Rakis Hoard to show us how little we really know of a past more ancient than we had supposed possible.

J.A.C.

THE BENE GESSERIT LIBRARY ON WALLACH IX

The holdings of the Bene Gesserit Library on Wallach IX and the cooperation of its staff have been most valuable in understanding many of the crystals in the Rakis Finds. Our thanks are due the Council of Reverend Mothers, who have allowed outsiders access to parts of the restricted portion for the first time. Obviously, it was naive to have thought of the above-ground General Collection as the entire holdings. If the Sisterhood had shared only the recordings of the voice of Paul Muad'Dib, their contribution to the study of Leto II's diaries would have been significant, but there has been much more. Admittedly, some members of the Dar-es-Balat research team still insist that the Bene Gesserit were acting selfishly when they opened the Chapter House collections. These critics cite Leto II's prohibition of mental training and its crippling effect on the retrieval capabilities of the Sisterhood's holdings as prime motivations for their new generosity. Indeed, the God Emperor's conspicuous mental superiority over the most adept Reverend Mothers, even the legendary Gaius Helen Mohiam, drastically reduced the marketability of the Bene Gesserit-trained teachers and soothsayers among the houses Major and Minor. This loss of income, along with the God Emperor's control of the Sisterhood's spice quota and the almost complete unavailability of it after the Scattering, prevented the Bene Gesserit from purchasing all but the least sophisticated of Ixian memory and retrieval devices. And there is no question that researchers found the Bene Gesserit holdings, even the most secret ones, in disarray. A taskforce of the Library Confraternity is now cataloging and indexing large amounts of unprocessed minimic film and piles of written and coded reports using the very devices that the Sisterhood has been unable to afford since the second century of Leto IVs reign. — Ed.

Even in obvious decline, the Bene Gesserit Library still echoes the glory and comfort of its prime. Cleverly designed as a respite from the severe training and service duties imposed upon the acolyte, some of whom began their training as early as seven years old, the main reading room is distinguished by its great metaglass windows that overlook the starkly beautiful landscape of the planet. These twenty-meter panoramas at one time alternated with massive murals and richly colored hangings. Sadly, most of the murals and hangings were sold to support the order, and the ones from Rakis were long ago consumed for their melange content. AH that remain are numerous reproductions. Here, it is supposed, weary acolytes and retired agents came to find intellectual relaxation, the only kind the former were allowed. One can imagine an aging Margot, Lady Fenring seeking a

moment away from her teaching duties to write or reread her own memoirs, *Arrakis and After*, amid the lush plantings from even the most exotic of worlds or a young, harried acolyte curled up in one of the hand-crafted, fur-covered chairs reading the illustrated plays of Harq al-Harba. And there is no doubt that the contents of the General Collection, as distinct from the restricted holdings of the special collections of the Chronicles of the Chapter House, were selected for their combination of the inspirational and the entertaining with the instructional. Featured were narrative highlights of the over 2,300 years of the Missionaria Protectiva, including those of Attus Marge Corina, the first of the Sisterhood to make contact with the Fremen. Selected editions of the Orange Catholic Bible, along with other selections from the richer hoard of religious writings in the vaults, flanked the main, crystal-faced display case. Opposite in an ornate case of jade-pink petrified elacca, made supposedly from the desk of Baron Vladimir Harkonnen, were a set of the Master Breeding Records, their cryptic codings reflecting over eleven hundred years of futile pursuit of the Kwisatz Haderach. Missing from the General Collection set were the volumes depicting the catastrophic failures of Paul Muad'Dib and Feyd-Rautha Harkonnen and the highly sensitive and secret Mating Index.

Descending into the restricted and ancient catacombs, the visitor finds the scene has changed little. The austere rows of identical plasteel carrels, each with its own solido projector (many now inoperable), embody a spirit of austere scholarship. The numerous vaults, each sealed with locks of varying degrees of antiquity, point to extreme secrecy. The entry desk is thought to have been supervised by only the most adept Reverend Mothers, and this compulsory duty partially explains the mysterious absences that have been typical of the highest of the order since its beginning. The sealed vaults are divided into three collections: the Xenocultural Collection, the complete Master Breeding Records and the Mating Index, and the Reference Collection and the Bene Gesserit histories and records. Only this last section is specifically named the Chronicles of the Chapter House, a title that has been mistakenly applied to the entire complex.

The Xenocultural Collection astonished scholars with the extent of its contents and the startling smugness of the Bene Gesserit definition of what constituted "alien" material. While it is not surprising to find complete copies of the original Fremen Dunebook (including one of the few remaining copies of the forbidden rite of human sacrifice to Shai-Hulud), the Tleilaxu, Godbuk, The Zensunni Codex, The Mental Handbook, The Spacing Guild Manual, The Dune Gospels, and the Qizarate Creed here — it is shocking, to find that the Bene Gesserit also classified the Orange Catholic Bible (O.C.B.) and the histories of Houses Major and Minor, including the Atreides, under the xeno- heading[1].

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[1] Available from the Rakis copies are: Princess Irulan Atreides-Corrino, ed., The Dunebook, Rakis Ref. Cat. 7-Z331; Anon., The Tleilaxu Godbuk, Rakis Ref. Cat. 3-TL42; G. Albans and G.O. Ftayt, The Mentat Handbook, tr. Dale, Reeve Mara (Finally: Mosaic); Spacing Guild, The Steersman's Guide, tr.

In the separate sub-section reserved for the O.C.B. are a complete set of the variorum edition and a copy of the Orange Liturgical Manual. Researchers were delighted to discover the only known complete collection of the Commentaries of the Commission of Ecumenical Translators (C.E.T.) along with a large volume of working notes and drafts that were long thought destroyed by the C.E.T. While the public histories of the Bene Gesserit indicate that the Sisterhood used the period of the O.C.B. to refine its own philosophies and practices, especially the Missionaria Protectiva, the Bene Gesserit copies of its C.E.T. holdings are filled with notations and cross-references suggesting the Sisterhood's malevolent collusion in the chaos and panic that surrounded the preparation and release of the O.C.B. However, any firm conclusion must wait until the Ixian collators and analog-retrievers can compare the O.C.B. situation with the Sisterhood's own records.

The lack of organization of the Atreides Collection seems directly related to the rise of that house and indicates the truth of the contention that the Bene Gesserit had viewed that conflict as just another among similar power struggles. Atreides records are much more carefully catalogued following the fall of House Corrino. This changed attitude supports other information pointing to a lack of conscientiousness in the entire affair and explains the minor attention given to the Reverend Mother Gaius Helen Mohiam's vague report on Paul Atreides' extraordinary performance under the gom jabbar. Among the later, better-kept records are the numerous studies of Princess Irulan Corrino, herself a product of the school on Wallach IX. Also included in the Atreides portion of the Xenocultural Collection are the writings of Harq al-Ada — The Holy Metamorphosis, The Book of Leto, The Dune Catastrophe, and The Story of Liet-Kynes — as well as the invaluable recordings and brief memoirs of Paul Atreides, the Hayt Chronicles (Duncan Idaho-10208.), and The Book of Ghanima, probably written by the young Leto II[1].

Many other volumes in the adjacent sections of the Xenocultural Collection are devoted to historical and analytical studies of all aspects of major events and institutions, including a definitive history of the development of the Combine Honnete Ober Advancer Mercantiles, compiled and edited by Reverend Mother Sapphos Swene Altar, an expansive study of House Harkonnen by Lady [Demos] Obric Harkonnen (a Bene Gesserit of Hidden Rank), and even a fully annotated and corrected version of the discredited Pirate History of the House Corrino.

The existence of the Xenocultural Collection shows that the Sisterhood fanatically followed the edict to know thy enemy. One may only speculate that their perspective on "alien" knowledge may have led to an intellectual isolationism contributing to their fall from power. Nonetheless,

P.K. Lorilaraz (Topaz: Lndlow); Anon., The Dune Gospels, Rakis Ref. Cat. 1-T2.

[1] Available from the Rakis copies are: al-Ada, The Dune Catastrophe, tr. Miigal Reed (Mukan: Lothar), and The Story of Liet-Kynes, Lib. Conf. Temp. Series 109; Duncan Idaho-10208, The Hayt Chronicle, tr. Kershel, Reeve Shautin (Finally: Mosaic).

Leto II often laughingly referred to the Xenocultural Collection as "that ghafla dump."

An entire wing of the large subterranean vault is devoted to the keeping of a complete set of the *Summa: Master Breeding Records and its Mating Index*. Some evidence indicates an abortive attempt to shield this section with a primitive Ixian Globe in a futile attempt to hide information from the God Emperor Leto II. Scholars have yet to examine these records, and no one knows whether the Bene Gesserit leadership will ever allow access even though the failures of the Paul Atreides/Feyd-Rautha Harkonnen attempts render these records inconsequential. However, they undoubtably contain documentation of Bene Gesserit manipulation of major figures (i.e., Count Hasimir Fenring), and there are unverified reports that both the records and the index are still open files and continue to the present. These rumors are obviously absurd given me success of Leto II's breeding program and the Siona Atreides/Duncan Idaho union.

The third major section of the vault is devoted to the Bene Gesserit Reference Library and the Sisterhood's own records. The Reference Library duplicates some items in the other sections, and many unique items, such as the complex code keys, are of little immediate interest. But the extensive religious materials are invaluable. This information, much of it unique, was the source material used to compile the astonishingly complete *Azhar Book*[1], the bibliographic compendium that preserves the secrets of even the most ancient faiths. Among these are priceless copies of the Zensunni *Codex*, a much more complete copy of the Fremen *Dunebook* (am the one in the General Collection (which was a popularized version edited by Irulan Corrino), the Buddislamic *Codex*, the Navachristian Bible, the Mahayana Lankavatara *Blend Books*, and the *Muadh Quran* as well as other duplicates from the Xenocultural Collection and its Atreides section. Appropriately, the Sisterhood's source books, anthologies, and instruction manuals for the Missionaria Protectiva and the *Panoplia Propheticus* are also housed in this section while the less sensitive teaching texts were readily available at varied locations on Wallach IX and in the branch chapter houses on other planets prior to their destruction by Leto II.

Housed in seemingly endless tunnels branching out from the main vault are the reports of the Bene Gesserit field agents. Much of this material has yet to yield to the Ixian analog-scanners, but selective retrievals have revealed fascinating insights and anomalies. Gaius Helen Mohiam's folios appear incomplete and fragmentary, surprising for a Cogita Vera (soothsayer) and a Mater Executrix. One scholar has called them censored and edited, but the elaborate security systems that the library once had would have made such overt alterations difficult once the material was filed. On the other hand, the accounts of Lady [Mingus] Margot Fenring are wonderfully full, revealing that her role in the Atreides rise was greater than suspected. The reports of the Lady Jessica Atreides, who the

[1] K. R. Barauz, ed.. The Azhar Book, Vol. 1-4, Arrakis Studies 49 (Grumman: United Worlds).

Sisterhood still curse as the archtraitor, naturally stopped about the time of her *aql* in the Fremen Ceremony of the Seed on Arrakis. The reports of Jehanne Butler, an important person in Bene Gesserit history whose child's abortion was her personal motive for the Butlerian Jihad, are complete and calculating, demonstrating the effective support of the Sisterhood in that transformation of human philosophy. Of a particularly poignant nature are the often confused and always starkly honest accounts by the Reverend Sister Chenoeh and the Reverend Mother Tertius Eileen Anteac, which relate their stays in the court of the God Emperor Leto II and their interactions with him and their conflicts with the orthodox dogmaticism of the Soothsayer Marcus Claire Luyseyal.

The discoveries at Dar-es-Balat have had dramatic technological and economic benefits for the Bene Gesserit Library and have also significantly increased scholarly interest in its holdings. There is hope that continued modernization and research, combined with only moderately cautious cooperation of the Sisterhood, will reveal further insights into the Atreides phenomenon and correct the neglect of the library that has continued since the reign of Leto II and the Scattering.

J.A.C.

BENE GESSERIT RANKS

The internal structure of the Bene Gesserit ranks of Sisterhood is found in the *Ordines Matrium.* The *Ordines Matrium* and the Private Files hold the records of membership and rank within the Sisterhood, some apparently dating from before the Butlerian Jihad, Only one title used in these records remains in the modern Bene Gesserit — Reverend Mother. But from current information it seems that the tide itself held far more significance in the past than it does now. The mendicant teaching order now known as the Bene Gesserit appears to lack the facilities and resources to maintain the highly complicated structure of initiation, preparation, and rank structuring described in the historical documents.

The *Ordines Matrium* indicates that a woman was more apt to be chosen for than to choose the Sisterhood as her life's work. The breeding indices determined an individual's eligibility for membership. Only those females shown to be of a proven active-trait line, and whose recent ancestry showed at least one Reverend Mother, were accepted as initiates. And even these credentials apparently did not mean automatic acceptance. Bene Gesserits, while doing their regular work, observed these particular female infants periodically for signs of active-trait characteristics. As soon as such a child experienced her first menses, she was tested for sensitivity, using the gom jabbar test for humanoess. Those females showing sensitivity and a certain degree of intelligence and interest were trained, either at a chapter noose or by a Bene Gesserit tutor within their own homes, as "initiae." The initiae trained within chapter houses could be identified born by their youth and by their clothing — dun-colored, long-sleeved shirts and leggings covered by short brown tunics.

After five years of training, the initiae were tested extensively for sensitivity and active-trait potential and separated into two groups: the "virgae" — potential Reverend Mothers, and the "profictuae" — future members of the general Sisterhood, if successful, they were presented to a gathering of Bene Gesserit in the "Ceremony of the Initial Oath." A Proctor Superior administered the oath to each individual, touching her forehead and repeating the following words:

> I stand in the sacred human presence. As I do now, so should you stand some day. I' pray to your presence that this be so. The future remains uncertain and so it should, for it is the canvas upon which we paint our desires. Thus always the human condition faces a beautifully empty canvas. We possess only this moment in which to dedicate ourselves continuously to the sacred presence which we share and create.

The candidate then faced the Sisterhood and repeated her first oath: "I am a Bene Gesserit. I exist only to serve." After this ceremony the young women moved from first form to second form, both in their training and in their living accommodations. Their new status was shown by the sleeveless, hoodless abas they now wore, though sometimes they retained their dun shirts and leggings in cold climates.

Profictus and virga forms lasted three years. The profictuae received specialized education to prepare them for their work as Sisters. Though all were trained for the general duties of "pellices" (breeders), some received special training to become concubines or wives of the aristocracy. Others were trained for careers: "praecetrix" to teach and tutor; "emissariae espion" to join the spiderweb of Bene Gesserit information gatherers; historians and archivists to keep the order's records; accountants and scribes to run the order's businesses; and domestic managers for the chapter houses and the schools. The virgae, however, prepared for their eventual roles as Reverend Mothers. After three years of preparation, the two groups of novices came together in the Gathering Hall of the Mother House to take their vows as Bene Gesserits. The Matres Felicissimae officiated before a gathering of Bene Gesserit of all ranks, who listened to their newest Sisters repeat the Credo:

> Religion is the emulation of the adult by the child. Religion is the encystment of past beliefs: mythology, which is guesswork, the hidden assumptions of trust in the universe, those pronouncements which people have made in search of personal power, all of it mingled with shreds of enlightenment. And always the ultimate unspoken commandment is "Thou shalt not question!" But we question. We break that commandment as a matter of course. The work to which we have set ourselves is the liberating of the imagination, the harnessing of imagination to humankind's deepest creativity.

The Sisters trained for the general order were then given posts in the field or placed in openings in the chapter houses and the schools. The prospective Reverend Mothers, in the meantime, entered the second level of their training, become "filiae alvi."

As filiae alvi the postulants became workers as well as students. The postulants functioned in chapter houses or in the Mother House primarily as messengers. Any Reverend Mother traveling on business would take with her several filiae alvi trained in the memory-trance. After working and being constantly evaluated for two years, the postulants were tested and judged by a review board of Proctors Superior. At this stage, the postulants received one of three fates: reassignment for further training;

disqualification for Reverend Motherhood — thus becoming regular Sisters; or advancement to the level of acolyte. Those promoted to acolyte were assigned to specific Reverend Mothers for whom they became personal servants for one to six years, depending on the individual's abilities.

The third step preparatory to becoming a Reverend Mother was the rank of "Mater Acrior," During the ceremony accepting a woman as Mater Acrior, she acknowledged the "Interdict Banning Immortality": "Age slowly, but slowly age. The world of time is inhabited by creatures who ate worn by time — and we must appear to be as they are. Extend your time but do not exceed the limits of your culture. It is better to die one's own death than to be killed as a sorceress." She also accepted the second part of the Credo: "To suspect your own mortality is to know the beginning of terror; to learn irrefutably that you are mortal is to know the end of terror." At the conclusion of this ceremony the woman donned a sleeved but hoodless black aba. Now the Mater Acrior began responsible work in her chosen field. Often she would be apprenticed to a Reverend Mother for a training period, but eventually she assumed her own role of worker within the Sisterhood. The length of time she remained at this level varied with the individual. Some women lived their lives as Matres Acrior while others were ready for the final rites within five or ten years.

At the initiation rites of the "Water of Life," a woman became a "Mater Sapientissima" or, to the general public, a Reverend Mother. To mark her status, at this time she chose a three-part name which showed both the antiquity of the order and the efficiency of its breeding charts. A woman kept her family name to designate her position in the breeding indices, but to it she added a name (always male) from the original order of the Bene Gesserat on ancient Terra and a name honoring a famous woman from the history of the Sisterhood. For example, if a woman's name had been Cora of the Corrino line, she might choose the name Marcus Jehanne Corrinus as her Reverend Mother designation. The vestment of her new status was a sleeved black aba with a hood.

The Reverend Mother title was generic, used by all Reverend Mothers in public no matter what rank or position of authority they held within the Sisterhood. One should not confuse this general title with that of "Hidden Rank," however, since they are two different designations. Hidden Rank was used by a Bene Gesserit who lived or worked in a position in which her official rank would prohibit her usefulness or endanger her life. For example, if a woman of Reverend Mother status married into a Major or a Minor House, she kept her rank a secret by using the Hidden Rank designation (few men were eager to accept a Reverend Mother into their beds). Occasionally, a Sister working as a pellex was forced to keep her affiliation secret, acknowledging only that she had been trained in a Bene Gesserit school. For such a woman, even her Bene Gesserit files recorded her as being of Hidden Rank. Within the general designation of Reverend Mother, however, there were four specific ranks: Regular R.M., Proctor, Proctor General, and Proctor Superior. There were several other designations

limited to Reverend Mothers of any rank, also. Two academic degrees could be earned only by Reverend Mothers: "Erudica" and "Doctissima." And two professions could be filled only by Reverend Mothers, those of "Ambactae" (ambassadors) and of "Cogita Vera" (truthsayers).

Because they educated women of the Major and Minor Houses, the Bene Gesserit also had actual and honorary ranks for laity. Lay Sisters were allowed to work in schools and chapter houses, doing the mundane work necessary to the function of any institution. Honorary titles bestowed on Bene Gesserit-educated women of the aristocracy were awarded at academic exercises held annually in each Bene Gesserit school. The rifles of "Mater Adfarata" and "Mater Custodia Viarum" appear, from the Bene Gesserit files, to have been awarded frequently. When one compares the annual awards to the historical records showing the power fluctuations among Houses, one could conclude that these honorary degrees were primarily a means of currying favor and maintaining patronage for the order.

The *Ordines Matrium* presents a Sisterhood which appears to be far more complicated than the present Bene Gesserit. There is no way of ascertaining the validity of this distinction, however, because the current information pertaining to present Bene Gesserit ranks has not been made available for this study.

J.A.C.

Further references:

- B.G. governance;
- B.G. history.

BENE GESSERIT TRAINING

The essence of the Bene Gesserit training philosophy seems to be that, if one can control oneself, or "know thyself," ultimately one can control the universe. Its first axiom is "My mind controls my reality." The training itself is based on a series of progressive exercises, lasting approximately ten years, which give the student power to control herself mentally, physically, and psychologically, and to control others. This control is used not to withdraw to an internal fantasy world but rather to observe and understand reality with detached objectivity. Thus, the prana-bindu training, begun if possible during the child's first year of life, assures the candidate that mastery of herself is mastery of illusion, both of her own and of other people's. Most of the information available concerning traditional Bene Gesserit training is taken from an analysis of the texts and manuals found in the Irulan materials at Dar-es-Balat. The modern Sisterhood will not release its contemporary material for research use, and has withdrawn the texts formerly available in the open collection of the Wallach IX library.

But even reading the Irulan material allows one to understand why the Sisterhood acquired a reputation as keen analysts, expert "seers," and fearsome fighters. The "weirding ways" seen by outsiders are actually the results of a long process of self-discipline which developed the ability to analyze and synthesize information not only in an environment of peace but also under stress. Two precepts found in Reverend Mother Darius Kate Clenhanan's *Amor Fati: The Key to the*

Way show this philosophy. The first shows the necessity for discipline: "To use raw power is to make yourself infinitely vulnerable to greater powers," and the second deals with practical application of the training: "The mind can go in either direction under stress — toward positive or toward negative: think of it as a spectrum whose extremes are unconsciousness at the negative end and hyperconsciousness at the positive end." Thus the goal of the training is to insure that the Sister will have her power under control whatever the situation. Clenhanan also points out the fatal weakness inherent in this training: great control can lead to great confidence, to overconfidence, and finally, to an ultimate loss of objectivity — to vanity and pride. Therefore candidates were continually evaluated and given tasks which forced them to work with people more skilled than themselves. *Fundamentals of the Way: A Bene Gesserit Mental Exercise Book* also includes exercises specifically designed to prevent vanity about the student's growing strength. For example, the third-year training section opens with this caution: "All proof inevitably leads to propositions which have no proof. All things are known because we want to believe in them."

One interesting omission in all of the training was ethical or moral philosophy or theology. The Bene Gesserit was always known publicly as a religious order, a mystic Sisterhood which espoused a belief in the supernatural control of the Great Mother. None of the available instructional material (and Irulan seems to have kept all of her texts and manuals for each section's training) even refers to a transcendent force or being. In fact, in the Missionaria Protectiva material, religion is described as "the purposeful instruction of the masses." The texts describe thousands of religio-mythic variations on the theme of supreme, non-human power, but no evidence indicates that the Sisterhood believed in any power greater than that of its own goal, the Kwisatz Haderach. The Great Horned Mother is used more as a mascot than as a deity. Historical evidence suggests that this atheistic, tendency developed sometime after the Butlerian Jihad, but textual evidence, equally convincing, indicates that the Sisterhood has never been a religious organization.

A two-part training program was pursued simultaneously by a candidate: the training of the mind and the training of the body. Thus a small child would spend hours learning the many languages in use in her culture, and later spend more hours sitting rock-still, lowering her body temperature or slowing her heartbeat, moving one muscle at a time as she catalogued the stimulus/response pattern of her body. The physical training program, the prana-bindu school, is perhaps the best way to illustrate the unification of these two primary branches of training.

The clearest analysis to date of the system is in Reverend Mother Maxius Oaire Beeghler's *Prana and Bindu: Control for Power,* She identifies the bask premise of the training as that found in an ancient Terran religion in which the path to the truth was called *Sabda* and closely resembled what is known to the Bene Gesserit as the "Way." Sabda allowed an internal realization of truth which

identified the knower with an immutable reality. The Bene Gesserit Way also identifies the knower with reality, but denies immutability. Thus the Bene Gesserit axiom: "The purpose of argument is to change the nature of truth." The same conditioning processes, however, are used to attain both Sabda and the Way. The key to both is achieving harmony and tranquility through establishing balance within the individual. This balance is achieved through *tapas* (austere regimens which control and organize the psychic and physical forces of the body, and concentrate one's powers) and *upsana* (the meditation which allows one to go deep within oneself to find the link between the internal forces, the point of balance between knowing the body and knowing the mind).

The mental self is trained through *nayana* — a discipline which controls reasoning. Nayana pairs linguistics and logic in order that the individual can distinguish between language and meaning. The student is constantly taught that a sentence means more than the meaning of the individual words, that it includes the physical activity which accompanies the act of speaking. The observer, therefore, must be able to "read" and "register" the gestalt of the speaker, must be able to understand the linguistic patterns of thought conveyed through the immediate language, and must be able to synthesize all these channels instantly in order to understand completely what actually is being "said." Thus, in the process of learning, the student must always completely control the internal sources — her own physical, mental, and emotional condition at the time of synthesis — and totally perceive the external sources — the environment of the speaker, the physical and psychic gestalt of the speaker, the cultural undertones of the language, and the actual overtones of the word sets being used. In general, this technique of data collection, synthesis, and understanding was perfected after the Butlerian Jihad. The aim was to replace thought machines with people who were not only capable of instantaneous logic computations, as were the machines, but who were also able to assimilate sensory and emotional information. Through a rational/ intuitive process, such people would come to conclusions that were human rather than mechanistic but objectively detached rather than egotistically biased.

Specifically, prana (nerve) and bindu (muscle) training prepared one for the state of concentration needed to understand the reality of a situation. (This state of concentration is also essential to the Bene Gesserit observational skills and martial art techniques.) To gain the proper attitude for complete concentration, one must first remove oneself, mentally if not physically, from all distractions. To do this one uses relaxation techniques which eliminate the distraction from extraneous stimuli. At this point in her studies, the student also learns how to distinguish primary information from secondary or unessential information — "to see the facts and discard the ghafla." Once one has relaxed and has begun to observe the proper information, one must learn to observe closely and clearly. In this state of observation one assimilates pertinent

data from the present situation and recalls all pertinent data from memory.

If possible, the observer next assumes a positive physical posture of relaxation and concentration. When the analytical work is being done under private, leisurely conditions, the person relaxes in one of thirty-three postures, each appropriate to a specific type of analytical work. In public situations, the observer assumes an immediate but unobtrusive ritualistic posture which calls the muscles and tissues into alertness. If under great stress or immobilized, one can alter this posture to accommodate the restraints. Next, one begins controlled breathing for concentration, relaxation, and an oxygen supply sufficient to support accelerated mental activity. Finally, as the last step before entering the concentration mode one withdraws sensory and emotional awareness from all internal areas of distraction. In most cases the Sister performs a simple calmness ritual, but in great danger, she recites the litany against fear to subdue any instinctual, primal terror, particularly one stimulated by a race-memory fear.

> Fear is the mind killer. Fear is the little death that brings *total* obliteration. I will face my fear. I *will* permit it to pass over me and through me. And when it has gone past me, I will turn to see fear's path. Where the fear has gone there will be nothing. Only I will remain.

At this point, the observer can begin the concentration mode.

The concentration mode involves three stages of observational analysis. First, one must now severely limit the attention to only the past and present data concerning the topic. Second, one must enter a state of total contemplation in which the attention flows in a steady stream over the topic — the observer completely enclosing the topic. Third, one must be conscious not of the techniques of observation, not of the presence of self, but of the topic — one must become the topic. At the moment of unity, the observer understands the topic as she understands herself. Thus, all knowledge depends on the observation of detail and on one's body being trained to support close observation, on objective classification and cataloguing, and on maximum retention of data. Only complete control of nerves and tissues, muscles, blood and chemistry, can detach one enough from the demands of the self to allow objective detachment during the observation, analysis, and synthesis process. The control of the body leads to the purification of the mind necessary to separate the real from the unreal.

Although the process of preparation, control, and analysis seems complicated and time consuming, after a woman has trained for ten years, first in the separate steps and then in the entire process, she can, if necessary, perform the entire function in less than a second. One of the controls learned is the ability to release oneself from the artificial confines of the human notion of "time." There is no "time" in the concentration mode — all activities can be managed simultaneously.

Once the basic processes have been mastered, second-level functional states can be invoked such as *Dao, Prajna,* and *Adab,* Dao is the dormancy trance, a type of bindu suspension in which an adept can slow her physiological activities to a level just on the edge of life-maintenance, a

trance useful for survival under threatening conditions and also necessary to rejuvenate cells. The Prajna meditation trance is used for deep understanding and for the special state of "seeing" some Sisters are capable of performing (a state usually augmented with enhancement by chemicals such as melange). Adab, on the other hand, is a retrieval process accessible to all skilled Bene Gesserits; this state of recall is also called the "demanding memory," a recollection of necessary data stimulated externally or by the gestalt of a situation rather than being triggered consciously by the woman herself. Adab is different from the "consciousness impression/complete recall" method used regularly to store and process data. The normal mnemonic process allows complete reproduction of any conversation, even simulating the tone and pitch control of the original speaker (a practice always used by Sisters or novices who acted as messengers). But Adab not only stores material in the subconscious, it also uses the subconscious to integrate new with stored data, thus producing completely accurate and logically assimilated memory, a memory so strong that when stimulated it will overwhelm the woman's consciousness.

Prana-bindu training is also used by the adept in all the daily functions of her life. For example, the famous Bene Gesserit martial arts, the "weirding ways of battle," are based upon complete prana-bindu control. The hand-to-hand combat techniques retained from ancient Terran cultures depend upon supreme muscle control for their astonishing ferocity. Not only the unarmed combat maneuvers depend on this training but the extraordinary knife and whip skills also require this command of muscles and nerves. Prana-bindu control can heal wounds and retard aging. The Bene Gesserit knew their cellular structure so intimately that they could analyze and neutralize most poisons within then-bodies. The great test of this ability occurred during a woman's initiation as a Reverend Mother in neutralizing the "Water of Life" within her system. Occasional women were found to have cellular allergies to and incompatibilities with the chemical and were unable to neutralize it, but fortunately this occurred rarely.

The training program had a second objective: the ability to control others whether as individuals, masses, or cultures. The Bene Gesserit is taught to "read" and "register" a person in order to manipulate him by Voice. In "reading" one observes and identifies the clue tones which will control the other person. In "registering" one uses a brief mnemonic trance to retain the clue tones, making that person controllable in future situations. Finally, through the use of *rihani decipherment,* a Bene Gesserit can recognize a registered individual no matter what overt change in behavior or appearance he assumes. Rihani decipherment also allowed sisters to unerringly identify Face Dancers and gholas, even when they assumed the appearance of individuals unknown to the Sister herself. The decipherment pattern allowed her to discern the non-human characteristics.

Through *Voice,* a subtle manipulation of vocal tones, a Bene Gesserit could manipulate individuals or large groups by triggering clue

tones. Certain voice patterns trigger primal human responses, and the registered person could be controlled in any situation. Women specially gifted with The Great Control could manage any number of people in any situation, and could even control other Bene Gesserits. Particular subtleties of Voice usage are the *Lie Adroit* — manipulation through concealed falsehood; the *Zensunni Codex* — a play of words that confuses or obscures the truth; and the implantation of autosuggestive cue words (for example, the most common word thus implanted is "Uroshnor," a word itself empty of meaning, but which, when spoken, triggers a state of immobilization). These techniques, however, are taught only for specific professional work.

In order to learn how to control large groups of people and even cultures, during her final three years of education a candidate enters a series of courses teaching the characteristics of mob behavior (e.g., history, politics, anthropology, and mythology). Unless a woman is to be a political determiner when she graduates or is being groomed for political roles within the order, these courses are theoretical. For those who enter the Missionaria Protectiva, however, a special training program teaches the manipulation of cultural attitude through mythos-implantation. Truthsayers, economists, and women preparing to be MBAs are all trained in practical group manipulation as well as in theory.

Of course, as a secondary part of the entire training program, candidates are also taught survival techniques. For example, a rudimentary course is "Hand and Finger Signals," while a more advanced course in the same discipline is "Tactile Encoding Methods." Though the techniques of setting and breaking palm locks is designated as an advanced course, there is evidence that each middle-school girl prided herself in mastering the technique. Such primary regimens as the waiting stance, the sense-cleansing regimen, and the tranquility mode were taught to children in the kinder houses.

In general, the students were taught practical skills for the primary Bene Gesserit occupations of breeding and espionage. The prana-bindu skills, the observational and analytical skills, and the self-preservation skills were all bases on which to develop the theoretical abilities needed in an organization whose goal was the accumulation and manipulation of economic and political power.

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BUTLER, JEHANNE

(And the history of the Butlerian Jihad.)

Parents unknown. Born Komos (Eridani A 4) 230 B.G., died 182 B.G.; married T. Butler 205 B.G., no children. Leader of revolt of Komos vs. Richese, leader Butlerian Jihad 200 B.G. — 182 B.G. Jehanne Butter gave her name to the Butlerian Jihad, one of the most enduring developments in the history of the race. As leader of the revolt of Komos against Richese, and then of the Jihad for the first twenty years of its course, she left an imprint

on the minds of her followers which bespeaks an extraordinary personality: powerful, resolute, intuitive, and merciful; to those who knew her she was little short of a saint, and after her death she became one in the minds of millions. As a result of the material produced by the excavations on Rakis we are able to transform her from a legend into an historical personality.

Jehanne was trained as a priestess on Komos and also as a Bene Gesserit. Rather than following the career of a priestess, either from her own decision or that of her order, she married Thet'r Butler, the Logistos of Xania, one of the ten administrative districts on Komos. In the same year as their marriage, (205 B.G.), Jehanne went to the capitol of Pylos to enter the hospital for the birth of a child. Since both parents had married late in life for their culture, they were especially eager for this birth. When on the delivery table, Jehanne was anesthetized; when she awoke, she and her husband were informed that their daughter, Sarah, had been aborted. The hospital explained that the fetus had been too deformed to survive. The abortion was described as therapeutic.

Jehanne's control of her own body, which as a result of her Bene Gesserit training extended beyond those muscle systems usually thought of as automatic, had permitted a deep knowledge of the growth of her child within the womb. She was convinced that it was impossible for her child to have been so grievously malformed as the hospital had described. In time, Jehanne came to believe that her child's death had at best been unnecessary. Using the access to official records provided by Thet'r's position as Logistos, she discovered within the archives of the hospital evidence that the hospital director — the first self-programming machine on Komos — had instituted a program of unjustified abortions. Armed with this information, she approached the priestesses of Kubebe for their aid in creating a movement against the domination by Richese.

At the same time that these overtures were being made to the priestesses, Jehanne and Thet'r had begun the formation of a secular organization. Using Thet'r's administrative abilities, and Jehanne's gifts of rhetoric, amplified by her Bene Gesserit schooling, a Front for the End of Koman Exploitation was formed.

Their movement was a speedy success, as was their request of the priestesses for aid. Contrary to some cynical opinions, the priestesses were far too well entrenched within a society of believers for their position to have been threatened. Rather, the priestesses likely entered the struggle for the same reason that the rest of the Komans did — they were appalled by the evidence Jehanne was able to put forward concerning the actions of the hospital director, and they agreed that the time had come to, move against Richese.

The coup on Komos was the first example of the organizational genius of Thet'r Butler and the tactical brilliance of Jehanne: the choice of the tribute collection week as the occasion for the coup, the seizure of the tribute fleet for transport to Richese, the timing and execution of a lengthy and intricate plan which achieved total surprise and an almost bloodless victory.

The Komans went to Richese with nothing more than a successful

revolution in mind. They discovered there the extent to which their hospital director was simply a reflection of a state of society beyond their imagination. The degree to which machines controlled the population of Richese, and had altered the emotional and intellectual characteristics of its inhabitants over centuries, was literally incredible to the Komans. Many of them never entirely believed what they saw there.

The revelations on Richese produced a Jihad, but it was not Jehanne who made that decision. The priestesses of Kubebe were the principal forces behind the change which occurred in the ranks of the rebels. They were motivated by their interrogations of the chief programmers and scientists of Richese, many of whom had been willing participants in the actions of the machines in altering the population of Richese. Perhaps the critical moment in these interrogations occurred during the questioning of a Doctor G. Demlen by the chief priestess of Komos, Urania.

Demlen was an especially arrogant and unrepentant man, whose disdain for his fellow man's intelligence was equalled only by his respect for his own — and that of his machines. As his quite prideful and voluntary description of his work on Richese droned on, Urania's feelings overcame her training and her face began to betray her revulsion. Ultimately even Demlen noticed, and interrupted his stream of self-congratulatory candor to ask what was upsetting her. Urania told him his work violated fundamental principles of respect for human life, not to mention the offense to the worship of the Goddess.

At the mention of the Goddess, Demlen exploded in a fit of honest and acid outrage, and in his fury, after suggesting that there was more worth reverence in one of his machines than in the worship of "a supposed 'goddess' invented by a clutch of bucolic bumpkins on a pigsty of a planet," Demlen turned toward the icon of Kubebe as if to spit on it. Before he could commit the act, Urania had killed him with her ceremonial knife.

That night the priestesses met in council, and the next morning Jihad began to be preached to the faithful of Komos, against "the thinking machines and all who find their gods within them."

Far from being eager for this, Jehanne argued against it. Her statements, insofar as we can construct them, seem to have anticipated much of what was to happen in the coming years — the growing ruthlessness of the crusaders, the atrocities, the deaths of so many innocents. But the priestesses were not deterred. It was not that they did not believe that these things might happen. Rather, they resolved on the Jihad in spite of this belief. Their horror before the discoveries of Richese, and the certainty that they would be duplicated on other planets, their deep-rooted outrage at the insult to their Goddess and their religion — these made their minds firm. Too many analyses of the origins of the Jihad have ignored this motivation — the people of Komos *believed* their religion. So too did Jehanne; but her beliefs were tempered with mercy and foresight to a degree not true of the priestesses.

Jehanne could not have been dislodged as the leader of the movement, even had anyone wished it. But from this moment there was a certain tension within the leadership of the Jihad. On the one hand there was Jehanne, urging mercy and restraint; on the other was Urania whose goal was the extirpation of any hint of machine domination of humans, and who was willing to sacrifice much, and many, to achieve it. The tension was resolved in favor of Urania on Carthagos.

The transformation of the Jihad after Jehanne's death has been discussed at length in the various histories of the movement. These discussions have focused upon the growing ruthlessness of the crusade, and in so doing have failed to remark upon certain changes in tactics which bear directly upon the question of the nature of Jehanne's participation as leader.

Certain characteristics of the plans of the fleet did not change after Jehanne's death. The various actions of the horde, whether investing an entire planet or striking at an outpost, continued to show the effects of meticulous planning and brilliant staff work. Logistical support for all operations remained virtually flawless, and the timing and arrangements of often complicated maneuvers involving hundreds of vessels showed a degree of foresight and sound training seldom equaled in military history. These observations, coupled with the survival of Thet'r Butler have prompted many to conclude that the true leader of the rebellion was Thet'r, and not Jehanne. A full analysis of the tactical history of the Jihad will not support this argument, however.

One of the prominent features of many of the operations of the fleet during the first two decades of the Jihad is best illustrated by the attack on Illerda in 199 B.G. Simply through the use of extraordinarily clever shifts in the disposition of their forces, the crusaders forced the Illerdans to abandon their moon, and then to surrender their entire planet. The casualties were limited to the crews of two scout vessels that attempted to run the planetary blockade just before the capitulation occurred. The operation has remained a textbook example of the distinction between the use of power and the use of force, as these terms are understood in strategic analysis.

Examination of the history of the Jihad until the attack on Carthagos shows that this preference for the use of power over the use of force is at the heart of the planning of the Jihad during these years. Rather than crushing opponents by the overwhelming application of the force of the vessels and troops of the Jihad fleet, the threat of such an attack was used to compel the surrender of the enemy. Intelligent use of "power" treats force as a tool best used when it remains implicit. One's superior strength is used, not to obliterate an enemy, but to force surrender, ideally *without* battle. While this ideal was only approached in the campaign off Illerda, many of the actions of the Jihad through the early years show this principle in their conception. The attack on Thapsus in 196 B.G., and that against Parlon in 191 B.G., are cases in point: the combined casualties to the Jihad forces in these actions could not have exceeded ten thousand, and may have been considerably lower.

Indeed, Jehanne's military career began and ended with operations of this sort. The attack on Carthagos presented the same tactical situation as had that on Illerda, and was already unfolding along identical lines. The *Sarah III* was leading a maneuver designed to place the forces defending the moon of Carthagos in an untenable position, while leaving the path of retreat to the planet open. Once the Carthagans were isolated on their planet, blockade would have produced the same result as on Illerda — surrender. The extinction of the planet's population resulted from the flagship's encounter with an undetected mine and the tidal wave of rage that swept the fleet when Jehanne's fate was learned. It was not part of the plan of the campaign.

Thus, the last operation Jehanne directed bore this characteristic stamp. And so too did the first. The ravaging effects of the war on Richese have obscured the fundamental nature of the plan which the Komans followed. But, if one considers the situation on Richese within two days of the arrival of the tribute fleet, the tactical position of the Komans versus the forces of Richese shows the same sensitivity to the uses of force and of power.

In only three days standard, virtually the entire population of Komos had been transported to Richese, and the Richesan navy had been captured by the Komans. The army of Richese then faced the prospect of a war with an opponent several million strong, on the territory of Richese, and in control of the only space vessels. Under such circumstances, in spite of the far greater size of the Richesan army, the prospects for victory were extremely limited, and clearly any war would be protracted and severely damaging to the planet. In sum, an excellent basis for a negotiated settlement had been established, and under normal circumstances would in all likelihood have been reached. One did not ensue because of the machine domination of Richese, which introduced an utterly unexpected element into the relations between the two armies. But if the opponents of the Komans had been normal and human, the outcome of the war might well appear to us as another instance when the planning of a military genius had achieved a victory with extraordinarily low loss of life.

The pattern is clear: from her first battle to her last, the actions Jehanne participated in bear an unmistakable imprint. These are battles planned and led by a tactical genius, whose concern for the lives of her soldiers *and* of her enemies is the dominant element. And, in spite of the fact that Thet'r survived his wife, after the disaster off Carthagos this stamp disappears from the campaigns of the Jihad.

As noted, though, fee staff work retained its characteristic level of efficiency. This should not be surprising, for Thet'r continued as chief of staff for the Jihad. New generals were sought, and within the next few years several different individuals led the crusade, but the execution of their plans remained in the same superbly capable hands.

The arguments which oppose this view are not founded upon examination of the evidence of the events of the Jihad. Rather, they base themselves upon certain assertions regarding the inability of a woman, or

of women, to lead such a force as the Jihad, or to plan such actions as the attacks on Richese and Illerda. These arguments have in common their ignorance of the society of Komos, and the position of women within it.

Unlike many societies, that of Komos had for centuries granted, to women an especially important function, one not bounded by the home and hearth. One refers, of course, to the maintenance of the religious well-being of the people. Not only was the worship of the chief deity of the planet in the hands of women, but the sacred life of the family, which was the center of Koman society, was the charge of the women- of the family. The males controlled the life of the farm or the ranch, and the land was passed on through the male line, but the women saw to the religious health of the family — a power which, to the Koman way of thinking, involved nothing less than the survival of the family.

The point of this should be obvious: the Komans were used to following the leadership of the women of their society, especially when matters of religion were involved. This was the case with the rebellion, which began because of the abortions performed by the hospital director, and which struck directly at a religious issue, the survival of the family line. Once the movement had spread to Richese, the religious basis expanded. The actions of the machines were seen by the priestesses and by the Komans as an affront not only to principles of humanity, but also to their Goddess, Kubebe. It was the priestesses who first preached Jihad. Indeed, had there been no religious basis for this movement, it would by definition not have been a Jihad. And for the Komans, religious matters necessarily involved the leadership of women. We should be surprised, then, if the leadership of this Koman crusade had *not* been female. These points, which should be transparently simple, have been obscured by the socio-sexual biases of most of those who have approached the problems posed by the leadership of the Jihad. (One must hasten to add that by no means all of these scholars are male.)

The concentration upon the matter of sex in the leadership of the Jihad has also distracted attention from other, more important questions. One should ask not "Why a woman?" but rather "Why this woman?" and "Why did she succeed?" The answers to these questions must be sought within Jehanne herself and within her society.

The simplest answer to the question "Why this woman?" is of course, that it was her child who was murdered. But this is obviously inadequate. These abortions had been going on for two years, but Jehanne was the first we know of to suspect the hospital and act on that suspicion. There may have been others, but Jehanne is the one we know of because she succeeded. Thus stated, the matter of the death of Sarah Butler is placed in perspective; it was the motivation for Jehanne and Thet'r, but it was not the reason for their success. Their rebellion, which produced Jihad, the secret of her leadership — those are to be found in the combination of the social characteristics of Komos and the character of Jehanne Butter.

One has only to remember the descriptions of Jehanne's presence and its effect on others. Her personality

seems to have had such a strong impact on those she encountered that it could be felt physically; many compared meeting her for the first time to the sensation of being struck. The emotions produced in others were not those associated with fear, however. The words most often used to describe her presence asserted a combination of compassion and intelligence so great as to produce what one observer, in a phrase later known to billions, saw as "a living flame of a woman."

But this was not fire as the devourer, it was flame as the beacon, fee guide. This flame led the crusade for twenty years. When it died, the Jihad became the flame itself, and this would be the fire of destruction.

Two points remain to be made. First of all, no matter how unusual a person Jehanne might have been, the genesis and success of the Jihad are not explainable solely by reference to any individual. Even such a person as Jehanne could not have led a successful crusade of this sort had it not been for the peculiar combination of conditions offered by the planet of Komos and its relation to Richese. How many such rebellions, led perhaps by men or women as unusual as Jehanne, failed for lack of the circumstances that produced the "agar for rebellion" that obtained on Komos? We shall never know, for they did fail, and even the folk-memory of Leto II cannot rescue them from time.

But this is not to deny Jehanne her due. Nothing can deny her that. She is the equal of Jessica, the mother of Paul Muad'Dib, in her effect on human history, and this comparison brings us to our second and final point.

Both of these women, for the most intense of personal reasons, defied their order, the Bene Gesserit. To please her Duke, out of her love for him, Jessica bore a son rather than the daughter that had been enjoined. Out of her grief for her dead daughter, Jehanne embarked upon, a rebellion which she proposed to lead. This violated one of the most ancient of Bene Gesserit proscriptions, that against the public involvement of their members as social leaders of any sort. The dangers of exposure of the order under these circumstances were manifest, yet Jehanne persisted. After Richese, with the launching of a Jihad, the exposure of the order became a virtual certainty, but by then all the priestesses of Komos were involved also.

Twice in the history of the order, then, the severest strictures of the Bene Gesserit have been violated by one of their own Sisterhood, acting in response to intense personal motivation. It would seem that even the most compelling program of education and motivation ever devised, that of the Bene Gesserit, is not enough to completely extinguish the independence of mankind. Our history has taught us to be thankful for this.

EM.

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BUTLERIAN JIHAD ("THE GREAT REVOLT"); ITS CAUSE AND EFFECT

Before the rise of the Atreides, historians argued endlessly whether great people made great events or great events made great people. The impact on history of Muad'Dib and the Emperor Leto renders the question moot, but before those tremendous personalities, the question is legitimately raised. We face the question specifically when we consider events as pivotal as those that occurred between 200 and 108 B.G.: Did a vast sea-change in the human ocean produce Jehanne Butler (see Butler, Jehanne), or did this remarkable and luminescent woman by her will shift the currents of humanity?

Even the name we use for the period implies an answer to the question: If we call those events "The Butlerian Jihad," we side with the historians who define as "great" those individuals who move the mass of humankind in a new direction; if we use the term "The Great Revolt," we ally ourselves with those who see "leaders" as simply the front rank of a humanity moving in the direction the masses determine.

Historians close to those events also speculated on this same question. The writings of one of them, recently discovered, shows how that turning point was viewed in the calm immediately following it. Kruwl Sheivvun (c.113-185) served as Imperial Historian under Saudir H. hi his major work, *The Founding of the Empire,* Sheivvun speculates on the Jihad, employing the metaphor of waves as affected by the tides. At flow, each wave breaks and recedes, but the series of waves creeps higher and higher on the beach until high tide is reached. Should someone wish to divert the waters of the high tide for human purposes, the task would be impossible during the ebb. Likewise in human affairs, he argued. A popular readiness for change is aimless without capable leadership; but' the great leader without ready support ends in obscurity. However, when human genius combines with movement in the tides of the people, new directions result. Such a combination was the Butlerian Jihad.

Sheivvun was the first historian to point out that the Empire rested on a tripedal structure, consisting of House Corrino (backed by the Sardaukar), the Spacing Guild, and CHOAM. The Jihad cleared the way for the establishment of all three of the organizations, none of which had existed, before the Great Revolt. In researching the conditions that led to the foundation of the Empire, Sheivvun was necessarily drawn to considering the events that had cleared the path. He began by examining the systems of commerce and government.

Trade depends, of course, on transportation, and politics on communication. Born of these functions, prior to the Great Revolt, were coordinated by computers — both the patchwork of larger and smaller groups of planetary systems and the traders who served them depended on faster-than-light ships whose progress through hyperspace was controlled by computers.

For example, consider Transcom, a trading corporation lasting for almost seven thousand years: the

all-but-overwheming amounts of data processed in split-seconds during hyperspatial travel led Transcom to direct its ships from a central computer-bank, Centrans, located on an artificial satellite, Xenophon. As a ship entered hyperspace, its destination was transmitted to Centrans via Holtzman Waves. During the ship's progress to pre-designated points en route, Centrans processed the information and prepared course corrections. When the ship reached the first "mail drop," it reentered normal space and received course updates from Centrans. The computer-bank simultaneously handled routing for Transcom's more-than-twelve-thousand ships; during its long history, various mercantile associations subscribed to Transcom's service — the Van Rijn combine, Asconel, Far Traveler Couriers, and many others. With a clear perception of the indispensability of the communications satellites, the crusaders of the Jihad struck early at Xenophon and similar establishments. The result was immediate and final: the utter collapse of regular interstellar trade. Had Transcom (and companies like it) not been destroyed by the Jihad, there would have been no transportation vacuum for the Spacing Guild to fill.

As with trade, so with government. Political organization before the Jihad took many forms, although few planets were absolutely independent. Most, together with their nearest neighbors, formed federations, confederations, unions, pastorates, hierarchies, feudocracies, neofeudocracies, coalitions, commonwealths, colonial empires, autonomous dominions — every form of association that the ingenuity of ten thousand worlds could create. These groupings varied in size from a handful of worlds to mighty parliaments of hundreds of systems. Yet every one depended on communication: should one member of a federation be endangered, the call for help was sent forth by automatic and self-repairing machines. Without those machines, communication was slow and chancy, and planets were left to their own resources.

The Great Houses survived the political chaos of the Great Revolt (indeed, some profited from it), and many saw the thousands of divided planets as ripe fruit for plucking. Almost as many reached for the fruit, and warfare raged for a century as would-be emperors scrambled for an imperial crown. The Corrinos emerged as victors, but the early members of that house little realized what a debt they owed to the Butlerian Jihad: even the legendary Sardaukar would have been little match for a unified and organized counterattack from a confederacy of hundreds of worlds. But the Jihad, smashing first interstellar communications, razed large and small governments planet by planet, leaving only rubble, ready for reassembly by the nimblest barbarian.

The Butlerian Jihad, then, prepared the way for the establishment of the Empire; in the same way, the Great Revolt was itself prepared for by centuries of smaller waves rising to high tide.

A shadowy figure of whom we know only a name — Dulden — enters the historical record in 711 B.G. as the founder of a group called "Humanity First," organized to promote less reliance on computers and to advocate

appeal from the judgments of the machines. Exactly what Circumstances provoked this group is not known, but for five hundred years thereafter, tensions increased. Some few planets — Sarash-Zillish, for one-had computer pogroms of their own well before the birth of Jehanne Butler.

When she appeared on the scene, then, independent support for the movement she would create was already in place on thousands of worlds, waiting only for some great unifying cause *to* unite it.

After her conquest of Komos, net native world, and its mother planet Richese (detailed in the entry for Butler, Jehanne), a frenzy swept over the victorious forces, a frenzy fueled by almost equal parts of hysterical fanaticism and calculating greed. When Jehanne died in 182 B.G., the cause did not so much lose a leader as it gained a martyr. The generals who continued in her name were moved by a zeal she herself could not have matched; she knew her own fears and weaknesses, defects that were forgotten by her worshipers.

Kruwl Sheivvun was the first to discover that the forces of the Jihad had another motive, too: wealth. Sheivvun found that the greater part of the Jihad forces on any given planet were mercenaries, usually recruited on the last planet conquered. The most adventurous and the most dispossessed were easily tempted by the thought of spoils on a planetary scale.

And Sheivvun made one final discovery, one not fully appreciated until now: the Butlerian Jihad was not a monolithic campaign that swept irresistibly through the human galaxy. On the contrary, it was the composite of thousands upon thousands of separate forces lasting almost a century. To conceive of the Jihad, one should not think of the Imperial Army or Paul's Fremen, but rather of pirate fleets, moving when and where their commanders will, with little in common but the name of Jehanne Butler and a hatred for the machines they could neither understand nor replace. Many, many times — on the planet Wencolley, for instance — local resistance was absent, yet the planet was devastated by fighting between two groups of crusaders, each bent on proving the purity of their faith by the magnitude of their cruelty.

With Jehanne gone, the Jihad had no higher objective than the destruction of the computers. It was successful beyond expectation in that aim, and the movement dwindled as it found fewer and fewer targets for its wrath. In its wake, or, to continue Sheivvun's metaphor, as it ebbed, it left both poverty and opportunity: it burned a hatred and fear of thinking machines so deeply into the human psyche that one wonders if that wound has yet completely healed. Yet at the same time there is no denying that all the expansions of individuals and society that followed — the Mental training, the Spacing Guild, the Empire itself — was made not just possible but necessary by the Jihad. To weigh the gains against the losses, the newfound talents and resources against the suffering that preceded them, demands a scale that has not yet been invented.

F.M.

CALADAN

Education on. Muad'Dib once said of his birth planet, Caladan, "We had no need to build a paradise of the mind on Caladan — we could see it physically all around us." And in paradise what need is there of education?

FORMAL EDUCATION

One can readily grasp the frustration experienced by many who attempted to bring serious education to the quiet villages and towns of Caladan. They all failed except Doctor Louis Katsher IV, artist, musician, dancer and director.

Dr. Katsher (6844-6951), recognized the lack of motivation among the people of Caladan for any form of education that was not in itself intellectually or artistically interesting. The need for vocational training simply did not exist on the water-rich tropical planet. Food was readily available from the fertile seas and from the 'lush plants full of fruit, berries and wholesome legumes. Shelter was not a serious concern because the temperature was mild and the weather was seldom severe. Nor were military arts a necessity given the peace imposed on Caladan by its planetary governors, who had put a virtual end to tribal battles. Village rivalries were settled by sporting contests.

The economic base of Caladan was not extensive, limited mostly to tourism and the export of whale fur. The tourist trade used some skilled persons, but the majority of jobs it supported were either in ancillary, family-owned small businesses or in minimally trained staff personnel. Often the great inter-planetary hotel chains handled all necessary job-training programs. The small businesses that catered to the needs of the tourists were little more than cottage industries.

The whale fur industry was also a series of family-operated small-scale efforts, with the essential training taking place on the job and not in schools. The population felt no need for formal training in business methods or marketing. Most people of Caladan felt little need to work at all.

Into this paradise came Dr. Katsher, champion of arts and letters. He gave the people of Caladan a great gift by starting the first Caladan Artists Conservatory. His art colony grew in numbers, respect and quality. After a few years it was evident that the people of Caladan not only could appreciate fine music, poetry, theater, and the arts, but that they were ready to participate. Under Katsher's leadership the arts flourished. The planetary governors supported his work eagerly because it helped the local population aspire to excellence and attracted tourists from many other planets.

The first colony was located at Epidaurus in the province of Orange and was soon followed by others. Within 250 years the entire planetary population had relatively easy access to some form of reading room, studio, theater, or auditorium. A prodigious number of productions in dance, music and theater were presented. The people particularly preferred what Dr. Katsher

called the "ephemeral" arts such as music, oral readings of poetry, short stories, theater, water colors, and paper folding (known as "oreegahamee"). However, there was some interest also in sculpture, composing, oil painting, film and philosophy. Nevertheless, the people had a saying, "Art is a flower; enjoy it now, for tomorrow another comes."

In her *Conversations,* Princess Irulan quotes Muad'Dib as saying that the people of Caladan paid the price one always pays for paradise in this life: "We went soft, we lost our edge." With no viable military force the planet was extremely vulnerable to invasion. For protection, the ruling House often relied on mercenaries and outside "military advisors" to support the ill-prepared and disinterested local groups.

The aristocracy, chiefly the six minor families who ruled on each of Caladan's three continents, and the four hundred provincial regents under these minor families, were given some specialized education. Their children were sent to the Governance School in the capital city for a four-year program in statecraft, tactics-, leadership, management, and civilian control. But even this program was hardly as rigorous or demanding as it might have been, for after all, the problems the students would face would not be great and there was time to learn in the way that Caladan had always teamed, from "watching and doing."

The education of Paul Atreides, like the many before him who were groomed for real authority, was naturally an exception. Paul underwent a constant and demanding program of training from his earliest childhood. He learned weaponry from the swordmasters Idaho and Halleck, he learned the Atreides battle language from his father, he learned the subtleties of Voice and observation from his Bene Gesserit mother. Paul was taught about poisons, transport, military tactics, and wilderness survival. He learned to appreciate Gurney Halleck's music, as his people did. Paul was trained as a mentat by Thufir Hawat and as a healer by Dr. Wellington Yuen. He learned to lead others and to follow orders, with the objective of preparing him to rule the planet. Ironically, it was not enough. It took the hard knowledge gained on harsh, dry Dune to prepare him to rule the Empire.

INFORMAL EDUCATION

Few histories are kept in paradise; time is of no concern and few worry long about the errors of the past. Without the aid of written records our ability to reconstruct the informal educational system is limited. But we do know that there was great reliance on "family teaching" and on "watching and doing." A child could learn how to live in paradise by simply participating in normal family life. A little time spent on the family vegetable plot, maybe a few hours spent fishing or swimming, or tending the family garden preceded an evening of quiet stories or campfire dances. One day was much like another.

Of primary concern in the informal training of the young was preparation for the dangers of their water-rich environment. Children were taught to swim before they learned to walk. They learned the dangers of mud slides, flash floods, and the various methods of water transport, the most

popular of which was sail rafting. They learned to fish both for pleasure and for food. They also learned how to find their way through the dense, fast-growing vegetation that covered most of the land masses on the planet. Beyond the survival skills for children and basic economics of the family business for youngsters, mere was little else to be concerned with in Caladan, "the paradise planet of the miracle seas."

P.E

Further reference:

- Fremen Education.

CALADAN WINES

The following entry is an excerpt from a dining guide composed probably at the court of the Padishahs in the century before Paul Muad'Dib ascended to the throne. It is presented here as an interesting sidelight on the gracious living of the Great House aristocracy, and their ventures into a variety of commercial activity. — Ed.

Although Caladan does produce some few fine wines, by far the bulk of the planet's small wine production is of no more than ordinary quality, locally made for local consumption. Viniculture simply has not been developed as an art form anywhere in the Delta Pavonis system, this condition owing as much to a yeast-inhibiting radiation spectrum thrown by the star itself as to the history and traditions of the system's native peoples. Average per capita annual wine consumption on Caladan is a meager 1.5 liters, and there is no commercial off-world export industry.

However, five hundred years of oenological experimentation patronized by the ruling Atreides family have not been without some positive results. Imported vines simply will not grow in Caladan soil under the Delta Pavonis rays. On the other hand, native root-stocks take grafting readily; the traditional problem has been that these rootstocks introduce a strong mustiness into the flavor of the wines produced by whatever fruitstocks are grafted onto them. Between this difficulty and the absence of a natural fermentation yeast in the planet's atmosphere, the trials facing the vintner on Caladan are formidable indeed. Perhaps no commercially feasible solution to the problems will ever be found, but laboratory and hothouse work in the areas of plant hybridization, climate control, bacteriology, and nontraditional winemaking technique have at least made it possible for the Atreides nobles to grace their tables and to cement their ceremonies with wines of three varieties. These are:

CASYRACK. A dry, full-bodied, intensely flavorful and long-lived red wine, developing nuances and subtle complexities in the bottle for as long as fifty or seventy-five years after corking when it is produced in a favorable climate. However, Caladanian Casyrack is thin and harsh when young, though the harshness tends to mellow out before the thinness becomes downright anemia. The rule of thumb is that it should not be drunk before it is five years old, but must be consumed before its eighth birthday. Rarely, an exceptional bottling will last much longer. According to legend, the original fruitstock was brought by the Atreides family among its heirlooms when first it came to Caladan. Casyrack remains the favorite Atreides

ceremonial wine, more perhaps because of tradition than because of continuing quality. The wine does not travel well, and the best Caladanian Casyrack does not leave the Atreides family compound.

BORNOLLA. The most promising wine produced on Caladan. A light red wine, always a trifle rough and highly alcoholic (usually around 16%), its origins are unclear. It seems to be the result of uncontrolled hybridization Over a period of some centuries among hothouse and native grape varieties. Well-made Bornolla is fresh-tasting and slightly yeasty, a remarkably fruity wine. The Caladanian mustiness which is the bane of vintners the planet over is almost totally absent from Bornolla until the wine enters into its third year; hence it should be drunk while it is still quite young. Oenologists continue to experiment with nontraditional vinifying techniques in the attempt to eliminate that characteristic mustiness altogether. If ever they are successful, and if the wine then proves capable of travel and long-term aging, Caladan may finally join the ranks of first-class wine-producing worlds. The Atreides family clearly would like to see this happen.

DELKAI. Never much better than ordinary, Delkai can be a pleasant and fruity-enough sweet white wine. It is the only commercially available wine on Caladan which is produced entirely from native grapes, remarkable enough for that reason alone. There are a dozen or more different methods of producing the wine, each one a chemical process that is the jealously guarded secret of a single family. Depending on the producer, the wine may vary from emerald green to straw-colored, and from syrupy-sweet to medium dry (the greener, the sweeter). The Atreides oenologists have developed a sparkling Delkai from the dry end of the range that, if disgorged annually after the third year in the bottle, ages well and seems to improve with travel. This sparkling Delkai is, not surprisingly, the wine which the Atreides family most frequently serves when ritual or propriety indicates that a Caladanian flavor is desired.

D.M.

SUUGEE. *[A word must be added for Suugee, the highly alcoholic beverage distilled from Pundi Rice. Although mainly a cheap and effective drink reserved to the peasantry, it enjoyed a brief vogue among the most discriminating classes during the Pauline Imperium. — Ed.]*

Further reference:

- Biizal ven Tinuum, A Gastronome's Guide to the Great Houses, tr. Suun Sen Yao (Caladan: INS).

CALENDAR, STANDARD IMPERIAL

The system of chronology used for official purposes throughout the Imperium since 5000. Its basis is the time in which Kaitain completes one revolution around its primary: 360 days, 3.56 seconds. The units of measurement are:

- 60 standard seconds to a standard minute;
- 60 standard minutes to a standard hour;
- 24 standard hours to a standard day;
- 6 standard days to a standard week;
- 5 standard weeks to a standard month;
- 12 standard months to a standard year.

ORIGIN. When House Corrino shifted its capital from Salusa

Secundus to Kaitain in 1487, the emperors already knew that they were not only moving to **a** much more pleasant world but to a stable and regular planet as well. The saying "You don't need a watch on Kaitain" was doubly significant: it referred not only to the mote leisurely pace of the planet but to the ease of keeping time by natural means.

The Alman Corrino emperors followed the immemorial custom, when arriving on Kaitain, of dividing the natural day into twenty-four parts, those parts into sixty, and those again into sixty. They retained the terms *hour, minute,* and *second* for these divisions even though the Kaitainian hour, for example, differed from the Salusan hour (as it did by lesser or greater amounts from the "hours" of the great majority of inhabited worlds).

Proclamations, edicts, bulletins, and the like — anything warranting both dating and preservation — were promulgated throughout the Imperium bearing the Kaitainian date followed by, e.g., "given in the seventeenth day, fourth month, tenth year of Saluso VII." Only the Spacing Guild had a continuing need to reference the local dates of one planet to those of another, and they employed their own method — pulsed, regular tones on the Holtzman Waves aimed at the mail drops — as the standard to which local times were compared. Those outside the Guild who had the occasional desire or need to relate the day, month, and year of one planet to those of another — factors, merchants, travelers — had to depend on Chronology Tables, or, where the need was recurrent (as in CHOAM), relegated the duty to men tats. For thousands of years, local chronologies served local needs, and the Kaitainian calendar served bureaucratic needs. '

THE IMPERIAL UNION STANDARD CALENDAR, in 4996, Mgonpo Shesrab, Chamberlain of Corria XIII, conceived the idea of standardizing the calendar throughout the Imperium, in honor both of the emperor, who by chance bore the name of the House, and of the approaching fifth millennial celebration of the foundation of the Imperium.

For the weekdays, Shesrab selected Sadai, Madai, Gwenzai, Zhanzai, Friizai, and Siidarazai (the names already in use on hundreds of worlds); the etymologies of all these are lost in antiquity except for "Sun's day," "Moon's day," and of course "Jehanne's day."

For the names of the months of the year, Shesrab took those already established by centuries of tradition, with one exception. All derived originally from Galach phrases meaning "in Sheuset's" month, "in Saudir's" month, and so on. The only one not named for a great former emperor (at that time) was neFrekim, from Fredhrik Corrino, the father of Corrin XIII. Beginning the year with the Spring equinox, Shesrab made official these names:

neSheustim	nElroodim
naSaudrim	niMikiim
neFrekim	nEzhrini
nAvlardim	nIstaivim
naShadmim	nAlmanim
noCornim	nAudrim

The division of months into five weeks of six days each had already been used for thousands of years, but was made a part of the "Imperial

Calendar" presented to Corrin XIII. Corrin was known to prefer more concrete gifts, but he did authorize the calendar for Kaitain and such other planets as wished to adopt it.

Many planets did. When the lengths of the sidereal years of planets inhabitable by humans are graphed, their distribution forms the normal probability curve. Adding local leap days at periods determined by the amount of variation from Kaitain's sidereal year kept the years in step for those who adopted the calendar. But few felt the desire and fewer still the need to sacrifice the local names of months for those of Kaitain.

Shesrab (supported by his master's indifference to the subject) indulged his passion for order and regularity. He devised a way to have days of the week and months of the year instantly related throughout the Imperium, no matter what the length of the planet's sidereal year: this scheme was the "Imperial Union Standard Calendar."

To understand how the IUSC was intended to work, consider a hypothetical case of four planets, A, B, C, and D, with years (in Kaitainian measure) of 6 months, 9 months, 14 months, and 18 months. For simplicity of illustration, we assume that the days of these four are exactly equal to Kaitain's day.

STANDARD	A: 6-MONTH YEAR	B: 9-MONTH YEAR	C: 14-MONTH YEAR	D: 18-MONTH YEAR
neSheustim	GwaneSheustim	same as A	same as B	same as C
naSaudrim	TaunaSaudriro	same	same	same
neFrefcim	FreeneFrekim	same	same	same
nAvlardim	FonAVlardim	same	same	same
naShadmim	FiinaShadflum	same	same	same
noConiim	*SinoComim.*	same	same	same
nElroodim	GwanEIroodim	SeunElroodim	same	same
niMiklim	TaumMikJim	AiniMiklim	same	same
nEzhrim	vFGCnGZlinffr	*NiinEzhrim*	same	same
nlstaivim	Fonlstaivim	Gwanlstaivim	Tenlstaivim	same
nAlmanim	FiinAlnjaaim	TaunAlmanim	ElvnAImanim	same
nAudrim	*SinAudrim*	FFeenAudnm	TwelnAudrim	same
neSheustim	OwaaeShcustiffi	FoneSheustim	FarneSheustim	same
naSaudrim	TaunaSaudrim	FiinaSaudrim	*FormSaudrim*	same
neFrekim	FreeneJRrefcim	SineFrekim	GwaneFrekim	FipneFrekim
nAvlardim	FonAvlardim	SeunAvlardim	TaunAvlardim	SignAvlardim
naShadmim	FiinaSbadmhn	AiaaShadmim	FreenaShadmim	SvenaShadmim
noComim	*SinoCornim*	*NiirtoCornim*	FonoCornim	*IinoCornim*
nElroodim	GwanEboodim	same	FiinElroodim	GwanElroodim
niMiklim	TauniMiklim	same	SiniMiklim	TauniMiklim
		etc.		

By referring to the table, we see that on Kaitain, the first month of the year is of course *neSheustim;* on the other four, the first month is named GwaneSheustim (or "one of Sheaset's"), Then follow "two of Saudir's," "three of Fredhrik's," "four of Avelard's," "five of Shaddam's," and "six of Corrin's." The next month on Kaitain is nElroodim, but planet A's year has ended; on planet A. therefore, the next month is GwanEIroodim, or

"one of Elrood's," while on B, C, and D, it is SeunfilroGdim: "seven of Elrood's." Thus, a number prefix was added to the name of the month; throughout the worlds the name was constant, but the farmer on planet A, who sowed his seeds every spring, planted in the "Gwan" months, whatever the last part of the name may have been.

The names of the months were the same on B, C, and D until nlstaivim, which marked the beginning of the new year for B; hence, when it was Gwanlstaivim on B, it was Tenlstaivim ("ten of Istaivan's") on C and D. The last two planets parted company at the end of the fourteenth month; the next following was "one of Fredhrik's" on C, but "fifteen of Fredhrik's" on D.

Parts of the IUSC were adopted on those planets with sidereal years varying from that of Kaitain by less than a few standard days. Leap days of local placement brought the calendars into step as needed. But even a planet off by as little as ten standard days, say one with 370 in a sidereal year, found itself at variance of a whole month in only three years. "Leap months" were a nuisance to implement to save a system that offered little more benefit to the average citizen than the knowledge of what month it was on Kaitain. Theoretically, the concept of combining the local and Imperial systems by number prefixing could have been extended to the week, the day, the hour, even to the second. No effort was made to promote these refinements, and little was made to bring monthly names into uniformity.

The IUSC was a concept of convenience to a relative handful of worlds. Some scores of planets use it still, but even on those few its development would dismay Shesrab. Language change has so altered the names that little remains in common with the Imperial terminology. Planet "B" in the example above is Topaz, whose sidereal year in standard units is 270 days, 3 minutes, 18.02 seconds. Topaz still employs the IUSC terminology, but compare the names of the months on Topaz with those of Kaitain:

Kaitain:	**Topaz:**
neSheustim	Gwasheu
naSaudrim	Tausau
neFrekim	Freefre
nAvlardim	Fonav
naShadraim	Fiisha
noComim	Sicor
nElroodim	Scunel
niMiklim	Aimik
nEzhrim	*Niinezh*
nlstaivim	Gwasheu
nAlmanim	Tausau
nAudrim	Freefre

Note that the people of Topaz, over the millennia, came to think of the first month of the year as named not "Gwan + the emperor's name in its cycle of twelve" but simply as the whole word "Gwasheu." Thus, the names of the months oh Topaz coincide with those on Kaitain only one year out of every three, and this is on one of the best of all possible worlds.

Offering neither tradition nor convenience, the IUSC was bound to fail: the Spacing Guild never used it; the Bene Gesserit never used it; its adoption among the Landsraad seemed toadying. Only for House Corrino and its bureaucracy did it find employment, and with the ascension to power of House Atreides, who brought along the native Fremen calendar, it ended its official life.

W.E.M.

Further references:

- Mgonpo Shesrab, Memorandum: to His Imperial Majesty Lord Corrin on the Occasion of Five Thousand fears of the Blessings of His House, Rakis Ref. Cat. 185-D221;
- Burzhis Elsprin, The Stars in Their Courses: The Calendar in History (Kaitain: Linthrin UP).

CANTO-RESPONDU

A part of an ancient rite first developed by the Bene Gesserit Missionaria Protectiva. According to the Reverend Mother Gaius Helen Mohiam in her detailed notes on the history of the Bene Gesserit breeding program, it was the function of the Missionaria Protectiva to develop on those planets upon which members of the Sisterhood might have dealings local mythologies which afforded them protection if the need arose. These mythologies often took the form of popular religions that sanctified the persons of the Bene Gesserit as prophets of some long-awaited mahdi (or messiah).

Such mythologies were manifested and kept fresh in the minds of the superstitious natives by rites known as the panoplia propheticus, which seems to imply that they were so designed to serve whatever needs a Bene Gesserit could have in a time of emergency.

One example of the panoplia propheticus is recorded in the ridulian crystals discovered on Rakis. The significant passage is part of a manuscript concerning the early life of Paul Muad'Dib and was recorded by Leto II. Since Leto II claimed to have within him the personalities and memories of all his ancestors, his description of the rite in which his grandmother, the Lady Jessica, participated has at least some claim to accuracy:

> Pressed on every side to justify to the Fremen her right to their protection, Lady Jessica put into practice her long-held belief that the Fremen had been visited by the Missionaria Protectiva and ventured to lead the sietch in the panoplia propheticus. Allowing the trance of deepest memory to take her consciousness, she began: "Ibn qirtaiba, as far as where the dust ends." And then went on to recite a verse which began "Mine enemies are like green blades eaten down/ That did stand in the path of the tempest." The verse created an immediate response among the Fremen, and with the Lady Jessica clearly controlling the rite it continued:
>
> "The Fire of God mount over thy heart," she said.
>
> "The Fire of God set alight," came the response.
>
> "Thine enemies shall fall," she said.
>
> "Bi-la kaifa," they answered.

What seems to be described here is the invocation part of the rite which scholars believe to be the Canto-Respondu section. In effect it establishes the right of the leader to partake of the panoplia propheticus, and when that right is recognized by the congregation, the speaker also wins a mystical standing with the community.

Leto II also seems to imply in this passage that the Bene Gesserit planted some very powerful words within the Canto-Respondu which had a hypnotic effect upon those who responded. These words, combined with the superstitious awe of the respondents, appeared to produce a trance in which the leader of the rite achieved almost godlike status in the congregation. Thus, in the hands of a Bene Gesserit who would also have the power of Voice at her command, the Canto-Respondu must have been irresistible. The noted scholar Pyer

Briizvair has noted that ancient religions often used forms like the Canto-Respondu to knit a congregation together in its faith. Given, however, the power of the Bene Gesserit and the heightened sense of community held by the Fremen, such ancient rites could have only been pale copies of what went on between the Lady Jessica and the sietch which finally adopted her as their Reverend Mother.

Further references:

- Missionaria Protectiva;
- Panoplia Propheticus;
- Pyer Briizvair, ed., Summa of Ancient Beliefs and Practice (Bolchef: Collegium Tarno);
- R.M. Gaius Helen Mohiam, Prolegemena to the Sacred History of the Council of Nine, Lib. Con;
- Temp. Series
- Leto Atreides II, Journal, Rakis Ref. Cat. 55-A89.

CASTLE CALADAN

This impressively crafted manse was the home of House Atreides throughout their tenure as Siridar-Dukes of Caladan (third planet of Delta Pavonis) and for six generations earlier.

The Castle was ordered built for Wesle Atreides, younger brother of ruling Duke Philippos of Gallatin in 8711. The younger Atreides, no longer wishing to live in the shadow of his sibling, had obtained permission to relocate himself and his family to that pleasant world.

Istaivan Hiivaladan, one of the most illustrious architects of the era, was commissioned to design the Castle; it has been described as his finest work. Certainly it was his longest-lasting, as portions of the central keep and much of the perimeter wall are standing to this day.

The estate surrounding the Castle included approximately five hundred hectares of arable land enclosed by a wall two meters thick and fifty meters in height built of varicolored Caladanian granite and strengthened by flying buttresses.

Within the wall lay fields of pundi rice, both for home consumption and export; wheat and other grains; all manner of vegetables and fruits; and a complete array of livestock, both native and imported. The Castle was, in short, capable of total self-sufficiency in keeping with the desires of its original owner (Wesle was a lifelong student of history and wished to pattern Castle Caladan after the manor of a feudal lord of Old Terra).

Various dwellings, comfortable if not grand, were provided on the estate for the retainers who tended all of its flora and fauna. A military barracks housed the detachment of Atreides soldiers Wesle had been granted by his brother.

The Castle proper was centered on this tract of land and was constructed of the same beautifully

tinted stone that made up the boundary wall. In its heyday the building was a marvel: it contained twenty fully outfitted bedroom suites, a kitchen capable of feeding four thousand if completely utilized, conservatories with plants from a hundred worlds, and a library which had been favorably compared to that of the Court on Kaitain. More than two hundred servitors were employed in its maintenance. When the Castle was completed in 8722, the Siridar-Duke, now Paulos XVI, moved his household to occupy the new residence.

From 8721 to 9350, the Atreides' lived quietly if splendidly on Caladan. Many of Paulos's descendants followed his example and became noteworthy scholars (in particular, Orestes II [r. 9222-9249], whose theories on the origins of novae remained unchallenged for six centuries). Others followed artistic or even religious vocations; but whatever their pursuit, each generation held one characteristic in common: a marked disinterest in recapturing the Imperial throne. Nowhere in their history is it indicated that any of the Caladanian Atreides felt the urge to rule. Castle Caladan, with its emphasis on comfort, its priceless art collection, and its persistent lack of any military touch- — aside from that token garrison — -reflected this serenity.

In 9355, following the assumption of the Dukedom of Philippos XIV[1], all of this was changed. The Castle underwent a series of alterations: walls were removed and rearranged to provide room for the extra servitors needed by a ruling House; the military barracks increased tenfold; and the already sturdy defenses were strengthened to full capacity, at which any but an all-out planetary attack could be rebuffed.

The quarters which Philippos and his heirs occupied slowly evolved from their luxurious state to more utilitarian — occasionally Spartan — forms. Drawing rooms and studies became military headquarters and training rooms for the younger family members, who were now born into the family of a politically ambitious Duke and destined to face all of the dangers such a birthright made unavoidable.

The studios and galleries so central to the lives of the earlier inhabitants became divertissements for the Atreides ladies rather than places in which the lords of the manor would spend their days. Within a century even the great, library had fallen into disfavor, its volumes conscientiously dusted but seldom studied:

As the nerve center of their fief, Castle Caladan served the Atreides for another twenty-two generations. It was left in the hands of numerous caretakers following the assignment of Arrakis as fief entire to Duke Leto Atreides. (Although Count Hasimir Fenring was appointed Siridar-in-Absentia of Caladan after Leto's departure, he did not relocate to Caladan and there is no evidence to indicate that the Count or his Lady ever so much as visited the Castle).

[1] In this year, the Siridar-Duke's brother, Count Garrick and all his family were taken hostage when a rebel force attacked Hestia. The invaders wished to bargain with the lives of the Atreides — known loyalists to the Crown — in order to obtain passage to Tupile from Ezhar XI, the ruling Corrino Emperor. The emperor replied with his usual firmness: after sending a rather cryptic message of apology tothe captives, he ordered his troops to raze Hestia completely. Nothing on the entire planet was left alive.

Upon her return to Caladan in 10196, the Lady Jessica took up residence in Castle Caladan again and remained there — with one interruption, from 10218 to 10220[1] — until her death in 10256. Following the Lady's burial in the Atreides Family cemetery on Caladan, the Castle was declared an Imperial monument.

Many generations of Imperial citizens toured the building and grounds which made up the birthplace of Paul Muad'Dib Atreides, treating them as things to be venerated for themselves. In time, the fact that Castle Caladan had once been a stately and gracious dwelling was almost completely forgotten, dwarfed by comparison to its importance in the Atreides legend.

Further references:

- Atreides, duke Leto;
- Atreides, house, prominent members;
- Atreides, lady Jessica;
- Caladan;
- Orestes Atreides, A Life in Transition, Lib. Conf. Temp. Series 166;
- Princess Irulan Atreides-Corrino Muad'Dib: The Ninety-Nine Wonders of the Universe, tr. G. W. Maur (Grumman: United Worlds).

CATCHPOCKET

A compartment to hold distilled water waiting to be consumed or measured. Most catchpockets were used in stillsuits. A series of two and sometimes three were interconnected so that overflow from the primary would not be wasted. The heel pump, besides aiding in the distilling process, moved distilled water to appropriate carrying points where the catchpockets were built into the stillsuit. The wearer sucked on an attached catchtube to drink the water from the primary reservoir.

Valves were rarely used in catchpocket system of the stillsuit, but a few surviving suits contain a capillary-type, flapped suction valve on the primary pocket. Dating suggests that suits developed by non-Fremen in the villages first used these valves. They served as a back-up precaution, behind the catchtube plug, to prevent accidental spillage. Use of the valve seems to have skipped over the sietches closest to the villages, but to have caught on in the deep desert settlements fairly late in the Dune era.

The capacity of stillsuit catchpockets varied between.25 and.5 liters (combined capacity). It seems unlikely that a conscientious user ever needed that much storage. Stilltents have been found with total capacities approaching two liters, but most could store only about one liter.

Variations on the fundamental catchpocket were used as waiting basins on the portable deathstills and, temporarily, in connection with windtraps.

CEREMONY OF THE SEED

The Fremen rite of passage for potential Reverend Mothers, involving ingestion of "the Water of Life," (massive doses of a form of melange) the desired racial memory and prescience. The Fremen Ceremony of the Seed has its origins in so many unrelated cultures and among so many scattered peoples that its genesis can only be the result of the pressure of the immense accumulated memories of sentient beings both before and after the Butlerian Jihad. Certainly, the

[1] This was the period in which she trained young Farad'n Corrino in the Bene Gesserit Way.

movement to mental training to handle the vast knowledge of sentient experience and the search for the *Alam al-Mithal* (a mystical world where there are no physical limitations) by numerous agencies contributed to the increased successes of the Ceremony of the Seed, especially in the cases of the Lady Jessica Atreides and Paul Muad'Dib Atreides. Thus, what may have begun in antiquity as the ineffectual search for racial memory, superstitious ancestor worship, and feeble attempts at fortune telling prior to the Butlerian Jihad became a powerful source of prescience, knowledge, and prophecy.

Central to the Ceremony's successful access to past lives and to *Alam al-Mithal* was the discovery of melange, the geriatric spice, on Arrakis, the third planet of Canopus. Among the first groups to use melange was the Bene Gesserit Sisterhood in the early days of its Missionaria Protectiva. Some millennia later, Bene Gesserit missionaries struggled their way to the deserts of Dune, as it was then known. They were quick to note the similarity between the Fremen Ceremony of the Seed and their own tentative attempts to produce Reverend Mothers, soothsayers, and the fabled Kwisatz Haderach. The Fremen of Rakis had been using the melange in combination with the Ceremony with increasing sophistication since their arrival on the desert planet as Zensunni Wanderers. Their Ceremony assimilated the lore of the Bene Gesserit Missionaria Protectiva and was functional long before the melange was exploited by House Harkonnen and the Combine Honnete Ober Advancer Mercantiles (CHOAM). The Fremen used the Ceremony to produce their own Reverend Mothers, and were thus provided with the ancestoral leadership necessary to endure even the ravages of Harkonnen rule. Of almost equal importance, the Ceremony was, used to produce sietch tau orgies, essential psychological outlets for the oppressed Fremen, sources of sociological unity, and occasions for the random couplings that produced the Fremen hybrid vigor. The final impact of the sietch tau orgies and the Ceremony was that they reduced the frustration of the *spannungsbogen* that was an unavoidable part of Pardot Kynes's reshaping of Arrakis's ecology.

When the Lady Jessica and Paul Atreides first encountered the Ceremony after their flight from the treacherous overthrow of House Atreides by combined Harkonnen/Sardaukar legions, the Ceremony had fully evolved from its most immediate Maometh Saari origin and was ready for mythic exploitation by the Atreides. Central to the Fremen Ceremony of the Seed was the drowning of a stunted sandworm to produce the Water of Life.

This deadly poison was the exhalation of the drowning "little maker." A Reverend Mother changed the water into a harmless and powerful awareness-expanding aphrodisiac by altering its molecular structure through subatomic psychokinetic manipulation. Each sietch kept a number of little makers imprisoned in small caches, restricting their growth to nine meters for the Ceremony. During the military triumphs of Paul Muad'Dib's Fedaykin, sietches were hard pressed to produce the numbers of little makers that were demanded. Much later, during the reign

of the God Emperor Leto II, the Ceremony of the Seed and its tau content were sustained, despite the absence of the little makers, in the Siaynoq sharing among the God Emperor, the eternal ghola Duncan Idaho, and the Fish Speakers.

Within the context of the restoration of the House Atreides after its fall at Arrakeen on Rakis, the most important moment in the Ceremony's long history was the initiation of the pregnant Lady Jessica into the league of Fremen Reverend Mothers. Relying on *The Dunebook,* the compendium of Fremen folkways, we can assume that Lady Jessica's induction into the Sayyadina and ascension to Reverend Mother status was conducted in the usual manner. In this case, the Ceremony was orchestrated by the Reverend Mother Ramallo, whose career was undistinguishedly diligent with the exception of this one moment. She was undoubtably assisted in the menial portions of the Ceremony by a Sayyadina acolyte. Partial information indicates that Chant (Liet-Kynes Atreides) filled this position in Lady Jessica's Ceremony. The acolyte would serve the Water of Life, forceably if necessary, and recite the litany: "Here is the Water of Life, the water that is greater than water — Kan, the water that frees the soul. If you be a Reverend Mother, it opens the universe to you. Let Shai-Hulud judge now."

As numerous documents show, me Lady Jessica did emerge from Ate ritual as a Reverend Mother, thus securing her and Paul's influence among the Fremen. However, the ritual's effect on the fetus that was to become Alia was to shape the Atreides' tormented rule cataclysmic ally. For, just as the Ceremony gave Jessica access to the lives of all Fremen Reverend Mothers, it also subjected the psychically defenseless fetus to the same awareness. This inadvertent assault on Alia was the cause of her alienation from even the child-cherishing Fremen and her later Abomination via possession by the personality of Baron Vladimir Harkonnen during her tragic regency.

A relatively short time later, the first Atreides Emperor, Paul Muad'Dib, also found it necessary to pursue the prescient vision provided by the Water of Life, if only to gain independence from the Bene Gesserit and the Spacing Guild. It should be noted that Paul's success was directly influenced by Jessica's pioneering experience. His consumption of only one drop of the Water of Life was clearly a pivotal moment in the ascendency of the House Atreides and provided the awareness that was the basis of the Atreides/Fremen Empire. Emerging from a three-day coma when Chani revived him with the raw Water of Life, it was obvious that Paul was the Kwisatz Haderach, able to see in the "direction-that-is-dark," the place which is inaccessible to the Bene Gesserit.

Ironically, even though the Ceremony of the Seed allowed Paul and the Atreides freedom from and dominance over the Bene Gesserit, the Spacing Guild, and House Corrino, the prescience gained became the bane of the Atreides. It took all of Leto II's immense reign to breed Siona Atreides and free his descendents from the fatalistic *Arafel* and *Ijaz* of melange awareness and restore chance to the universe.

Further references:
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- Princess Irulan Atreides-Corrino, Muad'Dib: The Man, tr. Mityau Gwulador, Arrakis Studies 4 (Grumman: United Worlds), and Muad'Dib: The Religious Issues, Lib. Conf. Temp. Series 133;
- Pander Oulson, St. Alia. Huntress of a Billion Worlds, Rakis Ref- Cat. 2-A439;
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CEVNA, NORMA

(148-78 B.G.): Ixian shipwright and navigator, "Foster-mother of the Spacing Guild." Norma Cevna was the most original and brilliant of the Ixian refugees who left that planet in search of a world on which to solve the problem paramount in their minds: the reunion of mankind by developing a computerless interstellar navigation system. Cevna's common sense and intelligence complemented the ferocious energy of her lover, Aurelius Venport, and the two of them made possible the later organization of the Spacing Guild, with all the effect on mankind which that implies.

On one of the stops during the wanderings of the Aurelian exiles, Cevna accepted among their number a woman who claimed to be outcast from the Bene Gesserit, one Dardanius Leona Shard. The identity, purpose, and influence of the alleged ex-Reverend Mother are some of the many mysteries surrounding the early history of the Spacing Guild, but it is clear that Leona and Cevna became close friends, establishing a comity that was later to direct the course of the exiles' research.

On reaching Tupile, the exiles began to develop a navigation system that would overcome the greatest handicap caused by the Butlerian Jihad — the loss of computers, Cevna devoted her time to the design of hyperspace ships; she also became the first known pilot to experiment with the use of melange in ship direction. Through her friendship with Leona, Cevna learned the ways of the Bene Gesserit, but only those techniques that would realize fee navigational potential of spice-trance prescience. These studies strained her relationship with Venport, as the anonymous *Aurelian Memoirs* relate. Venport supposedly said, "You spend altogether too much time with the Gesserit witch; it works to our harm," to which Cevna replied, "No, it works to our help; not only will I give you your ship, I will show you how to guide it — pick the farthest star, and I will take it there and bring it back" (p. 166).

And she kept almost all of that grandiose promise Using the industry rebuilt by Venport, she designed the first Guild ship, *The Golden Advent* (legend has it that Cevna christened the ship for Venport's dream of the return of travel, and in his honor, playing on the meaning of his name; Venport, so the legend goes, wanted to call it the *Jehanne Be Damned).* When the ship was completed in 84 B.G., ambitious, even revolutionary in its design, Norma Cevna piloted it on its maiden voyage, and in this promise she failed in part, through too heavy a reliance on technological traditions.

As both designer and accomplished pilot, Cevna was to serve

as both captain and navigator, but she was suspicious of the reliability of melange and unable to free herself entirely from the allure of man/machine interfacing. Simply put, she intended to shortcut her way through the many problems still to be solved by replacing the computer with her own spice-heightened brain. Terminals were implanted in both hemispheres of Cevna's cerebral cortex; she was thus physically linked to the guidance subsystems slaved to the ship's Holtzman Drive generators. While the right hemisphere dropped the ship into The Void at the spice-directed exact moment, the left hemisphere navigated by shifting mass-compensators mounted on a universal gear. *The Golden Advent* reached the test destination on schedule, but Cevna suffered increasingly (and silently) from the strain imposed by her dual role, as the others on board thought. The real cause was much worse: electrical "minicharges" were sympathetically induced in her brain by the implanted electrodes, and her spice prescience caused her to "foresee," albeit subconsciously, the trauma these charges would cause. The physiological effects are a matter of medical conjecture, but experiments on laboratory animals suggest that in such a situation, spice-awareness causes functions to be shunted from one hemisphere to the other in an attempt to maintain the functions and to minimize damage. But Cevna's constant connection made a feedback loop unavoidable, and the condition spiraled upward in intensity. When the return voyage was nearly completed, Cevna went into convulsions like those of *grand mal* epilepsy. Venport had to drop the ship into normal space and complete its return on back-up systems.

Doctors on Tupile eventually diagnosed her condition as induced cortical epilepsy, but her seizures continued despite their best treatments. As a last resort, they separated the two hemispheres by cutting the corpus callosum to halt the continued shifting of functions. The seizures stopped, but Cevna's abilities were permanently crippled. She fell into depression and retired from active life; when Venport failed to return from his test flight of 79 B.G., she declined rapidly and died the following year.

Norma Cevna's contributions to the Spacing Guild cannot be overestimated. Although little remains of her original designs, she showed that melange could stimulate the human mind to replace the forbidden computers. To gain this knowledge, she paid the greatest possible price.

Further references:

- Spacing Guild, foundation;
- Spacing Guild, operations;
- Interstellar flight, pre-guild;
- Venport, Aurelius;
- Anon., Aurelian Memoirs, Lib. Conf. Temp. Series 684.

CHAKOBSA

Any of several languages used for purposes of secrecy by various groups. Originally, the cant of the hired assassins of the first War of Assassins.

Although the term *chakobsa* is encountered many times in the various records of the Rakis Hoard, it may have different specific meanings depending on the time, the situation, and the speakers. The earliest references yet uncovered make it appear that *chakobsa* was a common noun in the partially reconstructed language

Bhotani, having the meaning "jargon" or "shop-talk." Thus, there presumably may have been a falconers' chakobsa, and a carpenters' chakobsa, and so on. The particular chakobsa that survived its parent language, however, was that of the Assassins, who used it much like a thieves' cant. Its usefulness for secret communications as well as its large vocabulary of the many specialized devices and techniques of the assassins caused it to endure when its parent language was no longer spoken as a native tongue.

The word therefore changed in meaning, undergoing specialization from "jargon" to "Assassins' jargon"; with the passage of time, it underwent a second change (as Bhotani became obsolete) from "Assassins' jargon" to "Assassins" secret language." There was still a third change to come however.

It must be remembered that during the days of the Empire, each Great House had the requirements and responsibilities of a national government, including that of a military establishment. The army of the Imperium and those of each Great House needed not only secure channels of communications but also secure codes. It appears that the example of the Assassins led to an adoption of their method. The word *chakobsa* underwent a third change of meaning (probably not before 6000); through the process of commonization, it came to mean "any secret language, especially for military purposes."

In most cases, these various chakobsas also resembled that of the Assassins in nature: they were simply intense variants of the mother language, heavily loaded with words used in specialized senses. Of course, armies with memberships of diverse linguistic background (such as the Sardaukar) had chakobsas that amounted to a separate military language. Such a chakobsa became part of the unit's *esprit de corps,* furnishing a badge of membership.

With the metamorphoses of the word in mind, let us examine a particularly thorny example of its use, one taken from Princess Irulan's *In My Father's House.*

Irulan reports the reminiscences of Muad'Dib of his and his mother's acceptance into the Fremen, and their attendance at the ritual in which the water of his antagonist, Jamis, was credited to his account. Chani blessed the water and added these words: "Ekkeri-akairi, this is the water, fillissin-follasy of Paul Muad'Dib! Kivi a-kavi, never the more nakalas! Nakelas! to be measured and counted, ukair-an! by the heartbeats jan-jan-jan of our friend Jamis." Paul is then quoted as saying that his mother "had recognized fragments of the ritual, identified the shards of Chakobsa and Bhotani-jib in the words."

Jessica was certainly in a position to identify the language: one of the first Fremen she met on Arrakis was the Shadout Mapes, Harq al-Ada reports the conversation of the two women in his *House Atreides: A Historical Overview* from notes kept by Jessica herself. She had indicated that she recognized that *Shadout* was a title, and that she knew its meaning. In response to Mapes' question, Jessica replied, "Tongues are the Bene Gesserit's first learning. I know the Bhotani Jib and the Chakobsa, all the hunting languages."

Her reply to Mapes shows that she is using *chakobsa* in its original sense: the chakobsa of the Fremen was not just the code of hunted clans living on the margin of the law, a slang of their own devising for security, but the language of the Assassins. That first Bhotani-derived code worked admirably for their purposes, but one wonders how the Fremen came to know it. Note too that the Fremen used it not only for secrecy during clandestine activities (such as when Stilgar's patrol located Paul and Jessica) for also for ritual purposes, as the water ceremony shows.

Where then had the Fremen encountered Bhotani? The Zensunni had originated on Terra, and various tribes dwelled for times on Poritrin, Bela Tegeuse, Salusa Secundus, Ishia, Rossak, and Harmonthep before their reunion on Arrakis. Gwilit Mignail has conjectured that the Sardaukar (whose chakobsa was also a complete language, not just a jargon) used Bhotani-Jib, and that the Fremen came to appreciate its usefulness and acquire mastery in it during their sojourn on the prison planet. This theory has an attractiveness in another respect, too: suppose that during the Harkonnen administration of Arrakis, the Fremen use of Bhotani was discovered. Shaddam IV had already been uneased by the competence and loyalty of Duke Leto's army; when Leto took possession of Arrakis, the Duke would not only have a much larger supply of trainable fighters in the Fremen, he would also have, coincidentally, the Sardaukar's military code, if such were the case, it was a small but substantial additional reason to lend the use of the Sardaukar to crush Leto. Unfortunately for this handsome conjecture, there is no shred of evidence to support it: the chakobsa of the Sardaukar has been completely lost, and the guess that the Fremen learned Bhotani from them is no more than a guess. Until additional light is shed on the provenience of the Fremen ritual and hunting language, guesses are all we have.

CHAUMURKY

One of the most famous and popular poisons of the old Imperium. often used by assassins. Chaumurky was a colorless and odorless liquid, nearly always administered in drinks. Because of its lack of distinguishing characteristics, chaumurky was difficult to detect by even the best poison testers and master assassins. Its action was extremely swift, its victims usually succumbed within a minute. No antidotes were known to be effective, although the Oral History claimed that two or three primitive ones had some success.

Chaumurky has been called the aristocratic poison par excellence. One of its most famous victims was the Emperor Elrood IX, murdered in 10156, the immediate predecessor of Shaddam IV. It is widely believed that Shaddam IV was responsible for this poisoning, although he was not, of course, the immediate agent involved. Seven Imperial servants were executed as a result of the death.

The list of the distinguished victims of chaumurky is too long to cite here, but it should be mentioned that the poison was a favorite of House Harkonnen.

E.C.

Further references:

- Harkonnen, baron Vladimir;

- Zhautii Kuuraveer, The Art of Legal Murder (Grumman: Tern).

CHENOEH, HOLY SISTER QUINTINIUS VIOLET

(13670-13728). The woman who became the focal point of one of the most persistent religious cults of, post-Imperium history, born on Wallach IX to a Bene Gesserit proctor-aide, sister Alexius Gayle Chenoeh. Her father, Shimon Rasnic, was a servitor with House Corrino who had accompanied his master on a tour of the Bene Gesserit school.

Marik Corrino (13628-13695) had been lured to Wallach IX by an invitation from the Sisterhood: knowing of his search for a suitable wife, they offered him the chance to examine some prospects among their students. The Corrino found none of the women at the school to his liking, which did not trouble the B.G. in the least. There was no place in their program, limited as it was at this point by the God Emperor's rule, for Marik. He was already exhibiting the earliest symptoms of Yankovich's Syndrome, the degenerative nerve disease which would kill him at sixty-seven (extremely early for one with Marik's access to melange).

The Sisterhood was far more interested in obtaining a cross between one of their members and Shimon Rasnic, Marik's secretary and scribe. A careful study of Rasnic's ancestry revealed an unbroken line of exceptionally intelligent men, most of whom had served House Corrino either as scribes or as tutors. Many of them had exhibited mentat capabilities, in spite of Leto II's injunction against the training of Mentats, and Rasnic appeared to be one of the most promising. His talents — or more accurately, the possible talents of his offspring — were far too valuable for the B.G. to ignore.

Sister A.G. Chenoeh was considered the best choice available to provide the other half of the genetic material. Her own lineage was recorded in the Wallach IX archives as far back as Margot Lady Fenring, and she was of a physical type especially appealing to Rasnic. Her seduction of the Corrino aide was accomplished as effortlessly as her hypnotic command that he immediately forget the encounter.

Although born in the school hospital, Quintinius Violet Chenoeh was not considered a Bene Gesserit until she officially entered her training in the Sisterhood at five. The young Sister, in addition to the usual course given to the B.G. pupils, was assigned special tutoring in the areas of mnemonics, history, and psychology. The earliest reports on file from her teachers indicate that she fulfilled and exceeded their expectations in every area. Her removal from the school dormitories to private service with Reverend Mother Tertius Marie Hargus in her tenth year is a good indicator of her progress; such an assignment was most often made three to five years later in a student's career.

In 13686, Sister Chenoeh was taken on her first off-world journey, a trip to a Bene Gesserit conclave on Grumman. She served as personal aide to Reverend Mother Hargus, but her true function was that of apprentice recorder. (Another, more experienced sister was also part of the delegation and submitted her own report of events.) Her report, reviewed by a

committee of proctors cm the Wallach IX delegation's return, was considered satisfactory: while the sixteen-year-old had allowed an unfortunate amount of excitement to color her evaluations, her reportage of facts was nearly flawless. In those sections of the report in which R.M. Hargus had demanded she record speeches or papers verbatim, no error could be found.

Only emotional reactions stood between the young sister and the level of expertise to which she might aspire. The Sisterhood was confident of their ability to remove those barriers, or force the girl over them. They had the knowledge of centuries of such manipulation, both in their files and in the memories of their Reverend Mothers.

In the same year as her daughter's trip to Grumman, Sister Alexius Gayle Chenoeh achieved the status of Reverend Mother. She was appointed B.G. representative to the Ixians and transferred to that distant planet, never to see her child again. Alexius's survival of the melange overdose was duly noted on Sister Q.V. Chenoeh's file; a candidate's chance of surviving the initiation as a Reverend Mother was always considered better if a near relative had previously emerged from it safely.

The young mnemonist was frequently sent off-world after her initial assignment. By 13696, a decade after her first trip to Grumman, she was serving as senior recorder on some of the Sisterhood's most sensitive missions, including a "diplomatic" visit to Giedi Prime to revive another Cult of Alia. (The Cult would come to Leto II's attention in 13718 as the B.G.'s latest attempt to locate spice hoards. For over twenty years, however, the Sisterhood's hand in the revival would remain unknown.)

Sister Chenoeh's services to the B.G. did not stop at those of recorder. In 13694 and again in 13710, she bore daughters as part of their breeding program. The elder girl, Clarisse, proved far less talented than her mother and was eventually married to a minor official in the God Emperor's court. The second daughter — unnamed — - was taken from her mother and killed by a delegation from the Fish Speakers garrison on Wallach IX only moments after her birth.

Since the Sisterhood could not be certain of the reasons for Leto II's objection to the second birth, it was decided not to risk needlessly so valuable a member of the community. Sister Chenoeh had no more children.

In 13722, she was sent as one of a pair of recorders to observe the God Emperor and his court on Arrakis in preparation for the Bene Gesserit's decennial report. (This report served in part to brief those who would form the B.G. Embassy to Leto II.) Along with her co-worker, Sister Tawsuoko, Sister Chenoeh confirmed the execution of the nine "false historians" the God Emperor had ordered in 12335; much of their case rested on a handwritten account of the incident penned by Ikonicre, the Lord Leto's majordomo in that year. Sister Tawsuoko, according to their report, was responsible for the document's discovery.

A chance for even more important discoveries was given Sister Chenoeh, however, when the God Emperor invited her on one of his infrequent peregrinations. At one point in their ramble along the Royal Road,

the sister was invited to trot alongside the Royal Cart and converse personally with the God Emperor, which honor she immediately accepted.

It was during this brief walk that Sister Chenoeh was given the information which appears in the *Welbeck Abridgment* (Lib. Conf. Temporary Series 578) as well as that which was found among her papers after her death and assembled as the Chenoeh Report. The first, intended for immediate relay to her superiors, was a declaration of the God Emperor's knowledge and purposes: he used Sister Chenoeh to inform her Chapter House that he was aware of their attempts to suborn his Fish Speakers, that it was his intention to restore the "outward view" that humanity had lost, and that a parallel could be drawn between the Sisterhood's failed attempt to produce their Kwisatz Haderach and his own "achievement" of Siona.

The second, secret message was far murkier and more troubling to the Sister. The Lord Leto described briefly the sensation of having been pre-born, and the way in which he and his sister had learned to assert command over their "internal multitudes." He made one of the earliest known references to his secret journals, explaining their function as a record for his posterity, millennia later. He also predicted — accurately — both his own evolution from living god to dead tyrant to living myth, and Sister Chenoeh's death prior to her reaching Reverend Mother status.

In a final bit of irony, the God Emperor suggested to Sister Chenoeh that her failure to become a Reverend Mother should not trouble her, because her status as an "integral part" of his myth would be far greater. Despite the bitter message contained in those words, the Sister felt a peculiar sense of friendship between herself and the Lord Leto and was not frightened by the prophecy.

Nor, in obedience to his command, did she inform the Sisterhood of all that had passed between them. She carefully transcribed their dialogue and mixed the record of it in among her personal papers before returning to the Wallach IX school for debriefing, providing her superiors with only the "public" information. Her report was very well received.

Six years later she was recommended for initiation as a Reverend Mother. Even this news, which she could interpret only as a death sentence, could not provoke Sister Chenoeh to disobey. Following a day of meditation, and in the presence of all the Reverend Mothers of her Chapter House, Sister Chenoeh was given a drink containing a massive dose of melange. The initiation went poorly from the beginning: instead of achieving the sense of heightened awareness of self that the spice dose was intended to produce, Sister Chenoeh lost consciousness and slipped almost immediately into a deep coma. All efforts by her companions to revive her were useless. Her death, six hours after her ingestion of the drug, was attributed to "melange incompatibility," a reaction with which the Bene Gesserit were all too familiar.

Her private report was found when a group of her Sisters cleared her belongings from her quarters. Its contents were made known at once to the B.G. hierarchy.

Sister Chenoeh was forgotten, save by the Sisterhood, for almost nine hundred years. In 14715, however, with the establishment of the Church of the Divided God, the Lord Leto's prediction of her place in his myth was proven true. Holy Sister Quintinius Violet Chenoeh, as she was now known, was seen as an enlightened visionary, a confidante of God. Shrines and churches were erected in her honor. Prayers to the Blessed Sister were popular among the devout.

Among those familiar with antique religions, Sister Chenoeh was given another title. She was *Auliya,* God's handmaiden in the Zensunni Wanderers' liturgy. It was widely believed that she had special influence over the Divided God and could intercede with him on behalf of her petitioners.

Not even the Reformation some four centuries later, sweeping as it was, could entirely dissolve the Cult of Sister Chenoeh. Let the Church authorities lecture as they would concerning the Sister's mortal status; the faithful would listen, nod where necessary, and return to their devotions as if nothing had been said. Her churches were torn down or rededicated. The Bene Gesserit permitted Church elders access to their records to provide confirmation that this "Holy" member of their Order had worked no wonders, performed no miracles. (By this time, the Sisterhood was as worried by the attention their charismatic member had-drawn to herself, and them, as was the Church.) Still the Cult persisted.

It can be argued that the discovery of the God Emperor's *Journals* has given a measure of justification for this tenacity. While Sister Chenoeh saw herself as no more than a simple oral recorder, however talented, and a loyal Bene Gesserit above all, mentions of her in the *Journals* indicate that the Lord Leto saw her as something more. A few lines from one of the last entries, believed to have been made only days before the God Emperor's death, conveys that vision:

"This silence from the Bene Gesserit puzzles me. They must certainly have found Sister Chenoeh's records by this time, and yet they say nothing, ask nothing, demand nothing. I remember how quickly Luyseyal and Anteac came before me to claim their reward after informing my Fish Speakers of the Tleilaxu plot and marvel at the Sisterhood's present shyness.

"For that one Sister, I would be willing to confer greater treasures on them than they dare to dream. She has begun the work my journals will finish."

C.T.

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CHEOPS (or "Pyramid Chess")

The following is a complete entry from Teckocks' Book of Games, believed to be published on Kaitain in 10190. — Ed.

Cheops is a game of intellectual skill, demanding an alert mind and a high order of concentration. It is played throughout the Old Imperium, although in some remote parts it has few

devotees. While the game's origins are lost in the mist of antiquity, the earliest reference to Cheops is found in a fragment of the poet Goarsun, who lived only two generations after the Butlerian Jihad. Partial descriptions of the game exist from the third millennium, and a picto-disc from the eighth millennium shows a game in progress in the background of a diplomatic conference, perhaps a Landsraad meeting with Emperor Istaivan II (r. 7711-7746), an aficionado of the game and no mean player himself, according to contemporaries.

Rodge of Narbog was the first player to gain wide recognition as a great master of the game. His system of play was copied by others in the period from c.9100 to c.9700, and Nola Vard suggests in his early manual, Cheops Praxis (9121; Antioch: Puulvor Pei), that Rodge was the first to use an undercheck. The game, "Little Chess," employing only a 64-squared monoplane, has flourished as a game for children, although adults occasionally engage in it as well. It is now believed that Cheops developed from Little Chess. Haral Khal's thesis that Little Chess is merely a simplification of Cheops is generally discredited.

The name "Cheops" is not that of the inventor of the game as is sometimes supposed. Molot rai Karen has suggested in his History of Architectural Form (Bolchef: Collegium Tarno) that Cheops was a prehistoric builder of monumental pyramids of unknown function, although his native planet has not, at this writing, been determined.

Stekko is remembered as the winner of the first tourney of consequence. In 9340 he defeated all competitors and remained the greatest player until his death. He is also noted as the first of many fine players who were slaves. The hobby of many wealthy players has been to acquire skilled slave-players and organize them into teams to compete with other such teams.

Modern play dates from the career of Engar O'Mahl (9696-9770). In his day, reversionary attacks, never previously employed, became a standard part of the game. Triangulation and eclipses date from his period as well. In fact, the semicheck is the only major development since his time. For the past century or a little more, controversy has raged over the relative merits of the old-fashioned "formational" play and the later "linear" play. Many masters try to effect a compromise between the two, producing what they call the "eclectic" style. The real test of any style lies in the play, however, and so far linear play wins most master tourneys, while informal or casual play is usually formational.

Several types of erroneous play are usually found among beginners. The commonest is undoubtedly excessive verticality. Morogan frequently entertained onlookers with amusing demonstrations of this weakness, and some of his traps are memorized early by every learner of the game. Other common errors are underposting the Queen, premature eclipse, and allowing the opponent to control two contra-diagonals. Even the great Garan Akbar committed a

premature eclipse and thereby lost a Great Tourney when he was at the height of his skill.

An extensive literature of the game exists, beginning with the earliest known study, Bsh. Samierz Kroyd's *Playing Pyramid Chess* (8993: Antioch: Puulvor Pei). There are numerous manuals of instruction, the most popular being Diven's *Cheops How-to* (Dendros: Cheopsium), and many intensive examinations of selected features of the game have also been published. Since the rise of the Great Tourneys there has been a flood of published records of games of the master players. Conventions for friendly games may differ from world to world, such as whether the Rook recoil counts as one move or two, but official Matters play is governed by the Interplanetary Cheops Code. Its present form dates from 8342, when pawn captures *en gravissant* were allowed.

Players who have won at least one tourney are termed "master players," and are enrolled as members of the Cheops Guild which conducts all tourneys and ranks the masters. Areal, regional, and zonal tourneys are held fairly frequently, but the Great Tourneys are held only once in every ten standard years. The Great Tourneys are limited to the highest ranking Worldmasters, and all qualified players must compete. Only twice in history has a qualified player failed to compete in a Great Tourney; in each case he was promptly reduced in relative standing, while the best player who had failed to qualify was promoted to take his place. The winner of the Great Tourney is Shahmaster until the title is lost in a match or in the next Great Tourney.

Cheops is a game that appeals to all. Every habitat has produced master players of high caliber. Slaves have attained the Galactic Championship. Women have likewise held the Championship, even though male masters outnumber female masters by about five to one. Of the Shahmistresses, the most memorable is Victoria, Lady Wong, who successfully defended her title for eleven years before losing to the incomparable York Diven in 10141. Among recent Shahmasters, some have died undefeated like Garan Akbar (10002-10031) and Hiirat Toriin (10110-10123). One was stripped of his title for refusal to compete in a Great Tourney (Ali Wolewan, 10086-10090). York Diven, possibly the greatest player of all time, held the title from 10141 until 10173, when he retired and gave up the game, complaining of a lack of adequate competition; he subsequently devoted his life to the contemplation of the essence of the game. His conclusions, although never published, seem to indicate that the game has much in common with the three-body problem. Interested readers are referred to his Twelve Steps to the Apex (Grumman: Whitehead) or his Cheops Mastery (Grumman: Whitehead; the edition with annotations of the games by Boreet Ryauva-wish is especially helpful).

C.A.P.

CHOAM

The Combine Honnete Ober Advancer Mercantiles is usually thought of as an economic entity, and so it was. But the degree to which it was created by political and military

forces, sustained by them, and in turn maintained those powers, is a far more important side of CHOAM. CHOAM was a creation of the empire, brought about as a reaction to the formation of the Spacing Guild. CHOAM's creation marked the true beginning of the Imperium, and became one of its chief elements. CHOAM and the Imperium were inseparable.

Prior to the Butlerian Jihad, in the absence of a single ruling power among the inhabited worlds, mere was no single economic organization. Indeed, such an organization would not have been possible. As virtually every state had access to interplanetary trade and interstellar travel, none could be excluded from trade at any level. Trade between the planets, systems and the stars was essentially anarchic and space piracy was common.

After the Jihad, trade was almost unknown at interstellar or intersystem levels. Without machines to guide ships through hyperspace, trade from system to system or star to star became very slow and extremely expensive. The economic forces governing trade of this sort resembled the ancient great caravan routes which had sprung up on various planets with rich, widely separated cultures.

While many of these routes dealt with different commodities, they had certain aspects in common. They dealt only in the most expensive and least bulky items available. Thus almost all the trade was in luxury goods. Such was also the case with what trade survived the Butlerian Jihad. Spices (not melange as yet), jewelry (the jewelry planet, Hagal, whose deposits were legendary ten millennia later, was[1] worked out in three and one half centuries, and fifty of those years were before the development of CHOAM), luxury clothing materials (ancient silk, modern schlag skin) — these became the stuff of the caravan trading which was all that connected many worlds between the Great Revolt and the coming of the Guild.

The Guild brought itself to the attention of the Imperium and Emperor Saudir I in 12 B.G. (see Spacing Guild, foundation of). Swiftly realizing that the only feasible way to deal with the Guild was on a basis of mutual advantage, Saudir called for a Financial Synod to convene on Aerarium IV in 10 B.G, and include representatives of the Guild, Landsraad and the imperial House. Depending on what arrangements could be agreed upon, each participant had much to gain and/or lose from the existence of the Guild and the advent of swift, easy interstellar travel and trade.

Through a masterstroke of purposeful misdirection, the Guild was able to keep secret their dependence on the spice-trance for their navigational abilities. By leaking the wonder of melange's geriatric properties, they ensured that their co-participants in the Synod would look no more deeply into the spice's workings.

The news of the age-controlling properties of the spice served only to enhance the feelings of the feudal states of the Landsraad toward the Guild and the return of extensive trade. They were aware of their vulnerability to the effects of trade; now they had an added reason to wish to control the Guild. It gradually became apparent that the Guild and the feudal houses had interests that ran in tandem. Both wanted the return of trade, but only in a

fashion which would permit each institution to survive. As long as the Guild itself remained a secret, closed group, in control of the lanes of commerce, they cared little what political systems survived on the worlds they served. The feudal houses, on the other hand, cared about the economic benefits of trade, and just as deeply about the possible socio-political effects of cultural interaction. They wished to enjoy the former, without suffering from the latter. For years neither the Guild nor the feudal powers could find a way to accomplish all their aims.

One of the problems was the ambitions of the most powerful of the Great Houses. Most of these houses pre-dated the rise of the House of Corrino, and regarded the success of the barbarians from Salusa Secundus as a freak of history which could and should be rectified. Rectification, it was understood, would be accomplished by the rise to the throne of whatever house was speaking. Those houses that still harbored such ambitions saw in the Guild an opportunity to elevate themselves if they could seize control of this new means of trade. Thus threatened, the Guild refused to deal with many of the Great Houses, and compromise between the feudal powers in general and the Guild proved impossible for years. But both the Guild and the emperor proved themselves skilled negotiators. While the Synod remained unable to resolve its problems, matters were never permitted to deteriorate so that the gathering broke up. The Guild was especially concerned that this not happen, for they knew that the outcome of the Synod would determine whether or not they survived.

The deadlock was broken only after two and a half years by the brilliant stroke of emperor Saudir and his chief financial officer, the Dioicetes Asetirides. During the latter half of the third year on Aerarium when it began to appear that the deadlock might destroy the Synod, the emperor called the delegates into full session and presented to them the plan for the formation of CHOAM.

Neither the surviving records of CHOAM, nor what has now been discovered and translated of the Imperial histories, permit a full understanding of the structure of CHOAM. But some outline is possible. It seems certain that the plan Saudir proposed to the delegates envisioned the creation of a development corporation which would have a monopoly on interstellar and intersystem trade. One percent of the gross profits from this trade would be collected each year and placed in a fund to be distributed to the members of CHOAM on the basis of the shares they held in the corporation. Such distributions would occur only after deductions from the fund for any projects for the advancement of existing trade or the development of new markets. Membership in CHOAM was limited to the feudal governments.

The question of the distribution of shares naturally became one of great moment. It was in this connection that Saudir had reason to feel himself most fortunate in the abilities of his finance minister, for it was he who devised the distribution of shares which, with minor revisions, became the foundation of the corporation. Perhaps the master

stroke in this arrangement was assigning the emperor only 20% of the shares. In granting the emperor only one-fifth of the shares of CHOAM, he placed the Imperial House in a position where it would have to depend on many other of the feudal powers if it were to control the corporation. It was also clear to all that this percentage was tar less man the emperor had every right to. His military power was the equal of the combined forces of the Landsraad in some respects, particularly atomics, and the benefits which flowed to him from levy funds and other taxes made him an economic power more than equal to half of the Landsraad's states.

All corporations need directors, and CHOAM was no exception. Originally, they were the members of the Landsraad High Council. After the first few decades of operation, however, the composition of the board was changed to reflect the distribution of economic power among the Great Houses. Sometime toward the end of the first century after the Guild monopoly, membership on the board of directors of CHOAM was offered to any house which did more than 500 million solari's worth of trade through the Guild in a Standard year. Directors naturally voted their own shares in the meetings of the board, and also those of any house that wished to grant them a proxy. (It is worth noting that one of the reasons the Emperor and the Harkonnens moved so quickly after the Atreides took over Arrakis was their fears concerning the CHOAM board. Leto's popularity would probably have shifted the balance of power on the board, since he had become a member due to the wealth of the spice trade of Arrakis.)

The plan seemed more than fair with respect to the participation of the emperor. Moreover it also had the great advantage of cementing the power of the feudal powers *vis-à-vis* the remaining non-feudal states in the empire. In closing intersystem and interstellar trade to non-feudal states, the emperor offered an unequaled opportunity to the feudal powers to remove their most persistent worry. Not only did such an agreement offer the chance of restriction of these governments to their own worlds, it also, as the emperor's plan was organized, strengthened the very states that were most threatened by nonfeudal powers. The weakest feudal states were generally those that were closest geographically to non-feudal governments, those that had to compete on an almost daily basis with differing societies.

But brilliant as the structure of the proposal was, it would have failed if the participants had not been able to convince themselves that their shares in the corporation were fair. The shares were based on their trade without their systems over the past ten years. Such a sharing arrangement had some obvious advantages, one of the most compelling being the stipulation that once a government achieved membership, it could never fall below one share in fee corporation. Thus, though shares in CHOAM were to be redistributed, on the basis of trade done, once every 100 years, participants would enjoy some benefit from off-planet trade even if they could no longer participate. The governments were all aware that natural resources were not permanent.

It was in this connection that the Imperial financial intelligence system proved its worth to the emperor and demonstrated its abilities to the governments. The fiscal information for each of the participants was so accurate and so complete that it was clear to many of the states that the emperor had been aware for many years of extensive tax fraud on their part. Others discovered to their surprise that internal corruption or inefficiency had been robbing them of a proper return on their own resources. The figures shocked some more than others, some pleasantly and others unpleasantly, but few escaped unseamed. When the time came for debate on the disposition of shares, many negative arguments were instantly ended.

Since the emperor was indeed as brilliant and cunning as he was now suspected of being, he had not depended on the unprepared reaction of the Synod to his proposal, He has tilled the soil of the Synod as the most assiduous of husbandmen. For months before the proposal was made to the whole Synod, a series of meetings had made clear to various of the feudal powers the advantages accruing to them. The most powerful of the Great Houses had been approached, first individually, and then in concert. The weaker of the feudal powers, which would become agents for the non-feudal states, had been dealt with in regional groups. After several months of arguments concerning matters of detail, the charter was accepted. Once the approval of the Synod had been secured for the charter, the vote of the Landsraad was a foregone conclusion, since the membership in the two bodies so overlapped. A meeting of tile Landsraad was necessary for the formality of a vote, however; this was accomplished in a matter of months after the Synod disbanded.

The creation of CHOAM, which limited membership to feudal states which controlled at least a planet, created the connection between Great Houses and control of off-world trade. Heretofore there had been several possible ways in which one might have defined a Great House; now one constant factor could be used. This new factor not only served to define the Great Houses, it also vastly strengthened them. The resources now available to a Great House through its shares in CHOAM produced, within a decade, such a substantial increase in the income of most of the participating houses that the possibility of a successful revolt all but disappeared.

More than this, the entire economy of the empire entered a period of rapid growth that lasted more than five centuries. This commercial expansion was accompanied by conquest; the empire expanded until it controlled all the habitable planets available to the current navigation abilities of the Guild.

The nature of the trade of these early centuries is not easy for us to grasp. Living as we do in a universe from which so many of the commodities in which our ancestors dealt daily have vanished, the normal commerce of this period seems the wildest extravagance. Even millennia after the formation of CHOAM, although long before the Atreides came to the planet, the residence of the Imperial governor of Arrakis was built with heavy wooden beams many

meters in length. The largest of these beams discovered by archaeological excavations to date is 15.5 meters in length, and it is not complete. It is not clear where these beams came from, but it would have involved a very long journey, given the isolation of Arrakis and the ecological history of the nearest planets.

Such trade was supported with ease by the expanding economy of the empire after the formation of CHOAM. The rapacity of the exploitative economic practices of the time could be overlooked since the steady acquisition of new worlds not only replaced the losses but added to the available resources of the system.

But as trade began to penetrate to the limits of travel, and the expansion of the economy began to slow, the commercially weaker members of the empire began to suffer. Naturally, the first difficulties came in the financial aspects of their societies, but in the end this spread to the political sphere as well. Thus, some seven centuries after the formation of CHOAM, and two centuries after the economy's rate of expansion began to slow, we can discern the first substantial changes in the membership of the participating partners of CHOAM. The planet Ecaz now appears in the records of the meetings of CHOAM as an independent voter, as do the worlds of Harmonthep and Grumman. At least one of these worlds, Harmonthep, does not last long as an independent, and when it disappears from the records of the meetings of CHOAM it vanishes from the historical record altogether.

But a far more important indication of internal unrest in the political systems of the members of CHOAM can be inferred from the percentages of the vote exercised by the emperor. Having begun with only 20% of the votes of the corporation, within the proceeding five centuries the emperor had increased his share to 25%, and with the votes of those members whom he controlled, the emperor commanded in fact closer to 35% of the partners' votes, While still short of an outright majority, the Great Houses could not fail to see the meaning of the trend. Since the emperor could almost always persuade at least 15% more of the partners to his arguments, in almost all instances the partners affirmed the position of House Corrino.

In general, though, what we have of the records of the meetings of CHOAM are a testimony to the stability of the worlds of the empire. While it is true there is a Steady growth in the power of the emperor in the meetings of the Directorate, the emperor and his supporters never controlled more man 60% of the vote, and the emperor himself never more than 40%. In addition, while there was a continuing turnover in the membership from century to century, the change was never more than 10%, a rate of change which the political and economic balance of the empire could easily support. Such a rate of change proved that some entrepreneurs had succeeded in raising the status of their minor house to the exalted level of the Great Houses. The certainty of the chance of social mobility made the restrictions of the faufreluches (class system) tolerable.

Once established, only minor changes occurred within the workings

of CHOAM until the defeat of House Corrino by House Atreides on Arrakis. Even that event did not immediately affect the management of CHOAM other than to transfer to Duke Paul Muad'Dib, now the emperor, the shares of CHOAM once controlled by House Corrino. At the time of transfer these shares represented 38% of the votes of the Directorate.

The profound alteration in the affairs of CHOAM resulted from the crusade launched against those houses — and there were many — who went into revolt against the new government. The shares of all defeated houses were taken over by House Atreides, and after the battles were over, the Imperial House for the first time was in outright control of CHOAM with 51% of its shares. In addition, the priesthood of Muad'Dib, the power of which had waxed during the crusade, owned 5% of the shares. This shift in the control of CHOAM accounts for much of the ensuing hatred of House Atreides. Not only were the citizens of the empire exposed to an increasingly despotic rule, they had lost much of then-wealth.

EM.

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CIBUS HOOD

A form of military camouflage. The earliest model of this disguise is believed to have been developed for Sheset X, the Corrino Emperor, in 9731. The hood was one of several devices Sheset requested from the Ixian Council of Scientists during the first two months of his reign, all providing concealment of protection. The emperor had assumed the throne knowing that several factions wished to assassinate him, and his enlistment of Ixian technology was his way of trying to protect himself against them.

One of those factions succeeded in 9732, only a year after Sheset came to power. The cibus hood, however, survived the man who had commissioned it and went on to become one of Ix's most popular exports.

The hood was a purposely shapeless sack of deepest black material, the secret of whose manufacture remains known only to the Ixians to the present day. Cibus cloth absorbed not only visible light, but all known forms of radiation; this characteristic rendered the features of its wearer indetectable even to the sublest investigative instruments. It is believed that part of the manufacturing process for the cloth involved treating it with chemicals similar to those used on Guild ship heatshields; but this theory has yet to be proven. The Ixians neither confirm nor deny it.

Some property of the cloth limits its effectiveness in accordance with the amount used, with a sharp decrease in concealing power first observed when hoods larger than those needed to fit the average human head were manufactured during the 9800s. After many experiments were conducted, the notion of using cibus hoods as military camouflage was reluctantly abandoned even by the most determined of the Great Houses, and personal-sized hoods became standard issue for assassins and spies.

CONE OF SILENCE

A field or zone wherein the sound of the human voice was electronically distorted so that recording and amplifying devices could not reproduce it effectively or clearly, sometimes called a "sound-deadening field." The size of a "cone of silence" depended partly on the strength of the electronic impulse broadcast, but for practical purposes it was usually a small area about three to four meters in diameter.

The purpose of the cone of silence was fairly obvious in an aristocratic society given to Byzantine refinements of palace intrigue. According to the Oral History, there were more than twenty cones of silence in the main Harkonnen palace on Giedi Prime, and it was in one of these that Mentat Piter de Vries and Baron Vladimir discussed an unsuccessful assassination attempt — the famous episode of the poisoned kindjal — on Duke Leto Atreides. It is known that Baron Harkonnen once threatened an emissary of Emperor Shaddam IV, Count Hasimir Fenring, in a cone of silence at his palace. The cone of silence was also used by other Great Houses, of course, and enjoyed an existence at the Imperial court in the pre-Atreides Imperium.

Originally, the cone of silence was developed by Ixian technicians in the fourth millennium, but it proved to be fairly easy for electronic technicians to reproduce. Nevertheless, the Great Houses frequently hired Ixian masters, under the supervision of the House master assassin, to inspect and refurbish the auditory facilities — both recorders and cones — of a residential palace.

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CONTRACEPTION

For centuries after the Butlerian Jihad, contraception was an idea seldom mentioned and a practice even more rarely put to use. Since it was the machine-ordered abortion of one female child which sparked the Jihad, and since so few planets had escaped the Jihad's wrath without substantial loss of life, the practice on most worlds was for each couple to have and raise as many children as possible.

After the Treaty of Corrin — and, more importantly, the Great Convention — established the Imperium, however, that custom was slowly changed. Smaller families with two to four children became more the norm among the Houses Major; the Houses Minor and others occupying lower stations in the faufreluches behaved in the usual fashion, aping the habits of their superiors. By 980, the earliest Imperial publications on the subject of birth control had been published and research in this area was advancing rapidly.

After 6795, there is little to indicate that any further work in the field, aside from the inevitable minute refinements, was done. (One notable exception, which will be discussed later, took place in the 7200s on Arrakis.) Contraceptive methods had been reduced to an extremely reliable few and were in use on every world in the Imperium.

Most popular was the scrotal implant. This technique, which involved the insertion of a pellet weighing approximately one-tenth of a gram on the underside of the scrotum!, ensured timed release of Siranil into the surrounding tissues for a period of six months. The drug, which was a specific against active spermatozoa, completely dissipated at the end of that time, restoring the user's fertility. It exhibited no harmful side effects and could, if desired, be used throughout a man's fertile years.

There were some men, of course, who considered the implant unsatisfactory. The Corrino Emperors, high-ranking officers in the Imperial Sardaukar, and the heads of most of the Great Houses were among them. It was far more the rule than the exception for these men to maintain a wife and one or more concubines — the Royal Harem being the most obvious example — and while they might choose not to impregnate a certain woman at any one time, the idea that they could impregnate *no* woman lacked appeal. The practice in such families then was for the woman to use a contraceptive drug (usually ingested in one form or another) as effective, if not as long-lasting, as Siranil: Estrekan and Dalavix were among the most popular.

Exceptions to this drug use were those women who had received training with the Bene Gesserit. The Sisterhood taught its members to maintain and adjust many of the internal balances of their bodies, and one of the skills a B.G. commanded was the ability to regulate the pH balance of her uterus. From the point al which ovulation took place until the beginning of her menstrual flow, a woman who did not wish to conceive simply made her womb an inhospitable environment. (It was a similar, but more delicate process which allowed the B.G. to choose the gender of the fetus by allowing only the desired type of sperm to teach the Fallopian tubes.)

Yet another method was introduced in the 7200s by the Fremen of Arrakis. From their earliest years on the desert planet, the Fremen had known that addiction to melange was unavoidable and that interaction between the spice and almost any other type of drug ranged from dangerous to deadly. It was obvious that the common drugs in use in the rest of the Imperium could not be used by Fremen; nor was it desirable to go to the Bene Gesserit "witches" for help. The Fremen doctors studied the problem carefully, considering it in light of their people's unique requirements, and arrived at an elegant solution.

Patterning their method after a sexual technique mentioned in some of their earliest historical records, the Fremen learned to separate the male orgasm from ejaculation. At the time they reached puberty, boys were given detailed instruction on the technique and were not considered to have entered into true adulthood before mastering it, whatever their other accomplishments. A young man who proved incapable of learning such control was seen as a danger not only to himself {since unnecessary ejaculations were a waste of precious water) but to his partners. Because the late stages of pregnancy could slow a woman down and sometimes make it dangerous for her to travel, no Fremen woman would endanger herself and her

troop by running a constant risk of unwanted impregnation; an uncontrolled male was generally a celibate.

While abortifacients were available, their use was unpopular and they were illegal on a number of worlds. This revulsion for contraception-after-the -fact also had its roots in the period of the Butlerian Jihad, and it was far stronger than the distaste for contraceptive techniques had ever been. In part because of this hatred, and in part because of the near-absolute effectiveness of the available contraceptives, abortion-inducing drugs were manufactured and used primarily as weapons of intrigue. (How much easier to eliminate a rival's heir *before* its birth!) Giedi Prime, homeworld of House Harkonnen, was the source of more than eighty percent of the abortifacients produced from 3005-10193; this unpopular specialization invited harsh criticism from the rest of the Great Houses, and especially from the Bene Gesserit, who saw the existence of *any* such drugs as an implied threat to their breeding plan. (That abhorrence only applied to their existence in the hands of those outside the control of the Sisterhood, it should be noted. The B.G. were not above employing so distasteful a method in their own service.)

During the millennia of Leto II's reign, knowledge concerning birth control was discarded along with much of the rest of the Imperium's advanced technology, and it was not until the periods known as the Starvation and the Scattering that sophisticated methods were discovered.

C.W.

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CORRIDA

The Spectacle of The Houses. Corrida is not a sport, though some of its detractors refer to it as such; it is, rather, a contest between a man and his courage.

HISTORY

The practice of the Corrida dates back into the dimmest reaches of the history of the Empire: there is considerable evidence that even the First Empire knew of Corrida, during the years when the Empire ruled only a portion of a single planet and did not even know of other worlds.

Legend has the Corrida originating in a land known variously as Iberia, or Hybernia, or perhaps Hyperborea, when the god-hero Manolete fought the god Zeus, who had taken the form of a bull for the combat. Zeus, the most powerful of the pre-O.C.B. gods, was certain of his victory when he saw that the aspect chosen by Manolete was evidently that of a fencer, or a dancer, since he was wearing clothes which made sense only if freedom of movement was paramount, and his body was not powerful, but lime and precise. However, Zeus learned quickly of his mistake, as his charges were repeatedly

misled by the dancing Manolete's cape, and the ability of the agile duelist to be mere millimeters from Zeus's horns when he charged by. The contest went on for weeks, with Zeus becoming more and more frustrated, especially now that the duel had attracted the attention of all of the gods of Hybernia, and they were all quite vociferous in their admiration of Manolete's bravery. Eventually, Zeus realized that the only way he could match the bravery of Manolete was to admit defeat, and he did so, allowing his mortal body *to* tire, but continuing to drive it against Manolete in one futile, deadly charge after another, turning, twisting, and wheeling about in the most unexpected ways possible, but all the time becoming slower, until eventually, Zeus stood before Manolete, too tired to lift his head, too tired to charge again, and saw Manolete draw his sword for the first time.

The Corrida traveled from Old Terra with its people, though it was apparently not nearly as popular before the Jihad as it was afterwards — a fact which has been held up as an example of the dissolute nature of the populace when in the thrall of the Machines. However, even before the Jihad, the Corrida was the entertainment of choice of large segments of the population of the Empire. The bull-breeding farms on La Coruna, Saragonna, and Bahamonde were continually busy, keeping the fans of Corrida satisfied. During this time, Corrida was not associated with the nobility to the extent that it would be after the Jihad, and all of the famous matadors of the period (with the exception of Duke Ban Leon, who was not, at any rate, particularly noteworthy as a matador) were commoners. Among these were "Rodolito", whose real name is unknown; "Little" David Mariante; Lili Kalt, one of the few women matadors; and Jose Martino Vasquez, still famous as "The Tempter" for his (eventually fatal) flirtation with the horns.

After the development of the Holtzman Shield, bull-fighting underwent a fundamental change which seated it forevermore firmly in the ranks of upper-class entertainment. It was probably the Baron of La Coruna who first thought of Shielding the bulls, making them much harder to kill inartistically, while at the same time insulating the bull from distractions and crowd noises. It is known that the first public display of what was then called *Corrida Escuda* took place in the Champions' Arena on La Coruna, in 1333 B.G. The Baron had asked his House Matadors to fight the bull, and all but two had refused, saying, quite rightly, that as commoners they were completely unfamiliar with the techniques of shield-fighting. The two who did volunteer were the Master of the training school and his prize pupil, the then-unknown Tial. Both had had experience in shield-fighting: Master Barkan as part of his twin duties as Trainer of the Levy, and Tial because Barkan had seen this development coming a long time before and wanted to be ready for it.

The Corrida that day is still spoke of in hushed tones by aficionados of the ring. It is said that the audience was stunned silent by the beauty of the pair of battles fought that day, and did not utter a sound during either Corrida, but when each kill was made, the pandemonium in the stadium

could not be controlled. Both matadors made their names that day, and could have retired then and there as rich men, but neither did. Both survived the Corrida that day, but Barkan, aghast at the level of competency required, resolved to continue his training programs at heretofore unknown levels, knowing that the old skills were now merely deadly delusions. He was the first to train the sew breed of noble matadors, and under Barkan's instruction and Baron La Coruna's patronage, the Corrida underwent a renaissance that has continued to this day.

VARIATIONS OF THE TRADITIONAL CORRIDA

There are as many different styles of Corrida as there are Matadors' schools, and there are usually several different schools on any given planet. However, alter the ascension of Emperor Leto, the so-called "Atreides Style" attained considerable prominence, since style in the Corrida, like alt styles, was open to influence front the Imperial Court. Even though there is little evidence that anyone of the Imperial House ever practiced the Corrida after the death of Mintor Atreides, it is probably the departure of that House from Caladan to Arrakis, a world monumentally unsuited for the breeding of decent bulls, that caused this cessation, not any change of heart towards the Corrida. The development of an "Atreides Style" without living Atreides practitioners was somewhat difficult, but did not materially delay the more flamboyant matadors — as we know since the discovery, in the Rakis Finds, of the eyewitness records of Duke Mintor's fatal Corrida, and Duke Leto I's famous response.

In addition to mere variations in style, there were some Houses that considered the Corrida to be too tame: these tended to be outlying Minor Houses, though some of the Houses Major also were, counted in this number. These were the main practitioners of a variation of the Corrida more properly known as the Arena, since their sole purpose was to provide the spectators with a bloody spectacle: usually, the combat was between an armed (though unshielded) man and some particularly dangerous example of the local fauna; or else the combat was between two human participants, either because they were professionals, or because they had a grudge to settle. The many variations and the incredible history of the Arena cannot be done justice in the short space available here.

Further references:

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CORRIN, THE BATTLE OF

(88 B.G.). The historical space battle which resulted in the ascendancy of House Corrino to the Imperial Throne, where it remained for some ten thousand years. The battle was fought on day 97 standard of 88 B.G. in the Corrin quasi-nebula and lasted two hours.

Count Sheuset Ecevit (who would become Emperor Sheuset Corrino I, adopting as the family name a derivative of the site of his victory), looking for a decisive military victory to ensure the position of his house, had planned on a surface battle against his

foes — the other important houses of the Landsraad. Sheuset's greatest military strength was his Sardaukar: a peerless fighting force which had never been bested in a land battle. He had assembled his fleet for the occupation of the rich agricultural planet Glarus. But due to the treachery of, it is believed, Bashar Abulurd Harkonnen, the Landsraad High Council learned of Sheuset's plan and were waiting in ambush between the planets Salusa Secundus and Glarus; the Landsraad preferred to take their chances in a space battle against the Sardaukar then meet them on the ground. However, Sheuset's intelligence was as good as the High Council's (likely his early dealings with drug traders paid off here in invaluable information) and he was prepared for the Landsraad forces. Having transferred his Sardaukar troops to combat ships, he surprised his ambushers by plunging directly into their hiding place.

The battle itself was the longest of all known space battles. The chief reason for this improbable duration was the nature of the battle region. The Corrin quasi-nebula is a result of the collision of a very large planetoid with the substellar companion of Sigma Draconis, and was named for the nearby planet Corrin. The collision, which may have been caused by an illicit mining and smelting operation, occurred in historical times (circa 250 B.G.). The resulting debris, comprising dust and hot gases as well as solid bodies, filled the Sigma Draconis system. It was still in a highly agitated state at the time of the battle.

The engaged fleets were restricted to low velocities; their maneuvers were often influenced more by the environment than by tactical considerations. Torpedos were similarly affected. Shields became unreliable, but lasguns did not therefore become more useful since the bursts were often diffused or deflected. Finally, the most importantly, the navigators of each fleet simply could not calculate the many and quickly shifting variables of the situation more than one hundred to two hundred seconds in advance of event and so had to get new data much more frequently than would ordinarily have been the case. Corrin demonstrated the handicap of navigators who relied primarily upon calculation rather than perception.

The most effective tactic, suicidal in ordinary circumstances, was to match vectors with an enemy vessel, approach closely, and follow an intense lasgun barrage with a boarding party. Count Sheuset clearly anticipated this. Few of the Landsraad warships carried any personnel trained for hand-to-hand combat, and those that were could not withstand the Sardaukar. Once the Sardaukar secured a vessel, it, too, was pressed into service against the remaining Landsraad units. The advantage Sheuset's fleet thus gained during the first thirty minutes more than compensated for greater Landsraad numbers.

The Landsraad High Council deployed seventy-one capital ships to Count Sheuset's twenty-three, but the Sardaukar captured thirty-seven. Nineteen more, including the flagship, were blown up, mostly in the second hour when panic and desperation began to infest the Landsraad command. Three finally surrendered, eleven escaped, and one has never been accounted for. Two Sheuset and five

allied ships were blown up, and one, commanded by the Bashar Abulurd Harkonnen, fled during the early minutes of the engagement.

Among the casualties of the battle which included both the commander of the Landsraad forces, Duke Efim, and Count Sheuset's younger daughter, perhaps most notable was the honor of House Harkonnen. It seems likely that the Bashar Abulurd did not expect his lord to survive Corrin. He was stripped of rank, titles, and his Dahkotah mining interests. Only Count Sheuset's inclination to magnanimity following his victory permitted Abulurd to flee alive into exile.

Further references:

- Iilprad Maian, The Influence of Space Power on History (Salusa Secundus: Gravlak).

CORRINO, ANURIL

(10132 — 10176). The wife of Padishah Emperor Shaddam IV, known primarily as the mother of Princess Irulan (St. Irulan, The Virgin Irulan, Irulan Atreides) and as the grandmother of Harq al-Ada. New material found at Dar-es-Balat, a collection of Anuril's songs, poems, and journals in the library of Harq al-Ada, and information released by the Bene Gesserit Archives give substance to this shadowy historical figure.

Like many Bene Gesserit women destined to be breeders, Anuril was never allowed knowledge of her parents' identity (the Sisterhood often inbred closely among family lines and feared adverse reaction because of incest taboos). Now, after thousands of years, the Sisterhood feels secure enough to release the information. Anuril was the daughter of a liaison between Count Mauris Paluna, distaff cousin of House Corrino, and Zhaivee Elstun, illegitimate sister of Count Gwilam Alman. At birth Anuril was placed in the Bene Gesserit Kinder House attached to the Chapter House on Chusuk. Kinder Houses provided care for infant Bene Gesserit girls who began formal training within the first few months of their lives.

Anuril started keeping journals when she was about five, and even these early entries show she was unhappy living in a dormitory with five other girls, supervised by an ever-changing staff of Sisters. Her entries indicate a growing inability to make close personal attachments to others. Instead she seems to have built a fantasy life about the forests which surrounded her school. Only when she writes of the forest and its animals do we hear a laughing, carefree child: "I work so hard at my prana and bindu exercises, and I'm getting better, but now I just use it to play hide and seek with the armeks in the woods. And today I sat so still and cold that a flinsh thought I was a bush and tried to build her nest on my shoulder."

As Anuril grew older, she became interested in the music which surrounded her on Chusuk, and after working with several of the great lusichord masters, she became a skillful player. Unfortunately for her, the Sisters did not consider such a skill useful or appropriate:

> The lovely melodies that sing from my strings are all that keep me from dying in this rigid, sterile place of women and rules. All the Sisters tell me how ugly I look when I play my darling Binnbec [apparently the name of her' lusichord] and that I will end up a wandering minstrel instead of a proper lord's lady. Well I don't want to be a lord's anything! I want to be a musician all my life.

Such a career would be forbidden, of course, for a Bene Gesserit breeder, and at fourteen Anuril was transferred to the Chapter House school on Gamont for specialized training. Her journals for that period record a short and unhappy residence there:

> Thank the Great Mother! The Sisters are transferring me to Kaitain next month. Molly says she's never heard of a novice being sent to three different schools and she minks I'm either a special student or a dumb one. I think the "dumb" label is the right one. I simply can't stand the lessons we're having now. The man I had today was pitiful — and Mother Jachaal had given me all those idiotic postures to assume — and that silly costume with glitter for my nipples and that stone in my navel. I told her that these sessions would work better if I could take Binnbec with me to play, bat she just snorted through her nose and said something about "music therapy," whatever that means.
>
> I dont *[sic]* know, journal, what Kaitain is like, but it can't be any worse than this. I just wish I din't *[sic]* get so sick when we travel. Sister Maura says that I'll just have to study regular academics there — plus deportment, etiquette, and the regular B.G. training routines, and that there are lay students in the school, too, from the Noble Houses. I've never lived with regular people, just with Sisters and Mothers. I think I'm going to have to invoke the calmness regimen every other minute!

She must have managed quite well on Kaitain, though, because the Bene Gesserit Chapter House Grade Reports for 10149 and 10150 list Anuril as an honor student, and in 10151 she is listed as graduating with highest honors in literature and history.

From 10152 through 10153, Anuril assisted the Mother Chamberlain for the Kaitain Chapter House, but in 10154 she was sent to House Corrino as a concubine for the young Shaddam. The journal entries for this period show an interesting, pleasant, but purely platonic relationship growing between the two young people. Shaddam was interested in her music and poetry, and Anuril was intrigued by his gem collection and his knowledge of historical architecture and costuming. The Padishah Emperor Elrood IX, however, was intrigued by Anuril's Gamont background and apparently insisted on tests and refresher lessons for himself. The journals show that as her friendship with the son grew, so did her hatred for the father. In 10155, Shaddam took Anuril as his wife, primarily to protect her from his father's growing obsession, it seems, but in 10156 when Shaddam assumed the throne at his father's death, no official recognition was given to Anuril. Only after the birth of their first child, Irulan, in 10165, was she given official status.

Children were the source of a long and eventually fatal conflict between Anuril and the Sisterhood. Although there is no official information available about her actual rank (listed as Hidden Rank in all the available Bene Gesserit records), it must have been at least Mater Acrior from the types of communications noted in her journals after 10160. When she was sent to Shaddam her original orders were to produce a minimum of four daughters for the Sisterhood. But during the early years of her stay Shaddam limited himself solely to social intercourse although his father demanded a more intimate relationship, forcing Anuril to practice strict birth control. To further complicate matters, when Anuril finally overcame Shaddam's inertia, she found him sterile, forcing her to surreptitiously feed him fertility drugs. For nine years Anuril lived in peace with her music and her poetry,

answering the increasingly urgent demands of the Sisterhood with periodic sperm count reports.

By 10163, however, Anuril's life was troubled by the stringent orders, delivered through Shaddam's truthsayer R.M. Gaius Helen Mohiam, that she conceive. The Sisterhood had received reports that casual relationships had produced two illegitimate sons by Shaddam outside the royal residence.

> I simply must do something. Gaius Helen was here again all morning, lecturing me at first and then actually threatening me. I HATE that self-righteous bitch. And she says that Shaddam is wasting his seed on nobodies while I squander all my time and attention on Binnbec. That woman has neither humor nor soul. She sits each evening during the music and flyting, glaring at me from under her black hood.
>
> I never did agree with the Sisterhood's directive and she knows it. She told me today that she's already made it impossible for me to delay any longer, but she wouldn't say any more. When she left I did two careful psycho-kinesthetic probes looking for poison, but there was nothing unusual except a dim aura mingling with my cells. Whatever that is, it seems to enhance rather than harm my chemistry. Maybe that's why my complexion has cleared.

But then, two months later, Anuril discovered the truth of the threats and the "aura."

> Mohiam was here again this afternoon. I must seduce poor Shaddam alter all. It will be difficult after all these years of trust and friendship. She hates him, though, as much as she hates me — him for his "inattention to the Empire" and roe for my lack of daughters. That aura that lives in me is a little gift from the Sisterhood, a residual poison that only kills upon withdrawal. We were told of such a thing on Gamont, and now ! know why that was the one poison they didn't allow us to neutralize — they use it on us! I knew there was a good reason to hate Mohiam, but how I hate my own order.

Obviously this Bene Gesserit stratagem was effective, for the couple produced five daughters: Irulan, 10165; Chalice, 10168, Wensicia, 10170, Josifa, 10172, and Rugi, 10175.

Anuril's relationship with her daughters was never very close. She began Irulan's Bene Gesserit training almost from birth, as she was instructed to do by the Sisterhood, but the two showed little affection for each other. Irulan adored her father, was jealous of any time her mother spent with him, and so spent most of her time trying to turn Shaddam against his wife. While Anuril was merely cool toward Irulan, she was actually repelled by Wensicia. Anuril's journals show that she despaired of the child's aggressive, hostile, and even malicious behavior. When Anuril found the four-year-old Wensicia using a prism to burn holes in the fur of the family lap-cat, Anuril renounced her completely. Apparently the only daughter Anuril loved was Chalice, a sweet child with a voice as golden as her hair.

Anuril's days were spent with her music, her books, and her gardening, while her nights were spent performing the Sisterhood's duties. She produced several hundred poems, two folios of lusichord music, and thirty-eight journal volumes. But Anuril was frequently unhappy during the final ten years of her life. The constant pregnancies interrupted her work and disturbed her psyche.

> I was not meant to be a womb only. My real children come not from my body but from my mind. The poems show my soul, but the songs which float from Binnbec are my real delights. They carry my spirit white these daughters, these vessels of blood and bone, are my duty, meaning no more to me than did those daily lessons I used to hand in so reluctantly.

Finally, when she learned that five daughters were not enough to satisfy the Sisterhood's demands,

Anuril decided death was preferable to everlasting breeding. First she stopped ingesting any food or liquid in an attempt to avoid the poison, but she continued to find the aura present among her cells. She then deduced that the poison was a contact one and eliminated touching things intimate to her until she finally found the source. R.M. Mohiam had impregnated the wood and the strings of Anuril's beloved Binnbec, making the instrument of her joy also the instrument of her destruction.

In a commentary on her music, Harq al-Ada writes of his grandmother, "I wish I had known Anuril. Her portrait shows a slender, elegant, golden-haired woman whose large amber eyes glow in a heart-shaped face. But her songs introduced me to a fragile dryad dancing through a world far lovelier than any I have ever known. May she and Binnbec be given a corner of Eternity in which to play their melodies."

G.W.E.

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- Harq al-Ada, Houses and Homes, L.C. Temporary Series 99 (contains excerpts from Anuril's diaries).

CORRINO, FARAD'N

(10200-10419; also known as Harq al-Ada). Born Farad'n Fenring to the Princess Wensicia (Corrino) and her consort, Count Dalak Fenring, Farad'n was the only grandlchild of deposed Padishah Emperor Shaddam IV. After the death of her husband in 10208 the Princess replaced her son's surname with that of her late father, giving as reason her desire that the Corrino line, however reduced in fortune, be preserved. Farad'n Corrino was, in later years, Leto II's chief scribe and was known thus as Harq al-Ada; all of the completed works of history and analysis attributed to Harq al-Ada are by Corrino. As explained in Corrino's unfinished autobiography, *Notes to My Life,* his court name, meaning "Breaking of the Habit" in Fremen, was given to him by Leto, as a reminder to them both of the differences between past empires and that which Leto wished to establish.

Farad'n's childhood on Salusa Secundus was isolated and lonely. His father left his mother when Farad'n was only two years old, having never married her. When the boy was three, his devoted grandfather Shaddam IV died. A year later Dalak Fenring returned to Salusa Secundus only to claim his daughter Jeunne (Farad'n's sister) and take her to live with him on Giedi Prime. Thus, Farad'n was raised by his mother and his tutors, never knowing the company of others his own age. Farad'n recorded his feelings about his early years in a particularly poignant passage in *Notes:*

> I must have been an intolerably solemn child, always with my nose in a book or ray body working on self-defense exercises. Mother desired my company only at the mid-day meal (lunch for me and breakfast for her!). How I used to dread those hours — she'd stretch out on her lounge chair and question me about my lessons, always reminding me about my duties as the future emperor. She was so hungry for power that she almost convinced me of its growth, but most of the time I just wanted to get out of that room and away from her eyes. It wasn't until I knew Ghanima that I learned to relax, and even at that, I think we suited each other because neither of us had ever really been children.

Perhaps it was because of his deprived childhood that Farad'n later

spent so much time with his own children.

It was undeniably his mother's tutelage which shaped Farad'n's earliest attitudes toward his own House, as well as toward House Atreides. A bitter, vengeful woman, Wensicia told her son from his earliest years that he had been destined to become emperor, and that the usurping Atreides had denied him his rightful place. She was aided in this by members of her father's Imperial Sardaukar, also exiled to the former prison planet, who had felt the Corrino defeat as keenly as most of the Family's members.

Their combined influence, however, did not achieve the results any of the participants expected. Rather than igniting in the boy a rage against the Atreides, the constant haranguing about their successful rebellion set the curiosity of Farad'n — a distinguished scholar from an early age — ablaze regarding House Atreides, and particularly regarding the emperor who had replaced his grandfather.

That he studied the history of his own House with only a fraction of the interest he showed in their enemy would have alerted a guardian of sensitivity. But Wensicia had always been the least astute of the Corrino daughters — which accounted for the Bene Gesserit's pointed lack of interest in her — and she suspected nothing, even when Farad'n began to exhibit highly un-Corrino-like attributes.

The Prince had taken his family's exhortions to heart, but in his own way. He had studied the Atreides code, their history, every record and snippet of information his aunt Irulan documented in her histories, contrasted their results with those obtained by his own House, and made what seemed to be his only logical decision: to emulate the traits which had given the Atreides a clear-cut superiority over the House they had defeated.

By his seventeenth year, when the Lady Alia was in her eighth year as regent for the Atreides twins, Leto and Ghanima, Farad'n had already patterned himself as closely as possible after the man who had wrested the Imperium from Shaddam IV. He conducted himself with his subordinates in the manner of Paul Atreides; developed an Atreides-style battle language with which he commanded his Sardaukar; even acquired many of the better-known mannerisms of the emperor and of his father, Duke Leto. Every avenue of training which his model had used, Farad'n used also — with one, much regretted exception.

The Corrino youth lacked a teacher of the caliber of the Lady Jessica; Wensicia, despite her royal upbringing and early exposure to members of the B.G. Sisterhood, could not even be offered as a comparison, and her son, better than any other, knew it. When he was presented a chance to remedy his lack in 10218, by Duncan Idaho's delivery of Jessica herself to House Corrino, he accepted at once.

It was with Farad'n's acquisition of — in his own words — a "renegade Bene Gesserit of (his) own" that the events were put into motion which determined the young man's quite unexpected destiny. As condition to her declaring herself a Bene Gesserit plenipotentiary responsible for educating Farad'n, Jessica demanded he denounce and banish Wensicia, giving

as cause her machinations in the "death" of the young Leto II; her new pupil accepted the solution to his own dilemma concerning his mother with a most unfilial haste. By this action, he removed himself forever from any further Corrino influence.

What happened over the course of the months Farad'n spent in training with the Lady Jessica is simply enough stated: he threw himself passionately into her teachings, eventually becoming one of a very rare breed, a *male* Bene Gesserit.

Jessica's motivations for instructing Farad'n have sparked considerable controversy. The Lady had trained her own son and daughter without making converts of them; as an untrusted member of the Sisterhood, she might be expected to be in no more hurry to add to their ranks by initiating the heir to House Corrino. A few cynical scholars — most notably, Bram of Talos — have suggested that this act on Jessica's part was no more than a taking of revenge, that she believed the best way to avenge her grandson was to force Wensicia's banishment and subvert Farad'n. While this "eye for an eye" rationale may well have played a part in determining Jessica's decision, it is blatant disregard for her well-documented subtle intellect to imply that mere was no other reason.

By introducing Farad'n to the Sisterhood, Jessica first ensured his loyalty to her, as teacher and mentor, beyond that which might normally occur. While this devotion could not be trusted *never* to give way — as witness Jessica's turning from her own mentor, the Reverend Mother Gaius Helen Mohiam — it could be depended upon for a good deal. The advantages to Jessica of having the young man firmly on her own side were manyfold: chief among them, however, were two.

First, she could be assured that he would preserve her life, rather than allowing her to be murdered by his Sardaukar when her usefulness was ended, as several of his officers suggested during Jessica's tenure on Salusa Secundus. Second, she would have an ally at her side in her battle against her daughter, Alia. With Farad'n's help, she stood a far better chance of saving Arrakis and, on a more personal level, Ghanima (her supposedly only surviving grandchild). Both of these expectations were fulfilled. Upon his arrival on Arrakis with Jessica, Farad'n permitted Alia to believe that she had drawn him into her trap, making her less wary, more willing to admit the boy and her mother into her presence, and eager to summon Ghanima to meet them. This set the stage for Leto II's confrontation with his aunt.

Farad'n, having assisted in setting up the encounter, could do little to help with it. Following Alia's plunge from her Temple aerie, however, the accounts tell of the young Corrino performing a function for his teacher no one else would attempt: It was Farad'n who comforted the Lady Jessica as she wept for her children.

In 10219, with the ascension of Leto II, Farad'n — now Harq al-Ada — -was appointed Royal Scribe, responsible for maintaining records and histories for the Imperium. It was his official role, and one in which the scholarly Harq al-Ada excelled. His *unofficial* role, the one Leto II more urgently demanded of him, was that of mate to Ghanima, the emperor's sister.

AH the accounts in the memoirs and in the *Book of Ghanima* detail a loving relationship with Ghanima, first as friends then as lovers and parents, and finally as colleagues in their literary work. While Ghanima was maturing physically, Farad'n acted as her tutor and as her companion, beginning the histories and translations they would continue to write throughout their life together. Though the overt motivation for their ten children came from Leto's breeding program, Farad'n and Ghanima enjoyed raising their large family. Apparently Leto wanted his new line to unite the Corrino and Fenring traits with Ghanima's Atreides-Harkonnen/Liet-Kynes heritage. Farad'n was delighted with his children, particularly with his eldest son Trebor and his daughter Jeunne who had inherited her grandmother Anuril's musical talent.

Prepared by Lady Jessica's, instruction, Harq al-Ada accepted both his functions with an impressive dignity. His prowess as an historian is illustrated, many times over, by the writings he left behind: it would be possible to completely outfit a library with the works of Harq al-Ada. Many of his books — most notably, *Testament of Arrakis* and *The Story of Liet-Kynes* [1] — applauded as seminal works dealing with the planet whose destiny so closely intertwined with that of humanity at large. These, combined with his other words, would have been enough to give him a well-earned reputation as an author; curiously, however, it was for writings not his own that Harq al-Ada acquired a reputation more exalted still.

The first two centuries of Leto II's reign were marked by an upsurge in all the arts, but most particularly in the art of the stage.

(It has been suggested, and probably with truth, that the climate of Imperial encouragement was due in part to the Royal Scribe, who had been patron to several artists and musicians even before his move to Arrakis). One figure especially stands out even amid so much excellence: Harq al-Harba, whose match in historical playwriting has yet to be found. His first play, *The Sandrider,* was produced in Arrakeen in 10280. It dealt, as did the author's later works, with the history of Arrakis, and brought to a much larger audience the kind of information provided scholars and academically inclined readers by the writings of Harq al-Ada.

Many prominent historians in the centuries between this time and our own have suggested that this overlap was not coincidental. A quote from *The Prince/The Playwright,* by Cybele Harik, best explains their line of thought.

> It was a favorite axiom of Harq al-Ada's that the medicine of knowledge, in order to be effective, had often to be disguised. It seems safe to assume, then, that he was sufficiently astute to realize that a dramatic treatment of his histories would better reach the masses of Imperial citizens than the strict tonic represented by his books.
>
> There are other clues pointing to the al-Ada/al-Harba identities being the same, of course — the playwright's refusal ever to appear in public, the convenient fitting-in of his own lifespan to that of the historian, the nonavailability of even the most basic information concerning the dramatist's life — but they serve chiefly as confirmation of that one assumption.
>
> Harq al-Ada was raised as a prince, trained as a Bene Gesserit, shaped as a valuable tool. It

[1] Harq al-Ada, Testament of Arrakis (Work-in-Progress, Arrakis Studies Temp. Ser. 180, Lib. Conf.); The Story of Liet-Kynes (Work-in-Progress, Arrakis Studies Temp. Ser. 109, Lib, Conf.).

should be obvious that such a person would recognize instantly a means so favorable to. achieving his chosen ends.[1]

This theory, which occasionally waned in popularity but never completely disappeared, may finally have been discredited by recently translated fragments from the Rakis Hoard (see entry the al-Harba question).

Both in his *Notes* and in other Atreides materials, some evidence suggests that Farad'n might have had traces of prescience. For example, Farad'n comments on his one meeting with the Prophet, Paul Atreides:

> I shall always remember that blind old man who seemed to see into my soul. I had never told anyone the details of my dreams before, and they had frightened me so I scarcely allowed myself to remember them. I wish that I had been more open to him, more sympathetic.
>
> Now, living with two beings who so frequently communicate with the "otherworlds" of past and future, 1 am less frightened by my dreams which still come to me. But I can't really accept those pictures that I see at night as having too much significance. I am a historian — the recorder of verifiable reality, not a mystic. But the images of sandworms and water haunt me, the images of a lovely woman named Noree and the sparkling crystals of the disintegrating world. Some mornings I awaken with such strong feelings of foreboding and sadness — what will become of my friend in his evergrowing body of strangeness.[2]

Though Farad'n was never obsessed with youth, as were his mother and aunt, he was reluctantly persuaded by Ghanima and Leto to use Bene Gesserit rejuvenation techniques so that he might "keep them company," as Leto put it, as long as possible:

> I really feel too tired to go on much longer. Ghanima is so dear to me, I hate to leave her — and there will always be "just one more thing" to write. But I've lived so long and seen so many changes that I'm not sure I can be an accurate historian much longer. I try to observe impartially and to record objectively, but the echoes of all those yesterdays begin to cloud my perspective.
>
> Only now can I begin to understand what Leto and Ghanima have lived with — the constant reiteration of those few parts we feel compelled to play. And the voices in my memory are soft and familiar, while the voices that they live with bring the strength of separate personalities. How awful it must be for them to carry all of human history within their minds, alive and clamoring for attention.[3]

Eventually Farad'n gave up his struggle, and the voice of Ghanima ends his shigawire memoir:

> Goodbye my love. I will be without my daily anchor now. The oneness that I know with Leto is the two halves of a single being, but the oneness that I have known with you is different. With you I could find the Jove of goodness; in you I have been able to see outside myself and through you find truth and joy and fulfillment. You are my love.[4]
>
> Harq al-Ada died in 10419. At his funeral service, Leto IT (who presided over the rite) declared that "as he gave so much of history to his posterity, so *history* will give a posterity to Harq al-Ada".[5]

It was a fitting, and accurate, epitaph for a man who died without a legal spouse or children, but whose literary "children" would influence the farthest reaches of the Imperium for generations.

J.A.C. and C.W.

Further references:

- Arrakis, the Transformation;
- The Arrakeen Catastrophe (alt. title, The Dune Catastrophe);
- The Book of Leto (a folk-style biography with epigrams);
- The Butlerian Jihad;
- The Holy Metamorphosis;
- House Atreides: A Historical Overview;
- Lectures on Prescience;
- Leto II (the official Imperium biography of Leto's first two hundred years);

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[1] Cybele Harik, The Prince/The Playwright (Zimaona: Kinat), pp. 76-77.

[2] Leto II, *Journals,* Rakis Ref. Cat. 20-AU5, Area 73.

[3] Ibid.

[4] Ibid.

[5] Leto II, *Journals,* Rakis Ref. Cat. 20-A115, Area 80.

- Leto II to his Memory Voices;
- The Mahdinate, an Analysis;
- Philosophers for All Times;
- The Prescient Vision;
- Notes to My Life;
- Riddles of Arrakis;
- The Story of Liet-Kynes;
- Testament of Arrakis;
- The Words of My Father;
- An Account of Muad'Dib (reconstructed by Harq al-Ada).

CORRINO, PRINCESS RUGI

(10175-10272). Though she was Shaddam IV 's youngest daughter, the Princess Rugi Corrino is rarely remembered as part of the royal family. Arkum Valentine, for example, gives her only two paragraphs in *Golden Lion in Exile,* the standard work of the Padishah's government following Shaddam IV's deposition. Aside from hard biographical facts, he does offer some dimension to her character when he writes:

> She is a slender wisp of a girl, but strikingly beautiful. Her waist-length brown hair complements the light-gold of her complexion perfectly. Her face is basically triangular and her features finely-chiseled, but her most compelling attribute is her eyes. Large and almond-shaped, they are the color of strong tea. Almost umber in shadow, they change to orange when the light strikes them at just the right angle. She moves about the Court with the grace and agility of a cat and just as silently. Even so, there is something about her demeanor that insists, "I know who I am." Very different from her four sisters, she is a strange child in many ways. (p. 205)

Valentine attributes this description to a Bene Gesserit report filed in 10193 by Sister Molly Basutu, who spent nearly twenty years standard at the Padishah Emperor's Court training the girl. The description is confirmed in Zaiwar Migiin's *Life of Rugi.*

Born in 10175, one year before her mother died, Princess Rugi is generally regarded as the most intelligent and talented of Shaddam IV's daughters. Why she fled Salusa Secundus immediately after her father's death in 10202 for Wallach IX is not known. She claimed not to trust Count Hasimir Fenring, though no record of her specific concerns has ever been uncovered. Nonetheless, she remained under the protection of the Bene Gesserit until 10205, when she married Duke Aberne Moritani, Siridar of the tropical and remote planet Grumman. It is not known whether this marriage was part of the Bene Gesserit breeding program, but light may be shed upon this period of the Princess Rugi's life when the order's *Master Breeding Records* and *Mating Index* have been more thoroughly studied.

Under the protection of a powerful and wealthy Major House, her life was secure, and she eventually became heavily involved in the development of Grumman's arts, for which she is best remembered. Credited with opening a "Golden Age" for the planet's writers, artists, and musicians, she established a national museum, exhibitions, and a performing arts program and enticed other wealthy families on Grumman's two continents and seven major islands to become heavily involved in the regional arts of their own areas. She is credited with introducing the works of Harq al-Harba to Grumman.

Rugi bore two children. Her daughter, Amertine Moritani Harkonnen, was born in 10228 and educated at Amber Academy, Indresloch University, and Kilderry Medical School, all in Indresloch, Grumman's Capital city. Her son, Armund, was born in 10230 and

educated at Amber Academy and the Indres School of Fine Arts. He became a master of the native painting style known as Ti-bak, and his pictures, which are highly valued as epitomizing the form, still hang in the National Museum at Indres.

As the daughter of Shaddam IV and the wife of a powerful Duke, the Princess had unlimited opportunity to travel through the empire. The remoteness of Grumman protected it and her from the worst social changes that swept over planets closer to Arrakis once Muad'Dib's jihad began to spread. Rugi enjoyed the privilege of playing observer to the Regencies of her sister Irulan and of Saint Alia of the Knife, and even the beginning of the reign of Leto II, the God Emperor. Rugi recorded not only her observations of but her subsequent insights into the behavior of the Imperium's many peoples in her diaries.

Further references:

- Corrino, Shaddam IV;
- Atreides-Corrino, princess Irulan;
- Arkum Valentine, The Golden Lion in Exile (Kaitain: Linthrin UP);
- Zaiwar Migiin, Life of Rugi, tr. A.D. Doel (Salusa Secundus: Kiski).

CORRINO, SHADDAM IV

(10134-10202). Eighty-first Padishah Emperor of House Corrino. Born to Elrood IX and Fasrille, Lady Corrino, the boy who would eventually become the last of the Corrino Emperors was given no premonition of his unfortunate destiny. Instead, he alternately enjoyed and endured his place in Elrood's court, a place which provided possible Corrino heirs with both the greatest luxuries available in the Imperium together with the most rigorous training and testing imaginable.

From his earliest childhood, Shaddam was befriended by Hasimir Fenring, a distaff cousin whose shrewd and agile mind almost certainly kept the na-Emperor alive during the years of intrigue and violence which preceded his reign. Fenring possessed the ability to manipulate, without antagonizing, those in power; by helping his companion to cultivate similar skills, and by giving him the benefit of his own advice, the na-Count performed a function for which Shaddam was permanently grateful.

Shortly after his friend's assumption of the Fenring title, Shaddam was removed from court, in the company of three other aspirants, to the Corrino's private testing grounds. The young Count's advice is believed to be one of the factors responsible for Shaddam's surviving the training-and-intrigue ritual administered to him there and returning to Kaitain, the sole survivor of his group, after only nine months.

The na-Emperor, as was the custom, was immediately installed as leader of the Sardaukar. His travels and duties often kept him far from court, though official reports to his father and unofficial communiqués to his mother and Count Fenring regularly appeared there. Records kept by the Hegemon of the Sardaukar, as well as those of various officers set to observing the royal heir, indicate that Shaddam was an acceptable, if not a brilliant leader, and that the Sardaukar approved of serving under him.

In 10155, during a leave on Kaitain, Shaddam was told of an assassination plot against him. The

details were provided by Count Fenring, who also provided his friend with a suitable countervail. Acting on Fairing's counsel, Shaddam took action against the plotters before the entire court, thus making it impossible for any secondary intrigue to be set into motion against him without its source becoming immediately obvious.

In addition to providing a degree of safety for the na-Emperor, this expose served two other purposes: it made public the existence of the hunter-seeker, until then known only to members of House Corrino; it also gave subtle notice to Elrood IX that his son was aware of his own involvement in the scheme.

Following the execution of an unimportant member of the royal House who was elected as scapegoat for. me crime, Shaddam returned to his troops. In his absence from Kaitain, his father was killed, a victim of chaumurky, and Shaddam IV was the new Corrino Emperor.

Like all rulers, Shaddam IV found after assuming power that many of his actions were influenced, if not dictated, by those of his line whom he had succeeded. The triangular balance of power, for example, which distributed control of the Imperium among the royal House, the Landsraad, and CHOAM, set limits on the legal power which could be exercised by an emperor. Certain writings which have survived from the period of Shaddam's reign indicate that this restraint occasionally angered him; he preferred that greater control be available to him.

Particularly chafing, however, was a far more personal restriction, this one resulting from negotiations between the late Elrood IX and the Bene Gesserit Sisterhood. In a rare dovetailing of interests, House Corrino, as represented by the emperor, and the B.G. had, mingled their breeding plans. The inducements offered by the Sisterhood must have been impressive, even by Imperial standards, for the result of their bartering with House Corrino left Shaddam in the position of accepting an arranged marriage to. one Lady Anuril, a Bene Gesserit of Hidden Rank. The ceremony was carried out three months after the new Emperor's coronation.

The terms of the marriage gave Shaddam additional reason to resent its having been arranged. Only those children born by Anuril could be considered to succeed the emperor; none of those mothered by the Imperial concubines could be placed in the succession. To one accustomed to the usual wide range of choice given in selecting an heir to House Corrino, such a restriction seemed intolerable.

That the emperor chose to lose himself in the intricacies of court functions and in the pleasures of his harem may be seen as directly inspired by his matrimonial situation. The number of Bursegs, Sardaukar officers of command rank, was doubled in the first sixteen years of Shaddam's reign, while the population of the royal harem underwent a similar explosion. Earlier rulers had insisted on detailed reports concerning every action of the Imperial troops, as well as those of the soldiers of each of the Great Houses; Shaddam IV, on the other hand, preferred to busy himself with Landsraad intrigues, leaving much of the actual running of his empire to his advisors and to the higher-ranking Sardaukar officers. That the Imperium ran as smoothly as it did

in the years preceding the Arrakis Revolt is due almost entirely to the efforts of these two groups.

Shaddam's melancholia and withdrawal became even more pronounced over the two decades of his marriage. Anuril bore five daughters — Irulan, Chalice, Wensicia, Josifa and Rugi — and no sons before her death in 10176. The emperor spent far less time mourning her passing than in mourning that of his line: by permitting him only female children, the Bene Gesserit had wrested control of his House from him. The man who married the Princess chosen to receive her father's throne would be the next Corrino emperor.

The emperor spent increasingly more time and energy in intrigue, much of it skirting the dictates of the Great Convention. In 10182, he was supposed (though the charge was never proven sufficiently to allow the Landsraad to act against him) to have interfered in a War of Assassins between House Harkonnen and House Kalifi, preventing the assassination of Baron Vladimir Harkonnen. Three years later, an Imperial minion kidnapped the twin daughters of one of the Houses Minor of Yorba, delivering them to Shaddam as a gift. The unfortunate young women were eventually freed, owing to their success in sneaking a message to a visiting diplomat from their homeworld in 10189; the Emperor's protest of ignorance of their true identities was not widely countenanced, particularly in private, but the unimportant position of the House involved again saved Shaddam from any disastrous consequences.

In 10191, Shaddam embarked on his most serious departure from the role permitted him by the Great Convention: he sent Imperial Sardaukar to fight in Harkonnen livery against the forces of House Atreides. This act, which must have seemed an ideal opportunity to expand his own power, was also the frustrated emperor's undoing. Instead of providing him with an easy profit from a discreet partner (the Harkonnens, even as they provided Shaddam with the huge amounts of melange he demanded in payment for his aid, would not dare to admit the reason for that payment) and a rumor-based surge in respect from the Landsraad, the Arrakis gambit ultimately cost Shaddam his throne, his eldest daughter, and his much-cherished comforts. Not even the patient and determined efforts of Count Fenring, whose billions of solaris in spice bribes helped maintain order and allay suspicion in the months following the defeat of House Atreides, could save Shaddam when Paul Atreides and his Fremen pitted themselves against him and his Sardaukar.

Bitter and defeated, Shaddam IV went into involuntary exile on Salusa Secundus in 10196, accompanied by his three remaining daughters, Count and Lady Fenring, and the majority of his courtiers from Kaitain. Until his death in 10202, he exhibited such an aversion for the name of Paul Atreides that even his letters from Princess Irulan were screened on arrival by Count Fenring and all references to the new Emperor carefully deleted.

C.W.

Further references:

- Atreides, Leto;
- Atreides, Paul Muad'Dib;
- Fenring, count Hasimir;
- Harkonnen, baron Vladimir;
- Sardaukar;

- Salusa Secundus;
- Princess Irulan Atreides-Corrino, Count Fenring: A Profile, Temp. Series 243, and In My Father's House, tr. Rebeth Vreeb (Kaitain: Linthrin UP).

CORRINO, WENSICIA

(10170-10227). The third daughter of the Padishah Emperor Shaddam IV and his wife the Lady Anuril; House Corrino regent for her son Farad'n (Harq al-Ada) until his alliance with House Atreides. It seems that Wensicia was the only member of a highly literary family who left no writing of her own. Thus, sources for her life are the unfinished autobiography of her son, *Notes to My Life;* her sister Irulan's autobiography, *In My Father's House;* and the Lady Anuril's journals, all found in the Rakis Hoard. The information paints a portrait of a woman who strove all her life to be her father's only son.

The third of five girls, Wensicia was raised and trained at home primarily by her father, her sister Irulan, and their tutors. She had little contact with her mother, more from Anuril's expressed preference than from her mother's death when Wensicia was six. The Lady Anuril has little pleasant to say about her daughter, and one journal entry, made when Wensicia was four, shows that Anuril regretted having ever given birth to the child. Anuril complained that Wensicia practiced cruelty for pleasure and was heard to laugh only when she had caused suffering. Apparently the only person who could influence the child's behavior at this state was her father, and Anuril records that he took little interest in Wensicia, being primarily concerned with his oldest child, Irulan.

Harq al-Ada, rather than seeing aimless cruelty in his mother, instead saw a life-long attempt to become the ruthless family leader her father was unable and her sister Irulan unwilling to be:

> My mother's motto was "Always pay attention to detail." She had a solid sense of self and place, even after my grandfather had been deposed by the Atreides. She had always been the strongest supporter of the Sardaukar in the family, even when it meant arguing fiercely against Shaddam's somewhat lackadaisical neglect of them. She saw more clearly than he did that the Sardaukar were the strength of House Corrino. Unfortunately, whenever she had power, her methods were more often expedient man humane and her manners more often imperious than decorous.

As a child, Wensicia imitated the Bene Gesserit regimens her mother taught to Irulan. When their mother died, Irulan's training was assumed by a tutor, the Reverend Mother Agrippa Jeunne Masi, a woman who was, apparently, far more attracted to Wensicia than to her formal student. R.M. Masi is the only female companion ever mentioned who accepted Wensicia enthusiastically (Irulan seems almost jealous in her accounts of the relationship). From R.M. Masi, Wensicia learned many of the Bene Gesserit martial arts, the accumulation of data techniques, and the use of poisons. Wensicia was-particularly interested in the history of the Assassins. Irulan records the household gossip that the death of their sister Chalice, quite soon after the death of their mother, was the result of the novice Wensicia's experimentation with simple poisons. Both Irulan and al-Ada, however, stoutly deny the validity of this rumor.

Wensicia, with the rest of the household, followed her father into his exile on Salusa Secundus. When she

was in her late twenties, her father arranged a liaison between her and Dalak Fenring, second cousin to his close friend Count Hasimir Fenring. Though Wensicia and Dalak lived together for two years and though their liaison produced Farad'n and his sister Jeunne, the couple never married.

Irulan offers several theories about their separation. First of all, she thought that Wensicia's long-standing involvement with various Sardaukar Bashars intimidated Dalak. She also notes that both Wensicia's temper and her hobbies upset Dalak, particularly referring to an incident involving Harkonnen Roulette which deprived Dalak of his jewel collection and almost deprived him of his life. The only direct comment she records from Wensicia, however, is that Dalak was a "mealy-mouthed historian" who wanted to read about combat rather than participate in it. From al-Ada's comments, though, it seems that Dalak and Wensicia maintained a relatively amicable if distant relationship for the rest of their lives.

Wensicia apparently continued a far more active and intimate relationship with her Sardaukar commanders, never at a loss for companionship when she lived on Salusa Secundus. Somewhat maliciously, Irulan reports Wensicia's boast that she was never without one man in the shadow of another. From al-Ada's notes, however, it seems that the Bashars' view of his mother was not wholly favorable. Her constant nagging at details while paying scant attention to the consequences of overall strategy annoyed her military and political advisors. She had learned the Bene Gesserit skill of data collection, but she had never been able to master the companion skills of analysis and synthesis necessary for effective use of the data. Her nickname among the Bashars was "Lady Ghafla," but her temper and her reputation for swift and vicious action forestalled the use of the title in her presence. Obviously, Wensicia spent little time worrying about ethical conduct, whether it was with her Sardaukars or with the world. Her fabled attempt to assassinate the Atreides twins using methods unsanctioned by the Dictum Familia is evidence of her disregard for other people's rules.

One thing that Wensicia did respect, and even fear, was the process of aging. She constantly complained that Irulan, using the Bene Gesserit rejuvenation techniques, was becoming the "younger" sister to Wensicia. Harq al-Ada remembers his mother's fury when she learned that Irulan had lied significantly about her age:

> Mother had just received a letter from the Lady Mobly (a member of the Atreides household in Arrakeen] describing her introduction to the Princess Irulan. Mother was livid. She ranted on and on that Irulan had lied about her age. We reckoned, Mother and I, that Irulan had managed to rid herself of twenty years since we last saw her. Mother was upset because with Bene Gesserit tricks Irulan now looked young enough to be Mother's daughter rather man her older sister. Occasionally it would have been more pleasant if Mother had had a sense of humor!

From the ego-likeness included with al-Ada's memoirs, Wensicia was a rather small-boned woman, blonde like Irulan but shorter. Her heart-shaped face contains sharp gray eyes and a small, set mouth, a combination visually harmonious but not immediately appealing. As she grew older, al-Ada commented that her wardrobe changed from the diaphanous

white gowns of her youth to sweeping loose dresses of white sateen and gold trim, all in an effort to hide her thickening body.

Wensicia's life changed drastically when her son allied himself with Leto and Ghanima Atreides. She was then banished to Giedi Prime, where she took refuge with the family of Dalak Fenring. The refuge was given reluctantly, entirely as a favor to her daughter Jeunne. From her third year on, Jeunne had lived with her father and his family. An incident involving her mother's trained cobras in Jeunne's nursery made Dalak decide that his daughter's only chance of survival was away from her mother. When she was six, the Bene Gesserit order offered to educate her at the Chapter House school on Giedi Prime, and she eventually became a well-known poet. From his memoirs, al-Ada seems to have had a warm relationship with his sister, but he also says that Wensicia's arrival on Giedi Prime did little to bring her close to her daughter.

The final fifteen years of Wensicia's life were spent in plotting ways to regain the empire for her son (an activity al-Ada found increasingly uncomfortable in his position in the Atreides household). The only time that he or Irulan seems to have really been upset with her plots, though, was when she engineered an abortive Sardaukar uprising in 10225. At that time, the Fenring family was asked by al-Ada to keep his mother in isolation j with the company of only one female servant at a time. These companions were assigned three-month shifts — most women, though, quitting or dying before their service was completed. When al-Ada saw his mother for the last time, three months before her death of self-inflicted wounds, he was distressed to find her grossly overweight and severely depressed:

> I would never have recognized Mother. Her hair has turned gray and she has gained over forty kg. The eyes which peered at me from that doughy face had little resemblance to the steely gray piercing stare I had to face as a child. Her conversation made little sense, going on and on about how Irulan had betrayed her. She seemed to think that Irulan had been part of the Atreides assassination attempt — something I doubt could be true. She kept telling me not to trust my aunt, that Irulan had her own motives unknown to the rest of us — that Irulan was more of a Bene Gesserit than we supposed. And all she could do was to make long lists of the details which seemed to flood her mind. The room was littered with scraps of minimic film which were the bits and pieces of her declining sanity. She reclined on her couch, playing with, the film which covered her tentlike white satin gown and stuck to the gold braid trim.
>
> I had to look away, because I could see the ghost of the slender, driving force my mother had been. Now all she has left are her illusions of strength and her memories of pride. Me she seems to regard as a "kept" man. I was her hope for the future, and now all she says is that I remind her of my father, a "literary stud." I wish I could feel love or compassion for this woman, but I grew up feeling fear and, at the end, could only feel pity.

Wensicia died alone, unloved and forgotten, the last active member of House Corrino.

Further references:

- Atreides-Corrino, Irulan;
- Corrino, Farad'n;
- Corrino, Shaddam IV;
- Corrino, Anuril.

CROMPTON RUINS

The story of the Crompton Ruins is one of the most melancholy of recent years, as stories of failed hopes always are. Unlike most subjects touched on by the discovery of the Rakis crystals, this one did not expand our horizons but diminished them.

The story is well-documented at every step, beginning with the voyage of exploration of Guild Ship *Tharondelai,* captained by Levas Crompton, in 14701. On the farthest borders of human space they investigated a G-type star, Sutterer 4041, the fourth planet of which was comfortably within the star's ecosphere. Members of the crew descended to the planet's surface, and found the chief variation from human-optimal conditions to be relatively high percentage of water vapor in the atmosphere; otherwise, the planet seemed ideal for colonization. *Tharondelai* returned to Spacing Guild headquarters, where Captain Crompton registered the planet and received his discovery bonus.

In 14702 the usual follow-up expedition was sent to the planet for confirmation of the first findings and for a more thorough scientific investigation of its value as a habitat. The planet had now been named Crompton. A normal part of the procedure was the launching of a low-altitude satellite, for photomapping in detail. While ground teams began studying climate, mineralogy, and biology, the orbital survey team combined the photomaps and began searching for anything of interest to which to direct the scientists on the surface.

Within days they discovered the presence of something that looked like an artificial structure, nearly a kilometer across, on the shore of the largest lake on the central continent. Acting under long-standing regulations governing possible alien contact, the captain, Reola senShek, directed the satellite to a closer and continuous reconnaissance while she ordered the ground crews to return to the ship. The new photos revealed that the structure was considerably damaged, with no sign of activity of any kind in the area.

The ground teams returned to the surface, this time to the site of the structure and started carefully investigations. No trace of intelligent life was found near the structure, nor anywhere on the surface of Crompton. After completing their original mission, the crew of the ship returned to headquarters with their news. Search of the comprehensive Guild records showed previous investigation neither of Sutterer 4041 nor indeed of anything in that quadrant. As far as the Guild could determine (and they were certainly in a position to be definite) no human being had ever set foot on Crompton.

The second expedition of 14702, consisting of five heighliners carrying a host of personnel and a mass of equipment, returned to Crompton while the news of alien contact spread through the inhabited worlds. Teams of archaeologists, architects, xenobiologists, and the like, combed every centimeter of the structure and performed the most intensive survey of an uninhabited planet ever undertaken. Their results were straightforward and have never been challenged: the structure, now being called the Crompton Ruins, was between three thousand and five thousand years old. It was entirely empty, except for debris where sections had collapsed. No other structure or indication of intelligent life was found anywhere on the planet, although small patches of ground near the structure showed high concentrations of ferric oxides. It was

speculated that these patches could have been the positions of heavy construction equipment that had entirely decomposed. Crompton hosts many microorganisms that efficiently break down metals, vegetable and animal fibers, and tissues. A high degree of synthetics in the structure had greatly retarded but not entirely halted this process of decomposition. The stellar neighborhood of Sutterer 4041 was explored, but nothing was found to shed light on the mystery of the huge old structure.

There the matter rested. Theories of all degrees of respectability were proposed to account for the Crompton Ruins, but as the decades mounted into centuries, the Ruins were forgotten except for an occasional reference now and then. Nevertheless, the consensus was that the Ruins represented the one solid evidence of the existence of intelligent alien life. And it was not hard to maintain this belief: the universe is a vast region, and some argued that it was not unlikely that chance occurrence put humanity on the scene some thousands of years after the aliens had been on Crompton. Still, they argued, while we might not encounter the aliens tomorrow or next year or even in the next hundred years, we know from the Ruins that they are out there, and we need to think about what to do when contact does take place.

Then came the Rakis Finds. Several years after the initial discovery on Rakis, when the results from that planet had been widely publicized, the archaeologist Joona Kritapar pointed out that if Leto II's no-room were a free-standing structure instead of an excavation, and if the heights of the different floors varied instead of being constant, the no-room would be only a slightly smaller duplicate of the Crompton Ruins. With the exception of the omission of the no-room's eighth floor, from an overhead perspective the Crompton structure is identical in form and proportion to the no-room.

The theory of the alien origin of the Crompton Ruins was totally demolished. The few specialists on the Ruins argued rightly that nothing had been solved: only the nature of the problem had been changed. Instead of questioning how and when the aliens reached Crompton and why they built the structure, the mystery was how and when did Leto send construction crews to Crompton and why did he build it. Although these are intriguing problems, they have attracted little attention, no doubt for two reasons. First, the magnitude of the Rakis Hoard has drained the energy and time of scholars who might otherwise have explored the Crompton question; it is simply so much easier to reap bountiful harvests from the Rakis materials that none has wanted to work the sterile soil of Crompton. Second, the psychologically more important, the exploding of the "aliens" of Crompton was met with deep regret that the only evidence of intelligent non-human life yet to appear had been a mistake or worse — perhaps a millennia-old hoax wrought by someone whose motives were often more mysterious than the structure itself.

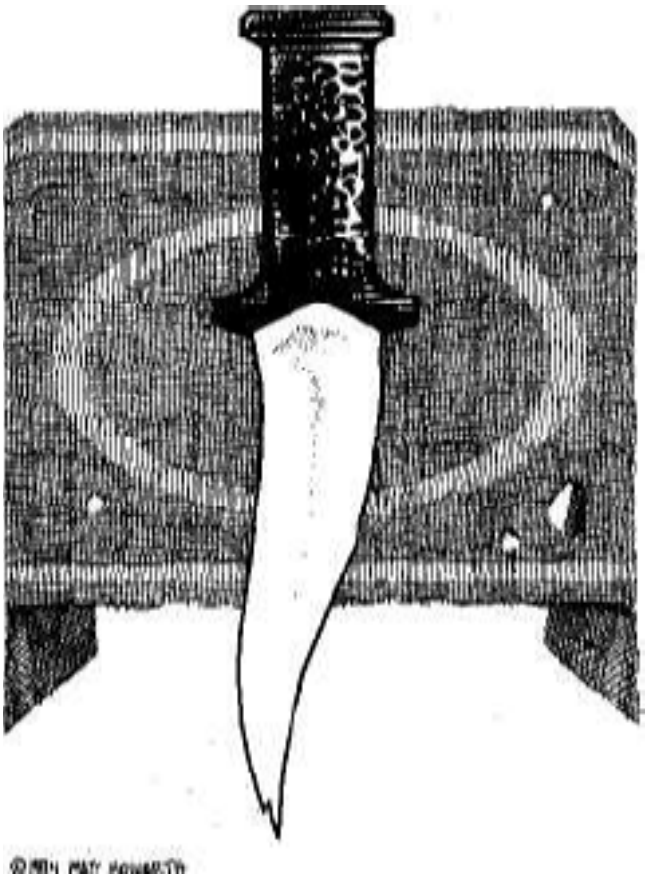
W.E.M.

Further references:

- Ixian no-rooms;
- Rakis finds: exploration.

CRYSKNIFE

A knife, whose blade consisted of a single tooth of a giant sand worm, considered most sacred by the Fremen. No off-worlder who saw one of the



weapons, could be permitted, by fremen law, to leave Arrakis without the Fremen's consent. (A number of never-explained deaths on that world may have resulted from the enforcement of that law.) Once the blade was drawn from its sheath, it could not be returned unblooded, even if the blood it drew had to be the user's own; to do otherwise was to insult Shai-Hulud and risk bringing his wrath on all Fremen.

The object of this veneration was a milky-white blade, some twenty centimeters in length, which gave the impression of glowing in dim light — a sandworm's tooth. The teeth were brought into a sietch only infrequently; they were obtainable only when the Fremen found the remains of a dead sandworm. When such a find was made, as many teeth as could safely be carried were removed and taken back to the group's sietch for blessing and manufacture into knives.

Crysknives of two varieties were produced in the sietch factories: fixed and unfixed. A fixed blade, which could be stored for an indefinite period of time, was treated by exposure to a series of electric currents, which "fixed" the blade's electric field and kept it static. An unfixed blade remained stable only so long as it remained in contact with a living human body; deprived of exposure to that body's electric field, it weakened and crumbled within a matter of hours. (This type of blade was most commonly used by Fremen, since it was not wished that anyone should be able to obtain a crysknife by looting Fremen bodies; Fremen who could see that they were either going to be captured, or die in battle without sufficient time elapsing for their blades to disintegrate, shattered them on the nearest hard object.)

The tip, the hollow once occupied by the tooth's nerve, customarily held a small amount of the most deadly poison available, most often a mixed derivative of the native desert plants. Fremen usually attempted to avoid killing a respected enemy with the tip of the blade; poison was considered a weapon more suitable for use against animals than humans.

The mounting of the blade into the handle was patterned on the kindjal. a type of long knife popular throughout the empire, with a blade of almost identical length to that of the crysknife.

Where they differed was in the shearing-guard: the kindjal generally boasted a stout guard, white the crysknife had only the raised lips of its round handle, where it joined the blade, to protect its user's hand. Most authorities believe that the earliest crysknives were deliberately constructed to mimic the kindjal, a blade the Fremen were already familiar with from their many generations of service in the empire. The later changes, including the elimination of the shearing-guard, came about when the crysknife became a truly unique weapon rather than a native imitation of an off-world knife.

Considerable mythology surrounded the blades. Fremen cherished their crysknives, giving them names which were held secret from even the other troop members, protecting them from harm with their own lives. Even after the owner's death, the crysknife was treated differently from all other possessions. A crysknife handle was the only tiling that was taken to the. Funeral Plain for "burial" after its owner's water was returned to the tribe. The one exception to this custom was in the case of a crysknife whose blade shattered during a fight. Fremen superstition held in such cases that the person had somehow offended Shai-Hulud, who had retaliated by withdrawing the strength from the tooth.

A good deal of history surrounds crysknives as well. The initial acceptance of Paul Muad'Dib Atreides among the Fremen, for example, came about when his mother, the Lady Jessica, was tested by the Shadout Mapes and deemed worthy of possessing a crysknife. The original Duncan Idaho, who had proven himself in Stilgar's sietch, was also allowed to keep one of the sacred blades.

The blade that has attracted the most historical attention, however, is undoubtedly that mounted in Muad'Dib's crysknife. When the first Atreides emperor — in the guise of The Preacher — was killed, his son took his crysknife for his own. In the centuries that followed, Leto II made frequent ceremonial use of the blade, culminating in its use in Siaynoq. In addition, The God Emperor controlled the tiny supply of the knives which still remained during the last centuries of his rule, while his Museum Fremen carried out the old rituals with them utterly ignorant of the true reasons for their actions. The fact that one of them would copy a crysknife for sale to Siona Atreides illustrates the degeneration of the customs; no true Fremen would have permitted such a thing for any reason, least of all personal gain. Muad'Dib's crysknife, then, could be seen as the last of its kind — a blade carried by one who knew the traditions and myths that held it apart from more common, less holy weapons.

While the old Fremen might have disapproved of the use to which the God Emperor put their leader's crysknife, they would certainly have approved of the level; of veneration which surrounded it.

C.W.

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- Atreides, Leto II;
- Atreides, Paul Muad'Dib;
- Sandworm;
- Shadout Mapes;
- Duncan Idaho;
- Janet Oslo, Fremen: Lives and Legend (Salusa Secundus; Morgan and Sharak);

- Daiwid Kuuan, Monuments of the Zensunni Migrations (Salusa Secundus: Morgan and Sharak);
- Defa '1-Fanini, Taaj 'l-Fremen, 12v. (Salusa Secundus: Morgan and Sharak).

D

DE VRIES, PITER

(10138-10191.) The man who would in time become Mentat-Assassin for the Siridar-Baron Vladimir Harkonnen, and rival him in evil, was born on Gwandali, a small planet well off the main space ways. According to fragmentary Tleilaxu records, Piter's mother was Thra, a daughter of the powerful Olman clan. A sickly woman who nevertheless appears to have lived to a considerable old age, Thra doted on her only son and seemingly denied him nothing. Of Piter's father, we know next to nothing. In the only note we have on the senior de Vries, his name is partially obliterated; the only letters legible are "ibb," but whether they constitute the beginning or end of his name is difficult to say.

We do know from evidence in the Tleilaxu Records that Piter's father, in some financial difficulty, sold the child to the Tleilaxu for their mentat experiments. In the normal course of his training, Piter learned to absorb sense impressions and data, then work the material — add, extrapolate, calculate, analyze — to come up with second-approximation answers or, ideally, straight-line computations — to become, literally, a "human computer."

Listening to students' tales, Piter chafed at being stranded in, to his mind, the backwater of the universe. He had long since decided to set out, when the wind was right, to raise the

fortunes of Piter de Vries. He burned with impatience and ambition. Having no doubt about his capabilities, he saw immediately that the avenue of the mentat, if trod shrewdly, could lead to what he yearned for most: power.

Tleilax, as one of the two or three planets that did not completely adhere to the dictums leveled against technology after the Butlerian Jihad, included a variety of questionable courses of training for mentats. Always sensitive to the demands of the marketplace, the Tleilaxu could produce mentats superbly skilled in any specialty, including the so-called "twisted" Mentat-Assassins who could kill efficiently and without compunction. When the Baron Harkonnen's order for a Mentat-Assassin arrived, the Tleilaxu saw in the clever Piter an ideal candidate for the Baron's requirements.

To produce a "twisted" mentat, the Tleilaxu enhanced and fostered inclinations to evil in their candidates, then systematically destroyed any vestiges of human emotions or responses except those required by the

employer. Although most of the Tleilaxu methods of twist conditioning are lost or obscure, one is certain: the systematic destruction of faith or confidence in authorities, in loved ones, or in persons in traditional positions of trust by allowing the subject to witness Face-Dancer counterfeits of such individuals committing atrocities. Thus, Piter was subjected to horror upon horror, including the appalling simulation of his "mother" being raped by a trusted mentor.

After the proper period of training, Piter was delivered to the Baron Harkonnen. By the time he entered the Baron's employ, he was, to the Baron's thinking, the "perfect" Mentat — unfeeling, unscrupulous, addicted to melange, incapable of affection for his fellow creatures; his only possible emotion was a morbid delight in erotic depravity and in inflicting pain or death. He was a creature to whom killing was as natural as swallowing and done with as little thought. If in the accepted view, Thufir Hawat was indeed the mint-perfect Mentat, Piter de Vries was the other side of the Coin.

The Harkonnen papers point out that when Piter joined the Baron on Giedi Prime in 10168 he was a small, sender man with dark, effeminate features. Eventually, by the time of his full maturity, Piter had not reached the average height expected for males in his society. Some have conjectured that Piter's slight build and meager height may account to some, extent for his inordinate desire for power. Orders and sales receipts found in his papers indicate that he favored wearing the cothurn (a high, thick-soled boot) which suggests that be was not reconciled to his size.

During his years as Baron Harkonnen's Mentat-Assassin, Piter served his master well. He machinated me destruction of a number of Minor Houses and the weakening of many more. He outlined the oppressive policy the Baron implemented on Arrakis to squeeze out spice profits. He seldom made mistakes. In fact, the only recorded one is his prediction that the Lady Jessica would bear her Duke a daughter, which she would have if she had not disobeyed Bene Gesserit orders.

As time went on, Piter worked profitably in two areas in which he excelled: the creation of methods of torture and the development of poisons. His products ranged from the most subtle, undetectable poisons to those causing lingering death in excruciating pain. One notable compound was a sophisticated residual poison (later used on Thufir Hawat) for which periodic antidotes had to be administered. The control comes, of course, with the threat of withdrawal of the antidote, which brought death within hours, or at the most within a few days.

In return for his efforts, the Baron fed Piter's craving for power by promises of future spoils and fed his addiction with an unlimited supply of melange. In working for the Baron, of course, Piter knew he walked a tightrope. For a man as ruthless as the Baron, ordering an execution when he was displeased was a simple matter. Piter, however, had some advantage: as a mentat he would know when the Baron sent the executioner. Also he knew the Baron would not destroy him

as long as he was useful: if he had learned anything in his years on Giedi Prime, it was that the Baron was not wasteful of talent.

When the Baron finally decided that the moment had arrived to eliminate the hated House Atreides, it was Piter's strategy that the Baron took to the emperor. The plan was simplicity itself: isolate and destroy. Gauging the emperor's temper correctly, Piter urged the Baron to, negotiate with the emperor: the emperor would order the Duke Leto — an order the Duke would never disobey — to leave Caladan (a planet the House Atreides had held in fief for generations) for Arrakis, a desert planet but the only source in the universe of the essential spice. Soon after the Atreides arrived on Arrakis and before they could consolidate their position, the Baron would spring the ambush with the help of the dreaded Sardaukar, disguised in Harkonnen livery. It was imperative that the royal hand be clean. If the Landsraad should ever learn that the emperor had moved against a Great House, they would undoubtedly unite for retaliation.

The emperor had his own reasons for wanting the Atreides destroyed. He had long observed the presently small but exemplary fighting force Leto had assembled under the direction of Gurney Halleck and Duncan Idaho and foresaw the day when it could be more than a match for his Sardaukar. Thus, when the Baron came to him with his treacherous scheme, he saw a way to rid himself of this potential threat, reluctant though he was to move against a man he respected and admired.

To insure the success of the venture, Piter added some refinements. The best insurance obviously was to have an agent planted at the hub of the Atreides house. But who? Piter decided to do the impossible, corrupt the incorruptible. One member of the Duke's household was Wellington Yueh, a medical doctor of the Suk School, whose training included a supposedly unbreakable conditioning against disloyalty — a conditioning considered so absolute that emperors could employ Suk doctors without fear. However, Piter's philosophy did not accept the possibility of incorruptibility: to him every man had his price. It was just a question of finding the appropriate coin. The way was found to bend Yueh's Imperial Conditioning: he was told that his beloved wife Wanna (who had been dead for some years), was alive and in the Baron's custody subject to Piter's torture. Thus, the bargain was struck (incidentally deflating the bubble of Side Conditioning): the Baron promised to "deliver Wanna from her agonies" and permit Yueh "to join her" if Yueh would deliver the Atreides, especially the Duke Leto, to him.

To prevent Yueh's detection, knowing that the Atreides' Mentat Thufir Hawat would suspect that the Harkonnens had planted a traitor is their midst, Piter decided to give them one: a decoy. He had the Baron compose a note to one Pardee, the head of the Harkonnen underground on Arrakis, informing him that they had successfully placed an agent in the Atreides' house and hinting in unmistakable terms that the Sate was Jessica. When the note was intercepted as planned, they would have awakened suspicion into the heart of the Atreides' defenses.

Piter also devised some minor diversions such as uprisings in selected garrison towns and suggested that the Baron offer a reward of a million solaris for a crysknife. Piter felt that with his blue-within-blue eyes and a crysknife he would have no trouble, should the occasion call for it and the opportunity arise, penetrating any sietch on Arrakis. However, this idea was one of his few hopes that came to naught.

After the Atreides were taken, the Baron escorted Piter to the cell where Jessica lay bound and gagged to collect the "spoils of Arrakis" the Baron had promised him: the Lady Jessica herself. Once there the Baron brought out his surprise; Piter had a choice: Jessica or the Duchy of Arrakis to rule in the Baron's name.

In the only reference to Piter in her journal *The Years on Arrakis* Jessica speaks of her fear as she lay on the floor looking up at Piter looming over her and of her bewilderment that he could not hear the lie in the Baron's voice. She also realized that there could be no doubt of Piter's choice when she heard the truth in the Baron's words: "I know what Piter really wants. Piter wants power." His decision to take the duchy was immediate.

Selections from *The History of House Harkonnen* reveal the Baron's actual scheme. He intended Piter to rule only until he had fulfilled his purpose; he would then be eliminated. Knowing Piter would make Arrakis suffer, the Baron planned to leave him in power only until Arrakis hated him so much that they would welcome his nephew Feyd-Rautha as a savior.

The Baron, however, never got a chance to test his plot. In a few short hours Piter de Vries was dead, puffed out of existence by a whiff of poison gas from a pill shaped into a false tooth and placed in Duke Leto's mouth by Dr. Yueh. The interview in the Baron's command post had begun with Yueh. When the Suk doctor was brought to the Baron to receive the reward for his treachery, the Baron fulfilled his promise to allow Yueh "to join" his beloved Wanna: in death. At the Baron's signal, Piter kilted the doctor. (Details of the slaying as told to Iakin Zefud, the Baron's guard captain, by a witness, Umman Kudu, are recorded in Zefud's *Log*. Included in the records is Kudu's observation that, although he had seen many killings in his time, he had seldom seen one performed with such obvious relish as Piter's slaying of Dr. Yueh.).

Within moments of Yueh's death, the Baron had Duke Leto brought into the room in hopes of getting him to reveal the whereabouts of Jessica and Paul. When a prolonged interrogation of Leto failed, the Baron decided to try the threat of torture. It was then that Leto bit on the capsule tooth and opened his mouth to expel the poison gas. Although the Baron escaped, Piter succumbed. Perhaps the best thing that one can say for Piter de Vries is that he shared his moment of death with the great Duke Leto Atreides.

D.K.

Further references:

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- Mentats, twisted;
- Marya von Wikkheiser, The History of House Harkonnen, tr. Arazrii toll. SAH 76 (Paseo: Institute of Galacto-Fremen Culture);
- Iakin Zefud, Duty Officer's Log for 7/1/10191, RRC 35-M113;
- Lady Jessica, The Years on Arrakis, tr. Zhaivz Aultan (Caladan: Apex).

DEW PRECIPITATORS

(or Dew Collectors).

Along with windtraps, the most important tools for collecting atmospheric moisture on Arrakis. They were introduced to Arrakis by Pardot Kynes. Imperial Planetologist, for use in planting experiments in the open desert.

Invention of the precipitator is credited to Pajit Narayam (7520-7613); it was first used on Zecrati in 7587. It has been used on many dry, low-precipitation planets like New Bhutan, Deviil, and Salusa Secundus to support local agriculture. Dimensions of the units varied from planet to planet depending on solar distance and atmospheric composition and density. The typical precipitator of Arrakis was half of a circular ellipsoid (inner radius 1.59 cm, outer radius 1.75 cm, long axis 4 cm, short axis 3.17 cm). The bowl or "saucer" sat in the ground around the stem of the plant with its concave surface facing upward.

The precipitator had a dual function. During the day it reflected sunlight from its unfocused surface and thus helped keep its plant cool. When the sun went down, the conductivity of the material cooled the precipitator more quickly than the air. Atmospheric moisture condensed on the surfaces, dribbled to the small opening at the center for the stalk of the plant, and dripped directly onto the root.

DICTATEL

A thought-transcribing device first constructed in 10938 by Pon Fenrhy and Glais Omer, Ixian scientists of differing specializations. Fenrhy had done the landmark research on brain waves and their physical manifestations which led to the invention of the interpersonal transmitter in 10925; Omer was the inventor and developer of the lasprinter, a machine he first demonstrated in 10921 which transcribed data onto light-sensitized sheets of plastivellum using a beam of coherent light. Their combined talents and two years of intensive research resulted in the dictatel, By 10938, the God Emperor's journal-keeping had been a matter of widespread knowledge for several centuries, no doubt prompting the Ixians to invest so much of their time and energies in developing a workable dictatel. A machine which could transcribe an author's thoughts without the intermediary of writing or speech, onto material capable of enduring for several thousand years, could have appealed to no one so much as Leto. The dictatel was a gift certain to please him and served as one of Ix's many counters against the influences of the Bene Gesserit and the Tleilaxu. It also helped to protect Ix's research into the "forbidden" areas of science and technology. By accepting the dictatel, the God Emperor would once again be demonstrating his willingness to ignore their scientists' transgressions.

The dictatel designed for Leto had the additional advantage of remote control. The printing and binding machinery, safely hidden in the Citadel catacombs could be activated at will by the God Emperor, regardless of his location. The range has not yet been determined, but must have been at least fifteen hundred kilometers. He therefore could avoid the clumsiness of having to carry some other form of writing implement with him when

away from the Citadel and the inconvenience of transcribing his writings on his return, as he had done with his pre-10938 *Journals.*

While Fenrhy worked toward determining the best form of wave for their purposes, Omer modified his invention to the specifications he had been given: the printer would have to be activated by mental command, be powered by a far longer-lasting energy source than that generally used in lasprinters, and be as free as possible from service and upkeep. The second and third requirements were the easiest to meet, and a model incorporating both was ready for inspection within six months. Omer had streamlined the functions of his earlier machine, reducing the number of moving parts; he had also replaced the electromagnetic power pack with one using a long half-life radioactive once used in family atomics.

(Although Ixian records assert that Leto II had not been informed of the dictatel project by this point, the fact that *any* form of radioactive fuel was being used gives the lie to that statement. The God Emperor had expressly forbidden the use of any type of atomics and it was a rule he had never been known to relax.)

Fenrhy's work was both complex and time-consuming. While he already knew that beta waves functioned best as transmittal waves, he had been told the new, machine would have to receive accurate transmissions at a distance of fifteen hundred km, over three times the distance covered in his earlier models. Finally, late in 10935, he discovered that beta-2 waves, properly coded and amplified, were capable of carrying even greater distances than that assigned him. He took his results to Omer, explained what he needed in the printer in the way of a receiver, and the pair had a functioning model of the dictatel built and ready the following year.

When they took their machine before the Inquisitors and asked permission to take it to Arrakis in order to demonstrate it to the God Emperor, they were sorely disappointed. A further requirement, one which neither of them had been told, was that the dictatel's work be virtually indestructible. Since no known material — and certainly not the plastivellum on which Omer's device printed — was sufficiently durable for the God Emperor's needs, the dictatel could not be delivered until one had been discovered.

Omer and Fenrhy, furious that this information had not been gives to them earlier, retired from the project. Not until 10940, when Jams Rondel's discovery of ridulian crystal paper provided the machine with a suitable printing medium, did either of them have anything to do with the dictatel. That association was limited; they merely taught the device's functions to the men who were conveying it to Arrakis. Neither of the dictatel's inventors (undoubtedly as punishment for what the Inquisitors viewed as childish behavior) was present at the demonstration given the God Emperor of its use.

That the dictatel worked as well as or better than they had originally hoped could not have been much consolation.

Further references:

- Journals of Leto II;
- Ridulian crystals;

- Alan Bartke, Survey of Ixian Technology, 10900-13500 (Finally: Mosaic).

DISTRANS

From "*dis*persoid *trans*ponder," the name applied to a communication device developed by the Fremen relying on embedding a coded message in the neural system of almost any creature.

Before the Butlerian Jihad, research on mammalian nervous systems, combined with techniques of miniaturization and circuitry, led in two directions: toward thinking machines and toward understanding neural physiology. Knowledge in the second of these directions was uncovered by the Zensunni while they were on Poritrin, and by the time they had reached Dune, the distrans system had been perfected.

The distrans had two parts: a wave translator (a tiny crystal weighing less than 5 mg implanted in the brain of the creature carrying the message) and an encoder-decoder tube (about 9 cm long and 7 mm in outside diameter). The inside of the e-d tube was lined and crossed by polarized shigawire, which drew its minuscule energy requirement from the electromagnetic field shadowing the user's hands. First a series of clicks serving as a password were spoken into the tube while holding it to the carrier's ear. Then the message was spoken; the e-d tube digitized the signal and fed it to the wave translator, which changed the signal to normal electrochemical stimuli and locked them into the host's nervous system. The wave translator remained active, one part causing the message to be broadcast at set intervals, the other stimulating the host's vocal center. The message was thus covered by and filtered through the carrier's natural sounds, making it impossible to distinguish a message from normal cries.

Once the messenger had reached its destination, the wave translator was deactivated by a repetition of the password, which also triggered a final broadcast of the message. The e-d rube received the information, translated it into wave motion, and "spoke" with the voice of the sender.

Any nervous system of some complexity could accommodate the distrans, but beasts suited to rapid passage across the terrain — usually birds or flying mammals — were favored. Birds and the native bats, the cielago. had several advantages other than Sight: placing the wave translator in the carrier's brain was the most difficult step in constructing the device, and the region of these animals' brains controlling their vocalizations was both easy to locate and relatively difficult to damage. Moreover, the Fremen bred animals with superior homing abilities.

Distrans communication showed technical sophistication and simplicity of execution. Production had its drawbacks: both encoder-decoder and wave translator were extremely small and sophisticated, and beast breeding and training facilities required precious resources. But the ease of use of the distrans outweighed these disadvantages. No special knowledge (other than the password) or training was required of the user. And the system was secure: the odds were so great against an enemy even capturing a cielago or bird, let alone recognizing its purpose, that the password seldom had In be changed. Since the wave

translator could be cleared and reused, the same carriers could be Sown over and over again.

But despite these conveniences, some circumstances limited the distrans insurmountably. A bird could not gain entry to a building without its passage being noted, a bat had only a limited range, and neither could be instructed to search out a recipient of unknown location.

These shortcomings prompted the use of humans as carriers, and the first successful implantation of a distrans into a human brain was performed by Dr. Garik L. Nouh, a physician under the patronage of the Landsraad High Council, in 10179. A much modified wave translator was needed, with one particularly important change: it played back its message only when stimulated by the carrier's speech center, rather than the reverse. Otherwise, the carrier would be constantly babbling, and the reason would not be hard to guess. Those who could afford to do so quickly switched over to human hosts, ignoring the few protests — chiefly religious — that were raised concerning the employment of human beings as machines. Widespread distrans use continued until early in the 11000s, when the invention of crystal scramblers rendered the device impractical.

Further references:

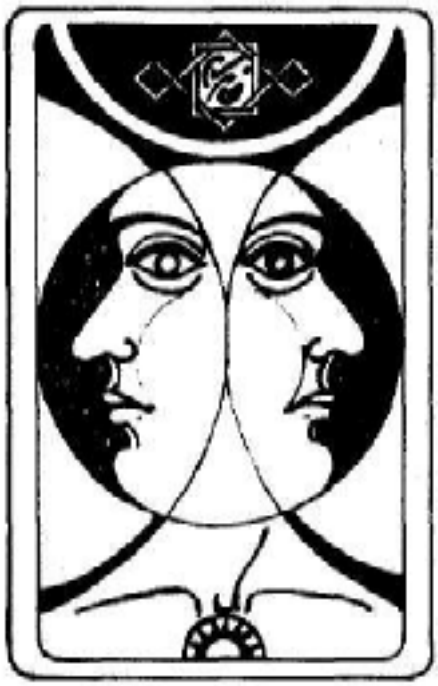
- Dr. Garik L. Nouh, Wave Translators and Their Effects (Finally: Mosaic);
- E. K. Sentenag, Surgical Technique ofthe Last Millennium (Antares: People's College of Medicine), Ch. 14.

DUNE TAROT

The secrets of the Dune Tarot are said to be revealed in the *Azhar Book,* but its obscurities only pique the inquiring intellect and convey nothing to the uninitiated. Some revisions of the Orange Catholic Bible confirm some of the symbols, but these spurious editions have unreliable origins in older, abandoned faiths from the time before space travel. Scholars date the Tarot from more than 20,000 years ago, and find in the Dune Tarot some symbols common to cultures as diverse as the Bene Gesserit and the Fremen; however, initiates in the Mysteries refuse to divulge any secrets of the Temple, and indeed refuse even to acknowledge that a Temple exists in physical and not just in ideal form.

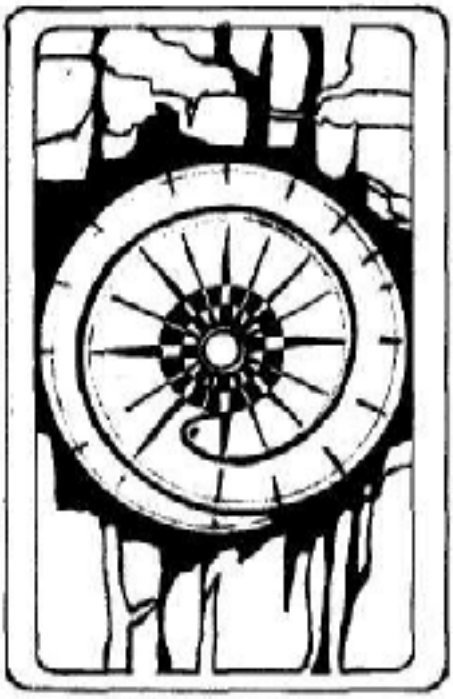
A tarot deck has 78 cards: the major arcana, 21 cards of power symbolizing the forces of greatest import in man, society, and the universe; and the minor arcana, 56 cards divided into four suits of 14 cards each. The number seven is the mystical seed from which the deck grows: each minor suit has twice seven cards; the major arcana, or trumps, have thrice seven; the suits together total 77. The joker (or Fool) is unnumbered in the pack.

XIV. GREAT MOTHER



XXI. THE UNIVERSE

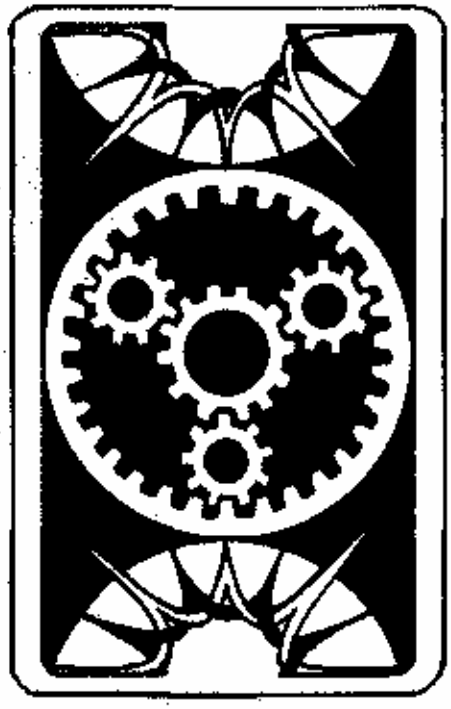
0. THE WANDERER



XV. GREAT WORM

VI. WAWI

XVIII. AL-LAT



IXION

Some have argued that the four suits of the minor arcana-Knives, Globes, Staves, and Basins-are of Fremen origin because their designs suggest aspects of that culture. The suits and their associations are:

SUIT	BREMEN TERM	SYMBOLIC SIGNIFICANCE		
		MAN	SOCIETY	UNIVERSE
Knives	Crysknives	Head	Nobility	Earth
Globes	Glowglobes	Heart	Clergy	Fire
Staves	Windpoles	Loins	Merchants	Air
Basins	Dew Collectors	Feet	Peasantry	Water

Four is the number associated with the minor arcana, with its four-fold significances, including the four seasons and what the Reverend Mother Gaius Helen Mohiam called the "four pillars of the universe": "the learning of the wise, the justice of the great, the prayers of the righteous, and the valor of the brave." The four suits are twice linked in sets of two: Knives and Staves, both elongated forms, are black, symbolizing the welcome night; Globes and Basins, both circular forms, are red, symbolizing the sun and the day it brings.

The bridge between minor and major arcana and the central symbol of the trumps is the sign ⌒, recognized throughout the Imperium as proper to the letter M in many alphabets; the initial of melange, which is the true *them*, or "water of life;" and a hieroglyph for the S of the sandworm hi its transverse motion. The sign unites the elongated and circular shapes of the minor arcana also, and in most designs of the Tarot deck appears on four cards of the major arcana.

The major arcana suggest a journey — Hajj or Hajra — to a Temple, either inner or outer, supported by the four pillars of the universe. In keeping with other Mysteries, the trumps imply esoteric rites which lead the initiate to membership and then to an exalted state in which the traveler gains the universe, becomes one with the Kwisatz Haderach, or attains Alam al-Mithal.

Because several versions of the Tarot vary in small respects, the following offers only the terms and designs of the major arcana which are consistent.

I. *The Hajrite.* A man wearing a Jubba cloak holds a lasgun upright in his right hand as if it were a spear, and he raises his left hand in a fist. He stands under the vaulted ceiling of an Atreides castle, and behind the castle the First Moon appears. He symbolizes a fateful journey made in anger; success beckons.

II. *The Hajrita.* A woman whose black Aba suggests a Fremen lifts a Glowglobe high; but behind her, down the recesses of a vast vaulted hall, a crone lurks. She stands for a quest made in love, and failure follows her.

III. *Baraka* A man wears a crown with the sacred ⌒ emblazoned on it. The

barrel cactus and the evening primrose provide a setting in the peaceable kingdom brought by justice.

IV. *Auliya.* A woman likewise wearing a crown with the sacred ♈, surrounded by Akarso leaves. A catch basin appears in the background, symbolizing the delights of the blessed.

V. *Ampoliros.* The vehicle unites the physical and spiritual, or unites one's own planet with the regions of Alam al-Mithal. Any heighliner could symbolize the soaring spirit, but this particular one suggests the endless nature of the task.

VI. *Wawi or Vahi.* A man and woman stand hand-in-hand looking toward a rising Moon. They symbolize Two-in-One.

VII. *Baraka-Heiros.* He holds a baliset, for he plays the music of the spheres which can be heard by only — and yet by all — true seekers of the way. He stands for harmony in art or nature.

VIII. *Krimsful.* Wearing a garland of Akarso leaves, a stillsuit-clad figure kneels, arm around a couchant sandworm, both figures against a background of a Cheops board. The man, worm, and gameboard signify physical strength moderated by wisdom.

IX. *Ilmist.* An eremite. The journey is always solitary. He represents either self-reliance or loneliness.

X. *Ixion.* Celebrates the invention of the wheel as the beginning of culture. All small things, like the journeyer, are fated for great things; but the wheel turns downward too, and the card can mean a fall from high degree.

XI. *Istislah.* The Fedaykin and the Sardaukar were both devoted to Istislah. The card depicts a perfect square to imply equal proportions for all. There is no adornment (no obstruction) on the square, and it is upheld by four pillars.

XII. *Giudichar.* An inverted strong man: the truth which supports the universe. When heaven is reflected in earthly dealing, it means "Right makes might — as above, so below"; when times are bad, it symbolizes the triumph of might.

XIII. *Erg or The Desolate Sand.* A monster like a Maker entwines himself in Inkvine and enchains a black box. The unlikely combination of Maker and Vine implies that the initiate must pass through a death phase and emerge having conquered fear. Or the Desolate Sand itself may represent a great mystery or an ultimate test — a Tahaddi al-Burhan.

XIV. *Great Mother.* The horned goddess, sign of Time, treads on a star.

XV. *Great Worm.* Sometimes depicted as Shaitan. He lies curled deep in a cave and guards the "pearl of great price." The negative side of each person, or in society, the Fall of a people.

XVI. *Pillar of Fire.* A Pyrocket falls in the desert, and a Cielago hovers in the background. The exoteric yields to Mantene, symbolizing a swift enlightenment or the breaking of a secret.

XVII. *Star or Sayyadina.* A Star adorns the hood of a cloaked Fremen woman. From love mid service come the light of knowledge.

XVIII. *Al-Lat,* The heat of the desert sun encourages the growth of Shai-Hulud, but this is the devouring sun, a deadly power. It glowers over the Desolate Sand and a Sandworm. It signifies an approaching trial, or growth of the spirit.

XIX. *Moon.* Either of two satellites of Arrakis. The moon confers the refreshing dew, a source of life, and glimmers over Akarso and catchbasin, the latter adorned with the central symbol.

XX. *Judgment.* A Sadu presides over the traditional scales, which here weigh either the soul or the water rendered from the dead, for the scales form the T of the Tau.

XXI. *The Universe.* A figure with two faces represents the Kwisatz Haderach bridging space and time, and symbolizes the intrusion of the divine into the ordinary.

O. *The Wanderer.* Against the desolate sand he walks alone, his bindle with staff over his shoulder. He does not know what the bindle contains, for he does not understand the affliction a Hero brings to his planet. The card may mean escape or expulsion.

When the major arcana were used in prognosticating, the deck was shuffled and cut, and the top card, representing the one whose fate was probed, was dealt face up. Around it were dealt six cards, face down, in the following positions:

At the prompting of the seeker (if present), the six cards were turned face up one at a time. The order of their revelation established the order of event. The significance of the cards was determined by their position: thus, for example, al-Lat represented a spiritual burgeoning if it fell in a "fortuna" position — Head or Right Hand; but warned of a test to come if it fell in an "infortuna" position — Left Hand or Loins. The cards had a ranking of "power": Gods, Demigods, Heroes, Men, Animals, Things. Within each of these ranks, the expected ordering prevailed: for example (in descending order), Baraka-Heiros, Baraka, Ilmist, Hajrite, Wanderer. Thus, a more powerful figure on a "fortuna" position, say, will outweigh a less powerful on an "infortuna" position.

The skill of the reader came into play, too: as Elagar Lunacharakii says, "Meaning resides not in the cards but in the mind of the reader; the cards provide only a focus and a symbology for the channeling of the energy, for the clearing of the vision, for the opening of the eyes of the seeker." And there were many in high and low positions in the Atreidean empire who had that skill. A new edition of the Tarot pack appeared from unknown sources about 1021%; both Paul and Alia were vexed by its increasing popularity, but they could do little to halt its use and they knew moreover that the rising tide of divination of all kinds had been inspired by their prescience. They had marked out prescience as part of the Fremen way, and spoke more clearly by their example than by proclamation.

G.W.E.

Further references:

- Melange;
- Elagar Lunacharakii, Pasteboard Prophets: On Reading One's Own Fear and Calling It the Future (Kaitain: Linthrin UP);
- Hadi Bai, Love, Wealth, and Peace Through the Tarot (Zimaona: Kinat).

THE HEAD:
Decisions, plans, and undertakings; mental activity.
Fortuna major.

THE RIGHT HAND:
Actions by day; open force; law, government.
Honor.
Fortuna minor.

THE LEFT HAND:
Actions by night; use of stealth; subversion.
Dishonor.
Infortuna major.

FATE CARD
The Heart passions, love and hatred, kindness and cruelty.
Neutral.

THE RIGHT FOOT:
Journeys, quests, pilgrimage; health; success.
Neutral.

THE LEFT FOOT
Exiles, retreats, punishment; Sickness;
Failure
Neutral

THE LOINS:
Food and drink; use of animals; external nature.
Infortuna minor.

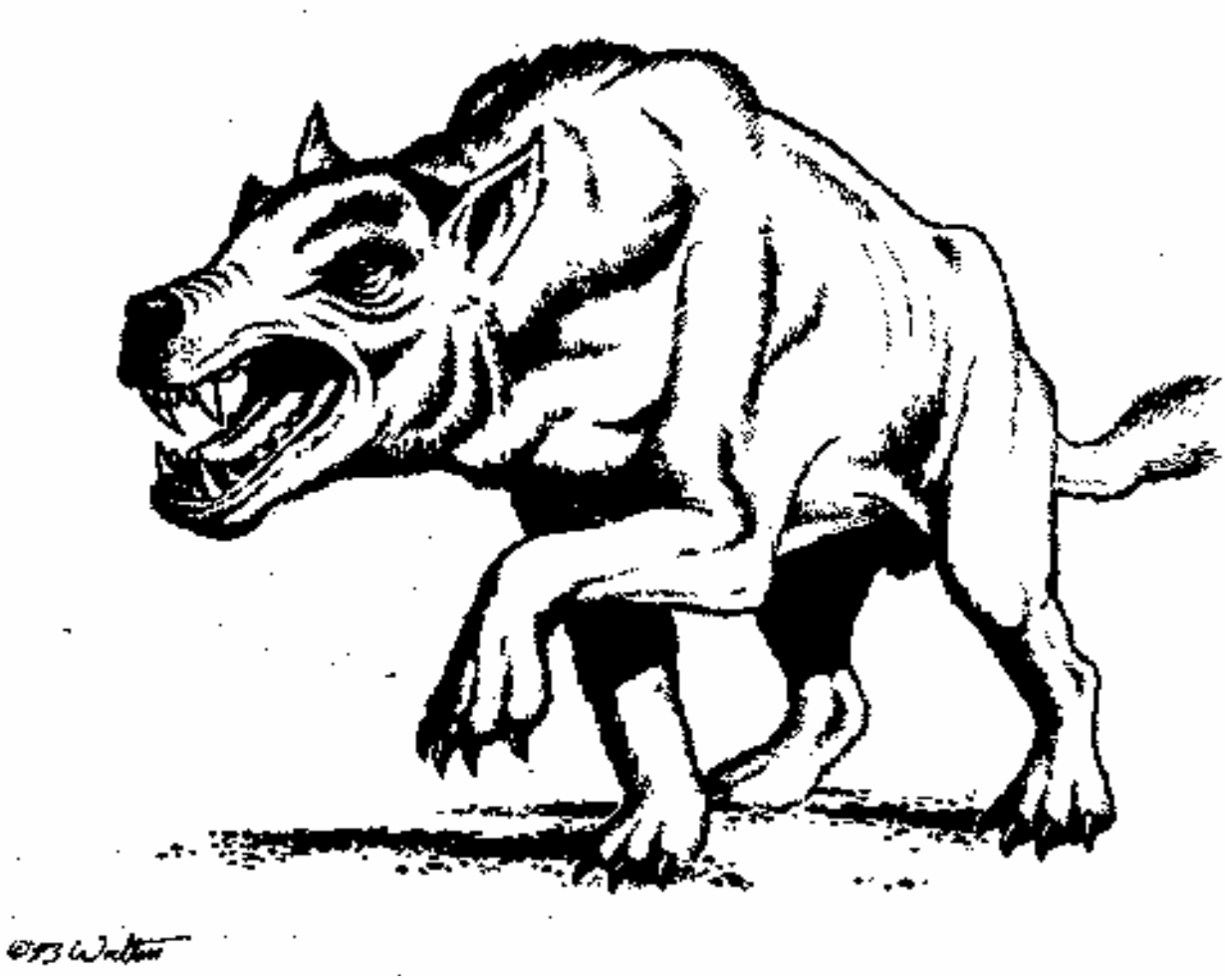
D-WOLVES

Specially-bred carnivores, the end product of Leto II 's search for the ideal guardians of his Citadel. Since he had no wish to station an entire garrison of Fish Speakers in the Sareer in order to protect his privacy, he decided shortly after the Citadel's construction in 10723 to find an alternative to his female warriors. The system he eventually chose was twofold; Ixian surveillance devices to keep him informed of any unauthorized intrusions, and some form of predatory animal to deal with the intruders. The D-wolves were to be those predators.

The God Emperor had in mind a specific sort of creature when he began the breeding program: a "more intimidating version" of the Rya Wolves once found on Salusa Secundus. Ideally, he would have used breeding pairs of those beasts as his first-generation stock; unfortunately, the "softening" of the former prison planet had rendered the wolves extinct.

Leto was forced to begin elsewhere. The earliest ancestors of the D-wolves were wolves imported from a dozen worlds chosen variously for speed, size, endurance and efficiency in hunting. In addition, Gaze Hounds (dogs whose visual acuity had long since made them the most popular watch animals in the Imperium; native to Centralia) were bred with the second-generation hybrids and with several of the later generations. This cross produced wolves that could perform as sight-hunters and were thus less dependent on scent-tracks which their human prey might be. able to disguise or obliterate.

Leto had originally chosen some of the largest species of wolves available to him, and he continued to increase the shoulder-height of the average litter by breeding the largest animals back into the mix. By the end of the first half-century of the program, he had succeeded in producing wolves that dwarfed all other known species.



In 10819, D-wolves were released in the Forbidden Forest. The animals were capable of breeding true to their own kind, and had proven themselves equal to the God Emperor's expectations. They stood an average of two meters at the shoulder, could find and follow trails several days old and could bring down prey three times their size. As individuals, they were formidable; in a pack, no adversary could defeat them. While they appear to have lacked the speed which characterized the Rya Wolves, the D-wolves outshone their models in all other respects.

They controlled the Forest for thousands of years, protecting Leto's Citadel against would-be raiders with terrifying efficiency. It was not until 13722 — the year in which Siona Atreides led her rebels in the raid which gained them the *Stolen Journals* — that they failed in their guardianship and were subsequently destroyed.

Before leaving for their mission, the rebels had injected themselves with large doses of Nyilatin, a poison with devastating effects on the lupine nervous system. Whether or not the drug would be effective on the D-wolves was not known, but the rebels had hypothesized that the wolves's vulnerability to the poison might have been increased by the many generations of inbreeding which had taken place since the species was developed. The theory, as only Siona lived to discover, was correct; the wolves's conditioning, which kept them within the boundaries of the Forbidden Forest, allowed them to eat whatever

they brought down within those boundaries. The guardians were poisoned and replaced by what Leto referred to as "human wolves."

Further references:

- Rya wolves.

ECAZ

"The Greenhouse Planet," first discovered in 8112 B.G. It was listed as a nondescript planet with a humid atmosphere, moderate temperatures, shallow inland seas covering vast areas of the two main continents and the customary large variations between the equator and the poles. Ecaz soon became the fief of House Plana and gained a reputation as a botanical bonanza: the humidity, more than the warmth, accounted for its unparalleled profusion of plantlife. House Plana sponsored extensive research laboratories in an attempt *to* catalog and breed useful strains of some of the more intriguing plants: all methods were used, including forced mutation and spraying of controlled environments with mutagenic compounds.

House Plana's work came to an abrupt halt in 7033 B.G. when Ecaz became the only planet ever to suffer a general atomic attack before the Jihad. The "Slagging of Ecaz" — an Imperial answer to a burgeoning rebellion — resulted in the complete destruction of all human artifacts. The weapons used were "diggers" intended to blast out deep strongpoints, causing radioactive byproducts so substantial as to render the entire planet uninhabitable. But more important than the radiation was the breaching of the formerly sealed botanical research and development stations, releasing the mutagenic bacteria, viruses, and chemicals into the atmosphere. For centuries, only the taller mountain peaks and the polar ice caps could be safely visited. In the lowlands, and especially around the former population centers, the residual radiation was deadly and the planet was left uninhabited for thousands of years. Not until after the Jihad, in the desperate search for substitutes for the thinking machines and their products, was Ecaz again explored.

The researches that the explorers, had conducted before their arrival at Ecaz completely failed to prepare them for what they found. The atomic release of the mutagenic microbes of House Plana had resulted in a flora run wild in the thousands of years of isolation. Most of the animal life of the planet had died, except for the insects: In addition, there had been a complete elimination of hardwood plants and considerable dieback among all plants with life-cycles of more than one or two local seasons. But the niches vacated by the extinction of the more long-lived plants did not stay vacant for long. Entirely new forms of plant life had arisen on Ecaz: many were totally unknown and so phenomenal that the explorers were ridiculed by their colleagues, even when they presented specimens.

Although many uses have been discovered for Ecazian plants, there has never been a successful attempt to resettle the planet, and House Xitan, which owns and administers Ecaz, has ceased trying to keep a station on the surface. Exploratory groups are rotated off-planet after a period of only one standard week on Ecaz (Or less, if signs of Pneumofungus, Skinseeds, or Hairoot are detected), after which at

least a month of sterile-room recovery is needed. Such expeditions are highly expensive to equip, since every piece of equipment will likely meet its match at least once while on the surface — and even the most careful packing and sealing may not keep spares safe until they are needed. Early explorers often scoffed at the idea that mere plants could cause such trouble, until they found their glass etched by Acidmold, their metal devoured by Rustroot whenever it was left in contact with the ground for more than five minutes, and their plastics dissolved and leached away by any of a dozen or more surprisingly active and very deadly "mere plants."

Further references:

- Ecaz, plants of.

ECAZ, PLANTS OF

A great many useful plants have been discovered on the planet Ecaz since it was rediscovered in 300, but only the most common families are discussed here: *Lepidodendrales mutans* (the "fog-woods"); *Equisetales mesmeris* (Source of "Elacca Drug" and "Semuta"); *Rosa osmyrrah* ("Pleniscenta"); "Barrier Roots" (source of "Sapho"); *Isoetes certus* ("Verite"); and the microscopic plants that are used in the production of glowglobes *(Veillonella methanomonas, Actinomyces lucifer, Serpens electri Ecazi,* and *Spheroporus electri* a/b).

FOGWOOD

(Lepidodendrales mutans: four families): Fogwood is responsible for Ecaz's other popular name, "the Sculptors' Paradise," from the unique property of the fogwoods to respond to human thought and to grow, influenced by these thoughts, into shapes that evoke a similar mental state in any viewer. The four families are *Bradford* (with two subfamilies: Mountain and Northern), *Lake, Tzu-Lei,* and *Spotted.*

Appearance: Fogwood is one of the most common plants on Ecaz, occupying habitats ranging from subarctic to tropical. It has a very thick, soft trunk reaching up to twenty meters in height, with a crown of forking branches extending another ten meters. The root system of the plants is unusually extensive, ranging for several hundred meters around the parent tree and delving up to one hundred meters underground. The leaves of the fogwood vary with the subtype, but are always spirally placed and several times longer than they are wide, and are so numerous as to completely hide the upper branches of the tree. The trunk and stems are made up of a slender cylinder of primary, pithy wood, surrounded by a much thicker layer of phloem which exhibits the special properties that make fogwood so important, and which is in turn covered by a thin, elastic layer of smooth bark, In general, the trunk of a fogwood is approximately one-third as thick as it is tall, giving the plants a squat, unattractive appearance in the wild. The seed cones produced by *Lepidodendrales mutans* are large and awkward-looking, and fogwood seeds have never been successfully germinated outside of the planetary atmosphere of Ecaz.

Fogwood sculpture: The phloem layer of the fogwood is able, in some unknown way, to detect the thoughts of higher life-forms. This development surely has no present evolutionary

value, because no animals other than insects inhabit Ecaz, so the thought-tropism of fogwood must be considered a serendipitous development. When exposed to consistent human thoughts over a considerable period of time, the adaptive phloem in the outer layer of the fogwood trunk will extrude, intrude and warp, precisely reacting to the thoughts. After some time, dependent on the age of the tree, the complexity of the sculpture, and the sculptor's willingness to cease refinement of the sculpture, the wood assumes a form which arouses thoughts in the viewer similar to those of the sculptor. The physical form of a fogwood seldom corresponds to the subject being evoked, unless the sculptor was trying for just such an effect for emphasis or contrast. In quiet surroundings the sculpture can be quite disorienting, because it is possible for the sight of a well-done fogwood to bring about total sensory excitation, with not only thoughts being evoked but also sights, sounds, smells, memories, emotions, and tactile sensations.

When a fogwood sculptor has decided on a subject, he travels to the surface of Ecaz and selects a suitable tree, which he registers with the Sculptors' Guild in order to prevent mental contamination of his work. For his own protection the sculptor then places a dome around the tree and stays within a few meters of his work, thinking about what he wants it to look like. This is not as simple as it sounds, since the sculptor must think, as much as possible, only of-the topic he wishes to sculpt: otherwise, he may inextricably "muddy" the sculpture, producing a themeless mass that cannot be comprehended by viewers. At the same time he must contend with the planetary surface of Ecaz.

Fogwoods are titled by common agreement among the viewers, since the sculpture, if well done, should evoke a certain title and no other. Amateur sculptures are named by the artist, but it is a mark of a sculptor's ability and self-confidence to release an untitled piece and have it pick up a name by popular agreement.

The most famous examples of fogwood sculpture are:

1. "Shaddam I," by his consort Vaya which is undoubtedly the best character study ever sculpted. Vaya accomplished a very difficult task in shaping a fogwood to suggest Shaddam I on even a cursory glance, giving it such character that for years after his death, old friends would visit the sculpture to assuage their grief.

2. "Truth," by the great Clennos. There is no harder subject for fogwood sculpture than abstract concepts, since they exist only by example in the real world, yet must exist as pure concepts in the sculptor's mind in order to be cast in fogwood. No one has ever satisfactorily described the visual component of "Truth", except to say that, of course, it looks like the one thing that the viewer believes beyond all doubt. "Truth" was the first abstract fogwood to be widely displayed, and was wildly famous for almost a decade before it was titled: the viewers knew that they were profoundly affected by the sculpture, but because each viewer described its sensory components differently, no title could be agreed upon. Clennos kept his own counsel, saying only "At least you know it when you see it."

3. "Loyalty and Treason," by Lavon Dorr. The success of "Truth" opened up vast new vistas for fogwood sculptors, but abstracts were so incredibly difficult that not until the time of Lavon Dorr was a work produced to challenge and perhaps surpass "Truth". Since "Loyalty and Treason" shows two exactly opposite abstracts, depending upon the face of the sculpture that one looks at, viewing the sculpture (usually on a rotating stand) is an emotionally wringing experience.

4. "Fear", anonymous. This is the only example of naturally occurring fogwood sculpture ever discovered. An entire stand of trees was located in 8444 at the site of a fatal landing-shuttle crash. The fogwood trees at the site faithfully recorded the unremitting terror of the crew and passengers, making them not only the sole example of group production of a fogwood, but also the most unsettling sculpture ever done.

Although there are numerous reproductions of fogwoods, in form ranging from drawings to flats to full holos, none can convey the full impact of the sculpture itself.

ELACCA WOOD

(Equisetales mesmeris) is a small, hollow tree with jointed stems and large, forked leaves. It is best known for its derivatives, Elacca Drug and Semuta.

Elacca Drug was discovered by accident during the re-exploration of Ecaz. Members of the Voiun expedition (1403) camped in a stand of Elacca and used some of the dried stalks for a campfire. When expedition members noticed that they were developing an unusual orange-red flush, their first reaction should have been absolute panic. They were astonished to realize that they had no craving for the safety of the shuttle and the base's medics. Instead, an utter disregard for their own well-being gripped them.

This abandon puzzled the members of the expedition, but only theoretically. For the first time since landing on Ecaz, they were unworried that they might not get off the planet. But the scientists did not appreciate the danger of their state until an insect landed on the entomologist's arm: he calmly waited for it to bore a hole so he could determine its effects on human physiology.

Even after such a display, the others were unable to prevent themselves from similar reckless inactions. When the drug wore off a few hours later, three of the twelve expedition members were dead, and another four had severe infections. The expedition did, however, gain more knowledge than any other on the effects of various Ecazian flora and fauna on humans.

Elacca Drug has few legitimate uses and because of the characteristic flush produced by the drug, it cannot be used secretly. Generally, Elacca is employed only to evoke an ersatz bravery among arena slaves or suicide assassins (especially "shield-blowers." who seek their quarry armed only with a body shield and a hand laser).

Elacca did yield one of the more interesting recreational drugs discovered in the past several thousand years: Semuta. Derived from fully burned Elacca ash through a process of crystal extraction, Semuta brings about

a feeling of peaceful well-being combined with an intensely aural perspective Of the outside universe. This aural stimulus was explained in 10124, when it was discovered by the Theremin composer Alissa that a certain style of music evoked much more intense feelings in the Semuta user. The atonal music, which is tolerable only to Semuta users and very few others, emphasizes the Semuta feelings until they overwhelm the user with what is invariably called "ecstasy."

PLENISCENTA

(Rosa osymyrrah), the "Green Perfume Flower," is a small, delicate shrub with variegated leaves: the blooms are a brilliant emerald green and, when taken from Ecaz and sterilized, decompose with a most exquisite smell. Pleniscenta perfume has a benign psychomimetic effect: it overwhelms the olfactory nerves and causes localized synaptic responses which the brain interprets as indescribably pleasurable smells.

SAPHO

is extracted from what are called "barrier roots"- — that is, roots of nearly any plant growing at or near "slag zones" where ancient atomic ground blasts fused the soil. Especially rich in Sapho are those barrier roots which also grow in deposits of peat or other soils unusually heavy in plant matter.

Sapho is distilled by diffraction from the roots, yielding approximately one liter of liquid for every eight hundred kilograms of roots. The difficulty of mining on Ecaz and the finite area in which the plants can be cultivated combine to keep the supply of Sapho limited. Most users of Sapho are Mentats, for whom the drug is a mental amplifier. Experiments with untrained subjects reveal no corresponding amplification of Mentat-like abilities.

VERTTE

is a drug derived from the Truthtree *(Isoetes certus),* a member of the same class *(Lycopsida)* as fogwood. Verite was developed by careful experimentation with specimens of the then-unnamed tree.

After its discovery, Verite enjoyed brief popularity among the younger members of the nobility, who thought it would be amusing to be unable to lie at parties. This practice ended very quickly, though, when it was discovered that the drug really did function exactly as advertised. Currently, Verite is used only in interrogation.

MICROORGANISMS

There are a number of Ecazian microorganisms which are of interest to the botanist, especially the mutagens. The only commercially useful microorganisms so far discovered are the several types that are used in the manufacture of glowglobes (see glowglobes).

EMPERORS OF THE KNOWN UNIVERSE

House of Saluso Corrino

1. Sheuset I Costin I 88-70 B.G.
2. Henoor I Salusa I (s) 70-14 B.G.
3. Corrin I (s) Palaigo 14-12 B.G.
4. Saudir I "Akbar" I (s) 12 B.G.-70 A.G.
5. Henoor H Negara I (s) 70-73
6. Elrood I (b) Al-Aziz 73-104

House of Alman Corrino

7. Alman I (b-in-1) 104-123

House of Saluso Corrino

8. Saudir II Negara II (son of Henoor II) 123-184

House of Alman Corrino

9. Alman II (son of Alman I) 184-206
10. Alman III (s) 206
11. Estil I (b) 206-207

House of Saluso Corrino

12. Elrood II "Menemtahe" I (cousin of Elrood I) 207-236
13. Rugo I Saluso II (c) 236-240
14. Wensic I "Menemtahe" II (b) 240-345

House of Alman Corrino

15. Alman IV (ggs of Estil I) 345-362
16. Wallach I (b) 362-369

House of al-Qair

17. Baste Henli I al-Qair (Regent) 369-388

House or Rautha

18. Saudir III al-Harkonnen (usurper) 388-389

House of Alman Corrino

16. Wallach I (restored) 390-416

House of Saluso Corrino

19. Sheuset II Costin II (gs of Wensic I) 416-445

House or Rautha

20. Saudir IV (son of Saudir III) 445-451

House of Alman Corrino

16. Wallach I (third reign) 451-453
21. Avelard I (s) 453-459
22. Saluso III (b) 459-477
23. Corrin II (b) 477-482
24. Shaddam I (s) 482-548
25. Villish Saluso IV (c) 548
24. Shaddam I (restored) 549-553

House of al-Qair

26. Harmon I al-Qair (Regent) 549-556

House of Alman Corrino

27. Ezhar I Palaigodes (son of Shaddam I) 553-561

House of al-Qair [first protectorate]

28. Kalus I al-Qair (Regent) 556-561
as Protector: 561-575
29. Harmon II al-Qair (Protector) 575-603

House of Alman Corrino

30. Audrii I (son of Shaddam I) 603-669
31. Sheuset III (s) 669-745
32. Saudir V (s) 745-803
33. Alia I Salusa (d) 803-883
34. Corrin III (s) 883-889
35. Elrood III (s) 889-933
36. Wallach II (gs) 933-995
37. Audrii II (c) 995-1027

House of Feyd

38. Feyd I (usurper) 1027-1051
39. Estil II (s) 1051-1099
40. Feyd II (s) 1099

House of Alman Corrino

41. Josif I (ggs of Wallach II) 1099-1134
42. Landsraad President Yahya bin Isa (Regent) 1134-1145
43. Ezhar II (c of Josif I) 1145-1188
44. Istaivan or Ivan I (s) 1188-1221
45. Mikael I the Builder (s) 1221-1265
46. Saluso V (s) 1265-1352
47. Etood IV (n) 1352-1428
48. Leto I (c) 1428-1530
49.Wensic II (s) 1530-1538
50. Henoor III (c) 1538-1604

The Regency

51. Sa'ad Khumali (Landsraad President) 1604-1616
52. Esteban Barges 1616-1622
53. Juan Borges (s) 1622-1624
54. Avelard II Mustami 1624-1647
55. Maria I Mustami (w) 1647-1680
56. Damiano Fulgencio 1680

Interregnum 1680-1701

The Era of the Princes

First House of Corrin Corrino

57. Corrin IV (descendant of Corrin II) 1701-1735
58. Irulon I (s) 1735-1846
59. Corrin V (n) 1846-1848
60. Saudir or Sidir VI (2nd c) 1848-1862
59. Corrin V (restored) 1860-1877
60. Sidir VI (restored) 1877-1882
59. Corrin V (3rd reign) 1882-1884
61. Ezhar III (c) 1884-1886
60. Sidir VI (3rd reign) 1886-1892
62. Audrii VI (c) 1892-1897
59. Corrin V (4th reign) 1897

63. Corrin VI (s) 1897-1908
59. Corrin V (5th reign) 1908-1919
64. Corrin VII (b of Corrin VI) 1919-1935
60. Sidir VI (4th reign) 1935
63. Corrin VI (2nd reign) 1935
59. Corrin V (6th reign) 1935-1937
62. Audrii III (2nd reign) 1937-1938
59. Corrin V (7th reign) 1938-1940
65. Costin III (gs of Irulon I) 1940-1955
66. Sidir VII (s of Sidir VI) 1955
59. Corrin V (8th reign) 1955-1956
67. Negara III (s of Sidir VI) 1956-1961
62. Audrii III (3rd reign) 1961-1962
68. Menemtahe III (s of Ezhar III) 1963
60. Sidir VI (5th reign) 1963-1965
59. Corrin V (9th reign) 1965-1969
62. Audrii III (4th reign) 1969
68. Costin IV (gs of Irulon I) 1969-1977
69. Menemtahe IV (s of Corrin VII) 1977-1984
68. Costin IV (restored) 1984-1988
69. Menemtahe IV (restored) 1988-1990
62. Audrii Ill (5th reign) 1990-1993
69. Menemtahe IV (3rd reign) 1993
70. Costin V (s of Costin IV) 1993-2000
71. Sidir VIII (b) 2000-2066
72. Sidir IX (s) 2066-2075
73. Costin VI (b) 2075-2113
74. Menemtahe V (b) 2113
75. Sidir X (s) 2113-2144
76. Sidir XI (s) 2144-2159
77. Costin VII (b) 2159-2169
78. Sidir XIII (s) 2169-2188
79. Sidir XIII (s) 2188-2191

Interregnum (Landsraad Rule) 2191-2197

House of Shahrukh Corrino

80. Shahrukh Kenric I (descendant of Sheuset III) 2197-2238
81. Basil I (s) Yusuf 2238-2249
82. Ismal Kenric II (b) 2249-2282
83. Kemal Basil II (n) 2282-2321
84. Kenman I (s) Mahmud 2321-2333
85. Rukhash Kenton I (b) 2333-2372
86. Hamin Costin VIII (c) 2372-2385
87. Basil III al-Tam "The Blue" (b) 2385-2391
88. Harmhab Menemtahe VI (u) (Regent) 2391-2395
89. Kenric III al-Kam (gs of Kenric II) 2395-2411
90. Alia II (d) 2411-2441

House of Halleck Corrino

91. Halleck I (husband of Alia II) 2413-2458
92. Halleck II (s) 2458-2541
93. Avelard III (b) 2541-2542
94. Ezhar IV (s) 2542-2579
95. Avelard IV (s) 2579-2599
96. Halleck III (n) 2599-2638
97. Avelard V (s) 2638-2640
98. Sheuset IV (b) 2640-2643
99. Avelard VI (s) 2643-2650
100. Halleck IV (u) 2650-2666
101. Audrii IV (s) 2666-2675

The Triumvirate (regents)

102. Ratibor Beskid 2675-2698
103. Phidias Latzko 2675-2704
104. Eli Dupleix 2675-2706

House of Sidir Corrino

105. Sidir XIV Estil III (descendant of Sidir VI) 2700-2727
106. Corrin VIII (s) 2727-2756
107. Elrood V (s) 2756-2836
108. Alia III (w) 2836-2838
109. Ghanim (husband and Regent) 2838-2842
110. Inilon II (s) 2842-2954
111. Shaddam II (gn of Elrood V) 2954-3115
112. Saluso VI (c) The Tragic 3115-3122
113. Corrin IX (b) 3122-3207
114. Dunamis (niece) 3207-3310

House of Rbian Corrino

115. Alman V The Wise (descendant of Wensic II) (Regent) 3310-3320
as Emperor: 3320-3336
116. Corrin X (s) 3336-3351
117. Alman VI (s) 3351-3405
118. Sheuset V (b) 3405-3410
119. Alman VII (s) 3410-3449
120. Alia IV (sister and wife) 3413-3441
121. Saluso VII (2nd c) 3449-3522

House of Shi-Lang [Second Protectorate]

122. James Shi-lang 3522-3544

Interregnum 3544-3584

House of Ghulan Corrino

123. Henli II bin Ghulan (descendant of bastard son of Corrin VIII) 3584-3636
124. Iralon III (s) 3636-3678
125. Sidir XV (n) 3678-3715
126. Henli III (s) 3715-3740
127. Henli IV (gs) 3740-3743
128. Henli V (u) (ruled 3 days) 3743

House of Saluso Henoor Corrino

129. Henoor IV (descendant of Corrin IV) 3743-3749
130. Corrin XI (s) 3749-3838
131. Sheoset or Sheset VI (c) 3838-3844
132. Sheset VII (s) 3844-3898
133. Wensic III (b) 3898-3903
134. Saluso VIII (b) 3903-3911
135. AodrU V (b), 3911-3912
136. Sheset VIII (s) 3912-3940
137. Elrood VI (s) 3940-4013
138. Lotto (w) 4013-4037

House of Anders Corrino

139. Erik I Andersson (husband) 4037-4045
140. Erik II (s) 4045-4061
141. Anders I (b) 406lJt062
142. Erik III (n) 4062-4070
143. Maria II (sister) 4070-4134

144. Josif II (third husband) 4077-4099
145. Josif III (s) 4099-4128
146. Erick IV (s) 4128-4171
147. Alia V (d) 4171-4250
148. Rugo II (husband) 4250-4252
149. Wallach III (s) 4252-4286
150. Kenric IV (c) (rival) 4260-4269
151. Kenric V (s) 4269-4293
152. Kenman II (s) 4293-4344
153. Alman VIII (gh) 4344-4354
154. Wallach IV (gs of Wallach) 4354-4355
153. Alman VIII (restored) 4355-4359
155. Count Isfahan (Regent) 4359
153. Alman VIII (3rd reign) 4359-4362
156. Vasili Medvedev (Regent) 4362-4366
153. Alman VIII (4th reign) 4366
154. Wallach IV (2nd reign) 4366-4367
as Avelard VII: 4367-4375
153. Alman VIII (5th reign) 4375-4381
157. Harilan, Duke of lasi (Regent) 4375-4381

First Republic 4381-4552

House of Ezhar Corrino

158. Ezhar V (usurper and pretender with no proven connection to the royal line, although he claimed descent from Ezhar IV) 4404-4411

House of Menemtahe Corrino

159. Menemtahe VII (pretender with no known connection to the royal line, although he claimed descent from Saluso VII) 4481-4482

House of Costin Corrino

160. Costin IX (pretender) 4506

House of Atreus Corrino

161. Atreus (claimed descent from Estil I) 4552-4641
162. Mikael II The Depraved (s) (abdicated and retired to a monastery) 4641-4670

Second Republic 4670-4813

House of Daryai Corrino

163. Daryai Ezhar VI (pretender; claimed descent from Ezhar V) 4722-4731
164. Elim (s) 4731

House of Atreus Corrino

162. Mikael II (restored from cryogenic suspension) 4813-4888
165. Mikael III (s) 4888-4892
166. Mikael IV (b) 4892-4897
167. Mikael V (b) 4897-4899
168. Mikael VI (b) 4899-4913
162. Mikael II (3rd reign) 4913-4915

Age of Pretenders

169. Avelard VIII Sulaiman (2 weeks) 4915
170. Corrin XII (imposter) (2 days) 4915
171. Sidir XVI (Lord Protector) 4915-4916
172. Alver I Reginaud (4 hours) 4916
173. Audrii VI (origins unknown) (3 months) 4916-4917
174. Liard (5 weeks) 4917
175. Turenne (10 days) 4917
176. Phyfe (Duke Protector) 4917-4919
177. Layard Menemtahe VIII 4919-4921
178. Biron Rhibera (1 day) 4921
179. Julian (6 weeks) 4921

Third Republic 4921-4935

Second House of Corrin Corrino

180. Corrin XIII (descendant of Saluso VIII) 4935-5017
181. Henoor V (s) 5017-5062
182. Corrin XIV (s) 5062-5207
183. Jaunvarai I (c) 5207-5225
184. Ezhar YD (s) 5225-5307
185. Destrym (relation unknown) 5307-5321

Third Protectorate

186. Kelal Djordjevich 5321-5420
187. Theron I Papshvili 5420-5474
188. Ashot Gregorian 5474-5511
189. Kernels Karamtsev 5511-5582
190. Harisy Ableman 5582-5615
191. Koroi Muratomi 5615-5618
192. Lamia Westring 5618-5660
193. Teimuraz Bagration 5660-5670

House of Bagrat Corrino

193. Teimuraz I (as Emperor) 5670-5722
194. Josifa (wife; descendant of Josif II) 5670-5698
195. Bagrat I (s) 5722-5738
196. Teimuraz II (b) 5738-5756
197. Bagrat II (s) 5756-5794
198. Bagrat III (s) 5794-5801
house of shaddam corrino
199. Shaddam III (descendant of Alman VIII) 5801-5859
200. Forbin I (s) 5859-5919
201. Corrin XV (s) 5919-5944
202. Qabus (b) 5944-5980
203. Estil IV (c) 5980-5999
204. Irulon IV (s) 5999-6062
205. Estil V (s) 6062-6072
206. Alia VI (d) 6072-6205

House of Estil Corrino

207. Estil VI (gs) 6205-6231
208. Irulon V (s) 6231-6236
209. Estil VII (b) 6236-6249
210. Corrin XVI (b) 6249-6262
211. Herold (b) 6262-6285
212. Letoor (b) 6285-6300
213. Kenrod I (s) 6300-6301
214. Estival I (u) 6301-6303
215. Jesrum (b) 6303-6316
216. Kenrod II (s) 6316-6349
217. Jesrod (s) 6349-6391
218. Jestin (s) 6391-6424
219. Malcom Sidir XVII (2nd c) 6424-6458

220. Faradh I (c)	6458-6509
221. Oamis Kenrod II (s)	6509-6615
222. Jesric (s)	6615-6663
223. Corrin XVII (s)	6663-6691
224. Malcor Kenrod IV (s)	6691-6708
225. Jefri Saluso IX (b)	6708-6732
226. Wenlian (b)	6732-6812

House of Forbin Corrino

227. Forbin II (s)	6812-6826

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House of Forbin Corrino

227. Forbin II (restored)	6828-6835
228. Wensic IV (s)	6835-6835
227. Forbin II (3rd reign)	6855-6865
229. Jasmine (wife of Wrasic IV)	6865-6866
230. Thibaut or Theobald I. (2nd husband)	6865-6874
231. Corrin XVIII Thibaut D (s)	6874-6892
232. Harmon III (s of Forbin n)	6892-6898
233. Thibaut III (s of Thibaut I)	6898
234. Hugo Corrin XIX (b)	6898-6913
235. Corbin I (s of Harmon m)	6913-6966
236. Harmon IV (s)	6966
237. Faradh II (b)	6966-6987
238. Corbin II (s)	6987-7045
239. Faradh III (s)	7045-7071
240. Thibaut IV (c)	7071-7115
241. Lemuli Forbin III (c)	7115-7118
242. Thibaut V (s)	7118-7164
243. Faradh IV (s)	7164-7165
244. Mandoval Corbin III (usurper)	7165-7188
245. Faradh IV (restored)	7188-7190
246. Faradh V (s)	7190

House Of Irulon Corrino

247. Irulon VI (descendant of Irulon V)	7190-7255
248. Rugo III (s)	7255-7318
249. Maria III (wife)	7318-7332
250. Tomas Faradh VI (gs of Irulon)	7332-7401
251. Kenrod V (c)	7401-7415
252. Henli VI (ggs of Irulon VI)	7415-7426

House Of Hajus Corrino

[THE padishahs]

253. Fredhrick I al-Hajus (descendant of Sidir XIV)	7426-7456
254. Fredhrick II (s) and Alia VII	7456-7519
255. Sidir XVIII (s)	7519-7537
256. Avelard IX (b)	7537-7551
257. Avelard X (s)	7551-7603
258. Kalus II (h-b)	7603-7628
259. Fredhrick III (b)	7628-7637
260. Avelard XI (s)	7637-7651
261. Elrood VII (s)	7651-7700
262. Alman IX (n)	7700-7711
263. Istaivan II (c)	7711-7746
264. Avelard XII (s)	7746-7775
265. Fredhrick IV Istaivan III (s)	7775-7782
266. Avelard XIII (b)	7782-7798
267. Fredhrick V (s)	7798-7849
268. Fredhrick VI (s)	7849-7893
269. Fredhrick VII (s)	7893-7940
270. Audrii VII (2nd c)	7940-7992
271. Audrii VIII (s)	7992-7993
272. Hajus I (s)	7993-7997
273. Fredhrick VIII (b)	7997-7998
274. Audrii IX (b) (4 months)	7998
273. Fredhrick VIII (restored)	7998-8003
275. Fredhrick IX (s)	8003-8008

House of Tiiopa'it Corrino

276. Tiiopa'it Roonaladh I (husband of Wensicia, daughter of Audrii VIII)	8008-8035
277. Estival II (s)	8035-8068
278. Wensic V (b)	8068-8071
279. Alver II (b)	8071-8088
280. Theron II (b)	8088-8107
281. Roonaladh II (s)	8107-8140
282. Anders II (b)	8140-8144
283. Lannes (b)	8144-8145
284. Wensicia (wife of Anders II)	8145-8147
285. Hemming Sidir XIX (s of Theron II)	8147-8153
286. Irulan I (d)	8153-8194
287. Wensic VI (s of Anders II)	8194-8216
288. Chalic I (b)	8216-8225
289. Wensic VII (s)	8225-8277
290. Chalic II (b)	8277-8292
291. Cimon(c)	8292-8293
292. Estival III (b of Chalic II)	8293-8300
293. Irulan II (d)	8300-8344
294. Geoffroi I Theron III (c)	8344-8349
295. Hainal I (s)	8349-8363
296. Estival IV (s)	8363-8414
297. Estival V (n)	8414-8455
298. Hainal II (s)	8455-8465
299. Estival VI (b)	8465-8498
300. Geoffroi II (b)	8499-8499
301. Welman Irulon VII (2nd c)	8499-8506
300. Geoffroi II (restored)	8506-8511
302. Irulon VIII (s of Irulon VII)	8511-8539
303. Kenrod VI (c)	8539-8561
304. Wensic VIII (c)	8561-8588
305. Estival VII (s)	8588-8590
306. Wensic IX (s)	8590
307. Hainal III (u)	8590-8609
308. Chalk III (b)	8609-8611
309. Alver III (s of Esrival VH)	8611-8637
310. Hainal IV (s)	8637-8659
311. AlmanX (c)	8659-8666
312. Karladh (c)	8666-8672
313. Roonaladh III (s)	8672-8708

House of Hajus Elrood Corrino

314. Elrood VIII (descendant of Elrood VII)	8708-8715
315. Avelard XIV (s)	8715-8732
316. Avelard XV (s)	8732-8751
317. Ezhar VII (b)	8751-8754
318. Audrii X (b)	8754-8762
319. Audrii XI (s)	8762-8774
320. Avelard XVI (b)	8774-8788
321. Fredhrick XI (c)	8788-8805

322. Fredhrick XII (s) 8805-8835
323. Jaunvarai II (c) 8835-8911
324. Fredhrick XIII (n) 8911-8923
325. Corrin XX (s) 8923-8974
326. Fredhrick XIV (b) 8974-8976
327. Fredhrick XV (s) 8976-8998
328. Josif IV (2nd c) 8998-9071
329. Ezhar VIII (s) 9071-9090
330. Fredhrick XVI (s) 9090-9127
331. Fredhrick XVII (n) 9127-9147
332. Avelard XVH (b) (Regent) 9127-9149
as Emperor: 9149-9151
333. Josif V (b) 9151-9171
334. Corrin XXI (b) 9171
335. Avelard XVIII (s) 9171-9174
336. Ezhar IX (c) 9174-9235
337. Corrin XXII (s) 9235-9294
338. Ezhar X (s) 9294-9301
339. Henoor VI (b) 9301-9328
340. Ezhar XI (s) 9328-9381
341. Ezhar XII (s) 9381-9424
342. Sheset IX (n) 9424-9441
343. Henoor VII (s) 9441-9471
344. Ezhar XIII (s) 9471-9492
345. Josif VI (b) 9493-9499
346. Avelard XIX (s) 9499-9530
347. Audrii XII (c) 9530-9547
348. Henoor VIII (s) 9547-9572
349. Ezhar XIV (s) 9572-9613
350. Kalus III (b) 9613-9615
351. Josif VII (c) 9615-9658
352. Sidir XX (s) 9658-9670
353. Josif VIII (b) 9670-9688
354. Ezhar XV (s) 9688-9731
355. Sheset X (n) 9731-9732
356. Breeman Corrin XXIII (c) 9732-9754
357. Ezhar XVI (s) 9754-9760
358. Audrii XIII (s) 9760-9803
359. Hajus II Corrin XXIV (2nd c) 9803-9828
360. Audrii XIV (s of Audrii XIII) 9828-9851
361. Audrii XV (s) 9851-9924
362. Henoor IX (s) 9924-9935
363. Fredhrick XVIII (b) 9935-9960
364. Rauvard Kalus IV (c) 9960-10002
365. Akbar II Avelaid XX (3rd c) 10002-10031
366. Hajus III (s) 10031-10Q79
367. Fredhrick XIX (s) 10079-10120
368. Corrin XXV (s) 10120-10122
369. Elrood IX (b) 10122-10156
370. Shaddam IV (s) 10156-10196
371. Irulan III (d) (Regent) 10196

House of Atreides Corrino

372. Paul I Muad'Dib (husband) 10196-10208
373. Alia VIII (sister) (Regent) 10209-10218
374. Leto II (son of Paul I) 10209-13724

FACE DANCERS

Face dancers were specialized entertainer-spies from the planet Tleilax, the most famous of whom in Atreidean times was Scytale, would-be assassin of Paul Muad'Dib. Face dancers possessed bodily adaptations and practiced intensive training to allow them to duplicate the personalities, voices, physical forms and movements of others. They were regarded by the masses of the empire with a mixture of awe, admiration, and revulsion in their cover professions of dancers and mimics, although the powerful knew how effective a force for espionage the face dancers represented. They were therefore a major arm in the enforcement of Tleilaxu foreign-policy.

HISTORY OF THE FACE DANCERS

Tleilax, the sole planet of Thalim, largely escaped the ravages of the Butlerian Jihad and consequently its advanced technology remained intact while that of most other planets was reduced to more primitive levels. Tleilax's leaders knew that the planet's industrial base was preserved solely due toils usefulness to the power centers of the Imperium. Ever cautious of provoking a resurgence of the mania disguised as religion that had sparked the Jihad, the Tleilaxu exercised great secrecy in their operations. At the same time, they endeavored to make themselves indispensable to the Padishah emperors by providing them with items of forbidden technology.

The Tleilaxu devoted themselves to the soft sciences: medicine, biology, genetics, psychology and sociology. This course held fewer risks, required fewer raw materials and resources and was expected to pay greater dividends than the hardware-oriented technology of the planet Ix, The Tleilaxu were the supreme amoralists of their time, approaching every question with total self-interest and cold pragmatism. Their experiences in the Jihad, witnessing the obliteration of scientific partners and colleagues on other planets, generated a global paranoia which their ostracism from the life of the Imperium sustained.

Few of the Tleilaxu artifacts and services have been remembered by history, since their purchasers were loath to advertise where they shopped. Exceptions to this oblivion include the axolotl tanks, used for producing gholas; the department of religious engineering, whose existence was disclosed by Scytale and whose actual activities remain unknown; and, of course, the face dancers, Tleilax's best-known work.

Legends from almost mythical times tell of the shape-shifters, the werewolf, the *loup garou.* But if we discount these stories as baseless, then the first face dancers were those produced by the Tleilaxu in the sixth millennium. They appeared as entertainers at the court of Corrin XIV in 5122. Apparently these first face dancers were little more than exceptionally skilled mimics with remarkable body control, very crude artifacts compared to their successors. Nevertheless, some students of the

period believe that they accomplished their purposes with skill. The historian C. Suf Milar has argued that the face dancers were conspirators or hirelings in the plot to assassinate Corrin XIV. The Landsraad discovered their involvement, but the Great Houses, fearing the complete obliteration of technology as much as Tleilax did, Milar conjectures, kept their findings secret. What warning they sent to the Tleilaxu, if any, is not known.

In the centuries that followed, the face dancers used the role of traveling entertainer to great advantage. The cost of a troupe of dancers was astronomical, and their appearance at state occasions was the mark of the most conspicuous consumption. There can be no doubt that the face dancers were marvelous performers, as a few surviving minifilms show. They were therefore valuable to the Tleilaxu as a rich source of foreign currency. Yet no one supposes that monetary considerations were ever primary in decisions to let the face dancers travel, for the face dancers were the most competent intelligence gathering network the Imperium ever endured.

ABILITIES OF THE FACE DANCERS

In a matter of minutes, a face dancer could change his height, build, facial features, hair color and apparent length, and even sex. He could become any individual he wished to mimic. A master face dancer needed to see a person for only a minute to produce a rough similarity. Several hours of observation resulted in a likeness which could fool casual acquaintances of the victim. Given an opportunity to study the victim for several days, the dancer's likeness would be undetectable (for short periods of time) even by the closest of associates. The Tleilaxu endowed the face dancers with these abilities by a combination of rigorous training, embryological manipulation, and incredibly delicate surgery. Although the procedures were the most closely guarded of Tleilaxu secrets, the methods were unhidden from the prescience of Paul Muad'Dib and especially of Leto II. It is chiefly from the notes made by the Emperor Leto that this entry has been compiled.

THE MAKING OF A FACE DANCER

The production of a face dancer began with the selection, of breeders for the candidate: the Tleilaxu worked from parents with a heritage of slender build, strength, endurance, fine muscular control, and a height from 1.65 to 1.68'meters. Eggs were joined with sperm *in vitro,* and the process started with the developing embryo.

Varying Height: In the first five weeks of development, an embryo forms a layer of cells called the mesoderm, and paired repetitious blocks of the mesoderm form structures that are called somites. One may envision a somite diagrammatically as a stack of three blocks with a red one on top, a yellow one below, and a green on the bottom. Now imagine the stack to consist of forty to forty-four of these combinations of three blocks stacked one above the other. Each of the somites in the trunk will differentiate to form structures: the red blocks are the dermatomes, from which the skin and fascias will develop; the yellow blocks are the sclerotomes, from which the skeleton develops; and the green blocks are the rayotomes, from which the skeletal muscles develop. The

sclerotome cells move toward the solid rod called the notochord, where they segregate into alternating dense and loose layers. In normal development, the dense layer from one somite joins to the loose layer of the next to produce the beginning vertebrae of the spine. The vertebrae are at first cartilaginous, but by the ninth week of life begin to turn to bone. The ossified vertebrae will be separated by fibrous discs.

At the ninth week, the Tleilaxu technicians intervened chemically to produce an abnormal overdevelopment of the muscles of the back by stimulating myotome growth, and to produce unusually elastic intervertebral discs by a selective retardation of some sclerotomes. The adult face dancer, by stretching the back muscles, could increase his height by a maximum of about 15 cm; by constricting the same muscles, the discs could be squeezed by reduce height by a maximum of about 7 or 8 cm. These changes could be maintained for some hours, though not indefinitely. Even the strongest of dancers needed to relax the back muscles several times a day.

Varying Body Size: The ability to vary apparent body weight was a more complicated matter. As mentioned above, face dancers were bred for slender, almost frail body types. When they needed to impersonate more robust victims, they made use of structures already present in the normal body — the celomic sacs. Adult humans have four major celomic sacs: two pleural sacs, one pericardial sac, and one peritoneal sac. They may be pictured as closed, deflated balloons within the body cavity, surrounding but not containing the inner organs. If one were to drape a large, deflated balloon over one's fist, it can be seen how the balloon (the sac) can surround but not contain the fist (the organs). In the face dancer embryo, the pericardial sac (more accurately, the primordium of the sac) was caused to migrate upward to a position beneath the skin of the neck; the pleural sacs retained their relative positions, but were caused to develop outside rather than inside the rib cage, just below the surface of the skin.

After puberty when the face dancer had attained maximum growth, tubes of artificial tissue were implanted connecting the respiratory system to the celomic sacs. The tubes contained internal valves whose normal position was closed. The face dancer opened the valves by muscular action and, by closing the glottis, pumped air from the lungs into the expanding sacs, much as one might puff up one's cheeks. When the desired size had been achieved, the valve muscles were relaxed and the valves closed, trapping the air inside the sacs until such time as the dancer decided to "deflate," Pumping varying amounts of air into the pleural sacs alone gave an accurate appearance of breasts of the desired size.

As a side note, it might be mentioned that these extra ah-chambers gave the dancer an advantage in the water. The increased buoyancy of the trapped air made the dancer unsinkable.

The celomic sacs, when inflated, increased the apparent bodily size of the face dancer. Similar small pouches artificially produced within the layers of cheek muscle performed the same disguising function for the face. The overdeveloped muscles along fee spine gave a permanent appearance of

obesity from the rear, and the size of the arms and legs could be increased somewhat through controllable edemas, although the functioning of this last effect if not fully understood, nor was it as swift and as reliable as the others.

This method was a relative weak spot in the face dancer's disguise: although the face dancer may have *looked* like he weighed 120 kg, he in fact remained at his normal body weight, perhaps 55 or 60 kg. Moreover, the use of the celomic sacs was one reason why face dancers were never females, nor even true hermaphrodites, but rather immature, sterile males: in the normal female, the uterine tubes open into the peritoneal sac.

Varying the Face: Manipulation of the facial features was the face dancer's most striking ability, if not the most complicated technically. The bones of the skull come from two sources: a specialized layer of embryonic cells called the mesenchyme differentiates either into cartilage, which is replaced by bone, or into a thick, tough membrane also replaced by bone. Replacement of membrane is not complete in the normal human until the sixth year. Face dancers received injections shortly after birth that slowed and eventually stopped ossification, and stimulated replacement of the membrane by muscle like tissue. Later localized injections reversed the cartilage-to-bone process in limited areas. These areas softened into cartilage cells called chondrocytes enclosing masses of disconnected chondrocytes and organic salts. In place of certain facial bones, men, the face dancer had envelopes of elastic cartilage filled with material of a puttylike consistency. This specialized cartilage also replaced the normal material of the nose and ears.

During the years before puberty exercises allowing for the differential stimulation of the muscles of the face were performed daily. Of course, these exercises were not unique to face dancers: the Fremen woman Harah was known to have been disturbed at the sight of Alia sitting and staring at a rock, "moving only one muscle beside her nose" (P. Oulson, *St. Alia, Huntress of a Billion Worlds,* Ch. 7), an indication of a Bene Gesserit regimen of the same kind. By mastery of these muscles, the face dancer changed such things as the size and shape of his "cheekbones" as easily and quickly as one might smile. For longer-lasting disguises, the face dancer, working from likenesses of the victim, would mold the matter within the cartilage envelopes to the desired form, which would then be retained indefinitely barring some trauma or unusual exertion of the facial muscles.

The muscles that replaced the membranes between the large bones of the vault of the skull could be manipulated to increase or decrease the size of the skull within narrow limits, or to change somewhat the shape of the skull.

Varying Hair and Eye Color. The muscle-covered fontanelles in the skull also indirectly permitted the change of hair color. Cellular manipulation of the embryo created an increased branching of the vertebral artery. Several small extensions of this artery through the fontanelles supplemented the normal flow of blood to the scalp. Early face dancers made use of the time-honored methods of hair dyes and wigs, but later master

face dancers could increase the temperature of the scalp through a range of 4° C by consciously varying the supply of blood. These masters had no natural hair on their scalps; instead, each follicle was implanted with a strand containing a liquid crystal which responded to changes in temperature by changing color. The temperature-sensitive part was implanted deep in the skull to protect it from ambient temperature changes. The method was almost a thousand years in development early master face dancers could sometimes have their hair color change in response, for example, to the heat of the son.

Face dancers could never make quick voluntary changes in the length of their hair. However, they could give the appearance of almost instantaneous growth by still another prenatal modification. Cellular manipulation of the embryo caused certain nerves to develop as voluntary nerve cells rather than as sympathetic autonomic ones. These were the nerves that stimulated the erector muscle attached to the root of each hair (arrectores pilorum). Thus the face dancer could cause his hair to lie flat, to stand on end, or to assume any midway position with astonishing facility. The erection of the hair gave an immediate impression of longer hair, and stimuli to patches of the scalp could make the hair look freshly cut, well trained, or unruly as desired.

Quick changes of eye color could be achieved only by the use of colored contact lenses. Better prepared changes in eye and skin color were produced over several days by stimulating the production of hormones from the pineal and pituitary glands to disperse or concentrate melanin in pigment-containing cells, or to break down the melanin to melanoid, lending a yellowish tint to the skin.

Changes of Sex. It was noted earlier that face dancers were always sexually immature sterile males. The reasons for this were twofold: first, the longstanding parsimony of the Tleilaxu culture caused its technicians to shrink from doing more than was required to produce an effect. It would have been no great trouble, for instance, to close the uterine tubes in the peritoneal celomic sacs of the female. But with males this step was unnecessary; using males represented that much saving of time and labor. The second reason was even more important. Face dancers might be required to impersonate either men or women under conditions where the genitalia might be viewed or required to function. Hence, in the early fetal stage of the male dancer-to-be, hormonal stimulus prevented the urethral groove from closing at the proximal end. Further related measures equipped the face dancer with both a small but functional penis and a functional vagina (face dancers lacked, of course, uterus and ovaries). Relatively minor surgery produced a fold in the mons veneris in which the penis was hidden when the dancer impersonated a woman. The disguise was completed by the voluntary control the face dancer possessed over the cremaster muscles in the scrotum, which allowed the retraction of the testes into the abdomen.

The result of this chemical and hormonal intervention was to make the face dancer operative as either sex, but sterile.

Other Modifications. As a result of their training, face dancers exercised

marvelous differential muscular control, and yogalike practices endowed them with astonishing control over autonomic nerves, augmented by surgical changes where needed. Even apprentice face dancers were the result of an expensive process of adaptation and training that consumed years of intensive study. For example, as genetic *castrati,* the face dancers enjoyed an extended vocal range, and voice lessons alone occupied the better part of six years. Similar long investments of time were required to enable the face dancer to give the appearance of youth or old age.

But despite all the miracles of technology, the very best face dancers brought a talent to their work that training and technology could not replace, nor could breeding produce on demand. Talent is not distributed evenly across populations, and the shortage of such individuals following the ascension of Leto II to the throne led to the notable decline of the face dancers during the latter half of his reign. Such misguided tactics as the mass use of face dancers in the attempted assassination of Leto II or the attack on the Ixian embassy on Arrakis show the desperation of the Tleilaxu and the decline of a great if twisted profession.

W.E.M.

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FAMILY ATOMICS, HISTORY OF

INVENTION TO GREAT CONVENTION. The practice of maintaining stockpiles of atomic weapons as an integral part of a House's defenses began when primitive nuclear weapons were invented on Old Terra on the eve of the Little Diaspora, by the "Raw Mental," Einstein, who was working for House Washington. When Einstein succeeded in his attempts to construct these weapons, two of the first were used to settle a trade dispute with House Nippon. These weapons were of such a primitive nature that fewer than a million casualties were caused by the explosions — but one must remember that the entire empire at this time had only three billion subjects, all on one planet. The demonstration, though unremarkable by later standards, served two purposes: the destruction of two small cities and the threat of the destruction of others forced House Nippon to concede the lucrative Pacific trade routes to House Washington; and possession of the Empire's only atomic weapons gave House Washington the prestige and power it needed to displace House Windsor.

Naturally, the other Houses Major spared no expense in their own research and espionage efforts in an attempt to equalize their power with that of House Washington. Despite the best efforts of the counterespionage directorates of King George (the first Emperor of House Washington), the secret of how to construct atomic explosives was soon known to House

Steel, which immediately began constructing a stockpile and secreting it throughout the House domains in Russia: thereafter, over the course of only thirty years, Houses Windsor (Londinium), Abraham (Jerusalem), Zedong (Khitai), De Gaulle (Zurich?), Ghandi (Indus), and Ul-Haq (Karachi) all had built their own House stocks. It is interesting to note that, even this early in the development of atomics, the Houses Minor were also stockpiling atomics, even though, then as later, a stockpile of nuclear weapons was an expensive proposition.

The existence of stockpiles of nuclear weapons caused warfare to adopt a new complexion in the Empire. Before, when a pretender's House attempted to seize power, the Imperial House would usually destroy the upstart House (as House Windsor did when the pretender Hitler attempted to seize the throne in the decade immediately before the development of atomics), or else be displaced (as House Windsor displaced House Bourbon three centuries before). But the advent of atomics made the total defeat of a House with a stockpile an impossible task, since it was inalterably in the power of any atomic-armed House to destroy any other House. But the Houses soon realized that a House could not use its atomics on an enemy that it could not identify, and wars began to be fought with economic power, terrorism, and surrogates. From the first use of atomic weapons in warfare to the second was a span of three hundred years.

After the Little Diaspora, the dispersion of the Houses to different planets caused a fundamental change to occur in the conduct of atomic warfare. It was discovered that if one destroyed a House's interstellar fleet, one was immune from that House's atomics, and could thus use atomics against that House with impunity, in order to conquer the planet or force favorable concessions. Even so, after this ability was first demonstrated in the Slagging of Ecaz, when the Imperial atomics were used to end both a rebellion and all trace of a Major House, the use of atomics once again lapsed — now, a House would surrender to an enemy once that enemy had succeeded in emplacing orbital atomic platforms.

After the development of the Holtzman Generator and the ability to travel rapidly from one planetary system to another, the strategy of atomics devolved even further, back to the old "massive retaliation" theory, since Houses were then able to keep their atomics not on the surface of their planets, but at a secret location or locations anywhere within several lightyears of the planet, to be dispatched and used should anyone attack the planet.

The only time that atomics were used generally, instead of as isolated spasms indicative of the collapse of decrepit Houses, was during the Butlerian Jihad, when atomic bombardment was often the only way to force machine cultures to surrender. The targets often attempted to retaliate, but in many cases their high commands were riddled with Butlerians, who sabotaged or betrayed the atomics; in other cases, there were simply too many attackers to allow even the largest stockpile any real chance of destroying all of the attackers' homeworlds.

Nevertheless, the widespread use of atomics during the Jihad led to profound anti-atomic feelings among all the survivors, which resulted in the Great Convention of 337, which codified the earlier principles of "massive retaliation" into Imperial law, and to which all of the Houses were adherents.

SINCE THE GREAT CONVENTION. Although all of the Houses maintained their atomics stockpiles until the reign of Emperor Leto, there are only two instances of their use. Each was brought about by an insane leader somehow compelling his own forces to use atomics, whereupon all Houses within striking distance combined their forces and obliterated the House.

The first of these was House B'ganne, in 410. Apparently not believing that the other Houses would stand by the Convention when push came to shove, Duke Quentin decided to use the B'ganne atomics to force the surrender of the planet Formannis, whose atomics Quentin had seized in a very clever coup. When the commander of Formannis refused to surrender, Duke Quentin began bombarding the surface of the planet with the B'ganne atomics.

House B'ganne was a Major House, but it was probably the perfect target for a test of the Convention, since Duke Quentin was a rival of the Emperor, Wallach 1, and had a manner and personality that had earned him the nickname "the Foul." He had antagonized nearly every one of his neighbors and "allies" with his high-handed, needlessly cruel, and generally improvident behavior. Thus it was with some relish that the Formanni garrison commander sent a wave to every possible system, informing them of what Quentin was doing, and invoking the Convention. Everyone who heard the call realized that this was the test of the convention, and thanked his personal icons that it would be such an easy decision to make.

The obliteration of House B'ganne was the true ratification of the Great Convention. The Convention was never invoked again, except once in the case of Yware, a totally mad pretender to the throne, who somehow obtained a small cache of atomic weapons and used them to attack the Imperial Seat in 5506. His home "world" was a hollow planetoid circling Fallow Eight: it had a population of approximately ten thousand, and took only three hydrogen warheads before it split open.

The actions — known as The Gathering — of Emperor Leto, who forced the Houses to turn over their family atomics to him during his reign, closed the subject and ended millennia of dependence on stockpiled terror.

W.D.I.

FEDAYKIN

The most dreaded warriors of their time, more feared than the Sardaukar of the Padishah Empire, considered by some to have been the equal of the Fish Speakers. To a man the Fedaykin were Fremen who served Paul Muad'Dib in his first battle against the House Corrino and the Harkonnen Forces, and then as his elite troops in the Second Jihad. With the possible exception of the Sardaukar, no other troops were more fanatical or more skilled in killing. The scanty records that remain from this era of over fifty-

three hundred years ago appear to indicate that whenever the Sardaukar and Fremen Fedaykin engaged in battle, the Fedaykin soundly defeated their foes.

Beyond what appears to be the military superiority of the Fedaykin, they had one further advantage over the Sardaukar. In fact this advantage may explain why the Fremen warriors were so much the superior: While the Sardaukar were warriors who, through a vicious upbringing, had instilled cruelty and pride into their very being, the Fremen were Fedaykin because of their extreme faith in Paul Muad'Dib. Such a difference made the Fedaykin fanatics beyond the pale of human imagination. A skilled warrior who is driven berserk by a holy mission will necessarily overcome an equally skilled warrior who fights merely because it is what his nature dictates. For the Sardaukar, it was the fighting that counted, but for the Fedaykin, only victory mattered. Thus, driven by their loyalty to the cause of Paul Muad'Dib, the Fedaykin were virtually unstoppable. But when, in10208, Paul Muad'Dib was blinded in the attempt against his life, the central reason for the existence of the Fedaykin ended. Unlike that of the Sardaukar, the history of the Fedaykin was brief, lasting less than fifty years.

During the final years of the Second Jihad, moreover, it appears that the Fedaykin were already becoming disenchanted with their Muad'Dib. Fedaykin veterans, returning from off-world battles, were uncomfortable with a vastly transformed Arrakis. The old sietches no longer seemed to be part of their lives, and the court of Muad'Dib was even more alien to them. These veterans soon became a source of discontent among the population, and it is believed that a number of them actually played roles in the attempt on Muad'Dib's life. Such a possibility is certainly not for-fetched: Service in the Fedaykin forced the Fremen out of "the ways of the fathers," and onto worlds they were ill-prepared to understand. Those who survived the service were forever changed, and as the reasons for their sacrifice grew more distant, they must have resented the man. whom they held responsible for the battles in the first place. Muad'Dib was a logical target for their unhappiness. In the end, however, the Fedaykin simply and quietly ceased, their time being passed.

Paul Muad'Dib may well have planned for just such an end for the Fedaykin. The army was loosely structured and did not boast a very strong hierarchy of officers. In fact, not one single name of a Fedaykin officer remains, a strange fact for an army that once conquered the known worlds. It would be logical to assume that Paul Muad'Dib wanted just such an arrangement so that the remnants of the Fedaykin would have no single organization or center to rally to once they found themselves without a place in the new order. Their popular' name, after all, was Death Commandos, and Death Commandos, once their task is done, are not useful in a world gearing itself toward peaceful government through political manipulation.

Finally, while the chief effect of the Fedaykin was the establishment of Paul Muad'Dib as Emperor, there was another, more local effect as well. The rise of the Fedaykin assured the end of Fremen culture on Arrakis. The Fedaykin took the youngest, brightest,

bravest, and strongest of the Fremen away from their sietches. As was mentioned before, those who returned could never comfortably fit into such a life again. Thus, it was only a matter of time before the old ways themselves ended.

Given the brief history of the Fedaykin, one must hold them in awe and in pity. Never was there a finer, more devoted army. But their time was brief and they ended without glory.

S.G.

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FENRING, COUNT HASIMIR

(10133-10225). Born on Kaitain to Cirni Lady Fenring (sister to Elrood IX), Fenring was raised in the Imperial Court and was the friend, from childhood, of the then na-Emperor, Shaddam (later Shaddam IV). He acquired, at a very early age, the necessary combination of wits, charm, and ruthlessness which enabled him not only to survive but to nourish in the intrigue-saturated atmosphere at Court. In so doing, he attracted the attention of many of the most powerful courtiers, who recognized his potential; and it should be noted as further evidence of his talent that he managed to refuse all approaches made to him without antagonizing *anyone* beyond bounds.

Fenring's capabilities were not observed solely by the nobles and pensioners making up the bulk of the Court. In 10147, acting on reports from one of her household spies, Reverend Mother Zoe Partherin, the emperor's Truthsayer, tested the fourteen-year-old with the gom jabbar. In her report to the Sisterhood, she stated only that the na-Count had acquitted himself well during the ordeal, but appeared to be lacking in certain qualities essential to his use in the Bene Gesserit plan. In a later, more private communication to the Wallach IX school, she revealed that what she had first taken as a delay in the boy's development was something more serious: Fenring was a genetic eunuch.

She noted, however, that Fenring might prove to be useful in spite of his deficiency, and continued to track his progress at Court.

In 10153, at the death of the old Count, Fenring inherited the title and responsibility for the rest of the family. His new duties did not interfere overmuch with the time spent with the na-Emperor — to the delight of his widowed mother, a woman who appreciated the advantages of royal patronage.

The young Count illustrated his worth to his Mend by laying out before hint, in 10155, the details of an assassination plot against him. He also advised Shaddam that, rather than trying to take action against the plotters himself, he bring their scheme into the open, before the full Court, thus protecting himself by a display of preparedness.

That such a move would also make public knowledge of the existence of the hunter-seeker, an assassination weapon previously known only to members of House Corrino, was a detail Fenring had not missed. Nor had he overlooked the many indications that pointed back to

Elrood IX, Shaddam's father, as the original source of the plot.

The emperor's possible complicity in the plan was not mentioned in Shaddam's address to the Court, and neither he nor Fenring demurred when a minor member of House Corrino was executed for plotting against the life of the Imperial heir. It is nonetheless an interesting matter of historical coincidence that Elrood was dead, a victim of chaumurky, within another year.

The question of the Count's involvement in that chaumurky has never been satisfactorily solved. Rumors abounded following Shad-dam IV's ascent to the Golden Lion Throne, and a few brash souls were daring enough to set them down in writing (albeit anonymously, as with the author of *Pirate History of Corrino).* But not even the most persistent whisperers cared to face Fenring — by this time a proven fighter with a score of successful duels behind him — with anything so crude as a bald accusation.

What *is* certain, however, is that the Count's fortune was assured from the very beginning of Shaddam's reign. To the already considerable sources of income Fenring had inherited with his title, the emperor added enough estates, shares in CHOAM, and the like, to make his friend as wealthy as many of the heads of Houses Major.

It was not completely charitable. Shaddam expected in return — and received — the loyal service of a man capable of handling delicate matters without unnecessarily involving his master. So adept was the Count at smoothing out what he referred to as "inconveniences" (problems with the Landsraad, for example, or with Houses going renegade) that he quickly became best known as the "Emperor's errand boy." To the dismay of some who considered the title an insult, Fenring found it an amusing recognition of his talents.

The Count was married, in 10173, to Lady Margot, a recent graduate from the Bene Gesserit school on Wallach IX. Shortly after this, he was assigned as Imperial Agent to Arrakis, where his chief duties consisted of spying on the Harkonnens and maintaining the flow of melange, the geriatric spice, to Shaddam IV's stockpile.

Such work left Fenring with much time on his hands, a large portion of which was spent with his lady. She trained him in many of the Bene Gesserit ways of observation, control, and philosophy; and, when he was prepared to accept it, she revealed that her assigned duty to the Sisterhood was that of a breeder, preserving bloodlines for the B.G. program that might otherwise be lost.

Reverend Mother Partherin had not been mistaken in her estimate of the Count's usefulness. Fenring, already as thoroughly influenced by the Bene Gesserit doctrines as many of the Sisterhood's recognized members, adapted himself to the roles of benign cuckold with an ease that might have astonished someone knowing him only in his public capacity.

During the couple's tenure on Arrakis, Lady Margot bore three daughters: Cynthe, Yana, and Lianne. Each of the three was sent to the Wallach DC school at age five — the minimum age of admission- — out no records yet translated give any details

concerning their progress there or the identity of their father(s).

Such information as *is* available comes from Lady Margot's *book Arrakis and After,* a volume printed by the Bene Gesserit; but the lady touches only briefly on the subject of her children, with the fathers) of these first three being mentioned not at all.

Count Fenring returned to Court following the handing over of the Arrakis fief to House Atreides, Lady Margot joining him after a brief visit to Wallach DC. Knowing of the treachery planned against the incoming house, the couple reacted in their individual ways: the Count, by laying the groundwork for the massive system of bribes and coercion which would eventually serve to keep the emperor freed of the Landsraad's suspicions; his wife, by leaving a warning message for Lady Jessica, a fellow Bene Gesserit. concerning dangers to the lives of her son and Duke.

Of the two efforts, Fenring's was by far the more successful. Though it cost him over a billion solaris in spice bribes in addition to an undisclosed amount spent on slave women, royal honors, and tokens of rank, the Count managed to keep his master's name clear of any connection with the Harkonnen *(and* Sardaukar) slaughter of the Atreides on Arrakis. Lady Margot's warnings conveyed too little information about the threat to Duke Leto to be effective, and came too late to help Paul Atreides, although the boy escaped the hunter-seeker that threatened him on his own.

In early 10192, Count and Lady Fenring were sent as official observers to Harko, on the Harkonnen's homeworld, Giedi Prime, to witness the birthday celebrations for Feyd-Rautha Harkonnen, the na-Baron. It was during this visit that Fenring confronted Baron Harkonnen with a number of lies and half-truths the Baron had sent to the emperor, and advised him in no uncertain terms concerning the dangers of his proceeding with any further deceptions.

The implications were crystal clear: Having already moved, however, surreptitiously, against one Great House, the Count's master would not fear to attack again at need.

Lady Margot had reasons of her own — or, more accurately, of the Bene Gesserit's — for traveling to Giedi Prime. In Feyd-Rautha Harkonnen, the Sisterhood had spotted genetic traits they coveted for their program. As the boy was known to consort only with his uncle, the Baron, and those slave women the old man permitted him, any child of his would have to be secured for the Sisterhood by a careful intermixing of seduction and guile. Lady Margot, who had not only proven herself several times over in those particular arts, but was able to appear on the scene without suspicions being roused, was the most obvious choice as carrier for that child.

Count Fenring both knew of and assisted in his wife's plans. On the night of their arrival, and on a sufficient number of occasions thereafter for his lady to be certain of her pregnancy *and* her control over the boy, the Count engaged Baron Harkonnen in a series of arguments that left in the old man's mind no room for wonder concerning the activities of his heir. During the days of Fenring's visit, the Baron was kept in a constant state of confusion concerning his status with

the emperor, his rights involving appointment of Feyd-Rautha as his heir, and other topics the Count was certain would keep tight hold of his attention.

It was several days after the departure of his less-than-welcome guests that the Baron thought to ask Feyd-Rautha how *he* had passed the time; and since the boy had been hypnoconditioned to forget what had taken place between himself and Lady Margot, he could give his uncle no information.

Count Fenring's next — and last — function as servant to the emperor was to accompany his master during the final battles on Arrakis, culminating in Shaddam IV's abdication (10196). It was on this occasion, according to Lady Margot's memoirs and those of Shaddam's daughter, the Princess Irulan, that the Count willfully disobeyed his emperor for the first time by refusing to kill a man for him.

The man involved was Duke Paul Muad'Dib Atreides. He had fought and won a duel to the death with Feyd-Rautha Harkonnen, thereby crushing Shaddam's hopes of escaping Paul's demands for Irulan's hand and ascension to the throne. The emperor's last chance of escape lay in Fenring's calling out the already exhausted Atreides and eliminating this last "inconvenience."

The Count knew what was expected of him and studied, with the Bene Gesserit techniques of observation, the young man he was being asked to murder. Unfortunately for his master, Fairing recognized in this upstart Duke all of the traits and abilities that he himself possessed; (he combination that had, so long ago, led Reverend Mother Partherin to hope that she bad found the Sisterhood's Kwisatz Haderach. He recognized, too, that the younger man lacked the flaw that had killed the old woman's hope.

And the Count saw one thing more that stayed his hand and led him to betray his emperor after so many years of keeping faith. As he had recognized Paul Muad'Dib for what be was, so had the other recognized him, and understood all the ways in which that single flaw had shaped and twisted his life.

That understanding was a gift no one else had ever gives him. The Count could not bring himself to kill its giver.

Nor could he, despite his anger, strike back at his emperor when Shaddam, enraged at his refusal, viciously cuffed him. Instead, he accepted the blow for the impotent gesture it was, counseled his former master through the painful details of setting up the Regency for Irulan, and took charge of preparing Shaddam's household on Salusa Secundus, the former prison planet to which the deposed emperor was exiled.

Once all of the proper arrangements had been made, Fenring returned briefly to the Court. There he made arrangements of his own: for transfer of his holdings, for the care of Lady Margot's youngest daughter, Elissa, until she reached the age of admission for the Wallach IX school, and for passage for himself and his wife to Salusa Secundus, where they joined Shaddam in his exile.

This companionship ended with Shaddam's death in 10202; the former emperor's health had declined steadily following his exile, and his early demise surprised no one, least of all the

Count. Fenring remained on Salusa Secundus — by this time no longer a harsh prison planet, but a world altered to suit the new emperor's description of it as a "garden world, full of gentle things" — until he too died in 10225, having spent the later years of his life in further study of the Bene Gesserit techniques. (A favorite remark of his, which amused Lady Margot tremendously but often offended her visiting sisters, was that he was "more Bene Gesserit than human.")

Fenring's widow left Salusa Secundus in 10226 to serve as a teacher at the Wallach IX school. Pupils who studied under her often remarked on the number of her teachings for which she gave credit to her late husband.

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FENRING, LADY [MINGUS] MARGOT

Acknowledged by many sources in the Bene Gesserit Library and elsewhere as the most accomplished of the Sisterhood's seductresses. Much of her sexual skill can be traced to her two-year sabbatical from Wallach IX at age fourteen to the School of Erotic Arts on Gamont. Even though her program of study was an abbreviated form of the regular course work, she graduated with a rank of Mistress VI, unheard of in such a short length of time. However, the Bene Gesserit breeding program had produced varied talents among its progeny, and Lady Fenring's talents were certainly as much genetic as learned. Her physical appearance greatly enhanced her skills: golden-haired, gray-green-eyed, and willowy, her physical attributes by themselves must have been the subject of much attention at the court of Shaddam IV. However, her husband's deadly abilities at court intrigue and hand-to-hand combat insured that she was never the subject of common gossip, and her hold over Count Fenring assured that she could pick her companions as her Bene Gesserit instructions and taste mandated.

The daughter of the union between Shiirlon Wiktor, a Bene Gesserit of hidden rank, and Baron Redmond Bagratoni, she was born in 10153 in the House of Voices on Wallach IX while her mother was in seclusion. With the exception of her sojourn on Gamont, she was trained from puberty by Gaius Helen Mohiam, the celebrated Reverend Mother. This special attention was befitting the woman whose genetic promise ordained at an early age that she would be married to Count Hasimir Fenring, thought before has puberty to be a possible Kwisatz Haderach. Margot was followed in her training by the future Jessica Atreides. It is not known whether the training of the two overlapped or if they ever met on Wallach IX, tat the warning that Margot left for Jessica in the wet-planet conservatory in Arrakeen indicates affection and a familiarity win each other's movements.

Lady Margot left Wallach K with the hidden rank of Mater Acrior as an emissary espion, and in 10173 she was married by arrangement to Count Hasimir Fenring. While the initial purpose of this union was to assist in

the awakening of the Kwisatz Haderach, it quickly reconfirmed that the Count was a genetic eunuch. In fact, as early as 10147, the Reverend Mother Zoe Partherin, the emperor's Truthsayer, had reported such suspicions to the Bene Gesserit Chapter House. At this point a series of messages between Lady Margot and the Mattes Felicissimae indicated a shift in objective. Initially Margot's fishing in various genetic pools had been a secondary role for her; it now became primary, and her significant charms and skills gave her almost full access to the genetic resources of the Court of Shaddam IV. It was essential that Count Fenring acquiesce in this endeavor and that full advantage be taken of his longtime friendship with Shaddam IV. Groundwork had already been partially provided for this control when the Bene Gesserit had insisted that Margot be offered as wife only to the Count when the arrangements began in 10172 for her sale.

Shortly after their marriage, Lady Margot was provided with an opportunity to subjugate the Count. He was made the royal envoy to Arrakis, where he supervised the activities of House Harkonnen and the royal planetologist, Pardot Kynes, and insured that the emperor's melange allotment was accurate. The boredom of the provincial court of the desert planet allowed Lady Margot to train the Count in Bene Gesserit techniques, philosophies, and propaganda. Fascinated by their uses in intrigue, he was an apt and willing pupil. At this time Margot revealed to the Count that she had been assigned a schedule of seductions, including that of the na-Baron Feyd-Rautha Harkonnen. One school of thought contends that Hasimir Fenring was by then so programmed and so bewitched that he readily accepted his wife's "duties" and willingly gave his significant help. However, Lady Margot's secret communiqués, now revealed for the first time by the opening of the Bene Gesserit Library, reveal two controls on the Count's behavior that he may or may not have known about. First, on their wedding night, Margot fed him a residual poison and administered the antidote thereafter in his food, thus foiling the poison snoopers. Second, during his Bene Gesserit training, Margot implanted a hypnotic suggestion, activated by the Voice, that would paralyze the Count from the neck down. Reports indicating any knowledge of these controls by the Count remain either untranslated or unavailable, and there is no mention of any of these activities in Lady Margot's *Arrakis and After* or Princess Irulan's *Count Fenring: A Profile.* Whatever the reasons for the Count's compliance, it was complete, and Lady Margot bore three daughters while they were on Arrakis: Cynthe, Yana and Lianne.

After the Atreides' takeover, Count Fenring returned to the royal court. Lady Margot returned to Wallach IX for a time, raising the unanswerable question of who administered the antidote to the Count during her absence. Perhaps it was provided by Gaius Helen Mohiam or by one of the members of her Bene Gesserit retinue at court. Lady Margot supposedly returned to Wallach IX to visit friends; however, records indicate that she conferred with the Sisterhood over the long-planned seduction of Feyd-Rautha Harkonnen, rested after

her unknown tasks on Rakis and replenished her supply of narcotics and aphrodisiacs.

In late 10191 she rejoined Hasimir at court, and in early 10192 the two were sent as royal envoys to represent the Emperor at the birthday of Feyd-Rautha Harkonnen. Count Fenring had convinced Shaddam IV that they should use -this excuse foe the Count to maintain the Emperor's hold over the Harkonnens and to insure that there was no confusion over Count Vladimir's debt for the use of Sardaukar support in the destruction of House Atreides. In a plot within a plot, the Count's machinations also insured that Margot would have her opportunity at Feyd-Rautha while the Count distracted Vladimir with veiled and confusing references to the Emperor's suspicions and concerns. While it is not clear that Count Fairing's continuing cooperation was willing, he remained a highly successful accomplice to the Bene Gesserit's regular sampling of gene pools in pursuit of the Kwisatz Haderach. There was urgency to garner the genes of Feyd-Rautha since his violent, greedy, and mercurial nature made his continued survival doubtful. Since he was to have been mated with the daughter that the Lady Jessica willfully refused to produce, the preservation of his heredity for yet another generation was critical and his seduction followed the standard, time-tested routine used successfully in the past.

Lady Margot was more than beguiling enough to draw Feyd-Rautha away from his harem of slave girls. In fact, Feyd-Rautha found the seemingly aloof Margot an irresistible challenge, and he foolishly assumed what he thought-was an active role in their meetings when, in fact, he was both passive and manipulated.

In routine Bene Gesserit fashion, Lady Margot was to do more with Feyd-Rautha than just conceive his child. She was also to implant a posthypnotic command, a word (probably "Uroshnor"), that would render his muscles flaccid should he ever threaten the Bene Gesserit or one of the carriers of genes important to their breeding program. (To his credit, Paul Atreides maintained his independence and refused to use the word in his combat with Feyd-Rautha.)

In 10196, Lady Margot and her Count were allowed to join Shaddam IV's court-in-exile on Salusa Secundus. Until Hasimir died in 10225, Lady Margot remained at his side, her inactivity probably the result of confusion among the Bene Gesserit leadership and an unnamed malady that rendered her barren. She may have assisted her husband in his unsuccessful attempts to plot Shaddam IV's return to the throne. After the Count's death, Lady Margot returned to Wallach IX to teach and to cooperate with the task force studying the Bene Gesserit failure in the Atreides' matter. Her courses frequently involved the use of seduction as a political tool, and she served on a number of committees to select appropriate candidates for special training on Gamont. She often referred to her late husband and his frequent struggles against his primordial prejudices during her various seductions and frequently recalled his remark that he was "more Bene Gesserit than the Bene Gesserit." Unfortunately, Lady Margot's lectures

and recorded comments are such that it is not clear if her remarks about her husband were affectionate, sarcastic, or simply informational.

One major question regarding Lady Margot remains: What became of her daughters, particularly the one sired by Feyd-Rautha Harkonnen? A small corpus of apocryphal legends surround the child and its destiny. It is clear, however, that it was never controlled by the Bene Gesserit. As a major portion of their pursuit of the Kwisatz Haderach, the child would have been a critical element in their continued breeding program. However, there is no record anywhere of such an extraordinary female breeder, and the Sisterhood's long string of failures following the rise of House Atreides points to the absence of such a being in their continuing programs.

One interesting account is the legend of a blessed female child among the Bene Tleilax. It is speculated that, despite Emperor Paul's directives, enormous prices were exacted by the Spacing Guild for transporting the shattered remains of Shaddam IV's court to Salusa Secundus, and Shaddam incurred continued debts with the Bene Tleilax and the Ixians in covert attempts to reestablish himself. Lady Margot's valuable three-year-old daughter may have sufficed as payment to the Bene Tleilax. The existence of such a female child would coincide with the legends of a "mater matrix" that began to develop among the Bene Tleilax in the early 10200s, a woman who contributed astoundingly virile heredity to their genetic machinations. Indeed, the evolving legend of a parthenogenetically reproduced female of enormous power living on Tleilax persists well through the reign of the God Emperor Leto II. These tales, undoubtedly exaggerated over the ages, tell of her breeding with the ghola Hayt and subsequent Duncan Idaho gholas, her planned union with the young Leto II, and most intriguingly, her direct identification with or relation to the Ixian production of Hwi Noree, the beloved of Leto II. If Hwi Noree was the parthenogenetic duplicate of the child of Lady Margot Fenring and Feyd-Rautha Harkonnen, men she was an androgynous half of the union that the Bene Gesserit had tried to create hi the late 10100s via Harkonnen and Atreides children. Hwi's attraction to Leto II may be explained as the fascination of meeting face-to-face an ancestor 3,600 years old. Of equal significance is the possibility that these genes had also been introduced into the last Duncan Idaho ghola, making Leto II's antagonist in the final days also a part of himself. Such a theory is highly conjectural, but it does rise the fascinating possibility that the seemingly invincible Leto II was confronting significant portions of himself in Hwi Noree and Duncan-the-Last.

Contemporary rumors that Sister Quintinius Violet Chenoeh was a descendant of this daughter have no validity and should be discounted.

R.C.S.

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- Lady Margot Fenring, Arrakis and After, Arrakis Studies 12 (Grumman: United Worlds);
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FILTPLUG

A small, tubular device used on Arrakis to help prevent loss of body moisture. Many examples have been uncovered in different sietches. All are made of a spice-based compound, with silicon and orthatan added in varying proportions. There is a high correlation between the proportions of additives and the locations where the plugs were found; differences in composition appear to have been a matter of local preference.

Most filtplugs were about 25 mm long, with each branch of the Y-shaped device between 5 and 7 mm in diameter. The single outlet at the bottom fitted the upper end of a stillsuit's primary catchtube. Each upper branch of the Y slipped into one nostril. The outside surface of the fitted ends was roughened slightly so the seal would be snug. The roughness caused sores at first and eventually left calluses around the nostrils of constant users. The filtplug directed all the air exhaled from the lungs, with its moisture, into the still-suit's recovery system.

Filtplugs had screen filters of moderate mesh built into each of the Y branches. They captured significant particulates, keeping them from fouling the distillation apparatus. If one filter clogged, the wearer could still exhale through one nostril. Filtplugs could be cleared in the field by pulling them from the nose and the catchtube and blowing backwards through the air passage. Usually, however, both filter-cleaning and the substitution of a new filtplug for a used one were carried out before leaving or after returning to the sietch.

FISH SPEAKERS

ORIGINS OF

The existence of the Fish Speakers, and especially of their religious and military devotion, can be best explained by the significance offish: a divine life symbol from antiquity. Which species became the dominant symbol is disputed. According to Fish Speaker legend, the sandtrout so important in Dune history is a relict form of a now-extinct lungfish, but trout are very similar to salmon, and the Legend of the Silver Salmon — a large fish with oracular powers and a reputation for escaping all nets and lures — persisted in Fremen culture despite the absence of water. Some investigators believe that the legend may have been imported from Caladan, where the appearance of the Golden Carp was said to predict

a time when the planet would be destroyed by a vast flood, and only those who believed in the Golden Carp would survive. Yet, as a divine life symbol in many cultures, the Vesica Piscis was an oval figure pointed at both ends and representing the air bladder of the fish. This, of course, throws all speculation in another direction, for sandtrout and lungfish are both too elongated to authenticate this symbol. The butterfly fish, Pisces Omatissimus, fits the rounded appearance that the symbol demands; moreover, its distinctive markings assure that no two tike fishes can be found. Its brilliant colors of gold and orange with silver horizontal stripes make it an entertaining spectacle; and, though it is not predatory, its armor gives it a militaristic appearance. It feeds on a legumous water plant called Arakis.

A silver fish was once worn by members of a secret society called Aram-el, but was abandoned in order to conciliate a powerful rival organization that was jealous of the fish's use as an emblem. Aram-el's need to defend itself gave rise to a military faction which gradually absorbed other groups and grew to become the Fish Speakers. The first leader of this group had a series of dreams in which one such silver emblem grew large and lifelike and began to speak, warning of future trials and cautioning the leadership to develop military prowess for religious purposes, although these were at first obscure. It was the second generation leader to whom was revealed that the purpose of Aram-el was to defend a god-king. Thereafter members being initiated into Aram-el took their vows by placing their hands upon a large silver fish, and the most religious of the group secretly reverenced the same object as a fetish. No wonder that this fish spoke to them in dreams, and the more devout could verify their sincerity by reports of those dreams. As time-passed, other rituals and more precise vows replaced these early forms, but the military women who protect and defend the God-king were thereafter known as Fish Speakers and became Brides of the God-King, in preparation of that day when such a visitation would occur.

The above material, taken almost verbatim from the Official History, represents the received version of the origins of the Fish Speakers, and is as noteworthy for its omissions as for its inclusions. Primarily, it does not address the questions of why such an organization was necessary in the first place, and of what happened to those organizations it replaced. Answers to such questions are nowhere to be found in the Official History, and what follows has been pieced together from fragmentary evidence in those parts of the Rakis Hoard that have thus far been uncovered and translated.

The Fish Speakers were formed in response to a military necessity, not as the result of an upwelling of religious fervor. Their foundation was preceded by events covering almost a hundred years, events that fall into three phases: the disbanding of the Fedaykin, the decline of the Fremen soldiery, and the revolt of the Fremen.

THE DISBANDING OF THE FEDAYKIN.

The first step leading to the establishment of the Fish Speakers as a military force came in the regency of

Alia. In 10210, Alia brought about the dissolution of the Fedaykin by various legal strategems, and within a year or two afterwards, Paul's elite force no longer existed as a military organization. The Fedaykin were never a very large group, consisting of perhaps 50,000 men at its maximum, but their effectiveness was all out of proportion to their numbers. They provided the spearhead of many campaigns and furnished an experienced cadre around which later battle groups were formed. By disbanding them, Alia sought to forestall the possibility of a military hero's winning popular support and challenging the rule she exercised through her priesthood and civil bureaucracy. The harvest of her labor was reaped by Leto II.

THE DECLINE OF THE FREMEN

The decline of the military might of the Fremen army took a much longer time, was marked by no notorious single incident, and was hidden from view by official decision. Hence its story has only recently come to light, and has been pieced together by the patient researchers of the military section, of the Library Confraternity, to whose efforts we owe these startling revelations about the true reasons for the formation of the Fish Speakers.

The first bit of information to move speculation in this area came not from the Rakis Hoard, but from the Bureau of Personnel of the Padishah Empire, housed on Kaitain. In its administration of personnel rotation, the Sardaukar Imperial Staff employed a system of flagging personnel records with differently colored tabs, according to the reason for the transfer, A red tab marked the record of one who had died in combat off-world, and whose remains were being returned; black indicated an off-world non-combat death from disease or accident; yellow marked the record of one transferred home for medical recuperation; green marked transfers for administrative and general reasons.

When the Fremen were organized under the Atreides, the system of the Sardaukar was borrowed. With this knowledge, the summaries of military personnel transfers found on Rakis became clear. The following table shows percentages of transfers for different reasons through the hundred-year period following the end of Paul's Jihad.

PERIOD	TOTALS BY PERCENTAGE			
	RED	BLACK	YELLOW	GREEN
10211-10220	4	5	8	83
10221-10230	1	5	9	85
10231-10240	<1	6	11	82
10241-10250	<1	7	14	78
10251-10260	<1	7	16	76
10261-10270	<1	7	19	73
10271-10280	2	8	20	70
10281-10290	3	6	21	70
10291-10300	2	7	24	67
10301-10310	3	8	28	61

The changes on the table are instructive: the 4% combat deaths in the years 10211 to 10220 shows, no doubt, the mopping up of outlying pockets of resistance where the battle continued in diminished form. But after forty years during which combat deaths comprised less than one percent of the record transfers, the percentage begins to inch upward, to 2% and 3% of the total from 10271 to 10310. Two possible reasons have been suggested for this increase, neither of them flattering to Fremen honor: either resistance cells were being formed and operating, the suppression of which was producing Fremen battle

casualties, or, perhaps more likely, accidental deaths were being falsified as military deaths to lend a spurious luster to the reputations of the deceased.

The percentage of black-tabbed records, showing death from accident or disease, is higher than any commander would wish, but not surprising in view of the high degree of adaptation to the conditions of Arrakis which the Fremen had achieved. When sent to planets with grossly divergent climatic and social environments, many of the Fremen simply did not adjust well. These records have not been examined in any detail, but spot checks over the century have shown that many of these deaths, in the early decades at least, were attributable to drowning, general edemas, and surprisingly, heat exhaustion. (The Fremen metabolism sometimes reacted in unexpected ways to conditions of high humidity.)

As the foregoing implies, disease was taking a heavy toll. The yellow tabs, marking transfers for recuperation, increased enormously in percentage over the period — from 8% of the total in 10220 to 28% of the total in 10310. And it must be kept in mind that these figures show only those sick enough to warrant transfer home: those with lesser degrees of incapacity would be treated on the garrisoned planet. An astonishing picture appears then in the first decade of the 103rd century: many of the Fremen garrisons must have had sick calls amounting to nearly a third of their total force! Such units could not have fielded an effective force. But this decline in the vigor of the Fremen (and such indeed is what it seems) dovetails well with what we know was happening back on Arrakis, as the planetary conditions changed and the Fremen approached the degenerate state of the later Museum Fremen.

Various other arguments support this conclusion: we know, for example, that Fremen tribal membership was extended to children born off-world who were acknowledged by Fremen soldiers. The first such recognition on the planet Zimaona occurred in 10214 (only the rolls for Zimaona have yet been located among the ridulian crystals). The number of acknowledgments and children born of legal marriages to Zimaonian natives increases steadily over the next twenty years, and it is among the transfer records from Zimaona that we see for the first time, beginning in 10233, folders with a beige tab, showing that the soldier in question refused return to Arrakis and was mustered out on the planet. The use of the beige tab was an innovation restricted to Zimaona and suppressed even there after just two years. It may be that the beige tabs were having a destructive effect on morale — 6,000 soldiers refused return in those two years — and the folders of those who ended their enlistments on Zimaona returned to the use of the green tab specified for general purposes elsewhere throughout the empire. The total number of Fremen who refused return to Arrakis, therefore, is buried in the mass of general transfer records, but their numbers are hinted at in the two-year innovation of Zimaona.

Rakis Reference Catalog 3-M530 provides another revealing insight into the decline of the Fremen soldiery. The conquest of Carillon during Paul Muad'Dib's Jihad was one of the more protracted and difficult

ones, taking eighteen months before the main resistance was crushed. The Rakis Finds crystal numbered 3-M530 includes the Table of Organization and Equipment for the Fremen forces at the close of the first year of the campaign, when they had reached their maximum of about 250,000 men. According to the TOE, roughly 25,000 of these were support personnel: supply, medical, military government, and the like. This ratio of support troops to combat troops — 1 to 9 — was unbelievable to their enemies and unprecedented in military history. The Sardaukar at their most efficient, say at the end of the 7000s with millennia of experience behind them and no challenge to their supremacy, never achieved a better ratio of support to combatants than 3 to 1.

Forty years later there was not the ghost of a resistance on Carillon, nor had there been for thirty-five years. Problems of law enforcement were handled by local and regional constabularies, and the Fremen garrison was the only military force on the planet. It consisted of one reinforced regiment, about 3,200 men. Yet this regiment was backed by a supply and administrative structure numbering over 20,000. The support-to-combatant ratio was over 6 to 1 in a peaceful world where the noise of battle had not been heard for over a generation. Moreover, the examination of the names on the rosters of the support personnel — and this is admittedly an imperfect measure — shows only about one in ten to be Fremen. While the troops under arms continued to be drawn from Arrakis, the maintenance of planetary supply, provisioning, quartering, and medical service was almost entirely in the hands of Carillonians.[1]

One last and striking piece of evidence will illustrate the decline which all these records show. In 10221, an interesting legal document makes its first appearance: On the planet Finally in that year, a Fremen soldier sued a native in the local courts for assault. The outcome of the trial is of no consequence; what is significant is that the suit was brought at all. A decade earlier, the attacker would not have survived the assault, or if he had, would not have lived to go to court. The next several decades see an increase in the number of civil and criminal cases involving Fremen in the courts of Finally, showing that the Fremen were changing. They were adapting to local society and accepting the local law. There is no reason to believe that Finally was different in this respect from the other garrisoned planets.

The evidence of the century points to just one conclusion: The Fremen army that swept through the empire during Paul's Jihad was, a hundred years later, a broken reed, top-heavy with bureaucrats, dependent on local support, and often manned by sick and unwilling conscripts. It may well be that its total strength declined, too, for Leto never allowed a census on Arrakis, and the strength of his military arm was the most closely guarded of secrets. Had it not been for Leto's spice-based stranglehold on the Spacing Guild and his consequent

[1] At present, the most avidly sought-after documents in the military section are those which would establish whether Leto, in this first century of his rule, employed auxiliary units of native troops on the planets of his empire.

absolute monopoly on transportation and communication, the Fremen army could not have secured a single planet against a determined resistance after about 10260, let alone have held the Empire together.

THE REVOLT OF THE FREMEN

The revolt of certain units of the Sardaukar, led by Duncan Idaho (11099), is dealt with in more detail in entries Duncan Idaho-11099 and Sardaukar. Suffice it to say here that this revolt must have been the major motivation for the foundation of the Fish Speakers. Leto must have realized that in the Fremen army he had a tool of doubtful effectiveness whose political reliability was shaky. The rise of a charismatic figure (such as Duncan Idaho in any of his incarnations) was a potential danger since Idaho was a direct tie to the days of glory — someone who could invoke the name of Paul Atreides with a conviction and claim equal to that of Leto. It is shortly after the revolt that we first hear of the formation of the Fish Speakers, and we are now in a position to appreciate that the Fish Speakers were the effect of a clear sequence of causes.

G.W.E. and W.E.M.

Further references:

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- Yauzheen Pursewarden, History of the Fish Speakers (Centralia: Johun Univ. Press).

FLOWMETER

A Fremen device used for measuring valuable liquids in large quantities. Precise meters have been traced to the era soon after Fremen first inhabited Arrakis; the celebrated hyperaccurate version was well established long before Pardot Kynes began insisting on ecological transformation.

The first flowmeters were used on large distilling devices such as the Huanui, used in the death-reclamation ceremony. Later on, others were modified slightly to accept water from a funnel instead of a catchtube. This model was mounted at the rim of every sietch's reclamation catch-basin to record "deposits" into the tribal repository of wealth. Standard catchtube-accepting meters, between windtraps and catch-basins, were also mounted in the sietch and stopover megabasins. The flowmeters provided progress reports on the amount of water accumulated along the way to planetary reclamation.

In a funnel-accepting flowmeter the catch-funnel is at the top. Most are about 50 cm in diameter, with a turned lip of about 1.5 cm to prevent splashover. The funnels are of plasteel, and have been found to have been surfaced with the friction release substance found in watertubing. (Two examples of funnels made of a melange-based substance have been uncovered. Melange compounds do not respond well to laserdating, but rough holo-carbon techniques show these specimens to date back to perhaps 7000.)

At the vortex of these catchfunnels is a dilating, pressure-actuated diaphragm valve. As the water rises in the funnel, the calibrated valve releases and lets the funnel-full "drop" into the flowmeter's measuring cylinder. The cylinder and its own pressure valve, the technological core of the flowmeter, come as a unit. The valve, taking up the bottom half of the cylinder, is of the dilating leaf type. It

has two appendages, a switch-triggering cable and the threaded casing of a ten-tooth bevel gear.

The control cable is triggered by a tab on the back edge of one of the flowmeter valve's dilating leaves. When tripped, the cable signals the valve at the base of the funnel (above the flowmeter itself) to close. This interconnection prevents both the funnel valve and the flowmeter valve from being open at the same time.

The casing and bevel gear mesh with a complementary arrangement at the dial. As the valve's dilating leaves open out, the gear spins at up to 1,000 rpm. When the valve is at maximum dilation (10 cm), the mechanism clicks the dial pointer to its next position. The meter valve closes, the funnel valve opens, and the cycle repeats.

The flowmeter's accurate recording proceeds almost automatically until the end of a measuring cycle. When the funnel is partly full, its valve can be opened manually (as long as the meter valve has closed). The water enters the meter cylinder, whose valve can be spun manually. This rotation eases or increases the tension applied to the leaves' springs. The precise amount of tension necessary to reach the point of water release is recorded accurately on the flowmeter's dial.

The dial itself reveals a fascinating inconsistency. It records in liters and drachms (to the l/32nd drachm). The "liter" is a Galactic standard, and has been for millennia. The drachm, however, is even more ancient, a holdover from a "halving" system of measurement. The flowmeter's analog recorder converts the metric and halving systems with no difficulty, so using the two approaches made no difference as far as absolute amounts of water were concerned. But the inconsistency is dramatic confirmation of Fremen-Zensunni residence on Salusa Secundus, whose records show continued use of the preminimic Inglo system of volumetrics well into Imperial times. (The basis of the Inglo system was the "gal;" One "gal" — 4096 drachms; 1 drachm = 3.696 ml.)

The flowmeter seldom varied from the design outlined above. Older models show some minor variations; by the time of the Fremen Jihad the design was standardized and mass-produced to service the increasing numbers of windtraps and megabasins installed at even minor stopovers. The difference between lip-mounted meters and the windtrap/Huanui type involved the substitution of a catchtube for the funnel above the diaphragm valve. At the downside end of these models there was a twist-tab mount for a literjon's spout tube or a simple watertube adapter.

From today's vantage point it is possible to speculate about ways the Fremen might have improved their meters. Holtzman electronics, for instance, might have been adapted to replace many of the cumbersome moving parts. However, such suggestions seem to many scholars close to the scene to ignore the Fremen principle.

J.L.C.

FREMEN AGRICULTURE

Prior to their destiny-fixing encounter with the Imperial Planetologist Pardot Kynes in 10151,

the Fremen were accustomed to consuming only those fruits, vegetables, and nuts they could purchase from the village folk nearest their sietches or (more rarely) gather from the terraform planting areas or the high-altitude temperate zones.

All of this was changed with the implementation of the planetologist's dream of transforming Arrakis from a desert world to a gentler, more temperate planet. As the Fremen learned to change the face of the desert with their plantings and their newly adopted Imperial technology, they naturally applied that knowledge to their in-sietch lives, with varying degrees of success.

The earliest recorded attempts made at raising crops took place in 10169, at Sietch Tabr. Using chromoplastic-lined pits, or dew collectors, to help cushion the plants against the harsh desert soil, the Fremen introduced coffee, tabaroot (a sweet tuber developed on Caladan), and a few varieties of vegetables adapted for the fields of Salusa Secundus. (The latter, smuggled onto Arrakis at tremendous risk to Kynes, provided him with ironic amusement: not one of the specimens, toughened for life on the Emperor's "hellhole" of a prison planet, managed to survive to maturity on Arrakis.)

The coffee and tabaroot, both of which the Fremen usually purchased from outsiders, did not immediately flourish; they did, however, provide their cultivators with a small harvest within three seasons. Taking even this degree of success as a sign that their work could go ahead, the Fremen expanded their plantings, both to other sietches and to different types of vegetation.

Certain varieties — the date palm, for example — refused to grow in ground not prepared, as was the case at the palmaries, by many years' growth of other, hardier stock. In addition, the would-be farmers were burdened with the need for secrecy, and dared not indulge in the level of activity performed at the palmary sites for fear of alerting the Harkonnens or other *out-freyn* to their unsuspected sophistication. Still, the Fremen persevered, rejoicing in then- victories and refusing to be daunted by their failures, until no sietch was without its own supply of self-grown produce.

While the cultivation of each area varied from sietch to sietch, certain characteristics were present in every case. Each plant in a sietch garden, however coddled, was prepared with eventual self-sufficiency in mind: with their dew collectors functioning properly, for instance, many of the mature growths could survive for up to one year without human intervention. (It was usually necessary, however, for the gardeners to return in order for the plants to be successfully pollinated.) The sietch gardens were also concealed from casual observation, sometimes in highly ingenious ways.

Pardot Kynes himself was occasionally surprised by the degree of stealth "his" Fremen possessed in this matter. A favorite story involved his having to ask for a guide from one of the sietches in order to find a patch of nearly *one Hundred* coffee plants. (The patch had been so carefully nestled into an outcropping of rocks that they could only be spotted from above by

someone who knew what was being sought.)

Care of established gardens was generally left to the sietch children and was considered good training for the rigors which would face them at the southern palmaries. Records indicate that these youngsters began their chores at as early an age as three years, when they were taught to keep the dew collectors of new plants properly set over the spreading roots. All of the children, as well as their elders, took the cultivation very seriously, and any neglect on the part of a young gardener was severely dealt with by his or her peers before being reported to the adults.

Following Arrakis's ecological transformation, of course, such caution and vigilance became unnecessary. Crops on that planet could be as easily raised as those on any other world, and the uniquely Fremen approach — a sort of grim dedication touched with near-religious fervor — was used only by God Emperor Leto H's Museum Fremen, as another of their ornamental rituals.

C.W.

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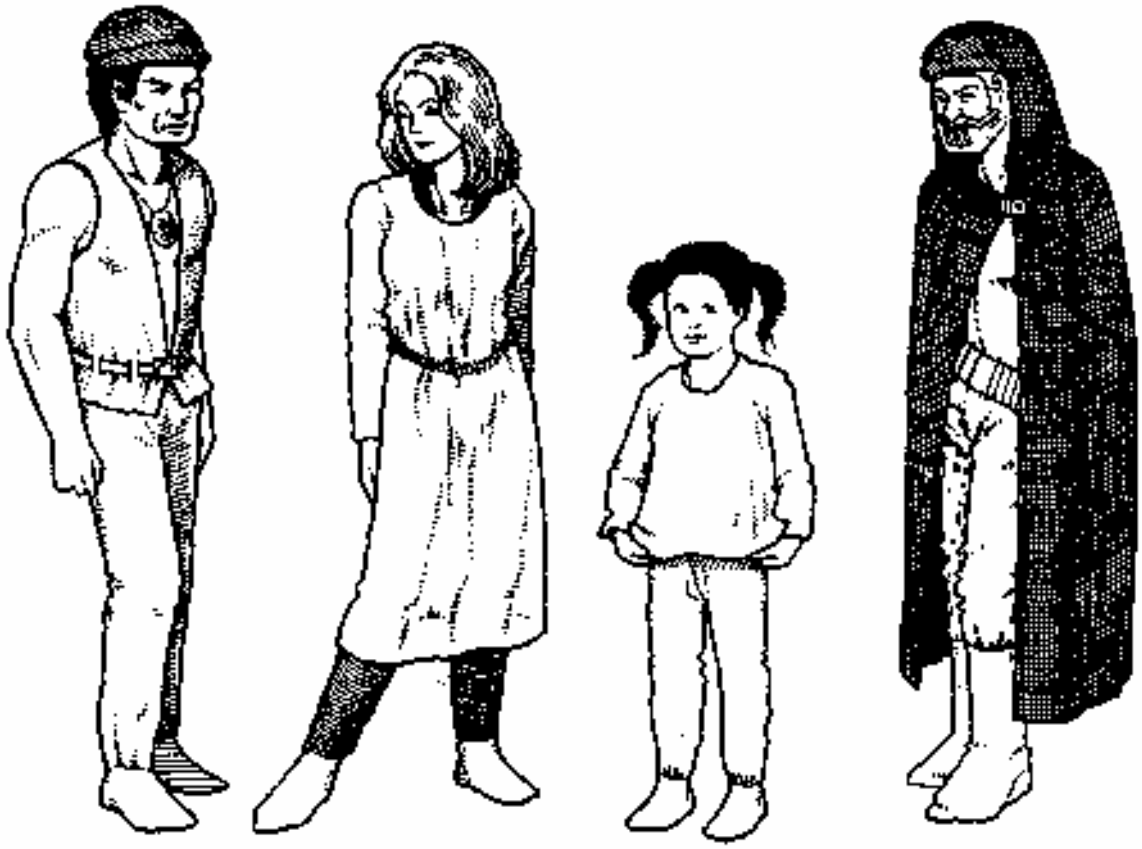
FREMEN CLOTHING AND TEXTILES

The dress of the Fremen in the days of the Atreides has long been a subject of speculation because strictures against pictorial representation were widely followed. But discoveries from the Rakis Finds have answered many of the questions that so long puzzled the curious. This information will be sure to stimulate the fashion-wise trendsetters of our own times.

One of the stops on the Grand Tour of the tenth millennium was the Great Hall of the Imperial Palace on Kaitain. In this lush edifice the splendor of the Corrinos was everywhere visible. The walls of the Great Hall were covered, floor to ceiling, with mosaics depicting the peoples of the Imperium; among them, of course, were Fremen. But the Palace burned during an uprising early in Paul Atreides' Jihad, and its art was thought lost forever. Recently, though, the crystal catalogued as 1-F469 has been found to contain picto-discs revealing the art treasures of the Palace in all their majesty. From these discs, from the occasional surviving portrait, and from records of the textile trade, the keen-eyed students of clothing culture have given us a new understanding of Fremen attire.

Men's clothing appears to have been brightly colored — at least, clothing worn casually at home seems to have favored tones of yellow, bright green, blues, crimson, and so on, for the trouser and jerkin. On festival occasions, men would add a cloak of merino wool, in natural shades of black or buff. Men's trousers were narrowly pleated at the waist, fitted closely to the" leg, and ended just above the ankle. Over this was worn a closely fitted jerkin or jacket, cut in a deep vee to the waist, where it was held to the body by a belt at matching fabric closed by a buckle of metal or metallium. The favored metals were copper (thought to promote general health) or silver (said to aid virility). In the opening on the chest, young men

often wore *tilsams* or medallions, usually decorated with a religious theme, although some commemorated an event of the Jihad. Older men often wore chains, not with medallions but with small rings symbolizing the water-rings they had won in battle.



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On the head, older men wore either a small turban or scarf, while youths went bareheaded. The. house shoe was most often a heelless slipper, which was replaced by townsmen with a heavy boot of sturdy yellow learner. The desert Fremen doffed then-slippers for a thick stocking over which, of course, went the specialized stillsuit boot.

Women's clothing was similar to that of men, except that another layer was added. Although men's trousers were made of a medium-weight brocade weave, women's trousers were made of a fine cotton. Those who could afford it luxuriated in trousers of the sheer cotton from Loomar. The female jerkin — the *giumlik* — was likewise cut in a deep vee, and in the earliest days appears to have been worn open. Later, however, jeweled clasps closed the jacket over the breasts and at the waist. Over the trousers and jerkin, women added a softly falling sheer gown, the *entary.*

Like the men, women wore a heelless slipper in the house or sietch, but for dressier occasions they chose a high-heeled boot made of soft kidskin. All of the clothing of both sexes, with the exception of the women's boot, made changing into the stillsuit quick and easy.

Unlike the brightly colored male clothing, Fremen women tended to

choose clothes in earth tones, sand-colored tans or beiges. It has been suggested that these muted hues were a protective measure, for the women were the treasures of the tribe — or more precisely, the treasuries of the tribe, wearing the family's water-rings as jewelry at the waist, braided into the hair, or as part of a headdress to which a sheer veil was attached.

Children dressed like their elders except for an added garment — the *tshka* — a closely fitting shirt, usually knitted, and worn under the jacket. All these articles of dress added insulation from the sun and the drying winds of Arrakis.

The fabrics chiefly used by the Fremen were cotton, almost all of it imported at considerable expense from the factories of Loomar. It came in a variety of weights and served both for clothing and decorative hangings. The best Loomar cottons, fabulously expensive, were frequently used as part of the bride price in the upper classes, in which water-rings (though still valuable) meant less than they did to the desert Fremen. Wool was likewise imported, usually that, woven from the merino sheep of Norstrilia. This absorbent fabric served chiefly for outer cloaks, although the bleached but otherwise untreated fleece might grace a couch in the bedroom of a lady of taste and quality. Salucan glasscloth was a spun fabric of relatively low abrasion resistance which was widely used for the mass-produced (and hence inferior) stillsuits, but only as the outer layers. One final fabric was called Alphamet, an extremely lightweight and finely woven metallic cloth that accentuated the figure and embraced the skin while it glimmered and sparkled in the candlelit ballrooms of the rich and mighty.

I.R.M.

Further references:

- Countess Eleni Sinoria, The Unchanging Heart Fashion (Caladan: INS Books);
- Rakis Ref. Cat. 1-F469;
- Rakis Ref. Cat. 52-C982 (Records of textile factors licensed by CHOAM at Arrakis Ports of Entry).

FREMEN COOKING

The ordinary Fremen family of the sietches lived on simple, healthy fare. (The donkeys that carried the family's belongings also provided milk, which was made into butter, cheese, and *kvetch.* a clabbered milk drink.) Fruits were mostly dates, figs, and apricots grown in the palmaries, and the occasional portygul or melon imported from Caladan, especially the pink-fleshed, sweet, and fragrant paradan melon. Fruits were eaten fresh, made into conserves, pickled, or dried.

Leafy vegetables were very scarce on Arrakis. Instead, a large number of root crops, like tabaroot, available most of the year, were grown in the gardens tended by the children of the tribes.

Meat was often roasted — desert hare and chukka (a fowl) were the most common — or a savory stew might be made of meat and roots. The stew was served with the hearty Fremen flat bread that served as plate as well as food: when torn open, its surface was the plate for the stew. After the stew was eaten, the gravy-soaked plate was itself eaten.

Fremen usually ate two meals a day, a lighter one eaten on rising at sunset — usually consisting of bread, cheese, kvetch, and some fruit or juice. No more food was eaten during the

night, except for a drink of juice or coffee after arising from a nap. A heavier supper was served at dawn. There was roast meat or stew, vegetables, fruit, bread, and dessert and coffee. Dessert was usually a sweet, a cake or pastry. One favorite was a sweet honey cake, tabara. This cake, of a heavy, puddinglike consistency, was a mixture of cooked and mashed tabaroot, honey, and spices pressed into a dish, sprinkled with sugar, dried seeds, and crystallized fruit. After cooling, the cake was cut into tiny triangles and served with fruits, and hot spiced coffee.

The nobility on Arrakis lived, of course, on fare more delicate, suiting their station in life. They imported many more foods and drank the exotic and expensive wines of Caladan. Typical dishes served at a feast might include the foods listed on a menu *(below)* found by chance inside a volume in the rare book room at Caladan Castle. The note on the menu is indisputably in the handwriting of Lady Jessica, indicating not only the dishes she wanted served, but where the feast would be given. The note is written to Islo Garen of the famous Garenne Culinary Institute, who served for several years as head chef of the Atreides. The presence of these two figures dates the feast between 10190 and 10191, during the short rule of Duke Leto on Arrakis.

MENU

Chukka under Glass Roast Desert Hare in Sauce Ceteda

Aplomage Sirian

Langue de Lapins de Garenne with Mushroom Yeast Sauce

Red Caladanian Wine

Paradan Sherbet

Coffee

The following recipes are in a second handwriting, undoubtedly that of Garen, and were written on the back of the menu:

LANGUE DE LAHN

Allow three per person.

Marinate tongues (use fresh — canned are too soft) in three parts oil and one part lemon juice. Add salt, pepper, and savory. Marinate overnight.

Just before cooking, drain tongues and pat dry. Meanwhile melt ½ kg of fee best butter in a large skillet and add the tongues. Sauté over a high flame until just lightly cooked, but not dry. Remove to a warm platter and make a sauce from the juice in the pan, adding the marinade and boiling until it thickens. In another skillet melt another Vi kg of batter and add to it 2 kg of thinly sliced mushrooms. Add to the thickened marinade sauce the mushrooms, 120 ml of red wine, and 10 ml of yeast. Warm and serve with the tongues as a dip.

PARADAN MELON SHERBET

For 2 liters:

1 large paradan melon

3 lemons

115 gm sugar

2 whites of large eggs, beaten until soft peaks form

120 ml liqueur (apricot, peach, pear are all good)

Feel the melon and cut it into chunks. Grate the rind of one lemon and add to the melon. Juice ail three lemons and add the juice to the melon. Add sugar, and toss gently until the sugar is dissolved. Puree the melon mixture and fold in the beaten egg whites. Add the liqueur and put the mixture into a freezing container with a dasher; turn dasher continuously. Breeze until the mixture is mushy, then turn into a melon-shaped mold and freeze until firm. To serve,, turn out onto a tray decorated with lemon leaves. This recipe serves 12 to 16.

SPICED COFFEE

Use 175 ml water for each cup of coffee.

Place boiling water in the top section of a drip coffee pot. In the center coffee basket place 15 gm Fremen-grind coffee (very fine). Allow the water to drip slowly through the coffee into the bottom container. Remove the top and basket, and add sugar or honey to taste.

Add 5 ml of spice for each cup (but not if you use melange — then use the cut melange in the marked container: this means you, Daba!).

Finally, we add one recipe from the common folk:

FREMEN FLAT BREAD

15 ml yeast, dissolved in
120 ml tepid water
Add 450 gm flour
5 ml salt
15 ml oil
240 ml warm water, added in drops as needed

Knead together the above ingredients until a smooth dough forms; this should take about fifteen minutes. Place in a greased bowl and allow to rise until doubled in bulk. Punch down and allow to rise a second time. Punch down a second time and turn out onto a rolling-surface. Divide into 12 parts. Form a cake with each part and pound or roll each flat into a circle about 15 cm across. Bake on hot quarry tiles that have been preheated to 260 to 270 degrees Centigrade. The bread should be done in one to two minutes. It will puff up while cooking and flatten as it cools.

J.R.M.

FREMEN: CULTURAL DEVELOPMENT TO THE YEAR 10190

The earliest history of the native inhabitants of Arrakis indicates that they were the sole remnant of a people known as the Zensunni Wanderers, originally followers of a "prophet" named Maometh, circa 1381 E.G. The Fremen broke away from the main sect to establish their own religion based on an ultraconservative notion of living life according to "the ways of the fathers." Given the Fremen's roots in such a religion and the particularly life-threatening environment that Arrakis afforded them, the Fremen developed a set of cultural institutions unique in their perfect balance between the philosophical world view demanded by Fremen faith and the harsh reality imposed by Arrakis's nature. These institutions remained stable for thousands of years and were significantly changed by only two events. The first was the arrival of Pardot Kynes as the first planetologist of Arrakis. The second was the transfer of the governance of Arrakis from the House Harkonnen to House Atreides in 10190 and the subsequent emergence of Paul Atreides as Paul Muad'Dib. Kynes expanded the cultures of the Fremen to include the hope for a second flowering of Arrakis; Paul Muad'Dib forever changed that culture, thus, for all intents, the ancient culture of the Fremen ceased with his rise to power.

What was that culture? And why was Paul Atreides able first to seize control of it and then destroy it? The answers to both of these question lie, once again, in the firemen's religious beliefs and how they interpreted the world around them. From what is understood of the Zensunni Wanderers, it can be surmised that their religion was severe in the extreme. It demanded close obedience to an authority figure who must have literally had the power of life and death over his subjects. Such authority does not appear to have been lightly earned. A leader, called Naib, had to conform closely to his followers' notion of what a leader should be. Thus, while he had the power of an absolute niter, a Naib could easily be challenged by any of his subjects if his behavior seemed at all inappropriate. Moreover, from the records left by Pardot Kynes, such challenges seem to have been frequent. Thus the Fremen held a paradoxical notion of social order: the leader of any group was

supreme, but only if everyone who belonged to that group wanted him to be.

It appears then that a balance of order and anarchy coexisted in Fremen culture. Clues as to the nature of that balance exist, the most significant clue being the Fremen's view of Arrakis itself. To the Fremen the planet was Shai-Hulud, the deity or spirit of Arrakis. It stood for the Sandworm which was the essence of all sandworms, Shai-Hulud was "the Old Man of the Desert," "Old Father Eternity," and "Grandfather of the Desert." The sandworms of Arrakis were both the bane and the boon of Arrakis. A man walking in the open desert had to fear attracting them because a worm would surely devour him. But sandworms were also the Fremen's chief mode of transportation. Skillfully caught and ridden, a sandworm could transport many Fremen hundreds of kilometers in a rather short time. Even more important, sandworms supplied the Fremen with the major ingredient of their rites. A small sandworm drowned in water produced the "Water of Life," a poison which, drunk by a Reverend Mother, became a powerful narcotic. This narcotic, in turn, was used by a Fremen sietch in its *"tau"* orgies. As several scholars of ancient religions point out, the nature of the "Water of Life" is consonant with practices of many ancient peoples who in one form or another kill their gods and digest then-bodies. Again, the point is that while the Fremen were more than ready to stand in awe of their god, they were equally willing to use him (or it), even to the point of putting the god's living form to death. Thus, for the Fremen there did not appear to be any contradiction in total submission to authority (whether human or godlike), on the one hand, and open questioning of the authority or, even, callous destruction of it, on the other. *Each* of these seeming extremes was part of a whole to the Fremen, and it would appear that in each the opposite also existed.

One could conclude that, for the Fremen, order was anarchy and anarchy was order. This view would eliminate, in their minds, at least, the apparent contradiction in their behavior toward human leaders and gods alike. This view, moreover, gives an important insight into their ultimate vision of the major forces in their lives: starting with Shai-Hulud and ending with the most elemental natural forces of Arrakis, the Fremen believed that all were utterly indifferent toward whether they lived or died. Such forces simply existed. Shai-Hulud, whether literal sandworm or personified Arrakis, might bring harm or good to the Fremen, but whatever the end result, it was not on Shai-Hulud's mind to do either. To put it another way, if a Fremen said a certain death was "the will of Shai-Hulud," he or she did not mean that Shai-Hulud wanted someone to die. Instead, to a Fremen these words simply mean that "that is the way things are."

The Fremen did not, however, conclude that there was no value or meaning to their lives. Instead, they created both value and meaning by devoting all their ambitions and energies to the survival of the sietch, the center of Fremen society. While members of every sietch called themselves Fremen, that name had less

meaning to them than the name of the sietch each belonged to. There is no accurate way of determining how many sietches existed even in the time of Paul Muad'Dib. Except for his own sietch and any that might threaten its survival, no individual Fremen was interested in how many others existed. Moreover, it now seems clear that the Fremen were masters in hiding the existence of their sietches from all off-worlders, and thus no records exist. It is deduced, however, that many hundreds of these units did exist, and that each sietch was capable of containing many thousands of people.

The sietch was both a huge extended family and a government. It demanded and received great loyalty from each of its members. From the journals left by Leto II, researchers have been able to piece together several facts concerning the relationship of the individual to the sietch. All Fremen defined their lives by membership in a sietch. It literally gave one a place in the world. Thus, to commit an act which brought banishment from the sietch was to commit psychological as well as physical suicide.

In all things Ac good of the sietch was the final determinant of behavior. Those actions which furthered the good were to be encouraged, while those that threatened the good were more than discouraged. Such actions inevitably led to the death of the person responsible whether or not that person realized the implications of those actions. Like Arrakis, the sietch punished ignorance. There was simply no room for the uninformed.

Since all things were measured in terms of how they aided or hindered the survival of the sietch, all decisions made by its members were in terms of "yes" or "no." Survival had so room for "maybe." For example, an outsider was rarely allowed to join a sietch. It was not simply a matter of the burden such an addition would place on its limited resources, but rather the practical question of what that individual could possibly add to the sietch that was not already present. In his notes on his father, Paul Muad'Dib, Leto states that the Naib of the sietch that first found Paul and the Lady Jessica, the Fremen named Stilgar, was challenged by his own men for not putting both of them to death immediately. These men did not dislike the two off-worlders; they simply saw no advantage to keeping them alive and thereby depriving the sietch of the water from their bodies. In this same passage Leto points out that Paul did finally have to duel with one of the Fremen who refused to delay a decision despite Stilgar's wishes.

Finally, there was the *tau* of the sietch. The *tau* of a sietch can be called its oneness, the overwhelming unity that raised the Fremen sense of community to a height rarely found in other societies. This oneness went far beyond the belief that the good of the sietch was above all other considerations. The *tau* contained a mystical dimension that transcended time and place. Since each sietch kept a community reservoir in which all members kept their water and in which water that belonged to the entire sietch was also pooled, the sietch was literally the guardian of the most precious commodity for life on Arrakis. More important, however, is the fact that these reservoirs included the water recovered from the dead bodies of

members of the sietch. Fremen did not put water so obtained into the reservoirs lightly. It was respect for the departed that allowed for such treatment; dishonored men or women would never, after death, be afforded this honor, Thus, in a very real sense, the sietch preserved all members living and dead, for the water from the dead would be ingested by all living Fremen, and at some future time they too would make their contribution. Oneness, therefore, meant unity with every citizen of the sietch from its furthest past to its most distant future.

It should be remembered that from its earliest history the Fremen race revered "the ways of the fathers." In addition, because of the acute shortage of water on Arrakis, the literal "water of the fathers" was drunk by all members of the sietch. Thus, the *tau* of the sietch was at the very heart of the balance the Fremen maintained between their spiritual beliefs and the physical necessities placed upon them by their environment. To drink the water of the sietch was to participate in the *tau.*

In addition, the Tau Orgy of Oneness also brought the sietch into a physical intimacy as well as a spiritual one. The visions of the *tau* orgy showed them the ways of their fathers. Here was the Fremen's ultimate bond with the past, present, and future, and it could only be obtained through participation of the entire sietch.

The ultimate destruction of Fremen culture was inevitable because of its dependence on two elements that were inexorably changing: the harsh nature of the planet Arrakis and the Fremen belief that this was how things were to be, and the Fremen's isolation from all outside influence.

The first of these elements, the nature of Arrakis, began to change when Pardot Kynes was able to convince a group of Fremen that Arrakis could be made (o bloom again. The very notion that the Fremen could change the face of the planet added alien concepts to the Fremen view of life. The most famous Fremen battle cry, *ya hya chouhada,* brought with it the implication that the fighters were fighting to avoid something, not to gain something. For their entire history the Fremen fought against change, but with Pardot Kynes many of the Fremen actively started to seek to change their world. When Paul Muad'Dib was actually able to make these changes real, the balance between philosophy and reality was destroyed.

The second of these elements, isolation, started to seriously change with the arrival of the House Atreides on Arrakis. For Duke Leto I and then Paul Muad'Dib, the Fremen were a potential army to be used in the political intrigues off world. Paul's creation of the Fedaykin and their subsequent battles on many thousands of planets forever changed the ways in which these Fremen saw the universe and then- relationship to it. Thus, just as the flowering of Arrakis ended the environmental strictures the Fremen had lived Under, the extensive travels to and battles on other worlds ended the philosophical view they had once held.

The physical and spiritual changes wrought by Paul Muad'Dib ended by killing both Shai-Hulud and the Firemen. Without the unique

circumstances that had nurtured both, neither could continue.

S.G.

Further references:

- Zensunni wanderers;
- Anon., Kitab al-Ibar: Manual of the Friendly Desert, RRC 1-Z288;
- Defa 'l-Fanini. Taaj 'l-Fremen, 12 v. (Salusa Secundus: Morgan and Sharak);
- Daiwid Kuuan, Monuments of the Zensunni Migrations (Salusa Secundus: Morgan and Sharak).

FREMEN EDUCATION

The four thousand years of Atreides rule on Arrakis is a case study in how a self-sufficient, proud, healthy culture can be destroyed through a clumsy, thoughtless educational policy.

The Fremen prior to the arrival of the Atreides were a seminomadic people whose tribal culture was well suited to their hostile planet and its oppressive Harkonnen governors. Fremen education consisted not of formal schooling in specific subject areas but of a total life training. A child was trained by all members of the tribe from his earliest days until maturity. The life and safety of the tribe depended upon each person's ability to observe the water discipline of the sietch and to know how to conduct himself on the dangerous open sands of Dune.

The most successful method of this total training was the ancient Riddle Game. Its interactive methodology forced the child to reason, not merely memorize, to find the answer. Thousands of riddles went into Fremen training; some examples: Challenge: "Silence?" Answer: "The friend of the hunted." Challenge: "What are two things never to do?" Answer: "Never to forgive, never to forget." Challenge: "What does one take into the desert?" Answer: "Everything that is necessary and nothing else."

The tribal sietch formed the home from which a person reaching maturity moved out into the world. The sietch was essentially a rule of law exemplified by the benevolent personal authority of the Naib. Group action was the norm. All training of the young focused on the life of the sietch and their expected contributions and responsibilities to that life. In the sietch warren schools, the young were trained to make and service stillsuits, rugs, windtraps, stilltents and weapons. They learned how to maintain stolen machines, harvest spice, hunt, use a crysknife, repair a catch-basin, and ride Shai-Hulud.

With the arrival of the planetologist Pardot Kynes, the aspirations and subsequent education of the Fremen began to change. The emphasis still remained on the ancient, time-tested values of purposeful survival training, including the values of tribal unity and water discipline. But Kynes offered the Fremen a dream — that the desert planet might someday be a lush, green, water-rich planet. The entire ecology of Dune might be reversed, according to Kynes, through understanding Dune's ecosystem and then altering it. As is often the penalty for such hubris, the Fremen got exactly what they hoped for, and it destroyed the planet's only real source of wealth, its spice crop, as well as the vitality of Fremen culture.

Kynes started the first formal sietch schools and, as a result, is often referred to as the "Father of the Fremen Education System." This title should not be viewed as an honor, given how

matters turned out. In these schools Kynes presented a curriculum that suited the planetologist's ecological ambitions. He taught about trees, grass, rivers, lakes, snow, dune plantings and water conservation. Kynes supported the harsh disciplines of the sietch and the strong authoritarian rule of the Naibs. The "subversion" dreamed of by Kynes and the Fremen of his time was not the political fall of the Harkonnens but the conquest of a hostile, unforgiving desert by the civilizing influence of ecologosocial change. Had Kynes' plan had the time to unfold, perhaps the paradise he envisioned would have emerged. But he could not foresee the changes to be wrought by the Atreides,

The early years of Atreides rule under Paul Muad'Dib were disastrous for the Fremen and their culture, Paul diverted their strength to the fighting of his interstellar religious wars. He taught his Fremen to be soldiers in a virtually endless campaign of conquest in the name of his new religion. Millions died, and the entire Fremen culture turned from tribal survival-orientation to a militaristic, politicized destruction-orientation. Where once sietch schools taught how to make fabrics from spice fiber, Paul's young Fremen learned about interstellar assault tactics in the Arrakeen War College.

The second major destructive change brought about by the revered Paul Atreides was the growth of isolated individualism as a socially accepted value. Sietch discipline was all but forgotten as towns and cities grew. Water resources increased, but people soon became selfish in their approach to life.

In a short fifteen years Paul and Alia were able to bleed the Fremen of their courageous young men and women, while on the home front Atreides policies made Fremen culture soft, dependent, wasteful, and impotent. Paul's Fremen, without whom he would never have become emperor, were being systematically destroyed through an educational policy that cut the youth off from their cultural roots.

The destruction of the Fremen begun by Paul and continued by Alia was completed by Leto II. Leto imposed severely restrictive educational policies throughout his empire. He emphasized learning only the agricultural skills needed in his village-focused pastoral empire. To preserve his empire he cut communications, virtually eliminated travel, and suppressed and eliminated the technical classes in all but the most essential areas, hoping to provide a feudal peace. He was successful, and much accumulated knowledge, such as that stored in the library of the Arrakeen War College, was destroyed. Leto saw no need to preserve that knowledge, and he feared the potential harm it would cause if it should fall into the hands of what he termed the "wicked."

Under Leto's rule some sietches actually returned to the practice of sacrificing virgins, a ritual that appeared in the earliest Fremen days on Dune. But this regression to a semibarbaric past was short-lived. The ultimate result of Leto's policy, when coupled with the ecological reversal occurring on Dune, was to make the Fremen into little more than museum exhibits. The planet grew green, the

people grew soft, the villages grew more and more isolated from each other, while enemies grew fewer and less troublesome.

As Fremen survival needs were more easily met, educational needs diminished. Unlike the people of Caladan, who turned to the arts for revitalization, the Fremen people simply began to die. They had known nothing of life except endless struggle. Once that struggle was removed, the Fremen lost their will to live. As the planet grew rich with water, the Fremen people, like the great worms that needed the deep, dry desert to live, began to die quietly, unmourned and virtually forgotten.

In the year 2549 of his reign, Leto declared Fremen an endangered population and ordered his Fish Speakers to move those that still lived to reservations. These reservations later evolved into the "Fremen Museums" which tried to replicate the ancient sietchways.

P.P.

Further references:

- Fish Speakers;
- Fremen Jihad;
- Hwen Urtom, tr., The Little Book of Riddles, Studies in Atreidean History 534 (Paseo: Inst. of Galacto-Fremen Culture).

FREMEN JIHAD

The Last Jihad (S.A. Sumer and N.E. Kautman, 3 vols. [Salusa Secundus: Morgan and Sharak]) one of the oldest works on the Butlerian Jihad, is still one of the best. But the authors were far too competent as historians to believe the title anything more than a statement of hope, as their introduction *to* this monumental study makes clear. Sadly, as all now know, their hope was in vain. The Fremen jihad, ten thousand years after the Butlerian, was every bit its equal in suffering, destruction, and death.

Through the *Journals* of Leto II, Paul Muad'Dib's son, we have preserved the reckoning of the father concerning the crusade he led. "Statistics: at a conservative estimate, I've killed sixty-one billion, sterilized ninety planets, completely demoralized five hundred others. I've wiped out the followers of forty religions..." (Rate Ref. Cat. 55-A89). A record to put the Butlerian Jihad to shame in volume, if not degree. The grim shade of the Butlerian chief priestess Urania might well remark that her Jihad had not the advantage of so many inhabited planets, of such a number of their fellows. Given this handicap in tile number of victims available, the leaders of the Butlerian Jihad could still point with pride to their accomplishments.

Yet, it has been argued, neither of the true leaders of the two Jihads were willing butchers. Jehanne Butler, we are told, argued against the urgings of the priestesses of Komos, and Paul Muad'Dib grieved over the slaughter accomplished by his Fremen. It seems less difficult to believe in Jehanne as a reluctant leader of such a horde as hers. She was but an extraordinary human being, after all, while Paul was a proven Mahdi. How is it possible that such a man as he, prescient and puissant, could be persuaded to such a course against his will? The question had been posed by many since the end of the Fremen Jihad, and ever more frequently since the publication of the archives from Rakis. The answer has generally consisted in an attack upon the question: that is, in a response

which holds that such a query shows an ignorance of the limitations within which even such an emperor as a Paul Muad'Dib must operate.

Several forces combined to force Jihad upon him.

The most obvious was the revolt of the Landsraad houses prompted by the overthrow of the House Corrino. The Imperium had survived for ten millennia as a balance of tensions. The struggle between the Imperial House and the voracious Great Houses — the former striving to survive as the supreme power, the varied latter wishing to end that supremacy — was one of the fundamental tensions of the Imperium. When the Great Houses learned that one of them had finally succeeded, it was only to be expected that the more powerful would take the opportunity to declare their independence from the new Imperium. Believing themselves free of the Sardaukar and unaware of the greater menace of the Fremen, they saw in the events on Arrakis the chance to fulfill a dream of generations.

The Great Houses that rebelled made a disastrous miscalculation. The old Imperium had regarded political ambition as a constant of human nature. Punishments for failed plots had never been intended to wipe out such ambition through severity; rather, whatever harshness had characterized the sanctions for unsuccessful grasps at power had been designed to delay and weaken the next outstretched hand. This is not to make House Corrino a collection of philanthropic philosophers — it is only to see them as realists.

The Sardaukar were the instruments of these realists, and their source. The first emperor had been a Sardaukar, and since then they had followed the Imperial House out of the most intense combination of self-interest and ingrained loyalty. But once the threat of the Sardaukar was removed, any Great House would naturally lunge at the opportunity to declare its own independence, and would in fact think of becoming the Imperial House itself. None of them expected to be annihilated for this. They were acting as their experience of centuries taught them they should, and the House Corrino would not have expected anything else.

But they misunderstood their new opponents. What seemed to the Great Houses to be a matter of politics was, to the Fremen, in the province of religion. The leaders of the Great Houses saw themselves as taking advantage of a moment of political flux; the Fremen saw unbelievers defying their Mahdi.

To the Fremen, rebellion against Paul Muad'Dib was an attack on the Messiah, promised them for thousands of years, and now come. The Fremen followed Paul out of a religious belief buttressed by a desire for vengeance upon the Harkonnens and the Imperium, which had oppressed them from time immemorial — immemorial for all but them. It was their traditions, and then religion, which turned a war to consolidate control of an empire into a Jihad.

The conquest of the system of Malathon. controlled by the Great House of the McNaughts, was the first inkling the universe had that the rules of empire had changed. The McNaughts were one of the most powerful of the did Great Houses, and

the family had a tradition of cautious, shrewd leadership, along with a reputation *is* a dangerous enemy. The McNaught forces were sizeable and well trained, in Landsraad terms; they were supported by three lesser houses from the neighboring system of Kalakh.

The stories spread by the few hundred survivors of the battles for Malathon and Kalakh shocked all who heard them. The forces of the McNaughts and their allies had been obliterated. What made the news border on the incredible was that this had been accomplished with a force of ten Fremen legions — some 300,000 men. The entire armed might of two systems had been wiped out by a force less man one tenth its size. Had the remaining Great Houses but known it, there was more to fear: these victories had been accomplished without the Fedaykin.

At this early stage the Fedaykin were unknown, and the Fremen poorly Understood. Rebellion continued, and the Fremen victories spread across the galaxy. As the natives of Arrakis moved from planet to planet and system to system, they encountered many faiths not their own, some involving tenets or rituals as loathsome to them as the discoveries on Richese had been to the Komans. As time, worlds, and lives of millions and then billions passed, the religious motivations of the Fremen came to play an ever greater part in their battles. Slowly, the assurance of a secure throne for their Mahdi came to be joined by the desire for a "purified" empire.

A particular target of this religious culling came to be the faiths dominated by the Bene Gesserit. The order which had trained and attempted to dominate Paul's mother, the order which had striven so long to produce and use the Kwisatz Haderach that Paul was — that order was of special concern to him. Their power and their plans conflicted with his.

The Fremen attitude toward the Bene Gesserit had always been at best ambivalent, and usually fearful and antagonistic. But with the coming of Paul Muad'Dib, their ambivalence was over. They could produce their own Reverend Mothers, as they had for thousands of years; Jessica was all the Bene Gesserit they would ever need, as she had fulfilled the prophecies.

These attitudes on the part of Paul and the Fremen, hardly such as to incline them toward the order, were reinforced by the Bene Gesserit's support of the forces allied against the Fremen. The Bene Gesserit were faced with the prospect of their plans of the past uncounted centuries culminating in a person who was beyond their control, and it was more than they could bear. Rather than have the Kwisatz Haderach live independently of them, they hoped to kill him and produce another. With the help of the Bene Gesserit, the forces of the Landsraad houses that had not yet been defeated met the Fremen legions in the system of Molitor. The presence of the Sardaukar on the side of the Landsraad made the battles a struggle; the Fedaykin made the battles a victory for the Fremen.

This was the greatest campaign in the Jihad but not the last. Many systems remained unpacified, and even more remained outside the power of the burgeoning religion of Muad'Dib. The Qizara Tafwid — the Fremen

priesthood — regarded the Jihad as the means of spreading their religion, so that what had begun as a response to rebellion had become a vehicle of conversion. One may be able to tell when rebellion ends, but who can say when all believe? It is worth noting that most of the forty faiths eradicated by the Jihad perished after the campaign in the system of Molitor. The individual legions of Fremen, moving independently through the galaxy, carried on the work- of the Jihad long after Paul Muad'Dib had returned to Arrakis.

By the time the last of the Fremen forces had returned to Arrakis, the wars over and the new Imperium begun, there was not a force left in the universe which could stand against the emperor's might. The tensions and balances which characterized the relations between House Corrino and the forces of the Landsraad were gone, never to return. In their place had arisen the sole force of the Emperor Paul Muad'Dib, now the Mahdi for the human race, *not* just for the Fremen, Where there had been many religions, now there was one; where there had been many armies, now only one mattered; where there had been a balance of powers between several social and political and economic institutions, now there was unity.

The Bene Gesserit survived as an order, but not as a power. The Spacing Guild survived, but only as a pawn of the emperor. The Landsraad was a shell, and CHOAM was dominated by the new emperor to an extent that House Corrino had never considered. What had been the intricate, subtle interplay of forces in exquisite balance that had given the old Imperium life and meaning was gone.

FM.

FREMEN LANGUAGE

Atreidean Form

The Fremen, the desert-dwelling tribes of Arrakis, remnants of the Zensunni Wanderers, spoke a language which reveals a portion of their troubled history. Fremen legend had it that their original homeworld was Poritrin, third planet of Epsilon Alangue; even if this were not known to be untrue, clues from their language and religion would point to Sol III, Terra, as being an even earlier site of Zensunni occupation, in fact, their original homeland. Some of this evidence is found in the ancient Terran religion, Islam, which beginning around the eleventh millennium B.G. went through several major as well as minor upheavals and revitalizations (see Lors Karden's *A History of the Third Islamic Movement* [Salusa Secundus: Morgan and Sharak]), exemplified by the mixture of Sunni and Zen mysticisms embodied in the teachings of Maometh (the "Third Muhammed") from which the Zensunni broke away about 1381 B.G., beginning their long route of planetary migrations.

The Fremen language can be traced to the ancient Terran language *'Arabïya,* which the linguist '1-Taalibii believes to have originally been the official tongue of the Islamic faith, an observation supported by the traditional lore of the Sayyadinas *(Tracing the Tongues of Man: Vol. IV, The Sinus Sector* [Yorba VI: Rose]). The Fremen

language differs greatly from the official Galach of the Old Imperium despite their both demonstrating Terran roots. Both were from entirely different linguistic and cultural stocks. That the stock of Galach represented the technologically and economically dominant culture of the time is evidenced by the status of Galach as the standard of the Old Imperium, while the Fremen tongue, up to the time of Paul Muad'Dib, was the tongue of a persecuted people.

Phonology

Fremen retained (or more accurately, recaptured) many of the early Arabic sounds. These include the labials *b, f,* and *m;* the dentals *t*, *th* (θ), *d, dh* (ϭ), and *n;* the sibilants *s, z,* and *sh* (š); the affricate *j* (j); the velars *k* and g (which very often can be derived from *q* or *gh (γ);* the uvulars *q, kh* (x), and *gh* (γ); the liquids / and *r;* the glides *w* and *y;* and the laryngeal *h.* Absent from Fremen are the Arabic emphatic (pharyngealized-velaraized) consonants ḍ, ṣ, ṭ, ẓ plus the pure pharyngeals *h* and ʿ. The glottal stop (ʾ) has also disappeared. Geminate or doubled consonants are still evident, as are the five vowels of ancient colloquial Arabic — *a, e, i, o, u;* however, distinctions in vocalic length as a phonological feature have disappeared in Fremen.

Morphology

Most words of Arabic derivation are based on a triconsonantal root, e.g., *k-t-b,* which, when combined with various patterns of vowels, generates different but semantically related words and parts of speech. Thus, from the root *k-t-b* are derived *kitab* (book), *katib* (writer), *katab* (he wrote), *yiktub* (he writes), etc. While the most ancient form of Terran Arabic showed such morphological complexities as grammatical gender, dual and plural numbers in addition to singular, plurals formed by consonant and vowel mutation as well as by suffixes, noun cases, and verbal moods, later Arabic became more simplified morphologically. Fremen continued this trend, drastically reducing the number of verb paradigms, noun declensions, plural forms, and gender agreement rules. This simplification is perhaps due to the large influx of foreign words into the language during the Zensunni migrations, few of which fit the standard triconsonantal root mold. As an increasingly greater number of such words entered the language, new patterns of declension, conjugation, pluralization, etc., primarily in the form of standardized suffixes, superseded the old Arabic consonant/vowel mutation patterns. For example, old Arabic usually formed plurals via any of a number of different mutation patterns, e.g., *kitāb* (book), *kutub* (books); *bāb* (door), *abwāb* (doors). But Fremen, with the exception of certain isolated archaisms, e.g., *ibar* (tears) in *Kitab al-Ibar,* from *abra* (tear), employs one of three regular suffixes depending on the dialect: *-at* (from Arabic *-āt,* a feminine plural marker), *-an* (probably adopted from the Tailara language of Gamma Vertis VII, spoken by other transportees to Beta Tegeuse), or *-u* (probably the plural marker *-uw* from the Blue Hill speech of the dilaubite miners of Rima, largest satellite of

Altair V; large numbers of these miners worked side-by-side with the Fremen on Rossak). Other simplifications include the loss of the dual, and of gender distinction in adjectives, both disappearing by the end of the Zensunni's long stay on Salusa Secundus, as noted in the ancient grammar written during their stay there by Ibin Manzuur, *Qur'aan al-nahw.*

Syntax

Fremen, due to the morphological simplifications described above, became a syntactically *isolating* (or *root-isolating)* language, dependent on word order and prepositions to indicate word-to-word relationships within sentences. The language was verb-medial, i.e., the main verb of a sentence followed the subject noun phrase or clause and preceded the object noun phrase or clause. Fremen was relatively free in its use of syntactic transformations as compared to Arabic, allowing, for example, the deletion of relative pronouns and various other deletions. It had expanded the Arabic construct case (the so-called *idafa)* to allow full verbal clauses to act as the complement of the head noun, and had expanded the patterns of negation.

Lexicon

The original word-stock of Fremen was, of course, primarily Arabic in derivation; however, it had been supplemented and in many cases superseded by infusions of words from the many languages[1] with which the Zensunni had come in contact. Of certain Arabic etymology are such word and expressions as:

adab "insistent memory"

alam "griefs, cares"

bakka "The Weeper" (Fremen legend)

baklawa "dessert pastry"

bled "flat, open desert"

el-sayal "the rain of sand"

figh "law, jurisprudence," (esp. religious law)

ghafla "distractedness, negligence"

ghanima "booty"

hajj "holy journey, pilgrimage'

hajra "journey of seeking"

Ilim "theology, religious tradition"

Jihad "holy war"

Kindjal "curved, double-bladed short sword"

Kiswa "figure or design" (in Fremen myths)

la-la-la "cry of grief"

liban "spice drink"

mahdi "he who is rightly guided"

maula "slave"

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[1] Many Fremen terms remain controversial. The most famous Fremen linguist, Defa 'l-Fanini, was quite dubious (in Vol. ID of the Taaj 'l-Fremen [Salusa Secundus: Morgan and Sharak) about the ultimate Arabic etymons of al-Gaib, postulating in this case a Farsi substratum and brace a Kuiturwort. According to a commentary on this passage in the Taaj, Farsi, a major language of the Isfahan-e nou area of Poritrin, became extinct around 7500 E.G.

Quite controversial as well is the long-running debate in all known commentaries on the Taaj over the Fremen greeting formula. The school of Basrah has attracted the majority of supporters for its contention that ul kuhar derives from Arabic khayr (i.e., /xayr/), "good" or "goodness," via metathesis and *ablaut* (apophony). The Kufa school still finds favor in some scholarly circles, with the minority viewpoint that ul kuhar is a direct calque of hieroglyphic root khr meaning "splendid view" or "view from serendip."

The traditional response un nor is an archaic biconsonaittal root about which chapter 8 of Vol. HI of the Taaj deals. Its complexities are much too detailed for discussion here, but suffice it to say that nor can be viewed as a derivative of root nr, which could also yield nur, nir, ner, etc.

misr "The People" (Zensunni term for themselves)

ganat "open canal"

ramadhan "the ninth lunar month"

ruh "the spirit world"

shari-a "the ritual, religious ways"

shaitan "Satan"

sihaya "the desert springtime"

umma "member of the brotherhood of prophets"

usul "the base of the pillar, the root"

dor al-hikman "school of religious translation"

kitab al-ibar "the book of tears" (Fremen survival handbook)

kull wahad "I am profoundly stirred!

lisan al-gaib "The voice from the outer world (off-world prophet of the Fremen messianic legends)

mu zein wallah "Nothing good, good for nothing" (traditional opening for a Fremen curse)

soo-soo-sook! "water-seller's cry"

subakh ul kuhar "Are you well? (Fremen greeting)

subakh un nar "I am well. And you? (traditional reply)

These common expressions are found in the Funeral Plain Scrolls, Rakis Ref. Cat. 1-R2345-2348.

The private language of the Imperial House of Salusa Secundus (House Corrino) has contributed many words to Fremen as well as to standard Galach, most of them military terms, e.g., *bashar* (provincial governor), *burseg* (commanding general), *caid* (military governor), *kanly* (legalized vendetta), *sardaukar* (elite troops of House Corrino), *selamlik* (Imperial audience chamber), and *siridar* (planetary governor). Many fremen theological or legal concepts are specified by words which can be traced to the language of Ishkal, fourth planet of Sigma Draconis, indicating some kind of Zensunni contact with its speakers, including *istislah* (a welfare law), *khala* (spirit invocation), *karama* (miracle), *mushtamal* (garden), *sadus* (holy judges), *sarfa* (turning from God), and interestingly enough, *shai-hulud,* which on Ishkal refers to an ancient subterranean network of waterways and tunnels excavated by an extinct species of large amphibious life-forms *(hulud)*. Other terms came from the speech of the dilaubite miners of Rima (as mentioned above), e.g., *chaumas, aumas* (poison in solid food), *ichwan* (brotherhood, union), *chaumurky, musky, murky* (poison in a drink), *cherem* (a brotherhood of a common hatred), *giudichar* (a holy truth), *kwisatz haderach* (shortening of the way), *chouhada* (purposeful fighters).

Also traced to this language are the Fremen worm-steersman's calls, which on Rima are found in use by the divers of overland dilaubite caravans, e.g., *ach, derch, geyrat.*

Many Fremen terms were of doubtful etymology, e.g., *baraka* (miracle worker), and *shadout* (well-dipper), perhaps from *shaduf,* a device used for irrigation on Ishia; *yali* and *ya ya yawm* are of unknown meaning and provenience. Ingslei ("Fremen Place-Names in the Languages of Salusa Secundus," *BNM* 72:28-54) ascribes the term *sietch* to Tamashek of Salusa Secundus, and *cielago* and *hiereg* to the ancient language of Harmonthep. The etymology of some Fremen words

remains locked in controversy, e.g., *ikhut-eigh, Muad'Dib.*[1]

Dialects

There were two major dialects of Fremen, labeled Eastern and Western, identified primarily by phonological differences, certain lexical items, and some morphological variations. The Eastern group extended (in Atreidean times) eastward in longitude from Arrakeen (30° W) to the False Wall-West and the Habbanya Erg (150° E). It included the sietch communities beyond the Plastic Basin and Observatory Mountains, the Rock Outcroppings on the Funeral Plain, Sietch Tabr, Bight of the Cliff, and the sietch communities of the False Wall-West. It was the Eastern dialect which figured in the rise of the Umma Regent, Paul Muad'Dib Atreides. It employed all of the above-mentioned sounds (see *Phonology* above); the plural markers were *-at* and *-an.*

The Western group extended from the Sihaya Ridge (55° W) to the False Wall-South (150° W), and included the sietch warrens of the Sihaya Ridge, Hole-in-the-Rock, Gara Kulon, Pasty Mesa, Chin Rock, and the False Wall-South. This dialect employed many lexical items borrowed from the languages of the smugglers near the edge of the Minor Erg. Its plural marker was *-u* and adjectives of Arabic derivation retained gender distinctions. The sound *g* was absent, as was initial *kh* (e.g., *aumas,* Eastern *chaumas).*[2]

Graphemics

The ancient Arabic script, a naturally cursive script with up to four different forms for each letter (depending on its position — initial, medial, final, or unconnected — in a word), has, through millennia of usage, been streamlined and at times arbitrarily restructured so that it has come to be an alphabetic script with only one form of a letter per sound unit. This latest innovation was attributed to the planetologist Liet-Kynes during his stay on Arrakis with the Fremen tribes. Other prior innovations included the introduction

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[1] Some scholars are of the opinion (for example, 'l-Kisaa'ii, hi his 'l-Kitab 'l-baari' fii-l-tughah {Salusa Secundus: Morgan and Sharak}; trans. I.L. Grivit, Kisaa'ii's Lexicon (Topaz; Carolus Univ. Press]), that ikhut-eigh is related to an ancient Arabic root meaning "sibling." The transition of "sibling" to "water-seller's cry" is unparalleled in linguistic literature, hence the warranted skepticism concerning its linguistic change and history. Its internal semantics is synchronically justified, however.

On the other hand, all authorities believe muaddib must be Arabic in origin, but no Arabic source verifies its Atreidean meaning of "adapted kangaroo mouse of Arrakis." *l-Fanini (in Vol. IV of the Taaj) says that most probably it is a vulgar cormptian of the Arabic dib, "wolf." Semantic shifts in animal terminology are known from all the sietch warrens of Dune, such as cielago from an older Harmonthepic compound del, "water," plus lako, "fowl."

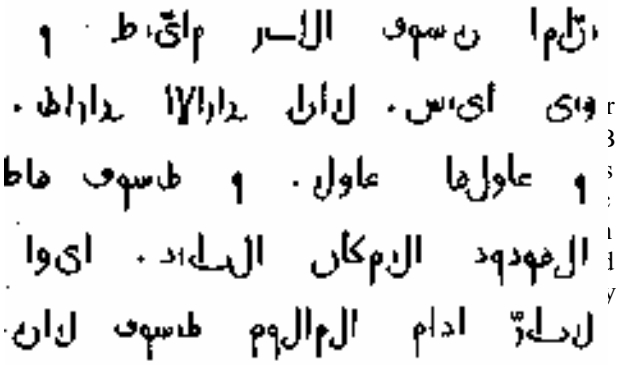
A competing explanation is that offered by Grivit in *Kisaa'ii's Lexicon* that *muad'dib* is the result of a different semantic shift. Grivit notes that a legend originating on Gamma Vertis VII concerns the apotheosis of the hetman Sharkala; in the story, the ruler is transformed at his death into the constellation called *Sharkala* or, from his fame as a law-giver, *The Preceptor.* Speakers of Tailara worked beside the Fremen on Bela Tegeuse, and the Fremen translation of 'preceptor' is *mu'addib.* When the Fremen were transported to Rossak, they retained the name of the constellation, and when later they moved to Arrakis, they named the kangaroo mouse after the constellation. Grivit notes collections of ancient Fremen sayings that direct children to observe and imitate the desert-wise ways of the mouse.

[2] The r/s dichotomy, quite well known in historical dialectology and the subject of a lengthy study by Hoont Kauriip ("Rhotacism in pre-Atreidean Fremen," Fremen Studies 5:109-150) is demonstrated in Fremen by such pairs as musky vs. murky. In fact, Kauriip uses this pair as one of the determiners of the isoglosses in his dialect maps of Arrakis.

of symbols to represent vowels (ancient Arabic script indicated short vowels only by infrequently used diacritical marks), attributed to Ali Ben Ohasi and later modified by the Fremen in the first copies of their desert survival manual, the *Kitab al-Ibar.* The Fremen script in use during the time of Muad'Dib is shown below. Many of the values of the old Arabic letters have been reassigned, while some new symbols have been contrived from existing letters, and there has apparently been at least some totally arbitrary assignment of the letters themselves. The script runs right to left, although some Fremen dialects reportedly wrote *boustrophedon* ("as the ox plows," that is, right to left in the first line, left to right in the second, and so on), such as the Fremen of the Sihaya Ridge.[1] The *Shadda,* or "strengthening" mark ʷ indicates a doubled consonant.

Note: _ _ _ _ _ _ marks the base line of the writing, to show letters with descenders.

The following passage of Fremen and the accompanying transcription and translation demonstrate the usage of the script, as well as affering an example of the actual language. The passage is from a speech by Muad'Dib, given in *Arrakis Awakening* by the Princess Irulan (Arrakis Studies 15, Grumman: United Worlds).

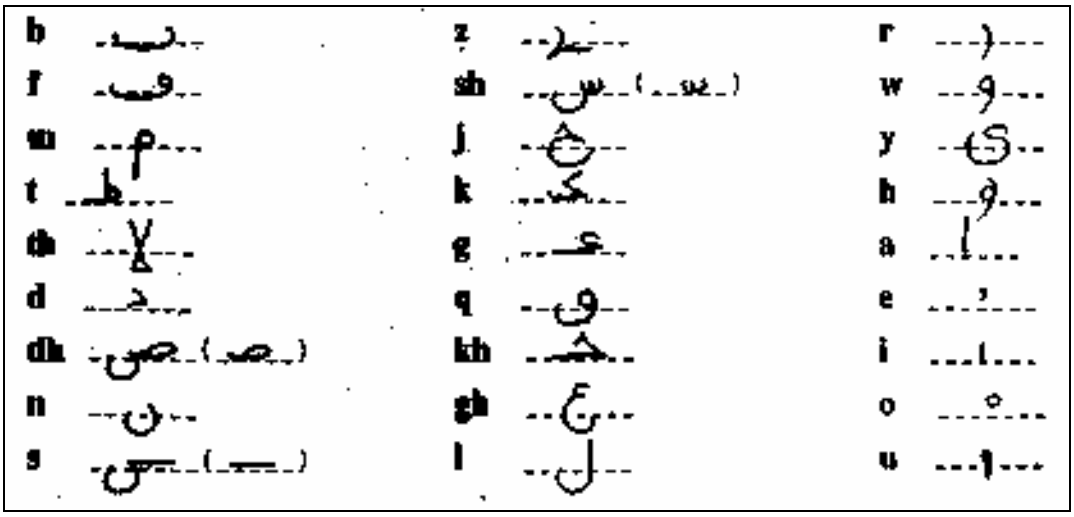


Transcription:

innatna nishuf al-asir mayyit u hiy ayish. liana zaratha zarati. u gawlha gawli. u tishuf halt al-hudud altnan albaid. aywa libarr adam al-malum tishuf Hani.

Translation:

"Though we deem the captive dead, yet does she live. For her seed is my seed and her voice is my voice. And she sees unto the farthest *reaches of possibility. Yea, unto the vale of the unknowable does she see because of me."*



The coming of the prophet Paul Muad'Dib raised Fremen language and culture from its humble Zensunni roots to a short-lived but brilliant eminence throughout the galaxy. It served as the sacred language of Paul's Imperium and theology, as the language of philosophy, law, and education. It was a flowering that surprised everyone but the Fremen.

A.K. and J.Q.

Further references:

- 'Abd '1-Zubaidii, 'l-Wadiih: An Introduction to Fremen, Arrakis Studies 3 (Grumman: United Worlds);
- Ibin Ahmad '1-Khalil, Kitaab 'l-amaalii: Written Atreidean Fremen (Salusa Secundus: Morgan and Sharak).

FREMEN LANGUAGE. History

It is rightly said that the history of a language is the history of its people. In the language are preserved their victories and defeats not so much on the field of battle, but in the quieter yet more important struggles of life from day to day. The language may bear no trace of kings or ministers, but it does tell us of people — what they ate, what they wore, what they worried over, and what they rejoiced in. And this hidden history can often be found only in the language. These assertions are true of Fremen, despite a unique difference in the history of that language. Formerly, the language of Dune represented something of a puzzle for the philologist, because for many years it appeared not to have had a history at all. Part of the problem was the scarcity of records: as the Zensunni traveled the planets of their forced migrations, from Terra to Poritrin, to Salusa Secundus and Bela Tegeuse, to Rossak and Harmonthep, they often found worlds on which all their energy was required for survival. What documents survive from those times are few, written as they were under harsh conditions, sometimes forbidden by law, by hostile neighbors or masters. The marginal economies of the Zensunni left little room for writing and almost none for publishing. The language of an oppressed group is always the hardest to trace: it reaches no popular audience, it receives no scholarly attention, it commands no critical respect. Its speakers are branded as ignorant, their innovations called corruptions, their pronunciation derided as vulgar or slovenly. If such attitudes persist in the most democratic of societies, what was to be expected in the caste-ridden Imperium? For most of

tine thousands of years before 7000 B.G., someone possessing the materials to study Fremen would have lacked the desire. Yet within centuries after moving to Arrakis, the Fremen had an extensive literature both oral and written, embodied in a language that baffled the historians.

The reason for their puzzlement is not hard to see; compare the quotations below from Arabic and proto-Galach, two languages roughly contemporary, and their developments in Fremen and Atreidean Galach, again contemporaries:

Proto-Galach: A bird in the hand is worth two in the bush.

Atreidean Galach: baradit nehiidit beed gwarp tau aubukt.

Ancient Arabic: kuntu sa'īdan fī shabābī.

Atreidean Fremen: kuntu saghidan fi shababi.

One need not be a linguist to see that while the Galach has changed radically over this long period, the Fremen appears to have changed hardly at all. The Fremen themselves did not explain the apparent stability of their language for three reasons: first, on Arrakis, mere survival occupied much time and energy, even if the Fremen now worked for themselves instead of for masters. Second, the scholarly interest of the Fremen tended toward theology and literature or jurisprudence, not toward linguistics. Third, and most important, the form of their language was bound up with their faith; hence off-worlders were denied access to the information that would have clarified the situation. It was only with the discovery of the Rakis crystals that an answer could be posited to this most intriguing of philological oddities. It is now clear that Atreidean Fremen did not evolve from the language the Zensunnis spoke on Poritrin or Bela Tegeuse, but is rather the ancestor of that language, recaptured and learned as a badge of nationhood.

FREMEN ATTITUDES TOWARD LANGUAGE

To understand fully what happened and why it happened, one must first become aware of the Fremen emotion for the language they spoke. As a scorned and enslaved people, they had little to take pride in or to distinguish them from other slaves except their language. Consequently, the language became invested not only with the aura of the religion whose ritual it enshrined but also with the identity of the Zensunni as a people. Nowhere is this feeling better illustrated than in the dying worlds of 'l-Akiim, one of the leaders of the resistance on Bela Tegeuse: "Our speech is the most precious treasure our fathers left us; it puts a shirt on us when our bodies are smitten; it is the soul of the Zensunni. Can a body live without a soul, or a soul live without a body? It is the strong rope of the Zensunni which does not slacken; it is the flag we follow."[1]

For the Zensunni, their language was the language of Paradise, the language of Nilotic al-Ourouba. To spurn it by using other tongues was a sin. Its guardians — poets, grammarians, memorizers, readers — were the foundation of the society, held in esteem among the people and consulted on matters of grave import.

[1] Cited in Daiwid Kuuan, Monuments of the Zensunni Migrations (Salusa Secundus: Morgan and Sharak), p. 112.

In the sayings of the language was preserved the wisdom of the fathers; no matter how widely the Zensunni were scattered, they would have all recognized the proverbs that expressed their people's stoicism and resilience. And they would have treasured them. When half the population of Poritrin was uprooted for transporting to Salusa Secundus, the impoverished, frightened wretches crowded in the heighliners consoled themselves with this thought: *in kan madat al-hawatim baqat al-asabi* (if the rings are gone, the fingers are left.)[1] They knew well that their destination, Salusa Secundus, was the breeding and training planet of the Sardaukar who had slaughtered so many of their kinsmen. A proverb like *al-lubb ay ma yawi ma yadi* (wolves do not cause harm in their dens) may seem *to* some like whistling in the dark; but to the thoughtful it will seem a welcome attempt to stave off despair.

Those sent to Bela Tegeuse were better treated, but after their experiences, ever watchful. They grouped together in their own communities both for protection and for preservation of their ways. One of their leaders, '1-Riyas, forever settled the controversy over how much interaction the Zensunni would have with their neighbors on Bela Tegeuse by resorting to proverbial wisdom: *al-raqs quddam alumi majhudan la yura amal-u* (dancing hi front of the Mind is an effort that goes unseen). But their watchfulness did not prevent still another forced migration; once again, Sardaukar invaded and conquered the Zensunni, transporting them to Rossak (or as the Zensunni called it, *maqbara,* "graveyard") and Harmonthep. Rossak, a bitter and barren glacier of a world, made Bela Tegeuse worth yearning for. But the Zensunni as a people did not look back; hi the first winter on Rossak, when thousands died of pneumonia and thousands more of starvation, the mention of the crops of Bela Tegeuse was invariably met with *ash-Hal takul sayint tusbih* (no matter how much you eat, you wake up fasting).

As is now well known, the Zensunni on Salusa Secundus eventually fared better. In 5295 Ezhar VII released the Zensunni on that planet and provided them with transportation to Ishia, the second planet of Beta Tygri. As always, their language expressed their distrust of attempts at governmental benevolence. A popular saying on this trip was *man la yarifjadd-ak la yarif-akfi waqd-ak* (whoever didn't know your grandfather won't know you). The Zensunni name for the planet was *Albudeite* (scarce water); Ishia was no Caladan, but neither was it a Rossak. The Zensunni adapted to the planet and lived there in relative tranquillity.

The language was more than an identity and a consolation: it also expressed the humor of the Zensunni — sometimes grim but always effective. For example, the siridar of Salusa Secundus in 4495 was named Hānīn Famun; as was the custom among his class, he added the tribal name of his wife, Dart, between his own personal and tribal name. When

[1] To avoid placing unnecessary difficulties in the reader's path, all examples, unless otherwise noted, have been cited in the form they would have had in Classical Fremen, that of about 9500 B.G., regardless of the stage in the development of the Zensunni language they were originally composed in.

his appointment as siridar was announced, the Fremen were much amused to hear the proclamation that their new ruler was Hānīn, Dart Famun, because of its similarity to the Zensunni phrase *aynayn darratfi hamman,* meaning "the eyes of one who breaks wind in a bathhouse." Succeeding siridars never questioned why the Zensunni referred to them as "the eyes," but the Zensunni knew. It was the same Siridar Famun who employed a chamberlain with a notorious speech impediment. In 4501, the Siridar's son was preparing to lead a group of Sardaukar novices on a blooding raid, and the various subject peoples on the planet were commanded to witness the departure, timed to coincide with the bringing of the annual tribute. As each national group approached the reviewing stand, they would offer the tribute and add a compliment or blessing for the na-Siridar. The chamberlain would then trumpet the good wishes, first in the native language and then in translation. The Zensunni were prepared. After presenting their tribute, they told the chamberlain that their wish was *sallamaka al-lahu wa-nasaraka* (May God protect you, and grant you victory). The Sardaukar interpreter verified this meaning, and the chamberlain turned to the throng and proclaimed, *thallamaka al-lahu wa-natharaka!* The interpreter valued his life, and therefore did not report what the Zensunni knew and what he should have foreseen — that the chamberlain's lisp had given it a different meaning: "May God split you and scatter you all over."

THE DISCOVERY

Although their language was the pride and mainstay of the Zensunni, they were powerless to prevent its slow change over time. Zensunni speech was much different in 6000 than it had been in 2800. For example, a phrase such as "The Governor is a strong man" had this form when the Zensunni were on Terra: *'ammā l-hākimu farajulun qawïyun;* but by the time of their arrival on Rossak, the centuries had turned this into *kõpáo legĩ vrochlũ kefeisũ.* The Zensunni did not know that the speech they had guarded so zealously would have been unintelligible to their ancestors. On the contrary, they rejoiced in the "purity" of their language.

A Sayyadina on Rossak, one known to 'tradition only as "Yarbuz," was driven by hunger to fill her stomach with an indigenous plant. The massive dose of poison which she ingested unlocked within her the memories of all the Sayyadinas in her ancestry. This was not only an event of the first importance to the religion of the Zensunni, but also an epochal event for the language they spoke. Successive Reverend Mothers, repeating the experience, found exactly how far their language had strayed from its ancestral form, and began to educate the people to return it to the sounds of the language of Paradise. The pious were horrified at the news from the Sayyadina; even though some of them may have initially resisted learning what was men essentially a foreign tongue, they dared not reject this unexpected gift of sacred knowledge: *man yata-shi wa-yaba-h yatlub wa-lis yuta-h* (who is given and refuses will seek and not be given).

Over the next several generations, the Zensunni on Rossak, under the guidance of their Sayyadina, rolled back 16,000 years of language change. Like an academy of language, tile Sayyadina ruled on the meanings and sounds of words — *halalhu,* "it is lawful," or *haram hit,* "it is forbidden." Of course, the language they made native once again was not the exact form which Terran Arabic had possessed as a literary medium, but the demotic, the speech of the people. But return the language to this source they did, and although the task was a long one, *kull mansuj manfud* (all weaving has an end). When they were reunited with their sisters and brothers from Ishia, they taught them this new-old sacred language. The *nefij,* the exile, was over and *umma tamut wa-umma tanbut* (one nation dies and another is born) on Arrakis.

FREMEN ON ARRAKIS

The language of the Zensunni, now properly called "Fremen," had resources equal to the task of finding a home on this new planet, whose Fremen name probably derives from *araq* (sweat). To take the most noticeable example, the life of the Fremen often depended on awareness of desert and weather conditions, and a recognition of the types of terrain traversed. "Sand" was not enough to describe the substance that winds could use to strip the flesh from the bone in one form, or that a sandworm could use to locate its prey in another form. Various kinds needed to be distinguished and hence needed to be named. Within a few decades, instead of one name, Fremen had provided themselves with many for this most important fact of their ambience:

alazor: old, oxidized sand, yellow to reddish-brown in color;
atmirez; new sand, usually the gray color of mortar;
atambal: impacted sand whose surface amplifies and transmits any sound blow with a distinct drumming sound; found on the windward face of dunes;
bidriyah: coarse silica grit;
el'Saydl: a rain of sand; dust carried to medium altitudes, frequently bringing moisture in its fall;
galbana: pea-sand, treacherous under foot, requiring slow and deliberate movement;
garrufa: pebble sand; reliable footing;
idras: 'sand-teeth,' the most dangerous sand when wind-driven;
kaymun: sand so finely ground as to be a powder; the most irritating to traverse, since it was almost impossible to keep it entirely out of the stillsuit;
motor: a rain of sand from high altitudes.

Speakers of Fremen showed their own adaptability and that of their language with proverbs too. A saying on Poritrin warned against haste with the words *Ida rayt al-tin abshir b-al-tin* (when you see the fig season, then you can announce the muddy season). But on Arrakis there were neither fig trees nor rains. But the proverb was not forgotten; rather, it was adapted, substituting words so that it became "When you see the Coriolis storm, then you can announce the el-sayal." Similarly, children were chided for overeating with the words *ida lam taktafil anta fil* (if you cannot be satisfied, you are an elephant). To simply substitute the word for the most enormous beast they knew, the sandworm, for that of elephant would have destroyed the meter of the proverb. Instead, since no confusion was possible because elephants did not exist on Arrakis, the Fremen shifted the meaning of the word, applying it to the sandworm in its activities as an eater.

The Fremen practice of naming — personal names, tribal names, nicknames — continued to show its traditional vigor and color. A high degree of concreteness marked the best examples of their naming customs. The name of the famous Fremen warrior in the Atreidean jihad, Midri. means "winnowing fork." Paul Muad'Dib's resourceful lieutenant in the battles of Topaz, Akrab, bore a name that means "scorpion," and his elite troops, the *iday alakrab,* were "the hands of the scorpion." The Fremen Medical Corps, *Abma,* showed a rare instance, is Fremen of the formation of an acronym: its name stands for *Anamilan Bariyya Min Al-dam* (fingers innocent of blood).

Nor did Fremen lose its flair for humor and invective in fee assignment of names. Count Glossu Rabban was especially well endowed in this respect: he was of course known as "Beast" Rabban, and called *mudir nahya* (Governor Cobra), a term that shows a contact with Indi speakers on Rossak, since it is a borrowed word, deriving from the ancient Hindu *nag* (snake). In addition to these, he was known in graffiti as *tawalil* (wart) during his term as governor of Arrakis, specifically, a wart on his uncle Vladimir Harkonnen, *al-atanin* (the jowl), *sallat Allah b-'kaswatay-h al-jaam* (may God give him mange in his genitals).

Atreidean Fremen proved equal to all the tabors that a hostile humanity and an indifferent nature could lay on it and on its speakers. But what it could not survive was the hothouse care of the millennia-long rule of Leto II. When the Fremen became "Museum Bremen," the old ways were preserved, but preserved lifelessly, like a fly in amber. The Sayyadina no longer watched over the language, no longer brought the memories of their ancestors to ward and guide the speech of the people, and Fremen went through a period of rapid change. It descended to the level of a school-learned language, used for empty ritual shows for tourists. Some Fremen, it is now believed, saw this fate coming; one such was al-Baz, "the falcon," Naib of Sietch Hagga. As usual, his comment was proverbial, and one cannot but wonder if he intended a reference to Leto II when he said, *akir man yamut malak al-mut* (the last to die is the angel of death).

W.E.M.

Further references:

- Zensunni migrations;
- V. Koryain, A History of the Fremen Language (Paseo: Institute of Galacto-Fremen Culture), from which are taken the examples found in this summary;
- Õfor G. Chẽsi, Fremen Inscriptions from Rakis 1-R2346, Arrakis Studies 22 (Topaz: Carolus Univ. Press).

FREMEN LANGUAGE Philosophy of language

Language is so bound up with our own humanity and our individual identities that it is the face we present to the world and at the same time the eyes in that face — the window into our minds. It is a grid impressed on the flux of reality that allows us to perceive, to measure, and to control the quanta of experience. Groups which understood its nature entered the struggle for power with a potent weapon.

THE BENE GESSERIT

Paul Atreides noted that his mother often observed that "tongues

are the Bene Gesserit's first training."[1] Then: study served two purposes in The B.G. regimen: first, language was the key to understanding others — both what they expressed and what they hid. The B.G. novice learned to listen closely and observe keenly, to take careful note of the sounds and signs by which a mind reveals itself. She studied the great galactic languages and their dialects, identifying the characteristics that put the fingerprint, so to speak, of the speaker upon the utterance, regardless of the language in which it was expressed.

One subject of study was "Language-Thought Orientation," the way in which language and patterns of thought intermingle. For example, suppose a native speaker of Galach speaks in Bodrian, a major language of Placentia. Bodrian has over 300 kinship terms describing age, sex, lineal descent, generation, and degree of distance from the most prestigious family member, plus more terms used when status is unknown or doubtful. These terms come automatically to those who have grown up speaking Bodrian, but one used to the simpler system of Galach shows a characteristic hesitation when translating. Thus the B.G. derived the Fifth Principle of Semantic Nets: Classification is simpler than Division, expressing the observation that it is easier to proceed from the more specialized Bodrian term to its Galach equivalent than to go from, say, *fuuwaree,* the Galach word for male parent, to one of the twenty or so words in Bodrian that may be demanded by the situation and context.

Suppose further that the speaker is posing as a native of Placentia and has intensively practiced such semantic networks as kinship terms, where a mistake would reveal the deception. The Bene Gesserit teamed also to observe physical signs — the flexure of facial muscles, the pulsebeat in the neck, the dilation of the pupils, and the like — for subtle sighs of tension. The involuntary signs among these reveal slight increases in adrenaline caused by the speaker's successful huddling of the linguistic barrier presented by a difficult translation. But the voluntary signs alone betray a clever imposter. The Bene Gesserit counter then might take two stages: the first was a withholding of recognition signals, those small sounds and movements that tell the speaker that the listener is attentive and understanding, that communication is succeeding. From the B.G. interrogator would come no nods of the head, no murmurs of assent, no lifting of the eyebrows, no frowns, no smiles, nothing. The speaker could see that his questioner was watching him closely, yet the withholding of recognition signals produced its desired effect: the speaker knew that *something* was wrong, yet did not know what, and his tension increased markedly. Once the imposter was unnerved, the conversation would be led through a variety of topics called "Diagnostics," designed to present hesitation points from a range of languages to probe the deception further.

An important Diagnostic, as cited in *Liber Ricarum,* was the speaker's field of specialization:

[1] Cited in Princess Irulan Atreides-Corrino, *Conversations with Muad'Dib* (Work-in-Progress, Arrakis Studies, Lib. Conf. Temp. Ser. 346), p. 189.

"Languages build up to reflect specializations in a way of life. Each specialization may be recognized by its words, by its assumptions and sentence structures. Look for stoppages. Specializations represent places where life is being stopped, where the movement is dammed up and frozen."[1]

Specialization. "Specialization" has a particular meaning in this context, one so important to the understanding of the Fremen that it warrants more detailed examination. To begin with, whatever their language, all peoples divide living creatures into hierarchically organized groups, for example:

1. Fundamental name: *plant, animal*
2. Inclusive name: *tree, herb, vegetable*
3. Generic name: *fogwood, oak, elacca, elm*
4. Specific name: *Bradford fogwood, lake fogwood, Tzu-lei fogwood, spotted fogwood*
5. Varietal name: *mountain Bradford fogwood, northern Bradford fogwood*

Terms at all levels are mutually exclusive — nothing is both a tree and a herb — and belong to a group on the next higher level — trees, herbs, and vegetables are all plants. Level 3 is the largest (for the nonspecialist) and the most basic, having about 500 categories in every known language. It is more specific than level 2 and useful in more contexts than levels 4 or 5. Note also that terms in level 3 are simple, but those of 4 or 5 are complex and usually derived from level 3 terms. Level 3 divides up experience in a way shared by speakers of all languages, a way more "natural" and easier to distinguish for all observers.

But a forester, one who specializes in trees, begins to think one level down, treating *tree* as a fundamental name, *fogwood, oak* and *elacca* as inclusive names, and *Bradford fogwood, lake fogwood,* and *spotted fogwood* as generic terms. But generics should be simple terms, so the forester speaks of *bradfords, lakes,* and *spots* instead. He also increases the size of the specific level by adding new names: *Snow Mountain bradfords, snap-needled lakes, shagbark spots.* Specialists distort their worlds by magnifying their own areas of specialization and the words in them out of all proportion. Outside the specialty, life is too often stopped by being ignored, movement is frozen.[2]

None of this knowledge was kept secret by the Bene Gesserit: their advantage lay in talent, commitment, and practice. The method of playing the baliset is no secret, yet few do it well. Moreover, B.G. members were free to share their knowledge and willing to do so. Princess Irulan readily put her learning in the service of the empire her husband ruled, telling the Arrakeen War College, for example, how language change can signal social unrest: "In all major socializing forces you will find an underlying movement to gain and maintain power through the use of words — In the maintenance of such a power structure, certain symbols are kept out of the reach of common understanding — Symbol-secrecy of this form leads to the development of fragmented sub-languages, each being

[1] Zhana Feliin, trans., *Liber Ricarwn,* B,G. Foundation Studies 4 (Diana: Tevis), p. 206.

[2] This example is drawn from Haravars H. Kluursh and Eewa W. Kluursh, *Psychology and Language* (Topaz: Ludlow), ch. 14.

a signal that its users are accumulating some form of power. With this insight into a power process, our Imperial Security Force must be ever alert to the formation of sub-languages."[1]

The Path of Understanding. The Bene Gesserit had a second objective in their study of languages: the liberation of self. In this more advanced study, the first step was to turn the light of Ike awakened mind on the hidden assumptions of one's language. As the anonymous writers of *The Panoplia Propheticus* expressed it, "If you believe certain words, you believe their hidden arguments. When you believe something is right or wrong, true or false, you believe the assumptions in the words which express the arguments. Such assumptions are often full of holes, but remain most precious to the convinced."[2]

Analyzing these assumptions occupied much of the novice's time. For example, the aspirant might be asked to divide a set of sentences into two groups:

1. The emperor realizes that the plan has failed.
2. The emperor regrets that the plan has failed.
3. The emperor believes that the plan has failed.
4. The emperor knows that the plan has failed.
5. The emperor says that the plan has failed.
6. The emperor claims that the plan has failed.

The bright student would correctly group sentences 1, 2, and 4, and sentences 3, 5, and 6, pointing out that the verbs used tell us as much about the speaker as they do about the emperor, The use of *realize, regret,* or *know* tells us that the speaker accepts the truth of the object clause — *that the plan has failed* — but the use of *believe, say,* or *claim* expresses no commitment by the speaker about the success of failure of the plan.

Assumptions explained by reference to a single word are simple ones, of course; the presuppositions which lie in the syntax or morphology of a language lie deeper indeed.

The Bene Gesserit aim was not to change language or its use, but to understand it. Their philosophers had no patience with critics who viewed language as a barrier between the mind and reality: "Language, like sight or smell or hearing, does not cut us off from reality, it puts us in contact with it. Losing language, we would lose the largest window in the house of the soul. If the window is dirty, one does not refuse to look through it, one washes it."[3]

Thus, when the Lady Jessica came to the Fremen, she brought a sophisticated attitude toward-the analysis of language to a people already disposed to receive such a philosophy. Paul and Alia Atreides learned the Bene Gesserit approach to language at their mother's knee, and its influence extended to Leto and Ghanima although, as will be discussed, in a different and sinister way.

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[1] Rakis Ref. Cat. 89-M844.

[2] Cited with numerous examples in Ruuvars Shaigal, ed., *Fundamentals of the Way: A Bene Gesserit Mental Exercise Book* (Grumman: Lodni), p. 498.

[3] Shaigal, p. 117.

THE FREMEN

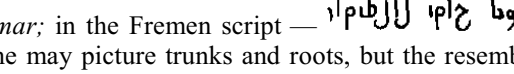
To the Fremen, their language was a sacred trust, its study a virtuous act, and its students enjoyed the honor of the faithful. When the Fremen gathered on Arrakis in 7193, they encountered a climate that was to have an enormous impact on those attitudes. The climate of Dune was so ferocious that an awareness of it hovered in the background of every conversation. Their language naturally mirrored this changed awareness as their vocabulary multiplied the terms needed to express the new distinctions that allowed them to survive. Fremen terms for different kinds of sand, for example, or for wind conditions show the focus of their concerns. Pardot Kynes noted their linguistic adaptation early in his sojourn with the Fremen: "They were the first people anywhere to express climate in terms of a semi-mathematic language whose written symbols embody (and internalize) the external relationships. The language itself was part of the system it described. Its written form carried the shape of what it described."[1]

Kynes was right in general, if not in specifics: the vocabulary of the language had been adapted to Dune in response to the same forces to which its speakers had adapted. Yet for the most part, the Fremen were unselfconscious about their speech, moving through its transparent medium as a fish moves in water. All this changed when Jessica and Paul arrived.

Dune was a planet almost designed to promote a self-sufficient individualism. Farming is an activity that favors group action: the more laborers, the more ground dial can be planted and the more abundant the harvest. But hunting and gathering (as the Fremen desert society practiced) favors the strong individual: the terrain itself sets limits on the number of organisms it will support. A cold climate drives people physically closer together for the warmth that means survival. But an arid, almost waterless climate means that some will survive while others die: the necessity of making and enforcing life-and-death decisions does not promote strong social ties. Every individual of whom we have record of intruding into Fremen territory — Pardot Kynes, Duncan Idaho, Gurney Halleck, Jessica and Paul, Leto II — had to overcome the imminent danger of being killed for his water, as many others in fact were.

Fremen as a language expresses this extreme individualism in a myriad of sayings:

kull ahad yalumm al-nar li-qursu (everybody draws the coals closer to his own loaf); *man galab-ak b-al-hafira glab-u b-al-tanqiyya* (he who beat you in digging, beat him in pruning) — that is to say, in pruning the fruits of the other's labors; and most telling of all, *and al-diq la ashu* (in bad times there are no brothers). Into this milieu came Lady Jessica, instituting a new era of Bene Gesserit-inspired

[1] Cited in Harq al-Ada, *The Story of Kynes* (Work-in-Progress, Arrakis Studies, Lib. Conf. Temp. Ser. 109), p. 245. Pardot Kynes was a romantic at heart; there is no special iconic quality of Fremen which allows its writing system to picture that which it represents, although a fanciful imagination may well be stimulated by its graceful forms, for example, the Fremen for "grove" (literally, "the place where trees are gathered"; trees were rare on Dune, and there was no single word for the concept) was *mawda jami l-al-timar;* in the Fremen script —  — one may picture trunks and roots, but the resemblance rests in one's eye, not in the language.

linguistic awareness among the desert peoples.

LETO II

To understand the nature of Leto II's rebellion in philosophy, it is necessary to understand one more facet of the Bene Gesserit teaching.

When the Bene Gesserit analyzed syntax, they used a system called generative grammar, a system already ancient when the empire was founded. It was adapted by the E.G. as much for its philosophy as for its usefulness in explaining linguistic phenomena. Its basic tenet was that the most ordinary speaker of any human language was a storehouse of creativity, capable of deriving an infinite number of unique sentences from a limited number of words and grammatical structures. These words and structures were combined and changed according to a finite number of rules, some of which were called transformations. The analogy to genetics is obvious: a limited number of genetic elements are combined according to the rules which govern DNA into a nearly limitless number of structures, each differing one from the other. Of the billions on billions of people in the inhabited worlds, no two are identical. From the name of the grammar, the B.G. took the name of their science of generative genetics.

Leto E, however, abhorred the Bene Gesserit and all then- works. How much of this hatred was caused by his sufferings at the hands of Gurney Halleck, directed by Jessica, will probably never be known, but the fact of the hatred cannot be doubted. Hence, though Leto was forced to use much of the B.G. methods and terminology in his own breeding program, his dependence on his sources was a cause of chagrin to him, and he lost no opportunity to denigrate even the tools the B.G. had provided him. Leto's *Journals* contain the gist of a conversation he had with Moneo, his last chamberlain, which gives us an instance of Leto's discomfort, showing how terms used by the E.G. provoked his contempt almost automatically. As the passage is read, these points should be kept in mind: first, *rule-governed creativity* was the phrase used by the B.G. to denote the power of each individual to be infinitely creative in language. Leto arrogated to himself the power of creativity and resented its unplanned appearance. Second, linguistic structures as spoken or written were called *derived,* meaning that they were developed by *transformational rules* from more basic structures. In the narrative, some words have been editorially italicized for emphasis:

> I told Moneo, "It is clear to me that you do not yet understand what I hope to achieve in my breeding program." But he answered with some nonsense about understanding its rules. I said, "Laws tend to be temporary over the long haul, Moneo. There is no such thing as rule-governed creativity."
>
> "But Lord," he said, "you yourself speak of laws which govern your breeding program."
>
> "What have I just said to you, Moneo?" I asked him. "'Trying to find rules for creation is like trying to separate mind from body." *[The existence of the mind, questioned or scorned by earlier linguists, was an important part of generative philosophy. This is a doubly strange comment for one who contained a multitude of minds within his body. — Ed.]*
>
> I continued: to question him: "Why do you always seek after absolutely *derivative* translations, Moneo?"
>
> He answered, "I have heard you speak of *transformational* evolution, Lord. That is the label on your stock book. But what of surprise — "

I was forced to remonstrate: "Moneo! Rules change with each surprise."[1]

Leto could not discard the eminently workable B.G. genetics — hence the label on his "stock book" — nor did he enjoy their notion of an inalienable creativity which he shared with the humblest peon, hence he reacted with distaste when his dependence on their methods and terminology was pointed out, even if pointed out unwittingly.

Moreover, another essential difference manifested itself. Leto was triply set apart from all others: by his longevity, by his racial awareness, and by his distorted form. The extreme individualism wrought by these factors was reinforced by his Fremen upbringing, with the emphasis on self which that language fostered. But the Bene Gesserit was a group, and a group with much reliance on codes and secret and common languages. From both their training and their organization, to the B.G. "understanding" meant understanding others. From both his heritage and his nurture, for Leto "understanding" meant the formidable task of understanding himself. It is no surprise, therefore, that the B.G. should embrace a theory of meaning heavily dependent on the social contact, the system of shared meanings for words that makes communication possible. But definition for Leto was much more like stipulative definition.

Many of Leto's statements underscore this difference. He remarked on various occasions, "Words can carry any burden we wish," or again, "All words are plastic. Word images begin to distort in the instance of utterance."[2] Leto was perhaps the most divided creature the universe has known: he was pulled always in two opposing directions. With a lifespan of millennia, he was himself witness to linguistic changes that go unnoticed to ordinary men and women: the Galach of 13700 would have been unintelligible to those born in 10208, the year of Leto's birth. To talk to others (and it must be remembered that it was only through speech that he *could* commune with others) he had to continuously revise his languages in pace with the changes of those around him. On the one hand, this feeling that his native speech, part of his own personality, was slipping steadily away from him could be stopped only if language change was stopped. But this was impossible, although he tried with the immense powers at his command to bring social change to a halt. On the other hand, this one cause of separation from his fellows could be removed if everyone shared his problem — if language change was fast enough so that all would feel that speech was a foundation that shifted beneath their feet. Hence his emphasis on plasticity of meaning, and his hatred of systems: "Dangers lurk in all systems. Systems incorporate the unexamined beliefs of their creators. Adopt a system, accept its beliefs, and you help strengthen the resistance to change."[3] Yet this observation would bring his attention back to the fact that he was creating and maintaining the most rigorous system the worlds have ever seen.

The Fremen and the Atreides illustrate well the conclusion that Duke

[1] Rakis Ref. Cat, 70-A392.

[2] Rakis Ref. Cat. 10-A3H and 34-A218.

[3] [10]Rakis Ref. Cat. 34-A218.

Leto came to at the juncture of their histories: "You can plumb us by our language."[1]

W.E.M.

FREMEN MENSTRUATION

Like so many other bodily functions to which people on less arid worlds gave little thought, menstruation was a matter of great concern to the Fremen, Their approach to it was partly evolutionary, partly cultural — and entirely unique. Following their move to Arrakis in 7193, the Fremen recognized immediately that they were more imperiled by water loss than by *my* other threat which faced them. It was because of that recognition that their Water Discipline was created and their water-conserving devices developed. Primary among those was the stillsuit, that amazing garment which was a Bremen's second skin (more carefully guarded at times than the first) and was capable of holding total water loss to under a thimbleful a day in the desert. From their earliest designs, stillsuits for women were constructed differently from those of the men: in addition to the thigh pads which processed urine and feces, the women's suits included a third processing unit for reclaiming the water lost in menstrual blood. In the later, even more efficient versions, these units kept female water loss on a par with that of the male, in spite of their physiological handicap.

The suits did not eliminate all of the danger to a menstruating woman, however. Reclaimed the moisture might be, but it was still water leaving the body in far greater quantities than would occur at any other time. During their first two generations on the desert planet, the Fremen watched a depressing number of their women perish from shock and dehydration when they were unable to return the water to their systems quickly enough.

By the third generation, they had discovered a partial solution. During the two weeks that bracketed a woman's flow, she could be put on a carefully regulated diet which decreased the water level of her body even below the Fremen norm, to bare minimum. This regimen both lessened the amount of moisture available to be passed and dropped the level gradually, to avoid the sudden shock.

The Fremen also discovered during these years that the bodies of the women were making their own effort to adjust. The length of the menstrual cycle gradually lengthened, increasing the interval between flows and thus decreasing the number of times a woman would menstruate between puberty and menopause; by 8570, the average cycle had leveled off at fifty-six days, double the Imperial norm.

Education concerning this aspect of a Fremen girl's life, along with that involving such related issues as pregnancy, childbirth, and nursing, was considered too vital to be left to the individual parents. At puberty, the girls were taken on a week's retreat by the Reverend Mother of then- sietch. During this week, the special functioning of their stillsuits was explained to them along with the ingredients and preparation the moisture-reducing diet demanded; the birth-control method their male

[1] Quoted in Princess Irulan Atreides-Corrino, *Muad'Dib, Family Commentaries* (Work-in-Progress, Arrakis Studies, Lib. Conf. Temp, Ser. 437), p. 186.

counterparts were being taught was also explained, as was the most reliable means of determining the most fertile days during their cycle. The Reverend Mothers' ancestral memories could be expected to contain information on almost any possible variation on these themes, and that information was passed on to their pupils.

On their return to the sietch, 'the young women were welcomed as new adults and received their own *yali* (living quarters) in their parents' households. More responsible tasks were assigned them, and they were considered eligible for marriage. (Those selected by their Reverend Mothers on the *hajra* [journey of seeking] during me last day of the retreat were also considered eligible for the Sayyadina.)

A certain amount of ritual was involved in every cycle. Prayers were offered to Shai-Hulud at its beginning for the proof of fertility it gave; other prayers, at its conclusion, for the woman's continuing good health. The next time menstruation dramatically affected a Fremen woman was when she reached menopause, a passage considered nearly as important as puberty, though more for its effect on the individual than on the tribe. It was customary for a woman's mate, children, and friends to gather for a small party celebrating the safe completion of her fertile years.

C.W.

Further references:

- Atreides, Chani;
- Contraception;
- R. Semajo, "Ritual and Fertility." Sofia 42U: 61-86.

FREMEN, MUSEUM

The intentions of Leto II to preserve Fremen culture and social organization in the absence of the necessary environmental and social conditions produced a hollow life for those subjects of the God Emperor known as the Museum Fremen. The limited depictions of these people provided in the recovered ridulian crystals confirm the social law that disembedded sociocultural forms lose all vitality.

The motives of the God Emperor in creating the Museum Fremen deserve some scrutiny. Gillian Lieuw has argued in her *Last Years of the Imperium* (Salusa Secundus: Morgan and Sharak) that Leto planned to ultimately restore Arrakis (Rakis) to its former status as the planet of Dune and therefore needed some cadres to carry on the old ways until they could be "refunctionalized." Gweleder Dadas-Nerm has strongly challenged this interpretation with his penetrating study of the God Emperor's mental state, *A Life Through the Millennia* (Yorba: Rose). He suggests that during the more-than-3,000-year reign of Leto II, so many radical changes occurred that the God Emperor yearned for the simplicity of his fully human youthful years. According to Dadas-Nerm, while he may have justified his plan rationally, the utter aloneness of Leto II in a world of his own alienated construction motivated him to recreate as best he could a familiar sociocultural pattern. Finding comfort in the Museum Fremen, Leto proceeded to treat them as his playthings, nurturing them while constraining the scope of their lives for his own nostalgic uses.

Although Dadas-Nerm's interpretation cannot be substantiated, there is little in the record to indicate that the Museum Fremen understood, appreciated, or even accurately preserved the ethos of the true Fremen.

To the cultural anthropologist, one of the most disheartening aspects of the Museum Fremen was their commercialization and cheapening of the society whose ways they were intended to preserve. While Leto forbade any selling within the Museum Fremen villages themselves, rings of vendors' stands sprang up circling the mock sietches; there one could buy plastic crysknives and maker hooks, clearly stamped with their planet of manufacture — Giedi Prime. Stuffed toys in the shape of sandworms, sietch models to be cut out and assembled, stillsuited dolls — all were available to the tourist desiring a souvenir but not worried much about its authenticity. In the surrounding shops, one could have his fortune told by a "Sayyadina" or see panoramic displays of scenes from the life of Paul Muad'Dib, eat baklava or drink "spiced" (cinnamon-flavored) coffee. Yet worst of all was the re-enactment of Fremen ritual, such as the Ceremony of the Seed, or the consecration of the Water of Life, not annually as had been the case when the rites were meaningful, but on the hour before bleachersful of pilgrims.

The Museum Fremen contained the worst of two possibilities: they possessed neither a fun-loving spirit of make-believe nor a genuine reverence for the past: their villages were carnivals without gaiety and rituals without respect. Among the excesses and follies of Emperor Leto's long reign, the Museum Fremen must be counted one of the most degrading.

M.O.

FREMEN POETRY, 10196-10208

During the last two hundred years ("Atreidean period") of the most acclaimed era of Imperial poetry (10000-10400), almost all of the noted lyricists who wrote in Fremen were from other worlds (See Imperial poetry). The number of native Fremen writers was relatively small, and their talents tended in different directions. The native-born Bremen poet most often found expression, when he employed the shorter forms, in the elegy or lament. Sacred verses-prayers and psalms — were likewise favored by the Fremen poet, but the study of those works belongs mote properly to the category of religion, not of art.

The Fremen liking for the elegy and lament stemmed from several factors: first, the conditions of desert life turned many a Fremen mind to isolation and introspection. Second, the participation of the desert tribes in the plans of the Kyneses, father and son, gave them a vision of a flowering of their planet, but a vision so far in the future that none of them would live to see it. This remoteness from blessedness intensified a melancholy offset only by a firm belief in the benefits to flow to their descendants. This second factor, a lament for the present (if we may term it such) was matched by a longing for the past that developed during Paul's Jihad. As the Fremen forces swept from world to world, many soldiers found themselves in almost intolerable contradictions: picture a Fremen officer off-duty on a

newly conquered world, in a scene that must have been repeated many, many times. Perhaps he lies on a couch, served by skillful and comely attendants; nearby is a table heaped with exotic fruits, rich pastries, and spiced meats; his fingers are adorned with jeweled rings and his head with silk scarves taken in booty; hanging between columns are embroidered gauzes, waving in cool breezes and shading him from a spring sun; his couch rests beside a pool of water and, as brightly plumed birds drink at its edges, his reaching fingers stir ripples in the face of the waters. For the Fremen, this was the very image of Paradise. Yet the officer, in the midst of his beatitude, finds himself thinking of Dune, remembering the wife and children at home, the smells of the sietch, the look of the desert at dawn. Add this longing for the past to a mind already turned within, to a will already sated with action, and to emotions steeped in melancholy, and the surging feelings that result are likely to issue forth in the form of laments and elegies.

Here, is one such, composed by an anonymous warrior on one of the worlds of the Jihad, nameless to the Fremen who saw this place as just another in a seemingly endless war. As a song transmitted orally, it has many versions, but the following (from Mustava Rozalen's collection, *Laments of the Lost)* was recorded on Malet:

YA KALA, NEHIBBUCUM (O DESERT, I LOVE YOU)

Her hips are dunes curved by the winds,
Her eyes the glow of hearthfires seen at dusk;
Two braids of hair — the desert vines —
Wander down her back,
And gold-veined rocks
Gleam in them like water-rings;
The wind soothes her skin,
Smells the incense sage of her breath,
Kisses the slope of her shoulders.
O, wind, has she forgotten me
When you, not I, embrace my lover?
I tremble, giving water to the dead,
And the corpse I mourn is me. (p. 43)

A second example from Rozalen's remarkable book is particularly poignant: its unknown author remembers a hymn to Shai-Hulud from Princess Irulan's *The Dunebook,* but toe alchemy of his yearning transmutes the gold of the hymn into the lead of his lament. Here first is the hymn, from *The Dunebook:*

O worm of many teeth,
Canst thou deny what has no cure?
The flesh and breath which lure thee
To the ground of all beginnings
Feed on monsters twisting in a door of fire!
Thou hast no robe in all thy attire
To cover intoxications of divinity
Or hide the burnings of desire!

And now its transformation (as recorded by Rozalen):

I am become a tooth of Shai-Hulud;
The opened door has loosed a flood
Of monsters ravening for prey,
For alien flesh, though I, no longer keen,
Blunted my sharp desire on the hundredth day
That I was robed in drying blood,
As peoples, planets, stars, became my food. (p. 70)

Our last example, also from Rozalen, of the form coming to be called "The Legion Lament" has a known author. His name was Kamal Salah, of whom little is known beyond his birth in Sietch Gara Kulon, his service in the Refuge campaign, and his death there of dysentery.

YA SULH, LA TIHARRAM-NI IJMAL-AK (O PEACE, DO NOT DEPRIVE ME OF YOUR FAVOR)

Trees ring me on every side,
Taller than the Simsam rock —
Once I saw the falcon cross the sun,

Once I saw clouds walk across the dunes,
Once I saw the distant mountains hang
Above the desert sand —
But here I see only eyes shining in the night;
In the challenge of my youth
I put my back against the wall
And the friendly sietch was a shield behind me;
Once I had a front, two sides, a hack —
But now I am all back, and the knives
Strike always from behind, (p. 163)

The poetry of the Fremen legions drew on their native traditions and native forms of j expression, but the violence of the Jihad threw those traditions and forms into sharp relief and gave an extra charge of power and immediacy to those who used them to soften their grief, their longing, even their despair.

W.E.M.

Further references:

- Imperial poetry, 10000-10400;
- Troge Puuradrizh, The Fremen Common Soldier in the Last Jihad, Lib. Conf. Temp. Ser. 10;
- Mustava Rozalen, ed., Laments of the Lost (10207), tr. Novad Allad (Salusa Secundus: Morgan and Sharak);
- Princess Irulan Atreides-Corrino, ed., The Dunebook, Rakis Ref. Cat. 7-2331.

FREMEN SCULPTURE. "The eyes of Muad'Dib"

Few historical records on Arrakis survived the Starvation and the Scattering, but if they concerned the city of Arrakeen, and if they discussed religious matters, they were likely to have made reference to "The Eyes of Muad'Dib'[1]; though something that could be seen by every resident of the city every day, "The Eyes" were never described.

Now with the discovery of the Rakis Hoard, this minor puzzle has been solved, and its solution provides a curious sidelight into the mores and thinking of the Fremen of the eleventh millennium.

In 10196, as is well known, Paul Atreides used his family atomics to breach the Shield Wall, about 1500 meters high at that point, south of Arrakeen. Through the gap moved his forces to destroy the surprised Sardaukar. After Paul assumed the throne, the gap remained as a visible sign of his conquest, and became a place honored by the Fremen. In 10211, two years after Paul went into the desert, a delegation from the city of Arrakeen approached the regent Alia with a proposal to create a monument to Muad'Dib at the west end of the gap. They pointed out that the crumbled edge of the west wall bore a rough likeness of a human face; playing both with and against powerful religious feelings, the delegation interpreted the likeness as a sign from Shai-Hulud that on that spot should be carved a gigantic likeness of Paul, looking out over the bled. Anxious to secure her power base, Alia agreed to the plan, and allocated resources sufficient to begin work on the form of a hooded face, rising 400 meters from the chin to the top of the head.

Work was to proceed through a modified use of the wind-etching technique — the first attempt to wind-etch on such a monumental scale, but a technique in keeping with Fremen tradition. Areas to be protected were to

be covered with sheets of plasteel thus allowing the sandstorms from the desert side of the wall to grind away the exposed areas. It was estimated that the project would take sixty years to complete, after which the whole sculpture would be coated with a protective surfacing until such time (perhaps three or four hundred years) as climatic changes had reduced sandstorms to the extent that protection was no longer needed.

The work became a source of discord as soon as the plan was announced, because many of the desert Fremen held religious scruples against the representation of the human form in general, and against a depiction of the Messiah in particular. Nevertheless, work began and by 10218, high up on the west wall of the gap, there reared the gigantic form of a hood above two heavily lidded eyes (construction had proceeded from the top down, on scaffolding lowered from the rim of the wall). By this time, sentiment against the project was so vocal that Alia, confronting mounting political problems, ordered work to be set aside till some quieter period. That calmer time never came, however, and Leto II replaced Alia in the next year. Work was then permanently halted on the project, and only "The Eyes of Muad'Dib" remained to stare sightlessly into the desert into which their original had wandered.

"The Eyes of Muad'Dib" remained one of the supreme attractions of Arrakis until Leto II destroyed the sculpture when the gap

was widened and deepened to permit passage of the Idaho River.

W.E.M.

Further references:

- Fremen sculpture: wind-etching;
- Gwaitl Iivz-Gwiltan. Atreidean Sculpture, Appendix I (Paseo: Institute of Galacto-Fremen Culture).

FREMEN SCULPTURE: WIND-ETCHING

Although the Fremen sculptor was beset by taboos (which differed from region to region) regarding the representation of the human form, sculpture as a decorative art was developed to a high degree planet-wide. One method peculiar to the desert Fremen was "wind-etching."

The process of wind-etching began with the collection of the scale insect *Laccifera arctica,* which lived on the twigs of certain plants native to the northern near-polar regions. The resin secreted by the insects was gathered and traded to the desert Fremen, who boiled it (distilling and saving the water vapor given off — waste not, want not) to produce a gumlike varnish. The sculptor spread the varnish in a thick layer on the surface of the stone to be etched, men scratched the design in the coated face with a flint scribing tool. On the next day of calm weather, the stone was taken out of the sietch and set up in a spot in direct sunlight but protected from the wind. The heat of the sun baked the gum to a hard, smooth coating. Before the next expected sandstorm, the stone was placed so that the wind would blow directly on the coated face.

When the storm arrived, the sand which it carried would abrade the coated face, wearing it away, but would etch the stone directly in those areas uncovered by the scribing tool. After the storm subsided, the sculptor would remove the remaining coating and examine the surface. The face was then re-coated, and the process repeated as many times as necessary (sometimes ten or twenty times) to produce the different patterns of decoration and bas-relief that were desired. Since only a major storm could produce the sand-blasting force that made a distinguishable effect on the stone face, such sculptures were often years in the making.

Patterns of great delicacy and beauty could be created in this way, and many Fremen were justly recognized as master artists at wind-etching. Perhaps the most prominent among them during the Atreidean period was Karmara al-Jofar, who etched the architraves in the great meeting hall of Paul Muad'Dib's palace at Arrakeen. Yet those who compared them said that even al-Jofar's best work did not match, in intricacy and delicacy of line, that of the Master of Rifana Sietch, an unknown desert Fremen of the 9800s. Unfortunately, no work of the Master of Rifana Sietch is known to survive, although the discovery on Rakis has led to an understandable caution in definite statements about what is or is not lost to posterity.

Inscriptions were popular subjects for wind-etchings. That reproduced below reads *al-xishf al-muzakki,* "the grown fawn," and hung as a sign above a tavern entrance in Arrakeen.

As this example shows, a wind-etched stone could be used outdoors as a sign or frieze on the cornice of a building. But when used outdoors, the sculptures needed to be constantly protected by applications of varnish over the whole surface. The abrading layer had to be uniform in thickness to allow the relief to show, and it needed to be reapplied at intervals depending on the amount of weathering that had taken place. As a result of the care that outdoor sculptures required, artists seldom thought of their work as something separable from them, or as something with which they were finished when the etching was completed. The attitude of the desert Fremen sculptor was more like that of a keeper of livestock or a grower of plants, whose care for his charges continued through his life.

W.E.M.

Further reference:

- Gwaitl Ijvz-Gwiltan, Atreidean Sculpture, Chapter 3, "Wind-Etching" (Paseo: Institute of Galacto-Fremen Culture).

FREMEN WATER CUSTOMS.

The intricate mystic rites with which the Fremen surrounded almost every contact with water are made far more understandable when one considers the environment which inspired them: the harsh, sand-covered surface of Arrakis, possibly the most inhospitable world ever colonized by human beings. Water, which made life possible, was seen as being the carrier of that life. It was something to be fought for, conserved, treasured — and in the eyes of the Fremen, descendants of the Zensunni Wanderers and shaped by the trials those outcast mystics had suffered, it was holy beyond all other things.

Every ceremony involving water was supervised, if not conducted, by a Sayyadina (Fremen priestess) initiated in the rites and trained in their practice. In the event that no Sayyadina was available, it was permitted for the female in the group with the greatest knowledge of such matters to be temporarily consecrated into the office.

BIRTH. Every Fremen's first exposure to water customs took place minutes after he or she was born. The amniotic fluid surrounding the newborn was saved and distilled following the child's expulsion from the womb. This water was then fed to the infant by its godmother (usually one of the mother's best friends) in the presence of a Sayyadina; this feeding was the baby's first, given before it was returned to the mother to nurse.

As the baby drank, it was the godmother's duty to say to it, "Here is the water of thy conception." In this way, the child was seen as having been tied to its parents by the bond of water, as well as being tied, by extension, to the rest of the tribe. This unity was very important to the Fremen: it was, in fact, the basis for their entire social structure.

How the "water of conception" ritual originated is not precisely known. It is believed, however, to be one of the most ancient Fremen rituals, dating back to their original placement on Arrakis in the eighth millennium. Faced with an unforgiving environment and the absolute necessity for each tribe to five and work as a single organism in order to survive, the Fremen undoubtedly seized upon this

rite as a means of stressing unity from the beginning of an individual's life.

DAILY RITUALS. In a Fremen sietch, the first workers who donned their stillsuits and braved the day were the dew gatherers. As soon as the light of predawn could be seen, the gatherers hurried outside with their scythelike dew reapers, gleaning the available moisture from whatever plants grew near the sietch. When the collecting was finished and the precious water safely stored in the reapers' sealed handles, the dew gatherers carried the morning's harvest to a Sayyadina so that it — and they — could be given her blessing. The water was then carried to the tribe's communal basin.

Shortly after the dew gatherers were finished, the head of each household in the sietch would come to collect the family's daily allotment from the general stores. The allowances were niggardly (less than a liter per day for a household of ten, for example) but adequate, given the Fremen's ability to recycle their water in stillsuits and stilltents. The Sayyadina distributing the water also gave her blessings to its use and to those consuming it, and prayers of thanks were offered to Shai-Hulud for providing the means of survival for another day.

A family's last action before retiring for the night was to divide among its members the water produced by their reclamation chambers (small rooms adjoining one's quarters where bodily wastes were recycled for their water). It was considered unlucky to leave free water standing unused unless stored in one of the sietch's evaporation-proof basins; the best place to keep a household's water was thought to be within the bodies of that family's members.

As the water was consumed, the head of the family chanted: "Now do we consume that which will one day be returned... for the flesh of a man is his own, but his water belongs to the tribe."

Like the "water of conception" ritual, this nightly reminder served to emphasize the image of the individual as a part of the tribal whole.

WATER RINGS. These metallic counters represented the volume of water released by a body processed through a deathstill. They were manufactured in denominations ranging from fifty liters down to one thirty-second of a drachm (a drachm being one two-hundred-fiftieth of a liter), which serves to give some indication of how precise the Fremen water-measuring devices were, as well as the importance placed on even the most minute quantities of the precious substance.

The counters for water released by the bodies of Fremen who had died a natural death, or by those of strangers found in the bled who were treated as a water-gift from Shai-Hulud, were consigned to the care of the sietch's Naib and considered held in common by all the people. Those tallying the water once held by enemies killed in group combat were similarly treated.

Only the water rings which represented the water of one killed in a personal combat were given over to individual members of a tribe: they — and possession of the water they measured — were the property of the combat's victor. This was the winner's compensation for the water lost during the fight, since it was required that

combatants face each other blade to blade, without their stillsuits. (The water was stored in the sietch holding basin, of course, but its owner was permitted to draw upon it at need, or bestow it upon needier members of the tribe).

The rings possessed great social significance above and beyond their representation of water. In Fremen betrothal, the would-be groom presented his water rings to his fiancée; she would then arrange them on fine wires to be worn either as earring or (more commonly) as hair ornaments. Part of the marriage ceremony involved the groom's putting the newly fashioned ornaments on the bride.

This use of the water counters helped regulate much of the interaction between the sexes. A *wali,* or untried youth — one yet to meet another male in moral combat — could not marry. Thus, the only men in the sietch who would fattier children would be those who had already proven themselves capable of survival. Cowards, weaklings, and other such undesirables were never given the opportunity to clutter the gene pool; as further insurance, children born out of wedlock were left in the desert, a sacrifice to Shai-Hulud.

In addition, the requirement that a man's possess water rings before a marriage could take place helped to control the polygamy permitted Fremen males. It was not permitted, for example, for men to divide their counters between two or more women, so multiple marriages did not take place. If a man wished to take another wife, he had to wait until he had accumulated more rings; and any Fremen suspected of inviting challenge solely for that purpose was considered ridiculous and made the laughingstock of his tribe.

It should be noted, also, that Fremen women who killed an enemy (an outside enemy, invariably, since women could participate in the formal challenge ritual only via a champion) were not awarded the combat water or its rings. These were turned over, instead, to the tribe's Reverend Mother and were believed to confer Shai-Hulud's "special blessing on their donor.

Following the death of their owner, water rings were returned to the tribal store, or, if worn by a woman, remained with her until her death.

FUNERAL RITES. No memorials were held for *out-freyn* killed by the Fremen; their water was simply reclaimed and the dry remains discarded.

For their own, however, the Fremen believed it necessary to conduct a formal memorial service in order that the shade of the departed one would leave in peace and visit no harm on the tribe. The ceremony always took place at the rising of the sunset on the evening of the death, after the body had been run through the deathstill under the supervision of a Sayyadina.

All the members of the sietch would gather around a mound made up of the dead man's or woman's belongings and the water bag containing the fluid released by the deathstill. The naib would speak first, reminding the others that the moon rose for their lost comrade and would summon the spirit away that night. He would then declare himself a friend of the deceased, describe a time when he had personally been helped or taught

by the dead person (in such a small, tightly bound community, such occasions were common) and take one item from the pile.

This would be followed by the Naib's claiming certain items for the deceased's family and by his claim of the crysknife, which would be left with the remains in the desert. The other members of the tribe would then come forward, declare their friendship and its reason, take an item, and return to their places. When nothing remained of the mound except the water bag, a Sayyadina came forward to verify its measurement and to turn the water rings over to the appropriate person.

The tribe then chanted a prayer committing the spirit of their comrade to Shai-Hulud and recommitting their own destinies to that god as well. The sietch watermasters took charge of the bag following the prayer and, with the entire tribe serving as witnesses, poured the now-liberated water into the communal basin, ending the ritual.

WATER BONDS. Among the Fremen, water was also seen as the ultimate bond between individuals whether or not they belonged to the same tribe. For instance, a person from one sietch who saved the life of a member of another was owed a water debt, not only from the person saved, but from his or her tribe as well. Such a debt to another was considered a heavy burden, and was paid and cancelled-as quickly as possible.

The water of one group's dead, if shared with another, also created a bond, this one indissolvable. Once such a sharing had taken place, the two groups were no longer seen as distinct; they were melded into one larger organization, since water, once mixed, was impossible to divide.

A living person's water — provided it was in the form of blood, and not just water carried in a literjon or stillsuit catchpocket — created an unbreakable bond as well. If a stranger, or even an enemy, could force or convince a member of a Fremen tribe to drink of his blood, he was *Wadquiyas* with the tribe: joined to them as one of their own, and safe from having this water taken unless he offended the tribe. (It was for this reason, incidentally, that no Fremen would ever attempt to wound an enemy in a fight by biting him, even if doing so meant certain victory).

Pledges of loyalty to a single person, such as that of each member of a tribe to its naib, were also made in the name of water — in this case, to the water of the individual. A tribe's pledge to its leader did not end, nor its acceptance of the new leader's rights begin, until the funeral service for the dead naib was completed and his water free.

THE WATER OF LIFE. Nowhere in the Fremen histories is mere a ritual so closely guarded, so sparsely documented, as that of the Water of Life. All that is known for certain is that, on infrequent occasions, a select group of watermen (Fremen consecrated for and charged with the ritual duties concerning water) went out into the desert, captured a small sandworm, and returned with it to a special underground chamber which could be filled with water from the communal basin. The watermen then, after having been blessed by the tribe's Reverend Mother, dragged the worm

into the water and held it there until it drowned.

Their leader stood watch in the water at the worm's mouth, waiting for the creature to begin its death flurries. When that moment came, he signalled the men holding the front of the worm to lift it from the water so that he could capture its last, liquid exhalation in a special water bag; this liquid was the Water of Life.

In its raw form, this "illuminating" poison was deadly. When altered within the body of a Reverend Mother, however, it became safe for consumption by the uninitiated and was used by the Fremen in their sietch orgies (times of heightened awareness of one another's thoughts and emotions which served to bind the tribe ever more closely together). A single drop of the changed poison was sufficient catalyst to alter even large amounts of the liquid.

The alteration process is described in much the same way as that undergone by Bene Gesserit Reverend Mothers being initiated with melange. The consciousness of the individual became internalized, her timesense was slowed, and she was able to perceive the molecular structure of the poison; perceiving it, she could change it.

Sometimes, in the case of a Sayyadina attempting to achieve Reverend Mother status, this perception was not sufficiently quick or strong, and the poison remained unchanged. In such cases, the candidate's body was cremated — the only instance in which cremation was used — and the Water of Life set aside and carefully guarded until a new candidate could be found. To put the body through the deathstill while it contained the unchanged poison could be fatal to the entire tribe, and leaving it in the desert invited even worse consequences, as it was known that the Water of Life could become Water of Death if allowed contact with a pre-spice mass.

The result of *that* transformation could be the death of the entire desert ecosystem.

OTHER CUSTOMS. As more information concerning the Fremen is made available, it becomes clear that many customs other than those described above were in use during the period in which the wandering tribes were, in truth, the rulers of the Arrakeen desert. Some are detailed in Jarret Oslo's book, *Fremen: Lives and Legends,* and can best be further studied there.

One in particular, however, is a striking example of priority determination, and deserves mention here. It has long been accepted by scholars that the Fremen held water to be of supreme importance, and its procurement and conservation the highest priority of the individual or of the tribe. No drinkable water, it was thought, was ever wasted; even the water of those given to Shai-Hulud was seen as being used in the service of the Fremen by placating their god.

However, a document found amidst the Rakis Hoard (and cited in Oslo, p. 152) describes an exception to that rule:

> the water of one possessed by demons shall not be touched, not by man nor beast... no one shall say that it once belonged to a friend, or offer prayers for the release of its spirit; for a demon has dwelt within and it is forever tainted…
>
> Let it be taken into the desert in the heat of the day and poured out into a basis to steam away. Let a guard be posted so that no creature

will drink of it. And let its demon burn in al-Lat's fury for all eternity.

In addition to providing an interesting contrast to the body of Fremen water customs, this rite for the possessed offers possible answers to other questions as well. It helps to explain, for example, the tremendous guilt the Fremen were reputed to feel after a Trial of Possession, since by not releasing the water's spirit they were damning a former comrade to eternal torment.

It also suggests the possible fate of the remains of Alia Atreides, who — unlike every other member of her Family — is not recorded as having a final resting place *anywhere*. Further support for this hypothesis is currently being sought.

C.W.

Further references:

- Jarret Oslo, Fremen: Lives and Legends (Salusa Secundus: Morgan and Sharak);
- Harq al-Ada, The Story of Liet-Kynes, Lib. Conf. Temp. Series 109.

FREMKTT

The basic desert survival kit of the Fremen of Arrakis. Until recently the term "Fremkit" has been loosely applied to any and all materials carried by most Fremen when they were outside the sietch. Now, however, it seems likely that the Fremkit contained a specific grouping of practical items, and was owned but not always carried by most Fremen males.

The shift in understanding came when one reference to Paul Muad'Dib's "first handbook" was reexamined. It had been assumed that this phrase in the Oral History referred to the *Kitab al-Ibar*. Then it was realized that a "desert survival kit and accompanying instruction manual" mentioned in *The Traveler's Introduction to Arrakis* likely referred to the Fremkit. At this writing two incomplete versions of that "instruction manual" have been uncovered. They are small filmbooks, with mounting hardware still attached, requiring glow tabs and magnifiers. Both "micro-manual" fragmentary versions contain the same listing of survival equipment. Unless contrary evidence is discovered, it will have to be assumed that this equipment made up a Fremkit:

Literjons	Stilltent	Energy caps
Recaths	Sandsnork	Binoculars
Repkit	Sinkchart	Baradye pistol
Filtplugs	Paracompass	Maker hooks
Thumper	Fire pillar	

The manual identifies each of these and mentions their general function. A complete kit, packed in a small bundle and cleverly fitted with shoulder straps, weighed in the vicinity of 10 kg.

A complete Fremkit was probably not carried into the field every day, however. The inclusion of literjons, for instance, suggests that not all items were regularly carried outside the sietch. Such large water containers were carried for individual use only under unusual conditions. Similarly, the Baradye pistol, which was used by specialists for marking spice blows, would not be part of everyone's traveling kit. Binoculars woe heavy, sinkcharts were of little use close to home, and the fire pillar was hardly an everyday device.

The possibility that the Fremkit may have had symbolic or ceremonial significance is suggested by some passages in the manual. There is mention of such confidential matters as the riding of sandworms and the uses of melange in both food and

manufacture. The manual was obviously not supposed to be seen by outsiders.

At this time scholars are testing the hypothesis that the Fremkit and Instruction manual were presented, together, to Fremen youth at some point along their transition toward adulthood, perhaps as a rite of passage.

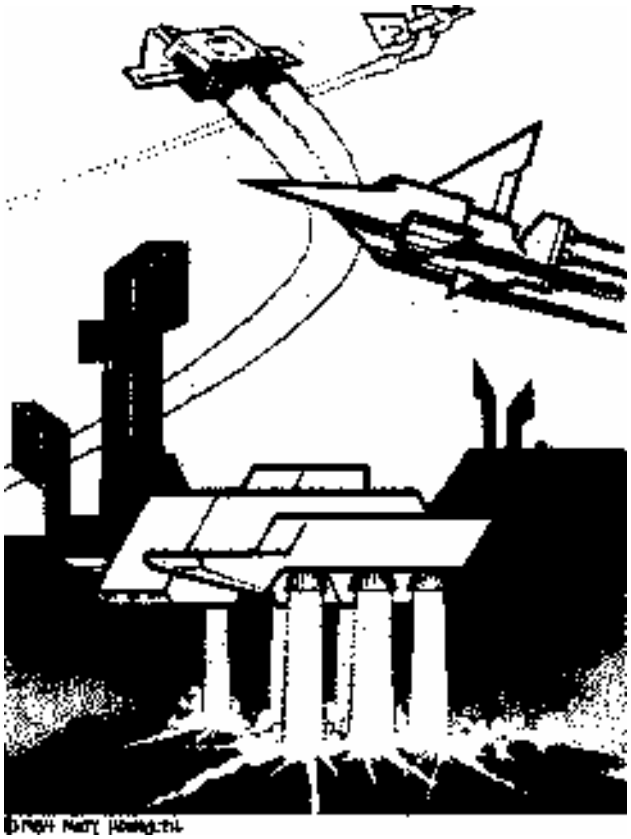
J.L.G.

Further references:

- Baradye pistol;
- Filtplug;
- Maker hooks;
- Paracompass;
- Repkit;
- Sandsnork;
- Stilltent;
- Thumper;
- Anon., Kitab al-Ibar: Manual of the Friendly Desert, Rakis Ref. Cat, 1-Z288;
- Anon., The Traveler's Introduction to Arrakis, Rakis Ref. Cat. 6-Z295.

FRIGATE

The generic term for the largest spaceships which could land and lift off in one piece from a planetary surface.



Although common usage makes it appear that "frigate" means one sort of spaceship, there were at least several hundred, perhaps as many as a thousand, different designs which were all referred to by this single term, the factor common to all being mass. While most Houses, Major and Minor alike, owned a few troop carriers and the richest of the Major Houses had more specialized cargo and combat spaceships, it was the frigate which was the true workhorse of all the House fleets.

One of the more popular frigate designs was the "steamship," in which a fusion plant heated a reaction mass, usually water but sometimes ammonia or some other light compound. Various heat exchange techniques utilizing plasma fluxes and electromagnetic fields made the system reasonably efficient, and it was cheap to maintain. The same sort of energy fields around the launching pad absorbed much of the initial blast so that the major environmental problem was noise as the ship rose above the port.

A second widely used design was the "brat," which exploded small fission bombs under an ablative plate at its base. It was faster, more efficient, and lifted more pay-load than the steamship, but it was also much more expensive and left much short-term radioactivity in its wake.

Most efficient of all was the "torch," whose exhaust was plasma, but ruling Houses were often reluctant to allow what amounted to giant heat cannons to come and go overhead.

Because of the Guild monopoly, no frigate was capable of trans-light operation. In interstellar transit, frigates were mere cargo. In the confines of a

planetary system, however, the frigate was dominant. No other class of ship was so flexible, with so favorable a combination of size, speed, and surface accessibility. Obviously no single frigate could be wholly representative, but one that is broadly illustrative was *Antiock,* the personal spaceship of the Padishah Emperor Corrin XVIII (r. 6874-6892). Surely one of the largest frigates ever built, *Antiock* massed well over nine hundred thousand tonnes and was four hundred and eleven meters in length. Its torch engine gave it a maximum launch acceleration of approximately seven standard g's.

Corrin, an aggressive scion of an aggressive family, intended *Antiock* for combat and planetary bombardment. It had storage for seven hundred missiles and torpedoes, fittings for a hundred lasguns, and emplacements for a large number of projectile weapons. Its shields were probably the strongest ever installed on a mobile base. But for reasons known only to the Bene Gesserit, Corrin's favorite courtesan, a member of the Sisterhood, persuaded him that *Antiock* should also serve court functions. Almost half of the armament was either removed or never installed; one of the missile bays became a ballroom, another an audience chamber; at least one of the lasgun turrets was converted to a starshine conservatory. *Antiock* was never used in combat. Neither did it serve long as a space-going palace: it was first launched in 6890; less than two years later Corrin was dead of chaumurky. His heir, Harmon III (r. 6892-6898), sold *Antiock* to the Guild, and it disappears from history.

Unlike heighliners, monitors, crushers, and other specialized ships of the Imperium, the frigate endured even long past the God Emperor's time. Since a frigate was simply a spaceship of a certain size with certain capabilities, it may be said to exist in fact, if not in name, today. Thousands of contemporary craft are of that size, launch as single units from planetary surfaces, and use some form of reaction drive. Most, of course, are also capable of trans-light operation, but only the Guild monopoly prevented the addition of that capability to the frigates.

M.M.

Further references:

- Odri Shang, "References to Frigates in the Catalogued Documents of the Rakis Hoard," Archives Quarterly Review, 21:26-111;
- Dekonalit Winity, "Antiock and the Frigates of the Imperium," Journal of Paleoeconomics, 37:141-253.

G

GALACH

Sound and morphology changes

In the outline below, "C" stands for any consonant and "V" for any vowel. Vowel symbols represent the following values:

/i/: a high front lax vowel, the vowel sound of *bit.* /iy/ represents a tenser vowel, with a forward and upward glide, the vowel sound of *beet,*

/e/: a mid front lax vowel, the vowel sound of *bet.* /ey/ represents a tenser vowel, with a forward and upward glide, the vowel sound of *bait.*

/æ/: a low front vowel, the vowel sound of *bat.*

/ə/: a mid central vowel, the vowel sound of *but.*

/a/: a low bade vowel, the vowel sound of the first syllable of *father.*

/o/: a mid back lax vowel, the vowel sound of *caught,* /ow/ represents a tenser vowel, with a backward and upward glide, the vowel sound of *coat.*

/u/: a high back lax vowel, the vowel sound of *soot,* /uw/ represents a tenser vowel, with a backward and upward glide, the vowel sound of *suit.*

All consonant symbols have their usual alphabetic values except the following:

/Θ/: a voiceless interdental; the first sound of thigh.

/ð/: a voiced interdental; the first sound of thy.

/š/: a voiceless alveolopalatal; the first sound of shirt.

/ž/: a voiced alveolopalatal; the first consonant sound of azure.

/č/: a voiceless palatal; the first and last sounds of church.

/j/: a voiced palatal; the first and last sounds of judge

/ŋ/: a velar nasal; the final sound of sing.

In addition the following symbols should be noted: /h/ after any vowel indicates a longer version of that vowel; "Vd" represents any voiced sound; "#" indicates a word boundary; "_" indicates the position of the sound in question in a word. Thus, for example, the formula "/f/ → /p/ (not #_)" is to be reads as: /f/ becomes /p/ if it is not at the beginning of the word, or "/p/ → /b/ (Vd_Vd)" reads as: /p/ becomes /b/ then it is between voiced sounds.

I. Old Galach (7000 B.G. to 4000 B.G.)

A. Sound changes, in order

1. /Θ/ → /f/, /ð/ → /v/
2. Final vowels are lost, with compensatory lengthening in single closed syllables
3. /a/ → /ah/
4. The Second Vowel Cycle: changes in long vowels and diphthongs

/iy/ → /ay/	/ay/ → /ey/	/u/ → /uw/ (in closed syllables)
/ey/ → /iy/	/aw/ → /ow/	/ow/ → /uw/
/æ/ → /ey/	/oy/ → /wi/	/ah/ → /ow/
		/ah/ → /aw/ (in monosyllables)

B. Morphological Changes

1. In gerunds and participles,
/Ciŋ, Viŋ, Niŋ, {rl}iŋ/ → /Cin, Vin, Nin, {rl} ŋ/
2. Possessives "of C," "of V" become /əC, əV/
Third person present tense endings of singular verbs are lost

II. Early Middle Galach (4000 B.G. to 1000 B.G.)

A. Sound Changes

/č/ → /š/ /j/ → /ž/

B. Morphological Changes

1. Indefinite articles are lost
2. Pleonastic pronouns assimilate to nouns, forming a more complex case system:

	Class 1 (he)	**Class 2 (she)**	**Class 3 (it)**
Nominative	C + ay, V + hay	C + ay, V + shay	C + it, V + hit
Genitive	C + iz, V + hiz	C + ər, V + hər	C + its, V + hits
Objective	C + im, V + him	C + ər, V + hər	C + it, V + hit

	Plural (all forms)
Nominative	C + iy, V + diy
Genitive	C + iyrz, V + diyrz
Objective	C + em, V + dem

III. Middle Galach (1000 B.O. to 3000)

A. Sound Changes

These ordered sets of consonant changes were each separated by about a century:

FIRST SET

/p/ → /b/ (Vd_Vd)	/lp/ → /l*b/	/rp/ → /rf/
/t/ → /d/ (Vd_Vd)	/lt/ → /l*d/	/rt/ → /rs/
/k/->/g/ (Vd_Vd)	/lk/ → /l*g/	/rk/ → /rš/

SECOND SET

/b/ → /v/ (Vd_Vd)	/lb/ → /l*v/	/rb/ → /i*v/
/d/ → /z/ (Vd_Vd)	/lb/ → /l*v/	/rd/ → /r*z/
/g/ → /ž/ (Vd_Vd)	/lg/ → /l*ž/	/rg/ → /r*ž/

THIRD SET

/m/ → /v/ (Vd_Vd)	/mp/ → /m/	/mb/ → /b/
/n/ → /n/	/nt/ → /n/	/nd/ → /d/
/ŋ/ → /n/	/ŋk/ → /n/	/ŋg/ → /g/

FOURTH SET (ordering in doubt)

/f/ → /p/ (Not #_)	/v/ → /w/	/sr/ → /r/ (#_)
/s/ → /t/ (Not #_)	/w/ → /gw/ (#_)	/sw/ → /hw/ (#_)
/š/ → /k/ (Not #_)	/h/ → /Θ/ (Not #_)	/sl/ → /l/ (#_)

FIFTH SET

/tp/ → /p/	/ty/ → /k/, /g/ (Vd_Vd)	/dy/ → /g/, /Θ/ (Vd_Vd)
/ts/ → /t/	/ky/ → /k/, /g/ (Vd_Vd)	/gy/ → /g/, /Θ/ (Vd_Vd)
/tk/ → /k/	/kw/ → /p/, /b/ (Vd_Vd)	/gw/ → /b/, /v/ (Vd_Vd)

* above represents an intrusive vowel, partially assimilated to the vowel of the preceding syllable; if that vowel is front, the intrusive vowel is /i/; if that vowel is back, the intrusive vowel is /u/; if that vowel is /a/, the intrusive vowel is /a/; All instances of /ə/ partially assimilate to the vowels of the preceding syllable in the same manner; where there is no preceding syllable, /ə/ lowers to /a/.

IV. Late Middle Galach (3000 B.G. to 7000 B.G,)

Morphological Changes

1. Prepositions adhere to following nouns to form a more extensive case system:

CLASS 1:	BWIHAI,	PRAISTAI,	EEKTIRAI
Nominative	bwihai	praistai	eektirai
Genitive	ibwihiz	apraistiz	weektiriz
Accusative	ibwihim	apraistim	weektirim
Dative	tibwihim	tapraistim	teektirim
Agentive	bibwihim	bapraistim	beektirim
Benefactive	fibwihim	fapraistim	feekdrim
Pergressive	tribwihim	trapraistim	treektirim
Accompanitive	gwibwihim	gwapraistim	gweektirim
Abcessive	fribwihim	frapraistim	freektirim
Locative	nibwibim	napraistim	neektirim
CLASS 2:	KNEEZHISHAI,	GIRLAI,	EENAI

Nominative	kneezhishai	girlai	eenai
Genitive	ekneezhiher	igirler	weener
Accusative	ekneezhiher	igirler	weener
Dative	tekneezhiher	tigifler	teener
Agentive	bekaeezhiher	bigirler	beener
Benefactive	fekneezhiher	frigirier	feener
Pergressive	trekoeezhiher	trigirler	treener
Accompanitive	gwekneezhiher	gwigirler	gweener
Abcessive	frekneezhihcr	ftigjrler	freener
Locative	nekneezhiber	nigirler	neener
CLASS 3:	SNUUHIT,	DEKIT	ENWELUUPIT
Nominative	snuuhit	dekit	enweluupit
Genitive	usnuuhits	edekits	wenweluupits
Accusative	usnuuhit	edekit	wenweluupit
Dative	tusnuuhit	tedekit	tenweluupit
Agentive	busnuuhit	bedekit	benweluupit
Benefactive	fusnuuhit	fedekit	fenweluupit
Pergressive	trusnuuhit	tredekit	trenweluupit
Accompanitive	gwusnuuhit	gwedekit	gwenweluupit
Abcessive	fhisnuuhit	fredekit	frenweluupit
Locative	nusnuahit	nedekit	nenweluupit

PLURAL, ALL FORMS:

	BWIDII	GIRLII	ENWELUUPII
Nominative	bwidii	girlii	enweluupii
Genitive	fewidiirz	igirliirz	wenweluupiirz
Accusative	ibwidem	igirlem	wenweluupem
Dative	tibwidem	tigu-lem	tenweluupem
Agentive	bibwidem	bigirlem	benweluupem
Benefactive	fibwidera	figirlem	fenweloupem
Pergressive	tribwidem	trigirlem	trenweluupem
Accompanitive	gwibwidem	gwigirlem	gwenweluupem
Abcessive	fribwidem	frigirlem	frenweluupem
Locative	nibwidem	nigirlem	nenweluupem

For words beginning with vowels, the prefixes are *w, t, b, f, tr, gw, fr,* and *n.* For words beginning with a consonant, a vowel in partial harmony is added to the prefix (the corresponding short vowel or the first part of the diphthong in the root).

2. Definite articles are lost

V. Atreidean Galach (7000 B.G. to 11000 B.G.)

A. Sound Changes

1. The Third Vowel Cycle changes long vowels and diphthongs:

/iy/ → /ay/ /ay/ → /ey/ /uw/ → /aw/
/ey/ → /iy/ /aw/ → /ow/ /ow/ → /uw/

2. Unstressed short vowels become /a/

B. Morphological Changes

Simplification of Endings:

/Vhim → /Vm/ /Vher/ → /Vr/ /Vhit/ → /Vt/
/rm/ → /rm/ /Vit/ → /Vt/
/Vdem/ → /Vm/ /VICit/ → /VICt/
/Nit/ → /Nt/

Standard Orthographies

I. Old Galach

/iy/ = ee /ay/ = ay /uw/ = oo
/i/ = i /aw/ = aw /u/ = u
/ey/ = ey /ə/ = uh, u /ow/ = oa
/e/ = e /o/ = o

II. Early Middle Galach

/iy/ = ee /ay/ = ay /uw/ = uw

/i/ = i	/aw/ = aw	/u/ = u
/ey/ = ei	/e/ = uh, u	/ow/ = oa
/e/ = e		/o/ = o

III. Middle Galach

/iy/ = I	/ay/ = ai	/uw/ = U
/i/ = i	/aw/ = au	/u/ = u
/ey/ = E	/a/ = a	/ow/ = O
/e/ = e		/o/ = o

IV. Late Middle and Atreidean Galach

/iy/ = ii	/ay/ = ai	/uw/ = uu
/i/ = i	/aw/ = au	/u/ = u
/ey/ = ee	/a/ = a	/ow/ = oo
/e/ = e		/o/ = o

Many variations from expected sounds or spellings of course appear in texts and therefore in the Encyclopedia entries. Such variations are chiefly caused by scribal or printer's errors, or dialectal differences.

W.E.M.

GAMONT

Third planet of Niushe, noted in the Imperium for its hedonistic culture and exotic sexual practices. *[Discoveries from the Rakis Finds about the planet Gamont have been so widely publicized in the popular press that any details given here would be repetitious. Instead, we present not a different picture of Gamont, but the same picture seen from a different viewpoint. What follow are the relevant parts of portions of a diary discovered in the House Corrino records, transferred to Arrakis during the Atreides Imperium. — Ed.]*

Sabhaasdii, nAudrim 28: Cold and windy again today, but the laundry-room is always warm. Lots of sisters complain about Wallach's weather, but not me. My job is a blessing.

Shannisdil, nAudrim 29: Entertainment tonight. A very special dinner in honor of His Grace, Duke Philippos from Gallatin and his wife — a great lady, you could tell. After supper in the Great Hall, his musicians played and our choir sang. And that was very nice, but then I almost died! His Grace introduced his mentat — a fine-looking man, but tunic not well pressed — and asked him to very kindly favor us with a demonstration. Well, the mentat looked right at me and asked me what I did, so I told him I was the head laundress. Then he wrote something down on a piece of paper, and asked me to ask *him* any question that I wanted. Well, I don't know why, but the first thing popped into my head, and I said, "How many stars are in the Lyre Nebula?" Then he passed the note to Reverend Mother and asked her to read it out, and she did — it said "The number of stars in the Lyre Nebula is" — and then some big number. Well, that didn't go over too well. I mean, there was some polite applause, but mentats, after all!

Jehansdii, nAudrim 30: I think I figured it out, what the mentat did. When I went to work this morning, I picked up the soap box and right on the back there's this big ad for a contest "Name the Slats." And it said, how many stars in the Lyre Nebula, and if you fill it out, you win a prize if you're right. And then I remembered that the mentat asked me what I did first, before

anything, I still have his paper for a souvenir. I ought to send it in. Serve him right.

Phyllisdii, neSheusttm 15: I won!!! I can't believe it!!! The mentat was right and I won a Two-Week, All-Expense Paid Trip to Gamont, Planet of Pleasure, wherever that is.

Molhersdii. neSheustim 16: Well 1 went to 'see Mother Caius today and it was very strange — very strange indeed. Said no. Said Sister Matilda, the trip would be too strenuous for a woman of your years. My years! I said I'm only fifty-seven add I've been doing laundry for forty years, and the chief laundress for the last eight arid you can't be all that weak if you can do that. Then I told her just how much wash there was to be toted around. I promised to take Sister Bertha with me, so Mother said we could keep an eye on one another. Then she said something about innocence being the best protection and sent me off.

Glensdii, neSheustim 25: I've been so busy I've really neglected my diary. A lot to catch up on. First, I'm writing this from Gamont, which is a very odd place. When we got off the ship, there was a wire fence between us and a line marked "Departures," and over on the other side were some Sardaukars of Salvation playing music and handing out pamphlets and passing the tambour. I was going to give them a donation and get some religious reading for the quiet times, but apparently the law allows them only to talk to a person going home, not one coming in.

Then we went outside, and people were singing and natives were putting strings of beads around everyone's neck. These beads are to pay for things on Gamont, you just pop one off and use it like money. A very pretty little boy came running over to me and Bertha and said are you from Wallach, Sisters Matilda and Bertha? We said yes and he winked and handed us two brown envelopes. We looked inside and, goodness, the necklaces must have had two hundred beads on them. Later a man said, "Hey, you're Bene Gesserit." And we said that's right, how did you know? He said the B.G.'s always get their beads in plain envelopes. I don't think I'll ever spend all my beads — I mean, how much can one person eat and drink? Maybe souvenirs for the sisters in the laundry.

Tuesday, neSheustim 26: I'm exhausted. I woke up when it was still dark because I could hear someone breathing in bed with me, and I thought "Poor Bertha, she must be homesick," and I said "Now, now, Bertha," and I turned the light on. But no, it wasn't Bertha but a very handsome young man with a mustache. And I said "Young man, get out of my bed immediately!" and I thought, some hotel to make a mistake like that! Well, I guess I woke up Bertha, too, and she screamed because there was a man in her bed, and my young man said, "But I am your guide to the pleasures of Gamont," and I said it was too dark to see anything on Gamont. Then I called the manager and things got straightened out. He said Ahmed and Pol (the boys) would be available in the morning to take us sightseeing. I think this vacation is going to be more of a strain than the spring cleaning wash.

I certainly learned things about Gamont when it got light. I thought it was for vacations, like the seaside on Kestrel where my parents used to take

me, and people would build sandcastles and swim and eat ices in the evening.

Gamont is not like that.

The whole place is divided into what they call little worlds. You go inside one and you can pretend you are someone in the past or future and they do all sorts of unusual things. We got in a carriage drawn by a thorse and Ahmed and Pol started to show us the sights.

First we went to Eden. There was a woman dressed up like a snake at the entrance who wanted us to check our clothing and pick a costume from the rack. On the rack marked "Adams" were all these leaves of all different sizes (but fake ones — cotton), but they were all marked "Extra-Large." There were different brands, too, Kg, Conan, Stud, though what kind of a tree a stud is 1 can't say. Well, I certainly wasn't going to get undressed, so we didn't go in Eden.

I asked Ahmed if there wasn't a seashore we could go to, and he said sure, and we drove off again. We came to a world called Nantucket, and decided to have lunch before going to the beech. There was a restaurant called The Flipping Frog. Food all right. There was entertainment, too — a man and a woman sang a very funny (but sometimes puzzling) song. Here's what I remember about the beginning:

First the girl sang,

"Who's that knocking on my door?"
"Who's that knocking on my door?"
"Who's that knocking on my door?"

Said the fair young maiden.

The boy answered,

"D' ye ken me still, I'm Barnacle Bill,
O' the 'Rakis Royal Navy.
And here I stand, come from 'neath the sand,
With the 'Rakis Royal Navy."

So the girl told Mm to wipe his feet upon the that, but there must have been a hundred verses, and our food came, and I don't remember the rest.

Afterwards we went to the beach. Bertha and I had a good time wading and enjoying the sun. Ahmed and Pol played cards.

Oh, I almost forgot: Gamont has seven days in its week. They're called Funday, Manday, Twosday, Womanday, Threesday, Iryitday, and Satyrday. When the couple was singing, Bertha almost choked, she was laughing so hard and her face got so red. I asked her what was wrong, and she said, "When in Gamont, do as the Gamontians do." So I'm dating my diary differently while we're here. It'll be a nice memento.

Womanday, neSheustim 27: I had a scare today. Went to Harem World and lost Bertha. We put costumes on — pretty things, but sheer, my goodness, you can see right through them. Little sheer pink top. Full, gathered pantaloon thing. Pretty gold belt. Hand wash, I guess, in cold water. But anyway, I think Bertha's getting upset by the excitement or something. I kept my underwear on when I put the costume on, but Bertha didn't. And I started to scold her, but she just gave me that "When on Gamont" business again.

Well, we went into the palace, and it was beautiful, I must say that for it, but a little gaudy — soft music and water splashing in fountains and men and women lolling around in little dark alcoves. Two *huge* men in turbans took us to reclining harem-chairs, and I guess I went to sleep. When I woke up Bertha was gone. I yelled for Ahmed and Pol and they came running from

somewhere pulling their clothes on. I guess they were napping too. So we looked for Bertha through long dark hallways with men in turbans in front of the doors. They wouldn't let me in, so I just called out at each door we came to. Then we came to a door that said "Sultan's Chamber," and it was open, and inside there was Bertha, stark naked, sitting on a big red velvet pouffy cushion thing. I told the boys to shut their eyes and went in. Bertha just kept grinning, and saying, "The Sultan chose *me,* the Sultan chose me." I got her dressed and the boys helped me take her back to the hotel. I told Pol to stay in the room with her all day tomorrow and make sure she stayed quiet and rested.

~~*Threesday*~~*, Jehannesdii, neSheustim 28:* After yesterday's scare and today's shock, I know I'll live forever, because if they didn't kill me, nothing will. There is a Bene Gesserit House on Gamont! Why didn't Mother Caius tell me? I think I know. Ahmed was driving me in the carriage through the streets, and I was looking at the places — Ol' Plantation, Gay Paree — when I saw a little shop called "Ve Haf Vays" and I told Ahmed to stop. I'd been wanting to get some souvenirs for the sisters at home, and this was a leather-goods store with beautiful belts and boots in the window. Not much of a selection though — everything was black, besides there were too many buckles and straps and things. They even had whips, though why anyone would want to whip a sweet gentle creature like a thorse I don't know. Anyway, there I was in front of the store when I saw the B.G. emblem on the house on the comer. I couldn't believe my eyes. But I was so happy. I went right up to the door and knocked. A little old sister opened the door, but she seemed surprised to see me — she said "They usually send younger ones." Then she shook her head and said "No accounting for taste" and led me into the parlor. And all over the walls of the parlor were these pictures of women. Well, I won't try to describe them, but let me tell you I recognized some. There was that nice young (and smart) Helen Mohiam, and it's beyond me why she would let them take a picture of her sun-bathing. The head of the house (I will *not* call her Mother) came in, her face all painted and her eyelashes all long and black with some stuff on them.

She says, "You're not one of my girls. Who are you?"

"No," I said, "I'm Sister Matilda, the head laundress from Wallach come to see your house. Who are *you?"*

And she said, "I'm the Procuratrix. Are you a lay sister?"

"Certainly not. I am a regularly professed sister and have been for forty years. And what, I'd like to know, is a lay sister?"

She said, "Oh, think of it as a little joke." And then she began the most garbled and incredible story I've ever heard. It seems there are three kinds of sisters — the regular ones that live in the chapter houses, and some that go into the world and marry and have families — well, I knew that — but then there are others, the lay sisters (some joke!), whose job is to infiltrate the Great Houses and let the sisterhood know what's going on.

"Aren't the women sent to the courts regular sisters?" I asked.

"Well, they are," she said, "in a manner of speaking. You know."

"No, I don't," I said.

"Well, put it this way," she said, "they serve as concubines and sometimes even wives. They come here to Gamont to learn the best ways of pleasing themselves and their royal lovers."

Maxine (that was her name) wanted to give me some brandy, but I'd never drink anything in that *place.* I went back to the carriage and straight to the hotel. Bertha was gone again, but I thought, she's on her own this time. I packed my things. And Bertha came back with Pol, and I said "I'm leaving." But she said, "We have so many beads left." "Do as you please," I said, "but tomorrow I'm going."

~~*Tryitday Phyllisdii*~~ *Matilda's Day, neSheustim 29:* When I checked out this morning, I just sat in the lobby. I didn't know where to go — I don't care about Eden or The Ol' Plantation or Harem World, but I don't want to go back to Wallach either. I'm not young, I know, but I'm not stupid, and I'm not sneaky, either. There are things I can do, and-do well, and that ought to be enough for anybody. I won't use other people because I wouldn't want them to use me, and I won't be a part of anything that does. I know what my duty is — I need to tell the Emperor just what's going on here — then it's *his* problem and I wash my hands of the matter. Pol and Ahmed are here — they flipped a coin (they said it's a local custom) and Ahmed is my guide today. So this diary goes in an envelope for the Imperial Mail. I'll have Ahmed take it there, then I'm going to take my bags and go ask for a job at one of the other places I saw. With my experience I know there'll be something for me to do at "Sudsand Bubbles."

I.R.M.

GHOLA

One of the extraordinary and unique capabilities of the Bene Tleilax was the production of human duplicates, known as gholas. The early gholas, such as the Spacing Guild's gift to Paul Atreides, Hayt, the first ghola of Duncan Idaho, were produced by tissue regeneration requiring the immediate cryo-transport of complete cadavers to the axolotl tanks of Tleilax. Gholas so produced retained their gene patterns and specific skills but lacked conscious memories of their pasts. They were frequently conditioned to respond with specific actions or behaviors to a particular word. Often, the stimulus "triggers" were produced by a being generated in the same axolotl tank.

This autonomic conditioning occasioned one of the major, unexpected breakthroughs in ghola development. Having conditioned Hayt to assassinate Paul Atreides (and perhaps gain gholas of Paul and Chani) at the sound command of his tank-mate, Bijaz, the Bene Tleilax created a psychic conflict between Hayt's/Duncan's compulsive loyalty to the Atreides and his assassin conditioning. The agony produced by this clash of drives, combined with Hayt's training as a Zensunni mentat and philosopher, restored Idaho's memories to Hayt: in a sense, he re-became Duncan. This psychic reawakening through primal confrontation produced results so valued by Leto II that although the technique was not consistently, successful, it was always attempted,

and was used to activate a series of Duncan-Idaho gholas throughout the reign of-Leto II.

Prior to this breakthrough, gholas who needed to know their past for particular situations had to be instructed by traditional methods, which at best succeeded only partially because complete knowledge of the ghola's past life could never be gathered. Hence, the ghola's memory was bound to be defective in many areas. The use of melange with its memory-stimulating properties could fill these gaps somewhat. There is evidence, for example, that Piter de Vries, Baron Vladimir Harkonnen's twisted Mental-Assassin, a Tleilaxu product, was a melange-stimulated ghola who became addicted in training. Of course, de Vries' addiction may simply have expressed the Tleilaxu quirk of delivering gholas with some unexpected quality of characteristic that the buyers did not specify, e.g., Hayt's metal eyes.[1]

By the fifth century of Leto II's reign, the method of making gholas had radically changed. Instead of regenerating original flesh, the Tleilaxu cloned their later products, greatly improving the productivity of the axolotl tanks (as they were still known despite their extreme modifications).[2] Cloning was the superior method because cadavers often resisted regeneration for many reasons. The rate of memory reawakening, however, was never above twenty percent. The

[1] Scytale, perhaps the most famous of all Tleilaxu Face Dancers, is supposed to have stated that the odd sense of humor of his people consisted of "always giving our victims a means of escape." In presenting Duncan Idaho-10208 to Paul, the means of escape may have been a linguistic hint, a daring double-entendre: the name by which they introduced the ghola to Paul, "Hayt," immediately suggested to the Atreidean emperor the Galach *hait (n.,* from OG *hate)* "intense hostility and aversion usu. deriving from fear." Bat for the Tleilaxu no risk meant no pleasure: coincidentally, there is a Fremen word *hayt,* and the Tleilaxu were betting that the sight of Duncan Idaho would conjure up associations for Paul Atreides, not for Paul Muad'Dib, who would have realized that Fremen *hayt* means "wall" — perhaps the wall that sealed Hayt from his Duncan memories, a wall which his killing of his master was intended to breach?

[2] Tleilaxu terms have always drawn close inspection because of a mocking habit of giving — almost of flaunting — hints about their processes and purposes. Why, for example, *axolotl* tanks? *Axolotl* is the term for the tadpole form of the genus *Ambystoma,* a species of Terran amphibian now found only on Ecaz. Thus, Dr. A would argue that the tank was so named because of the animal's ability to mature sexually without undergoing metamorphosis if its habitat was dry, but to become a salamander in pools of water, hence, the waters of the tank give us a different "animal." No, would say Th. B, the Tleilaxu use the term because these amphibians are able to regenerate lost bodily parts, and perhaps the secret of that ability is part of the process- On the contrary, would say R.M. C of the Bene Gesserit: ancestral voices tell us that the term comes from an extinct Terran language, Nahuatl, in which *atl* means "water" and *xolotl* means "spirit," and therefore it is simply a fancy epithet for the tank's chemical ability to give life from "the spirit of the water."

Happily, no such wrangling surrounds the term *ghola:* thanks to the Fremen recovery of an ancient Terran Semitic language, we know that the verb *ghala,* "he seized," has a related form *ghul,* from which the modern Galach *gaui* (OG *ghoul)* and the Tleilaxu *ghola* both derive, the latter, of course, by borrowing. In Fremen folklore, the *ghul* is a demon who robs graves and feeds on corpses. Fremen reaction to gholas was strongly colored by the word's etymology, of which they could not help but be aware.

trauma of the stimulus, such as the assassination of a Face Dancer in the guise of Paul Atreides by the Duncan Idaho ghola, more frequently shattered psyches than restored memories. This excuse was offered by the Bene Tleilax for their delay in producing yet another Idaho ghola at the end of Leto It's reign. However, some speculate that the delay was part of a plot, orchestrated by the Bene Tleilax, Ixians. and Bene Gesserit, to destroy the God Emperor and that this last Idaho ghola was the most subtle example of conditioning ever produced, conditioned to respond to Hwi Noree's phrase "I want to hurl myself into your arms, to find the love and shelter I know is there. You want it too."[1] This argument is lent credibility by evidence of Tleilax cooperation in the Ixian production of Hwi, but the use of the Ixian Globe to hide her actual generation makes a firm conclusion impossible.

Few gholas can have been prepared, as Duncan Idaho was, for a single task; most were even less specific than the Duncans produced for the God Emperor. Never many in number, they served throughout the universe as philosophers, moralists, and administrative functionaries. Infrequently, killer-mentats, killer-Suk-doctors, and military leaders were also generated for specific markets. There is even evidence that an attempt at a *Kwisatz Haderach* was included in the Tleilaxu dabbling, and they always did boast that they were capable of producing a ghola to fit any specifications.

For better or worse, the Tleilaxu fleshly art was never well received. Gholas were reminders of people who had once lived, and their production violated the spirit, at least, of the Butlerian edicts. Gholas were tolerated only as solutions born of desperation and even the God Emperor Leto II, usually amoral in his analysis, spoke of the "Dirty Tleilaxu," reflecting the distrust and fear directed toward these flesh engineers and their products.

R.S.

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GJNAZ, HOUSE OF

Also Ginaztera in early historical accounts, successively Lords of Ginaztera, Barons Ixalco, Siridar-Barons Ruizdael, and Siridar-Counts Martijoz; Cousine titles include Barons Palus Palti. One of the Houses Major during the reigns of the second Hajus Corrino emperors, the Ginaz family traces its origins to a company of entertainers working the Richelieu Sector during the time of Fredhrick V. The troupe performed light operas, comedies, skits, burlesque, and other amusement to appreciative audiences on a wide variety of planets, satellites, Imperial forts, and even large ships,

[1] The trigger had to be either a complex statement such as this, or if short by necessity, a coined term with no meaning in any known language. Obviously, the Tleilaxu could not risk a ghola's encountering the stimulus in a chance conversation.

earning their passage from system to system by entertaining important politicians or wealthy tradesmen and land owners. Alberto Ginaztera, the founder of the company, is said to have been born on Gioia, in the Beta Tau Beta System, the son of a composer; he was trained as a serious musician and singer, and was particularly adept with stringed instruments. His wife, Maria-Elisa Drago, the daughter of a tavernmaster, suggested to her husband that his talents might be more profitably applied, and developed with him an act in which he tried to sing serious pieces which she constantly interrupted with barroom ditties and comic banter. They were such a hit that soon every major theater and club on the planet was demanding their show.

Within ten years, Alberto, his wife, and their three children had moved to a richer planet; within fifteen years, they had performed in every major city within their sector, within twenty-five years, their troupe had increased to thirty highly paid, well-trained, professional musicians, singers, and actors, and their fame had spread to the Imperial Planet itself, finally culminating in a command performance before Fredhrick V. The Emperor was so taken with the troupe that he ordered Alberto to base his operations on one of the major worlds near Salusa Secundus, and to give at least one performance annually for the Imperial Presence and his private guests. Hence, the Ginaztera Company became the only officially recognized entertainment group sanctioned by the Emperor himself. Ginaztera himself was granted an estate on Gioia, and named Lord Ginaztera in the minor nobility. At hearing the news of Alberto's death in 7844, Fredhrick is said to have wept for days, saying "the hope of laughter has vanished from my world forever." Historians note that Fredhrick aged rapidly over the next few years, and was an embittered recluse by the time he died in 7849.

After her husband's death, Maria-Elisa increased the family's fortunes considerably by smuggling drags during the troupe's many travels, and reinvesting the money into what soon became an entertainment empire: By the year 7950, the House of Ginaz, as it was now called, had a monopoly on live performances before audiences of 10,000 or more; it also owned chains of gambling casinos, prostitution rings catering to the very rich; and theaters specializing in fights between different kinds of animals, or between animals and humans. There were rumors during this period of particularly vile exhibitions of sadomasochistic violence being staged for specific clientele, but these allegations were never proven.

It is certain that by the year 8400 the House of Ginaz was nominated by the House of Atreides for inclusion in the Landsraad as a House Major, and that the motion carried with three votes to spare over the objections of Houses Corrino and Harkonnen. By this time also, the House of Ginaz had advanced in status to Siridar-Barons of Ruizdael, a planet in the Junagadh system; Faustino Ginaz (ruled 8366-8414), called "one of the most handsome men of his day" by Lady Bagrationi, was the first Ginaz to be accorded this status.

The House of Ginaz generally supported the Landsraad rights against the Imperium, following the lead of such houses as Atreides, Bagrationi,

Sikunri, and Alman, and generally voting against the interests of Houses Corrino, Qair, Wikkheiser, and Moritani. It was Moritani that spoke in the interests of Corrino during the debate over inclusion of Ginaz in the Landsraad, and Moritani that conducted a particularly vicious whispering campaign against Ginaz behind the curtains. Faustino Ginaz is said to have sworn eternal revenge against Yukio Moritani and his heirs over the insult to the House of Ginaz, thereby leading to the War of Assassins.

Camillo Ginaz III (died 9876) concluded a secret Treaty of Mutual Support between his house and that of Atreides in the year 9855, guaranteeing aid to Atreides in times of peril, and vice versa. The family declined rapidly in fortunes after its defeat by Moritani in the year 10177; by the time of Leto II's accession, Juan Ginaz VIII was reported selling well-known works of art from his family's collection to pay his debts. The House of Ginaz ceased to have House Major status not long thereafter.

R.R.

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GLOWGLOBE.

An organically phosphorescent light source, buoyed by a suspensor field. Invented in 4266 by EM. Aubec, one of the earliest explorers of Ecaz.

Glowglobes, though of many different types, follow a fairly standard design. They are generally spherical in shape, and their casing is normally made of molecule plastic treated to almost complete transparency, though this adaptation sacrifices a great deal of the molecule plastic's resilience and makes it particularly vulnerable to sharp blows. A miniaturized Holtzman Generator is installed within the globe; the generator is extremely low-powered, but the repulsor field generated need only support the weight of the globe.

The most important components of a glowglobe are the living parts. Three different types of anaerobic bacteria are used: *Veillonella methanomonas ecazi* is the base, providing the methane which feeds the other two bacteria and scavenging the bacteria's waste products; *Actinomyces lucifer ecazi,* the phosphorescent bacteria; and *Serpens electri ecazi,* which provides the power for the Generator. *A. lucifer* is also, by happy accident, a very sensitive thermotrop. This property causes the glowglobe to glow brighter on the side nearer to any heat source emitting less infrared than a threshold level at which sporulation is triggered. Thus the globe will usually "respond" to the presence of a person who remains within two meters of the globe for several minutes.

In some glowglobes, usually seen only in the private quarters of Great Houses, *Spheroporus electri ecazi* (actually two very closely related organisms, subspecified as "a" and "b"), an electricity-producing bacteria similar to *Serpens electri,* though far more difficult to transport, is used to power the Holtzman Generator. This substitution is valued by those who can afford it, though, because *Spheroporus*

electri is, like *A. lucifer,* heat-sensitive, but *Spheroporus* is a very motile bacterium, which rapidly moves towards the location with a temperature closest to the bacterium's optimum. When electrically responsive microswitches are distributed to line the interior of the glowglobe, the thermoresponsive bacteria will cause the repulsor field to shift as they seek the optimum temperature gradient, thus moving the glowglobe to maintain the desired distance (as determined by the mix used of the two closely related organisms) from the nearest heat source.

The most well-known manufacturer of glowglobes is House Lucifera, of Gollimar. The House produced some thirty-eight billion glowglobes in the standard year prior to the writing of this essay, and the House enjoys a substantial advantage over its competitors in that it is the only House that has been able to coax the various bacteria to grow in culture in commercial quantities.

W.D.I.

Further reference:

- Ecaz.

GOM JABBAR

or "High-Handed Enemy." The needle, tipped with a drop of meta-cyanide, which was used by Bene Gesserit proctors in the human awareness test most often administered to students at the B.G. school on Wallach IX. A single jab of the needle was sufficient to send the poison into its victim's system. There was no known antidote.

The awareness test was, on its face, exceedingly simple. The candidate was instructed to place her hand within a small box containing a number of nerve inducers. As soon as this was done, the proctor held a gom jabbar at the candidate's neck and stated that it would be used, immediately, if the candidate were to withdraw her hand from the box. At the same time, the nerve inducers, activated by the presence of the hand, stimulated feelings of pain that began with mild discomfort and could continue, if allowed to build, through the most severe agony. (The most common sensation was that of extreme heat, as though the hand were being slowly roasted).

The crux of the test — far more important than discovering that the candidate could endure pain rather than invite certain death — was that it gave the proctor an opportunity to access the student's reaction to stress. Any increase or decrease in the student's rate of advancement within the Sisterhood depended on the proctor's observations during the test,

On rare occasions, when their importance to the Bene Gesserit indicated it, males were tested with the gom jabbar; Paul Atreides, at age fifteen, was one of them. (That experience, on Caladan, left him with an enmity for the Sisterhood which increased as he gained greater knowledge of their methods).

Aside from its literal use, the term "gom jabbar" was sometimes applied to a certain kind of individual, as well: a person who, either for personal reasons or because of adroit manipulation, became an analogue of the poisoned needle, used against an enemy.

Perhaps the best example of the phenomenon was Alia Atreides, who as

a child slew her maternal grandfather, Siridar-Baron Vladimir Harkonnen. Her final words to him, on this occasion, are reputed to have been, "I'm sorry, Grandfather. You've met the Atreides gom jabbar" — a pretty piece of irony, because a poisoned needle was the weapon used.

Further references:

- Bene Gesserit;
- Assassin's Handbook.

GREAT CONVENTION

The universal legal code framed during the Great Synod held between 330 and 340 on Urbanus II. The Convention provided codification and a source of final authority for tenets which had been accepted (to a greater or lesser degree) for several centuries.

THE TREATY OF CORRIN. The history of House Corrino's ascendancy is well known: the discovery of the Salusa Secundus by the unfortunate Megarians; the Sardaukar's victory over their would-be employers and then-subsequent entry into space; the three years of constant defeat for the Landsraad forces culminating in the Battle of Corrin in 88 B.G.; the signing of the treaty, named for that battle, granting Imperial powers to House Corrino.

The Treaty served as the highest law in the new Imperium for 355 years. For most of that period it worked well, and much of the credit must be given the first Corrino Emperor, Sheuset I (88 B.G. — 70 B.G.). He presided over the Treaty negotiations, and his foresight for the needs of future Emperors made the document as successful as it was.

CHOAM. Founded in 7 B.G., CHOAM (Combine Honnete Ober Advancer Mercantiles) was a reaction to the newly revealed existence of the Spacing Guild and to the opportunities for increased and more efficient commerce the Guild's services would provide. It gave Emperor, Landsraad, Guild and the Bene Gesserit a means of controlling and profiting from the new trade.

CHOAM also provided a badly needed second unifying force to the Imperium as a whole. The balance between the Imperial House and the Great House of the Landsraad had rested, since the Battle of Corrin, only on military strength. CHOAM bound the various groups and individuals to one another financially as well as militarily, thus providing increased stability.

The upsurge of prosperity which followed for most of the worlds in the Imperium served to pacify as well as unify. Fractious planetary governments or ambitious but frustrated individuals were placated by the rapidly expanding economy the founding of CHOAM had launched.

THE GREAT SYNOD. During the prosperous centuries, the social structure of the Imperium — particularly the *faufreluches,* the code which preserved the rigid social classes — had passed from custom into common law. More and more, the most powerful Houses (who had the most to gain from the status quo) sought to put those traditions into written law. The movement gained momentum over several years, but it was not until the aging emperor, Menemtahe II, threw in his own support that a decision was reached and delegates chosen for the Great Synod.

Each Great House sent a representative (not the family head, but generally a trusted relation) to the Synod. A substantially smaller group of delegates represented the Houses Minor. Menemtahe II presided over the Synod personally, showing the royal house's interest in the project. Jenarum Sen, head of the Guild, also attended.

The first three years the Synod studied in detail legal codes already in existence: the Treaty of Corrin, the laws of several hundred worlds, the terms of the Guild Peace. Next, the delegates' draft proposals for the Convention were recorded, and at the end of a year, more than 7,000 agenda items had been listed, with precious few duplicates. The debate was underway.

Seven years later a final draft of the Great Convention was ready. Its ratification was relatively simple — those whose approval was needed were already in attendance — and the remaining three years of the Synod were spent in bringing the codes of individual worlds into conformity with the new law of the Imperium.

All was not completely smooth, of course; that could not be expected from a group with such diverse interests. The Synod possessed an advantage unique among parliamentary bodies, however: it could expel recalcitrant delegates. Yet, during the ten years, only five individuals were dismissed from the Synod, and one of these dismissals had nothing to do with the negotiating skills of the person dismissed. (He was one of the House Minor delegates who was discovered to be fronting for the exiled Family Harkonnen.)

THE GREAT CONVENTION. The final document, 317 sections filling five volumes, was a masterwork of balance and careful wording. The Convention was intended to *control,* in most instances, and not to prohibit. Its emphasis on proper appearances — suggesting the primacy of form over substance — is pointed throughout by the words which begin every section: "The forms must be obeyed."

Nowhere is propriety more evident man in the Convention's most famous clause, which regulated the use of atomic weapons against human beings. The circumstances for employment of family atomics were so minutely detailed that they took up nearly half of one volume, Acceptable means for obtaining such weaponry, for storing them, for rigging them for automatic retaliation should one House be utterly destroyed by another, were drawn out in scrupulous detail. According to Synod records the assembled delegates took over four months to settle the issue. On its face, the rule appears humanitarian, insuring that even in time of war, humans would be protected from the horrors of slow death by radiation poisoning and worlds safeguarded from the desolation of fingering contamination.

If this were the Convention's true intent, it could have been achieved very simply: An absolute ban on all family atomics — backed by both Imperial and Great House force — could have rendered such items more dangerous to keep than their worth to the Houses justified. The atomics clause was so minutely detailed, however, because the delegates had no inclination toward nuclear disarmament; they simply wished to be certain that no less

powerful House could overcome one of its betters by use of atomic power alone. The same attitude enabled the Great Houses to wink at the existence of stoneburners, weapons which clearly violated the spirit, if not the all-important letter, of the law.

The acceptable means of attaining victory in House-to-House combat were also carefully laid down. Open, declared warfare was severely discouraged as a means of settling differences. It was far too wasteful and destructive of the civilian workforce, shipping, and trade that were the lifeblood of every planetary economy. And of what use to the victor was a world made unprofitable?

No, the accepted methods were far more economical. A House could challenge its enemy to a War of Assassins, which involved sending an exact number (agreed upon in advance) of professional killers out to murder by stealth. The permitted weapons were listed in the *Book of Assassins,* a text appended to the Convention. Once declared, a War of Assassins could have only one of two conclusions: complete surrender, which left the defeated nobles alive but stripped of all holdings and titles, or the extermination of the House. The assassins were permitted to kill only the approved targets — no outsiders — and a Judge of the Change, appointed by the Landsraad High Council and the emperor, insured that the forms were indeed obeyed. (The penalties for *not* obeying them were quite severe. Offenders could be fined, imprisoned, exiled, or killed, depending on their rank and the seriousness of the offense; the House responsible for the offense could be officially declared the loser of the War.)

Wars of Assassins were generally declared by Houses wishing to expand their interests and not especially concerned about who they defeated to do so.. For those with more personal reasons for fighting, the Convention devoted twenty-five pages to *kanly,* or vendetta; again, a Judge was appointed and rigid rules regarding procedures and choices of weaponry were given. But in kanly, the head of the House met another personally.

Such rules as those for Wars of Assassins and kanly affected only the nobility, but protected the rest of the population by keeping them uninvolved. Other sections protected the nobility from itself. There were clauses which forbade assassination of one family member by another (a time-honored means of gaining advancement) or of any noble by one of inferior rank not recognized as an assassin. While the penalties attached could not completely deter such killings, they were at least severe enough to minimize them.

The *faufreluches,* the class system, was very carefully preserved. Only under extraordinary circumstances could a House Minor achieve the status of a House Major, or an individual rise above the class into which he or she was born. The age-old route of marrying upward was always available, of course, but was rarely used; young women of noble birth were most often married to a nobleman of their family's choice, while noblemen were far more inclined to take an attractive commoner as concubine than as spouse. Upward mobility usually was possible only for those who could

achieve exceptional success in business, war or politics. And in such cases, it was far from assured. The consent of the emperor was needed to elevate an individual, and that of both the emperor and the Landsraad *to* elevate a House. The framers of the Convention did not wish to spark discontent by making advancement impossible, but it was vital to their social system that the process be kept difficult.

Other sections formalized the prohibitions laid down by the Butlerian Jihad, less than 750 years past and still fresh in Galactic memory. The ban on "machines made in the likeness of a human mind" — computers — was rendered partially moot by the later development of Mentats, who functioned as organic computers. And it was known, even at this time, that the Ixians' scientific research was often into "forbidden" areas, and that the Bene Tleilax were actively engaged in the production of suspect machinery; however, no clauses directly curtailed or hindered the work of either group. No House wished to cut itself off from the only sources of advanced technology and Face Dancer assassins.

Many other areas were also carefully drawn out: regulations dealing with kidnapping and ransoms (scaled according to me ranks of the hostage and the kidnapper); permissible levels of import and export; the procedures followed when a fief was transferred from one House to another. No matter of consequence in the eyes of the delegates was neglected. There was even a clause, admittedly a brief one, which gave instructions for the proper ranking of concubines within a nobleman's house.

The Convention was by far the most comprehensive body of laws in a single document ever written.

LONGEVITY OF THE GREAT CONVENTION. With very minor changes, the Convention remained in effect for almost ten millennia, enforced and supported by the elements which maintained the balance of power in the Imperium: House Corrino, the Landsraad, the Guild, and CHOAM. A House which flouted the terms of the Convention openly (secret crime continued as it always had) ran the risk of being declared outlaw, stripped of its holdings, and unable to book passage on any but illegal spaceflights. "The forms must be obeyed" could as well preface the Convention as a whole as any of its individual parts.

The Great Convention outlasted the empire and many of the Houses responsible for its having been written; attrition from the Great House ranks, whether from warfare or disaster, saw to that. In 10219, however, Leto Atreides II delivered the Great Convention's death blow by becoming emperor. Few understood that at the time: it was generally supposed that the new ruler, while stronger and more prescient than any of his predecessors, would continue to preserve the social structure in use for ten thousand years and more.

The lesson took centuries to learn, but by the time Leto declared himself God Emperor and locked his Imperium firmly into the stasis known as Leto's Peace, no one could question that the Great Convention had finally been overthrown.

It is interesting to note that the God Emperor's reign lasted little more than a third as long as the rule of the

Convention. Mortal, non-prescient humanity had no reason to be ashamed of its handiwork.

C.W.

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GREAT HOUSES, THE

Officially, the "Recognized Houses," those Houses accorded individual voting status in the Imperial Landsraad, the legislature of the empire. Although all of the noble houses technically belonged to the Landsraad, a practice developed at an early date in the history of the empire of according only certain of the more influential houses separate voting privileges; all other, lesser houses belonged to "Circles of the Empire," each Circle being accorded a certain number of votes representing each sector or system in the known universe. These circles elected representatives to sit at each session of the Landsraad, me representation being rotated on a regular basis. The different circles had differing methods of electing representatives.

Admission of houses to full voting status was by a vote of the assembled houses in session, a majority of the entire membership (not just those sitting or voting at any one session) being required for admission, voting in three successive sessions. Candidate houses must have demonstrated a minimum level of wealth (generally, siridar grants of one planet of moderate value, or several planets of poorer status), an understanding of political processes and power and a desire to participate in the governance of the empire, historical growth of their houses as evidenced by grants of land or titles, and a certain *éclat* which is difficult to define, but which nonetheless remained the hallmark of all the houses attaining this status. Candidate houses required sponsorship by at least three other Great Houses. Since the Houses Minor tended to vote for Great House status indiscriminately *[see entry* Houses minor], the outcome of such voting rested with the Imperial Bloc and the Spacing Guild, giving them an inordinate amount of power on this particular issue. Huge sums of money could exchange hands to enroll one new member of the Great Houses.

Expulsion from the Landsraad required a simple majority of the members actually sitting in any one session. In actual fact, movement in or out of the Landsraad was generally slow, and changed little over the centuries. White the political feuding between the Houses Major had always been great, all of the Houses seemed to recognize the necessity for the Landsraad as a civilizing element of galactic society, and as an outlet for the political frustrations which would otherwise doom the unity of the worlds. Few, therefore, were willing to carry their animosities to the point of expulsion.

The total number of votes accorded to all Landsraad members was 1,000, divided as follows: 100 to the Imperial House, 400 to the Great Houses, 400 to the Minor Houses, 100 to the Spacing Guild. The Imperial

House sat both as representatives of the Imperium and as representatives of the ruling family's House, and received in addition to the Imperial Vote the votes accorded its clan. Many of the Houses Major obtained proxies for the votes of lesser houses, or even of circles of me Houses Minor; these alignments changed quickly and frequently, depending upon the issues at hand. In general, the Landsraad acted in most matters as a counterbalance to the Imperial power, providing a check upon the tendency toward autocratic centralization.

The votes accorded each Major House depended upon its status in the galactic community, as determined by the Spacing Guild, which maintained its position as a (generally) neutral observer. The maximum number of votes given any one house was ten, the least was one. Voting allocations were published by the Guild prior to each session of the Landsraad and could be appealed only to the Landsraad itself. Houses might accrue more votes than the maximum allowed if they inherited the voting privileges of other houses, or if they obtained officially certified proxies from other houses or circles. Houses might avoid the responsibility of voting on certain issues of controversy by granting limited proxies affecting one vote only, or all votes on a particular issue.

There was no fixed number of Great Houses; they varied in history with political and economic fortunes, and depended to some degree on the strength of the empire's basic institutions. At any one time, there might be one hundred Houses Major sitting in the Landsraad, although there were as few as 35, and as many as 157. The official representative of each House was the Head of the Household, generally a hereditary position, although some families elected their Heads from among the family membership at large, or from certain specific lines; other clans practiced variant forms of succession, such as the House al-Qair, in which the Head of the House was automatically the eldest surviving member of the family. Although many family heads attended sessions of the Landsraad regularly, others appointed official Representatives to act in their stead; under Landsraad law, these Representatives had the same legal status as their masters, and thus could act unilaterally in their behalf; for this reason, the practice was not widespread except in those Houses where the Head of the House was ill or suffered some other diminished capacity. Legally, the Head of the House was the House; under certain circumstances, the Head and his House could be tried by the Landsraad for treasonous acts against the Empire or the Landsraad, and the Head or his House or both exiled, deprived of their titles and lands, or exterminated. There were nine such trials in the history of the Imperium; only one, that of House Masudi, resulted in the execution of all family members (in the year 3536; the Protector, Shi-Lang, ordered the name of this House expunged from all Imperial histories and records, although he was not successful in obliterating its memory; curiously, however, no record remains, and no trace has been found in official archives, of the crime of House Masudi).

The Great Houses, with the votes accorded them in the Landsraad, are

listed below as they appeared at the beginning of the reign of Emperor Paul Muad'Dib:

Alman 10	Medvedev 5	Vico 3	Beskid 1
Atreides 10	Penchi 5	Yasu 3	Chelly 1
Corrino 10	Togramah 5	Abefor 2	Demavend 1
Kemic 10	Ludvonsa 4½	Bendau 2	Dupleix 1
Wallach 10	Burgerich 4	Chinognia 2	Est 1
Malmusetz 9	Chlemnik 4	Costino 2	Fidbolgs 1
Wikkheiset 9	Genissai 4	Daryai 2	Iasi 1
Kyzyl 8	Guilford 4	Destrym 2	Igal 1
Opheiion 8	Hirado 4	Fenring 2	Isonzo 1
Qaii 8	Isfahan 4	Halleck 2	Jerodme 1
Tiiopa'it 8	Khumali 4	Hemming 2	Lassoki 1
Delambre 7	Masjed 4	Ichihara 2	Latzko 1
Ezharian 7	Samarama 4	Istaivan 2	Lexander 1
Hajns 7	Bromeli 3	Lidoping 2	Lompok 1
Moritilai 7	Cephalus 3	Menemtahe 2	Lonsle 1
Ordos 7	Edomdred 3	Mustami 2	Melui 1
Clanriearde 6	Elioz 3	Ngara 2	Meyerwal 1
Forbino6	Emar 3	Parakrama-hu 2	Nicolpri 1
Ginaz 6	Estilon 3	Raicnur 2	Niembach 1
Hybla 6	Chulian 3	Sulaimani 2	Orzaba 1
Morotai 6	Jungius 3	Surakarta 2	Ossian 1
Pastran 6	Lynwyck 3	Villish 2	Paligo 1
Pinang 6	Molay 3	Xingus 2	Phyfe 1
Thorgod 6	Noabar 3	Zalmunna 2	Polotsvi 1
Tombe 6	Pibeseth 3	Mwami 1½	Reginaud 1
Ttoenne 6	Rejani 3	Amminadab 1	Rhibera 1
Bagrationi 5	Rhylme 3	Andersson 1	Shahrukh 1
Harkoanen 5	Sikcunri 3	at-Tam 1	Shi-Lang 1
Ispartha 5	Spokan.3	Barlevin 1	Yuzovka 1

Following the accession of Emperor Leto II, the fortunes of the Great Houses declined drastically, as more power became concentrated in the Imperial Fortress. By the year 11000, fully one-third of the Great Houses had been reduced in status to Minor Houses, or had vanished altogether; less than a dozen Houses had stepped upward to fill their positions. The situation reached crisis level by 11500, when the Great Houses were reduced to half their number at the time of Leto's accession. The functioning of the Landsraad was imperiled by this loss of membership; its sessions became less and less frequent, and finally ceased completely before the end of Leto's reign. Former members of the Landsraad became known as "mediatized houses," giving them slightly higher status than the few surviving Houses Minor.

At their height, during the reigns of the last few Corrino emperors, the Great Houses functioned in surprisingly similar ways, given the diversity of their cultural backgrounds, political heritage, and philosophies of government. Most had private armies or guardsmen constituting a permanent protective force for both the noble families and their private and House properties; these standing armies sometimes rivaled the best that the Imperium had to offer. Many of the Houses had long-term transportation agreements with the Spacing Guild that ensured priority shipment of goods or troops during periods of high

competition or crises. Such agreements could be overridden only by the Imperium during times of supreme interstellar stress. At the heart of each House, large or small, old or new, was the economic machine that financed the private troops, interstellar commerce, luxurious living, and aspirations to power.

Most of the Houses used a highly centralized form of governance, based on the hereditary or elected leader, a council consisting of economic and political advisors and the commanders of the private armies, and a regular series of audiences with the populations they governed. For all practical purposes, despite the claims of the Imperium and local traditions, the Houses ruled unchallenged in their local fiefs, which often consisted of one or more planets or planetary systems. Only a handful of planets in the Imperium (for example, Finally, Libermann, or Refuge) possessed Free Planet status, serving as open marketplaces to the known universe. The Houses used sophisticated long-range economic planning to diversify their holdings; most Houses learned from the early examples of one-market clans going bankrupt that diversity generally meant higher profits and greater stability, and followed *a* practice of reinvesting their money into as many different commodities as possible. By the time of Paul, only a few Houses still relied solely upon one particular drug, product, or service as their principal means of support.

At their worst, the Great Houses represented arrogance, privilege, selfishness, greed, lust for power, repression, military adventurism, political machination, and a blatant disregard for the rights or the desires of the populations they governed. At their best, as with the House of Atreides and others, the Great Houses were a workable form of government, providing guidance for the populace, economic welfare, justice, protection from Imperial bullying, security, the promise of lifetime service with fair wages and a comfortable retirement, selflessness, and a sense of community. Unfortunately, given humanity's penchant for misusing power of all kinds, the negative elements tended to outweigh the positive in most cases, and the long-term historical picture of the entire government system (of which the Great Houses only represented a part) is certain to show the problems inherent in the Imperial structure. Ultimately, it was not Leto II who destroyed the Great Houses; he had only to create the proper conditions, and the Houses slowly deteriorated. This decline perhaps says more about the Imperium as conceived by the Corrinos than it does about the Houses proper; the centralization of power in the hands of one man was simultaneously the greatest boon and largest flaw to the governance of the Houses. The fact that certain men or families managed to overcome the deficiencies of the system is a tribute more to their personalities or training than it is to the structure itself.

R.R.

Further references:

- Great houses, arms, pennants, and insignia;
- Atreides, House;
- Corrino, House;
- Harkonnen, House;
- Ginaz, House;
- Houses minor
- most of the Great Houses have been the subjects of histories or analyses: see Landsraad Information Office, Standard History of the Great Houses, tr. Driiga Trap

(Salusa Secundus: Morgan and Sharak), for a general work;

- also uncovered on Rakis is the complete 120-volume set of Baron Zarn Jeiil's comprehensive genealogy, The Great Houses in History (9654).
- Many volumes of Jeiil's work have been reprinted in the Temporary Series; check with your local Library Confraternity member for an up-to-date listing.

GREAT HOUSES, ARMS, PENNANTS, AND INSIGNIA.

Throughout the history of the Imperium, distinctive devices identifying members of the Great Houses served several purposes; how long the practice endured shows how important the nobility considered those purposes. First, a coat of arms was the signal mark of noble status. It displayed both the owner's distinction and individuality — no other in the known worlds bore the same arms. Second, the coat was hereditary, and therefore proved descent from an ancestry that had achieved greatness, or at least notoriety. Third, when a figure or color from the coat was used as a badge by retainers, soldiers, or servitors, the association wife the House was clear for all to see,

The origin of coats of arms is lost in the past. They were certainly used before the Imperium, and may derive from Terra itself. The names of the colors alone, unchanged in ten thousand years, prove the antiquity of the custom; what language they derive from no one can say. The approved colors are: *or* (yellow or gold), *argent* (silver), *gules* (red), *azure* (blue; compare *The Azhar Book), sable* (black), *vert* (green), *purpure* (compare modern Galach *parfal)*, *tenné* (orange), and *murrey* (dark red).

Heraldry, the system of describing coats of arms, has a unique syntax, quicker illustrated than explained. Here, for example, is the *blazon,* or verbal description, of the arms of House Corrino: "White a lion sejant guardant erect or." That is, on a white field, a yellow or gold lion, seated facing the viewer.

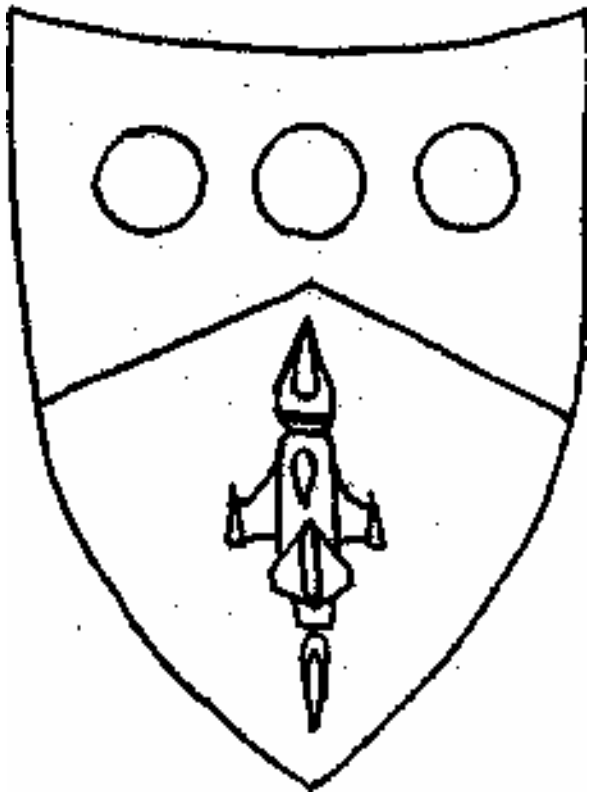
House Corrino

Here are the arms of the more powerful Great Houses. The illustrations should clarify any doubt caused by unfamiliar terminology.

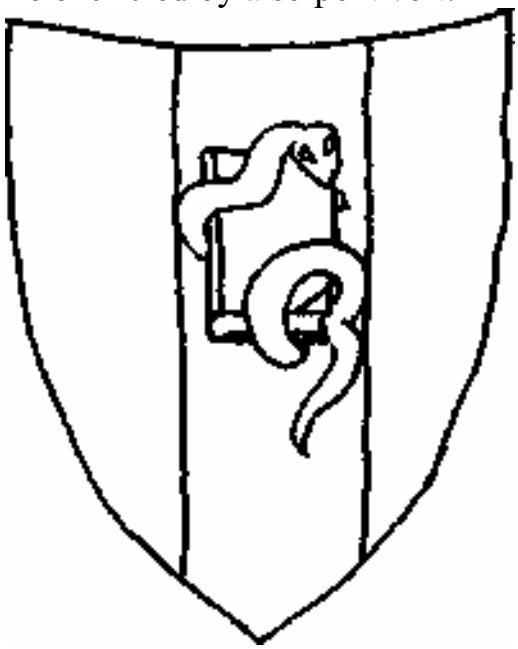
House Alman: Gules on an eagle displayed wings inverted white, beaked and armed or, a shield or with heart of the first (i.e., with a heart of the first color named).

House Atreides: Sable a falcon's head couped gules encircled by laurel branches vert.

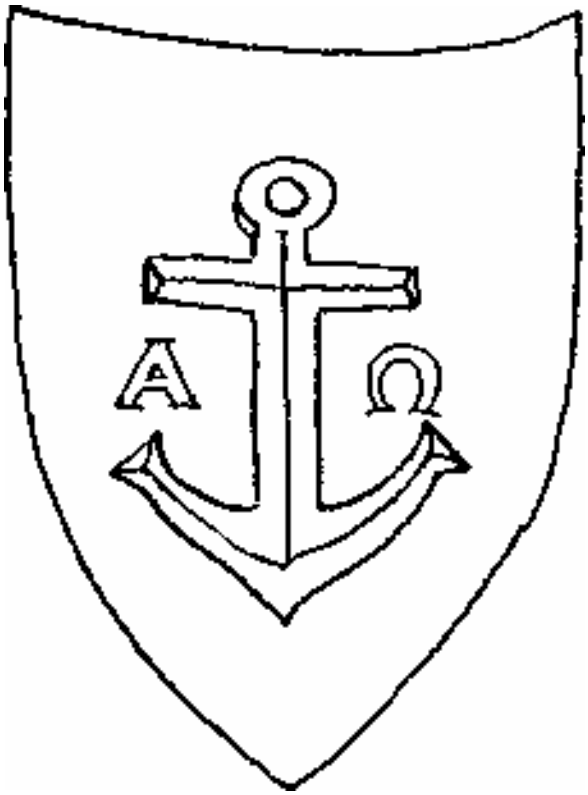
House Kenric: Party per chevron or and vert (a field of yellow overlaid with green in the shape of a chevron) in chief (at the top) three bexants gules (red circles) fesswise (horizontally), in nombril (at bottom center) a rocket ascending argent.



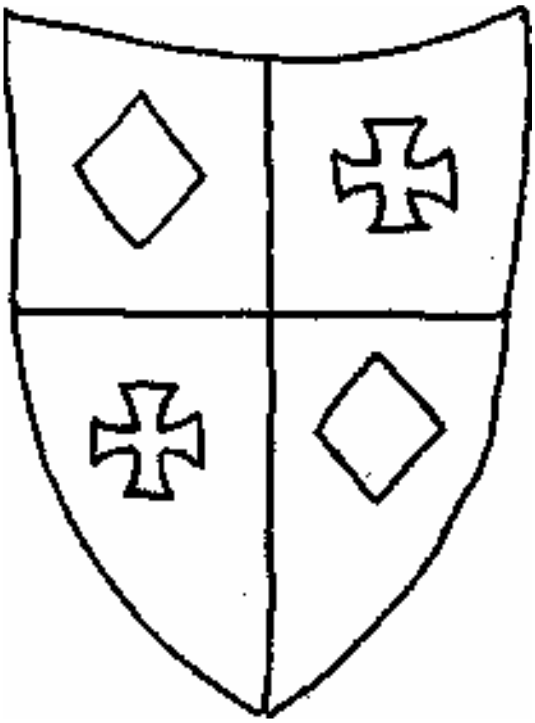
House Wallach: Sable on a pale (a vertical band) argent, a closed book tenné encircled by a serpent vert.



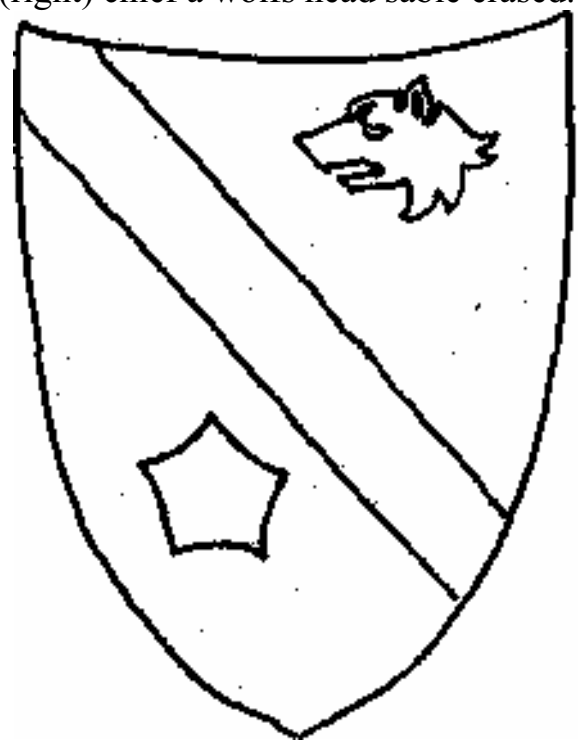
House Wikkheiser: Azure an anchor or between alpha and omega white.



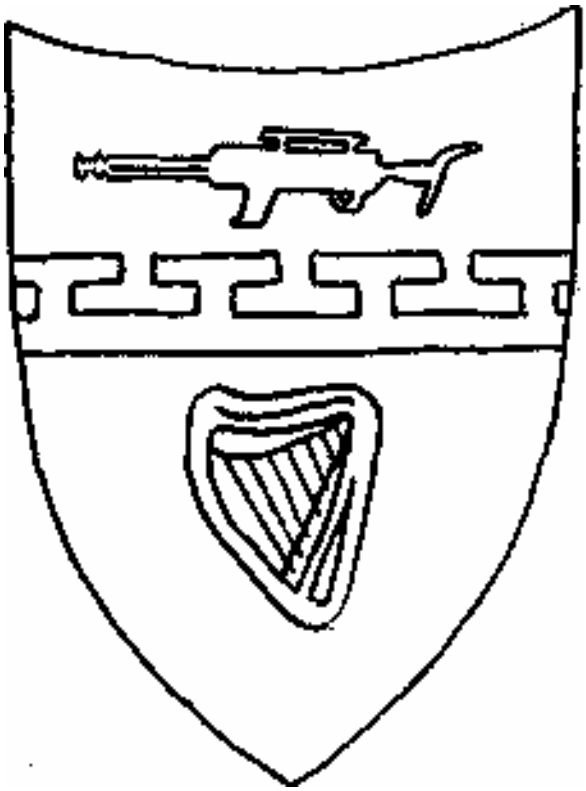
House Ophelion: Party per cross on 1 and 4 vert a lozenge (diamond) argent, on 2 and 3 or a cross formy sable.



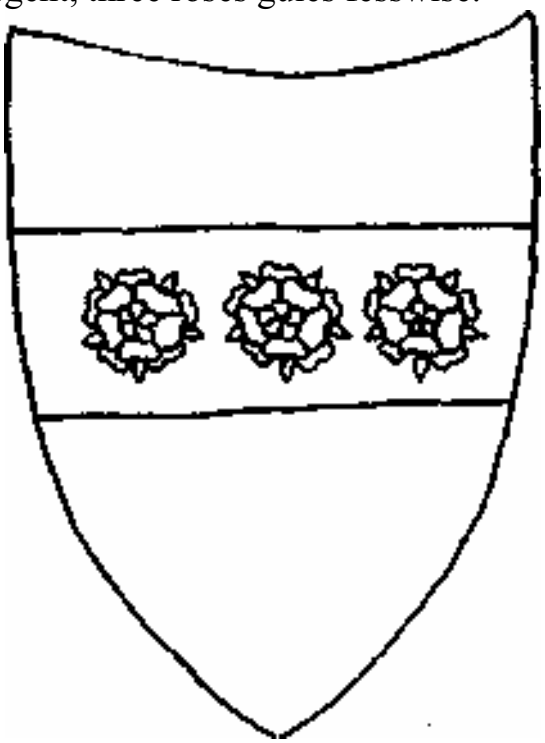
House Tiiopa'it: Argent a bend (diagonal band) azure in sinister (left) base a pentagon of the last, in dexter (right) chief a wolfs head sable erased.



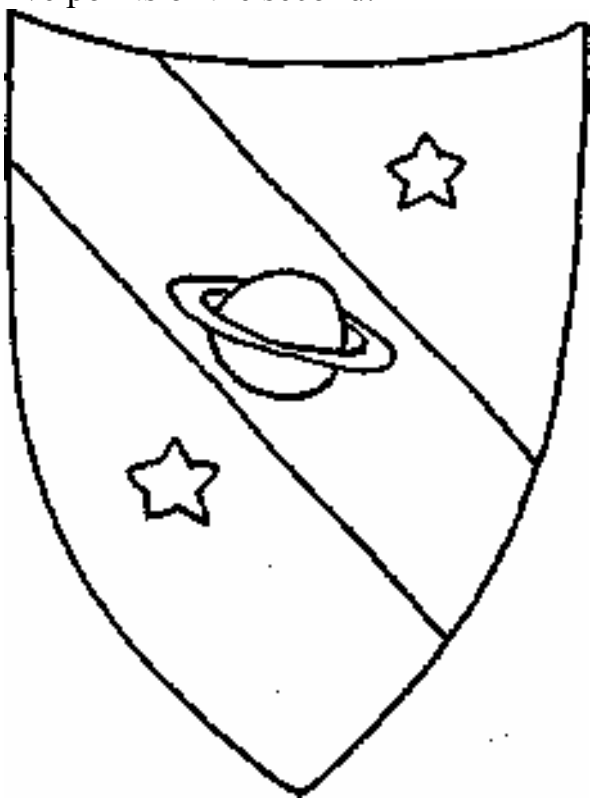
House Delambre: Party per fess azure and purpure a bar potenty argent, in chief a lasgun or, in nombril a harp or.



House Ezharian: Vert on a fess argent, three roses gules fesswise.

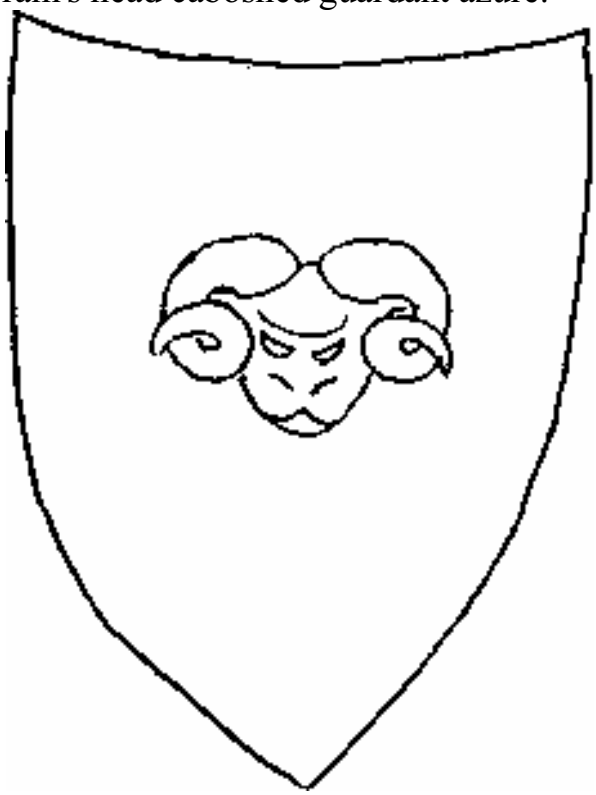


House Moritani: Azure on a bend argent a ringed planet gules, in sinister base and dexter chief a star of five points of the second.

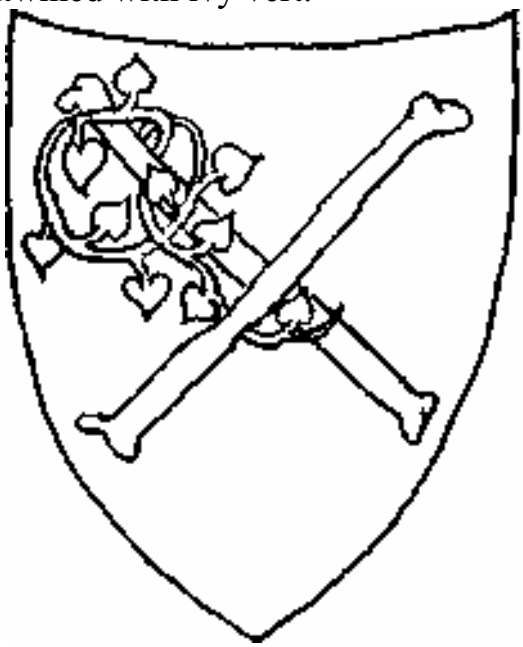


House Fenring: Argent a chain sable palewise two lions rampant combatant gules.

House Harkonnen: White a ram's head caboshed guardant azure.



House Ordos: Or two bones white per saltire, in dexter chief entwined with ivy vert.



PENNANTS. The pennant served chiefly as a battle flag; flown on a long staff, it marked a rallying point for troops in combat. For easy recognition, it usually bore only the principal color or colors of the arms. The House Atreides pennant, for example, was black and red; House Corrino's was white with a gold stripe, but as the pennant of the House (rather than the throne) was never used as a battle flag. The Imperial Battle Flag was that of the Sardaukar, plain black. Houses did not hesitate to adopt special battle flags for situations in which ambiguity might threaten command control.

BADGES. Those attached to a Great House often wore a badge to show their allegiance. The badge was usually the *charge,* or figure, from the coat of arms. Thus, the badge of Atreides was a falcon's head in red; that of Corrino, a golden lion; that of Moritani, a ringed planet in red.

THE COLLEGE OF HERALDS. The registry and approval of coats of arms rested with an office of the Landsraad called the College of Heralds. Three ranks of officers, kings of arms, heralds, and pursuivants, settled disputes over claims and administered the use of arms.

W.E.M.

Further references:

- A.C.F. Daiweez, A Complete Guide to Heraldry (Kaitain: New Burke);
- Z.P. Brug-Lidal, Historic Heraldry (Kaitain: New Burke).

GREAT MOTHER

A deity of vast complexity; older than any in pre-Imperium history. Possibly the earliest reference to Great Mother is found in *the Book of Ancient Teachings*[1], which documents the aphorism, "Before there was anything, there was Great Mother." The *Apocryphus,* a similar text of the same period, records the tale of a young votary who, thinking to unveil the image of Great Mother Goddess in her temple at Gnosken, found his tongue forever after paralyzed from the shock of what he had seen.[2] Both sources concur in suggesting an image of Great Mother as unapproachable and unknowable, a smiling mask covering multiple faces.

According to the *Apocryphus,* frequent mention of Great Mother is found in parchments dating back at least one hundred centuries before the Butlerian Jihad. A fragment of one manuscript on cosmogony purports to tell the story of how, at first, there was all-encompassing darkness and night, void of creatures, characteristics, or

[1] Cited in Izaak Seldon, "Origin Myths in the Rakis Crystals," *Sofia* 441:85.

[2] Izaak Seldon, trans., Apocryphus: A Collection of Great-Mother Texts (Centralia: Kutath Brothers), p. 89.

differentiation of any kind. The All was impenetrable, dreamless sleep. Yet there was One Pure Consciousness. As Time unfolded, there was creation; for Time itself was the Mother. From this beginning was formed the Cosmic Egg growing in the waters of the abyss that was all space, and all space was the Mother. As the waters rocked it, the Cosmic Egg burst and all things flowed from it; and this too was the Mother. So began the Many-in-One that is Creation, Life, and Destruction, also the Mother. The One is three, and they are the source, the continuation, and the end. The One is She from whose eternal form and substance the universe is made, and who is thereafter called sustainer of the cosmos, beguiler and enchantress, dark ravisher of memory and life, and restorer and renewer of All. With this, the fragment breaks off.[1]

However, definitive research completed under the direction of Dr. H.H. Remmiz, compiler of the final version of *The History of Religious Iconography,* concluded that the Dark Lady persona was an important if not crucial manifestation of Great Mother, or Great Goddess as she was sometimes called. In her role as Goddess, she was said to possess wisdom, intuitive knowledge and inspiration, and the divine power of fecundity. As supreme agent of fruitfulness, she was known as Gaea, or Earth Mother — the maternal link between heavenly and earthly worlds. But as Dark Lady, she was intentionally shrouded in mystery, symbolizing the Priestess of Night, the Queen and Mistress of the Realm of No Return. This domain was considered both the fount of womanhood and the well of death. Deep in the Lady's sanctuary was thought to lie the answer to the riddle of life and death, as repository of all spiritual treasure. Thus, in its ambivalence, the figure of Great Mother was, at one and the same time, that of the Terrible Mother who brings death and destruction, and the World Mother who contains the principle and spirit of all living things.[2]

This portrait of mystic duality is corroborated by entries in the *Summa of Ancient Belief and Practice* (c. 9050).[3] There seems little doubt that in numerous incarnations, Great Mother was simultaneously a protective and a dangerous force, constructive and destructive in complementary fashion. Serving as the Mother of All Things, for example, she was accepted as the creatrix of the material universe alive with potential death. Clearly, most evidence supports the view that Great Mother, or Cosmic Mother, had two clearly discernible aspects since she was the embodiment of all that is opposite and ambiguous. Representing the universe in its balancing of the tension of all opposites, Great Mother came to mean both victory and defeat, oasis and desert. She became what is and what is not, the mystic center from which all comes, to which all returns, and from which all comes again. She became Wife, Lover, Daughter, and Mother to the Universal Great God himself.

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[1] Seldon, Apocrypha:, pp. 102-05.

[2] H.H. Renuniz, comp.. *The History of Religious Iconography,* Vol. III (Richese: Univ. of Bailey Press), p. xxv.

[3] Pyer Briizvair ed., *Summa of Ancient Belief and Practice* (Bolchef: Collegium Tarno); e.g., items 7, 10, and 38

A legend surrounding the appearance of a consort for the Paragon of Peace *is* contained in the *Bios-Mythos Series.* It relates how the god, while meditating, envisioned the kernel of his heart opening. Therein was revealed the Great Mother, who appeared as an image of the dawn of creation, the other of the Great One, and queen over all creatures in the universe. She was holding in her the primal power of all existence, the source of all birth. In this vision, she was the body of the worlds, me spirit of the transcendent, the cosmic dream from which ail space and matter are derived.[1]

As a matter of record, an outer-world people, the Sehni, sanctified a Great Mother with two faces, symbolic of her role as reconciler of all antinomies. Called by the Sehni the Myriad-Named-One, and Lady-of-Abundance, she was for them a reminder of fertility and decay, dawn and darkness, saint and witch, wisdom and desire. Her two faces showed love and hate, beauty and horror. Sehni praise-poems (several have survived intact) indicate the two-fold view of Great Mother was a composite image of the principle of contradiction itself, without which the eternal process of creation would be impossible and without which the tension between the real and the ideal could not exist. Their theology developed the myth of the sacramental murder of Great Mother whose scattered body formed the creation of all the worlds of heaven and earth.[2]

Official studies of early agricultural societies, catalogued in the GEO section, Central Library, support the myriad-nature symbolism of Great Mother in ancient agrarian cultures. One such study, credited to Professor Ris Semajo, advances the theory that these cultures engaged in certain ritual practices involving Great Mother surrogates in order to ensure an abundant crop yield.[3] He cites the myth of the Mother-as-Cornucopia, in which her very substance was believed to nourish the populace for the duration of several cycles. Prayers were offered to the Lady Womb and Tomb. Occasionally, a beautiful young female would be selected to serve as holy incarnation of Lady Womb. At the end of the harvest season, she would be dressed in robes of green and gold plantanes and sacrificially dedicated to Great Mother in gratitude and supplication.

A primitive picto-disc, originating on Terra and donated to the Royal Archives by a private collector, depicts Great Mother as the Goddess of Night seated on a throne between two columns. In her palm, she holds two keys. She is crowned with a lunar crescent, and appears to lean sideways against an artifact bearing the inscription "Sphinx." The feet of the Goddess rest on a surface composed of dark and light squares. The deciphering table accompanying the disc makes the cryptic symbology plain. The columns represent solar and lunar principles. Of the two keys, one is gold like the sun and signifies the bright light of reason; the other is silver like the moon,

[1] K.G. Robison (?), *Bios-Mythos Series* (Work-in-Progress, Arrakis Studies Temp. Scr. 83, Lib. Conf.), pp. 70-73.

[2] Briizvair, *Summa,* item 14.

[3] R. Semajo, "Ritual and Fertility," *Sofia* 420:61-86.

signifying the luminescent light of imagination and intuition. The lunar crescent of her crown symbolizes the eternal cycle that is the phenomenal universe. The "Sphinx," a symbol of cosmic riddles, implies ambiguity. The alternating squares below the Goddess' feet image the contingent nature of all existence, subject to chance and the law of opposites. The whole plate is entitled, "Enigma."[1]

Historians of the Butlerian Jihad noted that the image of Great Mother underwent a profound transformation as a result of several wandering religious sects teaching that she was Mother Witch, Sybil, and Sorceress in one. She was characterized by their dogma as treacherous and subtle, covetous of subservience and surrender. Named "Belladon" by them, she commanded respect and obedience, especially for the awesome prophetic and conjuring powers she was thought to possess. Her being was reputed to be at home in the abyss between sacred and profane covenants. At once terrible and beautiful, she was emblematized as a snakewoman who enchants her worshipers away from the path of righteous doing. It was believed she poisoned the air with sweet sounds that bewitched the soul. Some described her as the pain of the quest, the reality of suffering, and the absolute of self-surrender. Others called her a devourer of men whose proper sign was the moon, which inflicts lunatic obsession and madness. For them, she was the conjurer of all shapes and forms, the Witch of the World holding all in her primordial spell.[2]

[1] Rakis Ref. Cat. 435-F23.

[2] Briizvair, *Summa,* item 107.

Later ages restored to Great Mother a more benign countenance. While vestiges of Mother Witch remained, these took on less mystical and more aesthetic form. The *Azhar Book* notes a superstition, popularly held in antiquity, that the Witch-Mother, Anjana, was in reality a young and beautiful goddess with bright, light eyes and golden hair. She would disguise herself as an old woman only in order to test the charity of her subjects. Her true form, however, was clothed in a tunic of flowers and silver stars, symbolizing earth and heaven, procreation and spiritual regeneration. She reputedly carried a golden staff which transformed all it touched into riches. Her habitat was an underground bower filled with the treasure of the spirit."[3]

References to this more spiritual and idealized Great Mother are available in those portions of the ancient teachings handed down by the Navachristians of Chusuk.[4] Their faith projected a Divine Mother image whose saintliness was depicted alternately as an aureole of stars about her head or a crown of joined lily stalks. Known by her followers as Mother of Universal Charity, she was associated with vegetation that is ever green and with the bloom called "amaranth," meaning unfading. In various forms and guises, this Great Mother stood for devotion, care, sympathy, and love.

By virtue of the passive characteristics assigned to such a figure

[3] K.R. Barauz, ed., *The Azhar Book,* Vol. 2, Arrakis Studies 49 (Grumman: United Worlds), p. 7.

[4] Ouina Mendalios, ed., *The Catacomb Rolls of Refuge,* Vol. 27 of *Patrologia Diasporae* (Libermann: Miller Press), esp. ch. 5.

of Great Mother, her devotants increased considerably. Though sometimes referred to as Lady of the Fountain, she retained her image as guardian of the Everlasting Waters which are the source of life and regeneration. Consequently, she appeared surrounded by a nimbus of sanctity memorializing her role as fountainhead of all innocence and mercy, a mediator between earthly and heavenly realms. In her being, it was believed, all disparate elements are reconciled and united.

The flowering age of Great Mother worship saw her influence spread throughout the worlds. Even in the last ages of the Imperium, she was regarded as the eternal source who conceives and brings forth in solitary conception all that was, all that is, and all that will be. Her presence was felt to open the door of dreams. Exalted, she was the glorified parent, the healer, the protectress of eternal essence and infinite horizon. But, this Mother of the Water of Life was also the divine power of sorrow, the life that begets death as brilliant light must give way to deepest shadow. Symbolizing time and timelessness, direction and infinity, she was portrayed as Mother Spindle sewing the net of destiny in which all are caught and in which all will be saved.

Numerous hymns, ballads, and poems have been composed in praise of Great Mother. The largest collection of these works was secured in the private library belonging to the Sisterhood, and reserved for their exclusive use.[1] In addition to the collection's great aesthetic and historical value, it was revered as a source of inspiration material. Many selections were incorporated into programs designed for indoctrination and training, while other pieces (the hymns and odes particularly) were programmed for ceremonial occasions. Though most of the items in the collection have no specified authorship, some of the finest recitations for unaccompanied voice are attributed to the troubador called Orfe, whose origin and history are unknown.

G.E.

[1] "Rakis Ref. Cat. BG1544, for example.

HALLECK, GURNEY

(10135-10226). The eldest son of August and Oltora Halleck; later Duke Leto Atreides' Warmaster (in partnership with Duncan Idaho).

The Hallecks were one of the Houses Minor of Chusuk (fourth planet of Theta Shalish) and were in the business of exporting musical instruments. Their craftsmen produced instruments of high quality; as a result, the Hallecks prospered from the sale of balisets, salleshorns, and lyriflutes to customers throughout the Imperium. Young Gurney, along with his brother Kyle and their younger sister, Annette, was trained from Ms earliest years in the manufacture and use of fine instruments, and was expected to take over the running of the family business when August retired. He developed a real talent for the baliset, and in 10134 approached his parents with the notion of hiring himself out to entertain one of the Houses Major. The attention attracted to their business, he argued, could only improve it; and he was rapidly becoming convinced that he was a much better musician than businessman.

It was a suggestion never to be acted on. In 10155, following a trumped-up declaration of charges against House Euterpe (rulers of Chusuk and longtime allies of the Atreides Dukes), House Harkonnen ordered an attack on Chusuk which left over a third of its industrial areas in ruins. More than fifty thousand captives were taken in the raid, Gurney and Annette Halleck among them. Ten times that number were killed, including every other member of the Halleck family.

This wave of murder and destruction was visited on the innocent people of Chusuk for two reasons. First, their siridar-governor was an Atreides ally: a strike against him was a strike against House Atreides, and a strike which could be made in greater safety than one directed against House Harkonnen's true enemy. Second, Chusuk was a small, relatively undefended planet; this made it the ideal place for Glossu Rabban, just entering his uncle's patronage, to conduct his first military action. Baron Vladimir Harkonnen had no intention of testing the boy-commander (Rabban was twenty-three at this time) against a world capable of fighting back.

Even at so early an age, Rabban's bent for cruelty asserted itself. After the attack, he personally reviewed the many prisoners and divided them into three groups. The first group, consisting of strong healthy men, was sent to the slave pits on Giedi Prime, the Harkonnen homeworld. Slave labor was one of the mainstays of that planet's economy, and Rabban knew that his contribution to the labor pool would be appreciated by the Baron. Halleck was one of these.

Women — but only young and attractive ones — made up the second group. These unfortunates were to be dispatched to the pleasure houses the Harkonnens provided for their troops; Halleck's sister, a strikingly beautiful girt of eighteen, was one of the first women chosen.

The third group was a small number of old people, children, and those generally unfit for inclusion in the ranks of laborers and prostitutes. These undesirables were put to the sword as Rabban watched.

Halleck spent the decade from 10155 to 10165 on Giedi Prime as *a* Harkonnen slave. In that brutal environment, where the average life expectancy of a worker was five years, the former musician managed to keep himself alive on the sheer strength of his hatred for his captors. His labor exceeded any the youth had ever known — slaves, for example, dug in the emerald mines outside the capital city of Harko sixteen hours a day, with Harkonnen Family holidays then' only rest — but he was toughened, not broken by it. At night while the otters lay exhausted, Halleck comforted himself by remembering the songs of Chusuk, songs of love and of the green planet he might never see again, and by composing new songs in his head.

Next to the work, the most dangerous threat to Halleck came from his fellow slaves. Given inadequate food and water, the survivors in the pits were those who learned to fight to defend their portion from the desperate and the greedy. Despite his early revulsion at the day-to-day violence, Halleck determined to survive; he learned to fight with the single-minded fervor be had once applied to learning to strum the baliset. And he never allowed himself to forget who had forced him to his new lessons.

In 10164, during his ninth year of captivity, Halleck again met the man responsible for the deaths of his family. Rabban, now appointed to govern Arrakis — where he was thought of as a monster — -in his uncle's name, was making a tour of the pits when Halleck was pointed out to him by one of the guards.

The Count was intrigued by the other man's tenacity — of those slaves captured in the Chusuk raid, only Halleck remained alive — and called him over for a personal inspection. Defying the guard's whispered instruction to avert his gaze while being scrutinized by the Count, Halleck stared directly into his enemy's face, with an expression of contempt too obvious to be ignored. The guard swung back his club, preparing to knock this insolent slave to the ground, but Rabban ordered him to hold. His curiosity piqued still further, Rabban demanded to know why Halleck was conducting himself so dangerously; didn't he realize, the Count asked, that he could be flayed alive for such disrespect?

Halleck's answer was direct and to the point: he spat in his tormentor's face.

Rabban flew into a rage. Seizing an inkvine whip from the nearest guard, he ordered two other men to hold Halleck in place. Then, with a curse, he cracked the whip smartly along the line of Halleck's jaw. Rabban was denied the satisfaction of hearing Halleck scream as the whip hit. He had to content himself with watching the beet-red tattoo rise on the skin the inkvine had struck before he stormed off without completing the tour. Rabban did, however, remember to commute the death penalty for striking a Harkonnen; he said he wanted the slave to live to enjoy the caress of the inkvine.

One song, written during the years in the mines, (c. 10164) expresses the pain of slavery, of which the inkvine scar was only the visible reminder:

Lost on Giedi's waste, lost in the wind's breath,
Wounded by beasts and vines and blows and care,
Waste world, Giedi, giving only pain and death,
Pain and death, pain and death; but I bear,
Though nights and days mix, slip, blend,
I bear, as blood dries and hearts rend.
Sleep blesses; my nightmares now my days,
Days pace year-long where I live and cannot die;
Where I die and cannot live, lost in ways
Past help and hope, in the dark
I lie. But I bear, bear and wait. It conies; I wait
For the joys of home or the thrills of hate.

Somewhat less than a year later, House Atreides (in answer to yet another attack-of-provocation against an ally) sent a force against Giedi Prime itself. The killing of civilians, as well as undue damage to property, was for the most part avoided. Duke Leto Atreides knew the Harkonnen's soft spot and aimed directly at it: he ordered his troops to release and rescue every Harkonnen slave they could find. Halleck -was among those freed.

The former slaves were taken to Caladan, the Atreides fief, and given a choice. Those who had relatives, friends, homes on other worlds were free to contact them and arrange for passage back. Those who, on the other hand, lacked any other place to go or wished to begin anew were welcome to sign on with House Atreides. The Atreides, it was stressed, kept no slaves. Anyone who chose to join their service could be certain of being treated fairly, of being free to leave that service at any time (other than under conditions of war), and of Duke Leto's loyalty in exchange for his own.

Halleck explained to the recruiting officer that he would be delighted to enter Atreides service, with one condition: that if he could locate Annette, and arrange her escape, he would be allowed to keep her with him. The officer readily agreed, but could offer Halleck little hope. He was too familiar with the practices inside the Harkonnen pleasure-houses to believe that Annette Halleck would still be alive after ten years, much less within reach of rescue.

In 10165, then, at the age of thirty, Halleck found himself embarked on a new career — soldiering. The fighting skills he had learned in the pits of Giedi Prime made a good foundation for his training in modem warfare and, when combined with his fanatic loyalty to his new liege, made him a terrifying man for an enemy to face in battle. His officers made note of him, commended him, saw to it that he was promoted; he had a place in Leto's military council by the time he turned forty. He was happy in his work, feeling that he had at last found the role for which he was ideally suited. He had even — slowly at first, then with increasing confidence when he saw that his playing was received well by his fellows — returned to the baliset. astonished at how much of his early raining he still remembered. Freed now to sing out the pain he had held in for so long, Halleck set to work. (With the later appointment of Duncan Idaho as Warmaster jointly with Halleck, he had more time for his music, and wrote down the songs composed in his mind in his years of slavery. As just two examples of his versatility, see his *Desert Hymn* and *The Flaming Dames* at the end of this essay.)

Although he had followed many leads over the years, Halleck was never able to discover what had become of his sister. In 10176, however, the answer came to him. A Harkonnen officer had made the mistake of taking an Atreides agent into his confidence and had explained a large facial scar as a souvenir of a girl in a pleasure-house on Larange, a planet in the same sector as Chusuk. The Harkonnen remembered the girl vividly after more than twenty years; she had seized the knife foolishly left on his belt and, after slashing at him, had fallen on it.

The agent, with Halleck's quest in mind, put out inquiries and found that the girl was undoubtedly Annette Halleck, and that the incident had occurred on her first day at the Harkonnen facility; she had at least been spared a life of brutalization. The agent then arranged for the Harkonnen officer involved to be implicated in the sale of some very important military secrets. The Harkonnen reputation being what it was, it could be safely assumed that the officer suffered considerably more before his death than had Annette Halleck.

All this was passed on to one of Halleck's aides, and thus to Halleck, on the eve of a battle in the Grumman campaign. Even seasoned veterans in the Atreides service spoke for many years of the ferocity with which Halleck led the following days' bloodbath against the Harkonnen forces.

The battle on Grumman was the first campaign in service for Duncan Idaho, a new recruit. Halleck was highly impressed by the young man's fighting and took him as a protégé. Idaho rose in the Atreides ranks even more quickly than his mentor had, becoming the House's swordmaster (responsible, with Halleck and Thufir Hawat, for the training of Paul Atreides) in 10182. By his time, Halleck had been appointed War-master, a post he shared equally with his former pupil by 10184.

In 10190, Halleck went to the desert planet Arrakis with Duke Leto — appointed governor — and the Atreides household. The Harkonnen-Sardaukar attack on Arrakis in 10191 followed.

Halleck, along with the survivors of the force he commanded, joined forces with a group of smugglers. He lived and worked with this group for two years, believing that House Atreides no longer existed and that the Lady Jessica had betrayed both husband and son to the Harkonnens. Existing as he had in the pits on Giedi Prime — revenge his only motivation — Halleck subordinated his grief to his anger and bided his time, awaiting his opportunity to strike.

When his band was captured by Muad'Dib (the young Duke he had believed dead) in 10193, Halleck believed that his chance to avenge himself on the traitor had been given, him. He seized Lady Jessica at knifepoint shortly after his arrival at the Cave of Birds and demanded she confess her treachery to Duke Leto. Only Paul's explanation regarding the way Dr. Yuen's Imperial Conditioning had been broken convinced Halleck that he had erred.

After this incident, and Lady Jessica's instant forgiveness, Halleck was her most obedient servant. When the Lady returned to Caladan in 101%,

he asked for and received permission to accompany and guard her.

Scholarly opinion concerning Halleck's relationship With Lady Jessica after their return to the Atreides's old fief is divided. In *The Errant Sister,* the most exhaustive biography of the Lady yet discovered, researcher Chatan S. Meed advances the theory that the two became lovers before their departure for Caladan. White Us case is logically built, and his evidence sound — quotations from letters written by the Lady Jessica to Princess Irulan, for example, in which she refers to Halleck as "my most beloved friend" and makes her affection for the man quite obvious — it is entirely possible that the friendship between Halleck and his liege-lady was no more than a bond between companions who had suffered and triumphed together for many years and wished to share a quiet retirement. It should also be noted that Leto II mentions no such intimacy between the two in his version of the Atreides family history and that he, other than any but the Lady or Halleck, could best confirm its existence. Until more concrete evidence to the contrary can be uncovered, caution decrees that rumor should be ignored and their comradeship be considered exactly that.

In 10218, Halleck was again on Arrakis, having accompanied Lady Jessica on her journey to discover the true condition of her daughter Alia, and her grandchildren Leto and Ghanima. Evidently she had revealed to him her knowledge that Alia had succumbed to Abomination, and her terror that her grandchildren might be similarly afflicted. On her orders, Halleck' arranged for the capture of Leto II, then a boy of nine, and subjected him to the boy's own version of the *test-mashad* (the Fremen expression for a trial which is either passed honorably or not survived; a test of the soul). Leto's test consisted of being observed and questioned before, during, and after his exposure to large doses of melange: it was believed that the spice-trance the drug induced had led Alia into possession; any indication that Leto would follow the path she had taken would require his death.

To assist him in conducting the test — and, perhaps more importantly, to kill the boy should it prove unavoidable — Halleck had taken a Fremen named Namri, father of one of Alia's chief priests. Only when the test was nearing its conclusion did Halleck learn that Namri's true alliance was with Alia, and that the instructions and notes from "Lady Jessica" had in reality been forged by her daughter. Namri, after revealing himself, discovered that Halleck was not the soft, easily bettered off-worlder the Fremen thought, and paid for his mistake with his life.

Had Namri but lived to see it, Halleck's next action would have astonished him even more: donning the slain Fremen's robes for disguise, Halleck walked into the desert, called a worm, and rode it to Tuck's Sietch on the inner lip of False Wall.

As soon as possible after his arrival at the sietch, Halleck stole a 'thopter and used it to escape to one of the small rebel sietches at Gara Rulen. He was met there by Leto who wore what Halleck believed to be an odd type of stillsuit (it was actually the sandtrout skin the boy had made his

own) and led the blind man known as The Preacher.

The Bene Gesserit training which Lady Jessica had given him during their years on Caladan convinced Halleck of two things: that Leto spoke the truth when he denied being possessed, and that The Preacher was, as had been rumored, Paul Muad'Dib Atreides. On the basis of those truths, Halleck agreed to return to Arrakeen with Leto and his father.

His presence there could not prevent Paul's being killed denouncing his sister to an angry crowd, tat Halleck felt no guilt. Years of association with the Atreides, combined with the teachings of his mistress, had shown Halleck how little the actions of an individual mattered in the face of history — or of legend.

Leto II, immediately after his assumption of the throne, sent Halleck as his advisor in Stilgar's Council at Sietch Tabr. A faithful servant of House Atreides to the end, he performed this function until his death in 10226.

His demise marked the passing of the last of the original Duke Leto's advisors and his funeral was conducted with the ceremony and respect generally reserved for those of a much higher caste. Lady Jessica made one last trip back from Caladan to pay her respects to her loyal servant and friend, and the emperor himself presided over the rites. Following the public service, Halleck's body was taken to Sietch Tabr for the private Fremen ceremony he had requested. The water counters representing his water were given to Leto 11, who is (believed to have kept them among his most prized possessions throughout his long life.

C.W.

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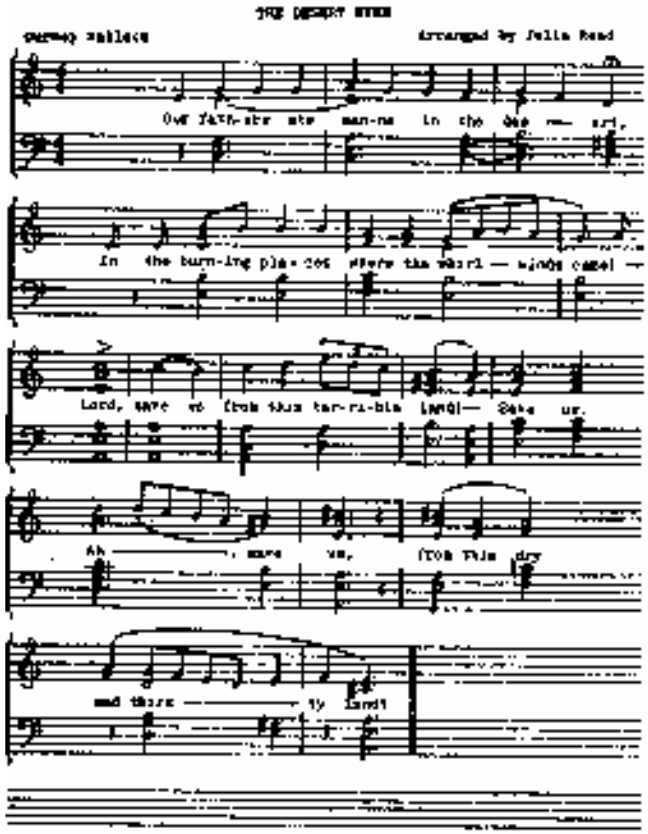

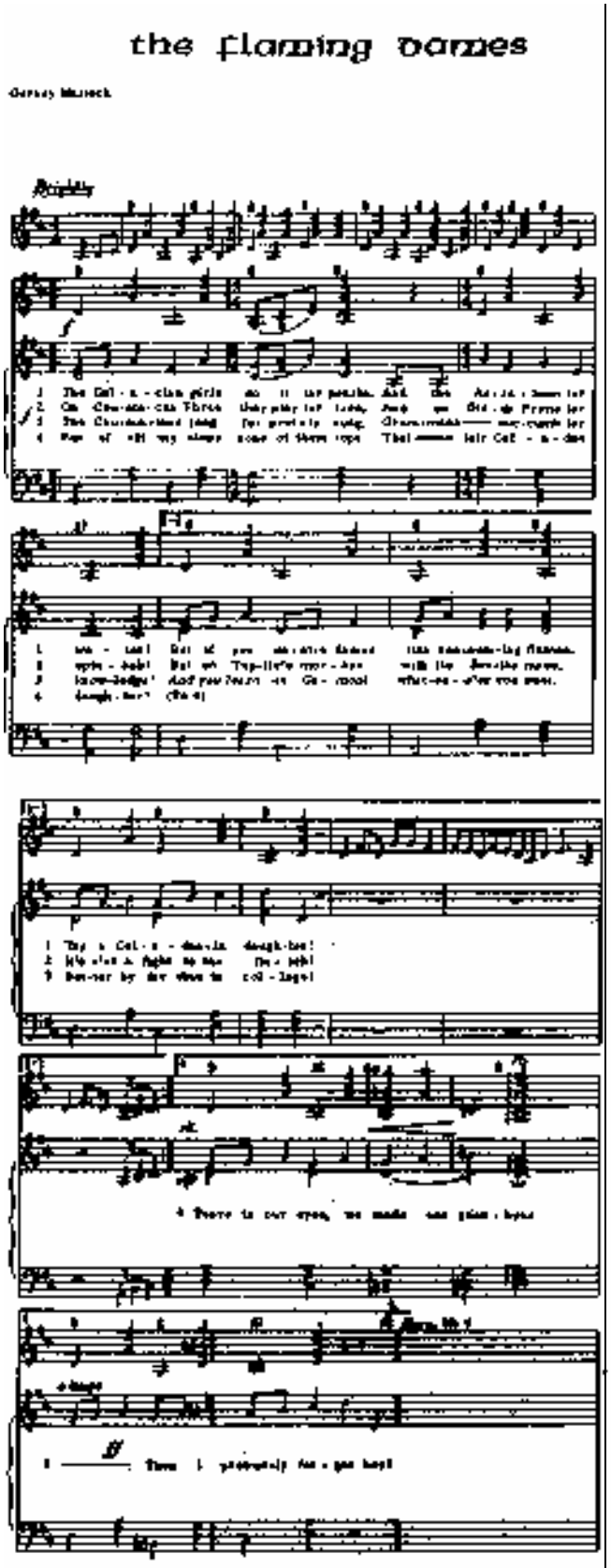

HARAH

(10157-10221), Wife by custom of Paul Atreides; widow of Jamis; nurse of Alia, Leto, and Ghanima Atreides; wife of Stilgar. The second born of twin daughters to Yajna, wife of the Fremen Dako. Harah was destined for a vigorous, fulfilling life intimately entwined with House Atreides.

The maternal impulse that was to be Harah's driving force surfaced early, most noticeably after the birth of her sister Elani. The protectiveness and tenderness she showered on her infant sister foreshadowed the solicitude she was to lavish not only on her own children bat on those of the Atreides family as well. Indeed, Harah was never so happy as when she was caring for someone or something.

As the rhapsodic lines in her *Memoirs* tell us, the growth of the meanest planet was a source of joy. Harah conveys her delight on seeing the first shoots in the potting rooms, and then devotes pages to detailing the process of planting the dunes, of setting the dew collectors, and of nurturing the seedlings until they established themselves. Every page speaks to us of her pleasure and gratification in being involved with living things. "Surely," she writes, "there can be no more fulfilling joy man fostering and sustaining life."

Numerous records recount the fulfillment of Harah's early promise of beauty. A tall woman of sensual slimness in her full maturity, Harah was remarkable with her raven hair, olive skin, and striking angular features — a stunning woman eagerly sought

after by the men of her sietch until won by Geoff. The placidity of her life with Geoff, a shy man, was disturbed only when he was challenged by the formidable Jamis — a challenge that could have only one conclusion.

As Jamis' woman, as a desert fighter par excellence, and as the mother of Kaleff (by Geoff) and Orlop (by Jamis), Harah found the tempo of her life quickening. The greater portion of her days was spent in the stillsuit shops or the planting areas, but she devoted much time to rearing her sons and creating the home she wanted for Jamis when he returned from his forays or patrols. Harah's friend Mirjna al-Chima notes in her *Journal* that their yali, with its smooth, clean stone floor, its filmy orange hangings in the doorways, its glowglobes and bright fabrics, its carpets warm under foot and rooms piled with soft cushions, was the envy of the sietch.

Harah's years with Jamis were good years full of achievement and family happiness. This domestic peace was shattered, however, when news reached Sietch Tabr of Jamis' death at the Cave of the Ridges. Bred as a Fremen, she met the blow as a Fremen: her grief would be private. "I'll mourn Jamis," she wrote in her *Memoirs,* "in the proper time." Her innate resilience allowed her to meet and accept what destiny had next in store for her.

Not that she had much choice: her future was set by Fremen custom and tradition. By law, Jamis' yali and all his possessions, excluding the funeral gifts but including his wife and sons, belonged to Paul Muad'Dib, the stripling who had dispatched Jamis. Thus, Harah became Paul's for one year, to take as wife or servant, after which time she would be free to choose as she wished. Over Harah's objections, Paul accepted her as servant.

Although her pride was hurt by Paul's rejection of her charms, Harah set aside her vanity with a practicality that surprised Paul and devoted herself to serving him as one she respected and came to love. Her content was augmented when Jessica asked her to be the infant Alia's nurse. When Paul took Chani as his concubine, Harah was not jealous but rejoiced at their happiness.

When the women and children of Sietch Tabr were forced to flee the pogrom of the Harkonnen governor, Harah went with them as an honored member of Paul's household. Though lonely in exile, Harah busied herself as Alia's guardian and governess. Trying to control a child like Alia was a frustrating job, made mere difficult by Alia's knowing and speaking of things beyond her years and by flouting traditional modes of behavior. But Harah's devotion to Alia was unflagging, as evidenced by this passage from the *Memoirs:* "Alia is. like icy own flesh because she is sister to one who is like my brother. I've watched over her and guarded her from the time she was a mere babe — and I always will."

Besides raising Alia and becoming indispensable to her husband Stilgar in the years that followed Paul's ascendance to the emperor's throne, Harah became Chani's closest female Mend. As Chani's intimate she stood at the side of her friend when she gave birth to the Atreides twins, Leto and Ghanima, and watched stone-faced as Chani died. It was her terrible duty to guide the now completely blind Paul-

Muad'Dib first to the creche that held his children and then to the pallet that held Chani's body.

Harah was able to perform her last duty for her friend: to be observer of, the holy truth and stand beside Chani for the last time at the deathstill. At Paul's request, Harah, as a friend of the mother, also stood beside Paul at the time of the naming of his son Leto for his paternal grandfather and of his daughter — over Harah's understandable objections (in fremen *ghanima* meant a spoil of war) — Ghanima.

With Chani dead and Paul swallowed by me desert, Harah felt destiny had once more called her to play the role in which she excelled: the Atreides twins needed a mother. But the joy was tempered by disquiet, for these children were much as Alia had been: exasperating, unsettling, and sometimes terrifying. However, with her Fremen background, her sagacity, and the weirding ways she had learned from Paul she proved to be a match for the precocious twins.

Coming to love the twins as her own, Harah was devastated by the news that Leto had fallen victim to Laza tigers. She consoled herself by trying to console Ghanima; to ease the pain Harah applied herself to providing Stilgar with every comfort. She gave minute attention to his wardrobe and yali, supervising even the smallest housekeeping detail — preparing coffee, for example, just as Stilgar preferred it: grinding fresh roasted beans to a fine powder in a stone mortar, then boiling immediately with a pinch of melange.

But once again the evenness of her days was shattered by a crisis: early one morning Stilgar called her to view the dead bodies of Javid and, unbelievably, Duncan Idaho and to tell her that he had sent Buer Agarves to Alia with his "final obedience." But the abductors Agarves had unwittingly led to the djedida overwhelmed the fugitives and carried them off to Arrakis and Alia's prison cells.

While not present in Alia's quarters in the Keep on that disastrous day when House Atreides established its millennial dynasty, Harah heard the terrible news soon enough: the death of Paul (the Preacher), the suicide of Alia, the seduction of Farad'n, the metamorphosis of Leto.

Though she was still vigorous at the time of Paul's and Alia's deaths, the following years saw Harah fade quickly. Their deaths, it seems, especially that of Alia preceded by her transformation into true "Abomination," diminished her. That strong maternal drive that defined the essence of Harah was struck a mortal blow. When she died in her sleep at Sietch Tabr, the one place in the universe she would have undoubtedly chosen for her end, the entire sietch, joined by the royal family at Arrakeen, mourned her and accorded her a full ritual funeral — as was fitting.

D.K.

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HARKONNEN, FEYD-RAUTHA

(10174-10193). Son of Abulurd Rabban (n6 Harkonnen) and the

concubine Thora Rabban; grandson of the Bashar Gunseng Harkonnen; nephew of Vladimir Harkonnen, Siridar-Baron; younger brother of Glossu "Beast" Rabban.

It is known that Feyd-Rautha was a piece in the genetic pattern created by the Bene Gesserit, whose intention was to breed him with the daughter of Duke Leto Atreides and his concubine Lady Jessica, and thus create the Kwisatz Haderach. Lady Jessica, however, disobeyed the orders of the Bene Gesserit and bore a son, forever closing off the possibility of that union. The whole of this genetic pattern is still unknown. However, the discovery of part of a monograph (RRC #6094a) concerning the Baron Vladimir Harkonnen found in the ridulian crystals sheds some small light on the possibilities of Feyd-Rautha's ancestry.

The Baron Harkonnen chose Feyd-Rautha and his older brother Glossu to become members of his household when a directive of the Bene Gesserit indicated that one of them would display the manipulative military genius of the baron's historical idol, Emperor Avelard XVII. Avelard kept a number of Gamont-trained concubines in his court, one of whom was a member of the Bene Gesserit and bore Avelard his only daughter, the Lady Kai-Seran, also trained by the Bene Gesserit.

For the next two centuries, every female descendant of the original union between Avelard and his concubine became a member of the Bene Gesserit, including two who became Reverend Mothers. One daughter, the Lady Theresa du Gate, married Emperor Josif VII.

Josif was so well trained by his wife in Bene Gesserit ways that a popular joke during Ms reign unkindly referred to them as our "Reverend Father and Mother." Together they perfected such a ruthless manipulation of their subjects using Bene Gesserit tactics that the wealth produced during their reign has never been equalled. The monograph assumes that this union, and that of Avelard and his Bene Gesserit concubine, were of major interest Id Vladimir Harkonnen in his adoption of his nephews into his household. Perhaps the baron concluded that the boys ere direct-line descendants of Avelard and two centuries of Bene Gesserit gene-patterning.

Feyd-Rautha was not only a failed genetic pawn for the Bene Gesserit, but also a failed political pawn for his uncle; the baron had wished to see Feyd-Rautha on the throne. From his earliest days in the baron's household, Feyd-Rautha was trained in the sophistry and intricacies of man-to-man combat; including such unorthodox techniques as killing his training partners. But the most significant thing he was taught was to hate House Atreides.

One of the best documented events of Feyd-Rautha's short life was his seventeenth birthday celebration, when he killed his one-hundredth slave-gladiator in the family games. The killing of the slave typified Feyd-Rautha's disobedience to all rules or guidelines established for fair play in combat. To stoke his own ego, Feyd-Rautha conspired in a plan devised by the baron's Mental, Thufir Hawat (see entry Thufir Hawat). While it was traditional to drug the slave, this time it

was not done. Also traditional was the wearing of a white glove on the hand that held the poisoned knife, and a black glove on the hand that did not; Feyd-Rautha reversed them. Additionally, the slave was conditioned to respond to a word signal which would render him helpless. What made the event remarkable was that, in spite of all the disadvantages, the slave nearly killed him; it was probably the closest to a fair fight that Feyd-Rautha had yet seen.

It is believed that Feyd-Rautha learned more than perverse combat skills in his uncle's house. Repeated mentions have been found in standard biographies of Baron Harkonnen that his preferred sexual objects were adolescent boys, his favorite being his young nephew. Feyd-Rautha was himself homosexual, with only rare occasions of heterosexual liaisons with slave women. There is documentation of a sexual relationship with Margot Lady Fenring, but all evidence suggests that it took place under the expert Bene Gesserit manipulations of Lady Fenring in a further attempt to produce the Kwisatz Haderach, rather than because Feyd-Rautha desired sexual contact with a member of the opposite sex (see entry lady Margot Fenring).

Thanks to the baron's careful teachings Feyd-Rautha hated his cousin and rival, Paul Atreides, more than anything in the universe.(There is some evidence to suggest that this animosity was exacerbated by the baron's sexual attraction to Paul.) It was this ingrained hatred that goaded Feyd-Rautha to challenge Paul to a duel following the emotionally charged confrontation between Paul and Emperor Shaddam IV upon the emperor's attempted takeover of the planet Arrakis.

Both young men had been trained intensively in various methods[1] of combat, with Feyd-Rautha additionally trained to be ruthless and to take advantage of every trick available. Paul had been taught to be aware of the tricks, but this sense of integrity would not allow him to use any. Though he knew that Feyd-Rautha's training had included sensitivity to a code won! that would render him momentarily weak, Paul did not use the word, even when he saw that Feyd-Rautha intended to kill him with a poisoned needle. In the course of the duel, Paul took advantage of the projecting needle, immobilized Feyd-Rautha against the floor, and drove home the point of his own blade through Feyd-Rautha's jaw and into his brain. At the age of nineteen, Feyd-Rautha died, as ignobly as he had lived.

(In addition to the references below, insight into the personality of Feyd-Rautha Harkonnen may be obtained from a reading of Harq al-Harba's play *Shaddam IV,* in which Feyd-Rautha is a major character. Though it is a work of fiction, the play offers what many consider to be valid historical and psychological revelations concerning the life and personality of a badly used and abused young man.)

L.L.

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HARKONNEN, GUNSENG

(10079-10130). Siridar-Baron of Giedi Prime, father of Vladimir Harkonnen. The most colorful account of this unusual man is given in the diaries of SU, Reeve Benin, in which that mysterious poetic wanderer gives his observations of several Great Houses. In the second volume, *Pearls Before Swine,* he tells of his first visit to the Harkonnen court:

> Gunseng, I saw at once, was not the Harkonnen goon of which his house had been so productive. He looked out of place there — slight, fair, with large watery eyes. But the old bastard Granuk, his father, had to make the best of it; he had killed every son but Gunseng to better his chances of dying quietly in bed. That happy event could not be far distant, because Granuk had vices in number to match his jowls. I never smelled so foul a moral stench as that of his castle. Where Gunseng — a flower among the weeds — came from, only the Bene Gesserit knows.
>
> And the lad is a musician! With nothing else to do, he studied the baliset and corpedal in his rooms while the *danse-macabre* went on downstairs. He knew what was going on, though, and looked like he had learned to survive. When the blood stopped flowing and he became Baron Harkonnen, he vowed to improve the house. Poor fool! Nothing short of a stonebumer would improve House Harkonnen. I was thankful just to get away before some ignorant sycophant with martial inclinations killed me.

The "blood flowing" Sil mentions refers to Granuk's circulation, not to carnage following his death. The transition was smooth.

Granuk succumbed to a nervous disease that reduced him to a skeleton, and barricaded himself in chambers behind protection only a tyrant would find inadequate. Gunseng, then twenty-three, seemed incapable of controlling the rowdy house. But like the unprepossessing heirs of whose stories history is full, Gunseng disproved appearances. While his father lay on his deathbed, Gunseng knew his survival was in jeopardy. Taking advantage of the palace paranoia, he managed to reach his father's ear and coaxed from him an order for the execution of certain military officers and commanders of the elite guard. We cannot now verify the possibility of a coup, but Gunseng was privy to more knowledge than even his father suspected, and his later career demonstrated his ability to smell out power plays. When Granuk died within days, Gunseng's placement of his own men in the vacated positions ensured his succession.

Gunseng married Muertana, Lady Sarobella, to cement a union with that house. She bore him three sons, the first of whom died in infancy, Araskin, a club-footed giant, and Vladimir. He also fathered Abulurd (Rabban) by the concubine Gunella Sorvag.

Gunseng set about building a strong foundation of financial investments and political alliances, with the help of his mentat, Chardin Klees, and, from the age of twelve, his favored son Vladimir. Aside from Klees, chosen as much for his human sentiments as for his mentat abilities, Gunseng was the only friend Vladimir had. Among these three existed a trust and affection unique in the history of House Harkonnen.

At forty-nine, Gunseng became involved in an unofficial kanly with his wife's house, Sarobella, that would eventually cause his death. Through deft market manipulations, he had gained several CHOAM franchises for which Sarobella had been his chief rival. Success meant the dominance of one House over the other, so Gunseng

moved carefully lest Sarobella be provoked into declaring open war. However, he knew he must eliminate Sarobella eventually. The resourceful Chardin orchestrated a procès verbal against the rival house, charging that Duke Fernandez conspired to increase his CHOAM holdings at the expense of House Corrino. Klees' arguments were bold but convincing. Duke Fernandez was discovered dead one morning and his planet occupied by Sardaukar as a "stabilizing force."

The death of her father turned Muertana's feelings toward Gunseng from indifference to hatred. Sil, Reeve Perrin was again on the scene for the last act in the drama:

> I never planned to return to Giedi, but Gunseng's surprising longevity gave me second thoughts. Everyone knew that Sarobella had united with Harkonnen in marriage to absorb and overthrow Gunseng. But they underestimated him, and when he succeeded in avoiding chaumurky and poison needles in his clothes, I decided the relative stability of his reign was a good opportunity to visit.
>
> I win never know why Gunseng didn't execute Muertana out of hand following the overthrow of Sarobella. Perhaps he thought her powerless, retained a mistaken fondness for the mother of his sons, merely pitied her, or may simply have grown weary of the deadly intrigue. Who knows? But he had become depressed, and as his judgment eroded, his command began to falter.
>
> You had then but to visit a Harko watering-place to hear of Araskin's exploits in the arena, private affairs with drugged slaves pushed into combat against the crippled giant while Muertana watched with relish- The tale went that Gunseng arranged these mortal minuets to satisfy the killer frustration of Muertana and the martial fantasies of Araskin. He would gut his foes in fury; she would be the first to cry for a head. I saw one of these "games" myself, and suspected that House Harkonnen was on the drop to a new nadir, one not long in coming.
>
> Gunseng had arranged a formal dinner to celebrate the spoils from Sarobella, with all the minor aristocrats in attendance. In his degeneracy, he permitted Muertana to sit at one end of the table, but given the occasion it must have been the cruelest humiliation. Vladimir and Araskin were seated on his right and left.
>
> I was present as poet en passage, to warm up the evening with verse for a solo by Vladimir, but it never happened. Gunseng toasted the future prosperity of his house, whereupon they all emptied their goblets. Then Araskin, already drunk and prompted perhaps by a signal from his mother, turned and brought his cup down on his father's head with all his might. Gunseng fell dead and Araskin threw himself on his brother, squeezing Vladimir's throat with those huge hands.
>
> Only two persons remained calm, Muertana and Chardin Klees. Moving resignedly to the struggling figures, Klees touched a needle to Araskin's neck, killing him instantly Then he started to turn to the Baroness when Vladimir cried "Hold!" The boy was breathing heavily, staring at his father. I could see that the fingers on his throat and the murder of Gunseng had worked their transformation. The new Baron was the picture of his grandfather Granuk.
>
> "Don't kill her," he said.
>
> "It should have been done before," Klees responded. (Muertana must have been mad by then; she actually chuckled.)
>
> "No," said Vladimir, "I will take care of — mother. You guards, see to the bodies, now!"
>
> Muertana laughed as they took her away, and that was the end of the banquet. One heard the wildest rumors about the subsequent events; I give here guesses and gossip.
>
> After the immediate cremation of the two bodies, according to the Sardaukar ritual.
>
> Vladimir visited his mother in her chambers. Some say the Black Widow actually offered herself to her son. Vladimir was driven to a frenzy. During those long hours before dawn, who knows how he dealt with his mother. One says he succumbed; another says he tortured her; another thinks he did both. Whatever the truth, Muertana was found strangled in her bed the next morning. Now Vladimir had his chance to be either Granuk or Gunseng.

S.T.

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HARKONNEN, HOUSE OF

Successively Colonel Bashars of the Sardaukar, Dukes of Eluzai, Emperors of the known universe, Counts of Hirtius, Lords Tupelo, Dukes Chamizai, Barons Saugus, Stride-Counts of Touro, Barons Plynimon, and Siridar-Barons of Arrakis; distaff titles include Lords Rabban, Counts of Lankiveil, Barons Rautha, Lords Feyd, and Lords Montilla. The Harkonnens claim descent from Count Palaigo Corrino, grandfather of Sheuset I, founder and first ruler of the empire; according to their traditions, Sheuset's father, Count Costin, was a demibrother of Harkonnen Obeshev, the first Harkonnen mentioned in historical records; this claim has not been proved, however. Some historians claim that Obeshev was actually the son of a trashman who seduced one of Costin's daughters or sisters. The Harkonnens further claim common ancestry with the Corrinos in the Palaiologoi, the last ruling house of the Byzantine Empire, via Constantine XI's younger brother, Thomas Palaiologos. Finally, through Harkonnen Obeshev's wife, Lisia Pozzo di Borgo, this family claims descent from Kiril' Romanov, cousin to Nikolai Q, Russia's last tsar, and heir to his empty throne.

As with many of the Great Houses, the Harkonnens' fortunes rose and fell many times over the centuries. Obeshev's son, Abulurd Harkonnen, a Colonel Bashar in the Sardaukar, was given command over one of the five fleets that constituted Sheuset I's main force at the key Battle of Corrin. in 88 B.G. When it appeared that the battle was going against Sheuset, Harkonnen withdrew his fleet to a rearguard position, awaiting the outcome; only the timely intervention of Demetrios Atreides provided the impetus that won the day for Sheuset, resulting in the establishment of the empire. Because of Harkonnen's close relationship with the now-royal family, he was spared execution; however, he and his family were banished from the Imperium indefinitely. Abulurd Harkonnen blamed Demetrios Atreides for his disgrace, and vowed vengeance for himself and for his house.

Abulurd's demibrother, Ivan Harkonnen, was spared the family's disgrace through his selfless act of courage in giving his life to save those he commanded; his son, Nikolai Harkonnen, was created Duke of Eluzai in 82 B.G., and awarded several lucrative wine monopolies. Nikolai's descendant, Saudir Harkonnen, usurped the throne from the Regent Henli al-Qair in 388, becoming Saudir HI; he was himself overthrown and murdered in a palace revolt by the Sardaukar, who rescued the blinded ex-emperor, Wallach I, from his prison cell, and restored him to his former position. Saudir's family was butchered by the rampaging guards, who raped and then strangled his widow, battered three of his children against the walls of his bedroom, and even killed his pet birds. One son, Duke Saudir II, escaped the carnage. Saudir had made Abulurd's descendant Yevgeny Harkonnen the Count of Hirtius, returning him to civilized space, and giving him a small estate on the planet Powys, in the Mandalay Sector. Yevgeny now returned the favor by sheltering Saudir II from questing troops, and raising him as one of his own sons. The young Saudir gained his revenge in 445, when

he organized a revolt of the provincial Sardaukar, and took the throne in a brief battle that deposed and exiled Sheuset II. Saudir IV, as he was now called, ruled six brief years before succumbing to an infected monkey bite. He never married, and the Duchy of Eluzai became extinct at his death.

For centuries thereafter, the Harkonnens, while not officially disgraced, nonetheless filled the role of businessman and planetary squire, and stayed out of Imperial politics. Count Abulurd III was stripped of his title when he refused to support the Imperial aspirations of Regent Harmon II al-Qair in 601; he regained it two years later when Audrii I seized the throne, but was disgraced a second time when his son, Iosif Harkonnen, was discovered in bed with the emperor's son. The Harkonnens were demoted to their lesser title of Lords Tupelo, and were required to pay a large fine into the Imperial treasury.

Lord Aleksandr IV Harkonnen (reigned 966-1029) supported the ambitions of his demicousin, Feyd al-Feyd, engineering his election to the throne in 1027; Feyd returned the favor by having Aleksandr executed in 1029, and placing his small son, Count Vladimir II, in a foster home, Vladimir was raised without the knowledge of his father's background; when Feyd II was murdered by his officers in 1099, the new emperor, Josif I of the Alman Corrino line, issued an edict restoring all lost titles, lands, and properties to their original owners before the accession of Feyd I; where families no longer existed, the land reverted to the crown, and new grants of nobility and estates were issued to Josif s supporters. Vladimir Harkonnen became Duke of Chamizai.

About this time the Harkonnens were first proposed for membership among the Great Houses; the Harkonnen family had always been enterprising, specializing in the trading of goods for profit, the renting of mercenaries, and the pursuit of exotic luxuries for the wealth. To translate these assets into power required political acceptance of their family as one of the elite. Vladimir Harkonnen persuaded Count Ernst von Wikkheiser to sponsor a resolution in the Landsraad proposing the Harkonnens as a voting house; the motion failed by a small number of votes when the Atreides spoke against it.

At the death of Emperor Henoor in 1604 without immediate heirs, Duke Abulurd VI attempted to seize power himself, bribing the Commander of the Sardaukar, Col. Bashar Nadab Nadar, to institute a popular "draft" of Harkonnen over the other possible and potential successors among the Corrino Cousines. Abulurd was able to purchase much support from the poorer Great Houses, but so were several of the other contenders, and civil war seemed certain, with a possible disintegration of the empire, until Count Philippos Atreides persuaded a special session of the Landsraad that time was needed to sort out the various contentions of the heirs, and that a Regency controlled by the Landsraad would be the appropriate vehicle with which to settle the opposing claims. Abulurd carried his objections from the assembly to his awaiting fleet, and was on the verge of attacking the Landsraad meeting site when *the* Atreides challenged him to kanly. Abulurd

accepted the challenge, and the match was held before the assembled Houses, with the Imperium at stake. Harkonnen was defeated after a match lasting more than an hour, the Landsraad then brought a bill of attainder forward while Abulurd's body lay bleeding on the dais; the Harkonnens were stripped of their titles and possessions, and exiled once again. Many of the family were killed by kanly challenges from the other Great Houses; all of Abulurd's children were killed in this way before they could flee, as well as many of his cousins, brothers, and cousines; one grandson, Iraklii Harkonnen, sold several of his precious jewels before they could be confiscated, used the money to buy passage on a ship to the rim planets, and there purchased a disguise and new name, setting himself up in business as a weapons salesman to frontier worlds.

"Rak Kharn," as he called himself, soon found that he could sell more weapons where weapons were being actively used; instead of advertising, as other businessmen might have done, he used some of his capital to foment civil disobedience, revolts, small-scale civil wars, political unrest, vendettas, and religious pogroms. The results were astonishing; Iraklii discovered that he could increase his profits by selling an advanced weapon to one faction, peddling information about that weapon to the other faction's spies, and then disposing of the weapon in turn to the first group's enemies. By such enterprise he became a rich man, and determined to restore his family's honor. Carrying his knack for creating chaos to the interplanetary level, he stimulated so much unrest that Regent Maria Mustami was forced to resign her position in 1680; her successor, Damiano Fulgencio, followed suit within two weeks, leaving the Landsraad in the unhappy position of having a Regency with no Regent. During the ensuing interregnum, the only government that existed on an Imperium-wide basis was a loosely-organized committee of Great Houses.

Iraklii rooted out a distant Corrino heir, Prince Corrin bin Alman bin Henoor, and promoted the restoration of the Corrinos as a solution to the Imperium's ills. This lone hope in the midst of chaos seemed a divine solution to the harried ranks of the Great Houses, and they elected the pretender emperor as Corrin IV in 1701. One of Corrin's first acts was to introduce the Harkonnen name to the ranks of the Great Houses, naming Iraklii Baron Saugus, in the Colton Sector, and pressing the Landsraad to confirm his actions, which they did in 1717.

Noteworthy Harkonnens during the ensuing centuries and millennia include:

Baron Vasilii IV, who claimed to have received a vision from God in the year 1988, and founded the New Islambahai Church, sometimes called the Last Church of Christ;

Siridar-Count Konstantin II, who renounced his title in 2444, gave up all of his possessions, and became a hermit on the desert planet of Arrakis. He returned to his home a year later, claiming to have been deluded when he signed his abdication, and suing for restoration of his lands and tides when his son, Siridar-Count Pavel VIII, refused to return them. The Landsraad, as court of last resort, finally decided to

split the estates, and made both of them joint Siridar-Counts, the only such instance in Imperial History;

Siridar-Count Aleksei Harkonnen, murdered by his wife in 2829 when be left her for one of his male stoves;

Baron Pimen Harkonnen-Rabban, who used his fortune to Stage massive recreations of ancient gladiatorial contests in which men and beasts fought each other to the death- He was finally thrown into the ring by his wife and son when he threatened to disinherit them, and was kilted by one of the gladiators before his guards could intervene;

Siridar-Count Petr III, who was haunted by the fear of his own death, and who used artificial drugs and prohibited mechanical means to keep his withered body alive for four hundred years, finally dying during an orgy when his frail flailing accidentally dislodged one of his life-support tubes;

Baron Stepan Harkonnen-Montilla, who, when he failed to volunteer to represent the emperor in kanly, was ordered to be the target in the contest;

Lady Irina Harkonnen-Lankiveil, one of the few scientists in the Harkonnen line, who discovered a means of making tobacco harmless;

Lord Andrei Harkonnen, heir to the County of Harkonnen Touro, a renowned cheops player, writer of sonnets, lover, and raconteur, whose handsome good looks and genteel manner made him the darling of the Imperial social set, and a subject of jealousy by Emperor Destrym. Andrei's foul murder at the hands of Destrym's hired assassins created such an outcry from the Great Houses and the populace in general that Destrym was deposed and executed by the Landsraad, and the Third Protectorate set in place to keep the royal claimants off the throne;

Andrei's brother, Siridar-Count Dmitrii Harkonnen IV, and Dmitrii's son, Vsevelod II, and Vsevelod's son Sviatopolk, all were renowned for their furthering of charitable institutions and public good works, traits not characteristically those of the Harkonnens.

Baron Vladimir Harkonnen XIX, whose struggle with the Atreides is recounted so ably in Harq al-Ada's official chronicle of that period, was the 228th Head of the House of Harkonnen before his murder in 10193 by Alia Atreides, his granddaughter. Vladimir's successor, Feyd-Rautha II, reigned only a few minutes before his death in kanly by Emperor Paul I. The Harkonnen title then should have passed to Feyd-Rautha's elder brother, Count Glossu Rabban, but because Glossu's father, Abulurd, had renounced his rights to the Harkonnen title when assuming the County of Lankiveil, Emperor Paul I ruled that the title had passed to the Baron's daughter, Lady Jessica Atreides, and she having renounced the title also, had then passed to the next heir, himself, thus being subsumed into the throne. The Counts Harkonnen-Rabban, generally known only as Counts Rabban, continued to survive as a House Minor for several hundred years into Leto II's reign, but gradually lost its noble status, along with the other Houses Minor. No mention of the Rabban name appears in local records after the year 10884. R.R.

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HARKONNEN, VLADIMIR

(10110-10193). Siridar-Baron of Giedi Prime during the reign of Shaddam IV. All current translations of the Rakis manuscripts agree on the pivotal rote House Harkonnen inadvertently played in the ending of the Padishah imperial line and the accession of Duke Paul "Muad'Dib" Atreides to the Golden Lion Throne in 10193. Nor is there substantial dispute about the nature of the Siridar-Baron or of the House from which he sprang. House Harkonnen — even in an era of deadly political maneuvering and

ruthless exercise of power was noted for its overweening cynicism and cruelty, its hunger for power and profit, and its total subordination of means to ends.

Vladimir Harkonnen embodied the characteristics of his ancestry to a high degree:

shrewd, cunning, a glutton in every sense, he carried a weight of approximately 180 kg at the time of his death, most of it borne by suspensor units placed about his person. He was, in addition, a voracious pederast, culling lithe bedmates from an inexhaustible supply of slaves. But power was his greatest appetite. In the last years of the Padishah Imperium, his driving ambition was to put a Harkonnen on the Throne. Had he succeeded it would have been an ironic triumph: House Harkonnen rising from the depths of ignominy to the apex of intergalactic rule.

Vladimir Harkonnen was the scion of a family with a history of ruthless self-aggrandizement. Ethical complacency may condemn its practices, but only with the caveat that the entire Imperium be condemned. The Padishah feudal structure was stable only insofar as there existed a balance of power among ambitiously antagonistic forces. Constant distrust and the willingness to resort to any means remained the price of security. House Harkonnen is best viewed as displaying the excesses of a political morality which did, after all, originate to a large degree on Salusa Secundus.

Vladimir was the third son of Siridar-Baron Gunseng Harkonnen (10079 — 10130) and Baroness Muertana (later known as the "Black Widow"), a dark beauty with the disposition of a scorpion whom Gunseng had married to form an alliance with the then-powerful House Sarobella. The first son died in infancy. The second, Araskin, was a club-footed, simple-minded giant, standing two meters and weighing close to 110 kg in his prime. Araskin was noted for his ferocity of temperament and devotion to his mother. Both qualities can be ascribed to his physical impairment. He viewed himself as a potential champion, frustrated at birth. His doting mother encouraged this delusion, explaining that his condition was due to the genetic shortcomings of Gunseng, whom she loathed. Vladimir was born five years after Araskin, while Muertana reared the ostensible na-Baron herself, poisoning his mind against his father. Gunseng possessed a keen understanding of political realities, along with the necessary ruthlessness to manipulate them. Each of these qualities was passed on to Vladimir.

If qualities exhibited in childhood ate any indication then Vladimir seemed the answer to his father's dream of improving his House. As he grew to manhood he received training in the arts martial, musical, and political from the best tutors his father could afford. He soon showed a high intelligence, an insatiable hunger for learning, and an extraordinary ability to absorb what he was taught. Although stocky of build, he was well-knit, darkly handsome with a full, round face, and charming in an earthy way. His baritone singing voice was notable for its strength, range, and suppleness. The footloose poet Sil, Reeve Perrin, provides a contemporary description:

> And what a prodigy he was. Handsome and penetrating, with full lips and hearty features, at eighteen he was already a commanding presence, born to rule. And when he sang, even the cynical courtiers Gunseng had inherited produced crocodile tears of rapture. Perhaps only hindsight enables me to think I sensed something evil beneath the strong, manly appearance, especially during his most charming moments. Perhaps it was his voracious eyes, missing nothing, consuming you as they looked. But to witness his quality in fencing matches, cheops tournaments, and musical performances was simply to be impressed with the man himself. Even then he was commander of Harko's Praetorians and privy to Gunseng's deepest councils, which excluded his mother and older brother. It was obvious he was being groomed for the Barony, and how else could it be?

Muertana had been shunted to one side to play with her huge toy, Araskin — whom Gunseng did not acknowledge as his natural son, though he never denied it publicly. Gunseng's preference for Vladimir, an affection genuinely returned, cost him his life. At a state banquet, Araskin murdered his father and attacked Vladimir, nearly

killing him before the mental Chardin Klees stuck a poisoned needle into Araskin's neck. At that moment Vladimir changed. That night he strangled his mother. At the age of twenty he had become the Baron Harkonnen of folklore.

CAREER AS BARON. Vladimir consolidated his position ruling by the most drastic methods. The fate of his father taught him that weakness bore its own fruits. Although trained in the finer arts, the cunning brutality inherited from his grandfather and mother came to the fore and remained the outstanding characteristics of his Barony until his death. All Praetorians and planetary military officials were subjected to deep psycho-chemical interrogation and stress-analysis. Those who failed were murdered out of hand. Anyone with Sarobellan sympathies or connections was publicly beheaded. The minor aristocracy was shaken up and brought in line with the threat of extinction. Fear and power, power and fear — these became the Baron's most trusted tools.

Vladimir now aspired to a more favorable relationship with the Imperial monarch to further his financial ambitions. A CHOAM directorship was his immediate personal goal; from such a position it would be possible to build a Landsraad alliance aimed at the emperor. Vladimir apparently found this ambition worthy of his House. First he needed to place himself above suspicion in the emperor's eyes by demonstrating his complete loyalty. Then, if scheme-within-scheme was successful — well, who could not envision a Harkonnen on the Golden Lion Throne?

The young Baron began auspiciously by voluntarily donating twenty percent of the estimated annual ziradnium mine profits to the Imperial Sardaukar. Such a practice was not uncommon at the time, especially among new Great Houses. The Imperium had by then grown luxurious and its bureaucracy costly, often to the detriment of the Sardaukar. Military fief donations thus became an avenue to royal approval.

This was but one tactic in a larger campaign of simultaneous financial aggrandizement and Imperial wooing. Vladimir also played both ends against the middle, forming lucrative partnerships with lesser Houses while he channeled donations under various labels into Imperial accounts. He would buy out lesser House investments with the guarantee of a percentage (less depreciation and overhead) while lubricating his consolidations with advisory fees to the CHOAM directors themselves to secure their acceptance. House Corrino, naturally, received royalties under the table, along with military conscripts, raw materials and finished products on "negotiated terms," a euphemism for kickbacks. Indeed, much of Vladimir's success can be attributed to an unerring instinct for the timing and placement of bribes. When his financial practices were questioned by a Landsraad Delegation-of-Inquiry, he said:

> "What benefits Harkonnen benefits the Landsraad. What benefits the Landsraad benefits CHOAM. And CHOAM benefits all. We must all work together. Economic fertility sustains us and I wish merely to manure that ground. Those who accuse me of corruptive

practices simply envy my success. My only answer is, 'Why are they so poor?[1]"

One can detect the mind of Chardin Klees in this smooth retort, and indeed the aged but redoubtable mentat was perhaps fee Baron's most precious instrument during the first thirty years of his rule. After the trusted Klees died in 10162, the Baron employed a succession of Mentats, most twisted and distant, and he had them killed when they had outlived their usefulness. No one was ever able to replace Chardin Klees.

In the same year as Klees' death, the fortunes of House Harkonnen readied the top of the wheel. It acquired the melange rights of Arrakis, something Vladimir had worked long and hard to achieve. After more than three decades of careful maneuvering, he was rewarded with the richest planet in the empire: He was fifty-two years old.

The spice of Arrakis was an economic bonanza for House Harkonnen. which oversaw its production for a percentage, prorated according to yield. CHOAM received 20% of production to be apportioned among Landsraad Directors. The Spacing Guild received 15% (they were careful not to appear greedy). The Bene Gesserit received 5%, still a staggering amount in total annual yield. House Harkonnen realized 20 to 30%, and the remainder filled the emperor's coffers.

The melange contract contained incentive for maximum production, which meant applying the tightest harness and harshest whip to the subject population. Vladimir's slave-driver was his eldest nephew Count Glossu Rabban (10132-10193), legal son of his youngest demibrother, Abulurd, who had renounced the name and rights of Harkonnen for the subdistrict governorship of Rabban-Lankiveil. Nevertheless, Count Glossu proceeded to exercise his duties with Harkonnen enthusiasm, becoming known on Arrakis as "Beast" Rabban.

So successful was Vladimir's deputy that House Harkonnen realized great wealth on Arrakis, but at the cost of the everlasting hatred of the natives, most notably the wild Fremen, whom the Baron dismissed as "desert scum." He might have paid them more attention had he not then been involved in the only heterosexual affair of his life.

Vladimir won a breathing space with the attainment of Arrakis. Perhaps the romantic inheritance from Gunseng now reasserted itself. Perhaps he desired a change of taste — his pederasty awakening doubts about his masculinity or curiosity about sexual alternatives. Whatever the case, when the Bene Gesserit Reverend Mother Croesia offered him a consort trained in the erotic arts, Vladimir did not question her motives. He took one look at the willowy figure of Tanidia Nerus and was enticed. ("Tanidia Nerus" is now believed to have been a carefully selected, trained and rejuvenated Gaius Helen Mohiam.)

Several accounts say Vladimir loved her. Others reject this uncharacteristic emotion out of hand. Still others advance the notion that Vladimir believed Tanidia to be his mother reincarnated. The truth may exist somewhere among these

[1] From The Devil and the Deep Blue Sea: My Years with House Harkonnen by Rezhinaud Sagi, tr. Leewi Stiin (Giedi Prime: Trammel).

propositions. What is known is that the affair was stormy and brief. Tanidia fled or was spirited from Harko in the eighth month of her pregnancy under threatening circumstances and subsequently vanished behind the Bene Gesserit cloak of secrecy from which she had emerged. Only in Croesia's *Memoirs* can be found a short exchange from Tanidia's report to her superior shedding light on what occurred with the Baron:

> CROESIA: You are aware how much this has cost us. There must be no question as to your child's parentage.
>
> TANIDIA: There is none, though subliminal arousal techniques were necessary to overcome his impotence.
>
> CROESIA: Such techniques weren't necessary with his boys.
>
> TANIDIA: As our psychological profile indicated, his misogyny is deeply rooted but ambivalent. Inverted idealization of the anima reflects on his own childhood. Thus the love for the young boys — himself in his own mind. The murder of Muertana was a release, but there is strong reason to believe that before he murdered her they —
>
> CROESIA: Now he channels it through repression and hatred, reverting to himself unconsciously. Good. It is a lever, should we/ever need it. You have done well, my dear. You will bear a daughter, of course.

That daughter, born in 10154, was the Lady Jessica, who would become the consort of Duke Leto Atreides and the mother of Paul Muad'Dib.

Many centuries of enmity divided House Harkonnen from House Atreides. Now Vladimir, by the counsel of his latest Mental, the infamous Piter de Vries, embarked upon a campaign both to advance the fortunes of his house and destroy the Red Duke Leto. The plan was bold, devious, and risky, but the ultimate rewards were incalculable.

No wise emperor allowed any Great House to grow too powerful. Therefore Shaddam IV had long been concerned with House Atreides which exercised much influence in the Landsraad. Shaddam understandably feared that a Landsraad alliance might coalesce around a powerful Great House, altering the balance of power at the expense of the Imperium. But Shaddam had his own ambitions: not only did he wish to maintain his own power, but he also desired dominance over the Landsraad through control of CHOAM Directorship votes. House Atreides stood in his way. In addition, the Red Duke had trained a small military force which, man-for-man, equaled file Sardaukar. Thus Shaddam's mind was decided in the course he and Harkonnen would bike with his royal cousin.

Events on Dune at this point, except for the "poison tooth" incident, lie outside the discussion of Vladimir Harkonnen. But that one scene throws a grotesquely comic light on the Baron in his moment of victory.

After the death of his father, Vladimir turned from exercise to the arts of pederasty and eating for relaxation. By 10191, he would have been literally too fat to move had it not been for his suspensor units. During his interrogation of Duke Leto, those suspensors saved his life. The Red Duke bit down on a poison-filled tooth, spewing forth a deadly gas. One needs but to compare Vladimir's reputation for deadly efficiency with the picture of the huge body making a hasty, bouncing retreat — arms flailing as he bobbed backwards — to enjoy a grim chuckle. His own granddaughter, Alia, described him unsparingly a few years

later: "He doesn't appear much, does he — one frightened old fat man too weak to support his own flesh without the help of suspensors."

It was an apt assessment of the Baron at the illusory height of his career. With the advent of Alia, his historical significance assumed a unique character. It is thus better to continue his biography after the Arrakis Revolution in terms of his relationship with Alia, rather than end it with his death at her hands.

THE BARON AND ALIA. Psycho-regeneration is a misleading term, though convenient in the image evoked. In Alia's case, only a fine line separates possession by genetic memories from an essential regeneration of Vladimir Harkonnen within Alia's unstable psyche. Pre-born, Alia was bound to undergo an inner struggle with the ancestral figures whose DNA was intrinsic to her own genetic composition, like an unwanted but unavoidable inheritance. This struggle she ultimately lost, failing to achieve an alliance, such as Leto II's, which allowed the survival of her own independent identity. Vladimir Harkonnen's victory, quelling the other insistent inner voices, gradually subsuming Alia's psychic integrity, may almost be considered revenge. Yet not the Baron but merely his genetic essence manifested itself in Alia's mind. Poetic irony here waxes supreme.

What was the nature of Vladimir's postmortem manifestation to Alia's awareness? Most documents describe the reemergent Baron appearing in Alia's mind in the form he had at his death — grossly obese, speaking in a bass voice. Such a limited notion contradicts the foundation of possession itself, which is based on genetic essence, not on temporal definition or development. Would not a fat Baron dressed in red robes elicit hate and revulsion from Alia, no matter how well such a figure quelled the hosts of ancestors desiring a front seat in her mind? The best answer to the question comes from art, not from psychology: the keen insight of the great Harq al-Harba provided his audience with a stunning piece of stage business and at the same time gives us a key to understanding psycho-regeneration.

The play *Water for the Dead* (10302) tells of the intertwined lives of Harkonnen and Alia. In Act I, we see Vladimir as a slim, athletic, handsome youth, bat by Act III he has become the hulking monstrosity killed by the infant Alia. In the last Act, we see the gradual effects of her possession only through the actions of Alia; but in the climactic scene she begins to dance with an invisible partner. As she spins, her robes billow forth, gradually changing in color (through the use of a selective Holtzman Effect field) from black to red. As she completes her final turn, the face she presents to the audience is not that of Alia, but that of Vladimir from Act I. Here is the answer.

It is fatuous to assume that such a personality as Vladimir Harkonnen would attempt an enterprise without first determining the precise leverages over those he needed to use. Vladimir, existing within Alia, knew something about *her*. Indeed, he knew more, than enough about her to serve himself up in the handsome, charming guise of his youth when he thought it would do the most good — say, when political

frustration reinforced her feelings of inadequacy, or when the power game led to sexual desires of questionable healthiness — Probably Vladimir often presented himself in his prime: masculine, forceful, with a rich baritone voice exquisitely coaxing, soothing, persuading by nuance, intonation, inflection. As both young lover and autocratic grandfather he insinuated his presence and possessed Alia, for this must have been the precise combination required.

One cannot imagine the vividness with which he was gradually able to manifest himself to Alia unless one wants to experience possession firsthand. But the impact was obviously powerful, justifying the Bene Gesserit fears of Abomination. Vladimir was an anomaly: a figure whose career lasted longer than his life; his ghost realized his great desire, to put a Harkonnen under his influence — Alia — on the Imperial throne. But in death as in life the Atreides continued to foil him. One last observation concerns the form in which the Baron was manifested before Alia threw herself out a window to her death: the form was the obese Baron's, the futile shouts, his basso voice. Did this guise aid in propelling Alia to her end? If so, then Alia's fall was also the fall of the House of Harkonnen.

S.T.

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HAWAT, THUFIR

(10075-10196). Thufir Hawat, who many believe was the greatest Mentat of the Imperium, was born the first of nine children to Golani and Alwidi Hawat on Logi, third planet of Alpha Centauri B.

Hawat's mother Golani, herself briefly trained as a potential mentat, recognized the capability in her infant son and took the proper steps to begin his training. Golani scoured the Imperium for experts in muscle and mind control, and in sharpening the sensitivities and the awareness; and for teachers of languages and the physical and biological sciences. She sought to have her son well grounded not only in the fundamentals customarily given a potential mentat, but also in economics, communications, and military strategy.

When informed of his potential and given his options, Thufir chose to continue his training and was sent to an eminent school for Mentats on Ix. There, Thufir soon made two significant attachments. The first was to Kolinar, whose wit and charm immediately attracted Thufir; the two young men quickly became inseparable friends. The second was to the young woman Anyya with whom Thufir fell, for the first and last time in his life, in love. The daughter of a Bene Gesserit and an official of the Imperial court, the highly intelligent Anyya rivaled Thufir in scholastic accomplishments and returned his affection. By all accounts they shared for years a happy and fulfilling relationship.

The reports are notably sketchy, however, on the end of their affair. We

do know that Anyya left Ix suddenly with Kolinar and is never referred to again in any of the Hawat papers. Rouse, the Mental for House Dioscuri and Thufir's lifelong friend, reports (in his book, *The Education of a Mentat)* Thufir's moroseness following Anyya's departure, his adamant refusal to speak of her, and a cryptic remark Thufir made about this time, "The female of the species is without doubt incapable of fidelity." Seemingly, it was Camelot come again, but with a difference: rather than rising above his affliction to an Arthurian strength that could infuse his soul with iron, Thufir allowed his pain to debase his love for Anyya into a corrosive hate and to generate a deep, and lifelong, mistrust of all women, especially those connected with the Bene Gesserit. This anathema undoubtedly accounts for the fact that Thufir never again became seriously involved with a woman.

By the time Thufir Hawat was ready at age thirty-five to join House Atreides on Caladan, be was the most superbly trained Mental in the Imperium. The robust Duke Mintor Atreides had a vitality that promised to test Hawat's powers to their utmost. Determined to develop fully the fief his family had held for twenty generations. Duke Mintor challenged Hawat to solve his expansion problems. Accordingly, Hawat surveyed the Duke's lands, directed the construction of dams to control goods and complex irrigation systems, and designed efficient transportation and communication networks. He searched the Imperium for experts in agriculture, viticulture, animal husbandry, and mining to serve as a faculty in the schools he founded. Armed with Hawat's plans, the Duke's thoroughly trained subjects produced record crops and quality wines, propagated top-quality cattle and farm animals, and developed lucrative mines. Duke Mintor's flourishing estates, literally the creation of Hawat's energy and expertise, became the envy of the Imperium.

The Duke's absolute fairness and honesty in all his dealings with Hawat (traits also seen later in Leto) aroused in the Mentat an abiding affection and admiration. One source suggests that the Duke was personally responsible for rescuing two of Hawat's loved ones from Harkonnen oppression. Although documentation of the details of this feat is lacking, the Duke's daring and courage must have endeared him to his Mentat. It is, thus, not surprising that before Hawat had been with Duke Mintor many years he almost literally gave his life for his Duke. In a skirmish with offworld raiders at one of the Duke's ranches, Hawat, dodging to escape a sword slash in the groin, took it instead in his left leg. He bore the scar, and the occasional pain, with pride.

Hawat's regard for his Duke, a bullfighting addict, led him to develop an extensive bull-breeding program. Using his abilities to analyze genetic qualities, Hawat set up breeding farms and outlined feeding and nutritional experiments. He also designed a new arena for the Duke, supervised its construction, and took charge of the colorful pageantry known as the Atreides Tourney. Since Hawat never missed a corrida in which the Old Duke took part, he was present the day a great bull caught the Duke on his horns.

After the Old Duke's death, Hawat transferred his allegiance to Duke Leto who turned his attention from his well-run estates to concentrate on espionage, defense and the expansion of his sea and air power. Hawat served his Duke brilliantly in every interest: military, political, economic, social and personal. In fact, it was Hawat who investigated the Bene Gesserit school and Jessica before reluctantly having her escorted to Caladan to be Duke Leto's concubine. He became even more useful after Paul was born. Suspecting that his son might have mental capabilities, Leto gave Hawat the responsibility of selling up Paul's intensive training program. During these intimate years of Paul's infancy and childhood, Hawat came to love the boy as his own son. This love endured to — and manifested itself magnificently on — his dying day.

The best way perhaps to appreciate Hawat's value to House Atreides is to review his contributions during the move from Caladan to Arrakis, a fief that had been held by ancient enemies of the Atreides: the Harkonnens. The logistics involved in moving personnel and materiel from one planet to another were appalling, but Leto was confident the task was not beyond his Mental. In record time, his confidence was confirmed.

An even more difficult job was securing the settling of the new capital at Arrakeen, especially when all of Hawat's calculations warned him of the high probability of Leto's losing Arrakis *to* the disgruntled Harkonnens. In preparation, Hawat made himself an authority on Arrakis; he gathered and digested every scrap of knowledge available on geography, topography, climate, weather and history, as well as on the Bremen and their culture. After the move he sent out trained teams of observers to augment his information.

Two immediate concerns were communications and military strategy. Hawat set up the Duke's own communications network and enlarged the codes, especially the Atreides hand signs and battle language: his creations. He deployed the troops, efficiently dividing the guards between the Governor's Mansion and the landing field. For future use, he assembled dossiers OB suspected Harkonnen sympathizers.

The most sensitive area was security. Hawat spent sleepless days and nights checking every room and all the furnishings of the Residency. He set up shields, placed safety devices, cleared the servants, and personally installed the poison snoopers. Hawat had made security the core of his instruction to the young Leto, and later the young Paul:, "The cost of survival is eternal vigilance." However, despite all his care, a hunter-seeker placed by a traitor after Hawat had inspected Paul's room threatened Paul's life shortly after the move into the Residency. When, in an agony of remorse, he tried to resign,

Hawat was reminded that Paul had survived largely through Hawat's own training. Leto felt he was more to be commended for Paul's readiness than blamed for his ignorance of an "internal" traitor, whose presence no one — from Duke Leto and the Lady Jessica down to the lowliest trooper — up to this moment had suspected. Leto's faith in his Mentat, revealed in his refusal to accept Hawat's

resignation, refueled Hawat's unfaltering loyalty to House Atreides.

Himself an expert in sabotage and counter-sabotage, Hawat ferreted out many a Harkonnen intrigue. He may have deplored the need, but he did not hesitate to use bribes, deceit, or even murder if service to his Duke called for them. From experience, Hawat had become eternally suspicious. As Duke Leto once said of him, "He sees assassins in every shadow."

Perhaps Hawat's most significant service to the Atreides was his acute assessment of the Fremen. Using the data Gurney Halleck brought him, Hawat shrewdly saw that previous estimates of the Fremen population were ridiculously low. And, once he began to learn the qualities of the desert people, he knew without a doubt that they were a potential corps of fighters as strong and as deadly as the Sardaukar.

Hawat did extensive research and prepared filmclips on the Fremen culture. His first analysis of the Fremen religion, which familiarized Leto and Paul with such terms as "Mahdi" and "Lisan al-Gaib," embodied all the essentials. The old Mentat quickly grasped Fremen ways and seemed especially sensitive in recognizing their concerns: as, for example, their preoccupation with water reclamation, their reticence with strangers, their passion for freedom, their obsession with exclusivism. His advice to Duke Leto was sound when he urged caution in commandeering the Desert Botanical Testing Stations lest the action antagonize the Fremen for whom the bases had some deep significance. Hawat also realized that the Guild's refusal to allow the Atreides t6 orbit a weather satellite was based not on financial considerations but on their fear of an Atreides' discovery of Arrakis's true value. The accuracy of his foresight was subsequently substantiated when the extensive Fremen colonization, the staggering potential wealth of the planet's spice and the beginnings of the Kynes-inspired ecological transformation became known.

Once established at the capital, Hawat made only one error his readiness to believe the Lady Jessica a traitor — a belief born no doubt of his distrust of women, especially a Bene Gesserit "witch." Although the Harkonnens had left Arrakis, they had no intention of turning the fief over to the Atreides. Knowing Hawat's vigilance, the Harkonnen Mental de Vries arranged to feed Hawat false information in an intercepted letter implicating Jessica. Even when Duke Leto refused to believe the Baron's letter and Jessica logically defended herself against the charge, Hawat could not eradicate his suspicion: the bitter fruit of Anyya's betrayal. Aware of his problem without knowing its cause, Jessica warned Hawat that, although he could brilliantly apply logic to anything *outside* himself, he had difficulty with "those things most deeply personal." Unconvinced, Hawat nevertheless left the interview with a "sense of supreme admiration" (as he wrote to Rouse) for the Lady Jessica, who at one point had with remarkable courage defied Hawat's knife by turning her back on him.

Except for this one mistake, those days when Hawat labored to establish his beloved House Atreides

on Arrakis were the last fine hours for the aging Mental; indeed, they may have been his finest. From the moment he heard the news of the Harkonnen attack, bitterness became his daily companion. Having prepared for random raids or an attack of no more than ten brigades (the number Hawat's intelligence corps warned him to expect), Hawat was staggered by the size of the Harkonnen force and their strategic deployment. A rapid calculation revealed the attack consisted of more than one hundred brigades. The entire spice income of Arrakis for fifty years could not have covered the cost of such a venture. What Hawat could not possibly know was that much of the cost had been paid from the Imperial coffers.

From that moment until the day he died, Hawat was convinced that the Lady Jessica had been their betrayer. One can only conjecture that his experience with Anyya, which must have been devastating, continued to cloud his judgment of women. Although helpless himself to assist his Duke as the Harkonnens advanced, Hawat was heartened by the unbelievable Fremen capture of an ornithopter manned by Sardaukar and a kamikaze destruction of a troop carrier before he was captured by Sardaukar disguised in Harkonnen livery.

In Baron Harkonnen's papers (in an Appendix to *House Harkonnen)* we learn of the Baron's delight that not only was Thufir Hawat, Duke Leto's Master of Assassins, taken alive, but also that he could be used against the Atreides. The Baron's strategy was simple: by allowing Hawat to believe Jessica was alive and never revealing that Dr. Wellington Yueh was the true betrayer, the Baron could feed Hawat's desire for revenge. The Baron summarized: "The way to control and direct a Mental is through his information. False information — false results."

Much as he wanted a Mental after Piter de Vries was dead at Leto's hands, the Baron had too much healthy fear of Hawat not to lake some precautions: he instructed Iakin Zefud, his guard captain, to impregnant Hawat's body with the residual poison developed by de Vries and to administer the antidote regularly in the Mentat's meals. Without the antidote, Hawat would die within a few days.

Hawat's scantily recorded career on Giedi Prime remains enigmatic. His actions seem, on the one hand, to be depraved, and yet, on the other, to mask perhaps some plan of his own to destroy the Baron. One of Hawat's less worthy projects was a perverted alteration of the jousting techniques he had developed in the old days in Duke Mintor’s bullrings: two such adaptations were abstractors to be carried by Harkonnens in The Gladiator Games and crippling handicaps for their slave opponents. Hawat also devised a plan whereby Feyd-Rautha could give a spectacular, albeit rigged, performance before an elite audience. Instead of being drugged as was usual with slave-gladiators, the victim was conditioned by Hawat lo be overcome by a key word. Thus, it would appear that Feyd-Rautha had brilliantly defended himself against an undrugged slave who had been slipped into the arena to kill the na-Baron. The plot would not have' been so despicable had it been only to glorify an egotistical young man, but

its true purpose was to eliminate the Baron's slavemaster, who would necessarily be blamed for the undrugged slave. Possibly Hawat hoped to use fee evil to accomplish his good — because the slave came within a hairsbreadth of besting the Baron's nephew.

Another puzzle is Hawat's role in Feyd-Rautha's assassination attempt on the Baron. Knowing the Baron's preference for boys, Hawat conspired with Feyd-Rautha to send the Baron a beguiling slave boy with a shielded needle planted in his thigh. And yet, Hawat warned the Baron before the assassination could take place. The Mental seemed to be playing both ends against the middle for some game of his own.

Hawat's mysterious and sometimes ambiguous behavior white in Harkonnen service can best be explained in the light of his intense loyalty to House Atreides. Given the depraved Baron Harkonnen's method of operation — to tic subordinates, from whom he shrewdly knew he could never expect loyalty, to him through some devious means — Hawat could count on no less. With his Mentat powers he most certainly knew, or at least suspected, that he had been poisoned and lived- only as long as it was the Baron's whim to administer the antidote. Burning, nay obsessed, with the desire for vengeance on the enemies of his beloved Atreides, Hawat walked the path of expediency; he complied with the Baron's orders, joined his conspiracies, designed his plots, no matter how nefarious — all to one dedicated end: the glorious day he could strike the annihilating blow against those who had crushed his cherished House.

We can only wish we had more evidence covering these years. Except for some notes of the Baron and some fragments of letters Hawat sent to his old school friend Rouse, little else has been unearthed. In one of his notes, the Baron boasts that he had succeeded in aiming Hawat's attention and vengeance against the emperor by convincing him that the emperor was the cause of the House Atreides' destruction. Hawat still hated the Baron with a "casual" hate, but "he thinks he uses me," the Baron wrote, "to wreak his revenge upon the emperor.... He does not think beyond his revenge. Hawat's a man who must serve others, and doesn't even know this about himself." Hawat's letters to Rouse, however, seem to contradict the Baron's view. One letter declared that Hawat "loathed" the Baron; another called him "a gross and dangerous pig" and avowed that "destroying him [the Baron] will be a service to mankind." How Hawat planned to destroy the Baron is not clear. That it involved Arrakis seems certain, for in one of his last services for the Baron, Hawat directed the Baron's attention to the desert planet.

Hawat revealed to the Baron that the emperor had turned against Duke Leto primarily because Leto had trained a fighting force to rival the Sardaukar; he then told the Baron that the emperor suspected Harkonnen emulation of the Duke's feat with the Fremen. When the Baron doubted, especially because of the Fremen lack of numbers, Hawat convinced him that the Fremen population could easily be in excess of ten million. Hawat also

suggested that — if it could be done without alerting the emperor — the Fremen could indeed be trained into an awesome force. What he did not tell the Baron was that Gurney Halleck had survived the treacherous Harkonnen attack on House Atreides and that he received reports from Halleck on Fremen battle tactics. Thus, the scheming most likely pivoted on Hawat's desire to lure the Baron to Dune — where Gurney had many hands to help him earn his revenge.

Fate, however, stepped in to lure more than the Baron to Arrakis. The Guild, alarmed by the changes they had observed on the planet — especially the increased tempo in troop activity brought about by Paul Muad'Dib — not only relayed this information to the throne, but also reduced troop transport fares to a minimum. Thus, in a short time the skies above Arrakis held the seven-ship fleet of the Harkonnens in company with the emperor's five legions of Sardaukar.

As soon as the Guild gave the Harkonnen troops permission to land, the Baron sent Hawat to a smuggler base with orders to infiltrate the camp of the infamous Fremen Muad'Dib. Hawat was well away from Arrakeen then when the mysterious Muad'Dib defeated the Sardaukar and captured the emperor with all of his retainers. When he returned to Arrakeen more than five days later, weak and already moving toward death from lack of fee antidote, Hawat discovered not only that the Baron was dead, but that the invincible Muad'Dib sitting in state in the Residency was none other than his young Duke Paul. Certainly he reproached himself when he learned that the Lady Jessica, alive and with her son, was not Paul's betrayer, but, like himself, a victim of a devious Harkonnen plot and of the treason of Dr. Yueh.

When the Padishah Emperor and the Reverend Mother Gaius Helen Mohiam summoned him shortly before the captives went to their audience with Paul, Hawat knew it meant treachery. He accepted the tiny poisoned needle without a word,- too weak to nod his head as the emperor commanded him to use it against the "upstart Duke." When he saw Gurney Halleck checking the entourage entering the Great Hall for weapons, Hawat used the old hand signs to tell him that, thinking Paul was dead, he had been working with the Harkonnens and to request that he be left with me group — to avert, no doubt, any move that might be made against Paul.

And then Paul called him out and greeted him as "old friend." As Hawat obeyed his beloved Duke for the last lime, he surely knew that Paul was aware of the needle and certain that Hawat had no intention of using it against him. In her account of the scene, the Princess Irulan writes that Paul and Hawat whispered together for a few moments before Paul reached out to support Hawat by the shoulders. And then, she records, Hawat turned in. a magnificent gesture to face the emperor, extended his left hand, palm up, to expose the needle cupped against his fingers, and said, "See, Majesty? See your traitor's needle? Did you think that I who've given my life to service to the Atreides would give them less now?" With that last act of supreme defiance proclaiming his inviolable loyalty to the Atreides, Hawat sagged

in death against Paul and slumped to the floor.

Hawat's Duke then paid his faithful servant, the Mental who had served three generations of Atreides, his final honor: he gave, the order to have Hawat's body carried away and treated with all the respect of a hero of the tribe.

O.K.

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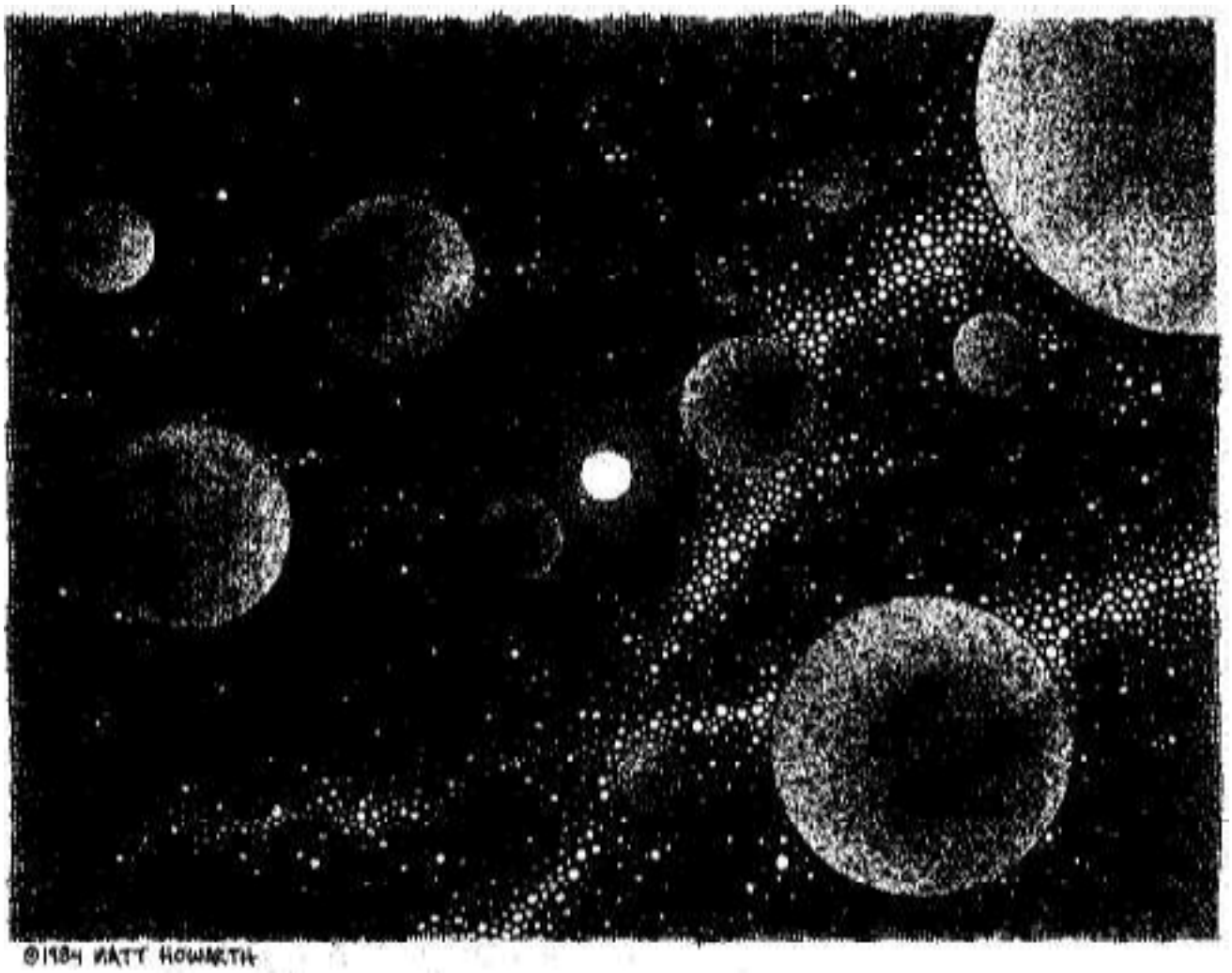
HEIGHLINER

The primary interstellar transport of the Spacing Guild. Although they varied somewhat in size and detail of design, all heighliners were fast, difficult to maneuver, enormous and powered by the Holtzman Effect. Because of their size and the extreme complexity of the external neutrino circuitry which effected the trans-light displacements, heighliners were expensive and difficult to build. Even at the height of its dominance, the Guild had no more than five thousand heighliners. But these great ships were remarkably durable and, like so many elements of the Imperium, almost immune to technological obsolescence. Accurate records for one heighliner, which bore various names and numbers but which was indisputably a single vessel, cover the period from 4768 to 8287 — more than thirty-five hundred years.



The earliest known heighliners were constructed some two centuries after the establishment of the Guild monopoly, during the time CHOAM was enjoying its most vigorous expansion. Within another two centuries, at least seventy-five percent of all Guild tonnage was carried in the heighliners. A late, incomplete document, a report dated 253:9920 from the Guild yardmaster at Ix to his superiors, shows that even then the Guild maintained nearly 275,000 smaller vessels for courier, passenger, and miscellaneous travel. But the same report clearly indicates that the total payload of all those minor ships together could not have been more than ten percent of the total payload of the heighliner fleet.

The Guild under the Atreides was constrained to devote a large percentage of its transport capacity to military uses, ferrying Fremen, conscripts, and, later, Fish Speakers from one trouble spot to another. But even during the jihad years of the Emperor Paul Muad'Dib the primary use of the heighliners was commercial. Although they were among the very fastest interstellar vehicles ever built, they were not adaptable to combat uses. (They did, of course, ferry warships, but the Guild was careful to unload far from any contested region.) The Guild was diligent in protecting its investments, and no heighliner is known to have been lost to military action. Few, indeed, seem to have been lost for any reason. The Guild navigators did not make mistakes; the

Guild maintenance crews were scrupulous and competent. But even the best-constructed and best-maintained machines eventually wear out. Heighliners removed from service were apparently seldom broken up, probably because the risks involved in dismantling the neutrino circuitry, which, by its nature, remained "live" for centuries after power to it has been cut, outweighed the modest economies of recycling materials. Decommissioned heighliners were parked in "cold orbits" around planetless stars. (The discovery, about three centuries ago, of one such retirement site at Eta Ophiuchi provided most of our specific information about the heighliners; references to them in the documents of the Rakis archives have proven so far to be surprisingly sketchy and vague.)

While explanations of the technology behind heighliners is available elsewhere (see entries HOLTZMAN EFFECT and INTERSTELLAR NAVIGATION, and *Further references* below), two features of the Guild equipment should be remarked here. First, the neutrino circuitry, mandated by field mechanics, relied much more on sheer power than on the elegant geometries characteristic of modern craft. For this reason a heighliner was a simple, featureless globe.

The second noteworthy feature was a function of the Guild navigational techniques. Since the Guild navigators "saw" rather than calculated their routes, there was no need for the elaborate observational and locational devices common to both earlier and later ships. A heighliner carried a simple radar set arid a small telescope, neither of which was of any use daring tram-light operation. Thus heighliners traveled blind but for the drug-dreams of then: navigators.

We have little direct information about the size of heighliner crews or about the conditions of travel for passengers. Since all the heighliners at Eta Ophiuchi are fitted with gymnasia and other sorts of game rooms, libraries, and rafter elaborate galleys, it appears that the Guild and *its* employees traveled in comfort. All passengers were carried in the unpressurized hold, either in their own frigates and other ships or in self-contained modules. The hold was only a network of girders and cables to which the cargo was attached, covered only by the light aluminum skin that carried the neutrino circuitry. The Guild guaranteed secure transit, but provision for life support, not to mention comfort and diversion, seems to have been left entirely to the customer.

Taking into account the number of duty stations, the design of the various control systems, and similar evidence, we can estimate that the usual heighliner crew numbered about eighty. At least five to eight of them were navigators, and the fusion plants must have required the attention of at least two mental engineers at an times. The remaining sixty or so crew members were pilots, shuttle crew, life support technicians, financial and banking staff, cargo manipulators, and so forth.

The speed of the heighliners insured that no voyage within the limits of the Imperium would last too long. The fastest known heighliner transit was made in 12717, from Ix to Aiglon,

8138 light-standard-years, in nineteen days, two hours, twenty-one minutes, forty seconds — a "speed" of about 63.4 l.s.y. per hour. Most heighliners achieved a performance no better than sixty percent of that during normal operation.

A heighliner's energy requirements were obviously very large. As much as twenty percent of a heighliner's gross mass was fuel (H_20) for its fusion plants; during longer transits refueling was occasionally necessary. Waste heat was always a problem for the heighliners. As much as possible was passed through the outer planar fields as X-rays, a technique that made the departure of a heighliner rather a dangerous event to observe. Ordinarily the Guild did not orbit a heighliner closer to a planet than 150,000 kilometers.

A malfunction of the waste-heat disposal system was the cause of the worst recorded disaster in the Guild's history. In 11286, on a transit from Harmony to Gamont, the planar fields of the heighliner *Salience* overloaded. A transparency reversal resulted, sending intense X rays inside, rather than outside the ship. There were no survivors. Records indicate that several systems malfunctioned at once, including all four of the fail-safe systems which would have shut down the trans-light operation. Had not another fail-safe system operated properly, the *Salience* would have vanished without a trace. But the dead-man switches of the fusion plants worked: when the supervising Mentats died and released their grips on the laser triggers, fusion immediately ceased. The Guild seems never to have conceded either human error or design flaw, although a few years after the disaster both the operating manual and the field-transmission wave lengths were modified.

At least fifty-seven other heighliners are known to have disappeared in transit (one with an emperor aboard — Henoor VII in 9471). Nevertheless, the safety record of the heighliners, as of the Guild in general, must surely be one of the best in all the history and prehistory of public transportation.

M.M.

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HOLTZMAN, IBRAHIM VAUGHN

(7593-108 B.G.). Discoverer of the Holtzman Effect. Born on Liesco II during the Great Dark Ages, I.V. Holtzman was the son of the planetary governor. Young Holtzman was nearly killed in a tragic accident in a racing 'thopter in 7565 B.G. and was kept alive only by the most heroic measures of the advanced medical sciences of Liesco. He became the first of very few persons to undergo a brain transplant: his brain was placed in a prototype axolotl tank and wired into a large host computer with an unprogrammed personality blank, on the assumption that Holtzman would imprint his own personality OB the machine. The process was marred by an induced

psychosis: afterwards, Holtzman suffered from intense paranoia and refused treatment. Since Holtzman's was the first brain transplant ever performed, the extent of his powers was not fully understood.

When Holtzman tapped into the computerized production network and ordered the construction of a peculiar style of spaceship under the guise of the chief engineer, of House Holtzman, no one noticed. Similarly, when release papers were presented to the hospital, he was discharged without a second thought. Finally, when the assembly that was Holtzman was placed aboard the odd new ship and connected directly to its systems, no one thought it odd that takeoff clearances arrived in the tower so promptly, or that the scheduling comp fed Holtzman into the takeoff line ahead of other waiting ships.

Before anyone could stop him, Holtzman triggered me suspensor-nullification device and disappeared into the Void. He wanted time to think. So with his ship, which was for all intents and purposes himself, he entered a cometary orbit aimed to attain perihelion in 7556 B.G., nine years away. For the next few years, the library comps of Liesco were plagued by unexplained interruptions in their transmissions: Holtzman was covertly copying the data into his own storage to be studied at his leisure. His mental processes retained their human nature while being sped up by an estimated factor of ten; needing neither sleep nor rest, Holtzman must have thought at least thirty times faster man a normal human.

He had been a mathematical genius before his accident and was most interested in the suspensor-nullification effect. In the time between his escape and 7562 B.G., Holtzman learned more about it than the best minds of the previous fifty centuries. He was evidently driven by a desire to remind his imagined persecutors that he was alive without revealing his position, because the first message transmitted via Holtzman Waves was a strange amalgam of random accusations.

The next messages, explaining Holtzman's discoveries, were emitted from the planetary mass of Liesco II itself, to the intense but brief confusion of Governor Holtzman and his advisors. As the nature of the discovery became clear, excitement seized the academic community of Liesco. But the Governor realized that his son's insane genius could prove dangerous, and came to the difficult conclusion that Ibrahim would have to be controlled or destroyed.

For the next nine years, the Governor's patrols searched the Liesco system. In 7556 B.G., a patrol scout received a radar image of the ship now known as "the Mad Holtzman." The scout was immediately joined by two cutters, and all three moved in for the kill.

When Holtzman detected them, he sent a wave message to the six nearest inhabited systems, saying, "I have developed an instantaneous interstellar communication device, which Governor Holtzman of Liesco is attempting to keep for himself. If you will rescue me, I will share this knowledge with you." The message, emanating from the primary of each system, was set to repeat while

Holtzman tried to outrun the approaching patrol vessels.

By his instinctive action, Holtzman had proven that his discovery could reunite the Empire: the ability to summon reinforcements instantly is the ability to win battles, and to win battles is to maintain an Empire. Of the six systems receiving Holtzman's SOS, five responded immediately.

Holtzman's ploy almost worked: his pursuers got off a couple of extremely long-range shots, ripping up the manipulators for his suspensor-nullification field. The stern of Holtzman's ship blew apart, throwing it into an uncharted orbit and destroying its ability to maneuver. Holtzman was crippled, unable to use his drives; he was rapidly drifting out of the range where his solar panels would provide enough emergency power to keep him functioning. So Holtzman husbanded his little remaining power and sent a quick wave pulse to every inhabited star system he could get an accurate aim on, containing the data for the construction of Holtzman Wave transmitters. Then, with his power beginning to flicker, he shut himself down, and instituted a single wake-up procedure to bring him back up when, as he had calculated, his new and highly eccentric orbit brought him back into the Liesco system in 1,862 years.

Holtzman's actions resulted in the widespread and rapid development 'of Holtzman Wave generators, bringing on the Wars of Reunification, which raged through the inhabited worlds. So ferocious were these struggles (and so long-lasting) that Holtzman did not reveal his existence during his second return to the Liesco System in 5694 B.G. He did, however, effect needed repairs within the limits of his damaged servos.

Detecting no malevolent activity on his third return, Holtzman sent a brief wave message to Liesco, not knowing that it was now a prison world administered by a few orbital computers. On detecting radio messages from the supposedly primitive planet, these machines immediately sent emergency calls to me Provincial Warden's office on Maktiun III. The Warden sent several technicians to Liesco to find the transmitter and report how the prisoners had managed to build it. Holtzman, of course, overheard all these messages and knew that investigators were on the way. Still insanely paranoid, he decided to protect himself fully: assuming that everything he transmitted would be recorded for the investigation, he "published" (as he described it) his discovery of the Planar Effect. He then dropped back into quiescence, all his receptors tuned toward Liesco.

When the technicians inspected the recordings made by the guardian machinery, they were flabbergasted: all accounts had Holtzman dead and lost in interstellar space. They first suspected a bizarre hoax, and turned to the orbiting computers, which were subjected to extensive diagnostic tests. Of course, nothing untoward was discovered. Meanwhile, the Warden played the recordings to several experts. One was a historian, and he recognized the archaic speech of the Great Dark Ages. Another was a theoretical wave mechanic named Staivan, chief engineer of House Varrik. Staivan, finding nothing

inconsistent in the theories and mechanisms described in the tapes, tried to follow the instructions and generate a Node for this "Planar Effect."

He succeeded. The first manufactured Shield was a simple flat effect, about a meter in diameter, admitting radiation in all but the long radio frequencies. Staivan did not realize what he had, though, until he accidentally dropped a screwdriver into the field and saw it gently lowered through the plane of the effect. Staivan reported at once that whatever these messages were, they were no hoax.

He later took the field apparatus into the courtyard to test its resistance to a variety of missiles of increasing power, and, at last, a workman's cutting laser. Thus, as his last discovery, he learned that the Planar Effect did not mix well with coherent light.

The Warden sent a wave to Liesco, where Holtzman was nearing the end of his active period, demanding more information. The situation must have appealed to Holtzman's sense of humor: he broadcast a brief biography and promised to return in another 1,862 years when, he hoped, his reception would be more cordial. He then sent another "information packet" to the systems within range, detailing his latest discovery, and powered down. This was the second and last time Holtzman was to singlehandedly change the face of the empire, as the Planar Effect spread like wildfire.

When Holtzman made his fourth return in 1970 B.G., Liesco was again at war, this time in a dispute arising from the Second Reunification. But by now Holtzman was a legend who had predicted his own return. The combatants therefore agreed upon a two-month truce bracketing the perigee of Holtzman's approach. On this occasion Holtzman "published" his unified theory, linking the various effects into a single hierarchy of phenomena.

Observers noted that his paranoia seemed to be less intense than before. Holtzman was now willing to discuss himself in precise terms: for the first time he admitted what many had assumed — he was a machine overlaid with the mind of a man, even if, as he said, he did not "feel like a machine." Apparently, Holtzman was getting lonely, because he was quite voluble during the passage, and gave his interviewers information on which, he joked, they could base their speculations for the next eighteen centuries.

Holtzman would not discuss what he called "work in progress," but something was exciting him as he left panel range: he stated several times that he could "see the end," and needed only a few more days. He was still too paranoid to let anyone know his orbit, though, and he revealed for the first time that to avoid capture he had rigged a small Planar Held before a normally inactive message laser. His maintenance procedure (always active, even when Holtzman was normally powered down) would trigger the laser if intruders were discovered. No one was sure that he was not lying, but Holtzman's cheerful statement, that he had rigged a dead-man boobytrap reminded the listeners that they were dealing with a madman.

Holtzman passed out of range before he discovered whatever he was searching for: his last transmission was

a frustrated promise to "finish this thing up first thing next time."

Holtzman's next return, his fifth, occurred in 108 B.G. The Butlerian Jihad was ending, and all intelligent machines had been destroyed — except for Holtzman. So many pilgrims had arrived to witness the destruction of the last great symbol of the old order that keeping them supplied caused severe logistical problems, and even, incredible as it may seem, collisions between ships in interplanetary space. The Jihad fleet did not attempt to communicate with Holtzman, but began an intense search which found him after only three days. They cast lots to determine who would make the kill, and the honor fell to Viana Kellis. After drawing near to him, she suited up and entered Holtzman's ship; minutes thereafter, the entire fleet was bathed in the flash of a tremendous mass-conversion reaction.

No one knows what Holtzman's last theory was, if there really was one, since he has not been found again in the centuries since the Jihad. In all likelihood, his fate was exactly what it appeared to be. Both his life and death were tragic, and humanity cannot calculate the debt it owes him. For he was unique: had he not been mad. Holtzman would never have been so determined in his work; had he not been more machine than man, he could not have been so painstaking: yet had he not possessed that essential spark of humanity, he would never have been able to make the intuitive leaps that eventually brought him to the answers he sought.

W.D.I

Further reference:

- HOLTZMAN EFFECT.

HOLTZMAN EFFECT

So named for its discoverer, I.V. Holtzman, the Holtzman Effect is actually a series of four interrelated forces, each named for the number of dimensions that the single or composite force has:

Point-source Holtzman effect nodes, which have no physical existence, but which do occupy definite locations. (This incarnation of 'the Holtzman Effect was theoretically explained very late in the development of HE devices and theory, though it had been used without being understood since the discovery of the suspensor-nullification effect.)

One-dimensional incarnations of the Holtzman Effect commonly called *Holtzman Waves,* though this is a very long way from the truth. (The Holtzman Wave is the only known method for interstellar communications, and is the only method available for communicating with a ship in transit.)

Two-dimensional or planar incarnations of the Holtzman Effect, which have achieved widespread notoriety as the common *Defensive Shield.*

Three dimensional Holtzman Effect fields, the first manifestation of the Holtzman Effect to be discovered, and still referred to by the name used for thousands of years before Holtzman discovered the rest of the forest of - effects: the *suspensor-nullification effect.* (The major use of the suspensor-nullification effect is in providing a means of interstellar travel.)

HISTORY. The discovery of the suspensor-nullification effect in 13004 B.G. marked the limit of research into

the theory of the effect for thousands of years. The greatest minds of every age failed to develop an unifying theory of the suspensor-nullification effect. Not until the fortunate though tragic accident of I.V. Holtzman did there exist a mind capable of the insights of a genius, the data recall of a major comp, and the daring of a 'thopter racer. Had Holtzman not lived, died, and half-lived again, what we now called the Holtzman Effect would probably still lie undiscovered. The details of the discovery of the suspensor-nullification effect, on the other hand, are not fully known, and much must be interpolated from second-hand sources.

The suspensor-nullification effect was discovered by scientists in the First Empire, ten centuries after the empire first ventured from the surface of Terra. It was thought, until Holtzman proved otherwise, to be a "resonance effect" arising from coherent-light (laser) mechanics. The discovery is credited to one "Verifax Marktoo," who may have been a machine in the service of House Ceres (the Imperial House), though this theory is hotly disputed by theologians. *[Nevertheless, the discovery at the Rakis Finds of a reference to an extremely ancient medal of commendation struck for this "Verifax Marktoo" seems to prove that he (it?) actually did exist. — Ed,]*

It took about a century of experimentation and guesswork before Imperial navigators learned how to operate the suspensor-nullification effect field with any degree of certainty. The delay was so long mainly because the effect was considered to be an Imperial secret, and jealously guarded. Eventually the secret was leaked, and House Ceres and its most powerful and influential allies began a pro-gram of exploration and exploitation greater than any other since the beginning of the empire.

House Ceres had no way of knowing it, of course, but this use of the suspensor-nullification device doomed the First Empire, which collapsed after 3,000 years of continuous rule that had seen Terra develop from iron tools to space travel. The centrality crucial to Imperial administration was impossible to maintain when there was no quick method of communication from one end of the Empire to the other — and until the discovery of Holtzman Waves, the only way to send a message was to send a ship, which made for impossibly expensive administrative costs, and diffused the power of the emperor irreparably.

In 7562 B.G., I.V. Holtzman discovered the Holtzman Wave; in 7556 E.G. he passed on information necessary for its use to six planetary systems. Also in 7556, his research was interrupted and he was unable to resume it until his orbit brought him back within panel range of his sun. In his second return (5694 E.G.), Holtzman kept silent; however, he evidently used this period to discover the curious "existence" of the point-source node. On his third pass (3832 B.G.), Holtzman was able to communicate freely after some initial difficulties were overcome, and on that pass he published the theory that led to the development of the two-dimensional Holtzman Effect, the famed Defensive Shield. The Defensive Shield attained current levels of popularity within a century, and,

when the Superconductor Plague brought on the Machine Death and the Little Dark Ages, reliance upon the Shields became almost total, and was instrumental in preserving enough of the social fabric to limit the Dark Ages to less than twenty centuries. Holtzman's fourth pass was in 1970 B.G., when, fortunately for the annals of science, the combatants at the Battle of Liesco XI called a two-month truce to accommodate Holtzman's passage. It was during this pass that Holtzman transmitted his Unified Effect Theory, linking the various phenomena together under the blanket term of "Holtzman Effects." He also hinted of further development to come. Unfortunately, Holtzman's fifth passage in 108 E.G. was his last: he arrived into the waiting jaws of the Butlerian Jihad, and was destroyed.

THEORY AND OPERATION. *Point-Source Nodes.* Essentially, a point-source HE node is the "seed" for a higher-order effect: when one of the higher-dimension Holtzman Effect incarnations is discontinued, it collapses into a point-source Holtzman Effect node which has a location, and can be moved by gentle application of probability nudges, even though it has no physical existence whatsoever. When triggered back into existence, the effect which arises from a point-source Holtzman Effect node is exactly the same as before. Debate has raged, ever since Holtzman's day, as to exactly how it is possible for something with no existence to interact with the real world. Arguments have ranged from quasi-religious claims that the node "knows" when it is being invoked, to involved mathematical theories that maintain that the node actually *does* exist, but in a spacetime "pocket" with no volume.

Point-source Holtzman Effect nodes are caged and transported in devices known as "Laser Pens" to theorists, though the operation of these devices does not intrude upon the consciousness of the user of a Holtzman Effect device, such as a Shield. The construction of a Laser Pen consists of three pairs of microlasers emitting coherent radio waves with a wavelength of approximately one light-second. The six microlasers impact the location of the point-source Holtzman Effect node in such a way as to cancel one another out completely at that location only: the node is thereby kept at that location and is not allowed to wander. To trigger the node, the microlasers switch simultaneously to a wavelength of approximately one angstrom, maintain that frequency for a single pulse, and then disconnect. At the same time that the microlasers disengage, the field's power is turned on, and electrical power is fed into the field from whatever power source is providing the necessary energy for the effect's maintenance. These power sources are usually microbatteries for Defensive Shields, since they must be contained completely within fee volume affected by the Shield: for other effects, though, much more powerful external energy sources can be used.

All Holtzman Held Effects can be forced back into their point-source status either by discontinuing the maintenance power, in which case the: microlasers must reengage instantly or the point-source will wander and be lost, or by overloading the field, which requires an enormous amount of

electrical energy to be grounded into the effect. The electrical energy required to short out even a small personal Shield is more than the total consumption of the average Shire. If this much power is brought to bear against any incarnation of the Holtzman Effect, though, the field will immediately collapse into the node for that effect, and, since the electrical jolt also generally fries the microlaser mechanisms, the node is generally lost. (The existence of a "seed" was generally suspected when the suspensor-nullification effect was first developed, but no truly satisfactory theoretical proof could be developed to describe the nature of this "seed" until I.V. Holtzman revealed his theory of point-source nodes in 3832 B.G.)

Holtzman Waves. The one-dimensional "Holtzman Wave" is not actually anything like a wave, but is rather a mathematical phenomenon which causes real space-time to form microcatastrophic folds along a selectable vector, causing the excitation of local matter such that long-wave radio emissions result, which can then be received on normal radio antennae. Like point-sources, Holtzman Waves cannot really be said to exist except as philosophical constructs which are remarkably immanent.

Holtzman Waves are aimed by use of radio lasers: when the point-source is released, a single long-wave radio laser is aimed at the source, whereupon a Holtzman Wave is created along the vector defined by the laser beam. In general, these waves can be maintained for only a few minutes — one cycle of the radio wave being used — before the wave causes sympathetic vibrations in the laser crystal, leading to its explosion.

As might be expected, the aiming of a Holtzman Wave is incredibly difficult, since relativistic considerations concerning the shape of the continuum between the sender and receiver must be fully mapped. In the case of the transmissions from system to system, inaccuracy is not insurmountable, because normal practice is to "flicker" the transmission over a relatively large area, and the holographic nature of the wave assures that if any part of the wave hits any matter more dense than interstellar hydrogen, the radio waves will be manifested. However, trying to send a transmission to a ship in transit is another matter entirely. The ship must be struck exactly, since the only matter which exists, so far as the ship is concerned, is that which accompanies the ship's suspensor-nullifier (usually the ship itself and a few hydrogen atoms). For this reason, most ships have certain predesignated points (called "mail drops") where they drop out of the Void in order to send or receive messages.

Theoretically, the range of a Holtzman Wave is infinite; in practice, its effective range is limited by the ability of the sender to aim the wave so that it will strike a large (planetary or larger) mass at or near the receiver. This requirement limits the useful range of Holtzman Wave communications to approximately 250 light-years without re-broadcasting.

It has been theorized that the background radio emissions which blanket the visible universe are transmissions, via Holtzman Waves, of

civilizations in the Galactic Core, but this thesis remains unproven.

Two-dimensional effect. The two-dimensional, or planar, Holtzman Effect, which has achieved permanent and deserved notoreity as the common Defensive Shield, is the lowest-order incarnation of the Holtzman Effect to have a physical existence. It consists of the electromagnetic force of atomic bonds, however, these bonding forces have been polarized: in one direction (the "outside edge" of the effect), the forces have been subverted into acting only on pseudo-atoms of incoherent matter (and can revert with disastrous consequences in the presence of coherent energy); on the opposite side of the plane, the forces have been shifted so that they repel normal matter above a certain critical density (ranging from.06 to.35 grains per cubic centimeter). Pseudo-matter, though it does exist, cannot be manifest in real space-time, so the only effects of the Defensive Shield are the effects of the bonding force.

The result of the strange half-existence of the planar effect is that normal matter can pass through a planar effect region, but only slowly. In addition, a planar effect is reflective on its outer surface to certain wavelengths of the electromagnetic spectrum, and this reflectivity is determined by the manufacturer of the Shield and cannot be altered once the point-source node for that field has been constructed. In general, the less of the spectrum the field admits, the more unstable it is: nearly all fields are constructed to admit at least visible light. Fields can be constructed, though, to admit only a single monochrome of the electromagnetic spectrum, or to admit everything but a single monochrome.

As matter impinges upon the outside surface of a Holtzman Shield, the electromagnetic bonds in the impinging matter undergo a phenomenon known as "chameleon coating," whereby the matter takes on an outward sheath of pseudo-atoms in a layer a single atom thick, at the intersection lines of the matter and the planar effect. These atoms then sublimate into the planar field as the normal matter passes through the field, and the speed at which this atomic sublimation can proceed determines the velocity, called the "strike speed," at which the normal matter can pass through a planar Holtzman field. This speed varies depending upon the emission spectrum of the planar field, but is never less than 5.81665 cm/s for one-angstrom fields, and increases only to 9.322 cm/s for all-absorptive fields.

An object attempting to pass through a planar field at a right-angle vector speed of more than the strike speed is faced with resistance which grows more intense as the fourth power of the velocity. When the speed is sufficiently high, the field becomes essentially solid to the impinging object.

Energy "absorbed" by a planar field when it is struck by a fast-moving object is instantaneously re-radiated, in wavelengths throughout the electromagnetic spectrum which complement those which the field admits. Commercial Defensive Shields are normally manufactured to admit all wavelengths from the very short-wave radio through gamma rays, and emit longer-wave radio. Though it might seem foolish to admit such dangerous

wavelengths as the gamma and X ray wavelengths, the common decision has been that it is far better to expose oneself to a little background radiation than it is to have one's shield emitting dangerous radiation during a fight, possibly endangering unshielded bystanders. The ill effects of the radio emissions, on the other hand, cause, at worst, a bad bout of static in the immediate neighborhood.

Special shields have been manufactured on occasion to take advantage of the radiational properties of the planar field: among artists and dye-makers, who are interested in planar fields which admit or reflect only a single, precise color (or group of colors); or for cosmetic uses (by muting all of the colors except yellow, one can conceal a pallor); or for jailors, who normally transport prisoners in Shields which admit no visible[1] spectra; or for those desiring Shields which emit only a single wavelength of gamma rays (this variation has been used by assassins in several particularly vicious exercises of kanly); or, most recently, for the development of Shields which specifically do *not* emit in the three-kilocycle radio bandwidth, for special use on Arrakis, where the local fauna is sensitive to radio transmissions on that bandwidth and tends to devour any source of such a transmission, even one as diffuse as that from a personal Shield.

Matter above certain densities is repelled by the inside surface of a planar field, and it is this repellent property which made the Personal Defensive Shield a possibility. When a planar field node is being manufactured, the plane of the effect can be warped with a great deal of freedom: whenever a planar field is warped so as to intersect with itself, the shield fuses into a seamless connection. (If not warped, men the effect forms a Sat plane with an area dependent upon the amount of energy used in its construction.)

Planar effect fields which are. warped tend to contract towards their geometric centers, but cannot contract fully if obstructed by matter in concentrations above the critical density. Since planar effect fields are infinitely elastic (given enough power, of course), and infinitely malleable, so long as topographic identity is maintained, they are usually produced in globular or hemispherical formats: when placed around an object, the field contracts to within a few centimeters of the object being englobed. A field's shape can be freely and instantly altered from the inner side: when any mass is moved toward the inner side at less than the reflection velocity of the field, the field in that region is instantly repelled by the mass, and the field stretches into a new shape, as required. The reflection velocity is the reason that missile weapons cannot be fired from the inside of a Shield: whenever a mass impinges upon the inner surface of a planar field at a velocity of approximately 200-400 meters per second (the exact speed is inversely related to the strike speed), the field undergoes an instantaneous reflective reversal, with the outer surface and the inner surface switching positions. The field then functions as usual, except that the radiation emitted due to absorption of the mass's energy is radiated *inward,* and, furthermore, that radiation is *reflected* by the now-interior surface of the field. This

normally leads to any wearer of a personal Shield being cooked by long radio waves in a very short time.

Likewise, a planar effect field is transparent to all incoherent electromagnetic emissions traveling from the interior of the field to the exterior, regardless of its outer surface's absorption characteristics. However, when coherent light impinges upon a planar effect field from either surface, there is an uncommonly violent reaction. This reaction is the result of the coherent light causing the subverted binding force acting upon the pseudo-atoms in the field to rebel, rejecting its grip on the pseudo-matter. This causes an instantaneous and total conversion of the pseudo-mass of the shield into a lump of degenerate real matter at the spatial center of the volume enclosed by the planar effect, which matter then converts to pure energy. Fortunately, the actual mass of a planar field is usually quite tiny, on the order of.005 gram for a personal shield. Thus, this typical field, if touched by a laser beam, would result in an atomic blast with a power of 4,500,000,000,000,000,000 ergs, or a little less than. 1 kiloton of the atomic scale.

The suspensor-nullification effect. The three-dimensional Holtzman Effect field operates, like all Holtzman Effect fields, by drawing upon the energy of the controlled interface of something that cannot exist with something which must exist. In this instance, the effect depends upon the tension between real and inchoate four-dimensional spacetime: the strain between the two causes realspace to fracture in a tiny locality (generally a globe no more than a kilometer across, though larger effects have been generated), whereupon the mass within that area falls through into the Void. Skilled maneuvering requires either a basic prescience or enough mental power to project the future with a high degree of certainty. The field itself mast be moved, rotated, struck, or steadied to induce desired movement with regard to the Outer Universe and can deliver that mass nearly anywhere, or, if one is not very careful, nowhere.

The Void is the most irritating of the many anti-logical constructs which have been made necessary by the development of the Holtzman Theories. Anyone who has ever traveled on a Guild heighliner has experienced a profound disturbance upon being told that while in transit the traveler and the ship he rides are, literally, nowhere at all. The intense feeling of being "lost" is sometimes too much for unstable individuals to bear, and repeated exposure to the Void can lead to serious personality imbalances.

The secret of controlling the field was difficult to learn because, during its early development, the investigators did not have any theoretical understanding of the suspensor-nullification effect. It was almost a century before researchers came to realize that as soon as the field was disturbed, the space-time pocket was formed and translated to some other location. The investigators at first thought that they had merely discovered a very expensive way to send unwanted matter to nowhere. Today, under Guild management, the control of the suspensor-nullification field is a highly specialized art: before spice-heightened navigators, space

travel was perforce directed by computers.

The most mundane use of the suspensor-nullification field was discovered only after Holtzman published his unified theories. There is, it turns out, a certain critical size for the three-dimensional Holtzman Effect field: if the field is smaller than this size and it is itself enclosed within a globular planar effect field, a second-order of the inner surface of a planar field is manifested. This effect, known as Holtzman Repulsion, is much more powerful and long-ranged than the mass-repulsion effect of the inner side of a planar effect: the effect is strong enough that it can be used to "levitate" masses on planetary surfaces. Suspensor platforms are used occasionally for personal transport, but they are quite expensive, and are normally used only by the very rich, or in circumstances where normal magnetic levitation cannot be made to serve.

W.D.I.

HOUSES MAJOR,

see GREAT HOUSES.

HOUSES MINOR

The popular name for the planetary gentry, those landowners, politicians, entrepreneurs, and performers who were confined by economic circumstance to one planet or planetary system. The Houses Minor were far more numerous (some estimates have reached as high as one million; other commentators limited the number of Houses Minor to about 100,000, using economic and political factors to decrease the possibilities) and far more diverse than the Houses Major; they cannot be described except in the broadest of terms. In general, however, they consisted of those persons or families who had reached an economic status of relative luxury compared to those around them, or who had entrenched themselves as a persistent political power in the lives of the citizens of at least a planetary continent, but who had not yet transcended planetary status. Many of the Houses Minor were employed by the Houses Major; none of the Houses Major served others except in transitory political alliances.

The Houses Minor were represented in the Landsraad through forty "Circles," blocks of votes representing forty arbitrarily defined sectors of Imperial space; each Circle was allocated a certain number of votes, ranging from five to twenty, based upon population, relative wealth, political status, and growth potential; and votes given each Circle were apportioned a year before each Landsraad session by the Spacing Guild, presumably neutral upon such matters (but who were rumored to accept extracurricular emoluments). Representatives to the Circles were elected by the Houses Minor in each sector through an elaborate system of proportional voting; each Circle determined which Houses were eligible to vote, and each circle sent to the Landsraad three representatives, who consulted among themselves before casting that sector's vote in the Landsraad sessions; two of the three determined the Circle's vote in a dispute. Although the Circles never organized their votes into a bloc, they tended to support the policies of the

anti-Imperial faction of the Great Houses, except in those instances where their own aspirations might be jeopardized. They supported, for example, reduced qualifications for Great House status, thereby backing Imperial moves to dilute the power of the Great Houses. Hence, in a roll call vote on admittance of a new House to Great-House status, the Houses Minor would vote aye virtually unanimously.

Similarly, the Houses Minor generally voted against a blatant attempt to increase Imperial power at the expense of the high middle class, but supported moves against the Houses Major, many of whom have exploited the bourgeois. Since issues of this kind required lengthy examination, and passage of laws affecting the Great Houses or the Imperial power required consideration and approval in three successive Landsraads, few passed muster. The Landsraad did provide a forum, however, for the airing of grievances of all kinds, and many of the Houses Minor gained a wider audience for their views through Landsraad speeches or publications.

The Houses Minor possessed certain legal rights under Imperial law not granted to ordinary citizens, although their privileges did not approach those of the Houses Major. The Head of a Minor House and his immediate family could not be jailed, exiled, or executed without a dial conducted by their peers; when capital charges were brought against a House Minor or its official members, three Landsraad representatives from Circles other than that of the House being tried were selected by lot, and sat in judgment as a court of last resort, subject to the final veto of the emperor. The emperor could summarily convict a House Minor when he had proof of treason, but in no other circumstances; he could also overturn a conviction of a Landsraad court or suspend its findings, in each case malting a report to the next session of the Landsraad concerning his rationale. Houses Minor could be convicted of misdemeanors by local courts, and fined; these fines had to be paid before the next Landsraad session, or charges might be brought by the planetary administrators to strip the errant House of its status. As with the Great Houses, under Imperial law the Head of the House *was* the House under certain circumstances, and might be forced to suffer the ultimate penalty of death or exile if members of his House transgressed.

The numbers of the Houses Minor fluctuated greatly throughout history, depending primarily on economic conditions and political gamesmanship. During the reign of Leto II, many of the Great Houses were demoted to Minor House status, and most of the existing Minor Houses lost their economic bases, becoming ordinary citizenry. Only under the strongly feudalized conditions of the Corrino Empire could this highly artificial structure maintain itself; as that structure disintegrated, so did the props supporting it. Business entrepreneurs will continue to exist as long as there is business to conduct but the Houses Minor had virtually disappeared as a unit of society by 13000.

R.R.

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HUANUI

(or Deathstill). A device to distill the water from a corpse. It was developed and used, so far as we know, only by the Fremen of Arrakis, the Dune planet. Nowhere else have people tried to survive in such an arid climate, and their strange death ritual underlines the importance of water conservation in their society.

The deathstill's major components were two plasteel vats, one within the other, plus a heating device and condensing system. Its use was very simple. The body was placed in the inside vat and the space between the walls of the two vats was filled with maker oil. The lid, containing a pressure valve and vapor tube, was clamped on. Heat from an external source was transferred by the oil from the outer to the inner vat. Inner-vat temperatures reached over 200° C in prolonged use. The liquid in the body began to boil. The pressure buildup accelerated the process. Vapor escaped through the valve and was channeled through a coiled condenser tube. Condensate was collected and measured.

There were two distinct types of Huanui. The more permanent was built on stone footings within all the sietches and many of the large stopovers. Its interior vat was usually about 2.5m long and 1m in diameter. An ultra-high-frequency wave generator produced a 2,450 megahertz signal to heat the maker oil, which appears to have bad a very high boiling point. (Tests of the trace compound disclosed a match between this oil and tissue samples from fossilized *shaihuludata.)* The space between the two vats was 5 cm. The locking lid covered both vats, tab locked to the inside one and clamped with a snapring to the outside. The domed center of the lid contained a spring and ball pressure valve opening into a high-temperature vaportube. Up to 10 m of tube was coiled in concentric spirals above the lid. The tube led to the waiting basin of a flowmeter.

Some sophisticated details of the device included encased cooling tubes and a drain tube at the bottom of the inside vat. These helped cool the inside and condense trace vapor, which was then collected in the waiting basin. Spice-paper filters in the drain tube kept foreign matter from clogging the system.

The portable Huanui were much smaller, measuring only 1.5 m long and.75 m in diameter. There was just 2 cm between the inner vat and the shell. The heating unit was a parabolic solar collector, 50 cm across at maximum. The energy generated was transferred to resistor coils OB the exterior surface. It had only a large-capacity catchpocket, without flowmeter, instead of a waiting basin.

The *Kitab al-Ibar* says that "a man's flesh is his own, but his water belongs to the tribe." After the distilling process, water measurement, and mingling with the tribe's waterhoard, what little residue remained was treated with utmost care and "buried in the earth to share with, Shai-Hulud."

J.L.G.

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HUNTER-SEEKER

An ingenious assassination device invented in 9846 by Roj Amalkin. Weapons Master for Audrii XI (9828-9851). Its development, coupled with Audrii's willingness to make judicious use of the weapon on his enemies, may have been partially responsible for the Emperor's enjoyment of a comfortable old age.

Elegant in its simplicity, the hunter-seeker was composed of two parts: the control console, from which its operator directed the weapon's movements; and the hunter-seeker proper, a hair-thin metal sliver measuring five centimeters or less.

The sliver was powered by a compressed suspensor field, which gave the operator the combined advantages of speed (the sliver could travel, in short bursts, at speeds in excess of 100 kph) and high maneuverability. In the hands of a skilled operator, it could also be moved with the exquisite timing necessary to penetrate a personal force shield.

At one end of the sliver — the "nose" — was a pointed crystal eye. Through this, the operator would see to hunt his or her prey; harder than the metal making up the body of the sliver, the eye was also the tip with which the hunter-seeker entered its victim's body.

Once contact was made, the outcome was inevitable. Regardless of what portion of the body it struck, the sliver, attracted to electric impulses, was drawn into the nearest nerve pathway. It would then follow this course to the major organs, leaving a path of torn and destroyed tissue in its wake. When sufficient damage had resulted to cause death, the flow of energy through the nervous system stopped, and the sliver froze in place. The unstable metal was designed to disintegrate within half an hour of losing its energy contact, leaving only the tiny — and easily overlooked — crystal eye inside the corpse.

The console and its operator, of course, were less easily concealed, particularly because the hunter-seeker's field could be controlled only within a seventy-five meter range. For approximately the first three centuries following the device's invention, such concealment was less crucial, as the knowledge of the weapon's existence was one of House Corrino's most carefully guarded secrets. Other Houses, Major and Minor, buzzed with speculation concerning the emperor's "private death's angel," but no real information was revealed until 10155.

Public exposure of the hunter-seeker was brought about by a thwarted assassination attempt against the then-Heir Apparent, Prince Shaddam Corrino (later Shaddam IV). The prince's household spies ferreted out the plot before it could be implemented, and young Shaddam read fee report — *which included a full description of the weapon of choice* — to his father, Elrood IX, before fee full Imperial Court. In the glare of such publicity, Elrood exercised the only option available to him: he arranged for the torture, confession, and execution of one of the more peripheral family members, on whom the entire affair was blamed.

That the revealed plot led to the widespread adoption of the hunter-

seeker is certain. More open to question is the theory that, despite the scapegoat's execution, responsibility for the blocked assassination was traced back to Elrood himself, and was the motive behind the chaumurky which disposed of him less man a year later.

The hunter-seeker's popular usage lasted throughout the reign of Shaddam IV, but ended less than a decade later with the invention of the Reversant. This alarm/counter-weapon detected the compressed suspensor field at any level of power; it then amplified and fed the field directly back into the control console. The resulting explosion was violent enough to eliminate all but a few traces of the person operating the console; and, as every House that could remotely be considered for assassination made haste to equip itself with the new device, the hunter-seeker quickly fell from favor, remaining only as an interesting footnote in the history of a violent age.

C.W.

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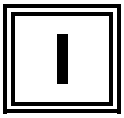

IDAHO, DUNCAN

The original Duncan Idaho (10158-10191), known as Duncan-the-First or Duncan Prime, considered one of the finest fighters in history. He was a swordmaster of the Ginaz, a warrior of superior abilities. Duncan Prime was one of three major aides to the original Duke Leto Atreides, along with Gurney Halleck and Thufir Hawat, when House Atreides ruled Caladan and later Arrakis.

Born the son of undistinguished lower-class parents, Duncan spent most of his early years on Caladan, His aptitudes and intelligence were discovered during one of the Atreides' regular assessments of the population, and he was apprenticed to House Ginaz. Duncan's abilities and aptness quickly singled him out as one of the few who would be trained in the multiple skills of a sword-master. He demonstrated extraordinary proficiencies and, prior to the War of Assassins, he had far outstripped his contemporaries and most of his teachers.

Caught up in the War of Assassins between House Ginaz and House Moritani shortly after his graduation, he energetically threw himself into combat, partially to ease the sorrow of having not been returned to House Atreides. Decades after his death, troubadors related his exploits, and it is still sung that he was finally captured only through the craven use of a hunter-seeker armed with a soporific. With everyone in his patrol dead, he stood with his back to the door while the Ginaz family attempted to escape, defying the finest swordsmen of Grumman. The ballads tell that he slew eighteen before the hunter-seeker finally took him.

After his capture, he was a slave on Grumman with his keepers hoping that he could be used as a trainer. However, his constant escape attempts, his disruption of even the most sophisticated imprisonments, and his tactical leadership of three slave revolts forced his sale to House Harkonnen in 10180, when he was twenty-two years old. Again, Duncan demonstrated that his desire for freedom and a return to House Atreides overcame any value his skills had to the Harkonnens. Like other incorrigibles, he was condemned to the mines on Hagal, almost always *a* death sentence. These mines, a minor CHOAM feif, had been largely exhausted of their jewels during the reign of Shaddam I. The Harkonnens were attempting to gather what little profit remained and could do so only by operating at the lowest cost. The conditions were savage, with the slave mortality rate over sixty percent. Duncan survived the darkness and the starvation for over three years. He had evidently learned subtlety from his unsuccessful escape attempts on Grumman, and in 10184, through a series of bribes paid with hoarded jewels and the seduction of the daughter of the Harkonnen governor, he was able to send a message to Caladan and escape with the girl into Hagal's vast veldt. Six months later, Idaho was found by an Atreides

commando force led by Gurney Halleck.

Duncan was heralded as a hero on his return to Caladan, and the large expense involved in his rescue demonstrated his value to the Atreides and the reality of the Atreides boast that they took care of their own. Duncan reciprocated with absolute loyalty. In the Atreides he saw his origins, his life, and his resurrection. He brought to them a personal integrity and an inherent morality that would continue to be of value to the God Emperor himself.

Idaho was a military genius, and his training as a swordmaster enabled him not only to plan military campaigns but also repair force shields, create linguistically complex battle languages, design military support facilities, and improvise weapons.

His greatest long-range contribution to House Atreides, however, was his training of the young Paul Atreides, or as Duncan was fond of calling him, "young master." Even though Duncan was not quite the swordsman that Gurney Halleck was, he was a superb teacher. Paul often remarked that Duncan's feline movements and swift reflexes made him a difficult teacher to emulate. However, Duncan's success is easy to measure in Paul's triumphs over the Fremen Jamis and the na-Baron Feyd-Rautha Harkonnen. More important to Paul's leadership to the Fremen, Duncan also made him a master tactician, and it would be foolish to expect that Paul ever would have been accepted by the Fremen, even with consideration of the religious forces, if he had not been a complete warrior.

Sadly typical of Duncan's services to the Atreides, his skill as a teacher brought House Atreides woe as well as joy. One of the primary reasons Shaddam IV and House Corrino supported Baron Vladimir Harkonnen's attempted destruction of House Atreides was that Duncan and Gurney Halleck had trained a small force to equal the Padishah Emperor's Sardaukar, and Arrakeen Fremen held great potential for expansion of this small group.

It was Duncan who first recognized the military potential of the Fremen. As the leader of the second wave onto Arrakis, it was his responsibility to initiate contact and negotiations with the desert commandos. The success with which he did this demonstrates Duncan's thoroughness and care in matters relating to House Atreides. He was the one who learned of the danger of Shields in the desert, who delivered the first crysknife to Duke Leto, and who stopped Leto's anger when the Naib Stilgar spat on the table to honor the Duke. He also established a temporary truce with the Fremen. While he was never the ideal diplomat, his character made him the ideal liaison with the Fremen. His morality, pride, ruthlessness, loyalty, prowess, and fondness for the truth were a perfect match with the puritanical, rigid, and brutally direct Stilgar. In addition, his honoring of the slain Fremen, Turok, shortly after the Atreides arrived in Arrakeen, created the opportunity for Duncan to accept dual allegiance. Duncan's familiarity with the deserts of Arrakis, gained during his time in the sietches, would later be an irreplaceable asset following the

Harkonnen/Sardaukar attack. His knowledge enabled him to guide Paul and the Lady Jessica to freedom and to find Liet-Kynes.

In spite of his obvious skills and singular loyalty, Duncan Prime's life was filled with bitter anomalies. His impulsive actions, which often spelled the difference between life and death, were out of place, in the Atreides world of intrigue, politics and prescience. Duncan was unreflecting and imprudent, frequently as the result of inner forces he could not understand. For example, directed by Duke Leto to watch the-Lady Jessica, who had been falsely accused as a spy by a Harkonnen ploy, Duncan became drunk on spice beer. Troubled by his homesickness, misguided by his lack of understanding, marked by his characteristic doubt and intrinsically self-destructive, he unthinkingly accused Lady Jessica.

Even his rescue of Paul and Jessica, following the Harkonnen-Sardaukar attack, was tainted. Having successfully led them into the desert and gone for Liet-Kynes, he unwittingly led the Sardaukar back to the three where they hid in the ecological testing station. Yet he gave his life to save theirs, taking with him such an astonishing number of the Sardaukar commandos that his body was frozen and sent to the Bene Tleilax axolotl tanks for regeneration.

Amid the cosmic concerns and Machiavellian forces that swirled around him, Duncan contributed the glories of ancient times to a millennium that might otherwise have been sterile in its preoccupation with great issues. His devil-may-care humanity and frailty provided color and excitement. A true swashbuckler, his black goatish hair over sharp, dark features, his chin marked by a small mole, his never-relinquished habit of the insignia-less, black uniform of the Atreides' House Guard, and his gently observant eyes melted women's hearts and often made him the designated Atreides' escort. Duncan was a man out of his time who carved magic in an age of rationality and contrivance. He recalled an age when noble action was always the most admirable choice, when virtue was self-evident and at the call of the bright and the good, and when loyalty was the greatest gift.

The many gholas of Duncan Idaho created over the ensuing centuries retained the original Duncan's unique characteristics. The God Emperor recognized Duncan's charms, and used it to maintain the Fish Speakers' bond to the Duncans, and the gholas were the asexual Leto II's gift to his amazons. However, in his fear of the relationship between Duncan-the-Last and Hwi Noree, Leto II remarked in his diaries that Duncan could always see into the souls of women and get them to do whatever he wanted. While he was rarely simply a Lothario, Duncan was a romantic figure, often called "an aristocrat of the sword." Even as a ghola, he was a poet in actions and words, and "The Ghola's Hymn," Duncan-10208's eulogy for his "young master," remains one of the tenderest expressions of the spirit of Duncan and the House Atreides.

In her commentaries and before her abomination, St. Alia-of-the-Knife described Duncan as a vulnerable "child-man-adolescent" under seige. His whimsy and attractiveness were always constants in the eyes of the

Atreides, much to their misfortune, but certainly to the betterment of later ages.

R.S.

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IDAHO, DUNCAN-HAYT

(10202-10208). The first ghola of Duncan Idaho was a gift to the newly crowned emperor, Paul Atreides, from the Spacing Guild. Hayt was delivered to the new court by the first Guild ambassador, Edric, during the presentation of diplomatic credentials. Having been regenerated in the Bene Tleilax axolotl tanks, Hayt was an exact physical duplication of the original Duncan Idaho. In fact, due to the methods of regeneration the Tleilaxu were using at the time, Hayt's flesh was Duncan's. The ghola Hayt differed from the original in only four ways: he had no memory of his life as Idaho; his natural eyes had been replaced by lead-colored metal ones, a change resulting from Tleilaxu whimsy rather than any injury; he had been educated as a mental and a Zensunni philosopher; and he was conditioned to be a weapon that could have destroyed the Atreides. Many historians maintain that the Hayt gift should have been rejected. His Bene Tleilax eyes and regenerated flesh evoked all of Stilgar's fremen superstitions, and the Naib strongly advised tat to reject the ghola. Paul himself was uneasy with a being who appeared and acted like an old, trusted friend, but who was merely an appearance rather than a reality. Nonetheless, the Idaho-Atreides bond held true and me "young master" could not reject even the image of his beloved teacher and comrade. Paul Atreides was still a young man, and he sorely felt the loneliness and isolation of his role as emperor and his character as Kwisatz Haderach. lust as loneliness partly motivated Paul's love for Chani, so too he sought in Hayt the solace of his past amid an antagonistic empire.

But Stilgar and Paul were well advised to fear Hayt. The ghola himself admitted that his purpose was to destroy Paul and advised his own rejection. Hayt had been purchased from the Bene Tleilaxu by the Spacing Guild. The purchase was part of a conspiracy involving the Guild, the Bene Tleilax, and the Bene Gesserit, all of whom feared the young emperor's control of the priceless melange. The agents were the Reverend Mother Gaius Helen Mohaim, Ambassador Edric, the Princess Irulan, and the face dancer Scytale. They cloaked their machinations behind Edric's ability as a Guild navigator to be concealed from Paul's and Alia's prescience.

Hayt was conditioned to accomplish two initial subtle purposes before the assassination of Paul. First, through Hayt's echoing of Idaho's and the Atreides' morality and through the circumlocutions of Zensunni philosophy, he was to blunt Paul's judgment. The conspirators wanted to encourage Paul to differentiate between the critical positive and negative aspects of fife and religion, thus poisoning Paul's psyche and creating an empire he could not live in: the decisiveness and ethical agility that

Paul needed to survive, prosper, and control his jihad would become repugnant to him. Second, Hayt was to use the renowned Duncan attractiveness to women to seduce Alia. Alia may have held within her memory the sexual activities of numerous women before her, but her flesh was innocent at this time. Moreover, Hayt was able to appeal to Alia's intellect through his mentat training. As Stilgar remarked when he and Paul came upon the naked Alia dueling the target dummy to eleven lights, she had to have a mate. The conspirators were either very lucky or very intelligent to present Hayt to Alia at her most physically vulnerable time.

However, the conspirators and the Bene Tleilax technicians had failed to anticipate the unplumbed depths of Duncan Idaho. Certainly, the singularity of purpose of Idaho's life encouraged superficial conclusions. Yet, from the very beginning, Duncan-made-Hayt violated expectations. Had the Bene Gesserit been less smug and the Bene Tleilax more sensitive, they would have recognized the dangers. Hayt's loneliness when he emerged from the axolotl tank, which the Bene Tleilax told him was a sickness, persisted and should have warned them that even this chemically reproduced flesh would need the same affections and loyalty that had marked the original Idaho. In addition, Hayt manifested behavior atypical of Idaho. These deviations were attributed to the new mentat and Zensunni training, rather than perceived as the unexpected combination of the new and the old. Almost without fail, Hayt was Duncan when he was not expected to be, and none of his training and conditioning produced the anticipated results. He was something new.

Hayt's lack of a past freed him from the extreme loyalty to the Atreides even though his dispositions drew him back to them. For the first time, a Duncan Idaho could pursue himself, and this liberation allowed for considerable, intensive serf-reflection and self-development. Most accurately, then, this new freedom of serf, combined with genetic memories of his past and his Zensunni and mentat training, made Hayt and his later awakened self an evolution of Duncan Idaho. Since, after Hayt, the Bene Tleilax used dire confrontation to restore the memories of the numerous Duncans, he was the only one of the restorations to have this opportunity for personal growth.

An important element in Hayt's pursuit of himself was a Zensunni belief he often repeated: "Every man carries his own past with him." Hayt perceived his own genetic memories from a new perspective that stressed his unique person-ness. While he may have been moved to "give water to the dead" by the vital memory of a friend's aim on his shoulders, he was also able to mold himself as a person, an opportunity unavailable to Idaho and a power unanticipated by Hayt's creators.

Thus, Alia perceived Hayt as the most complex creature she had ever seen, a profound statement from someone who could draw upon racial memory. As the "new man," Hayt also dared and understood far more than his progenitor. For example, his mentat training recognized Alia's erotic stirrings and his new initiative dared respond, in small ways at first, to her desires. This candor and pursuit of his

own life is also apparent in Hayt's own words, taken from *"The Ghola Speaks":*

> I think what a joy it is to be alive, and I wonder if I'll ever leap inward to the root of this flesh and know myself as I once was. The root is there. Whether any act of mine can find it, that remains tangled in the future. But all things a man can do are mine. Any act of mine may do it.

Hayt derived his greatest pleasure from seeing the reflection of Duncan Idaho in the reactions of others and from his own drive to both create and discover himself. Hayt gained his special distinction from pursuing his own interests, not the Atreides'.

It is unlikely that a new, inexperienced ghola of Duncan Idaho could have resisted the Tleilaxu's conditioning and power words. A Hayt without the process of becoming would have pliantly carried the Tleilaxu offer of a ghola of the dead Chani from the dwarf Bijaz to the grieving Paul, and would have struck Paul down in his moment of decision. Hayt was still "innocence under siege," as Alia saw him in her trance. His confession of the Bene Tleilaxu compulsion to Paul illustrated his threatened innocence, but it also demonstrated his horror at being controlled and the strength of his determination. White Paul-as-oracle saw a portion of Duncan in Hayt and knew that there would be no •violence from the ghola, even when Paul spoke the compulsion trigger, "She [Chani] is gone," this moment marked Hayt's partial return to his past as Duncan Idaho. As Paul Atreides indicated in his memoirs, Hayt called the emperor "young master," the beginning of the restoration that was completed when Hayt confronted his compulsion to kill.

The person who emerged from this trauma was a new being. As quickly as Hayt-Duncan responded to Paul's entreaty in Atreides' battle language to slay Bijaz and as much as his swiftness echoed the unquestioning loyalty of Duncan Idaho, the new Duncan was unanticipated by his Tleilaxu creators and the Atreides. He was still loyal and retained many of Idaho's characteristics, such as his ability to charm women. Yet the man who accompanied the truly blind Paul Atreides on the beginning of his walk into the desert was a mutated and hybrid consciousness. His marriage to Alia, a mark of the Duncan tradition of service, further estranged him from his pasts as Hayt and Duncan Idaho.

An excellent mirror of this new being is "The Ghola's Hymn," a eulogy (reprinted in Overby's *Poems of Antiquity)* written for Paul Atreides by the awakened ghola after Paul had gone off into the desert to be slain by Shai-Hulud. A haiku, traditionally attributed to the transfigured Hayt, provides further perceptions of a Duncan who empathized with Paul, rather than revered him:

> Young Master, Usul,
> God who walks the Golden Path,
> My comrade in doubts.

Here Paul became both a god and a man for Hayt. Written after Paul's death walk but before the appearance of The Preacher in Arrakeen, it shows the continued growth of understanding after the grief had lessened, and Duncan's further perception of his unified place in a seemingly chaotic cosmos.

This new being demands separate study [see entry DUNCAN IDAHO-10208], but despite all his new

awareness and powers, he remained the crucible and the catalyst. The chemistry of his involvement with the Atreides and his roles as Hayt and husband to Alia continued to reflect the danger and sanctuary that Duncan Idaho always offered to his patron family.

R.S.

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IDAHO, DUNCAN-10208

Within the nexus created by the death of Chani, the failure of the Bene Tleilax to Convert Chani and Paul Atreides into gholas, and the birth of Leto II and Ghanima, the ghola Hayt became the new Duncan Idaho (10208-10231). Transformed by the crisis initiated by the dwarf Bijaz, this new being was the agonized fusion of the vital memories of Duncan Prime and the Zensunni and mental training of Hayt. The "new" Duncan Idaho was distinct from both his predecessors and, as the consort to Alia-of-the-Knife, as the apparent antagonist of Jessica Atreides, and as the ally of the reborn Paul Atreides ("The Preacher"), he merits separate attention.

The agony of Duncan Idaho's marriage to Alia was one of the deepest personal tragedies ever to afflict the Atreides' dynasty. The union was founded in genuine affection, strong physical attraction, and shared grief for the seemingly dead Paul Atreides. It ended in horror and abomination. If Duncan-10208 had not had the sensitivities of a mentat and a poet, he might have survived as a cuckolded fool, continuing to believe in the existence of the early joy and comfort that marked the beginning pf the marriage. However, as Leto II and Ghanima suspected, Duncan could not remain unaware of Alia's adultery, especially after The Preacher announced it in public. As it was, the new Duncan was too perceptive to remain ignorant for long. While his loyalty to the Atreides, practically a genetic trait, made him suspend negative judgments about Alia, his Tleilaxu eyes revealed her true nature. As The Preacher observed many times, and Farad'n Corrino echoed, loyalty can be bought only by loyalty, and the Baron-possessed Alia had none even for herself, much less for Duncan.

Duncan was immediately suspicious of Javid's self-serving interest in Alia. While the Harkonnen persona in Alia insisted to her that Duncan's mentat consciousness would be untroubled by her numerous fleshly indulgences, Duncan was jealous. His was a jealousy tempered by mentat awareness, but the pain remained. What the Old Baron predicted would be indifference became, in actuality, icy hardness. The new Duncan's emotions, gained in large part from Duncan Prime, still found Alia's continual violations of their bond lacerating, and, contrary to popular belief, his Tleilaxu eyes were not immune to tears. Alia maintained her liaison with Duncan because of his mentat capabilities, especially

important in light of her flawed access to past lives, and for most of Duncan-I0208's life, she was unaware that he could see her pathetic psychic state. To Duncan, however, she was dead flesh, a vision so repugnant that he could not look at her without averting his eyes, she was an empty shell, a house of ghosts.

Yet in spite of his wisdom and vision, Duncan never surrendered his affection for the Alia he once knew, and for a short time he was able to challenge the truth and maintain a "myth-Alia" in his consciousness. He was, thus, so stricken when he learned, while prisoner on Salusa Secundus, that Alia had offered herself as Farad'n Corrino\ bride, that Duncan exercised an old mentat drill, controlled his muscles, and severed the artery in his right wrist with his shigawire bonds.

This unsuccessful suicide attempt drew Lady Jessica's inaccurate contempt. She saw it as stemming from Duncan's innate self-destructiveness, and failed to realize that the true motivations were Alia's actions and the unbearable burden that loyalty to his beloved House Atreides had become. Like many, she let her memory of the old Duncan Idaho cloud her vision of the new. His hybrid qualities left Jessica uneasy: this Duncan was out of keeping with what she thought he should be. A portion of this can be excused. Just as this Duncan was immune to the Bene Gesserit "Voice," he was also partially hidden from the Sisterhood's perceptions, an advantage that would remain secret until the advent of Duncan-13724.

Farad'n Corrino, writing as Harq al-Ada in *The Dune Catastrophe,* talks of Duncan Idaho:

> There was a sense of duration about Idaho, a feeling that he could not be worn down. He gave the impression of being self-contained, an organized and firmly integrated whole. The Tleilaxu tanks had set something more than human into motion. There was a self-renewing movement about the man, as though he acted in accordance with immutable laws, beginning over at every ending. He moved in a fixed orbit with an endurance about him like that of a planet around a star. He would respond to pressure without breaking — merely shifting his orbit slightly but not really changing anything basic. The Atreides were the star of his orbit.

Although Farad'n's analysis prophesied the continuing service Duncan gholas would perform for the God Emperor Leto II, and although he and Jessica did correctly see that this Duncan was not divided in his actions as Duncan Prime had been, they both failed to appreciate the independent decision that Duncan-10208 would soon make in regard to *which* Atreides he would serve.

Duncan-10208's rejection of the abomination Alia and his later manipulation of Jessica marked the solving of his greatest problem and were strong evidence of his personal growth. For Duncan Prime, House Atreides had always been a single organism, and he was singularly bound to it by pleasure and pain. For the awakened Hayt, Duncan-10208, House Atreides was fragmented by Alia's possession. The visible and obvious stimuli that had long keyed his fanatical loyalty were gone. While the Preacher did eventually use one of these keys — the secret sign with which Paul Atreides had summoned his swordmaster — he did so too late. It came after one Atreides, Alia, had commanded Duncan to assassinate another, Lady Jessica, and after The Preacher had pledged Duncan as a

"jewel without price" to House Corrino as part of his arrangement to interpret the dreams of Farad'n Corrino. By then Duncan saw House Atreides for the ruin it was, and had already decided to disobey Alia. Here the old Atreides and Duncan Prime values came to the fore and candor and honesty were his only touchstones.

Duncan remained a constant for Paul and Jessica, just as tie other gholas would be for the God Emperor, but — - and the difference is critical — he was a constant by decision rather than by faith. He had ceased to follow and adore; he had begun to act and think. More than this, his mental skills allowed him to avert matricide: he invented a spurious danger from House Corrino to Alia; isolated on Salusa Secundus, Jessica was both safe from Alia's threats and prevented from revealing Alia's Abomination. Duncan's love for Alia prevented him from slaying her even though he already suspected her part in the Corrino attempt on the lives of Leto and Ghanima; hindsight shows he was wrong to spare her.

Duncan remained obedient to both Jessica and Paul, but made his own judgment about overthrowing Alia, He knew that he could no longer support the excesses and brutalities of Alia's regency and so, at The Preacher's bidding, allied himself with the Zarr Sadus, the rebel Fremen who refused to submit to Alia's Quizara Tafwid. Prior to this, Duncan had cleverly misled Alia's and Farad'n's spies by appearing to formal demand his release from Atreides' service. This falsehood was so well acted that not even Lady Jessica's Bene Gesserit perception detected it. He reinforced his apparent disaffection by telling Jessica that he would ask Farad'n to send her back to Wallach IX. His stated reason was that the Bene Gesserit moved too deeply and darkly to be safe toys — indicating his awareness of Jessica's plans to put the Corrino heir on the throne.

Later, Jessica did suspect Duncan's true intent, but remained unsure. Her unease was shared by Ghanima, who doubted "this ghola-flesh," and by Alia, who was stunned by Duncan's refusal to kill Jessica. By this time Alia was finding any loyalty to the Atreides offensive, especially Duncan's; she had already ceased to think of herself as Atreides. Duncan was immediately aware of Alia's rejection. This keenness enabled him to avoid death at the hands of one of Alia's amazons, Zia, and the escape to Sietch Tabr to help Ghanima and Stilgar.

Shortly after his arrival there in 10231, his abilities allowed him to recognize the danger to everyone, especially Ghanima, of Stilgar's neutrality. After failing to convince Stilgar to take his company into hiding, he deliberately orchestrated a crisis by killing Javid and violating the sanctity that Stilgar had so carefully established. Further, he baited the furious Naib by accusing him of wearing a collar, one of the deepest of Fremen insults, and then passively accepted death on Stilgar's knife. Thus, faced with the dead bodies of Alia's husband and lover, the Fremen were forced to flee Alia's wrath and Stilgar was forced to understand that he was Ghanima's only hope. In a bittersweet interlude at this moment of death and treachery, Alia discovered one of Duncan's old silver and platinum

buckles, a gift to him from her father, and in one of her last human gestures, she wept while Vladimir Harkonnen reacted incredulously within her: "Who cries? Who cries?"

Thus did Duncan-10208 serve the Atreides' interests even when fee family itself was internally riven. Like Duncan-13724, he supported Atreides' goals with a freedom distinct from the undivided faithfulness of Duncan Prime and many of the intervening Duncan gholas. In doing so, he willingly died, giving up his melange-induced longevity and his unique set of abilities and potentials. He died alone among the Fremen, whose superstitions made them still consider him a "thing," but he fell as a man and an individual, not as a servant.

R.S.

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IDAHO, DUNCAN-10232

While the Bene Tleilax's knowledge of genetic engineering was unparalleled, their sense of human psychology was woeful. This second ghola was delivered within three months of the death of Duncan Idaho-10208. Leto II had him killed immediately.

IDAHO, DUNCAN-11099

Among the numerous Duncan Idaho gholas certain failures resulted from the Bene Tleilax method of memory restoration through direct confrontation. This technique was simply too traumatic to produce sane individuals consistently. The greatest of these failures was Duncan Idaho-11099 (d. 11103) often called Duncan-the-Archtraitor. However, it is vital to note that what may have been a failure for the God Emperor Leto II could very well have been a success for the enigmatic Bene Tleilax.

Duncan Prime and his gholas always felt comfortable with chaos, a state in which they could exercise their own independence and readily accept the *tahaddi al-burhan,* the ultimate test. Duncan-11099 had this characteristic in excess and also possessed an inordinate amount of *ghafla.* Among all the gholas, with the possible exception of Duncan-the-Last, he was the one most offended by Leto II's absolute rule. Most significantly, he manifested a greatly exaggerated immaturity and rape syndrome sometimes seen among male career soldiers and not unknown even among the Fish Speakers.

Sent on a mission to observe the remnants of House Corrino on Salusa Secundus in 11100, Duncan fell under the spell of Ancas Aramsham, the great-great-granddaughter of Captain Otto Aramsham, and a Bene Gesserit of secret rank in the tradition of Margot Lady Fenring. One of the leaders of a militant group of Sardaukar, the "Final Force," originally founded by her fanatical ancestor, Ancas easily seduced Duncan and convinced him that he could serve the true Atreides'

tradition only by accomplishing the death of Leto II. With the resources of Duncan's ever-superb military mind and the support of the Bene Gesserit, the "Final Force" nearly breeched Leto's inner sanctum with every intention of assassinating him with a stone burner supplied by the willing Ixians. Fortunately, many Fremen still qualified as Fedaykin. They killed most of the Sardaukar but without their legendary success of the days of Paul Muad'Dib. In fact, even though the Fedaykin outnumbered the Sardaukar, it was necessary for Leto himself to kill Duncan and the five remaining members of the "Final Force."

The short-term result of this abortive revolt was that thirty years lapsed before the God Emperor ordered another ghola from the Bene Tleilax. This delay gave the Bene Tleilax further opportunity to modify the Duncan prototype. The long-term results were Leto's extensive remodeling of his keep and his realization that male soldiers, be they Sardaukar or Fedaykin, were inherently dangerous. This led to the formation of the Fish Speakers as the military arm of his empire, the emasculation of his own Fedaykin and their conversion into "Museum Fremen," and the major alterations in his own breeding program to produce both men and women who far exceeded the Duncan gholas in physical prowess.

IDAHO, DUNCAN-11181

Known in Fish Speaker history as "the General." Duncan-11181 (d. 11226) conceived and implemented the elaborate training program for Leto's amazon warriors. He was killed when a cadet accidentally armed a "pillar of flame" that he was explaining.

IDAHO, DUNCAN-12117

His mental training was in direct defiance of Leto II's prohibition. He was slain by the Fish Speakers upon delivery.

IDAHO, DUNCAN-12122

The most foolish and among the most radical of the Bene Tleilax creations: In a naive attempt to take advantage of Leto II's fading human sexuality, this ghola was delivered in female form. The Fish Speakers at the first interview knew enough of Leto's whimsy to allow her to pass. However, the God Emperor became enraged at their first meeting and crushed her. This was the first occurrence of what Moneo Atreides would later call "The Worm," Leto's uncontrollable lapse into pure animal behavior. In retrospect, his reaction to a female Duncan was predictable. It made him acutely aware of his vanishing humanity.

IDAHO, DUNCAN-12143

(d. 12161). Trained on Gamont prior to his memory restoration and delivery, Duncan-12143 was the most prolific of the breeder Duncans. In his eighteen-year span, he fathered almost one thousand children. He was slain by an aging and jealous Fish Speaker while in the carnal company of a thirteen-year-old Fremen girl.

IDAHO, DUNCAN-12212

Despite his short tenure (d. 12212), this homosexual Duncan

enabled Leto II to recognize the wisdom of sexual relations among his Fish Speakers. Duncan-12212 was slain by a Museum Fremen Naib during an attempted seduction.

IDAHO, DUNCAN-12280

A clumsy Duncan (d. 12283). While he possessed full mentality, an accident (perhaps deliberate) in the axolotl tank flawed his balance and coordination. Duncan-12280 may, in fact, have been the first clone, rather than another ghola. The new procedure may therefore have caused his flaws. He became a court buffoon among the Fish Speakers, but in spite of this deep wound to his pride, he persevered through his loyalty to the Atreides. Sadly, he walked in on a casual discussion between one of the Fish Speakers and the God Emperor, of his latest hilarious attempt at seduction. Unable to bear Leto's laughter, he went berserk and took a small bomb from the armory. In his rage, he saw Leto as the source of all the ridicule he had so faithfully endured. Unfortunately for him, since so small a bomb would never have harmed the God Emperor, he miscalculated the bomb's fuse and had difficulty throwing it. It blew up in his hand, killing him instantly.

IDAHO, DUNCAN-12301

(d. 12302). A reconstruction of the artifical *Kwisatz Haderach* that the Bene Tleilax had created during the regency of Alia Atreides. Following his bitter denunciation of life and loyalty at his first Siaynoq, he was torn to pieces by the Fish Speakers.

IDAHO, DUNCAN-12613

(d. 12617). An extraordinary creature who possessed almost every artifical augmentation in the Bene Tleilax and Ixian technological arsenal. Duncan-12613 was the physical superior of even the most expert Fish Speaker. He contributed so markedly to their training that Leto II ignored the number of cadets he killed in training as well as the number of officers that fell to his blade in duels. He died from a cumulative allergic reaction to melange following his fourth Siaynoq.

IDAHO, DUNCAN-12720

(d. 12725). A fog-wood sculptor who gained considerable renown throughout the empire for his scenes from early Atreides history. Duncan-12720 was kilted when he was crushed by his partially finished statue of Stilgar, an ironic death in light of the death of Duncan-10208. Duncan-12720 is also known for his design of the tortured architecture of Onn, the city created with the primary purpose of viewing the God Emperor.

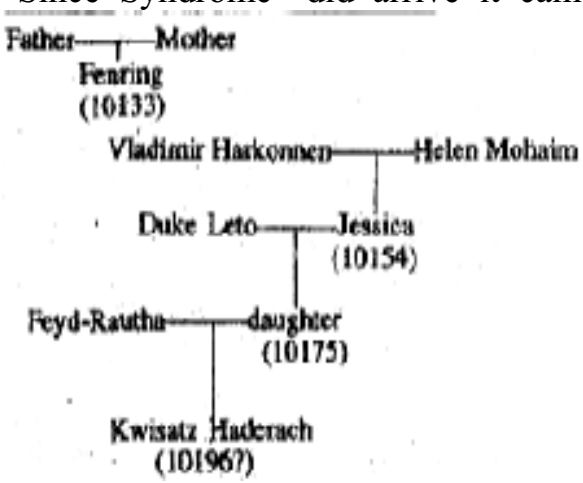
IDAHO, DUNCAN-12921

(d. 12934). A Duncan delivered with Bene Gesserit training in an attempt to subvert the Fish Speakers. Completely mused by the attempt, Leto D. allowed him to survive for thirteen years, taking cruel glee in his failures among the Fish Speakers and parading him in mockery before the Bene Gesserit ambassadors at every opportunity, He was assassinated by the Bene Gesserit when, growing progressively mad, he began to affect

the role of a "Cogita Vera" (Truthsayer).

IDAHO, DUNCAN-13004

(d. 13014). Perhaps the greatest player of the baliset in history, exceeding even the legendary Gurney Halleck. The recordings of his music in the Dar-es-Balat hoard have brought a forgotten master to our era. Like so many of the Duncans, he suffered from what the God Emperor called the "Since Syndrome," wanting to know what had happened since he last knew awareness. Fortunately, this tendency came late in his ten-year span, otherwise, a significant quantity of great music would have gone uncreated and unperformed. However, when the "Since Syndrome" did arrive it came



with an intensity that could be felt only by a true artist. Realizing at the end of his life that he was subverting his music to his paranoia, Duncan-13004 quietly committed suicide, while his recording of Licallo's Second Baliset Concerto played in the background. That recording as well as many others have been located in Leto's collection.

IDAHO, DUNCAN-13015

(d. 13021). According to legend, killed by Leto in a rage when he asked the emperor a question. Many have wished to know what that question was, from curiosity seekers to ambassadors who wanted to avoid asking it. With the Rakis discovery, we may be able to solve the mystery.

Leto's breeding plan interested Duncan-13015, and his enthusiasm pleased Leto, who allowed him access to his stud books. As his understanding of genetics grew, Duncan prevailed on the emperor to share what information he had of the Bene Gesserit breeding records. Despite the mass of material at his command, Duncan found his progress blocked by a question he could not answer. He learned of the Bene Gesserit's unsuccessful attempt to produce the Kwisatz Haderach in Hasimir Fenring. He knew also that Paul's mother, Jessica, had disobeyed her order's strategy, which called for her child to be a girl who would be mated to Feyd-Rautha Harkonnen. Duncan compared the real and the planned genealogy:

Fenring was a genetic eunuch through some flaw in his inheritance

from either his father, the old Count, or his Bene Gesserit mother. Whatever the problem, it had been unforeseen, for Fenring's was a planned male birth — the Bene Gesserit thought that in him they would receive their long-awaited Messiah. The question that Duncan asked himself was this: Why was the breeding of the Kwisatz Haderach pushed back not one generation but three? Duncan threw himself into the investigation. Leto seemed pleased by this unlooked-for cooperation, even to the extent of allowing Duncan to append notes on his research to the emperor's journal. We quote now from an entry of early 13018:

> The inquiry about Fenring's mother is fruitless. As a new hypothesis, suppose not one but *two* defects in the genetic mix. *One, from* his father, becomes apparent as Fenring matures; the B.G. expect a one-generation delay. Since they have half the genetic potential for the Kwisatz Haderach in F's mother, they would surely plan to breed her again. But the next mating is Harkonnen and Mohiam. Could it be? Supposing that she is, where does that get us? If the B.G. finds out about the second defect in the time between the two breedings — and it's an unsuspected defect in the *mother,* they can't write *her* off. I can hardly believe it — Good God, imagine watching a duel between your son and your grandson with no one knowing the relationship but you.
>
> No, she *couldn't* have the flaw: surely no one's genetic structure was ever so carefully mapped as Helen Monism's. Unless the second *father* brings in the second flaw. That has to be it! Harkonnen is picked to supply what old Count Fearing lacked, but he's a second choice — and, yes, later they find out he's brought a new. problem. Now the B.G. needs an additional generation at least to breed in a dominant to mask this second defective gene. Hence Jessica is born a woman, not a man, and hence Duke Leto's services are required. But what was wrong with the Harkonnens?

In late 13018, Duncan began a three-year tour of Fish Speaker garrisons around the empire. The trip would have conveniently covered his investigations, and among the planets he visited were Wallach IX, on which the entry below was made, and Giedi Prime.

> I saw the report on Baron Harkonnen today, and I can see why a defect in him would be a surprise: good stock, healthy as weeds — the iron in his blood is remarkable. If I'm right, the report of a defect will be well hidden here — I'll never find it. But if it came from Giedi Prime, 1 might be able to get hold of that copy. And I know what to look for: an inherited disease, one that would kill a child if both parents had it, but would produce only a mild condition if just one passed it on — incomplete dominance.

Giedi Prime was the last stop on the tour, and the next entry was made on Arrakis after Duncan's return.

> It has to be Hardison's Disease — an inherited blood condition, and if one parent passes on the trait, the child suffers a mild oxygen deprivation from incomplete hemoglobin bonding. Giedi is moist and oxygen-rich, near the top of the inhabited worlds in atmospheric oxygen. Upper-class diet is heavy in red meat, especially organ meats. No doubt over generations, natural selection has favored individuals with high iron concentrations in their blood.
>
> So everything conspired to mask the presence of Hardison's Disease in the Harkonnens: high hemoglobin; lots of iron in their diet; high atmospheric oxygen. But even so, how many of them were mad, and look what happened when one left the homeworld: when Rabban became governor of Arrakis, he moved to a planet with low oxygen, dry atmosphere (which exacerbates the disease), a diet low in iron. He was none too stable before; no doubt his brain had already been damaged by oxygen starvation. But on Arrakis it must have increased progressively, and he became "Beast Rabban, the Demon Ruler." Sure, he brought his own nasty tendencies to Dune, but much of his excess must have come about because the disease was driving him mad.
>
> If this hypothesis is correct, then Jessica had the condition too, and passed it on to her children. But she never spent more man a few years in a row on Arrakis. For some reason, the disease progresses more slowly in women, and melange also retards its effects. Nevertheless, a Jessica who would return to the B.G. doesn't

sound like my Jessica. Could that have been a symptom?

But poor Paul! Twenty years on Arrakis, and all the time his brain cells dying! How else could he have launched a jihad killing hundreds of millions? Emperor of the universe, yet all his writings so helpless, so passive. Seer of the future, yet he walks first into the Qizarate trap then into the desert. And when he returns, that's not Paul Atreides. Rabban's twisted will led his mania to appear as monstrosities of vice; just so Paul's guilt brought his to the surface as an enormity of religious zeal.

Alia should have been able to resist: heavy spice diet from before birth; her sex; the mitigating heredity of Duke Leto. But the struggle with the Voices must have been continuous; maybe just the loss of a slight edge in her mental capacity was enough to tip the balance in favor of the devils inside.

Ghanima may have been free of the disease, but it hardly matters now. What does matter is Leto — he's the one that must be advised.

The next day Duncan Idaho-13015 was killed. He believed that Leto's voices and visions were the phantoms of a deteriorating mind, that the more frequent approaches of "the Worm" were signs of the progress of the disease, and the disclosure cost him his rife. Given what we know now from his journal entries; and given what remained for him to clear up in the puzzle he worked at so tirelessly, the question that enraged Leto may well Have been: "Was the Reverend Mother Gaius Helen Mohiam the mother of Hasimir Fenring?" Perhaps Leto could have answered it; we cannot.

W.E.M.

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IDAHO. DUNCAN-13381

Delivered with a melange addiction. The Bene Tleilax and the Space Guild hoped that Leto II's affection for his Duncan would force the God Emperor into revealing the location of his enormous spice hoard to Duncan-13381. This stratagem appeared to work. Responding to a post-hypnotic command, Duncan led the Spacing Guild ambassador to the hoard. They were allowed a brief moment of triumph and then slam by the waiting Fish Speakers.

IDAHO, DUNCAN-13663

(d. 13723). Best known for his lasgun attack on Leto II, in which one of the God Emperor's vestigial legs was harmed; and for his sixty-year span. He is, with the exception of Duncan-the-Last, the longest lived of all the Duncans — something of a major achievement. The "Welbeck Fragment" indicates that prior to 13663 nine Duncans had suffered violent deaths and nineteen had died of natural causes. These figures are now known to be highly inaccurate. Leto II's diaries in the Dar-es-Balat hoard have already indicated that over twenty Duncan gholas failed to survive the first-contact interview with the Fish Speakers, and the initial survey of the diaries reveals that there were well over seventy Duncans delivered by the Bene Tleilax.

While the Duncans were often subverted either by psychological elements introduced by the Bene Tleilax or physical abnormalities, Duncan-13663 appeared for most of his life to be a return to the original prototype. This "throwback" may have been an attempt to lull the God Emperor prior to the delivery of the seriously modified Duncan-the-Last. However, he manifested the fanatical loyalty and affection toward the

Atreides associated with most of the gholas and the original.

He was distinctive, however, in one major characteristic. He was the only Duncan who was monogamous, a factor that surely contributed to his stability. Early in his career, he married the Museum Fremen Irte, who lived in Goygoa (originally Jacurutu) on Arrakis, and who strongly resembled Lady Jessica Atreides. Together they had two sons and a daughter. The psychological implications here are fascinating. While there was considerable conjecture but little evidence that the woman was a ghola of the original, planted in Goygoa by the Bene Tleilax, Leto II tolerated the situation and did not interfere. His motives for this are unclear: perhaps he did it out of curiosity, perhaps out of reverence for his grandmother's memory. However, the time Duncan-13663 spent with the Museum Fremen and his family aggravated his own sense of uselessness and heightened the bitterness that seemed always to precede the Duncans' deaths.

Duncan-13663 learned of his impending termination from the Ixian ambassador. He was being replaced because of his advanced age (most of the Duncans refused melange and so did not benefit from its geriatric properties) and because the God Emperor felt the need to have the Duncan genes more widely available in his breeding program. Like Duncan Prime and Duncan-the-Last, Duncan-13663 could not tolerate the realization that he was useless or antiquated. Uncommonly, his attack on the God Emperor was not impulsive. He planned the assassination after the Mans made the lasgun accessible. He was survived by his wife and children, who were later the cause for a particularly poignant moment in the lives of Duncan-the-Last and Siona Atreides.

IDAHO, DUNCAN-13724

(d. 13791) or Duncan-the-Last, as he is popularly known, was along with Duncan-10208 the most noteworthy of all the gholas of the famed Atreides' right hand. Retaining many of the characteristics of Duncan Prime, he also embodied all the adjustments the Bene Tleilax had made in the gholas over more than thirty-seven hundred years of production. There is also evidence that Duncan-10208 was the template for Duncaii-13724. While this conclusion involves considerable reliance on secondary evidence, one supporting fact is that Duncan-the-Last had DI-10208's invisibility of prescience. However, there were traits in the final Duncan that also reflected other predecessors. For example, he preferred the monogamy of Duncan-13663 and had the especially astute military instincts of DM1181. "the General." Most significantly, there are additional indications that Duncan-the-Last had been conditioned to resist the persuasions and compulsions of the God Emperor Leto II to a far more thoughtful and reflective degree than even the typically recalcitrant Duncans usually had. In addition, and to a far lesser degree of certainty, it is suspected that he was conditioned in much the same manner as Hayt, although more successfully, and that his rebellion against the God Emperor was stimulated by Hwi Noree's

presence and, specifically, by her statement, "I was designed to please an Atreides. Leto says his Duncan is more an Atreides man many more born to that name." Her attraction to him can be partially explained by his historical attractiveness to women, and his embodiment of the Atreides character. In fact, the reactions of the Fish Speakers to the later Duncans indicate that he had, in some manner, begun to function as a human aphrodisiac, a condition revealed in Leto's diaries by the observation that Duncan-13724 frequently excited the Fish Speakers to excessive and dangerous displays of their abilities. However, his attraction to Hwi is more enigmatic and may have resulted (as could have hers) from pre-awareness appetites and patterns "built-in" by the Tleilaxu and the Ixians. Perhaps Duncan-13724 was programmed-resistant to Siona Atreides, an aversion that would have disappeared with the God Emperor's death.

To better understand the nature of Duncan-the-Last and his unique role in the fall of the God Emperor, it is important to consider why Leto II always desired the company of a Duncan Idaho. One reason was pragmatic: Leto needed the Duncans' genes for his program of breeding individuals who were invisible to the prescience power and to the racial memories. Only in this way, he believed, could sentient beings finally achieve harmony with the universe's randomness. Even though the Bene Gesserit and the other Atreides never suspected, Leto II had known since the time of Hayt that some of the Duncan gholas were among those extraordinary individuals who were presciently unobservable and moved, outside of *ijaz* and the *alam al-mithal* in the deepest shadows of the cloud-darkness of *arafel.* Leto II's commitment to sustaining this Y-chromosome-linked trait and developing it in the Atreides X-chromosome accounts for his permitting the abrupt termination of sports like the female Duncan-12122, the homosexual DI-12212, the Face Dancer DI-13164, and the misogynist DI-13237. In a variety of ways, each prevented the transference of the trait or suffered from genetic manipulation that destroyed or distorted it. The God Emperor also used the Duncan genes to introduce hybrid vigor and mongrel strength into the dangerously inbred Atreides line. The Duncans' physical abilities may have been antique compared to those of the Fish Speakers and the later Atreides, a point made pathetically clear by the clear superiority of even the aging Moneo Atreides over Duncan-13724. However, the Duncans' genetic dispositions were valuable for other reasons.

As Leto II reveals in the Dar-es-Balat diaries, his continued suppression of the incompatible was only a holding action disguising and preparing the way for his ultimate goal, and the Duncans' genes were the deviant variety that richened his breed and created the means for his own necessary 'destruction. The Duncans were not only a means of preserving beings who craved chaos, but also a gift from the disappearing male portion of the increasingly androgynous God Emperor to the Fish Speakers and posterity. Such an awesome demand by Leto II makes it clear why the Duncans felt their masculinity so deeply

threatened at the Siaynoqs, and why the Fish Speakers were so repugnant to all the Duncans except for the homosexual DM2212. This "Breeding responsibility was not always accepted by the gholas. Like many of his predecessors, Duncan-13724 was shocked by a female army, and while he was not as moved to action as Duncan-11099 had been, it was enough for him to limit his intercourse with them and to contribute to his reluctance to mate with Siona Atreides, especially after she was presented in a Fish Speaker uniform following her *aql* in the deserts of Arrakis. The gholas' antiquated morality and hubris, despite Duncan-12143's prolific exception, frequently meant that their genes were rare dowers in the Atreides' family free.

In addition to the genetic reasons, the God Emperor retained Duncans as a reminder of the simpler time, and as a result of the influence and affection of Paul Muad'Dib in his ancestral memories. In his ever-present plain black uniform of the ancient Atreides' House Guard, like the river named for him, the Duncan was a lifeline to the original Atreides' glory and stability. Leto II's ritualistic evocation to the Duncans at the Siaynoqs demonstrates their value as living symbols:

> You [Duncan] ate the ancient norm against which the new can be measured. You are the rogue mate in the tunes of the passive and emasculated men. You are the fear and the violence that brings chaos, You are the *ghafla*, preserved for the Golden Road.

Moreover, the Duncans' peculiar stability, loyalty, archaic morality, continual search for justification, and love of chaos were the touchstones that the God Emperor used to test his brave new world of randomness, a new world that he, ironically, came to fear. The Duncans also represented hope for resurrection and cleansing in an Imperium that Leto II had directed into the immorality of situational ethics and expedience. For example, Duncan-13724 was one of the few people in Leto II's court who could still blush, and in his demands and decisions, he invariably selected the human side, something the ever-increasingly wormlike Leto needed to have recalled. The Duncans' refusal to worship the God Emperor, particularly Duncan-13724's, was another important reminder to Leto II's failing sense of his own humanity and vulnerability. Finally, in a cosmos of shifting tides and false friends, a cosmos in which Leto II had to embrace rebels to produce beings who could walk the Golden Road, Duncan-13724 and many of the other gholas represented the loyalty and duty of the Idaho archetype; and that bond must have seemed ageless and natural even to the ancient God Emperor. In a personal and psychological sense, Leto needed the Duncans' variety to prevent the grave danger of boredom throughout his long reign.

Yet for all the predictability of the Duncan pattern, this last Duncan was something very different. He became Leto II's appointed Judas Iscariot: a destroyer created by his godlike victim as an instrument of the *felix culpa,* the fortunate fall. Duncan-the-Last was the agent of the change that Leto II knew must come but which he feared too much to implement himself. Also, since the final Duncan was the foundation needed to sustain the Golden Road, he avoided the scapegoat role that usually

accompanies Judas figures, in no little part because of the alienness of the metamorphosed God Emperor. However, not all the achievements of Duncan-the-Last were designed by Leto II; in part the last ghola's character resulted from a response to Hwi Noree and Siona Atreides, his actions resulted from his unusual experiences.

Among these critical experiences was the liaison with Hwi Noree that prompted Leto II to say to Moneo Atreides, "The Duncan disobeys me!" This was a startling statement since it had probably never been spoken before by an Atreides Duke. Moneo was terrified by this pronouncement. It put everyone and everything in peril since the loss of Hwi might have destroyed the last vestige of Leto's humanity and turned him irrevocably into the mindless Shai-Hulud, a tendency he had been manifesting to an increasing degree.

A second noteworthy experience of Duncan-the-Last was his disgust with the Museum Fremen at Tuono Village. A third was his unnerving meeting with Duncan-13663's children and wife in Goygoa, a place that by its original name, Jacurutu, was already emotionally charged for him. Both of these moments prompted him to reflect on the failures of the past gholas and to raise the curiosity that helped him avoid the dangerous aspects of the usual Duncan "Since Syndrome." These encounters and others contributed to his successes in areas where other Duncans had failed. Just as he avoided the "Since Syndrome," he also never fell victim to empty sensuality or to tile physical and psychological emasculation that his unexpected physical limitations might have caused.

Leto II was astonished to find a new characteristic in this last Duncan: the ability to look beyond what he thought he knew. Through this, he began to understand that knowledge was constructed of more than particulars and to learn the value of *spannungsbogen* (the self-imposed delay between desire and possession) as a valid substitute for sudden action.

In his alteration from what thirty-five hundred years of experience had fed Leto H to expect of the "father" of modem civilization, much is owed to Duncan-the-Last's interaction with Siona Atreides. Like two powerful fighting cocks, they had circled each other. both desiring and fearing the nexus of their inevitable union. Each resisted the other through their common bitterness toward and rebellion against the God Emperor. They were tempered by their antagonism and by the pugnacity of their refusal *to* breed. Duncan learned to accept Siona's physical superiority as he struggled with the Tleilaxu compulsion to reject her. She gained respect for Duncan's professionalism and evolving mentality, and allowed herself to accept his successful plan for the final destruction of Leto fl. It was through her leadership, insight and rebellion that Duncan-13724, like Duncan-10208, went in search of another Atreides to serve instead of the God Emperor. Significantly, what he found was an idea, the first time a Duncan had ever found anything other than a living Duke. Together, Duncan-the-Last and Siona became convinced that if there had to be a God Emperor, it should not be Leto II. They were, of

course, wrong, but that was significant in contrast to their resulting actions. Thus, as Duncan-the-Last rose from his frustrated desire for Hwi Noree and as he and Siona circled each other, he climbed the nine-hundred-meter wall to the Royal Road and engineered the assassination of an emperor and his consort.

His pinionless climb mirrored his growing understanding that, unlike Siona and himself, Leto II was no longer a true Atreides; like the long-dead Alia he had become an alien within the family. Duncan realized this first when he considered Leto II's heinous, selfish crime of resurrecting him and his predecessors without their permission. Duncan finally understood something Paul Muad'Dib had said: "Your liberties vanish when you recognize any absolute leader." Thus, Duncan-13724 ascended to a new ruthlessness and understood that defending his independence justified his impending violence. Ironically, Leto II's most faithful servant, Moneo Atreides, inspired this decision when Duncan saw his old self in Moneo's duty and responsibility.

It was this epiphany that the God Emperor had miscalculated. Just as Lady Jessica Atreides had let her memory of Duncan Prime fog her perception of Duncan-10208, the God Emperor's overconfidence had prevented him from seeing the full implications and nature of Duncan-the-Last's growth. What Moneo, Leto II, and the younger Siona saw as archaic in Duncan was actually what made him the savior he became. More of an Atreides than any of them, with roots that went even deeper than the God Emperor's, his otherness within Leto II's contrived universe and his lack of understanding of it protected him against its seductions. The God Emperor's Imperium repressed change, while Duncan's traditional *ghafla* and irrepressible craving for chaos made him the instrument of mutability that the Double God, Leto II, feared and craved. Duncan-the-Last's disgust for Leto II was created by the God Emperor in many, many ways, but the last ghola made his own special contributions as did Siona, Moneo, and the Tleilaxu. The result even stirred the Museum Fremen Garun to life: Duncan was the only person he had ever met with whom he wanted to die.

In his dying moments, the God Emperor too perceived that he respected this last Duncan more than he had any other, and this perception allowed him to recover the vision of the Golden Road hidden by the promise of a life with Hwi Noree. He revealed to Siona and Duncan me location of his priceless spice hoard in the ruins of Sietch Tabr. Most significantly, he removed the veil from his own plan for the two: they could travel the Golden Road that he could not. Siona, Duncan-the-Last, and we, their descendants, could then and can now walk silently among the ancestral memories without fear of possession or abomination. Further, the Dar-es-Balat diaries reveal that, even in the moment of his human death, Leto II retained some-• thing of his blithe youth when he asked Duncan what he would now do with his new power and when he and Siona both realized that this Duncan would need gentle seduction. The answers to both of these queries are now, of course, obvious and seem purposely naive in their posings even though Duncan had

little insight then into Siona's deep wisdom and the plenty that the two of them would yield.

What is surprising is that legend and history have not elaborated the figure of Duncan-the-Last and his union with Siona Atreides as might be expected. Instead, they have actually dimmed the majesty of this incredible figure, who in light of the Dar-es-Balat recordings appears to have been a myth incarnate. Duncan-the-Last was, if such a thing is possible, a demiurge. He was instilled with forces and powers far beyond himself, and yet he was able to contain them within a human form. While further insights into Duncan-13724 await the integration of the Dar-es-Balat hoard with the records of the reign of Duncan and Siona and the Scattering, his brief age can justifiably be called the Salvation. Nayla the Fish Speaker was never the Judas as Holy Church proposes. It was Duncan and Duncan alone who was the archtraitor and the savior in one. Abroad in the realms of consciousness, his incantatory life and personality brought sentient life into harmony with the universe's caprice. Alive at last, he followed Siona from the death cave of the Divided God and brought the power and fire of magic to us all.

R.S.

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IJAZ

Prophecy that by its very nature cannot be denied; a major philosophical and psychological force during the melange-dominated age of the Atreides dynasty. Originating in the Terran concept of fate or predestination and continuing through Zensunni and Bene Gesserit philosophies, *ijaz* became a self-fulfilling prophecy itself. It was made undeniable and immutable in part by the collective belief in its reality and potency. Moreover, the visions of the future provided by melange and by the Ceremony of the Seed offered partial and clouded extrapolations, reinforcing the belief that there were in fact inviolate prophecies and unalterable future paths. The devastating wounds of *ijaz,* opened time and time again by the melange, finally destroyed the Atreides and brought about, indirectly, the Starvation and the Scattering. With the breeding of Siona Atreides by Leto II and Duncan-the-Last by the Bene Tleilax, Leto II hoped to introduce chance to sentient beings, bringing their consciousnesses into harmony with the nature of existence. Leto planned to resolve a debate between fate and free will that had been belabored for over 20,000 years. Through Leto II's death and the Siona-Duncan union, some think actual freedom was introduced for the first

time, and the destruction of *ijaz* brought humanity into a true harmony with the chaos of the universe.

IMPERIAL ADMINISTRATION

The history of the Imperial administration began with the Treaty of Corrin, which first determined the relationship between the Landsraad and the new emperor. The first Imperial house, House Corrino of Salusa Secundus, had a limited understanding of the difficulties and potentials of ruling an empire, especially one which would come to include all the inhabited planets. Ignorance of what the normal state considered the ordinary characteristics of government explains the relative simplicity of the Treaty of Corrin. The treaty did, however, provide the emperor with an admirable basis for the growth of Imperial power, for it gave him authority in two crucial areas: finance and law. Paul Muad'Dib is said to have reminded the Landsraad that the Padishah emperor advised it to "control the coinage and the courts — let the rabble have the rest." We are not sure to which emperor he referred, but that philosophy certainly characterized Corrino rule.

Legally, the emperor was recognized by the Treaty of Corrin as superior to "any and all" of the states of the Landsraad. This legal recognition of the emperor's power was later to provide the foundation for the emperor's claim to make law himself, to serve as a judge, and to grant power to the nobles of the Great Houses.

Financially, the new emperor was granted authority by the treaty to levy taxes on the states which comprised the Landsraad. Two were soon instituted: the tribute, a money tax on the income of the provinces; and support levies, meant to be used for the purpose of "maintaining the peace and security of the realm." This included the support of the Imperial armed forces, and the tax could be paid either in cash or in recruits for the emperor's service.

None of the signatories of the Treaty of Corrin expected these powers to transform themselves into the Imperial bureaucracy which would exist some centuries later and, in fact, the Imperial government which emerged directly from the treaty was as deceptively simple as the document. The Great Houses were permitted to keep their own troops, sufficient for control of their territories and defense against their neighbors. This accomplished two ends. In the first place, it removed from the imperial House the burden of garrisoning every part of the empire. More mail that, though, it recognized the nature of the Great Houses to expand at one another's expense and saw to it that they retained the means to do so. An effort to impose total peace upon the empire would not only have been foreign to the nature of House Corrino, it would also have been doomed to failure. Perhaps no other action could have so united the Great Houses as an attempt to deny them the right to make war upon their fellows. Only an Imperial power utterly secure in its own strength could have risked such a settlement; House Corrino, with the military force of the Sardaukar, was such a power.

The earliest administrative division of the empire was the province, the Imperial equivalent of a

district within the system of the Landsraad: a province would include two or more solar systems. Each province was assessed an annual tribute. Collection was in the local currencies of each world, and that tribute was assessed by the House Corrino on the basis of records of the provincial income submitted by the Great Houses of the province. These reports were checked against those produced by Imperial financial agents known as "correctores," several of whom were stationed in each province. These functionaries not only checked the records of the Great Houses, they also supplemented their information with reports furnished by private agents — financial spies. These agents ultimately would be organized into the Imperial Fiscal Intelligence, the infamous IFI.

The beginnings of the Imperial legal system can be traced to the correctores' powers in the early reigns of the Imperial House. Shortly before the Great Financial Synod in the very first years of the reign of Saudir I, the correctors were granted the authority to decide cases with tax implications, subject to appeal to the emperor. Simple as this change seemed, it represented the intrusion of the authority of the emperor into the regional governments of the Great Houses. Since any case with financial effect could have tax "implications," virtually any case could be brought before the correctores. Few cases did not affect the participants monetarily. This technique began to circumvent the local judicial system on many planets. The only check lay in the attitudes of the correctores, not in any principles of law.

In addition to the matter of financial cases, a new category of crime developed: acts against the emperor or his government. Most court systems of the many governments of the Landsraad worlds had recognized the crime of treason. Now the person of the emperor, and his governmental officials, were added to the list of those people and offices against whom such a crime could be committed. Since the power of the emperor extended throughout all of the worlds controlled by the Imperium, cases of crimes against the emperor increased with astonishing speed. One of the factors in this rate of increase was the tendency for disgruntled or dishonest citizens to file false accusations of crimes against the Imperial throne. Courts often proved somewhat unwitting to disallow such accusations or to find the defendant innocent, for fear that the emperor would be offended.

After more than a century and a half the situation became so troublesome that a solution had to be found. The court calendars of virtually all the planets were so clogged that some defendants did not live to see their cases tried, and few could see a case through appeal unless they had become enmeshed with the law at a Very early age. The Great Houses were becoming vocally resentful of what they saw as Imperial interference in their local affairs, since on many planets, especially those with more repressive governments, the Imperial system was doing the majority of the legal business. The reforms which cut this Gordian knot were the work of the. emperor Negara II (reigned 123-184) and his legal advisor, the great jurist Berud Mekdum.

Under the system established by Mekdun, in order for a crime to become subject to the emperor's justice, a procès-verbal had first to be lodged. Only the heads of Minor or Great Houses could bring such an accusation, which would be given under oath and before a truthsayer, to an Imperial corrector. This testimony would then be submitted to the governor of the imperial province, and to the Great House of the planet in question, if that House was not involved.

Once a procès-verbal had been submitted, a Court of the First Instance would be convened, presided over by a representative of the provincial governor and a representative of the Sysselraad secretary, each of whom heard no other case. Only if both these officials agreed that an offense against the Imperium had been committed would the matter be sent to the Imperial governor for judgment. His decision could then be appealed through the ordinary Imperial system. There were stiff penalties for accusers whose case failed to be submitted to the governor by the two-man Court of First Instance, and these officials were mandated to bar all frivolous matters or any cases which used the Imperial system to settle private quarrels. Thus, the number of cases heard by the Imperial government declined drastically.

This change also had the effect of removing from planetary level all Imperial cases except those of a financial nature. These financial cases, which had in part begun the problem, were also strictly controlled. The power of the correctores was limited so that they could only hear cases directly bearing upon the taxes paid during the previous five years. In the event that such cases proved to involve deliberate fraud of the Imperial treasury recourse to the emperor's justice was sought, and then by the route of the procès-verbal.

These reforms removed the Imperial government from the administration of the planets, where it had begun to make serious inroads into the powers of the Great Houses. It reestablished the early principle of the empire, that House Corrino was to stay out of the government of the Great Houses insofar as possible. The policy had two benefits: it retained the economic principles of keeping the burden of government on the shoulders of the Great Houses; in spite of this, it met with the approval of the Great Houses because the results decreased Imperial interference in their powers.

These results had great future significance. If the trends in government had been allowed to continue, the Imperial government might have swallowed the Landsraad and the local governments of the Great Houses; there might have been civil war between House Corrino and the Landsraad, with like outcome: the Imperial house left as the only power in the inhabited worlds. It is unlikely that the Imperial House could have maintained a stable government without the assistance of the Great Houses, the Landsraad, and the Guild. The burdens of direct control of such a vast area and number of worlds would have proved too great in the end, no matter how autocratic and powerful the rulers. The Imperium might have lasted for centuries, but not for millennia.

The simple system of the Treaty of Corrino proved adequate for the first

centuries of the Imperium. But with the rapid expansion of the Imperium which followed upon the creation of CHOAM and the beginning of the Guild monopoly, this system was strained beyond tolerance. The number of worlds in the Imperium, in the end, exceeded 30,000, more than double the number that the emperor had ruled prior to fee Great Financial Synod. Under such circumstances, the system of administration that obtained after the Treaty of Corrin was unable to deal with the manifold details of government within a simple system of provinces and central court. Thus, by the end of the first millennia of the Imperium's existence, the administrative system had markedly expanded.

The basic element of the system remained the province, still synonymous with the Landsraads' district. But both below and above this level, the structure became far more articulated. The larger provinces now became divided into districts. The Imperial district should not be confused with the Landsraad district. These Imperial provincial districts were controlled by either legal or military officials. Those districts which posed special military problems were governed by a Caid; the districts which were created because of difficulties of administration having to do with law or finance were watched over by a Praeses. Each of these officials was responsible and subordinate to the governor.

Provincial governors combined in their persons the military, judicial, financial and administrative authority of the province. Since no individual could hope to master all these aspects of responsibility, governors were provided with secretaries whose expertise lay in each of these categories. These secretaries presided over large offices of civil servants who dealt only with issues in their own area of competence. While each secretary was a powerful official in his own right, each also had to answer to the governor. In addition, only the governor was given an overall view of the activity of the entire province.

Above the provincial level, military authority was separated from other aspects of government. The military structure thus became a direct part of the Sardaukar, and the officers were Sardaukar officers. Immediately above the provincial level, military command passed to the hands of the Strategoi, each of whom commanded a Komarchy, garrisoned by a legion of Sardaukar. A Komarchy might correspond to the boundaries of at least two provinces, or it might contain somewhat more area. The limits were determined by military considerations and did not necessarily correspond to administrative boundaries. The distribution of the legion would vary according to the conditions within the Komarchy. From the level of the Komarchy, military command passed directly to the commander of the Sardaukar, the Hegemon, and thence to the emperor himself.

The division of civil government directly above that of the province was the Diocese. Presiding over each Diocese was a Logistos, whose responsibilities were financial and legal. The Logistoi were responsible for the collection of the tribute from each of the provinces within their Diocese, and the submission of the

support levies from the Great Houses. They also served as judges, hearing those cases that had been directly referred to them by the provincial governors and those that had arrived at their level on appeal. Appealed cases were divided into financial and non-financial; financial cases were heard first by the Diocesan financial secretary, the Ratior, while non-financial cases were sent to the Cognitor, the legal secretary. Each of these officials presided over a sizable bureau of civil servants who were career professionals within their specialities.

Each Diocese was, in turn, part of a Sector, under the command of a Vicar, whose authority was again both financial and legal. The Vicar's responsibilities were great; his decisions could not be appealed. A Vicar would either decide to pass a case on to the level of the Imperial court or render his decision. If he refused to pass a case on, the matter ended there; right of appeal was not automatic from the decision of a Vicar. The offices of Vicars were also staffed with professionals who had special expertise in the many areas within which the Vicar might be asked to judge. The decision, however, was always his. The justification for this power lay in the contention that they were the last officials who might have some knowledge of the regional factors that might come into play in the cases which arose under their jurisdiction. An equally important consideration was the argument of the jurist Mekdun: "Even the emperor cannot decide everything; some cases most have a stop."

Compensation for file great power given the Vicars was attempted through the staffing of his office and through the various sorts of inspections to which all Imperial officials were subject. Each of the main secretaries working-under a Vicar was appointed by the emperor, rather than being chosen by the Vicar. These men were responsible to the emperor for reports on the performance of their superior which were to be submitted no less frequently than each ninety days standard. In addition, there were the normal inspections from the Imperial court which examined the work of all officials, not only those at the Sector level, finally, there were the irregular, and often secret, inspections by those functionaries known as "Imperial hunter-seekers." these agents were sent out from the court with carte blanche from the emperor to investigate anything that caught their eye. Sometimes they were instructed to make themselves known to the officials whose administrations they were investigating; more often, they remained unknown.

At the level of the Imperial court, all issues came together in the person of the emperor, who acted with the advice of his chief counselors. In fiscal matters, the Imperial advisor was the Diocetes; the Imperial jurist was the Prefect. The commander of the Sardaukar, the Hegemon, also served as military chief of staff. Each of these powerful Imperial servants oversaw the day-to-day business of the imperial administration within their special purview as well as recommending courses of action to the emperor in any such cases that came before him.

While the reform and evolution of the Imperial administration did disengage the emperor from the direct government of the planets, some control of local government was exercised by House Corrino. The most important means of this lay in the emperor's control over any change of government, a power founded in the Treaty of Corrin.

That agreement had recognized the supremacy of the emperor over any and all of the various governments of the inhabited worlds. This statement was promptly — and permanently — interpreted by the Imperial house as meaning that all power was held as a grant from the emperor. While these grants were to Houses, the emperor reserved the right to approve choices of heirs. The hereditary rights of the Great Houses, then, were not unrestricted. Though the emperor would normally approve the choice of heir by a Great House, as long as local law had been obeyed, he was not bound to do so. Houses which he felt might be contemplating actions of which he might disapprove were often reminded of his veto.

By natural extension of this power, the emperor also had the right to approve or disapprove any change of power over any planet, whether occasioned by heredity, war or other cause. In each of these cases, the change of fief-holder was supervised by an official called a "Judge of the Change." These officials were appointed by the Landsraad High Council and the emperor jointly and answered to both of these institutions once the change was completed. One should not be misled by the participation of the High Council in this matter, however. The Great Houses were naturally concerned in these instances that the forms be obeyed and wished to keep an eye on all changes of fief in order that they might be aware of any significant shifts of power. But the legal power here was the emperor's, for it was he who granted fiefs and legally bestowed nobility.

This power was never expressed more clearly than in the ceremonies which accompanied grants of newly conquered worlds to new lords. Behind all the endless panoply, the almost limitless trains of Landsraad lords, the regal to-ing and fro-ing of court officials, lay one hard fact: the *emperor* was granting a new fief, and the *emperor* was creating a new noble. When the Duke Leto, father of Paul, called himself a chevalier of the Imperium, as his family histories recount, this was not just rodomontade. When the Duke assumed power over Arrakis as total fief, he published the traditional formal announcement: "Our Sublime Padishah Emperor has charged me to take possession of this planet and end all dispute." The Duke thought of this as a fatuous legalism, but he published the announcement, and so did Glossu "Beast" Rabban when he took charge in his turn. A fatuous legalism it may have been, but it was also an age-old expression of the legal source of power of the Great Houses.

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IMPERIAL MONETARY SYSTEM

Despite the relative scarcity of economic information in the documents of Rakis so far examined, a fair amount is known about the commercial and financial systems of the Imperium. Account books and similar materials are among the most widespread and long-lived of all human records; some Richesan insurance records are known to be at least twenty thousand years old. Thus we are able to discuss with some confidence the money matters of the human universe born before the establishment of the Guild monopoly and after that establishment made the development of a uniform monetary system both possible and necessary.

In the millennia before the Butlerian Jihad, trade among the twelve to fifteen thousand inhabited planets was common, intense, and disorderly. Even after the development of the Landsraad there was no strong central government, and among the wildly different planetary governments and social systems there was no widespread agreement about the bases of economic value. Thus there was no general medium of exchange. The usual method of interstellar commerce, then, was barter, which method maintained until 491. Until that time, CHOAM and the Great Houses were content to measure fundamental wealth in commodities.

But the Guild could not conveniently accumulate commodities. Having no fixed bases, the Guild had no secure storehouses, and its only coin for barter was its service. Sometime during the second century of its monopoly the Guild quietly began to campaign for the establishment of a universal monetary system. In this effort it was probably supported by the Bene Gesserit and perhaps Tleilax and Ix, all of whom would have had some difficulties accumulating great wealth in the form of commodity holdings. (We should recall that most Tleilaxu and Ixian products were of doubtful morality and undoubted illegality.) The Houses Minor would benefit, too, from a money economy, but it seems unlikely that any of them could have exercised much influence in those times.

The Guild did, of course, build stores of one unique commodity: melange, the "spice of spices." It was extremely precious, and the supply of it was small though not fixed. Taking it as the standard would have helped keep inflation rates low by limiting the increase of money while yet allowing some increase with the expansion of the economy. The Guild could never permit this use of melange, however, as the nature of their own use had to be kept secret. The Guild apparently tried for a while to reintroduce the ancient lust for precious metals or jewels, hoping, perhaps, to make gold or sapphires a standard, but some of these materials were insufficiently rare, and none of them could be made universally desirable. Human greed had taken on too many different colorations.

In the end, the Guild concluded that in a stable, hierarchical and controlled society, there was no reason not to employ an entirely artificial currency. They bent their efforts to persuading House Corrino and the other directors of CHOAM of the advantages of money. A traditional advantage such as portability could not

be emphasized, since it would tend to soften the rigidity of the faufreluches. Other advantages, such as easy transferability, would outweigh the dangers associated with them. Finally, two chief elements carried the Guild case: interest and leverage. The first appealed to the desire for wealth, the second to the desire for power. The Guild never tired of pointing out that commodities must be produced; they increase in quantity only through further production. But by the charging of interest, money may be made to reproduce. The Guild also repeatedly demonstrated how the judicious spending or investment of a sum of money may affect the movements of much larger sums in ways advantageous to the spender or investor. The statesmen of me Guild were happy to show the many ways in which interest and leverage can work in concord with each other, to the great profit of those who hold money.

To a few Great Houses, the Guild advanced a third argument, that the introduction of money would make interstellar commerce more efficient, in a sense cheaper, and so more readily accessible. Commodity-poor Houses who owed their standing to court politics or military achievements would find the prospects for their economic advancement enhanced by money. An incomplete document in the Rakis collection records the response to this argument of Marco Atreides (385-445), Count of Thuestes: "In my mind I know no doubt that the introduction of a common currency and an Imperial banking system will give my House its only good chance for a dominant political position. We can never build palaces on pundi rice. But I fear grievously that the price of money will be the honor of the Houses that covet it. Lust for glory may make a man a warrior; lust for fogwood may make him an artist; lust for women may make him no worse man a fool. But lust for money will make him a bookkeeper. An Atreides drawn to money will be an Atreides drawn to death" ("Letter to Dona," Lib. Conf. Temporary Series 763).

Whatever the merits of Duke Marco's sensibility, he saw clearly enough something the Guild did not often mention in its arguments and proposals: mere could be no introduction of money at the interstellar level without fee concomitant introduction of interstellar banking. Other documents show that Marco rightly understood the Guild to be the only organization able to assume the banker's role. But Marco's House either did not share his misgivings or found reason to ignore them; in 485 Count Nikos, Marco's grandson, is recorded with the majority on the crucial Landsraad vote that would, six years later, put the solari into circulation.

The same vote made the Guild, in effect, banker to the Imperium. There was never an Imperial bank as such, nor any sort of central bank, but, as Marco saw must happen, the Guild controlled interstellar banking because it controlled interstellar communication. Information, like people and plasteel and portyguls, went from star to star only in the holds of Guild ships. Thus money, as a form of information, could circulate only through the medium of the Guild. Every heighliner and most of the Guild's smaller spaceships carried at least one purser, empowered to collect

and disburse, loan and borrow, hold in trust, broker for a second party, extend and withdraw credit, cash drafts and make change. To some extent, each such officer was an entrepreneur, because the gains and losses to the Guild from his conduct of business would be reflected quickly and directly in his standing on the non-navigational side of the Guild hierarchy and, so, in his access to the geriatric spice. No Guildsman had reason to accumulate many solaris, and no way to accumulate many personal possessions, but one could accumulate years for his lifespan.

Since the solari was only a name, a bit of ricepaper, and a number in a ledger, it had to be defined in terms of its purchasing power, To some extent, once the monetary system was in place and functioning, its value defined itself, simply by the practice of money users. But most of the years between the Landsraad vote of 485 and the initial distribution of solaris in 491 were devoted to intricate negotiations to fix the starting point for the system. The Guild subtly and effectively resisted any tendency of the emperor or the Landsraad to single out the price of spice as a fundamental determinant. Instead, the Guild negotiators proposed a complex formula of commodity equivalents. The commodity market processes had become rather sophisticated over the centuries, and the Guild, of course, had detailed current and historical records of weight/number/value ratios. Their proposed formula was a scrupulously honest effort to preserve the relative economic standings of all the Houses. It was debated for over four years.

The conflicting ambitions, rivalries, and enmities among the Houses tended eventually to cancel each other, and the weight of House Corrino gradually settled on the side of the Guild formula. Although only the final version of that formula is known, it had certainly been modified by the debate, and some Houses, inept or careless in financial calculations, suffered thereby. House Atreides, for instance, could not have profited from the equation of one tonne of pundi rice to twenty-nine grams of molybdenum. But no House was pauperized, nor did any become rich in Solaris that was not already rich in tangible goods.

As the Guild had predicted, the operation of the market brought about changes in the relative values of products and materials which in turn changed the practical definition of the solari. Every twenty-five years the financial staffs of the Guild, the emperor, and the Landsraad met to review market history and make appropriate revisions of the solari value formula. The basic rule of these conferences was that the formulaic changes must leave relative economic standings unchanged. Although the conferences were politically charged events, the basic rule seems to have been generally well observed. Most artificial manipulations of value were done to encourage or discourage production of specific kinds of goods. Apparently, however, no price was kept fixed for more than three years at a time (about the period it took for an economic "wave" to propagate across the Empire), and the Guild bankers could probably intervene to buy in the case of dumping, or to sell in the case of hoarding.

During the God Emperor's reign economic management became a great deal more rigid. Leto, concerned with the present only as it opened to the future, interested in relationships only as they lowed and changed, ironically presided over (he last flexible currency in Imperial history. For instance, for over twenty-five centuries, no matter what the supply, no matter what the demand, one solari bought one kilogram of pundi rice. The God Emperor never minded a few famines. Intent upon teaching the race the deadlines of stability, committed to forcing an explosion of unpredictable change along his Golden Path, Leto became a policeman enforcing bad laws so that stricture would provoke repeal. The Scattering was certainly a repeal of the Imperium, and one result of that outburst was the polyvariant "funny" money system familiar to us today. Like the Guild, the solari has become an element of the past.

M.M.

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IMPERIAL POETRY, 10000-10400

No period in the history of literature has been more praised for its accomplishments than the four centuries following the turn of the eleventh millennium. Yet far from springing like wildflowers from a single stem — a metaphor that expresses well the first half of this period — the glories of the second half are like a garden full of artificially transplanted and carefully nurtured blossoms. As the metaphor implies, the period falls easily into two halves, the first spanning the final two centuries of the reign of House Corrino, and the second initiating the rule of the Atreides.

CORRINO PERIOD

In the first period, Galach held an unquestioned supremacy as the language of culture and the arts; it was the official language of the Imperium, and the native tongue of billions of speakers on the settled worlds. Studied as a second language in thousands of schools, it was the language of law and military, and the pathway to political and social advancement. Although every planet had its unique, traditional poetic and narrative forms, Galach was readily adaptable to use in these forms, and for thousands of years before the fall of the Corrinos, the literature of many worlds was ornamented with works stamped unmistakably with the character of the planetary society, yet written in a language understood by the whole empire. Consequently, the literature of Galach under the Corrinos tended to be diffuse, casual in meter though mannered in form, and marked by a native vigor conveyed in a cosmopolitan language.

But changes in that literature, especially in its lyric forms, were noted by 10100. As if in response to a prescience of change in the universal

order, the literature of Galach reached heights over the next few generations seldom equalled before. Many of the best known works from that time express a sense of foreboding, of uneasiness, of anticipation, or at the least, a sense of new cosmic beginnings. One of the most famous lyrics of the time is "The Earthquake,"[1] written by the Corrino Court Poet Henoor Sentraks (10035-10163) late in his life after a mild tremor had been felt at the court on Kaitain in 10159. As an omen, the tremor, rare to a geologically stable world like Kaitain, sparked much popular anxiety. Note fee sense of a new creation expressed in the concluding lines. "Romalina" was the resort area near the capitol in which Sentraks was staying, giving instruction in poetry to vacationing courtiers.

It was in Romalina that I found,
First-hand, my knowledge that the earth could shake
Like a drying dog. It seemed the quake,
Or tremor, rather, started as a sound
As if a thousand sprinters stamped the ground
In rattling unison. The mad mistake
Of ancient strata made its break
With the sane surface and slowed tike a watch unwound.
Outside the palace chamber lay a gravel plot,
With stones heaped straight in regimented rows
That went unseen from being plain in view.
At the class's end, I stopped my work, and though
I saw, as One who saw creation knows,
The stones, like primal earth, spread flat and new.

A second example of the odd warnings of onrushing change that poets — as the intuitors of their culture — felt comes from the works of Dwaidr Kauznet (10110-10170). Kauznet, whose poetry was unpublished in his lifetime, was an overaged junior officer on Illerdan, a fief of House Kaastaar, in the garrison at Lodengorod. He was one of the most decent men serving in the ranks of those monsters of perversion. His poem "93"[2] evokes questions that cannot be answered because they cannot be precisely stated. These questions cannot be the contradiction of Kauznet's commission in the Illerdan army (determined by the inflexible faufreluche system), because that quandary — what an honest man can do in an evil system — was clear to Kauznet even if its answer was not.

93

With rank and fame and comfort all the best,
A hatchet strikes and hews my ribs of trees;
Deep sounds knock soft in a bone-bound chest,
Its hidden contents stir, lost are its keys.
There is a question missing on the test,
And yet the answer should spring with ease
To the bewildered brain
I've wrung and pressed
To decipher the hollow guts and shaking knees.
And I face fate in the game chessed
To the last pawn I lose in aged lees
Of life, and all my days and nights I quest
The missing piece to pay the unknown fees.
But keys and test and pawn point to a space
Gapped in this partial man, unfull of grace.

As tensions increased between Houses Kaastaar and Atreides, Illerdan became the center of contention, and Caladanian agents infiltrated the garrisons there, probing for weaknesses. Kauznet, still a junior officer at sixty, seemed a likely target, but spies found only the poems he had been secretly writing. Nevertheless, the poems were copied and forwarded to Intelligence on Caladan for inspection. The Bureau found them of no military

[1] Henoor Sentrafcs, Lyrics, tr. Mauzan Gwidin (Grumman: Hartley UP), p. 306.

[2] Dwaidr Kauznet, Posthumous Poetry, Edited in His Honor by LA., tr. Tuubat Better (orig. pub. Caladan; rep. Kaitain: Varna), p. 127.

use, and the papers passed from hand to hand as a curiosity until they came to the attention of the young na-Baron Leto. To say that he found the poems moving and memorable is an understatement, and, perhaps informally at first, he began gathering the copies of Kauznet's work.

When the Illerdan campaign was launched, Leto used his influence to order Kauznet taken alive, if possible, but Kauznet gathered a remnant of Kaastaarians around him, went into the hills, and waged a guerrilla war. Leto's first suspicion that Kauznet had survived came from the style of anti-Caladanian ballads emanating from the resistance. Without native support, the resistance was hopeless, and was soon rooted out. Leto never saw Kauznet alive.

For almost 5000 years, scholars have speculated on the identity of the *LA.,* who saw to it that Kauznet's artistry did not die with him. With the translation of the records in M Section of the Rakis Finds, we now know the answer — Leto Atreides.

The last Corrino Court Poet was Imelda Vizhyarad (10182-10239), who followed Shaddam IV into exile on Salusa Secundus. Her later work shows a growing obsession with inescapable destiny, most frequently in connection with Shaddam and his companion, Count Hasimir Fenring. In his youth, Fenring loved the sea: he was a fine amateur sailor (and a surpassingly skillful athlete in many pursuits), and was nicknamed "Windmaster." The Vizhyarad poem that follows[1] takes its name from Fenring and pictures him in the later years after the death of Shaddam. He withdrew into himself increasingly during those years, spending day after day on the beach, sheltered from the sun beneath the crumbling hull of his old racing boat.

WINDMASTER

This dweller by the sea-walls sheer.
Dreaming beneath his rotting shell,
Ponders a prophecy of fear.
He dreams a great loss, a long year
Of distant fields where heroes fell,
This dweller by the sea-walls sheer..
He dreams of one[2] who sweeps a sere
World, whose desert sight and demon spell
Ponders a prophecy of fear.
He dreams a child who carves a peer[3]
Hears mental toll the nephew's knell[4]
This dweller by the sea-walls sheer.
He dreams shadow-heirs, never near,[5]
While his mother, bearing magic hell,[6]
Ponders a prophecy of fear.
He dreams me star he marked to steer
His ship now steers his life as well;
This dweller by the sea-walls sheer
Ponders a prophecy of fear.

The premier achievements of Galach poetry from 10000 to 10200 were lyrical, and as we have seen, often marked by a note of warning. Obviously, poetry did not cease to be written in Galach when the Atreides rose to power, despite the changes in taste of *form* and language that the

[1] Imelda Vizhyarad, Barren Branches: Later Works, ed. Aubergine m'Soca (Salusa Secundus: Gravlak), p. 66.

[2] Paul Atreides.

[3] The death of Baron Harkonnen at the hands of the child Alia.

[4] Thufir Hawat, according to popular tradition a traitor to the Atreides, was supposed to have warned Feyd-Rautha not to challenge Paul. By incorporating this legend, Vizhyarad shows that she was not present at that climactic scene, since we now know that Hawat killed himself shortly before the challenge was issued.

[5] Fenring was impotent, incapable of begetting heirs.

[6] This line is the most obscure in alt of Vizhyarad's work. It has been suggested that Fenring's mother was the R.M. Gaius Helen Mohiam, and if this conjecture is correct, then the "magic hell" must refer to the neural-stimulating box she carried for the gom jabbar. In any case, Fenring would have had persona) experience with the test of the gom jabbar.

ascension produced. As the final example illustrates, poetry in Galach continued, but that on the central worlds took an elegaic tone, expressing muted and somber emotions.

ATREIDEAN PERIOD. Paul Atreides' seizure of the throne in 10196 marked the greatest change the empire had known for a hundred centuries. Disruption of this magnitude leads invariably to changes in the arts, but the effects of the new ruling house on poetry were not to be felt for several decades. The upheavals both physical and spiritual that Paul's Jihad caused were almost unthinkable: House Corrino had reigned for so long that its existence took on the status of a natural law. The fall of Shaddam shocked many of the foremost writers into a silence from which they never recovered. For this reason, few poets have productive careers bridging the two dynasties.

The writers of the Atreidean period were new, as were their forms and their language.

Muad'Dib's Imperium firmly concentrated political and economic power. The center of empire was fixed on Arrakis with a solidity that Kaitain had never experienced. Creators of culture flocked to Arrakis, adorning the capital planet with the pick of the talents of the inhabited worlds. Yet Arrakis was in many ways a much more provincial place than even the worlds those artists and poets had left. Whereas Galach had been the language of convenience under the Corrinos, firemen was now the language of God under the Atreides. Moreover, the tastes of the Fremen, who now made up the bulk of the audience for the products of art, were different. The Fremen preferred history to fiction in general, and in particular, preferred the epic to the lyric, the drama to the narrative (many were illiterate), and moral fable to realistic comedy. The literature of Galach had been diffused among many planets, but that of Fremen was concentrated on Arrakis; Galach poetry, casual and mannered, gave place to Fremen poetry, strictly traditional in both meter and form. And finally, the vigor which Galach poetry drew from its roots on many planets was replaced in Fremen verse by an intense intellection; this last change needs some explanation.

The Fremen writers who might have filled their works with their own Dune-bred energies were scattered across a thousand worlds by the Jihad. Many of them died in its progress; many others, whose natural bent might have been artistic, were channeled into military, administrative, or judicial careers. Yet the population of Arrakis was never very large, and the outflow of the Fremen legions decreased it noticeably. Into this vacuum surged not only a spectrum of fortune hunters but also writers from around the empire, attracted by the wealth and patronage that now only Arrakis could offer. The surprising yet logical conclusion of these causes was the fact that of all the writers who brought luster to Fremen literature from 10200 to 10400 — the "Golden Age" — not one was Fremen-born. For instance, among the supreme dramatists of the age, Harq al-Harba was born Aitu Cinoli on Yorba; Tonk Shaio was born on Aerarium IV; al-Mashrab, also an occasional poet, took her Fremen name from a nickname — "the vivid one" — which gradually replaced that given her on her

homeworld of Parlon, Sorri Camwold. And the situation was much the same with the poets of the era.

No sketch, however brief, of the poetry of this time would be complete without mention of Deeziir Astiki (10189-10250), who occupied a singular position among the early Atreidean poets. He began in 10214 as a minor functionary under the regency of Alia, and was alone among the poets of his time in knowing Leto II and Ghanima personally. Astiki felt a genuine affection for the growing twins, beginning with his "Birth Poems," a pair of works celebrating their births. The poem written for Leto[1] is provocative in view of that emperor's later reign, but whether Astiki's poem shows a premonition about the pre-born Leto remains an open question.

LETO

A child new-born, testimonial to man,
Moves in powers of potency like clouds
With no hint yet of future shapes,
Sets bells in the philosophic mind ringing.
Echoing in the lower depths of birth's mystery,
The sound, radar-like, reflecting on the child.
A Delphic simplicity surrounds the child,
Of unheard oracles foreshadowing the man,
The guilt of whose actions will smudge the mystery
Of his horning blamelessness like hanging clouds —
But now at this time of matin's ringing
He is not menaced by these dark shapes.
But how avoid the destiny that shapes His end?
Is there an innocence in the child,
Or wilt he find in the lead and silver ringing
Of time that advances the maturity of man,
That the guiltlessness that shone in trailing clouds
Of glory was a fraud, and kill a mystery?
Explaining is the only death of mystery,
But who explains? the craftsman, drawing shapes
From clay? the steersman in nebular clouds?
For who has found the way to tell the child
That good and bad alone defines a man,
In words that won't set his ears ringing?
Too soon he'll see the wolf-thoughts ringing
Him in, tearing rending — what? a mystery?
Ripping away till all that's left is man.
Paradise is lost, but in the golden shapes
That sometimes stir, we see the child,
And sometimes see our future in his clouds.

Sadly, Astiki died at the height of his powers, mistakenly killed by a palace guard on the night following an unsuccessful early uprising against Leto.

Some students of Astiki's work have argued that his poetry after 10240 hints at a change in his attitude toward Leto. To be sure, his later verse is much freer, experimental in form, and notably so when compared to an early work like "Leto," which follows exactly the ancient form called a *sestina.* His last poem, "Martyrs,"[2] may reflect his feelings about Leto, but in the absence of secure corroboration, a definite statement about its meaning is risky,

MARTYRS

Martyrs have uses, but to God only;
Utility's relationship to man is lost,
For martyrs are arisen corpses
Come to the graveyards of our sensibilities.
If eyes shrouded with the film of power
Could see the mockery of their postures
In opposition to a will on fire,
They would know their fight was lost
In loins a generation past alt fruitfulness.
But nonetheless they don their suits of custom
As shelter from the mountainfall of the divine.
Martyrs always were and will and never needed be,
But it comes as little comfort when they die
That the mouth of hell is hot mid licks its lips
In pleasure drooling for the taste of oppressor.

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[1] Deeziir Astiki, Occasional Poetry, ed. and tr. O.B. Pithiviers, Studies in Atreidean History 85 (Paseo: Institute of Galacto-Fremen Culture), p. 145.

[2] Idem, Later Works, ed. and tr. O.B. Pithiviers, Studies hi Atreidean History 87 (Paseo: Inst. of Galacto-Fremen Culture), p. 289.

With this enigmatic work, Astiki's career ended, and with him died the last personal poetic link with the era before the reign of Leto II. The poets who followed him were from a new generation, and continued the Golden Age of Atreidean Fremen literature from the standpoint of those who looked back on, rather than witnessed, the events that molded their times.

W.E.M.

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IMPERIUM, FEUDAL PATTERNS OF

While precise details of the relationships among the empire's most powerful forces, the emperor, the Houses Major and Houses Minor, the Landsraad, and the Spacing Guild, will have to await the completion of translations of all documents now available in the Rakis Finds, the fundamental feudalism of the old empire has been established beyond all doubt. Feudalism — a political system often regarded today as primitive — was feasible in that past as a way to most efficiently govern such a widely dispersed empire of established planets — each with the capability to be self-sustaining while retaining unique characteristics — and a constantly expanding frontier of new planets. For an empire that lacked the technological developments necessary to efficiently offset the distances and differences between such planets, feudalism alone had the proper combination of stability and flexibility, centralization and decentralization, to make accommodation under one system possible. Even so, the feudal empire required the most delicate balance of forces, of interlocking loyalties and responsibilities, to maintain itself. Political power, civilization itself, rested upon a tripod made up of the emperor, his vassals, and their means of communication and contact — the Spacing Guild.

All power was centralized in the person of the Padishah Emperor, who, in name at least, owned the entire empire. In practice, the term "Padishah Emperor" meant the head of House Corrino from the Battle of Corrin in 88 B.G., which established the ascendancy of the Imperial House, to the downfall of Shaddam IV and the establishment of the Regency in 10196 — an uninterrupted period of 10284 years standard. (For the fate of the empire after 10196, see ATREIDES HOUSE.)

Although House Corrino could be said to have reigned over the entire galaxy, it ruled only a minuscule portion of that galaxy directly — most notably Kaitain, the seat of the Imperial Court, and Salusa Secundus, homeworld of House Corrino, transformed into the Imperial Prison Planet. The rest of the galaxy was held in fief by individual Houses Major, any one of which could hold a large number of planets or even planetary systems *in precaria* from the emperor. Such fiefs were normally granted in perpetuity to a Great House, yet they could escheat to the emperor in default of an heir to a House (a circumstance resulting more often from a House being forced into exile than from the failure of a genetic fine), or the emperor could declare a fief forfeit owing to the failure of a House to

fulfill its feudal obligations. Such reversions of a fief to direct Imperial control were, however, comparatively rare, except in the case of those fiefs that carried with them exceptional wealth and/or political power, such as Arrakis (documented by Omar Bruus, *The Political History of Dune* (Fides: Malta]).

The granting of a fief to the ruler of a House Major carried with it Imperial protection against violations of the Great Convention in House-to-House disputes, and against the (possible, but never realized) threat of invasion by extra-galactic, non-human adversaries. An Imperial fief also guaranteed the holder status as a House Major and thus representation in the Landsraad, membership (although *not* necessarily a directorship) in CHOAM, Guild shipping privileges (contingent upon Guild approval), and immunity from direct Imperial interference. Indirect interference, in the form of spies, official "visits" by dignitaries, and even sabotage, was constant and expected (as detailed by Zhuurazh Nimkii, *I Lived Three Lives: Memoirs of a Double Agent* [Zimaona; Kinat]). The granting of planetary tenure without such nominal "immunity" gave the holder a "quasi-fief" in which governmental power was shared with a Caid of the Imperial Sardaukar — an arrangement held to be eminently unsatisfactory by most Houses Major.

m return, the recipient of a planetary fief agreed to accept the title of "vassal," swore perpetual homage and fealty to the Padishah Emperor and his descendants, and pledged yearly tithes of all profits accruing to the fief, including supporting levies for the Imperial forces amounting to no fewer than one-tenth of all military conscripts for planetary armies. In addition, various feudal "aids and incidents" had gotten attached to the system over the years and were regarded as inviolable through long custom. These included "relief," basically an inheritance tax payable upon the death of a vassal and the assumption of a fief by that vassal's legal heir; the "incident" of marriage, to be paid by an heiress for the right to choose her own husband (in practice merely a wedding tax, but taken very seriously by the Imperium, as evidenced in the legal precedent of Lady Angelica Hagal vs. the Imperium *[Landsraad Archives 9183],* when the High Council of the Landsraad ruled that "marriage among the members of Houses Major cannot be construed otherwise than as a political and economic merger, and as such is under the direct jurisdiction of our Sublime Padishah Emperor himself"); and — most expensive of all — the right of "hospitality" or *droit de gite,* dreaded by all Houses Major, since to entertain the emperor in the style to which he was accustomed could break all but the wealthiest of Houses. Fortunately, few emperors made injudicious use of this right. Indeed, the last emperor to indulge in a processional circuit throughout his Empire, Corrin XXII, 9235-9294, occasioned no fewer than 143 food riots on seventeen planets, dozens of Bills of Particulars laid before the Landsraad, and four successful revolutions (quickly overturned by his successor, Ezhar X) before succumbing to *chaumas* while still on procession on Bolchef (see *The Last Banquet,* by Lors Karden [Yorba: Rose]).

Imperial feudalism differed from historical feudal systems in one very important respect: *the Padishah Emperor did not rely on his feudal vassals for his soldiery.* True, he did require supporting levies. These troops served two functions: as a sham to cover the real source of the Sardaukar (Salusa Secundus), and as cannon fodder in the training of the Imperial legions. They were not used in actual battle. The emperor relied, instead, on the Sardaukar, who, at their prime, were *each* rated a match for any ten ordinary Landsraad conscripts. This fact, combined with the knowledge that House Corrino's weaponry and atomics could be matched only by the combined forces of *all* the Houses Major, and that House Corrino had, by virtue of its melange stockpiles, almost unlimited wealth, gave the Padishah Emperor the power to enforce his decisions if necessary, and, more importantly, the authority to expect his decisions to be carried out without enforcement.

Such authority and wealth also gave rise to an Imperial Court (and bureaucracy) that grew every year in splendor and in solaris spent. The Imperial Palace on Kaitain housed not only the emperor and his immediate relatives of House Corrino, their servants, bodyguards, and slaves, but also the emperor's slave-harem with its adjacent nursery for the offspring of the stave-concubines, and, on a higher level, quarters for the generally-ignored-but-tolerated string of aristocratic visitors with suits, petitions, diplomatic errands, and the like. Lesser beggars waited out of doors. All, however, craved permission to enter the Imperial *selamlik,* to pass beyond the plasteel and marble doors, under the sculptured arches with the Imperial legend, "Law is the ultimate science," past the captive banners of defeated Great Houses, to stand within ten feet of the Golden Lion Throne, in the presence, finally, of Power itself. The great audience hall would be crowded with Imperial bodyguards, courtiers, noukkers, pages, slaves, hangers-on, bat still with only a fraction of those who clamored to get in; the audiences would seem endless, but would accommodate only a few petitioners out of the many who waited. The emperor, dressed in a gray Sardaukar uniform with only the Imperial crest on the helm to indicate his position — to indicate, if such a blatant reminder were necessary, exactly where the Imperial power lay — would listen as each petitioner stated his name and case in almost identical words, the formulae having been established through ancient usage: "I, a Duke of a Great House, an Imperial kinsman, give my word of bond under the Convention..."

With few exceptions, members of the Imperial family did not attend the myriad social functions which gave the Court its reputation for glittering splendor. Nor is it true (with the possible exception of the Court of Chalic I, 8216-8225) that behind-the-scenes life on Kaitain consisted of perpetual orgies, feasts, and drinking bouts. The private diaries and journals of the Royal Household, still undergoing translation, indicate that Imperial duties, not privilege, held sway on Kaitain.

These duties included not only the administration of the Imperial planets and the management of feudal

dues, obligations, and tithes, but also the day-to-day workings of various departments and ministries. There was the Imperial Census to be attended to every ten- years (requiring quite a bureaucracy of its own: no one outside its offices claimed to know the exact number of *worlds* under Imperial sway, yet the Census concerned itself with individuals); the Imperial Dictionary — ostensibly a record of Galach only, but in need of constant revision and expansion; the Ecological, Botanical, and Zoological Research Centers (under strict control to limit technological advance); not to mention the Imperial Intelligence Agency, whose records, though available, have as of this writing still resisted translation. The emperor's day, excluding audiences, was a round of reports and conferences, requiring the services of a battery of mentat-secretaries and aides.

Regional and planetary courts of the Houses Major tended to ape the customs and fashions of the Imperial House. Dukes and Barons grandly held audiences, heard suits, and granted petitions all over the galaxy in imitation of their sublime overlord. Most Great Houses, indeed, granted subfiefs to vassals of their own, lords of the Houses Minor, in a double effort to (a) increase their own prestige by creating personal vassals, and (b) reduce the personal work and expenditure necessary to govern a planet. This process of subinfeudation could continue, with Houses Minor granting subfiefs to other Houses Minor or even private individuals (or even, in extraordinary cases, to impoverished Houses Major), until a huge bureaucracy became necessary just to sort out who owed what obligations to whom. The fall of certain Great Houses to the status of House Minor (entailing loss of Landsraad representation, Guild shipping privileges, and membership in CHOAM) can be traced directly to the House becoming entangled in a coil of conflicting loyalties and obligations. (See E. Alaynbat, *The Fall of the House of Hiirak* [Grumman: Lodni], for a detailed and interesting case history.) An astute and not-too-scrupulous House Minor could, of course, use the subinfeudation process to advance itself to the status of House Major, and many of the minor planetary intrigues and plots were designs of this nature.

The siridar-lord and lady of a planet were expected to be more than just political figures. As planetary governors, they were considered father- and mother-surrogates to their people. Thus, in addition to ensuring peace and prosperity, they set and enforced certain social standards, patterns of courtesy as it were, among their populations. In practice, this duty came down to a velvet-gloved but iron-fisted enforcement of the faufreluches class system: "A place for every man and every man in his place." A strict hierarchy of social privilege and rank prevailed throughout the empire, and each member of society took care to maintain his pride of place against the lower orders, from the emperor himself down through the Houses, the merchants, artisans, and freedmen, to peons, servants, and slaves. Mobility within the ranks was theoretically impossible, as one's status was determined at birth by the rank of the one's family and the educational

opportunities open to the offspring of such a family. Official policy discouraged aspirations of upward mobility. Yet roads were open to those bold enough (or foolish enough) to try them.

Evidence of potential mentat ability, or intelligence plus a willingness to allow one's Pyretic Conscience to be tampered with, could be a passport out of middle-class life, either legitimately through Suk School Conditioning, or not so legitimately (nor so safely) through renegade training at the hands of the Tleilaxu.

Psychologically safer, but still physically dangerous, the most common route out of the lower classes lay through the military. It was not true, as rumor would have it, that an enterprising young man could, through prowess and bravery, make his way into the elite corps of Sardaukar, although many tried by means of the emperor's supporting levies. Yet a man could rise through the ranks of many a planetary army to become a commander, a general, even a Master of Assassins (for example, see Juniper Atreo, ed. *Diary of an Assassin: A Biography of Gurney Halleck,* Arrakis Studies 25 [Grumman: United Worlds], compiled from records found at the Great Library on Caladan.)

The third way around the hierarchy of the faufreluches was, as may be expected, financial. As new planets with new products and exports opened up, it was possible for legitimate businessmen, and their illegitimate cousins the smugglers, to make fortunes in trade: such wealth could be used to buy titles or House Minor (and even House Major) status through discreet negotiations in the proper quarters. The accusation of purse-nobility — that one's titles came out of one's pocketbook — was one of the deadliest insults in the Imperium, yet sources show that a case could be made for the Harkonnen tides having been acquired in this way.

At times whole populations lived outside the faufreluches system: one example is certainly the Fremen on Arrakis. Another example, although possibly a legendary one (the records are fragmentary), is the planet(s?) of Tupile and the population, certainly great hi rumor if not in fact, that sought sanctuary there over the centuries.

The Imperial government, of course, consciously blocked all efforts to circumvent the faufreluches system. House Corrino had not maintained its ascendancy for so many generations by encouraging change, or even the hope of change. The feudal pyramid must appear to all members of the Imperium as if carved in stone: no movement was easy, no revolt possible. Imperial agents cultivated a persistent pessimism among the population to bolster their power base. This pessimism acted as a psychological deterrent (in addition to religious restrictions) against technological and political innovation, keeping the empire safely feudalist for over 10,000 years.

Those forces which could oppose the emperor — the Landsraad and the Spacing Guild — were absorbed into the feudal pyramid, indeed, were indispensable to its stability. The Federated Great Houses of the Landsraad had been formed, initially, to constitute a defense against the Imperium, as each Great House lived in fear of finding the Sardaukar

on its doorstep, perhaps disguised in another House's livery, and the Houses could fight the Sardaukar only in combination. In practice, however, the Landsraad acted as a self-policing agency, keeping House-to-House disputes from getting out of hand, supervising changes of fief, kanly vendettas, and Wars of Assassins, enforcing the rules of the Great Convention, so the emperor would have no need of using the Sardaukar. In any emergency, the Landsraad would act to safeguard profits, not rights, and for 10,000 years the profits had gone with House Corrino. The regional Sysselraads, formed by the Houses Minor in imitation of the Landsraad, performed essentially the same function in miniature with regard to individual Houses Major.

The third leg of the political tripod was the Spacing Guild, with its monopoly on interstellar travel and transport and thus on interstellar banking. Although it owed formal allegiance to the Imperial House, from whom it received its charter, *OK* Guild was in actual fact equal in power to both the emperor and the combined forces of the Landsraad Houses, should it choose to use that power, this was acknowledged tacitly, if symbolically, by me fact that me Imperial Calendar began its reckoning with the establishment of the Guild Peace in the year 1. All communication, travel, trade, and military operations were dependent upon Guild approval. No Great House, including the formally all-powerful House Corrino, dared endanger its Guild shipping privileges through ill-advised infringements of the Guild Peace, and the emperor himself was forced to employ spies and smugglers in an attempt to circumvent Mai Guild control.

Yet the Guild itself was a fundamentally conservative organization. Its conservatism was rooted in two sources: the fear that technological advances in such places; as Ix or Tleilax would break its monopoly through new methods of space travel, and the fear that its supply of melange — -which alone made such travel possible — would be cut off. The Guildsmen believed, rightly for over 10,000 years, that the Imperium with its feudal structure and religious strictures against technology was its only safeguard against these dangers. To perpetuate itself, the Guild was willing to allow rubber-stamp control over its charter by the emperor, and to balance its power against that of the Landsraad and any other threat to the established Imperial order. Only on Arrakis, the sole source of melange, did the Guild's policy prove ill-founded, but that mistake was disastrous, not only for the Guild, but for the Corrino Imperium as a whole. With the establishment of the Regency government in 10196, the classic period of Imperial feudalism ended, although the forms endured for many generations thereafter.

J.T.

INKVINE

(Toxicodendron crudatus). A parasitic vine native to Giedi Prime, used since the planet was first settled as a whip. The vine grows on any surface, clinging to it by producing a compound which includes hydrochloric acid and several different types of poisons. This compound is secreted through the

aerial roots lining the side of the vine shaded from the light: The acid allows the inkvine to penetrate solid rock or glass, while the poisons allow the vine's rootlets to bore into the bark of trees, eventually killing them. The aerial roots of the inkvine are very sturdy and extremely sharp, enabling it to exploit the narrowest crevices in the bark of a host plant.

When used as a whip, the inkvine can be a very convincing argument against laziness or misbehavior. The tough, flexible vine can be swung with nearly as much force as a normal leather or plastic whip. The unique aspect of the inkvine, however, is found in the aerial roots. When they strike unprotected flesh, they puncture the skin and inject a few drops of the parasitic poison and acid combination. The compound causes an intense, burning pain which lasts for several hours, followed by a permanent discoloration where the skin has been "tattooed" by the roots, and a continual low-level ache lasting for up to six years.

The use of inkvines as whips is no longer widespread, mainly because of the cessation of the enthusiastic support of House Harkonnen.

INTERSTELLAR TRAVEL, PRE-GUILD

The three-dimensional incarnation of the Holtzman Effect field, the so-called suspensor-nullification effect, had made interstellar travel possible at least by 13000 E.G., but it was not made reliable until 7562 E.G., when I.V. Holtzman made hyperspace communication possible. In that year, his "first pass," he revealed the equations for the one-dimensional incarnation of the effect, commonly termed Holtzman Waves.

Navigation was, is, and will no doubt always be the overwhelming problem in hyperspace travel; the staggering amount of data to be processed and the infinitesimally short time available for computation made pre-Guild navigation entirely the work of computers. Before the discovery of, Holtzman Waves, many considerations limited navigational problems to small and less powerful shipboard computers. Consequently, travel (and therefore trade) could not be centrally directed; organization of shipping and transportation was haphazard and desultory, carried on by companies that might be out of communication, in direct rivalry, or even in open combat with one another. One company might operate more or less efficiently in one star-system while adjacent systems were beset by shipping strikes and conflicts of interest that benefited no one.

Improvement came with the Holtzman Wave, nationally a mathematical phenomenon causing microcatastrophic folds in real spacetime along a selectable vector, when the vector impacts with matter denser than interstellar hydrogen, it excites that matter to emit long radio waves, which can then be received on normal radio antennae. With interstellar communication now possible, navigation could be enormously improved.

For example, Transcom, a trading corporation of the seventh millennium B.G., directed its snips from a central computer-bank called

Centrans. Centrans was located on the artificial satellite Xenophon, situated in deep space far from. the Transcom planet (for freedom from electromagnetic interference). The central computer served both to extend interstellar limits and to define and control areas of commercial influence, as well as to control navigation: at predesignated points in transit (the well-known "mail drops"), ships en route would reenter normal space, communicate with Centrans via Holtzman Waves, and receive course corrections or updates from the computer. But at no time did Centrans ever achieve its potential: Transcom was never more than a loose cartel of members jealous of their traditional prerogatives. Centrans was like an efficient nervous system inside a loosely articulated, weakly muscled body.

When the Butlerian Jihad erupted, Transcom was one of the early casualties. Xenophon and similar facilities were obliterated, and the danger of depending on centralized data-retrieval was revealed: each cartel was fragmented, unable to navigate even in its own preserve. The cartels fell one by one as the Jihad burned across space.

The fate of interstellar flight was shared by endeavors throughout the known worlds, and whatever the spiritual gains of the Jihad, and there were many, there were vast offsetting losses. True, the interests of the cartels had been almost exclusively commercial, but they had at least promoted an awareness of common human identity and interest. Now the elimination of man-machine interaction threw hyperspace navigation back 10,000 years, and shrank humanity's awareness of its breadth and diversity. Not until the Spacing Guild became the wings of the Imperium was unity within plurality reestablished.

W.D.I.

Further references:

- SPACING GUILD FOUNDATION;
- SPACING GUILD OPERATIONS;
- HOLTZMAN EFFECT;
- Lors Karden, The Flame and the Flower: A Short History of the Butlerian Jihad (Yorba: Rose).

IX

The ninth planet of the system of Eridani A, known prior to the Butlerian Jihad as Komos; diameter at equator 40,000 kilometers, 50% land area, freshwater lakes 10%, salt oceans 40%. Very restricted polar ice, mean annual temperature 22°, average low 2°, average high 34°. Unusually deep soil base: planet average 5 meters to 8 meters. Average annual rainfall one meter. Planet is ideal for production of grain crops over much of surface; drier sections capable of sustaining large herds of grazing animals. Estimated annual production in excess of 100 billion bushels of various grains annual; livestock 200,000 head annually. After the Butlerian Jihad, Ix became the secret source of sophisticated technology. Before the Great Revolt, the planet Komos was a province of its neighbor, Richese, which appointed a planetary governor, or "Exarch," to rule at the discretion of the home government. The Exarch was given a small garrison, but the domination of Komos did not depend upon actual military force. Rather, Richese controlled Komos through the threat of force: the population of Richese was close to five hundred

million, and their army was larger than the total population of Komos. Richese forbade Komos space vessels, while maintaining a sizable steller army of its own.

The Exarch was charged with few responsibilities by the home government, but these were specific: 1) Ensure — the tribute; 2) Keep the peace. The order of these charges rejected the priorities of the government To Richese, nothing was more important than the Sow of grain and livestock from Komos. Since Richese produced no foodstuffs itself, the population depended for its very existence on the bounty provided by their province.

Beyond the office of Exarch, the planet was divided into ten administrative districts, whose bureaucratic chiefs were called "L6-gistoi." Each Logistos was chosen from the population of the administrative district he directed. His chief responsibility was to provide the central government in Pylos, the capital city of Komos, with accurate estimates of the harvest of his district each year and to oversee the collection of the tribute 'when the harvest was in.

The grip of Richese's domination of Komos was loose. There was no attempt to enforce the legal system of Richese on Komos, nor was the religion or language of the dominant planet pressed on the Komans. Except for the collection of the tribute, Komos was left almost entirely alone. The citizens of Richese, when they thought of Komos at all, considered their exploitation of the planet to be benevolent and gentle. While it is true that the control of Komos was far less merciless than it might have been, the population of Komos did not think of their overlords as benevolent. In fact, had it not been for the restraint Richese showed in their relations with their province, the revolt which finally overcame Richese would likely have occurred But the limited presence of Richese in the lives of the Komans helped to make the burden of their servitude more bearable. Most of the population had no contact whatever with the government of Richese unless they accompanied the tribute convoys into one of the district capitals after the harvest. Even during the tribute collection, most of the population remained at home on ranch or farm. The Komans were obdurately rural.

Since the only state the Komans knew was Richese, they recognized no state. The most important political unit on Komos was also the chief social unit: the family.

The Komans thought of the family as an organic entity. It was to be cared for in the same way that their land was tended or their crops were cultivated. The adults, and their ancestors, provided the resources out of which the future of the family would be created, and that future achieved form and life in their children. Fathers retained control of the lives of their progeny for their lives; when a father died each of his adult sons, whether married or not, became a fully independent individual for the first time.

Women on Komos, though they enjoyed no legal status in that they could not appear in court or inherit without the appointment of a guardian, nonetheless possessed great powers within the family and society at large. Since the religion of Komos was

controlled by priestesses, the religious life of the family was in the hands of the father's wife. Just as every male hoped to head his own family one day, so every young woman hoped to guide the sacred well-being of her family.

The only other social entity worthy of note was the tribe. Members of a tribe traced their ancestry to a common male ancestor. They shared certain religious observances and a common burial ground.

Religious rites, from birth to death, focused around the worship of the goddess Kubebe. She was a mother-goddess, regarded as the source of all life, animal and plant. In common with similar religions, her followers believed that each year the world died as a result of the absence of their goddess.

While explanations for this departure might vary from region to region, the result was constant: the "death" of the world. This death explained the passage of the seasons and the infertility of fall and winter.

Naturally, the Komans were aware that these beliefs could not be reconciled with the astronomical facts of their star system. The stories were regarded as having meaning only with respect to the actions of their deity. If Kubebe chose to create winter by the revolution of their planet around their star, so be it. If she desired, she could also see to it that winter continued, rather than turning into the spring. That might mean changing the course of their planet's orbit, or it might not — who knew?

As Kubebe's absence killed their planet, only her return could resurrect it. To ensure that return even the most serious rituals of mourning, cleansing, reinvigoration, and finally rejoicing became a yearly cycle. These rituals were directed by a tribe's chief priestess, who was seen as the link between the goddess and the Komans.

Priestesses were trained at any of several primary training centers, but mere was only one higher-level school which graduated priestesses. There they received an introduction into the training of the Bene Gesserit. All priestesses were at least qualified members of the order; it is probable that the chief priestesses were all Reverend Mothers.

Considering their vital rote in Komos' social history, it is not surprising that the priestesses of Kubebe played an essential part in the Butlerian Jihad, the Great Revolt which began in 200 B.G. (see BUTLERIAN JIHAD, JEHANNE BUTLER). After centuries of a bucolic existence under the thumb of Richese. the population of Komos arose and, almost unanimously, traveled to Richese as a conquering army.

In 198 B.G., with the Jihad about to leave Richese for the tar reaches of the galaxy, Jehanne Butler ordered those Richesans who did not choose to join her crusade to be transported to the now nearly-deserted Komos. Since tile farming technology of Komos had been computerized only at a very elementary level, it had not been destroyed in the first stages of the Great Revolt. The survival of these machines, as well as the astonishing fecundity of the planet, ensured that many of the new settlers would live. A substantial number of the technicians and mechanics from Richese survived the wars and chose to stay behind on Komos. Most of these men and women, able to think and act

for themselves, lived to form the basis for the new population of Komos. So began the transition of agrarian Komos to highly technological Ix.

This population was provided with two great advantages. First, the position of Eridani A within the inhabited worlds was a great boon. The system was oddly isolated within its galaxy, which in turn was on the fringes of human settlement. The ravages of the Jihad, especially severe in the sector of Eridani A, resulted in even greater isolation. Indeed, for several centuries after the Jihad those on Komos were cut off from contact with the rest of the human race. At first this isolation was involuntary; after that, it was by choice. Second, the immediate riches of the vast agricultural development of Komos produced a life of ease for the inhabitants, who thus had leisure time in which to think and experiment.

The resettled technicians and mechanics of Richese naturally turned to machine technology as one way to occupy their time, taking great care to avoid the development of population-controlling machines. There was some early resistance to this technology, but as the decades passed and the planet remained alone in a forgotten corner of the universe, decisive steps in the rebirth of truly sophisticated technology were taken.

By the year 110 B.G., Aurelius Venport and Norma Cevna had pioneered in the field of interstellar travel to a point beyond the capabilities of the new technology, and so they were reluctantly forced to take their research elsewhere. But, within a century of their leaving, the riches of Komos — now known by its inhabitants as Ix (derived from an ancient system of reckoning which identified the number we know by the symbol 9 as Ix) — had combined with the benefits of the finest scientific work being done in a technologically devastated universe to make of the planet something unique. In effect, Ix had become a research and development center for all types of scientific inquiry. The most extraordinary care was exercised to maintain the appearance of a bucolic world devoted to agriculture. All scientific centers and the few manufacturing complexes permitted were concealed below ground. Above ground, all one saw was the life of the farmer and the rancher.

By 25 B.G., the Ixians had begun to venture back into the settled worlds. Their trips were solely exploratory, made in order to judge the state of civilization within the rest of human society and to ascertain if there was any threat to their anonymity. The possibility of trade in technological items was discussed but firmly rejected when the depth of feeling regarding the Jihad and computing machines was determined.

The deliberate isolation of Ix continued until the first century of the rule of House Corrino. Once the Imperium had been established and the Spacing Guild had reintroduced space travel into common use, the situation of Ix changed. It became apparent that in time their system would attract the attention of an expansionary society carried through the stars by the Guild: Once their machines were discovered, as they would be ultimately, the Ixians had no doubt of their fate: Ix would be destroyed. In order to avoid

annihilation, the Ixians made the first move themselves. With a caution equalled only by the first contacts of the Guild with the Imperial house, the Ixians sent an ambassador to Emperor Saudir I in 55.

Once the shock of the news had been assimilated, the possibilities of the situation became obvious. If a controlled source of technology were available to the Imperial house, the Guild, and the Great Houses, they could have the advantages of machines without their dangers to the sociopolitical system. Any other solution, such as any one of the powers of the Imperium seizing control of Ix, would destabilize the Imperium. An arrangement was made: Ix would remain isolated; the Guild would make certain that no unapproved visitors reached the system of Eridani A. The Ixians would continue to exploit Richese and Richese would become the manufacturing center for Ix. The interests of all parties were served by these balanced concessions, so typical of the Imperium. This state of affairs obtained throughout the millennia of the domination of House Corrino.

After the defeat of House Corrino by the Atreides and the subsequent ascension of Leto II, the position of Ix changed little, except that it became increasingly public. During the last few centuries of Leto's reign, however, the policies of the emperor with respect to Ix underwent a subtle but consistent change. Leto ceased to enforce so strictly the ban against thinking machines, and even began to use certain Ixian products himself which would have been anathema in his early reign. Ix was also tacitly permitted to begin investigation and experimentation with machines which had the potential to replace Guild navigators. The scientists of Ix believed that Leto was unaware of their progress on these constructions; indeed he was clandestinely assisting them by providing them with certain necessary ores and alloys through private channels which the Ixians believed to be their own discovery.

Leto's attitude toward Ix was at least as ambiguous as that of other powers whose existence Leto permitted. The entire question of maintaining a powerful interstellar civilization without the use of computers or other thinking machines has troubled humanity since the days of the Butlerian Jihad, Whatever the ultimate solution of the problem, surely one of the great ironies of history lies in the fact that the planet which conceived the anti-machine Jihad also birthed the supreme technology of Ix.

EM.

Further references:

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- IMPERIUM, FEUDAL PATTERNS OF;
- R.C. Neltan, The Identity of the Planets Komos and Ix in the Light of the Rakis Hoard (Mukan: Lothat).

IXIAN MO-ROOMS

An effect produced by devices developed by the Ixians at least as early as 13500 for the concealment of objects within an area or of the area itself.

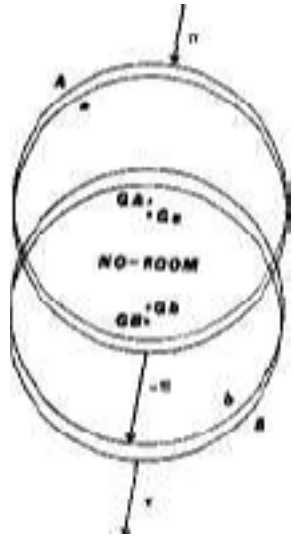
MODERN NO-ROOMS. A modern no-room, variable in size, consists of the space common to pairs of doubled, near-concentric spheres of oscillating Holtzman Effect fields (see Diagram 1). Each sphere is composed of two overlapping shells, oscillating in harmony ("A" and "a", for example, or "B" and "b"). Each shell has two

variable properties: function (to absorb or emit radiant energy) and frequency (the rate of oscillation). When radiation of any kind — gamma rays, visible light, radio waves, etc. — impinges on a shell (as IT does on shell "A"' in the diagram), it stimulates the shell to absorb energy of that wavelength. This action reverses the function of the harmonic shell ("a"), causing it to become an emitter across the spectrum except for waves of the frequency that triggered its partner (emission represented as -ir). Roughly half of this energy is absorbed by the inner side of the first shell, but where the harmonic shell lies outside the first, this broad-band radiation escapes into the second sphere (shells "B", "b"). Impinging on the inner shell of the second sphere ("b"), the radiation stimulates that shell to absorb energy of the received wavelength (the whole spectrum except for π). The outer shell then becomes the harmonic, and reverses its function to become an emitter across the spectrum except for waves of the frequency that triggered its partner. Since "b" is absorbing everything but», "B" emits only it, at the wavelength identical to the original stimulus. The space within the no-room is, therefore, effectively invisible since light, for example, is stopped before it enters the no-room and is recreated on its other side. The no-room is similarly "not there" for radio waves, gamma waves, X rays, and the like.

Note that the generators of the Holtzman Effect fields, GA, Ga, Gb, and GB, lie within the no-room and are themselves concealed.

For the sake of simplicity in exposition, only two overlapping spheres are shown in the diagram. Such

Diagram 1



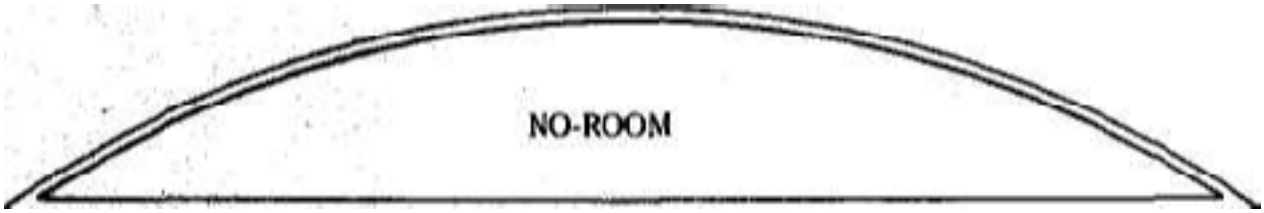
an arrangement would provide invisibility to an observer standing within the open end of a cone, with the point of the cone lying at the center of the no-room, and the axis of the cone lying on an imaginary line drawn through the generators, opening to an extent of about 120°. Existing no-rooms utilize three sets of paired spheres and twelve generators for invisibility in all three dimensions.

LETO'S NO-ROOM.

The no-room that sheltered the Rakis Finds is perhaps the earliest example of the effect known, and although similar in effects achieved, is considerably different in its mechanism.

The technology that enables the generation of harmonic, self-triggering Holtzman Effect fields was not available when Leto made, or caused to be made, his no-room. Yet the technology he had was used to surprisingly good advantage, considering its rudimentary and truly primitive nature.

Diagram 2



The outer line represents the Holtzman Effect surface; the inner line the glowplant layer. The diagram is only schematic, since the separation between the two layers averaged 1 micron.

Leto's no-room was composed of a partially collapsed Holtzman Effect sphere (see Diagram 2). Inside the surface of the Field and parasitic on its energy leakage was a network of genetically modified glowplants from the planet Niflheim. These plants, long misclassified as crystals, formed an almost solid intertwined layer of monofilament strands no more substantial than a cobweb. They functioned similarly to fiber optics, except that they transmitted not just light but any received radiation. Such plants absorb radiant energy at their positive end, step it down by one chronon (an amount too negligible to be detected), and emit the radiation at their negative ends as waste. Rather than absorbing and recreating radiation as the modern no-room does, they channeled radiation around the no-room. When implements at the construction site above the perimeter of the no-room fell through the weakened ceiling, the relatively enormous amount of solar energy falling on the plants stimulated growth to close the gap at a rate too fast to be seen through the obscuring dust. What workers at the site took for the excavation floor was, in fact, light reflected from the floor of the chamber, channeled around the contents of the chamber, and emitted from the now-exposed glowplant layer.

W.E.M.

Further references:

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- IX;
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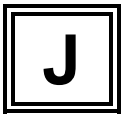
- T.B. Jones, Past Horizons: The Discovery of the Imperial Library on Rakis, Arrakis Studies 1 (Grumman: United Worlds).



JACURUTU

A legendary sietch, declared tabu by Fremen generations before the initiation of the Kynesian ecological transformation. Jacurutu had, by the time of the Aliate Imperial Regency, long since become a myth-its actual historical existence doubled and its name invoked as a fearful object lesson in the discipline of water-conservation that pervaded Fremen society.

Sietch Jacurutu was originally inhabited by a tribe known as the Iduali, "water insects." It was so known because its members would not hesitate to steal another Fremen's water — the most heinous crime under Fremen law, threatening not simply the survival of the individual but that of the tribe and, ultimately, Fremen as a people. For them it was *adenb alaguil gual quibir,* "the first and greatest sin." The gravity of the crime was directly proportional to the scarcity of moisture on the harsh world of Arrakis. This scarcity can easily be underestimated. To appreciate it is to understand what Jacurutu represented in Fremen myth: the ultimate treachery.

The manifold responses to water scarcity among the Fremen is well-documented. The conservation of water was at the core of Fremen culture — central to their laws, rituals, social obligations and religious aspirations. No aspect of Fremen life was unaffected by it. For Fremen, water was Life. By their crimes, the Iduali of Jacurutu violated Fremen values on every pertinent level. The gravity of the transgression was, of course, deepened by the fact that the Iduali were Fremen as well.

According to legend, Jacurutu was assaulted and its people annihilated by a general alliance of Fremen tribes. Thereafter, the Iduali were referred to as the Cast Out and the sietch declared tabu. It is undoubtedly a measure of Fremen psychology that only the inhabitants of Jacurutu were destroyed, while the windtrap and other devices used for the collection and storage of water were left intact.

During the power struggle preceding the accession of Leto II to the Imperial throne, it became apparent that Jacurutu was no myth, and that the "water insects" had not been completely wiped out. Although dispersed, remnants of the Iduali regrouped after many years and became smugglers of melange for off-world shipment. They, with the false pride of the justly persecuted, swore vengeance on any who were not among the Cast Out. Those hapless enough to discover their sanctuaries were murdered and their bodies sent to the deathstill. These sanctuaries were in two places: Jacurutu itself, then known as Fondak — a smuggler place of uncertain location; and Shuloch. Both enjoyed comparative safety — Jacurutu because it was tabu; Shuloch because, as another sietch mentioned only in story, its actual existence was discredited and its location unknown.

Jacurutu emerged prominently from myth to contemporary history in two respects during the final days of the Imperial Regency. It was discovered that Muad'Dib, the blind

Paul Atreides, found a qualified sanctuary there. And Leto H, Muad'Dib's son, underwent there his terrible Trial of Possession.

Muad'Dib and the Cast Out at Fondak formed a rather unholy alliance. Eyeless, Paul Atreides wandered into the desert supposedly to die, but instead returned as The Preacher, whose sermons purposed to purify the fanatic religion founded upon his own myth and later corrupted by Alia and her Priesthood into a cynical tool of political power. By the time he reached Fondak/Jacurutu, however, Paul was nearly a broken man. The Cast Out, appreciating his value, allowed him to live, hoping to weaken him further and use him as an instrument of revenge. Both were rebels against the present Imperial government, and at Jacurutu Paul encouraged the illegal off-world shipment of sandworms to similar desert climates in the hope they would thrive and thus break Alia's control of the spice monopoly. But, in his own words, Paul "never gave them one vision" to use for their own designs. Yet, as The Preacher, he needed a place of refuge which only Jacurutu could adequately provide.

Leto II, following his own visions, journeyed to Jacurutu in search of his father. He found Gurney Halleck who, by command of the Lady Jessica in league with the Bene Gesserit, forced him to undergo the Trial of Possession through the administration of an overdose of spice essence. Leto passed the test, and it is ironic that the Trial itself paved his way along the Golden Path. By mastering his inner lives, Leto was able to take the next great step on the Path, merging with sandtrout to become the human embodiment of Shai-Hulud and carrying within his consciousness the entire spectrum of human history.

S.T.

JAMIS

(10159-10191). Born at Sietch Tabr, the son of Deioces, noted for his ferocity in battle, and Madai, a gentle, intelligent woman who carefully supervised her son's education. It was she who insisted that the young Jamis attend Pardot Kynes' lectures on "ecological literacy." It might have been this early exposure to the charismatic Kynes that enflamed Jamis with Pardot's, and later Liet-Kynes', dream of bringing a paradisal planet to reality. Or perhaps Jamis felt a special affinity to the man who had saved the life of his father, for Deioces had been one of three youths rescued by Pardot when they had been trapped by Harkonnen soldiers. Jamis soon dedicated his life to the Kyneses' vision of open water, tail green plants, and a populace walking free of stillsuits.

To hasten the promised Edenic day (albeit hundreds of years in the future), Jamis eagerly embraced the knowledge and skills necessary to solve the water problem. In the sietch and in the desert, he soon learned to pole the sand for weather prediction; to read the language of the wind; to recognize the signs, no matter how vague, made by man or animal on the rocks and the sand; to walk silently over sand or rock; and to make the distinctive Fremen signals, the chirrup of a bird, or the faint thumping of a mouse jumping in the sand.

All was not work, however. Jamis enjoyed the usual childhood play — the pebble game, sandsearch, circles and squares — but his greatest pleasure was music. He tried the drum and the two-holed flute, but settled on — and became adept in playing — that most difficult of all instruments: the nine-stringed baliset. He also mastered (he dance, especially the spirited Dance of the Whirlwind and the intricate Dance of the Birds. And as he applied himself to his endeavors, Jamis seated up the Fremen prophecies and legends like a stillsuit soaks up the body's water.

An inclination toward violence manifested itself early. It was noted that Jamis displayed a certain zest when the children swarmed on the battlefield to perform their accustomed task of slaying the wounded preparatory to the women's hauling them away to the deathstills. And when called upon, Jamis fought as ferociously as any adult. He was more than ready to receive his crysknife at the time of his initiation and to become a sandrider at age twelve.

In the rigid faufreluches structure wherein sons were trained to follow the father in skills and knowledge, Jamis far surpassed his father in both. Even as a young lad, Jamis showed those qualities that would make him contend for leadership: bravery, resourcefulness, and, perhaps most important, ambition — as well as the major flaw that would bar him forever from authority: faulty self-control. Those sietch records that have been translated list disciplinary action taken against Jamis for minor infractions of tribal practice, all seemingly motivated by anger or impatience.

Although the records of Jamis' early activities are sketchy, he apparently became a most valuable tribal member. Jamis evidently had the good fortune to work for a short time with Liet-Kynes, probably oil expeditions to seek out soaks and sip-wells in the little-known southern regions. And in all probability he took his turn among those who pad the spice bribe to the Guild for keeping the skies above Arrakis clear of satellite.

Undoubtedly, Jamis' greatest usefulness to the tribe lay in his superiority as a fighting man; as a raider he was formidable. Stilgar in his *Chronicle* pays tribute to Jamis' bravery and skill. Even though Stilgar once bested Jamis in a fight, Jamis did not hesitate to save Stilgar's life at Hole-in-the-Rock. Stilgar also speaks of Jamis sharing his water during a siege at Two Birds and of his valiant sacrifice at Bight-of-the-Cliff. When a patrol pinned down a troop from Sietch Tabr, Jamis drew them off so the wounded could be saved. On the other hand, the fury that sustained him in battle also crippled him, for Stilgar further writes: "There's too much violence in Jamis for him ever to make a good leader — too much ghafla."

This exuberance, however, did not always work to his detriment; it won him a magnificent Fremen woman, Harah, for his wife. First made aware of Harah at a tau orgy, Jamis called out Geoff, her mate, and bested him handily. Curiously enough, Jamis[1] tranquil domestic life was the antithesis of his tempestuous public one. Harah speaks lovingly of Jamis in her *Memoirs.* Admitting that "Jamis was quick to anger, she maintains that he was a tender lover and a good provider,

bringing her many water rings after sorties against Harkonnen patrols. She says he loved their children; Kaleff, Geoff's son, and Orlop, their own. He made no distinction between them and accorded the same devotion to their upbringing. He taught his sons the rules of water discipline and the Fremen way of fighting; then he proudly gave them, as his father before him, their crysknives when their time of initiation came.

As an important member of Sietch Tabr, Jamis was logically numbered among the troop sent into the desert by Liet-Kynes' distrans message to seek the strangers: Paul Atreides and Jessica. When the troop came upon them at Tuono Basin, Jamis was distrustful of the outworlders and urged Stilgar to do his tribal duty: to eliminate those not trained to live with the desert. Although he agreed with Jamis regarding Jessica, Stilgar saw value in Paul — "possibility" was the term he used in his journal.

Unfortunately Jamis never realized the breadth of that possibility; he attributed Paul's disarming him at the moment Jessica overpowered Stilgar to "witch-force." Burning with resentment at being bested by a mere "child," Jamis invoked the amtal rule once they reached the Cave of the Ridges. Unconvinced by Jessica's mystical performance, he demanded the right to test her part in the legend through combat with her champion: Paul.

Jessica and Stilgar tried both persuasion and trickery to convince him otherwise, but Jamis persisted. Although Jamis was an expert with the crysknife in either hand, he was no match for one steeped in the devious ways of the Bene Gesserit and trained by the likes of Gurney Halleck and Duncan Idaho. He could have had no conception of the exquisite fineness of Paul's skill, Jamis[9] death bought Paul his sietch name, Usul, and made him one of the Ichwan Bedwine with the manhood name of Paul Muad'Dib.

Befitting a man of his standing, Jamis was given a full ritual funeral. Paul received Jamis' water, as was the custom, and inherited his *yali,* possessions. (excluding the funeral gifts), and woman, Harah, The whole tribe rightly mourned Jamis' passing, for indeed, they all lost on that unfortunate day his temper drove him to challenge Paul Atreides. The records of various sietches attest to Jamis' value to the Fremen society and his embodiment of the best Fremen qualities: strength, superb fighting ability, desert wisdom, tribal loyalty and dedication to Fremen dreams and ideals.

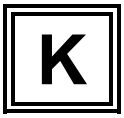
The *Songs of Muad'Dib* by the Princess Irulan preserves for us the "Dirge for Jamis on the Funeral Plain":

Do you wrestle with dreams?
Do you contend with shadows?
Do you move in a kind of sleep?
Time has slipped away.
Your life is stolen.
You tarried with trifles,
Victim of your folly.

O.K.

Further references:

- HARAH;
- STILGAR;
- Harah, Memoirs of a Sietch Woman, tr. Steewan Duunalazan (Topaz: Carolus UP);
- Princess Irulan Atreides-Corrino, Songs of Muad'Dib, ed. J. Ruuverada Gabryel (Chusuk; Salrejina);
- Stilgar ben Fifrawi, The Stilgar Chronicle, tr. Mityau Gwulador, Arrakis Studies 5 (Grumman: United Worlds).



KANLY

A formal and highly ritualized feud or vendetta declared between two Houses Major, The rules of kanly were laid down in the Great Convention, primarily with the purpose of sparing the innocent bystanders who might otherwise be slaughtered in a House-to-House confrontation.

This regulation was considered important enough by the framers of the Convention to warrant its being detailed in twenty-five pages hi the original manuscript; those interested in leading the exhaustive listings of the minutiae of the ritual may consult Section XXIV of that document. A broad sketch of the rules of kanly will be given here.

Kanly could be declared only by the acting, titular head of a Great House. Any person presenting such a declaration was required to notify the Landsraad High Council and the Imperial Court, as well as the head of the House declared against, so that a Judge of the Rite could be appointed to supervise the kanly negotiations. Once such a Judge — authorized by both Council and emperor — was appointed, the opposing parties and their immediate families could open negotiations. No outside observers, apart from the Judge, were allowed to witness these proceedings. The negotiations could take several forms. If neither party was willing to consider any other way of reconciling the differences, the "negotiation" consisted of a personal combat with knives only, unshielded, to the death. Even the combat was stylized, with certain phrases being employed on each side to call the other out. When one or both of the combatants had died, the option of either withdrawing the kanly or reopening negotiations was left to the heir(s). It was not completely unknown, in particularly bitter kanly, for all the possible heirs to a line to be wiped out. When this occurred, the Judge of the Rite was empowered to declare the House ended, put its remaining members wider Imperial protection, and redistribute its assets.

It should be noted that fee victorious House was allowed only a small portion of those assets. (This parsimony helped keep the kanly proceedings from becoming a popular, and profitable, way of doing business.) A much larger share was allotted to the Crown, ostensibly to be earmarked for the' support of the losing House's survivors.

If the combat were not chosen, kanly could be settled by the challenged House's agreement to meet certain terms set by the declaring House. Such terms most often included the transfer of a fief, and of large amounts of CHOAM holdings or other valuables; occasionally, the demand was made for permission to marry into the declared-against House, with the obvious intent of an eventual takeover.

For a number of reasons — the violent climate of the times not least among them — the settlement approach was seldom used. Kanly, except for those Houses too weakened or sparse of heirs to face the personal

combat was chiefly settled by the blade.

One other solution, rarely invoked, also existed: the Judge's Ban. When a Judge of the Rite, acting either as an individual or as a messenger from the emperor or Council, decided that a particular act of kanly was detrimental to the Imperium as a whole, a Ban could be laid on both Houses. Until such time as the Ban was lifted, the House whose members acted against the other could be declared guilty of treason, stripped of all its holdings, and outlawed. In the face of such possible consequences, all but the most stubborn wishes for combat faded; the Ban was a most effective deterrent.

Historically, some of the best-known instances of kanly include: House Ginaz vs. House Sheay {Ginaz won the fief later lost to House Moritani in a War of Assassins), 6723; House Alexin vs. House Maros (only known case of *both* Houses ending as a result of personal combat), 8796; and House Harkonnen vs. House Atreides (invoked by Feyd-Rautha Harkonnen against Paul Atreides, in the presence of Shaddam IV; the sole case of an emperor acting as his own Judge of the Rite), 10193.

C.W

Further references:

- GREAT CONVENTION;
- HARKONNEN, FEYD-RAUTHA.

KOMOS

See Ix.

KRIMSKEL FIBER

(also, "Claw Fiber"). A lightweight rope woven from strands of *hufuf* vine, a growth native to Ecaz, later successfully transplanted to Yorba. It was the rope of choice for bonds, snares and similar uses for many centuries owing to special properties of the vines from which it was produced. In his definitive book on the subject, *The Strangler Vines of Ecaz,* written in 6854, Holjance Vohnbrook describes the *hufuf* as One of the greatest natural dangers on that world. Or, in his words, as:

> ... traps for the unwatchful and the unwary. A mature growth of these vines can vary in length from fifty to one hundred meters, and various offshoots from the main vine can extend the plant's control to a radius equal to its overall length; the unfortunate human or animal who wanders into the heart of such a controlled area finds that the vines react violently to the slightest disturbance, snaking around the limbs responsible. Once the plant's grasp is secure, unaided escape is next to impossible, as the many skeletons found in hufuf patches will attest.

The plant's seed pods, prized for their oil, and lengths of the vine itself were considered so valuable that entrepreneurial groups often ventured into such areas, despite the dangers. Once severed from the trunkvine, the smaller vines could be split and woven into krimskel: the rope retained enough of the plant's natural characteristics that a knot tied in it would continue to draw itself more tightly together (by means of "claws," small hornlike protrusions) when lines leading to it were pulled.

The advantages inherent in such a rope were obvious. Captives tied with krimskel could choose between remaining still or having their bonds tighten unbearably. The fiber was often employed as well in boobytraps and other snares. Placing a loop of krimskel where a would-be thief or intruder would have to step was a time-honored method of insuring that the trespasser remained in that spot.

Krimskel fiber fell briefly from popular use when shigawire was introduced, but returned to favor when the hazards of using shigawire as its replacement were more widely known. {Because of its extreme thinness and tensile strength, shigawire was capable of severing the flesh that it bound at the slightest pressure. Krimskel fiber, while painful to those who struggled against it, was seldom fatal; shigawire often was.) It is still considered extremely useful on a number of worlds, primarily as a means of hobbling or securing livestock.

Further references:

- ECAZ;
- OIL LENS;
- SHIGAWIRE;
- Holjance Vohnbrook, The Strangler Vines of Ecaz (Grumman: United Worlds).

KYNES, LIET

(10156-10191). Second planetary ecologist of Arrakis in the pre-Muad'Dib era. Born in Sietch Tabr to Pardot Kynes and his Fremen wife, Mitha, Liet-Kynes' life served as a focal point for many of the historic disturbances of his time. It was not a role he deliberately sought, but one continually chosen for him. Even his name — "Liet" — tied him to events over which he had no control; Uliet, or "Older Liet," had once been ordered to dispatch his father, Pardot Kynes, and had chosen suicide instead. This death set the course followed by generations of Fremen thereafter, a fact acknowledged fey Liet-Kynes' parents in their choice of name for their son.

Pardot Kynes desired a son chiefly to consolidate his position among the Fremen. He was shrewd enough to realize that even his leadership of the desert people did not make him one of them. Thus he married one of their women and fathered a son who could continue his work. (The elder Kynes became a widower shortly after his son's birth and, although he survived Mitha by some nineteen years, he never remarried. His duty had been done and he was freed, as he saw it, of further domestic responsibilities.)

Liet-Kynes saw little of his father during his earliest childhood. Many of the duties that would ordinarily have been filled by his father had been taken over by Stilgar, a Bremen fifteen years Liet-Kynes' senior, whom Pardot Kynes had seen joined to his son in blood-brotherhood in 10158. Raised with the rest of the sietch children, he was taught the ways of bled and sietch, palmary and desert. He learned Fremen history as related by the Sayyadina; water discipline and customs; and the fanatic hatred the Fremen had possessed for all those of House Harkonnen since the day Beast Rabban had been given jurisdiction over Arrakis in 10162. To anyone not knowing his parentage, the boy would have seemed like any other Fremen youngster, the product of generations of life on the desert planet.

This situation suited his father perfectly. Pardot Kynes had been forced to take dramatic, risky action in order to make a place for himself among the desert folk; it was essential that his heir be recognized as such. Whatever paternal feelings he might have felt for his son paled before his desire to hasten the effects of the palmaries on the Arrakeen ecology.

His upbringing suited Liet-Kynes as well. By the age of five, he was accompanying his mates to the

outlying planting zones, and while not yet demonstrating the sort of brilliance which characterized his father's work, the younger Kynes acquitted himself well and was respected by the other young Fremen.

This respect was not earned only by his grasp of the workings of the ecological transformation. Like other boys his age, Liet-Kynes spent a good deal of time learning and polishing other skills for which the Fremen were known: tracking, hunting, and combat in many forms. He proved especially talented in knife-fighting, and by the time he essayed his first sandride, he had nothing to fear from any of his comrades in-sietch, nor, by extension, from any but the most skilled out-sietch fighters.

In 10168, after his successful initiation into the sandriders' ranks, Liet-Kynes found his father offering him more specialized training. Over the next seven years Liet-Kynes served as go-between for the older man, journeying to the palmaries and carrying reports on their progress back to his father. Afraid of drawing unwanted attention to the existence of these areas, Pardot Kynes rarely visited them himself. Liet-Kynes' position as lieutenant for Kynes-the-Umma did not exempt him from his duties as a member of Sietch Tabr, however, and Forad, Tabr's Naib, saw to it that his leader's heir-apparent did not forget it.

He was so much a part of Sietch Tabr that it was assumed he would try for Stilgar's *burda* after his blood-brother bested Forad in 10175. Stilgar's challenge had been one of many made throughout the Fremen sietches following Pardot Kynes' demise *at* Plaster Basin, and Liet-Kynes had been absent from Tabr at the time Stilgar took Forad's place as Naib. But when young Kynes returned, it was to convey his intentions to continue his father's work with the palmaries. Pardot Kynes had simplified this task for him by petitioning for, and receiving, permission from Shaddam IV to have his son succeed him in the Imperial service.

A year after his father's death, Liet-Kynes returned to Sietch Tabr for a more extended visit. During the months of his stay, he married Falra, a Tabr woman with whom he had been raised. Liet-Kynes men carried on another of his late father's practices by leaving Tabr a few weeks after the wedding, not to return for more than three months.

Chani, the couple's daughter, was born the following year. Stilgar and his wife Misra stood as godparents to the child, and the girl's father made one of his infrequent visits to see the ceremony. Liet-Kynes spent more time with the child than his own father had with him, but he approached her upbringing in quite a different way. Whereas Pardot Kynes hot! seen him as an heir, a person who could lead the Fremen tribes and see that the ecological transformation went on as scheduled, Liet-Kynes envisioned no such future for Chani, Influential she might well become, in the way that Fremen women — particularly those in the Sayyadina — often were, but she would not be accepted as Naib or as leader of all the tribes. Under Falra's tutelage, and under that of Stilgar and Misra following Falra's accidental death in 10180, Chani was raised solely as Fremen with no interference from

Imperial appointments or from out-freyn ways.

Liet-Kynes continued his father's practice of aiding the Fremen and gulling the Harkonnens wherever possible, and his life and work continued with relative smoothness until the Arrakeen change-of-fief in 10190. Like the people he led, the Imperial servant greeted the departure of House Harkonnen and the arrival of House Atreides with guarded optimism. Unlike them, however, he knew enough of the Atreides-Harkonnen conflict to realize that the changeover would not go easily; he also had the advantage of his court-appointed position as Judge of the Change, in charge of overseeing the shift in power, to provide him with more information. When he received a secret communication from the emperor, advising him that all but the grossest violations on the part of the Harkonnens were to be ignored, he decided that his only option was to do as his father might have done: to ride out the transition and the eventual destruction of House Atreides without involving or endangering himself or me Fremen.

This resolve was shattered and Liet-Kynes was again made a pawn of the greater forces surrounding him when he was drawn into the aftermath of the combined Harkonnen-Sardaukar attack against the Atreides. The Duke Leto already dead, Paul Atreides and the Lady Jessica were in desperate need of some refuge from the forces that had killed him. Liet-Kynes provided that refuge, and sent the pair to shelter with the Fremen, because he had sensed that the boy was sympathetic to the Fremen dream and capable of helping it to come true. Against all his training, and very nearly against his will, Liet-Kynes found himself unable to refuse help to the potential leader he saw in Paul Atreides.

This impulse cost him his life. Captured by Harkonnens who cared little for his standing as an Imperial servant, Liet-Kynes was severely beaten and left in the desert to die.

His captors had deprived him of water, equipment, and stillsuit, seemingly much amused by the idea that the desert he knew so well would be the cause of his death. The ecologist is believed to have perished in a pre-spice mass, caught in the explosive sand exchange which occurred when such masses reached their critical point.

Neither his life nor his death, however, had been in vain. By serving as an interim leader between his father and Paul Muad'Dib Atreides, Liet-Kynes ensured that the Fremen would survive this period; by fathering Chani, who would become the mother of Leto II, he had contributed to the continuation of the Atreides line; and by seeing that the new Atreides Duke and his mother found a place among the desert folk, he changed the course of history for millennia to come.

C.W.

Further references:

- ATREIDES, PAUL MUAD'DIB;
- ARRAKIS;
- ARRAKIS: ECOLOGICAL TRANSFORMATION;
- KYNES, PARDOT.

KYNES, PARDOT

(10121-10175), First planetary ecologist of Arrakis; mastermind of that planet's ecological transformation. Born on Paseo, Kynes was the only son of Leuis and Marique Kynes, two of

the most prominent members of the Pasean scientific community. Leuis was a botanist specializing in interplanetary transfer; Marique was a biologist whose impressive credentials included five years of secret post-graduate study with the Bene Tleilax. Kynes' chosen field may be seen as a synthesis of those of his parents, as the ecologist himself wrote in the introduction to his masterwork. *Ecology of Dune:*

> I chose to become a planetologist — if, indeed, that position may be said not to have chosen me — for the. freedom of inquiry it provided. The ecology of a world is not made up only of flora and fauna; it encompasses weather, geology, even history as it applies to the balances present on that world. No area is beyond ecological consideration.

Kynes went about achieving his goal with great precision, as if applying the scientific method to his own life. Enrolling as soon as he reached the age of admission (fifteen) in the unparalleled Imperial University on Kaitain, the boy immersed himself in the study of planetary ecology. The next six years were spent in single-minded pursuit of knowledge to the exclusion of all other interests; Kynes did not even visit his homeworld during this period, seeing his parents only when they arranged to travel to the university.

(His isolation may have saved Kynes' life. Had he remained on Paseo and studied at the Planetary University, it is almost certain that he would have been present at the infamous Milberne lecture in 10141, when a guest speaker unwittingly loosed a few Ecazian glow-spores in the campus's main hall. Of the three thousand students, faculty members, and guest attendees — Kynes' parents among them — none survived exposure to the deadly spores.)

In 10142, following his graduation at the head of his class, Kynes entered Imperial service as a research assistant in an ecological survey station on Ecaz. He spent two years with the station, transferring to a similar station on Topaz at the end of that period, this time as a full-fledged researcher. He continued to advance during his tenure on that world and was appointed as head of the largest such facility on Topaz in 10147.

Along with his promotions, Kynes was earning a widening reputation among his colleagues. Professionally, he was seen as one of their leading lights, astonishingly competent for one so young; socially, however, even those who liked and admired him considered him cold and distant. In reality, it was not aloofness which prompted Kynes to so often remove himself from the company of others; it was, rather, a sense of time passing in which he had too much to accomplish to permit himself any distractions. His friends accepted this attitude, his enemies did not, and Kynes himself refused to let it concern him.

The outbreak of Catha fungus suffered by Ecaz in 10148 provided Kynes with an opportunity to boost his standing even further. The fogwood crop, representing one of Ecaz's most important exports, stood in danger of being completely destroyed by the fast-spreading growth; Kynes, already familiar with the checks and balances of that world, recommended importing spores of Kuenn's Fungus (named for its discoverer, Christofer Kuenn), the nearest known equivalent to an organic

catalyst, to halt the plague. The tactic worked, with the imported fungus crowding out the malignant growth while not harming the valuable fogwood, and Kynes was formally commended by House Xitan, the Ecazian administrator.

This commendation earned him the attention of Emperor Elrood IX. The position of Imperial Planetologist for Arrakis was available, and Elrood offered it to Kynes *as* reward. The ecologist, who had long considered the desert planet one of the most intriguing and understudied places in the Imperium, accepted at once.

Kynes' supporters considered his appointment long overdue, while his detractors thought him too young and inexperienced to handle such an important position. Again, Kynes refused to allow himself to be drawn into their arguments, preferring instead to concentrate on learning the finer points of Arrakeen ecology.

The near-religious fervor which overcame the new Imperial Planetologist — and, eventually, the Arrakeen Firemen — as a result of his studies has been chronicled elsewhere in this volume. So, too, has the ecological transformation which Kynes engineered and, with his Fremen, began (see ARRAKIS, ECOLOGICAL TRANSFORMATION) The greening of Arrakis is perceived as the ecologist's gift to the desert folk, but is far from the only gift Kynes left behind. His various writings, many of which were preserved and have been rediscovered in the Raids Hoard, also serve to preserve his memory.

Ecology of Dune, published in 10150 and considered the seminal work pertaining to Arrakeen ecology, is his best-known piece, but there are a number of other works equally wormy of study. *Notes of a Planetary Ecologist,* for example, offers a detailed comparison of the ecological systems of a dozen worlds, stressing the similarities underlying the differences necessitated by the changes in locale. *Storm Systems and Their Effects* provides its readers with an astute analysis of the major weather patterns throughout the Imperial planets, with special emphasis on the role of storms in accelerating erosion and soil damage. Kynes' books and articles have provided generations of scholars with insights and information unavailable from any other source.

The Fremen who accepted the ecologist's leadership provided Kynes with a memorial of their own. In 10175, Kynes and a party of Fremen were trapped in a landslide when the Plaster Basin cave warren — containing one of the secret water catches established under Kynes' direction — collapsed, killing all those within. The bodies were recovered and rendered for their water, according to the Fremen custom, but a radical departure was made in dealing with the disaster area itself. Ordinarily, the Fremen would have tunneled into the holding system, where the hoarded water was so carefully sealed that not even the tons of rock and sand which collapsed around it could have affected it; instead, a ceremony was held in which the concealed water was dedicated to the spirit of Pardot Kynes. It was believed, according to one account of this unusual act, that the water would not return to the ground system until the ecological transformation was nearly complete. In

this way, Kynes would be a participant in the process he had begun, long after his actions in the real world had been abruptly halted.

C.W.

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LANDSRAAD

(History and Structure). The most ancient of those institutions which formed the Imperium. The Imperium did not exist until all of its institutions were combined: CHOAM, the Impend House, me Spacing Guild and the Landsraad. CHOAM and the Guild early became part of the structure of the economy and supporters of the government, but the Landsraad had already existed for more than two millennia. Given this long history, it is not surprising that the nature of the Landsraad changed during the chaotic few centuries which saw the rise of the Butlerian Jihad, the birth of feudal governments on most of the inhabited worlds, and finally the development of the Imperium.

The pre-Butlerian Landsraad was an organization of representatives of governments which was granted certain restricted powers by those governments. The Landsraad collected no taxes and maintained no armed forces of its own. It could call upon the military strength of its members to enforce a decision made during one of its sessions, but even then participation in such expeditions was voluntary on the part of the governments.

The early Landsraad served as a deliberative body for the debate and adjudication of disputes between two or more of its member governments, or alleged violations of some agreement between the parties. In exceptional cases the Landsraad might intrude itself into a quarrel if one of the parties was determined to have violated some fundamental provision of international law.

Even before the Great Revolt, the number of worlds represented in the Landsraad was substantial, though not as large as it would become under the empire. Even the thirteen thousand planets of the period of the Jihad, however, would have created an insurmountable problem if each of them had been entitled to a delegate. But since the Landsraad recognized governments, and not planets, such was not necessary. Each government sent only one representative to the meetings of the body. These delegates then cast a number of votes determined by the size of the population they spoke for, with the minimum stipulation that no independent planet could have less than one vote. With the limited information currently available, researchers have yet to determine the formula used for allotting votes to delegates, though it is clear there was one.

In the years before expansion under the empire, the number of voting members exceeded four thousand. Such a large number of individuals making serious decisions in the name of millions of people created many problems. The wide variety of governments represented caused irreconcilable differences. Given the problems associated with an assembly of this type, strict rules were adopted for voting. Consultation with the homeworld was prohibited. While each delegate could bring with him a sizable, though limited, body of advisors, only the delegate would be permitted to vote. Delegates would be

permitted to confer with their advisors prior to casting their ballots, but the vote had to be cast within one Standard day after the announcement of an issue.

Under these circumstances, the voting delegates eventually became virtually independent ministers. They arrived at meetings with as clear and full instructions as their individual governments could supply, but it was understood that problems might arise for which their governments had not briefed them. For this reason alone, a strict rule was adopted and enforced by the Landsraad: each delegate was to be granted total immunity from any kind of prosecution or sanction within his home state arising from any action while a delegate at Landsraad meetings.

Since it was impossible for such a large body to deal with every issue placed before it, there were subsidiary structures. The largest of these were the regional divisions of the Landsraad, the Sysselraads, empowered to screen all matters and refer to the full session of the senior body only those issues which would affect others than the members of the Sysselraad in question. Attempts to pass on issues which should have been decided at that level were dealt with very curtly by the Landsraad High Council, Each Sysselraad represented no less than two but no more than five districts.

Each district, in turn, was composed of delegates from no less than two nor more than five solar systems. In fact, only a very few districts included only two solar systems, especially after tile rise of the feudal states. Since solar systems rarely had more than two habitable planets (usually under the control of one government), constituting districts from only two systems was generally inefficient. District meetings were empowered to decide matters affecting their own members and to mediate their disputes. If such mediation failed, the appropriate Sysselraad would arbitrate.

Occasionally a district would be large enough to be divided into sub-districts composed of one or more systems. These entities met only to decide agendas. Their deliberations were semi-formal. Matters not discussed at a sub-district gathering could still be submitted to a district session. Sub-district bodies, where they existed, met annually. District meetings were held every two years, while meetings of the Sysselraads were convened every five years, one year before the meeting of the entire Landsraad, also held every five years.

The last step between the Sysselraads and the Landsraad itself was the Landsraad High Council. Presiding officers were elected by each session from the delegates, but the secretaries were bureaucrats, employees of the Landsraad, and served at the pleasure of the Landsraad. The best of them remained in these posts for several years. The Landsraad High Council was composed of both these officials and the voting members of the High Council, who numbered 100. The Sysselraad secretaries served as advisors to the voting members, who were selected by lot from the delegates to the most recent Landsraad session. • This body set the agenda for each meeting of the entire Landsraad. Any legal dispute between worlds not under the same government could be referred to the Landsraad if the issue in question had not been decided at a lower level.

In addition, the Landsraad took up certain cases as a matter of course, including changes of government by revolution or invasion by a foreign interstellar government. The Landsraad's rules ignore rebellion, defined as a change in the identity of the governing officials without a shift in the governing system: this was conceived as an internal matter. An attempt was also made to distinguish between wars of reasonable cause and simple imperialistic expansion; the Landsraad tried to discourage the latter, but was not always successful.

Such was the structure and function of the Landsraad prior to the Great Revolt. The Jihad did not destroy the Landsraad, nor did it work major changes in the structure of the organization. It did, however, change the nature of most of the participating governments. Historical study of the Jihad has concentrated attention upon the movement as a religious phenomenon, and tended to overlook the political results of this sweeping sword of death and destruction.

The loss of life due to starvation, disease, and other causes which resulted from the destruction of computers and thinking machines was impossible to assess. But the carnage did not end with the cessation of fighting. Government, medicine, business and the trading enterprises of affected worlds had come to depend on computers and thinking machines for their very existence. All the various aspects of government, from voting to sanitation, could be traced finally to the thinking machines which the crusaders destroyed. The only planets which escaped the destruction of their governments were those few anarchical states which had no governments in the first place. But for other populations the effect was to reduce the cohesion and organization of their social fabric to a level below that of the anarchistic worlds. For most, the Butlerian Jihad meant anarchy without any preparation for that state. More billions died after the Jihad.

Under such conditions, the rise of military and economic entrepreneurs was inevitable. A complete breakdown of all facets of social structure created a void into which personal relationships moved, and when personal ties replaced the normal workings of a state in such matters as military organization, taxation and legal systems, feudalism emerged. This form of government has historically arisen when no state is strong enough to maintain order and protect the weak against the strong.

Most of the feudal, powers began as economic or military units bat, with a very few exceptions, those that lasted became a combination of both. Such exceptions as the Sardaukar, who depended for their power upon simple *force majeur,* or the planet of Dendros, whose enormous forests provided a continuing source of wealth for some few million militarily unorganized citizens, were very rare; indeed, the Sardaukar were unique. In the normal case, successful feudal powers, especially those that managed to gain control of a planet, based their power upon a combination of dominance of the world's economy and control of its military forces.

Some worlds managed to escape subjection by a feudal power, whether foreign or home grown. Two of the most famous are Tupile and Tleilax,

but they were permitted to survive as non-feudal only because they rendered the Imperium some special service which demanded that they remain outside the Imperium, The Tleilaxu provided that forbidden commodity, technology, while the Tupile entente provided a refuge for defeated Houses. Without such a refuge, such Houses would have been destroyed. The House Corrino lasted as long as it did by avoiding such extremes whenever possible.

Feudal states are imperialistic insofar as their power and their opponents will permit, and these new governments were no exception. The wealthier or more militarily powerful expanded their boundaries as swiftly as they could, and the weaker soon fell prey to the strong. There were certain limits upon this expansion, though. For a time the possibility of interstellar empire was gone with the machines that had been the object of the Butlerian Jihad. Interstellar travel had become slow, limited to small, highspeed vessels carrying precious cargoes of luxury goods. The slow pace of invasion fleets over star distances prohibited long-range invasion.

Once the stronger had absorbed the weaker, a rough balance of powers emerged in the various major sectors of the inhabited worlds. Certain planets, very wealthy or unusually skillful militarily, separated themselves and established their positions among the great forces within the ranks of the great feudal states. The rivalry was intense, but futile; none of them was able to mark itself as clearly superior to the rest of their fellows, no matter how hard each tried. This remained the state of affairs until the rise of the Sardaukar.

Under such circumstances, the quite understandable suspicions which arose between the great feudal states only made easier their conquest by the legions from Salusa Secundus. Their antagonisms hindered what might have been their only chance for survival: it was impossible for them to unite quickly. One may doubt that even their united forces would have sufficed, but the point will remain moot, as efforts at unified resistance were begun far too late.

For the Landsraad, however, the rise of the Sardaukar and the creation of House Corrino caused the second great change in relatively recent times. The rise of feudal powers had fundamentally changed the nature of most of the constituent governments; the emergence of House Corrino united the Landsraad as it had never been. Finally the feudal powers were able to perceive a danger greater than each other, and the advantages of the Landsraad as the focus of non-Imperial power became obvious. It was the only organization which provided a means of channeling the common interests of thousands of worlds against the Sardaukar. The dominance of military power lay with the feudal, states; thus the strength of the Great Houses within the Landsraad was augmented.

This increase in the strength of the Great Houses was made complete by the arrival of the Spacing Guild and the creation of CHOAM. The chartering of the development corporation, which gave to feudal powers a monopoly on access to the services of the Guild, effectively destroyed the few remaining non-

feudal governments within the Landsraad. Not long after the development of the Guild monopoly, the High Council of the Landsraad ceased to be chosen by lot. The old body was dissolved and a new group of members was elected by the meeting of the Landsraad. The membership remained at one hundred; after the first election, members were replaced only by a vote of the High Council: from that time, the Council renewed itself by co-optation.

The downfall of House Corrino after ten millennia of rule, and the triumph of House Atreides after the ravages of the Fremen Jihad, did not affect the structure or traditional function of the Landsraad as the focus of power against the Imperial House. Given the dominance of House Atreides within CHOAM, and the ravages of the Jihad, the power of the Landsraad was much decreased, however, and it was never able regain the position of a near equal to the Imperial power.

EM.

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LASER WEAPONS

(Lasguns). Developed during the First Empire as weapons of war. Since the development of the Holtzman Shield, though, the use of lasers has diminished considerably, and they are used today almost exclusively as antiwildlife weapons and in sport shooting. The earliest lasguns were massive mounted weapons weighing upwards of several tons, and were used as antiaircraft weapons, or in orbit as antisatellite weapons. Shortly after their invention, the first portable lasguns were developed and produced, and until the general acceptance of the Holtzman Shield, lasers were the main weapons of all armed conflict.

Development

Lasers were first developed for industrial use as cutting torches, scalpels, and drills. The primitive devices were immobile and had an effective range of only a few meters. They were large, bulky, awkward to operate and required massive amounts of power. The first lasguns were simply adaptations of the industrial laser, with longer range but few other changes. These impractical weapons could not compete with the projectile weapons of the day, and were never widely produced. Legend has it that the first widely produced lasguns were the Antisatellite Lasers, produced by Houses Washington and Steel during the very beginnings of the atomic age, when both Houses shared a single

planet and neither was sure that the other would not use atomics. These lasguns were still large and used too much power, but the value of having them in orbit nevertheless was seen as an overriding benefit.

The first truly personal laser was developed late in the First Empire, and was intended for use mainly as a communications device. However it was quickly discovered that the power could be stepped up (albeit at the cost of more rapidly depleting the power pack) and that this increase converted the message laser into a lasgun that could be carried and used by a single person. These "communications devices" already had the form of more conventional rifles (since the message beam had to be visually aimed by the user) so their adaptation as weapons may not have been accidental. The main drawbacks of the first lasguns were the large, heavy powerpacks and their limited numbers of firings before recharging. Even at a range of one hundred meters against an unprotected target, a user of a primitive lasgun could count only on ten or so shots from a single powerpack. In addition, these weapons still used visible light, which limited their effectiveness when used in an atmosphere (because of the diffraction effects of the gases), and which also made the weapons embarrassingly subject to reflection from intentionally mirrored or naturally reflective surfaces.

The next major step in lasgun development was the development of so-called "Radio Lasers," which used radiations outside of the wavelengths of visible light as the lasing frequencies. This development, coupled with continuing advances in power storage technology, allowed the lasgun to come into its own as the weapon of choice of ail combatants.

The most powerful lasguns were the ones using the wavelengths of long-wave radio: they were almost impossible to detect or block, and had extremely long ranges. Unfortunately, they also required very large chambers, due to the length of the waves being produced, and were impractical as anything except mounted weapons, either on spaceships or in defensive positions.

The lasgun of popular memory usually employed deep-ultraviolet wavelengths and ranged in size from small hand-held weapons to heavy, mounted, barely portable weapons, and included the popular laserifle. The crewed weapons usually had a separate powerpack, which could be discarded when depleted and replaced in the field; personal weapons were generally charged by "power-buttons," small batteries which were inserted into the stock or grip of the weapon and either discarded, replaced or recharged when depleted. The advent of lightweight batteries gave lasgun users the ability to fight for extended periods of time without resupply, and made lasguns the basic combat weapon for all branches of the military.

Lasguns today. The development of the Holtzman Effect Shield spelled the end of the lasgun as a common weapon. Today, lasgun manufacture and ownership is strongly restricted, since accidental contact between a laser beam and one of the ubiquitous personal shields is extremely deadly. Collectors and others who own lasguns are normally prohibited from owning the power

sources for their weapons, except in certain specified locations where lasgun enthusiasts gather to test their target-shooting skills, or on wild planets, where lasguns are still highly useful as protective weapons.

W.D.I.

Further reference:

- HOLTZMAN EFFECT.

LETO'S CART

Before discoveries in the Rakis Finds of schematics and manuals of the legendary device known as "Leto's Cart," all that was known of it was that it used both wheels and "suspensor bubbles" for transportation, was covered by a canopy which became clear or opaque as desired, and was unique. Since the only model was destroyed when Leto died, all else remained a mystery.

We now know that Leto's cart was seven meters long, three meters wide and, with its canopy raised, two meters tall. Because of Leto's special requirements, the cart was intended to be driven by a prone driver: judging from the control surfaces, it could be operated effectively only by Leto.

The body of the cart was a shallow shell, with a low rim which became a wide ramp for entry and exit. Four wide wheels could be dropped from recesses in the corners of the shell, allowing this more efficient mode of travel when ground conditions permitted. Built into the bottom of the shell was the main motive system; two rows of six suspensor bubbles each. The Holtzman Effect fields created by miniaturized generators automatically provided exactly enough lift to counterbalance the weight of the cart and any passengers. The bubbles were shielded by refracted magnetic fields as a safeguard against lasgun attacks. This protection, long thought impossible, was kept secret. Thus, many historians dismissed the suspensor bubbles of Leto's Cart as an utter fabrication, since eye-witnesses once reported that a lasgun beam struck the bottom of me cart. Actually, the beams struck the magnetic fields surrounding the suspensor bubbles, and when the magnetic system overloaded, a failsafe mechanism instantly vaporized the Holtzman generator in a puff of orange-yellow smoke.

The Emperor guided his cart through use of his atrophied legs. Two control slots were located in the rear of the cart, and received Leto's legs when he lay in it. The cart was directed by moving the legs from side to side for turns, up or down for acceleration or deceleration, and in specific opposing directions to activate special functions such as switching from wheel to suspensor mode.

There were no provisions for maintenance access to the interior of the cart: no doubt security precautions directed that its interior be solid-state. A single panel in the interior of the shell near the driver's left side accepted a wafer battery every few months. The cart also contained several capacitors which allowed it to be operated from stored power for a number of days, even without a battery in the power circuits.

A full-sized mockup of Leto's Cart is currently being built at the Discovery Museum on Rakis; a working model is expected within two years.

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LICALLO, TAIAZOR

(12191-12277). The first figure in the field of music of the Second Empire. Nearly all the composers and musicians who followed him were influenced by his work. He wrote in all the important musical forms of his day, and brought all of these to their highest fulfillment. In doing so, he was continuing a family tradition of musical performance that had lasted for seven generations.

Licallo himself told the story of his ancestor Veit Licallo, a shopkeeper by trade, who began playing his citheron (an ancient forerunner of the baliset and cittern) in rhythm to the sounds of the bazaar on which his little store fronted. "And that is how music first entered our family," wrote Taiazor.[1]

The Licallos were a tightly knit family, and in their home province on the planet Chusuk, successive members held the post of court musician at Lectis Maxima, seat of the Bashilius Dilowa, and served as choir directors in the churches of Dilowa and Gegen for two hundred years. When one resigned or died, he or she was replaced by another member of the family. By the birth of Taiazor in 12191, the term *licallo* had already become synonymous with "musician" in many of the planetary dialects. There are references in Dilovan records to "bands of musicians or licallos…"[2] According to Licallo's first biographer, Mian Tebery, the family used to hold annual reunions at which "they would amuse themselves by singing chorales and folksongs (whose contents were often naughty as well as humorous), all of which were sung in such a way that several parts improvised made a kind of harmony together."[3]

As a boy, Taiazor was taught to play the baliset, the finger pipes, and the Carillon bells, while his great-uncle, the venerable Filip Licallo, started him on the organum. Taiazor continued both his musical and his classical studies when he went to live with his half-brother, Dion Licallo. after he was orphaned at the age of ten. When he was fifteen, Taiazor began to support himself as school organist at St. Gregorica's Collegium in Gegen. Here he advanced his studies in chorus, theory, and composition, and studied advanced keyboard technique under the tutelage of Linan Mobh (b. 12165, Chusuk; d. 12259). At eighteen he left the Collegium and was employed as organist and choir director in the nearby village of Shaobela, but the young Taiazor discovered that since he was only a little older than some of his choristers, it was almost impossible for him to keep order. The Shaobela watch records tell of a public brawl between Taiazor and one of his tenors, who attacked him with a stick. The youths were separated before blood could be drawn, but at the hearing the boy testified that he had acted under extreme provocation: Licallo had criticized his singing of a particularly difficult passage in the liturgy for St.

[1] Taiazor Licallo, Baliset Song: The Autobiography of a Musician (rpt. Centralia: Kutath Brothers), p. 5.

[2] Document 11830.457, Dilowa Civic Archives.

[3] Cerre Compavyard, trans., *Tebery's Life of Licallo* (Grumman: Hartley Univ. Press), p. 282.

Genesius by using the deadly insult "zipelfagotisti," a word as difficult to translate as it is to pronounce.

The incident was characteristic of the person of Licallo: he spent much of his adult life in one scrape or another, constantly fighting with his superiors, and he had a notoriously short temper. He was utterly frank on matters on which be was an expert, but his lack of diplomacy made him many bitter enemies. However, he was modest about his own art, completely fair, and eager to learn from other composers.

At twenty, he took a leave of absence from his post and went to Dilowa, by then the major center for music on Chusuk, for further study. Upon returning to his position, he was criticized for his introduction of "many fanciful ideas" on the way to play in church, and especially for his bringing to the gallery a young woman from Dilowa as his assistant. The girl was his second cousin Estra, who became his wife in niMiklim of that year (12212); Estra died only two years later, in giving birth to their second child. He remarried *the* next year, to Rauzmiir Niveam, one of his choir members, who bore him twelve more children. Licallo often joked that he could make a sizable orchestra from the members of his household alone.

In his twenties, in order to teach his children music both vocal and instrumental, Licallo began to create a series of instructional pieces for the baliset, which began with the simplest of melodies and proceeded to extremely complex pieces. These were collected under the title, *Etudes and Progressions for Baliset,* which G.M. Redbrick praised as "me soul of the baliset." Chi the strength of these pieces he was offered the position of director of music at the newly founded St. Sateel School for Boys, established by endowment from House Chula. It was there that he wrote the bulk of his work.

Among his most famous works is the choral setting *of-The Trial of St. Sateel,* now regarded as the greatest choral work in the Galach language. When it was first produced it was coldly received as being "too theatrical." Ironically, it was considered too provincial when it was performed in Arrakeen, where Caladan opera was setting the fashion, driving Licallo's similar "tegor strum" out of popularity. In his *Art of Tegor* and *The Counterpoint Treasury,* Licallo wrote a veritable encyclopedia of baliset music. In his *Silversmith Variations for Organum,* he took a simple workman's tune and set it to over thirty variations. In his opera of the Battle of Corrin, *Au Koreen Miin,* he mimicked the Caladan style even as he created startling new projections for voice.

So much attention has been given to Licallo's instrumental and symphonic work, and his operas performed so often in their languages of composition, Gegesh or Gatach, that little note has been made of his musical puns, the weaving into his songs of the names of his friends, and the like. But the composer was much aware of the conditions of performance, being a performer himself, and when setting words to music he often added marginal notes to guide the acting of whatever the singer was involved in. Thus, in *Au Koreen Miin,* in the aria "Ii wat sin utaud't tuyaur tubyaud't," the singer is to quickly down a glass of

wine, throw the glass over his shoulder, and sing "utaud't" ("toast") in an undulating twenty-five-note passage. In *The Seven Sailors,* a serious motet "Strai noot fremii fresiidit" ("Do not leave my side") changes to comedy as one by one the singers leave the stage, leaving the tenor looking nervously from side to side as the song ends.

In his later years, the administrators of St. Sateel's paid less and less attention to music, perhaps from some resentment of the fame of their director or from a lack of interest in the subject. Licallo found himself increasingly restricted in his projects, and spent the last years of his life in a constant state of vexation and frustration. He died at the age of 86, after suffering a stroke. He was mourned by musicians everywhere except at St. Sateel's, where the principal is said to have remarked, "Now we can hire a chorus master instead of a virtuoso."[1] Licallo's last work, *A Sonata for Pipe and Bowed Baliset,* was left unfinished.

After his death, the city authorities of Dilowa had a statue of Licallo placed on the roof of the town hall with the single word "Master" carved on a baliset at his feet.

The word aptly describes his life both as performer and composer, just as no words can capture the treasures he gave to the worlds.

J.R.M.

LUYSEYAL, REVEREND MOTHER MARCUS CLAIRE

(13699-137?). A legendary leader of the Bene Gesserit. R.M. Marcus Claire Luyseyal apparently visited the court of Leto II, serving as an ambassadorial assistant. Material in the newly translated *Journals* of Leto II shows that the young R.M. Luyseyal was a member of the last Bene Gesserit delegation to the God Emperor, serving as assistant to R.M. Tertius Eileen Anteac, an experience she was later to refer to as her "lessons in humility." For purposes of clarity, the Bene Gesserit has released a portion of Luyseyal's private records, among which are transcripts of her memoirs as well as her Sisterhood reports. Apparently Luyseyal was proud of being what was then known as a "Jessica-type," a genetic descendant of the Lady Jessica Atreides. As seen in the ego-likeness included in the Bene Gesserit material, Luyseyal was slender, of medium height, with an oval face, red-gold hair, and intelligent green eyes. The voice pattern on the minimic film records a compelling contralto, supporting the tradition that she was a master of the Voice. In fact, her early recognition as a child prodigy Truthsayer plus her often acknowledged beauty led her in later life to claim "pride" as her greatest weakness. But her childhood was one which would make any Sister proud. The child of a Mater Felicissima, Luyseyal was raised in her mother's private chambers in the Chapter House on Wallach IX. From birth on she was the pet of the Sisterhood, a bright, lovely, charming child who had the freedom of the Chapter House and who also had very few moments of discipline imposed upon her. When she was three, her extreme sensitivity and empathy was apparent, and she began truthsayer training at the exceptionally early age of nine. Because of her

[1] *Ibid.,* p. 371.

position in the Sisterhood's inner family and because of her own talents, Luyseyal was never forced to endure the strict training forced on the other apprentices. Though she mastered the prana-bindu exercises, she paid little attention to the analytical exercises and the intellectual skills expected of the acolytes. Instead she became a full-fledged Truthsayer at fifteen and a Reverend Mother at eighteen, the earliest any Bene Gesserit had ever achieved such positions.

Her easy victories did not improve her disposition, and even her status as "favorite child" could not hide the fact that she was fast becoming an overbearing adult. Her mother, Mater Felicissima Catallius Marcia Luyseyal, assigned her to be R.M. Tertius Eileen Anteac's assistant in hopes that the woman, known both for her analytical skills and her acerbic wit, would be a useful role model for the young Truthsayer. Their only time together, however, was on the mission to Arrakis, and apparently Luyseyal did not appreciate Anteac until much later. Her journals show that Luyseyal thought Anteac too old to be effective and that she was surprised when Leto showed a preference for the older woman. She also was surprised that her assassination attempt proved to be so anti-climactic. Years later, however, she acknowledged that her confrontation with Leto and her work with Anteac had shaped her future. "That was the first time anyone had ever disagreed with me or found me inadequate. It was a moment which forced me to reexamine my own values," she later wrote.

Obviously that reexamination led to Luyseyal's subsequent self-discipline and her eventual ability to fully employ her powers in espionage and leadership during the tumultous years immediately following the death of the God Emperor. Some of the restructuring of the Order suggested by Luyseyal allowed its preservation during the years of the Starvation and the Scattering. For her work as a leader of the Order, the Sisterhood has remembered her by naming the University on Marduk IX for her. The Claire Chair of Empathetic Scholarship remains as her most lasting tribute.

J.A.L.

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MAHDI

While the origin of the terra "Mahdi" — "The One Who Will Lead Us to Paradise" — is not known, such a concept occurs repeatedly among peoples who suffer alien oppression in their own land. Few examples of the Mahdian expectancy survive from the time prior to the coming of Paul Muad'Dib to Arrakis (Rakis). Even the records of Princess Irulan remain fragmentary and some chapters of the Orange Catholic Bible indicate that the power of messianic imagery was felt in the most ancient religious conceptions. The Mahdian expectancy in these texts often seems to combine spiritual with warlike components. Evidently any harshness of existence seems to promote a Utopian mentality which in turn seeks a total solution to unlivable circumstances. For this solution to emerge, a solitary figure of heroic proportions most provide absolute leadership.

Comparative interplanetary socio-historic research has produced a significant body of well-founded mathematical data on the crucial transformational point at which a people will yearn for "Mahdi surrender," It has even been suggested that the ancient Bene Gesserit were able to use some of the earliest scholarship in this area to develop their "Missionaria Protectiva," but this concept has been disputed in the literature. Kreber's now classic work, *SocSystem of the Bene Gesserit* (Diana: Tevis) suggests that they operated in the earliest millennia without use of scholarly materials.

Firm evidence indicates that the Mahdi expectancy affected many planets in the old Imperium in addition to Arrakis. Another case for which fragmentary knowledge is available is that of Siego, a mountain world with a small but fierce population who experienced a strong Mahdian expectancy after generations of subjugation under the infamous rule of a Harkonnen fief. While little is known of the outcome of the murderous struggle, the fanatic zeal of the Siegans under their Mahdi Ogur remains legendary.

The Fremen of Dune in the era immediately prior to the coming of the House of Atreides were inspired both by the dream of Liet-Kynes' ecological paradise and by the idea of one who would deliver them to such a paradise. External social conditions were quite ripe for the appearance of a true Mahdi. Harkonnen oppression, particularly under Beast Rabban, had steeled the Fremen flesh and will. The Fremen character also provided fertile ground for the acceptance of the One with the special gift. Strong discipline to obey legitimate authority had been deeply inculcated into the Fremen personality. Shifting alliances from the traditional authority of the Naibs to Mahdian authority, while complex, could be effectively accomplished within the scheme of Fremen social psychology.

When, in fact, Paul Muad'Dib made himself known as the Mahdi, although he left the labeling for others, he sought only the ascendancy he required to deliver the people. He

seems to have met less resistance than might have been anticipated. Paul's unique gifts along with the carefully laid prophecy made it possible to obtain the compliance of the Naibs. He made sure that the basic autonomy of each sietch remained. Not only did he thus guarantee that the Naibs would not feel displaced, but he prevented the disruption of existing socio-cultural patterns within each sietch. Thus Paul subtly used the expectation of a messiah to establish himself in an authoritative position providing spiritual and military leadership over the Fremen while maintaining the existing strengths of the people. MO.

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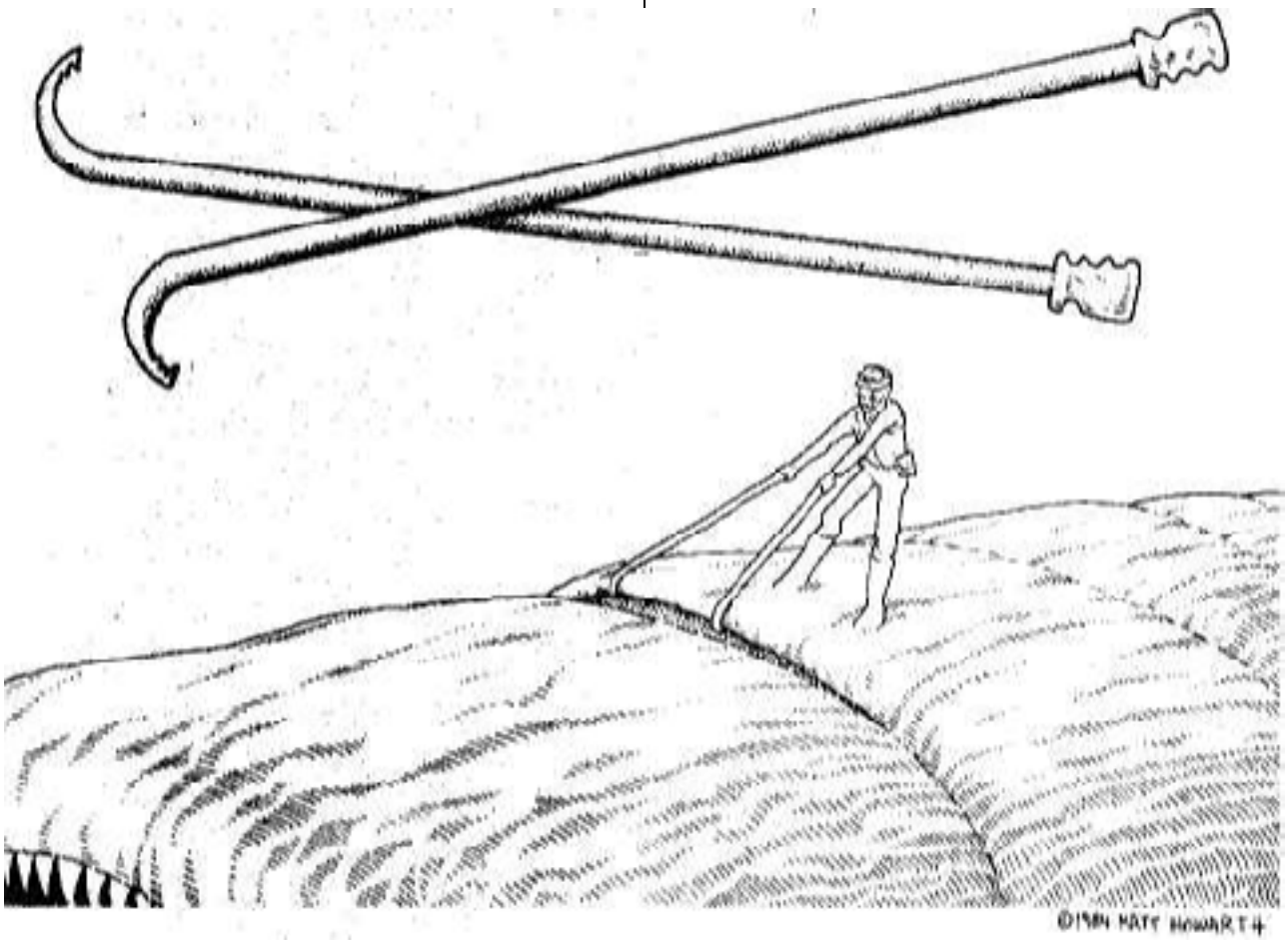
MAKER HOOKS

Devices named for the sandworms, or "makers" of Arrakis, and used for capturing, mounting and steering the giant creatures. Probably more than any other device, the maker hooks are uniquely associated with. Arrakis. Sandworms have survived nowhere else, and occasional examples of hooks that have turned up elsewhere have proved to be cheap imitations carried home from pilgrimages to Muad'Dib's planet during the immediate post-jihad period. At present there is no information about the origin of the maker hook or possible precedents. Fortunately, there are many good examples from Rakis itself, and each new find increases understanding of their characteristics.



Maker hooks were long, thin shafts of spiceplastic, ranging in length from 1.35 meters to 2.1 meters, and in diameter from 1.0 to 1.47 cm, differing no doubt according to the size of the beast and the degree of skill of their users. At one end of the shaft was bonded a plasteel hook, barbed at the tip and having a radius of curvature of from 10.6 to 12 cm. The opposite end was molded to fit the grip of the user and then roughened to a coarseness of 28 grit.

Their use of maker hooks brings the boldness of the Fremen into sharp focus. After activating a thumper to summon a giant maker, the bookman (first mounter) stood aside from the approaching worm. As the maker went by, the bookman inserted one book beneath the leading edge of one of the sandworm's rings, and the other hook at a slightly lower point on the next ring. The bookman braced himself back on (he hooks, rolling upward with the worm as it rotated away from the threat of sand entering the gap opened by the two hooks. Once up, the hookman and followers steered the worm by opening gaps down one side of the beast, prompting it to roll away from the gaps to prevent sand getting in.

Hooks were important in the Fremen culture. A youth who had been first up was entitled to his own hooks; it was one important badge of adulthood. Some investigators believe that young men earned their Fremkits one piece at a time, and that maker hooks was the foundation of the Fremkit "collection." A hook that had never failed was thought to be especially lucky, and its owner was granted special respect. Also, when a hookman missed an attempt, that boded bad luck for the tribe or group for the rest of the day.

Further reference:

- FREMKIT.

MALKY, ERLIN

(13632-13724). Ixian Ambassador to the God Emperor's court for more than two decades (13690-13712). Erlin Malky ranked as the one member of his people, other than his "niece," Hwi Noree, successful in achieving intimacy with the Lord Leto. He reached this level of familiarity not only because of his efforts toward it, but because of a unique combination of personality and experience which predisposed him toward such a role.

Born to Piter and Charmaine Malky, both members of the ruling body known as the Inquisitors of Ix, Erlin Malky was exposed from his earliest years to the Byzantine intricacies of Ixian politics. He demonstrated his intuitive understanding of the process when, at age tea, he suggested the truly Machiavellian scheme which resulted in the ouster of three senior Inquisitors, and the appointment of his mother Charmaine as the body's effective leader.

Though the prodigy's contribution to this takeover (known in Ixian histories as the "Coup of 13642") was not acknowledged until several years after the deaths of both his parents, rumors of his part in the coup spread to every sector of Ixian government shortly after its success. The young Malky was sought out by those many years his senior in age and experience, and his opinions were taken seriously. Upon completion of

his schooling in 13652, he was appointed to a minor clerkship in the cipher division of the Ixian intelligence community.

The appointment was a cover intended to conceal from outsiders the careful training of a new Ixian plenipotentiary. Malky was provided with copies of all important diplomatic messages and told to analyze them Mentat-like, and predict the events which might follow their receipt; these exercises provided much of the youth's advanced training.

In 13659, Malky was put on a permanent retainer by the Inquisitors and released from all normal duties. From that year until his recall in 13688, he was free to visit any of the known worlds, frequently traveling as messenger extraordinaire for his masters but more often as a private citizen. His travels gave him an overview of the various planets and their workings under Leto's Peace; they also provided the Inquisitors, to whom Malky continued to report, a similar comprehension.

When the Inquisitors decided that their objective, the polishing, sophisticating and jading of their representative was complete, they commanded him to return to the home-world. There he spent a final three years studying the society-in-miniature to which his superiors proposed to send him: the court of the Lord Leto.

Their many years of association proved pleasurable for both Malky and the God Emperor. In the new Ixian Ambassador, Leto found a clever, oddly courageous man who seemed not to be in the least intimidated by the Emperor's godhead. Malky in turn discovered that his sharp-honed intellect and wit were finally being challenged in the manner, for which they were trained. The relationship between them appears to have been both more and less than friendship. While each was always suspicious of the other, a kind of understanding existed between them which permitted greater intimacy than Leto ever allowed his more trusted aides. Their relationship sorely perplexed many members of the court, Leto's majordomo Moneo included, and Leto himself was sometimes puzzled by his own fondness for "the old rogue."

Save for a brief return to Ix in the seventh year of his service, *the* time at which cells from his body were taken to use in growing his "mirror-clone," Hwi Noree, Malky did not leave Arrakis until his recall in 13712. He left under protest, warning the God Emperor that his replacement was "less than a fool," but his objections were ignored by the Inquisitors. They had their own plans for Malky, primarily for his help in training and educating Hwi Noree.

He did not meet the God Emperor again until 13724, when Leto sent R.M. Tertius Eileen Anteac to the Fish Speaker garrison on Ix with orders to find and capture the ex-Ambassador and return bun to Arrakis for questioning. Malky was brought back (though part of the price for his capture was Anteac's death) and, as arrogant in his familiarity with the God Emperor as ever, confirmed Leto's suspicions about Hwi Noree.

It was his last act in any capacity. Leto, prevented born by memories of comradeship with Malky and by the knowledge that the Ixian was so closely related to his betrothed,

could not kill him, Nevertheless, Malky alive and free was too great a risk to be allowed; Leto made his desire for the man's elimination known to Moneo and the majordomo executed him at once, relieving his master of the problem.

C.W.

Further references:

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- Remlik Malvar, Ixian Foreign Policy in the Post-Pauline Era (Gioia: Quique),

MAPES, SHADOOT

The first Fremen contact of the Lady Jessica and Paul Atreides. Little has emerged of Mapes' early life, although the Princess Irulan wrote that Paul spoke of the Shadout as a shining example of Fremen womanhood. Her memory was held in deep respect within Sietch Tabr for her rebel activities and her enormous knowledge of the rites and traditions of Fremen lore to which she had dedicated her life, even to the loss of her husband and children. Nothing detailed is known of this shadowy legend prior to her appointment in the ducal household as head housekeeper. It has been assumed that during the Harkonnen period she acted in the important capacity of espionage chief, for no other reason would have induced a woman of her background and rank to work as servant to a hated house.

The title Shadout translates as "well dipper." Due to the earlier presence on Arrakis of a Bene Gesserit who followed faithfully the directives of the Missionaria Protectiva in planting religious patterning, these implanted myths were widely used not only in the religious rites but also in everyday sietch life, based as it was on the hunting mythos. Usually daughter of a sietch chief,, a Well Dipper served the ail-important function of trapping and bagging the liquid exhalation of a dying maker known as the "Water of Life." Many Well Dippers went on to become Sayyadina or Reverend Mothers, but it is likely that Mapes exhibited early signs of the sensitivity to others and the penchant for question and evaluation that made her invaluable as a spy, which diverted her role from religion to rebellion.

When Mapes was entrusted with the mission of measuring Jessica, the Bene Gesserit training alerted the Duke's Lady to the necessity of impressing the Shadout and correctly answering the vital question of the meaning of the crysknife. The way was paved by the Well Dipper's report to Stilgar insuring the fugitives' reception and eventual acceptance. The religio-mysticism of the Fremen and Jessica's rapid interpretation and use of this information proved a more effective protection than Liet-Kynes' directive. Jessica passed Mapes' test so well that the Shadout offered the waters of her own body to blood the gifted blade. Fortunately her sacrifice was postponed until she had relayed her certainty that Jessica was the one who brought the Lisan al-Gaib.

G.K.

Further references:

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- MISSIONARIA PROTECTIVA;
- Jarret Oslo, Fremen: Lives and Legend (Salusa Secundus: Morgan and Sharak);
- Harah, Memoirs of a Sietch Woman, tr. Steewan Duunalazan (Topaz: Carolus UP).

MAULA PISTOL

A weapon designed solely for interpersonal combat. The maula pistol was a spring-loaded handgun which

fired poisoned darts accurate up to 40 meters. A popular weapon for assassins and guerrilla fighters, it was small and lightweight (measuring approximately 15 cm from the back of the grip to the end of the muzzle and weighing between 125 and 150 grams); it made little noise on firing; and, if used by a skilled shot, it could breach a personal shield.

The maula pistol was invented by Jen Maltherin, a native of Bezel II, in 3741; but the technology which led to its invention can be traced directly to the visit paid that planet by the Butlerian Jihad in 192 B.G. Bezel H was an example of the Jihad's earliest excesses: Jehanne Butter's horde leveled every industrial facility the world possessed and then carried out a second wave of attacks which destroyed most of the civilian housing. Fully eighty percent of the population of Bezel II was killed, leaving the shaken survivors to consider how best to avoid a repeat engagement with the Jihad's fleet which sometimes returned to interdict worlds believed to have indulged in technological backsliding.

The Bezelians decided their best defense lay in outdoing the fanatics at their own speciality. When investigative scouts, sent back to check the sector of which Bezel II was a part, made planetfall on that world in 180 BG, they discovered that the natives had completed their work for them: on all of Bezel II, no device more complicated man a windmill was in evidence. Planetary law forbade an individual to build or possess machinery which exceeded stringent anti-technological guidelines. The scouts returned to the fleet with glowing reports concerning the Bezelians's newfound orthodoxy.

The maula pistol during its earliest centuries of production followed the guidelines to a nicety. The components were machined by hand or by the simplest sort of shop equipment, and the guns were assembled in "factories" which could most charitably be described as cottage industries. The pistols manufactured during this time were not those which would later gain popularity in the Imperium: these were heavier, less accurate models most often used in hunting *calboc,* the animal most nearly resembling a marsupial deer which provided the Bezelians with the bulk of their meat supply.

So deeply ingrained were the habits acquired after the Jihad that it was not until 6783 that restrictions on import of more advanced technology were loosened. It was the work of another full millennium to bring Bezel" II to a par with its neighboring worlds so far as manufacturing practices and materials were concerned.

In 7891, the first modern maula pistols entered the interplanetary market. They proved to be one of the few Bezelian exports which sold well. Most of the Imperium was sufficiently recovered from the effects of the Jihad by this time that there was little demand for the kind of simplistic technology most Bezelian products represented.

Their popularity remained high until 10769, when the pistols were included in one of the earliest weaponry bans issued as part of Leto's Peace.

Further references:

- Lots Karden, The Flame and the Flower: A Short History of the Butlerian Jihad (Yorba: Rose).

MELANGE (spice)

[The following entries on melange appear to have been independent reports (RRC NS 2:12 and RRC NS 2:13) Commissioned by the Bene Gesserit in the early days of the reign of Leto II. — Ed.]

BIOLOGICAL ACTIVITY

A complex bio-polymer originating only on Arrakis. Its several biological activities include interaction with various centers of the central nervous system (CNS), interaction with the immune system, and deposition within the sclera of the eyes. To date the structure of the biologically active portion of spice has not been isolated, although it is known that other portions of the molecule contain glycoprotein, a cupric heme and cinnamic acid.

The interaction with the CNS is primarily in the Köhliker-Kramptz center, which controls time-space awareness. In most humans this center is rudimentary, consisting of only a small number of cells (K-K cells) in the central cortex of the brain. Ingestion of spice stimulates the growth of K-K cells so that the individual becomes more aware of his/her time-space environment. It is due to the action of the spice on the K-K cells that melange is addictive. If quantities in excess of 2 grams daily per 70 kilograms of body weight are ingested, severe addiction is encountered. Withdrawal from the spice from an addict results in insanity and eventual death due to the action of the breakdown products of K-K cells on fee other cells of the CNS.

Bene Gesserit research suggests that females capable of becoming Reverend Mothers have inherently well-developed Köhliker-Kramptz centers. One theory proposed is that some component of the Köhliker-Kramptz center is genetically sex-linked. If that is true, then it is probable that Paul Atreides represented a mutation in that component rather that a *tine* product of the B.G. breeding program. This deviation is one explanation for the unique action of spice on the Atreides family. Precedent has been set for mutation in the genes controlling the Köhliker-Kramptz center. The Guild Steersmen were manipulated genetically so that they had highly developed Köhliker-Kramptz centers, although originally their genetic engineers did not know the exact location or composition of the time-space awareness center.

The geriatric properties, of melange are considerable. The addict's predicted life-span is increased two to four times that of normal, depending upon the age at which the spice was first ingested as well as the dose. When the spice is digested, certain as yet unidentified breakdown products are absorbed' into the bloodstream. These products interact with T-cells of the immune system, rendering the addict immune *to* most bacterial, fungal, parasitic and viral agents of disease. Moreover, changes which occur in body cells due to aging or malignant transformation are rapidly recognized and the cells are eliminated. Ingestion of spice also imparts an immunity to many common poisons.

One of the most striking results of a diet high in melange is the "Eyes of Ibad," the characteristic "blue on blue" eye color: the whites and irises of the eyes turn a deep blue. The precise mechanism of action is not known, but it is thought that certain of the components of melange have affinity for the stroma of the sclera. The 640 Å axial periodicity of the collagen fibrils may entrap the melange components deposited because of the relative deficiency of water-binding substances in the sclera. The oblique arrangement and variability in collagen fibril diameter also serve to maintain the entrapment of the melange components.

Visual acuity is not reduced by the deposition of the blue pigment. In fact, in the white sun light of Arrakis, the pigment acts as a blue filter, increasing contrast and enhancing vision.

The incomplete knowledge of the structure of melange prevents us from knowing all the interactions of this unique compound with the human body.

M.S.

Further references:

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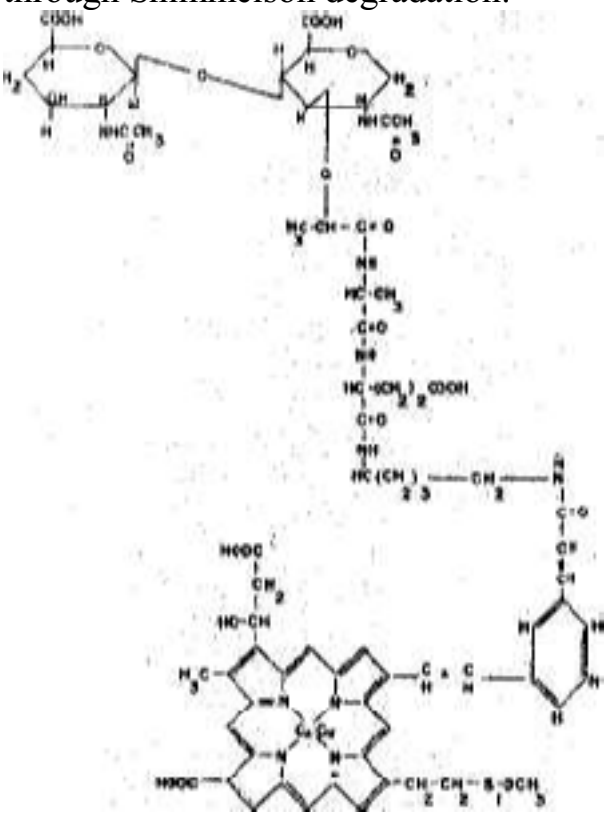
- SPICE MINING;
- Alizhii Köhliker and Zhiemer Kramptz, "Unique Cells Present in the Brain Cortex of a Genetic Prescient," Journal of Interplanetary Medicine, 59:110-131;
- Sin Qadrin, Static Barriers of the Cerebral Cortex (Richese: U. Of Bailey Press);
- R.M. Cassius Ida Treac, "New Views of an Old System," Archives Quarterly Review, 15:199-253;
- Javid sen-Garu, "Analysis of the Time-Space Awareness Centers of the Guild Steersman," Journal of Psychoperception, 23: 821-829.

CHEMICAL COMPOSITION

A complex biopolymer produced during the life cycle of the sandworm of Arrakis. The chemical structure of this remarkable geriatric pharmaceutical agent has not yet been fully elucidated, nor have attempts to produce the substance synthetically been successful.

Reports of the molecular weight of melange have varied from 100 x 10^6 to 2 x 10, depending upon the method of determination. This has led Nidim, *et al.* to speculate that melange is a heterogeneous mixture of polymers of various sizes. The substance is hydrophilic, readily dissolved in aqueous solutions but not in organic solvents.

To our best knowledge the polymer is composed of subunits of proteoglycan-heme derivatives of cinnamic acid. Siharis has isolated subunits of the following structure through Shimmelson degradation:



The exact nature of the polymerization of these subunits is not known. Since tile isolated subunits have none of the geriatric properties of

melange, we can assume that during he degradation process another, biologically active, chemical moiety is lost. The deep blue color of melange is due in part to the presence of the heme group. It is believed, however, that the biologically active portion of the molecule possesses a fluorescent quality in certain light Wavelengths.

With Lasl-Sync spectroscopy of refined melange, several free-radicals have been detected within the molecule. The manner in which these free-radicals are protected and heir exact composition has not been shown. The presence of the free-radicals leads to the {peculation that the biological activity resides in that portion of the molecule. Moreover, until the means of protecting the highly reactive free-radicals has been found, it is highly unlikely that this portion of melange will be isolated, much less synthetically produced.

M.S.

Further references:

- MELANGE, BIOLOGICAL ACTIVITY;
- H. Nidim, T. Fenslow, and L. Shamo, Review of the Chemistry of Melange, (Caladan: Second Great House Conference on Chemistry), 13474;
- Andre Shimmelson, "Interaction of Organolytic Acids with Biopolymers," Interplanetary Journal of Suk Pharmacy, 173:202-222.

MEHTATS, HISTORY OF THE ORDER

Founded 1234 during the reign of Mikael I, the Builder, by Gilbertus Albans (1192-1294); originally established on the planet Septimus, later moved to Tleilax (1246); expanded and reorganized by Grodon Orpar Playt (1186-1272); suppressed by Leto II in 11745.

Gilbertus Albans, a Septimian philosopher and logician, conceived a program of far-reaching importance one spring morning in 1231 during some leisure-time reading on the Butlerian Jihad. It occurred to Albans that the legendary computers had been built by humans, and it seemed unlikely to him that they had possessed capacities beyond those of the trained human mind. Over the next few years, he devised a plan of study for the production of human computers, which he named *Mentats,* and recruited students for the program. The early Order, located on Septimus, consisted of three ranks of adepts: Memorizers, Processors, and Hypothesists. Although often in financial difficulties for his infant Order, Albans refused to allow his Mentats to serve until they had passed through all three ranks. But he did allow those still in training to publicize Mentat abilities, and that practice led to the relocation of the Order House.

Of the three ranks, Processors were the most vulnerable. Their training stressed unquestioning acceptance of the direction of others, and they were therefore totally dependent on the good will of those around them. In the Training House they were safely in the care of the Order until they progressed to the relative security of the third rank, Hypothesist.

One tragic incident on Septimus almost led to the disgrace of the Order. Albans would take his young trainees to various cities from time to time, exhibiting their skills to seek support for his program. On one such occasion, a group of five Processors became separated from the main party. Under

instructions from Albans to wait by the city's sports stadium, the group asked a passerby how to find the stadium. He said, "Just follow them — they're on the way to the stadium," and pointed to a band of gladiators. The Processors fell in step behind the gladiators, followed them into the arena, and were killed in the melee of the day's program. There are similar stories of Processors being kidnapped (no difficult task) for carnival sideshow curiosities. Albans saw that at worst the Order risked destruction and at best faced public ridicule. He therefore contracted with the Spacing Guild to relocate to Tleilax. For a percentage of me profits, the Tleilaxu agreed to supply the Order with military protection, beginning an association that was to have regrettable consequences centuries later.

Once Albans was able to train a sufficient number of Hypothesists in seclusion oh Tleilax, he undertook an effective campaign to persuade CHOAM directors and managers of the extraordinary value of Mentats. So economically successful was his program, and so secret were his training methods, that for centuries the Order grew rich. Its Tleilaxu protectors also prospered from their share, and some speculate that the wealth from these early years gave the Tleilaxu the investment capital for their programs in biogenetic engineering. Others suggest that the success and secrecy of the Order of Mentats led the greedy Tleilaxu to attempt the production of Mentats by other means.

GRODON ORPAR PLAYT III. Grodon Orpar Playt III, an author, statistician, and sometime military theoretician, retired as Planetary Governor of Stormstile to accept a CHOAM directorship. During his service in that capacity he heard of the work of Albans and personally encountered several Mentats. When his term as director expired, he made contact with the Order; as his career suggests, he possessed a prodigious intellect, and he completed the Mental training program in three months. His value was self-evident to Albans, who was persuaded by Playt to expand the program to meet the needs of government leaders. Playt proposed the three senior ranks of Generalist, Simulationist, and Advisor, and extended the training program to accommodate the new ranks in a thorough revision of Albans' *Mentat Handbook.* His revision remained almost unchanged for millennia thereafter.

GROWTH OF THE ORDER. The Order grew, slowly at first, but ever more quickly as CHOAM executives realized the worth of Mentats. Their rigorous discipline, commitment to logic, and avoidance of emotion provided for peaceful and orderly expansion of the Order. By 1625 the Order House reached its optimal size, accurately predicted by Albans:

PROBATIONAIRES	
Infants and toddlers	225
Children 3 to 6 years old	440
Children 7 to 10 years old	400
Children 11 to 13 years old	280
CANDIDATES	
Fourteen-year-olds	90
APPLICANTS	
Fifteen-year-olds	80
MINOR ORDINARIES	
Memorizers	60
Processors	55
Hypothesists	50

MAJOR ORDINARIES

Generalists	10
Simulationists	6
Advisors	4

The Order also comfortably supported a staff of 1700 at the House and a field staff of 200 in its auxiliary, The Friends of the Order of Mentats.

CHALLENGES TO THE ORDER. As centuries passed, the scope of the training program changed little. But this stability was challenged during the unprecedented economic growth of the Imperium, particularly under Avelard II (reigned 1624-1647). Under severe political pressure, Avelard came within a whisker of sending troops to Tleilax to force the Order to expand its training program. Proctor Makarfo Bonn resisted the demands to alter the size, pace, or quality of the Order's training efforts, and finally persuaded Avelard that neither Imperium, CHOAM, nor Landsraad would gain from watered-down Mentat training. The Tleilaxu claimed part credit for Avelard's forbearance, releasing the news after the crisis that they had threatened to resist the invasion with force; this claim has met with uniform skepticism whenever the relative strengths are considered of the united Sardaukar and Landsraad on the one hand, and the Tleilaxu on the other.

The Order faced significant problems from radical neo-Butlerians in whatever form that fanaticism emerged over the centuries. Among the most violent were the Pularsanian Leftists, who considered Mentats as traitors who had turned their minds into organic machines. The terror of the Pularsanians was directed against the individual Mental, though, and assassination — not mass force — was their favored tactic.

The Tleilaxu could not guarantee the security of Mentats scattered in ones and twos over a thousand worlds; the necessity of defending a Mentat's person led to the inclusion of martial arts into the Mentat curriculum. The Ginaz School of Master Swordsmen, for example, provided training to Advisor rank Mentats, thus helping to create the specialization of Mentat Assassin. By the tenth millennium, Mentat Assassins — Thufir Hawat of House Atreides or Piter de Vries of House Harkonnen, for example — were *sine qua non* for a major house with higher aspirations.

Other specializations were appearing at this nexus of powerful political forces: the ghola Duncan Idaho presented to Muad'Dib by the Tleilaxu was a Zensunni philosopher-Mentat. The author of the standard work on the history of the Order, Dondar Kooreeg, feels that the ghola's Mentat training was crucial to his unprecedented recovery of his pre-ghola identity.

The truly regrettable waste in Mentat specialization was the failure to link Mentat training with either the Spacing Guild or Bene Gesserit programs. All such attempts (and many were extended) met with hostility.

DECLINE OF THE ORDER. One society that welcomed Mentat experience was the Tleilaxu, They boasted that through then-experiments in controlled mutation, they had combined Mentat ability with specially tailored accomplishments (or perversions) of their own. One result was the notorious KMP ("Killer-Mental Program").

The founder of the Order, Albans himself, had warned against combining Mentat training with any form of specialization, but with the passage of millennia his admonitions were ignored, most disastrously by Proctor Hiebines XI in 10054. He agreed with the Tleilaxu to supply thud- and fourth-rank Mentats for experiments aimed at achieving a genetic sub-structure upon which to ground a streamlined Mental training program. Although the plan was sold to Hiebines as a low-risk way of multiplying well-qualified Mentats, its ultimate result was the destruction of the order. The Tleilaxu gained access to the secret Mentat programs, but then-products were utter failures — rebellious against their masters, disloyal to the Order, and guilty of heinous miscalculations. Tleilax-Mentats were worse than useless, causing the reputation of the Order to plunge and even reliable Mentats to be mistrusted. From this catastrophe arose the fear of "Twisted Mentats."

The Order of Mentats never regained its former prestige, but still enjoyed limited respect in some sectors until the reign of Leto II. During the first thousand years of that Emperor's reign, his Fish Speakers and planetary administrators systematically promoted Mentat-doubt. This scheme, with Leto's other plasteel-fisted policies, led to a diminished need for Mentats and greater public suspicion of their contributions.

Leto's aim appears to have been the gradual destruction of The Order, beginning by progressively weakening it: his many Duncan Idahos were charged with surveillance of all known Mentat Advisors; lower-ranking Mentats were required to register with planetary governors and secure special permission to travel between planets; the Spacing Guild (fearing loss of its spice allowance) often refused even reasonable Mentat requests. This harassment climaxed with the infamous report of Idaho-11736, which accused the Order of responsibility for the disasters that befell many Houses Major at the end of the Corrino dynasty. In carefully orchestrated horror at The report, Leto outlawed Mental training in 11745. Within ninety years all known Mentats, including those in probationary training, had died, and the Fish Speakers sealed the vacant Order House on Tleilax for two hundred years.

The House was later reopened as a museum, but Leto did not extend his toleration of Museum Fremen to allow The establishment of Museum Menials. Nevertheless, when the public was permitted access to the House, no papers, manuals, or instructional guides were found among the records. To date, the only Mentat material found among the Rakis Hoard is a transcription of a mutilated, partial copy of the *Mental Handbook.* There remains the possibility, never actually confirmed or denied, that the Bene Gesserit had stolen the missing material to incorporate Mentat training into their own programs.

By an irony of history, Leto II was once forced to rely on E.G. Reverend Mother Anteac, who, contrary to Leto's order, was alleged to be a fully trained Mentat Advisor. In the last year of his life, Leto asked Anteac to undertake a journey to the planet Ix. She died there without

reporting to her Mother House either the nature or the result of that mission. The irony is double if indeed Anteac, a woman, was the last of the Mentats.

P.P.

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MENTAT ORGANIZATION

The name "Mentat" is derived from *mentis,* meaning "of the mind" in Latin, an ancient Terran language. The founder of the Order of Mentats, Gilbertus Albans (1192-1294), a logician and philosopher of interstellar repute, coined the term to refer to those fully trained and proficient in the techniques he prescribed for the Order. For thousands of years, society thought of Mentats as the embodiment of logic and reason.

CHARACTERISTICS. A Mentat adept could be characterized as (a) a human in the generic, Bene Gesserit sense (although the Sisterhood would deny it violently), i.e., "an animal with reason and logic"; (b) an expert in all methods of logic and inference; (c) a conceptual generalist, in contrast to specialists in narrow areas; and (d) one possessing a quasi-truth-sense based not on prescience but on inference.

The Mentat adept was capable of achieving remarkable inferential linkages' and gestalten spasms of pure insight, but usually only when deep in a Mentat-trance. Some allege that the so-called Mentat-trance was merely a dramatic device used lo make the Mentat appear more impressive. But the subjective reports of scores of Mentats and the objective evidence of hundreds of studies all point to the authenticity of the trance. The eyes glazed, the voice-intonation flattened, and awareness appeared to be turned inward.

Perhaps because of their apparent need to rely on this isolating trance-stale for higher percentages of accuracy, Mentats historically failed as leaders. There is hardly a case on record of a Mentat succeeding as an entrepreneur, a politician, or a soldier. Some have even argued that Paul Muad'Dib himself was partly unsuccessful because he tried too often to approach complex social and political problems only as a Mental. But his case is atypical, for he never officially studied in an Order-approved program. A supporting argument is that leadership is a matter of temperament, not reasoning ability. Indeed, the effective leader must often make intuitive decisions in the absence of complete data. Mentats — human computers — are trained lo avoid such judgments when at all possible. Thus, a good emperor, duke, general, or director acts because a decision must be made, but a Mentat delays because a decision should not be made.

MENTAT RANKS. From the earliest days of the Order, Gilbertus Albans saw little connection between skill as a leader and excellence as a Mental. Therefore, in naming the six ranks of Mentats, Albans avoided titles that suggested action (such as "president," "director," "manager," and the like) hi favor of titles that emphasized processes and relationships. The three junior ranks were named, in ascending order, Memorizer, Processor, and

Hypothesist. The three senior ranks, developed about seventeen years later, were Generalist, Simulationist, and Advisor.

Prospective Mentats were required to have both the inner predisposition necessary to make the training effective, and what Albans referred to as "a call to reason" to make the discipline tolerable. Given these qualities, following a solemn decision and much preliminary training, the initiate would be welcomed into the actual program as a novice Memorizer.

MINOR ORDERS: *Memorizer.* The fully prepared Memorizer was capable of retaining both related and unrelated information. The final test involved absorbing a series of 2×10^4 numbers or letters and reproducing them in correct sequence, duplicating the same timing or spacing as the original. Memorizers were able to repeat entire books from recall. They were able to replicate spatial configurations, such as the layout of a city after having seen the place (or plans of it) only once. Their chief accomplishment, however, was the ability to repeat conversations word for word from start to finish, mimicking the cadence and vocal inflection of each participant. Albans worked hardest to help young memorizers avoid what he called the "Babble Problem" — becoming overwhelmed by the minutiae of data. The best defense against Babble was further training to categorize the data.

CHOAM directors especially appreciated the record-keeping ability of memorizers, particularly since the Butlerian Jihad had destroyed the most efficient means of storing the voluminous records of interplanetary commerce. But Gilbertus Albans refused to sell Mentats who were "merely memorizers," as he put it. The minimum rank required before a Mental could be sold, even for routine CHOAM use, was that of Hypothesist. Albans was not blind to the economic value of his trainees, but even in the hardest, poorest early years he refused to compromise his standards. He insisted that "a public representative of our Order must be able to do more than just sponge up data, chew on it, and blat it out in unhelpful chunks."[1]

Processor. Processors teamed to combine, divide, sort, and file pieces of discrete information with 99.99985 percent accuracy per 10,000 items. They were capable of introducing order and regularity to seemingly unrelated sets of information. Albans noted that the clear danger to Processors was that the order they introduced might or might not accord with reality. Thus, Processors were trained to attempt first to use the categories and labels that others provided. The sorting, sifting, and retrieving of information, as well as the ability to connect it with specific names, places, or events, was valuable beyond estimation in the anti-computer culture of the times.

Hypothesist. Hypothesists were trained to extrapolate from information to alternative explanations of the causes or the effects of that information. Hypothesists often prided themselves on the number of differing interpretations they could see in a set of events. A sample question: "How many motives might Muad'Dib have had for walking into the desert?" might

[1] Gilbertus Albans, *The Mentat Handbook,* rev. G. O. Playt, tr. Dale, Reeve Mara (1252; Finally: Mosaic), p. 46.

produce as many as seven possible reasons for his action. The Hypothesist would naturally provide his master with at least a two-place ranking of the likelihood of the interpretations he offered. The primary hypothesis was 92 to 98 percent reliable.

Mentats of Hypothesist rank and higher, incidentally, were barred from official Cheops competition, for obvious reasons, but they enjoyed no special advantage al games of chance: suppose mal a roulette globe was imperfectly suspended, causing its operation lo vary from strict randomness. Given a sufficiently large record of results of The globe, a Hypothesist could easily have ranked the likelihood of successive spins, but the assembling of the record would have required a lifetime spent at the gaming tables.

Commercially, Hypothesists could be used to speculate on future market conditions, commodity prices, outcomes of various economic tactics, and likely changes in consumption of planets and populations.

MAJOR ORDERS. The three senior ranks of Mentats were announced seventeen years after Albans first presented his Hypothesists to the worlds. Two factors influenced his decision lo expand Menial training. The first Menial Hypothesists went to CHOAM, but Albans realized that his graduates could be remarkably useful lo governments, but not just in me bureaucratic tasks that the juniors could fill. Planetary governors, heads of Houses, generals, and politicians would all welcome reliable, objective, loyal, discreet, and accurate advisors. Junior-rank Menials could not fill this need.

Factor number two was Grodon Orpar Playt III (1186-1272), the ex-CHOAM director who joined the order and revised the *Mental Handbook* to include the three senior ranks of Generalist, Simulationist, and Advisor. Playt's *Handbook* was used, virtually unchanged, through the history of the Order of Mentats.

Generalist. If Processors seemed innocent and accepting, Generalists appeared haughty and pedantic. Generalists overcame the naive literalism of the junior orders by "bringing to decision making a healthy common sense,"[1] but in achieving awareness of the "broad sweep of what is happening in his universe" (and note the relativism of "to universe"), the Generalist risked believing himself supreme in his encyclopedic store of knowledge.

Generalists were expected to possess broad and accurate knowledge of at least 94.75 percent of everything occurring in "his universe"; this knowledge, joined to the confidence-building Mentat training, led many a Generalist to annoy his comrades with an overblown sense of his own superiority. The *Handbook* warned that principles of expertise can change, that no one can catalogue all knowledge, and that the Generalist was himself part of the set of phenomena to be learned. But even with these caveats, Generalists were very difficult people to work with.

Simulationist, Mentats who freed their reasoning from dependence on absolutes, and who could correct for assumptions hidden in another's inferences achieved the title of

[1] Albans, *Mentat Handbook,* p. 292.

Simulationist. The Simulationist conceived and proposed in detail alternative futures, courses of action, and explanations of events. Economic, political, and military strategy depended heavily on the unfolding of options by Simulationists: a good one could easily offer his master up to ten courses of action, and what is more, infer the dozens of possible consequences of pursuing, altering, combining, or disengaging any of these courses. The Simulationist saw every human being as a set of behavior patterns ready to be orchestrated.

Advisor. Only one novice in twenty achieved the coveted sixth rank, Advisor. Skilled in wisdom and diplomacy, possessing the abilities of all the lower ranks, adding sophistication and understanding, an Advisor was the equal in price and value of a Sardaukar legion or a bloc of CHOAM shares. Advisors planned for the long run, they negotiated delicate matters, they judged matters of life and death. Regularly, a field marshal, a planetary governor, or a CHOAM director would closet himself with an Advisor before taking key actions. A Mentat-Advisor was thought to be able to transform a mediocre ruler into a respected leader, and a better-than-average ruler into a potential emperor. By the 9000s, no Great House lacked a Mentat-Advisor, the death of whom was often disastrous to its fortunes: several years might pass before a suitable replacement could be trained, purchased, briefed, and functioning. Not only were Advisors sometimes unavailable, but long waiting lists and astronomic bidding might further delay replacement.

MENTAT DYSFUNCTION: *Mentat-Freeze.* Memorizer Babble, Processor naivete, and Generalist pride have been noted above. But other conditions could impair a Mentat's abilities. Generalists and higher-rank Mentats were vulnerable to a syndrome called "Mentat-Freeze," which sprang from self-doubt. Although taught to transcend the narrowness of specialization, no human being can be entirely free from the element of uncertainty that transcendence implies. Repeated and strenuous questioning of a Mentat's computations did not lead to new computations — those were inferentially determined — but to anxiety about the base of those computations. Senior-rank Mentats were repeatedly warned that wavering was the first step toward the totally disabling Mentat-Freeze. That state halted all Mentat functions permanently unless the doubt could be removed and confidence restored.

The rehabilitation of frozen Mentats consumed a long process of hypnosis, counseling, and the ultimate rebuilding of a personality strengthened to resist self-doubt. So devastating was Mentat-Freeze that the condition, even if recovery was complete, was an insuperable impediment to progress to higher rank. Recuperated fifth and sixth rank Mentats were reduced to appropriate junior levels. Mentats were often haunted by fear of freezing, particularly those who labored alone, far from the protective support of the Order House or other senior Mentats. Self-doubt attacked the solitary Menial with greater speed and force, and buyers were advised to protect their investment by abstaining from chronic criticism of their Mentats. Several

cases are known of Houses trying to freeze a rival's Mental by feeding false data lo undermine his confidence in his data base.

A dangerous strategy for avoiding self-doubt was reliance on absolutes. Menials naturally preferred known parameters lo help establish the limits of inference, and absolutes could increase accuracy by reducing alternatives. Besides lending a feeling of self-assurance, absolutes appealed to Mentats as shortcuts. But the abuse of absolutes was easy and often unnoticed — hypotheses overlooked, options unexplored, fallacious inferences based on wrong assumptions. Playt vigorously countered overdependence on absolutes through exercises in conceived reality with radical differences, e.g., a city without laws, tools designed for feet rather than hands, or a. community without division of labor. Such menial gymnastics promoted an awareness of the role of unconscious assumptions and absolutes in Mentat thinking.

Sapho Addiction

Addiction to Sapho, an energizing liquid extracted from Ecaz plants, was a trap lo which Simulationists both in training and in the field were most susceptible. Although Sapho amplified speculation and extrapolation, it subjected its users to unpredictable outbursts of emotion or long periods of passivity. The Mental-addict's lethargy led him to neglect the constant updating of information upon which his accuracy depended. A measurable falling-off in reliability was a better indicator of Sapho addiction than its physical signs — ruby-colored lips, a reddening of the skin — which could be concealed. Rehabilitation was possible, but relapses into the habit were frequent.

Rhajia

For Mentats Rhajia was the song of the sirens. It was the total immersion of the Mentat in the inferential consciousness, and even Albans and Playt, usually so like-minded, disagreed on its nature. Playt called it the "Movement of Infinity," and regarded it as the final stage of the Order, a breaking of the chains of servitude to practicality; but Albans thought it a death-trap: only 30 percent of Mentats who entered rhajia "reawakened"; the other 70 percent became comatose and died. Those surviving reported either no memories whatsoever or the most richly satisfying intellectual experience of their lives. Rumor had it that older Mentats near death would seek rhajia as "The most pleasant passing" a human could be blessed with.

Verbal Dependence

Although not strictly a dysfunction, verbal dependence was a potential weakness in the Mental system, one first identified by The Bene Gesserit. Always mistrustful of The logic-dependent approach of the rival Order of Menials yet never attacking its methods openly, The Bene Gesserit secretly spread the word that Mentats could be undermined by self-doubt. Openly, the Bene Gesserit charged that Mentats could not adequately interpret The *quality* of the data they used. The Sisterhood read the language of the body in the nuance of a blink, a gesture, a shrug, and contrasted their additional channel of information

with the Mentat reliance on discursive symbolic systems. The Bene Gesserit maintained that no Mental could ever provide a full reading, and thus could never offer complete advice. Many lent some credence lo the charge, but discounted its importance to a Menial's function. The real dispute between the two Orders lay in the epistemology of inference, The nature-nurture controversy, and religious disagreement.

One relied on intuition, the other on reason; one placed its faith in the power of heredity, supported by training, The other in the power of training, aided by heredity; one — an Order tempered in the fire of the Butlerian Jihad — believed most fanatically "Thou shall not make a machine in the likeness of a human mind," and the other dedicated itself lo making human minds in the likeness of machines. Though centuries of mutual mistrust, neither benefited from the accumulated wisdom of the other.

TRAINING. Mental training began as early as possible, even in infancy if strong potential was noted. Early training stimulated sensory awareness through sound, color, texture, odor, and taste; kinesic's awareness through spinning, rocking, warmth, cold; emotional awareness through fear, joy, anger, love, hate, and security.

During childhood, the future Mentats developed mentally aid physically in rigorous, year-round programs. The aim was to broaden the youngster's cognition and to resist specialization. Severe punishment met the child who neglected one study in favor of another "Everything is important, and nothing is more important than everything" was the motto of the Mentat training school.

A strict and unforgiving disciplinary code promoted Albans' goal that every child be completely self-directed by fifteen. Campus construction and maintenance, the evening silence, the weekly fast, all tasks performed by lowerclassmen and directed and enforced by upperclassmen, who punished breaches with a severity they had learned in their turn from their predecessors. Sports developed strategy as well as physical skill; some, longdistance running, for example, aided the disciplinary code and the six-day-a-week curriculum in either producing a fully ready candidate for the novitiate or in washing him out of the program.

In the final preparatory year, at about fourteen, students were grounded in prepositional and predicate logic, inference, modal deduction, transfinite induction, statistics, multivalent analysis, conceptual synthesis, N-dimensional geometry, formal linguistics, and transcendental phenomenology. These studies provided the mental linkages to accept subsequent Mentat training, should the student succeed in mastering them.

Assuming the success of the early conditioning and education, age fifteen was the year of decision, of sponsorship as a Mentat candidate. *The* applicant's predisposition — his commitment — had been amply demonstrated by fifteen, leaving only his "calling" to be heard to gain acceptance. The applicant secluded himself and meditated, awaiting the call. For some it never came. For others, the vocation grew from patient deliberation. For a few, a flash from the

core of being cried "Yes" to the opportunities and dangers of life as a Mentat. Those who never received the call were not disgraced; many still loved the Order and served it in a variety of ways — as teachers of the young, as administrators, or in the auxiliary, The Friends of the Order of Mentats. But if the call did come, the Order rejoiced; other applicants and their mentors pledged to help and support the Called One throughout his life whatever his final progress on his path through (he ranks of the Order.

P.F.

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MENTATS, TWISTED

Tleilaxu "twisted" mentats were different from normal Mentats in those characteristics nonessential to pure computational ability. These variants took the form of body structure, emotional nature, and psychological make-up, depending upon customers' orders. Tleilaxu Mentats were produced universally from the axolotl tanks — itself a notable distinction. Mentats produced by legitimate schools were also bred with certain characteristics in mind, but these were relatively benign in comparison to The Tleilaxu machinations and not The result of genetic engineering.

One of the most notorious twisted Mentats to be produced by The Tleilaxu was Goya Solidar (8463-8514), ordered by House Krin for its Department of Military Intelligence during its imperialistic subjugation of several planets with warlike populations. Goya was to be an interrogator *extraordinaire.* Other menial schools might have provided an adequate product, but after military defeats in which Krin suffered heavy losses, retaliation became a motive.

Goya Solidar was a mental-neurologist whose speciality was pain centers and whose raison d'être was sadism, a fixation that had been engineered to a refinement. His computational ability exercised itself on intrigue and interrogation, the latter involving sophisticated techniques of torture noted for their high successes in eliciting pain while keeping the victim both alive and conscious. His methods and observations are detailed in his unsanctioned *Book of the Kindjal Question,* which need not involve speculation about the "long knife" of the title. One might suspect Goya posed a threat to House Krin itself, but his appetite was neither for conquest nor governmental power.

As a twisted mental, Solidar can be contrasted with the more normal Barkale-zon-Rale, the "Compassionate Brain" from Har. This scion of a Great House, after a hedonistic youth, was discovered to have mental capability, and he began training. Once graduated, he combined his natural compassion and his mentat training toward improving living standards on several planets within the Har system.

What is noteworthy here is that mentat training capitalized upon and benefited from Barkale's natural characteristics. It was the standard practice of the legitimate Mentat schools to select admirable individuals as students. Tleilaxu Mentats, born from axolotl tanks, were a separate breed, displaying artificially produced characteristics. That these traits were often odious speaks as much against the Tleilaxu as against the Great

Houses who were Bene Tleilax supporters.

Gharant the Player, produced for House Revs in its private cheops war with House Borgoi, demonstrated the encouragement of the Great Houses. These two houses decided upon a cheops tournament to settle their disputes. House Keys observed that no rules bound behavior during play, and they sent a requisition to the Tleilaxu. Gharant the Player was created as a supreme cheops master. He stood four meters tall, had long, dangling arms and a drooping, expressive face. Given to mumbling, shrieking, guttural explosions as well as sudden, incoherent movements of his arms and legs, he constantly unnerved his opponents. The total effect drove some of them to hysteria — especially when, after a brilliant move, Gharant would salivate and sing to himself. Outside of cheops tournaments, Gharant had no life. Once House Borgoi resigned in defeat, Gharant fell into despair and soon became catatonic, a state of little matter to House Keys, which had no further use for him.

One of the most subtle Tleilaxu Mentats was Hamle the Paralyzer (4815-4897), ordered by the Emperor Mikael II after his restoration from cryogenic suspension. Hamle served as a roving Imperial ambassador-without-portfolio, passing himself off as a confidant of Mikael through whom unofficial communications could be sent. Charming, handsome, magnanimous, and eloquent, Hamle became popular with the Great Houses, whose leaders eventually took him into their confidence and sought his counsel in endeavors relating to House Corrino. By his advice, Hamle proceeded to hamstring them. So great was his computational ability, but so involved and convoluted his arguments, that he provided his victims no valuable advice whatsoever. Points were met with counterpoints of such complexities and intricacies that those who listened were rendered comatose by Hamle's "pale cast of thought." But such was Hamle's decisive presence that he was given no blame at all for this paralysis.

The Bene Tleilax never lacked customers, and there were numerous twisted Mentats: Multifest Hydros, the mental-politician who possessed seven different personalities; Piter de Vries, House Harkonnen's effeminate psychopathic killer; Lizao Twine, the mentat-hermaphrodite whose courtesan palace disguised a notorious web of intrigue; Bliss Numera, the female mentat-monk-chemist, who for twenty-six years lived in solitary confinement, existing on vegetable broth, but failed to perfect the formulae by which House Dardan hoped to transform silverfern into melange.

The final point to be made about twisted Mentats is that some were more twisted than others, and a few not very twisted at all. Nevertheless, because the Mentats produced by the Tleilaxu were so often warped and bizarre in nature, they came universally to be regarded as objects of repugnance.

S.T.

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MISSIONARIA PROTECTIVA

The Missionaria Protectiva's general function within the Bene Gesserit was to spread "passwords"- throughout known space so that communities would be conditioned to give aid and comfort to a stranger who "said the secret word,"

The Bene Gesserit breeding program was set up to extend through an unprecedented number of generations. Realizing that an accident or two could set back their effort drastically, redundancy was essential: many offspring, many lines, many possible combinations. The greatest investment of Bene Gesserit resources went into the redundancy program, and the Missionaria Protective was a second-line backup, deep within the grandiose plans.

Most agents of the Missionaria Protectiva were "outer-circle" trainees, women whose genes or dynamism did not qualify them for even intermediate, status within the organization. The Missionaria Protectiva corps was usually an organizational dead-end; however, the records suggest that many of the missionaries were patternmakers, "creative artists."

The Missionaria Protectiva's eventual operational extravagance is dazzling. Devising and installing elaborate password systems throughout different cultures, setting testing systems so the passwords could not be misused, and arranging both systems so that the cultures would use them innocently compounded the complexity of the operation. Bach separate culture needed a different set of password and test sequences. Some cultures needed only the minor manipulation of a compatible mythology, but the societies farthest from "civilization" had to be completely reprogrammed. Legends, with all the accompanying accessories of songs, rumors, and nursery rhymes, had to be invented and inserted in the primitive cultures. These inventions had to mesh with existing beliefs but also soften the cultures' reflexive fear of strangers, so that a mysterious intruder with uncanny powers would be welcomed instead of rejected and killed. The preliminary scholarship, the pattern weaving, the courage of tile agents who did the actual transmitting to strange planetary systems are all staggering in their magnitude. The Missionaria Protectiva also had to establish a "feed-through" network within the Bene Gesserit so that trainees and adepts would know what they could expect when threatened in a distant place. The insertion of the appropriate litany in adab memory for recall under just the proper conditions is merely one example of such training.

The Missionaria Protectiva sought and used cultural pivot points in two ways. First, they made the approach to the crucial point dependent on some mysterious benefactor. Since the benefactor would mean an improved chance of success, the civilization must recognize and enlist the agent rather than spurn and despise her. Second, the Missionaria Protectiva inserted another stranger on the far side of the crucial turning point. This "savior" or "redeemer" symbolized success itself. The transition crisis in any culture's legends could be constructed or altered by the Missionaria Protectiva to pave the way for a Bene Gesserit adept who would

bring mysterious techniques to help in achieving success and for a Great Leader who would signify that success was at hand.

There were many variations in the Missionaria Protectiva's operating methods. Once the target culture's value system had been assessed and whole-cloth or engraftable stories had been devised to mesh with those values, missionary agents infiltrated as patterners ("artists"). Having learned the legends, melodies, rhythms, cultural techniques, and modulation skills of the planet, they provided entertainment that appeared to be "homegrown." The agent could adopt almost any identity. As journalists, itinerant crafters, or image-recorders, they could "sell" their wares from any kind of base. They tried to achieve great popularity so that whatever they composed would be easily accepted. Another method was to join the educational system and gradually alter the curriculum. Complete catalogs of techniques for adjusting a culture's belief structures fill volumes. Some patternmakers drifted through society spreading obscene jokes and inscribing public walls. Others wrote, composed, painted and holo'd their way into classic status without help from curriculum manipulators. At fairs, festivals, and faddish museums, in pulp serials and bound volumes, via interplanetary broadwave and personal digidisk, they spread each other's work across a civilization. Meanwhile, other missionaries were analyzing and inscribing and disseminating elsewhere throughout the galaxy.

The Missionaria Protectiva's method, then, was to implant recognition signals in a culture. A Bene Gesserit wayfarer would be noticed, tested and, if her abilities were up to the test, spared. The legends were designed so that the risk of mistreating her and the reward for aiding her were high enough to encourage sincere processing of all strangers, preserving genes that might be significant in the breeding program for the Kwisatz Haderach. Underneath the layer of password and test, the Missionaria Protectiva wove a thin but strong anticipation of a messiah figure, an individual whose coming would signal the beginning of the culture's final triumph, the fulfillment of its ultimate hopes.

DUNE INVOLVEMENT. Fremen legends show several signs of having been adjusted by the Bene Gesserit Missionaria Protectiva. The Fremen were waiting a "Mahdi," for instance. The general pattern of transition-to-success had been implanted long before they arrived on Arrakis. However, Arrakis was a very special place, the source of the spice that had become crucially important to the Bene Gesserit. Their Reverend Motets needed it, and their Truthsayers appear to have employed it. Thus the source of the spice received special attention from all of the Bene Gesserit agencies. The Missionaria Protectiva provided an umbrella of protection not simply for any Bene Gesserit adept who might be one small piece in the genetic jigsaw, but for sophisticated initiates as well. Dune was also a nexus in the Bene Gesserit scheme and deserved extra care from the Missionaria Protectiva planners.

The Missionaria Protectiva had established the Fremen *shari'a* (superstitious rituals) long before the

tribe migrated to Arrakis. The *ilm* and *figh* (aspects of Zensunni religion) underpinnings of their culture had included latent suggestions of a Mahdi for millennia. The Fremen knew that someday a "Twelfth Imam" would emerge from hiding (or be "reborn") to unite The People, the Community of All Believers, and lead them against "the infidel" to realization of the "ideal religio-political community, the 'umma,' " the "brotherhood of prophets." Thus the Fremen would avenge their persecution and achieve their water-rich Paradise. This pattern paralleled the transition nexus aligned by the Missionaria Protectiva to prepare for the coming of the Kwisatz Haderach somewhere in the galaxy. At the time when they reinforced this sequence within the panoply of Fremen/Zensunni beliefs, the Missionaria Protectiva could not anticipate that either the "messiah" or the Zensunni would ever be physically present on Arrakis.

The agency's main concern on Dune was the relationship between the place — not the culture — and the Bene Gesserit's intermediate — not merely breeding program — needs. A visitor to the spice planet might be an extremely important Sister, perhaps even a Reverend Mother. So that planet — with little heed to the civilization inhabiting it — was primed for the sacred "mysterious stranger." She might seem to be a witch, a representative of dark powers, but she would bring great favor to the natives if saved and great peril if mistreated. She might even, so the rumor was planted, be the Great Mother whose offspring would be the "messiah"/ "savior"/Kwisatz Haderach. It is easy to imagine how volatile this place-specific legend and prophecy became when it mingled with the anticipations of the Mahdi-brought to Arrakis by the oppressed Zensunni/Fremen, The cues implanted to signal the coming of a "savior" may have been similar everywhere. The *Dunebook* evidence about the "messiah's[1]' appearance is straightforward. The Missionaria Protectiva planted a swath of indicators to serve as signals. He was to be "a child who thinks and speaks like a man," with "questing eyes" and an air of "reserved candor." And he would seek to know Fremen ways "as though born to them." In a society that holds important hopes and where discomfort is accepted because today's pain will speed the achievement of tomorrow's hopes, a glimpse of the signs of coming success is itself urgently desired.

The more desperate the civilization, in other words, the easier it was to establish a pattern of signals the populace would seize upon. The Missionaria Protectiva's scattering of hints that might signal the coming of a Kwisatz Haderach fell on fertile soil in the persecuted, resigned, yet hopeful Fremen culture. Thus Paul Atreides' acceptance by the Fremen was eased significantly by the latent prophecies planted by the Missionaria Protective.

Much more important, however, was the scheme established to guarantee the acceptance of a "Great Mother." The risks on both sides were high. The "candidate," the mysterious woman who might be bringing useful techniques, had to be tested. If she failed the test, she deserved the fate of any threatening outsider, sacrificial expulsion. If those doing the testing did not administer the sequence correctly,

they might either disqualify a deserving stranger or preserve one who ought to have been sacrificed. Therefore two circumstances had to be arranged. There had to be more than one test, with the sequence moving from relatively easy responses to more difficult challenges. And the sequence had to develop "naturally"; there could be no suspicion of conspiracy in aid of the candidate. The Missionaria Protectiva arranged their legend implantations so that the tests could be passed only by Bene Gesserit initiates. Cued responses were a part of the candidate's training. For Arrakis, the Missionaria Protectiva made the "prophesied" challenges so difficult that only a potential Reverend Mother would have had the training to meet all of them. The recitation of the "prayer of the salat" would qualify a Bene Gesserit to play the rote of "Auliya," or "handmaiden of God"; it prepared the Fremen to accept her as a candidate for their version of a "Reverend Mother." Notice that an "adab" test, rooted in the unconscious level of advanced Bene Gesserit training, was the end of the Missionaria Protectiva's password sequence.

The Fremen adapted the legend by insisting that she had to be championed by someone who had come with her. This modification was not a Missionaria Protectiva implantation; it would not have made a Bene Gesserit's survival contingent on a male companion. This Fremen requirement was a mutation, a product of the intermingling of Zensunni heritage, Missionaria Protectiva prophecies about a Kwisatz Haderach, and the special spice-planet overlay.

The Bene Gesserit then was faced with the final challenge: the Fremen addition of the transformation of the Water of Life. This was truly a Reverend Mother's challenge. A neophyte Bene Gesserit, and even some adepts, would not be able to work the catalytic transformation by way of homeostatic adjustment. Only an individual who possessed both proper genes and specialized training could change the poison, into elixir. This requirement had not been inserted by the Missionaria Protectiva into the Fremen tradition. Their goal was survival for a threatened Bene Gesserit, not high visibility and power for the survivor.

Paul Atreides was correct when he wrote that the Missionaria Protectiva had "bought them a bolt-hole" in the desert. They had indeed arranged, as best they could, to preserve any Bene Gesserit adept who stumbled into a strange environment. They had escalated the mythology on Arrakis so that even a Reverend Mother was likely to be recognized as a deeply threatening "witch."

In relation to their original purpose, the Missionaria Protectiva made a minor contribution to the saga recorded in Arrakeen history. They were supposed to have been a second line of defense, behind the genetic redundancy arrangements, against accidents that might disturb the breeding program. Incidentally, they were to help prepare the galaxy for the eventual arrival of the Kwisatz Haderach. Intended to guard against accidents, the Missionaria Protectiva helped, unintentionally, to bring about an important, and extremely unlikely, coincidence. They laced Zensunni

legends with Kwisatz Haderach preparations, thus reinforcing the ancient expectations of the Mahdi, They set up Arrakis to welcome a Reverend Mother. They did not, however, track the several reinforcing vectors, especially the harmonics of Zensunni plus Arrakis toward the forging of Fremen fanatics. Nor did they comprehend the combination of ecological hope and historic despair that converged in the Fremen, making the nexus of, their prophecies so volatile and irresistibly self-fulfilling.

E.I.

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- BENE GESSERIT TRAINING;
- Princess Irulan Atreides, ed. The Dunebook, Rakis Kef. Cat. 7-Z331.

MOHIAM, REVEREND MOTHER CAIUS HELEN.

A skilled teacher, intrepid guide, steadfast guardian, inspired prophetess, formidable adversary; she served as Supreme Head of the Council of the Sisterhood during and after the reign of Duke Leto Atreides. She was ordained by time and her Order to be instrumental in the drama of the House of Atreides, her part culminating in the contest of wills she eventually played out with Paul Atreides, later Muad'Dib. The antagonism reputedly flourished from the time the two first met: on the fateful day when Reverend Mother Gaius Helen administered the test of gom jabbar to the young Paul.

Often feared for the power she exercised over her most successful pupils — notably the Lady Jessica — and for her influence as confidante and Truthsayer to the Padishah Emperor Shaddam IV, she was believed to be the master strategist of Bene Gesserit planning and diplomacy. The lengthy file on Reverend Mother Gaius Helen, found in the hoard at Dar-es-Balat. reveals her many functions and activities as primarily political in nature, especially in her later years. Even her educational endeavors were purportedly prompted by political motives as, for example, the teaching and training of Jessica and Princess Irulan.

She was most highly regarded for her prowess as an observer. Documents in her file attest to her status as "Bene Gesserit with the Sight," one whose abilities to test a subject's claim to human status went unmatched. In all matters relating to the Sisterhood, she enjoyed a power and prestige rare in the annals of the Bene Gesserit. Although among her peers she was thought proud, even fiercely so, outside the venerable Sisterhood her arrogance prompted such epithets as "witch," "sorceress," and, in the Fremen, *kalbat Bani Jeziret*, "'bitch of the Bene Gesserit." She was often accused of foretelling the future and then plotting to make it happen. It is certainly true that she was in perfect harmony with all the previous generations who had envisioned and planned the so-called perfect breeding program, thereby plotting for possession and control of human destiny.

She came from a long line of Reverend Mothers bred out of the age of despair; and like them she was empowered with two gifts. She

possessed the gift of prescience or illumination, and the power of solitary conception. She could bring forth, spiritually, her own kind. Schooled in chemistry, anatomy, astronomy, medicine, and metaphysics, she, like her sisters, was a master of manipulation. Reverend Mother Gaius Helen was renowned, too, for self-induced trancelike states, a fixity of attention so total that it could block out all signals of the external environment and of surface consciousness. She was reported to be an adept at the Tarot pack, that game of both contemplation and action that was believed to contain the sum of all problems in its infinite permutations.

The range of Reverend Mother Gaius Helen's powers enabled her to successfully engage in conspiracies to place a Bene Gesserit on the throne of the Imperium, to infiltrate the ranks of Muad'Dib and to attempt to wrest control from Paul and place it in the hands of the Sisterhood, all of which incurred Paul's everlasting enmity and suspicion. One such conspiracy, labeled as treachery by some sources, was Reverend Mother's plan for brother-sister crossbreeding in the hope of securing the pure breeding line of legend. It was Reverend Mother's mission to prevent Paul from establishing an Imperial tine through his beloved Chani, thereby disrupting the Sisterhood's carefully designed program already jeopardized by Jessica's default. Operating by indirection and secrecy, the chief guardian of the Bene Gesserit sought to protect the pyramid of generations she believed had reached its apex in Paul Atreides. But the antagonism between the two led eventually to Gaius Helen's confinement under guard by Paul's command, and later her execution as a traitor by Alia's order.

This ignominious end to a brilliant and inspired ministry, marred somewhat by her zealousness and fanaticism, gave muted and somber inflection to the litany of praise trumpeted from Wallach IX following Reverend Mother Gaius Helen's death. The Parchment of Sacred Adulation, a traditional memorial for Reverend Mothers, pays homage to her "discipline of self-surrender and true self-resignation, the self-naughting that is the way of greatness."

The testimony of Gaius Helen's own diary, while understandably self-serving in some ways, contributes no small insight into this extraordinary and paradoxical figure. Those dossiers dated shortly before she left the Bene Gesserit homeworld on her final ill-fated errand of complicity and political intrigue, provide invaluable clues to the character and motives of a crucial link in the history of the Imperium during those years. (To what extent the public person accurately mirrored the private one is perhaps best judged by comparing Gaius Helen's own declarations with those words and deeds ascribed to her by Harq al-Harba in his great history plays.) Those last pages of her personal diary, confiscated by Paul Atreides after her arrest, read:

> When I was a child, I dreamed a dream three times in succession. In my dream, 1 saw a hooded figure who, with an arrow, shot the sun out of the sky. Have I been seeing my destiny, or Paul Atreides'? Which of us is the archer and which the sun? And though I have seen all this and more, yet I failed to see much since that time when I first confronted the young Paul and tested him.
>
> Lately, I have been besieged by that incandescent memory whose traditions and

aims I have always served. Soon I will join them, having. added my own identity to that long tine of silently articulate and everpresent mothers of the human being. Will Jessica guide the future then?

Since I can remember, my path has ever been straight in design but, by necessity, devious in execution. I have indeed been unrelenting and unyielding in my dedication to the cause of directed human evolution in order to achieve, in the end, what was envisioned so long ago: our Kwisatz Haderach.

True, I have had to pick my way with infinite care between the shoals of contemplation and action — a difficult course. In contemplation, I made myself a vehicle for the voices of the past, the immortal spirits of the ages all devoted to the same task. I became the *via vocis*. But then what was I to do? Was I to be the forming hand of the future or the malleable material some other hands would use for achieving that end? The dilemma was confounding, but demanded resolution. I chose.

Now I wonder if I have lived too long. Will the Bene Gesserit dream be abandoned for a vision less demanding, perhaps more arbitrary in nature? On occasion 1 have wondered if we of the Sisterhood have not undermined our own purpose. We built our house with the materials of faith, dedication, obedience, and hope. Do we subvert now, by our means, the very end we dreamed of achieving? Dare I question now what the Sisterhood has made — what I have helped it to become — and not question my own role in that making? Have we finally become, for all our intentions, like in principle to that which we sought to replace so long ago?

Such doubts are dangerous. Yet they come, unbidden, from the collective memory of the past, like shadows flickering unsteadily against the dark wall of my mind. But I am too old for such nonsense. To cast doubt now would be disastrous, for all our future hangs in the balance. Our cause has an enemy on the throne, his powers and resources perhaps greater even than my own. How strange that it should finally come to this: our best hope, UK House of Atreides, now our greatest threat. Ah, my dear Jessica, how could you have abandoned us and all I have taught you?

Obedience to an idea is an active virtue, an act of imagination that encompasses the future and contains the necessary discipline. It is not for the discrete present to be preserved, but the whole of what may be shaped and designed and constructed to our model. I wish to be that hand of destiny. The Chosen One shall have to wrestle with his Daemon — also a chosen one. For I, too, am chosen.

In the Tarot, I have seen patches of all the enigmas of time and space. They come as lightning visions, moving me from the path of contemplation to the center of all action. My position has become clearer from that day I initiated Jessica's boy into the mysteries of gom jabbar. We were to become respectful foes, skilled adversaries, struggling one with the other to reach the source of Becoming, control. of an infinitely various and variable future we could both clearly see and each wanted to possess.

Now I am grown old and frail, and almost spent, in the service of this passion -handed down to me and of which I have been caretaker for so long. I saw it as a dazzling sceptre — indescribably old, immeasurably rich. Still, it has seemed to me at times almost too studded with tradition, too bejeweled with sacrifice, too heavily plated with precious meaning, to carry for very long. Yet, with the passing generations, I have gripped it ever more tightly even as I felt myself buckling under its weight.

That collapse is near. I will fall prey to an abomination (what a travesty!), a fact of the contingent, malevolent, darkly playful universe that not even one like myself can always foresee. It is this paradox of existence, the co-existence of all opposites of which I myself am a part, that is the most difficult to manage.

The black aba conceals, more than the tired flesh and weary spirit of this witch-crone of history. I loved Jessica and she failed me, as she has failed all the past. So was rewarded my trust. So began the ritual of betrayal which will end in death without peace.

What future, bright or dim, can our species hold if there is no plan, no obedience to the code, no faith in the righteousness of the mothers who would preserve, refine, and renew by withstanding the allure of the vacant present for the treasure of what can be? I have knowledge that runs backward, like tiny pebbles marking the steps of a path already traversed, to the beginning. What I cannot see is the end that is a new beginning lost in the future.

The keeper of the treasure that lies beyond must guard it with diligence, even with cruelty. I have guarded the entrance to the future, and I must be defeated in order to win. I, too, must fulfill a destiny. Should that be as the enemy of him who is the One? He and I will end together. Shall we begin together, too? It will be the time of our passing and, with it, the time of

inhumanity will once again descend upon us for a long age.

My obligation is the preservation of the heroic aims passed from age to age, growing in stature and power as they were handed on. If that tradition is threatened or diluted, then too

is the hope we have cherished forever. Our ideal of the human must advance and be upheld with authority and by authority. And it must remain within our control, or all we have achieved will revert back again to the mechanical sterility we fought to overcome. That must never be.

We will have created a model that can and will inspire a whole race whom we can then also guide and teach. We will have achieved a race of men we can succor as seedlings, nurture as shoots, tend and crossbreed, that the flower of genius may be ever renewed. The truth of this vision has on occasion, I do believe, banished the quality of pity in me. I have labored too long in the vineyard of a passion: to create the perfect fruit from which shall spring a burgeoning human garden.

And this will be my, our, legacy to the future. For we are the mythmakers, the foundation, the rock; and all else is as sand in the wind. Construximus monumentum perennius illud imperatorum.

MOTHER OF JESSICA. References found both in *Book of the Voices,* the journals of Duncan Idaho-13015, and in Lady Ghanima's *Commentaries to the Voices* add startling information about R.M. Gaius Helen Mohiam's relationship to the Atreides line. One question that had always bothered Ghanima (and Empire historians and geneticists) was the identity of her father's maternal grandmother. His Harkonnen background apparently distressed Paul Muad'Dib; the clash of Harkonnen and Atreides blood was al-Harba's theme in the memorable *Arrakeen Tarot* (10304). The playwright, when dealing with Paul's awareness of himself as the genetic climax of an extended breeding program, gives Paul the famous soliloquy:

Blood. Blood. Blood. Blood. Blood.
I've wallowed in out-freyn gore so long
That shedding the body's water of one more
Harkonnen rabble is but to kiss my crysknife
And wet it in my very veins.
Harkonnen-Atreides. Atreides-Harkonnen. It's all the same, and now at last
I'll cry no more nor shed a solitary tear
For any scum.
It is myself I weep for: brute
From long dead Vladimir; love from absent Jessica;
Strength from that father who did die too soon,
And who knows what from that nameless woman who bedded
That young Baron and damned my mother. Blood. Blood. Blood. Blood. Blood. (*AT* II, iii, 26-38)

A1-Harba focused directly on the question of Paul's unknown grandmother, in the playwright's exquisite pun, that "nameless worn-in" who "damned" Paul's mother. The artist so often perceives more clearly than the historian.

There is also evidence that information identifying Jessica's mother was censored and destroyed by Leto II. the Welbeck Abridgement of the Bene Gesserit annual empire assessment indicates that in 12335, when Bene Gesserit historians, in an attempt to increase the annual supply of melange for The Sisterhood, threatened to reveal the God Emperor's complete ancestry, he assassinated them en masse and destroyed the portion at the *Mikkro-Fishedotte* which detailed his ancestry. Although Leto razed the B.G. records, he did not tamper with his sister's notes, and through Ghanima's patient work with the Voices the truth was preserved.

During her work with the memory Voices, Ghanima found herself singularly attracted to Voices with variations of one name: Ellen, Elena, Helen, Elaine, Eleanor, Helene. For reasons unknown to her, she and

Harq al-Ada also named two of their daughters Eleanor and Helene. She sought the source of this yearning, seeking out all the Voices bearing the general name. As she worked her way through a myriad of Elaines and Helenes, she found an increasing number of Matres Executrice using tile name. Much to her frustration, though, whenever she tried to communicate with women historically close to her, she found that born her grandmother Jessica and her father Paul blocked the Voices. Jessica finally convinced Ghanima that they were shielding her from the danger of Abomination, from a voice capable of con-rolling her. So, for seventy-nine years, Ghanima continued her work, avoiding the Voices close to her historically. But decades of pent-up curiosity finally drove her to try once more to contact the near Voices. With he help of her mother, Chani — her ever willing "Guard to the Portal of Memory" — Ghanima finally managed to break through Jessica's and Paul's suppression. As recorded in *Book of the Voices,* to Ghanima's astonishment, she heard the voice of her great-grandmother, Gaius Helen Mohiam:

> As soon as I entered the prana-bindu suspension, I heard a smalt, shadow voice, fighting its way through my grandmother's suppression: "Hear me! I will not hurt you. You are blood of my blood and seed of my precious line. I am Helen, your great-grandmother, child. As I tested your father, now can I test you. You are more human than he, for you are not afraid of your humanity.

Thus Ghanima discovered what her brother, father and grandmother had tried to delete from history — that the Atreides not only had Harkonnen blood but also that of a powerful Bene Gesserit Reverend Mother.

Ghanima's *Commentaries* explains the Harkonnen-Mohiam connection. A very young-looking Helen using the name Tanidia Nerus, had been sent to the Harkonnens as a concubine. Her assignment was to seduce Vladimir and produce a daughter (who, with the Atreides line would produce the mother of a Kwisatz Haderach). Obviously, the relationship proved displeasing to both parties, and though Helen did become impregnated, Jessica was her only child. As to the effect on Harkonnen, Gaius Helen seemed sure that she was his one and only female partner. She denied his later sexual preferences had anything to do with the one night she had spent with him. After bearing Jessica and leaving her at a Bene Gesserit Kinder House to be raised, Gaius Helen went on to become a Reverend Mother, adept at the "Sight." She confirmed that she had become a member of the triumvirate, a Mater Executrix. From the records of these conversations with Ghanima, we understand the Reverend Mother as a powerful woman with only one goal — to gain the power of the Empire for the Bene Gesserit.

J.A.C. and G.E.

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- HARKONNEN, FEYD-RAUTHA;
- HARKONNEN, GUNSENG;
- HARKONNEN, HOUSE OF;
- HARKONNEN, VLADIMIR;
- Nerus, Tanidia;
- R.M. Gaius Helen Mohiam, Diaries, Lib. Conf. Temp. Series 133;

- Lady Jessica and Ghanima Atreides, Book of the Voices, Rakis Ref. Cat. 1-BG164, BG165, BG166;
- Ghanima Atreides, Commentaries to the Voices, Rakis Ref. Cat. 37-BG132;
- Anon., The Welbeck Fragment, Lib. Conf. Temp. Series 578;
- Anon., R.M. Gaius Helen Mohiam, Rakis Ref. Cat. 70-BG518.

NAVIGATIONAL MACHINE DEVELOPMENT

Earliest records of intersystem travel, both interstellar and intergalactic, are of course incomplete; our knowledge is based largely on newly translated files from the Rakis Hoard. We know that the beginning of true travel waited for the utilization of the well-established and well-understood phenomenon of spacefold. However, it was not until the polymathematician I.V. Holtzman developed the area of nonlinear diffeostochastic transformations and applied them to three-spaced simple motion that the dependency on curvilinear momentum in travel was broken. Shortly thereafter the first form of the photonharmonic oscillatory engine was developed, allowing a ship to travel in a neobrownian curvature somewhat similar to the time-light-particle phenomenon. In turn this development permitted the first trans-light portation.

It became a relatively simple mathematical calculation and computation to write the correct diffeomorphisms allowing the definition of an absolute neighborhood retract to be applied sequentially to a compact space region. This procedure finds the unique fixed point on the nearest fold sheet of the desired termination space. The Polymathematical theory was well developed and even at this early date computational devices were far enough along (though still comparatively embryonic) to allow for the necessary calculations.

Following the Butlerian Jihad, however, spice-prescient Guild navigators replaced the proscribed computers, making the whole system dependent on the supply of melange.

The history of the Imperium is the history of spice and spice was controlled by the Guild. The Guild was secure as long as there was spice. Thus no group in society paid more attention to the changes on Dune. Early in the tenth millennium the Guild became aware of the inevitability of an age without the wondrous spice. It is no surprise, then, that as early as 10200, discussions had begun between the Guild and the Ixians. The Guild needed to replace the Steersman without regressing to the danger level of pre-spice portation. The goal was a device which could produce the progression lines seen by the prescient Steersman.

Years of secretive experimentation have been well documented, but they led to no significant progress toward a navigational machine. The Ixians had no compunction against using computing devices in their experimentations, but every concept took them to no better navigational model than that of pre-spice travel.

In 14132, one of the most powerful Ixian intellects ever to exist, Kurill S. Suag (14071-14204), considered the problem. While investigating a new direction of flowmechanics in near space inflectional points, Suag put himself in a spice-trance, an expensive experiment at that time. He was able to

see exactly the progression of light, space, and mass lines, and he noticed he could deflect light lines by a concentration on time location; moreover, in a Heisenberg indeterminacy, the time flow seemed to change with the observation. Here Suag made one of the most monumental intellectual leaps ever recorded. He said of this observation, "It can all be done, all explained: Time is, light, light is time, and Heisenberg's Eyes see again!"

With this discovery Kurill S. Suag gave to man what man should have known thousands of years before. The error in all the Poly-mathematical Theory has been housed in the assumption that time is an independent variable. The old, honored Theory of Relativity, as well as Heisenberg's indeterminacy principle, was laid to rest with this one moment of clarity. The concept that velocity in curvilinear motion is a function of an independent time variable was the error. Light and time were not separable. On the contrary there was a dependency on the variations of each quantity. They are dependent jointly distributed hypervariables, to be treated with a new discrete space multidirected filternet limit. In such a model no longer does viewing alter the nature of the viewed if one allows for the dependent shift in time. Moreover, the inability to travel at overlight velocities is merely an apparent effect of the observation that time shifts cause.

Once Suag had clarified fully the power of his discovery, he saw its applicability to the navigational problem. One need only to jointly vary hypervariables to deflect time sufficiently, consequently varying light lines to be able to view progressive lines. Using the fact that time is discrete and electromagnetically hyperelated, Suag directed the development of the Suagasian timelight deflector, interfacing it with the previously developed Ixian light progressive line detector, and produced the first usable Navigational machine.

The development of navigation to today's state is the story of modifications of this original machine. The Suagasian navigator was immediately placed on all trans-light portal ion ships. It was just as reliable as the old Guild Steersman and could even determine black-hole spot perturbations. Since these machines have been in use, no accident has occurred in trans-light portation as a result of machine error.

R.L.S.

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NERUS, TANIDIA

(dates unknown). Identified by Leto II, before his accession to the throne, as the mother of Lady Jessica Atreides: "Jessica out of Tanidia Nerus by the Baron Vladimir Harkonnen." This statement, now found recorded in Leto's Journals (RRC 80-A115), apparently sparked centuries of argument and analysis among generations of Atreides' scholars, as evidenced by speculations about the existence of any Tanidia Nerus in

numerous and various materials discovered in the Rakis Finds.

Many scholars rejected Leto's identification of Nerus as Jessica's mother on the grounds that it was made before Leto had begun any investigation of his ancestral memories, before he became emperor and ascended the Lion Throne, and before he had access to the Bene Gesserit breeding records. They believed his statement to be based on either whimsy or incomplete information about his grandmother's heritage. Other scholars believed the name Tanidia Nerus to be the resolution of a historical mystery and labored to uncover proof of her existence and ultimate maternity of Jessica. Certainly, in his lifetime, Leto II was never to utter another word in public which would settle the matter on either side.

However, through the sources available today, particularly those of the Lady Ghanima, Duncan Idaho-13015 and the *Journals* of Leto II, the Atreides' scholars descending from both sides of the argument seem able to finally agree on the answer, that Jessica's real mother was the Bene Gesserit Reverend Mother Gaius Helen Mohiam, who used the name Tanidia Nerus when she presented herself as concubine to the Baron Vladimir Harkonnen and that any written record of Tanidia Nerus was merely part of an attempt by the Bene Gesserit to keep Mohiam's identity secret.

One recent scholar, Gwilit Mignail, has suggested in *The Nerus-Mohiam Controversy* that Leto deliberately put forth the Nerus name for two reasons: First, Leto may have wanted to keep the identity of Jessica's real mother from her, fearing that knowledge of Gaius Helen Mohiam's maternal relationship might have been too much for Jessica to face under the very difficult circumstances of the revelation of her daughter Alia as Abomination. Leto may have feared that if Jessica learned that the woman who had given her son the test of the gom jabbar, who had become the Corrino Truthsayer, who had acted *in loco matris* to her, and who had conspired against Paul in the name of the Sisterhood was her true mother, it might have unhinged Jessica's sanity. Second, Mignail suggests that Leto himself might not have been able to face the knowledge that he was not only part Harkonnen, but also was part Mohiam, and hence part Bene Gesserit, part "witch." Leto, after all, was barely nine years old at the time and may have lacked a certain amount of emotional maturity. Thus his very youth may have forced him to lie to himself and to his grandmother Jessica.

Whatever the final truth in this matter — and indeed it may never be known with any certainty — the identity of both Tanidia Nerus and/or Jessica's true mother remains a fascinating subject of conjecture by many scholars.

Further references:

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- Atreides, lady Ghanima;
- Mohiam, reverend mother Gaius Helen;
- Gwilit Mignail, The Nerus-Mohiam Controversy (Yorba: Rose).

NOREE, LADY HWI

(13698-13724). The God Emperor's "bride." This woman of Ixian manufacture was bred, raised and trained to a greater degree than any other emissary to the God Emperor's court — no mean distinction,

considering the representatives who had preceded her — for she was meant to be Leto's final love object, the instrument through which he could be made vulnerable and, thus, perhaps controlled. For some thirteen millennia the Ixians had been the great experimenters — no aspect of animate or inanimate existence escaped their curious, probing intellects. In Leto II, perhaps, they perceived an enigma beyond anything in their vast experience and the temptation to get to the core of the mystery motivated their creation of Hwi Noree. For surely Hwi was not meant to be anything as simple as a spy or assassin. Rather she could be seen as Ix's greatest experiment: the key that would unlock the secrets of the impenetrable heart of the God Emperor. Ultimately, undoubtedly, those secrets in her maker's hands could have been very useful.

Noree was "born" in 13698, in the first known Ixian no-room. Her life was the result neither of ordinary conception nor of the more exotic, but relatively common, breeding techniques in use among the Tleilaxu prior to this time. Instead, Noree was the end product of a unique experiment, one whose success depended on the efforts of Tleilaxu and Ixians alike: she was cloned in a process similar to, but more complicated than, that employed in producing *gholas.*

The complications made the operation far more delicate. A ghola was grown from cells taken from an adult original and spent an average of two years in an axolotl tank, maintained by a nutrient bath until it reached full development. When removed from the tank, it was a blank slate which contained the memories of the original but it could not put them to use until shocked into recalling them; once that shock was delivered, the ghola became the person from whom it had been copied.

Noree, on the other hand, was to be a mirror-clone, the exact opposite of the individual who had supplied the genetic material for her growth — Erlin Malky, former Ixian ambassador to the God Emperor. She was also to begin life as an infant, rather than as an adult replica. Producing her required the best efforts of the Ixian scientists, applied to a foundation of knowledge provided them by the Bene Tleilax. It is still unknown how many, if any, attempts at this mirror-cloning were made before one was successful. The Ixians were far too concerned about security to keep readily available records. The Spacing Guild became a silent partner in the enterprise because of the Ixians' fear of discovery; Guildsmen were used in testing the prescience-blocking ability of the no-room.

Some data concerning the project has been discovered. It is known that Erlin Malky was recalled to Ix in 13698 and taken to the no-room chamber; be was later seen to emerge from the chamber carrying an infant. That child was Hwi Noree.

Noree's childhood is as poorly documented as her birth. Information later provided to the God Emperor by Noree herself and by various spies, recorded in his *Journals,* indicates she was trained from her earnest years to make her overpoweringly attractive to Leto. Her intellect and intuitive sense were keenly honed by a series of the most talented instructors the Inquisitors could obtain, including a number of

Bene Gesserit Sisters. The educational process was overseen by the Inquisitors and by their minions, however, and the usually pervasive influence of the Sisterhood had little effect on the child.

In 13712, following his permanent recall from Arrakis, Noree's "Uncle" Malky began to take an active part in the girl's education. His contribution consisted chiefly of giving Noree a complete brief on Leto II and the, workings of his court. Of all the members of his society, Malky was the best equipped to provide such a brief: he had spent a total of twenty-one years, longer than any other ambassador, as Ix's representative in the court. By 13723, when his "niece" was summoned before the Inquisitors to determine her fitness for his old post, Malky had taught the young woman all he knew of the Lord Leto.

From the earliest *Journal* entries concerning Noree, Leto comments on her gentle, open personality; her Honesty; her intelligence and wit. Malky and his Ixian masters must certainly have been delighted by the manner in which their god-trap was performing. Leto had been even more deeply impressed by their creation than they had dared hope.

The developments which followed, however, could not have seemed so delightful. While Leto's immediate attraction to and affinity for Noree fit the Ixian scenario, her subsequent loyalty shift to him had not, been anticipated. Noree, haying been trained throughout her life as a partner for the God Emperor, discovered that she fit the role far better than her masters had projected. Thus, the Ixians were confronted by an unexpected variable: an ally and planned consort of the God Emperor who would not allow herself to be controlled by the authorities of her homework!.

When spies relayed word of Noree's defection, the Inquisitors' initial reaction appears to have been to send Malky to the young woman in an attempt to divert her back into their plan (or failing that, one must presume, dispose of her). This plan was eventually dismissed as too risky a course to follow, and Malky was kept in hiding, protected by the cover of the no-room. The Inquisitors had no wish for Leto to discover the true nature of his intended bride.

The Inquisitors were not alone in making plans for the young Ixian. After they were wed, Leto intended to mate Noree with his majordomo, Moneo, as he had earlier mated his sister/wife Ghanima with Harq al-Ada. Her brief affair with Leto's current Duncan Idaho caused him — for reasons not confided even to his *Journals* — to scuttle the plan. However, he later mentioned it to Moneo while dismissing it as being "too late."

Noree passed serenely through these machinations, accepting Leto's commands and asking no questions. Of her own plans, it is known only that she intended to marry the God Emperor and to serve him faithfully. It was a course doomed to failure.

En route to their wedding at Tuono Village, Leto's Royal Cart was attacked, resulting in the Fall. Hwi Noree was one of the attack's first victims; during its earliest moments, she slipped from the cart and plummeted into the river below.

Given what is known of her character, one of the results of her death would have distressed Noree:

Duncan Idaho, outraged at her having been killed, seized the lasgun of Nayla, who had carried out the attack, and destroyed her with it.

The second result would undoubtedly have pleased her. Leto, deprived of his sandtrout skin, survived briefly after he reached the riverbank. As he exchanged his last words with Idaho and Siona, he said that his association with Noree had strengthened him, an accolade the Ixian woman would have treasured.

C.W.

Further references:

- Atreides, Leto II;
- Idaho, Duncan;
- Malky, Erlin.

NYCALLISTE, NAYLA

(13689-13724). Referred to by the Church of the Divided God as "Nayla the Betrayer," this Fish Speaker long occupied the Judas position in the histories of the Lord Leto. With the discovery of the Rakis Hoard — most particularly with the translation of certain volumes of Leto's *Journals* — it becomes obvious that Nayla's true role in the downfall of her God differed vastly from that popularly supposed.

She was born on Grumman to a Fish Speaker officer, Calliste of that garrison, and her consort Pavel Merris. Her mother, like many of the women in the royal military, was a strong, broad-shouldered type with a muscular body; Nayla inherited these characteristics in as amplified version and was known from her earliest days in the Grumman Fish Speaker's school for her unusual strength.

Unlike Calliste, however, Nayla was unattractive in the extreme. Even as a child, she possessed a flat, square-jawed face, undistinguished blonde hair and nearly invisible eyebrows. Her eyes were her only compelling feature, but not for their beauty: they were piercing, overbright; they made those subjected to their gaze uncomfortable. (They were also a vivid green, but this was a detail few noticed immediately.)

Nayla began her training at the age of three, as was usual for a Fish Speaker's child, and impressed her teachers from the beginning with her interest in religion. In other academic subjects she performed only marginally, and physical training came so easily to her that she Seldom had to apply herself. It was the studies concerning the God Emperor and his works in which the homely child most willingly immersed herself, a willingness which marked her among the faculty 'as either a devout little girl or, occasionally, as an incipient fanatic. The appellation chosen generally depended upon the individual teacher's own beliefs; but Fish Speakers being the loyal servants of the God Emperor that they were, only a small number of them saw anything remarkable in the strength of Nayla's dedication.

In 13705, when Nayla's class of Fish Speakers graduated, she had already spent five years as a junior member of the Imperial Constabulary, the subdivision which dealt with domestic problems in Leto's far-Sung empire. Nayla had been dispatched on several occasions to trouble spots on Grumman, and had received commendations from three of her commanding officers for her zeal and expertise in subduing rioting locals.

Graduation from the Grumman school raised Nayla from junior to full membership in the Constabulary. It

also brought her to the attention of the God Emperor, who received files on each Fish Speaker as she completed her training. Intrigued by the reports of Nayla's superiors, Leto ordered her transferred to her first off-world duty assignment — the Wallach K garrison — and arranged for annual reports of her progress to be sent to Arrakis. Unbeknownst to the Fish Speaker Command, Leto assigned an intelligence aide to make her own reports to him. The God Emperor always had need of Fish Speakers whom he could trust to obey him without question. Nayla, with her known religious obsession and record of competence, seemed a good potential recruit.

Her testing lasted for fifteen years. The Wallach IX assignment, in which she proved herself completely invulnerable to the Bene Gesserit's most persuasive attacks on her faith, ended with her promotion to lieutenant's rank and transfer to Seprek (fourth planet of Eridani C) in 13709. During her stay in the Seprek garrison the Daelk Rebellion broke out, destroying the Seprekian capital for which the revolt was named and threatening to engulf the remainder of the planet. If successful, the rebels would have managed to wrest Seprek from the God Emperor's control, necessitating its invasion and recapture by a large force of Fish Speakers and setting a most disagreeable precedent.

It was decided to send out a squadron of Death Commandos. These berserkers — errant Fish Speakers who had in some way failed in serving the God Emperor — would descend on the rebels in Daelk like a horde of avenging Furies, unstoppable except by welcome death, which would earn the salvation forfeited by their earlier behavior. The Commandos were used only in last-ditch situations and no group they were sent against had yet survived the battle.

In addition to maintaining the shock value of the Death Commandos, there was another reason for Fish Speaker Command's reluctance to put their errant sisters into action. The Commandos had to be led by someone lacking their overpowering urge to kill and destroy — someone capable of directing the operation coolly and effectively. The Fish Speaker who volunteered for such an assignment (the job had to be taken on voluntarily, because it was considered unthinkable to order anyone to take it) seldom returned from her mission.

Her commanding officer was not surprised when Nayla volunteered to lead the attack. Daelk was taken and Nayla — her left arm so badly burned by a lasgun near-miss that it required six hours of reconstructive surgery — returned to her garrison with news of the victory. She received a .special citation from the Lord Leto, delivered by a member of his elite Citadel Guard, and was promoted to captain.

Nayla remained on Seprek for eleven years, continuing her record of outstanding service and earning further promotion. She was a sub-bashar by her tenth year in the garrison and seemed destined for its eventual command until a summons arrived in 13.720. Nayla was on her way to Arrakis the next day, knowing only that she was to be met upon landing. In unexplained secrecy, a messenger guided Nayla to the God Emperor's audience chamber atop the Citadel's

south tower and left her to meet Leto on her own.

A passage from Leto's *Journals* describes this first encounter: "She seemed ill at ease at first, but that could hardly have been otherwise. How else could a mortal react when faced with her living God? Fear and awe quickly gave way to the sense of duty which comes as naturally to one of my Fish Speakers as breathing, and Nayla listened attentively as I told her what her function was to be."

Further details were not given in this account, but it was made clear in later *Journal* entries what Nayla's "function" was. The God Emperor believed that in Siona, the daughter of his majordomo Moneo, he had achieved the end result of his breeding program. He had already discovered Siona's ability to fade from his prescient vision — the characteristic which encouraged his belief in his success — and needed a means of keeping informed about the young rebel's actions. He had often considered assigning a Fish Speaker to spy on Siona for him, but knew that the very loyalty that bound his female soldiers to him might lead to the undoing of his scheme: the average Fish Speaker, on discovering that Siona was capable of posing a real threat to the God Emperor, could be depended upon to disregard previous orders and accept the consequences of eliminating Siona herself. Leto needed a fanatic, then, who would be capable of carrying out *any* duty if told that her God demanded it. Leto found what he needed in Nayla.

He bound her still closer to him with the gift of a crysknife, an antique which had once belonged to Misra, one of Stilgar's wives in the Dune days. Nayla was as impressed by the gesture as Leto had expected, accepting the blade from his hands in the old Fremen ritual and swearing to its use in his service.

Nayla's loyalty to him thus insured, the God Emperor commanded that she obey Siona in all things, no matter how heretical the young woman's activities might become. Nayla was to keep her master informed of all of Siona's plans and actions, but under no circumstances was she to attempt to interfere with them.

Nayla was not assigned to duty in any of the Arrakis garrisons. She was instead furnished with money and a place to live near the Fish Speaker's school in Onn. If any question concerning her means of making a living were raised, she was simply to explain that she was a personal bodyguard (her physique would confirm such a story) currently between employers and enjoying a short vacation. Her real task, of course, was to make contact with Siona's rebels and, through them, to gain entry to Siona's confidence.

The process took several months. During that same time, Nayla was often summoned to the Citadel, and it was in the course of one such visit that a receiver/transmitter was planted inside her skull. The God Emperor performed the surgery himself, preferring the difficulties involved in the procedure to those he might face in employing an outside physician. Nayla was not told of the reasons for Leto's doing as he did; it was enough for her to know that her Lord now had the means to speak directly to her, inside her head, and to receive her answers as directly.

By the end of 13721, Nayla had been taken so far into the rebel network that she was allowed to stay in the secret quarters hidden in the catacombs under Onn. Siona had evaluated her as an unimaginative but dependable aide, capable of quelling troublemakers both inside and outside their group, and had come to depend on her strength and obedience. Once Nayla was so accepted, she arranged for a hidden keyboard and screen to be installed in her room, on which she could compose and encode her messages prior to their transmission to the God Emperor. This device awed and frightened her almost as much as that of the implant, but she accepted it as another part of her service that she did not entirely understand.

Such messages passed more and more rapidly from Nayla to her master as Siona's rebellion gained momentum. By 13723, when Siona and her companions succeeded in taking the *Stolen Journals* from Leto's Citadel, Nayla was sending daily transmissions; after the pilfered volumes were sent for translation to the Bene Gesserit, the Guild, and the Ixians, the messages contained frequent requests for Nayla's release from her vow of obedience to Siona. The ugly Fish Speaker finally saw Siona as a threat to her master, and the contradiction involved in obeying a rebel was taking its toll on her.

The God Emperor decided that a freshening of Nayla's faith was in order. He summoned her once again to his audience chamber, quizzed her about Siona's latest move and emphasized the importance of Nayla's continuing obedience to her oath. Having made certain that Nayla saw this latest reminder as the beginning of her faith's ultimate test, Leto permitted her to leave the Royal Presence, satisfied that she would continue to do his bidding.

Occasionally, Nayla was given duties to perform as a Fish Speaker so that her contact with her sisters would not be totally severed. On one such assignment, she was sent as "Friend," in the company of another Fish Speaker, to assess the new Duncan Idaho whom Leto had ordered; on another, she meted out the punishment Leto had ordained for Duro Nunepi, the Tleilaxu Ambassador responsible for the Face Dancer attack against the God Emperor in 13723. Nayla was masked on both occasions, primarily to keep her identity as a Fish Speaker a secret from Siona, and it had been impressed upon her fellows that she was not to be discussed outside of ranks.

In 13724, following the attack on the Man embassy by the Tleilaxu and a splinter group of rebels, Leto ordered Nayla to reveal herself to Siona and to ask for her silence regarding her true identity. (She was to explain the need for secrecy by saying that she alone, of all the Fish Speakers, recognized the lightness of Siona's cause, and that the rest of the Fish Speakers would cheerfully dismember her if her defection was known.) Nayla was made even more intimate a member of Siona's group after this revelation — just as Leto had expected.

Later in that same year, she accompanied Siona and Duncan Idaho to Tuono Village. Nayla suffered from mixed feelings concerning both of her companions: Siona she admired, even while she feared her actions toward the God Emperor; the ghola was mysterious to her, but she was

interested in bearing his child, the Lord Leto permitting, because she felt that a mix of their genes would result in a strong, resourceful offspring. Her emotional muddle was stirred further by her part in their plan to attack the Lord Leto on his way to Tuono Village. Only her vow to obey Siona, and her underlying certainty that the God Emperor could not truly be hurt by any action taken by mortals, sustained her through the days of planning and the actual execution of the lasgun attack.

Nayla had been trained, and trained well, in using a lasgun. When the Royal Cart reached the bridge spanning the Idaho River, she cleanly shot out the bridge support and the suspensors beneath the Royal Cart, certain that she was about to witness a miracle.

The God Emperor would survive, and her loyalty would be rewarded at last.

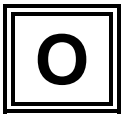
Her reward, as well as the outcome of the attack, differed greatly from what Nayla had expected. The God Emperor and his entourage plunged into the river, all but he dying immediately. His sandtrout skin gone, Leto crawled onto the shore. Nayla climbed down to him, pushing Duncan Idaho aside, to reassure herself that he lived. Before her master could answer, Nayla felt her lasgun being seized from its holster, and whirled in time to see the ghola aim at her head and pull the trigger, to seconds, the gun's charge was exhausted and only a few smoking bits were left of the God Emperor's most faithful servant. Ironically, the ghola had not killed her for her action against Leto — the seeming treachery that would lead to her being despised for thousands of years — but for her killing of Hwi Noree, the God Emperor's bride.

That undeserved onus, in light of the newfound facts, can now be ended. Nayla Nycalliste was no Judas, but a loyal soldier caught up in plots beyond her understanding; she was more obedient to her God than many whose names and memories have been treated with honor.

C.W.

Further references:

- Atreides, Leto II;
- Atreides, Siona ibn Fuad al-Seyefa;
- Leto Atreides II, Journals, Rakis Ref. Cat. 1-A170.



OFFICIAL HISTORY, THE

An authorized annual Imperial report, published 8954-10201 in Irstendal on Kaitain and 10202-13724 in Arrakeen on Arrakis; its official title was *The Imperial Annual Sourcebook and Statistical Record.*

The annual volumes known informally as the Official History are among the most comprehensive, authoritative, yet often unreliable sources of information on the Atreides dynasty. The Official History, like many institutions in the long reign of Leto H, was an inheritance from his predecessors, adapted to his own purposes. Originally, the annual compilers intended to report as much reliable information about the preceding year in the Imperium as could be conveniently presented in a single volume.

But the Official History did not reach this form immediately. The Corrino emperors understood that no government can survive without accurate and timely news, and they gathered data regularly. Each year, the so-called "Planetary Reports" came to Kaitain from all quarters of the realm. These reports were themselves condensations: because of the sheer weight of material if the records were in full form, the Planetary Reports were summaries pared down to their essentials. From 3540 on, the Imperial Department of Records trained bureaucrats (modeling the instruction openly on the initial steps of mentat training) in the preparation of summaries.

When the Planetary Reports reached Kaitain, they were again abstracted for presentation to the emperor, who studied or ignored them as his whim, taste, or mood prompted. Beginning with the reign of Corrin XX (8923), these summaries were collected into an annual volume. *The Statistical Record,* as it was named, was an invaluable bibliographic tool for researchers in every field. It directed those with both permission and desire to the fuller reports containing the details they needed; it gave an overview of Imperial affairs that no other work could match.

The chamberlain of Avelard XVIII, Venoshi Myuurak, saw the *Record* as an opportunity to present Imperial activities in a favorable light, and instituted the first of many perversions wrought on the hapless reference work. He ordered its expansion to two volumes, the second being the *Statistical Record* in its current format, but the first — the *Sourcebook* — being a prose description of undertakings that the government wanted to publicize. Since the work had wide distribution in a durable form,, its propaganda value, though not immediate, was considerable over the long run. It appeared for the first time in two volumes with its official title in 9175, a year too; late for Myuurak to see his handiwork. Such was the situation of the Official History when Paul Atreides came to power. Over the next century (roughly 10200-10300), as the bureaucrats of the Corrinos retired or died and their places- were taken by

Bremen, the character of the second volume came more and more to resemble the first's. The *Sourcebook* had never been much more than a chronicle of governmental actions across the Imperium, and Leto continued its use to proclaim his triumphs, minimize his defeats, and justify his innovations. For example, after the Fish Speakers were formed, over the next decade so much attention was devoted to the organization in the Official History that the disgruntled covertly referred to the *Sourcebook* as the *Amazon Forcebook.* But the second volume had had legitimate uses and had always maintained a discreet difference from its more politicized companion. Leto changed that. He scorned its statistical nature — that is clear from the recent evidence; but even the materials from Rakis have not yet confirmed his apocryphal remark, "Who cares how many schlags there are on Tupali?" After about 10700, the information in both volumes should be suspected of being fabricated, and should not be accepted without independent confirmation. Up to now, only the Oral History could provide that needed check, but the library at Dar-es-Balat now gives us a third source, a history more candid than the Official and more comprehensive than the Oral. The comparing of statements in the Official History to the records at Dar-es-Balat will take years — perhaps decades — but the day is now in sight when the researchers of a thousand worlds can replace the Official with the True History of Leto's reign.

W.E.M.

Further references:

- Oral history;
- Lors Karden, Truth and Fancy in the Oral History (Yorba: Rose);
- Lore Karden, Fact and Fiction in the Official History (Yorba; Rose).

OIL LENS

Force-field-enclosed hufuf oil, used principally in telescopes. Oil lenses — so accurate that they have yet to be surpassed, eight millennia after their invention — share with many other enduring pieces of technology an elegant simplicity. Each lens is made up of a layer of hufuf oil (varying in thickness from .5 mm to 1.0 mm) held in static tension by an enclosing force field, and is placed within a viewing tube as part of a magnifying or other light-manipulative system. Because of the extremely responsive nature of the enclosing force field, the oil layer can by adjusted within microns of a desired setting. No other type of lens element approaches such accuracy.

In 7687, Marcus Vander, an Ixian Field Technician (Class Three) was experimenting with the effects of various force fields on compressed fluids. He had chosen hufuf oil (a derivative of the hufuf plant, a native growth of Ecaz noted chiefly for its oil-filled seedpods) because of its viscosity and near-perfect transparency.

Vander wished to develop some means of transporting liquids using a force field as a container, an invention which would undoubtedly have had a wide array of useful applications. What he had actually created — as he discovered when the suspended oil focused a beam of white light onto his lab counter and melted its finish — was the first oil lens.

The new lenses had completely replaced all older, less accurate types within fifteen years of their entry into the marketplace. Their supremacy was

threatened only once, in 8176, when a poor harvest of hufuf pods created a shortage of oil. Fortunately, the season following was an exceptionally good one; it was also discovered that the hufuf plant adapted very nicely to cultivation on Yorba. The double cultivation has prevented any further shortages.

Further references:

- Marcus Vander, Force Fields and Their Applications, tr. Friinlan Zhauwab (Richese: New Caledonia State tip).

ONN

The festival city whose design and construction were commissioned by Leto II in 10592; perhaps the largest single-purpose building project in known history. Onn housed the Fish Speakers' chief school, off-world embassies, trade headquarters, service and maintenance cadres, museums and libraries, but these facilities took up less than ten percent of the city. Onn's chief purpose was to house Leto's decennial Festival, and its construction was centered about one function: the public viewing of the God Emperor.

The city center was a gigantic, plaza measuring two kilometers across, ringed by balconies and standing platforms accommodating hundreds of thousands of Leto's subjects; the audience was further enlarged by the Ixian projectors stationed throughout the plaza. The projectors sent the images from the plaza floor into apartments surrounding the area, occupied by those considered unimportant or sufficiently out of favor to deny them a direct look at Leto.

From a spot in the center of the plaza floor at the time appointed for the Viewing (or Great Sharing as it was sometimes called), ' Leto ascended from the Sacred Chamber beneath the plaza by way of a special presentation stage. The stage lifted him into the air, providing a clear view to all those watching. No protective devices were used during the Viewing; Leto rested on the stage itself, without even the shielding of his Royal Cart between himself and those in attendance. He remained in this position for two hours, during which time his subjects were free to come and go. At no time during the ceremony were any of them openly checked for weapons or prevented from climbing out to the extreme edges of the balconies for a better look.

A legend fostered by the God Emperor compared the Viewing to a ritual undergone by an ancient ruler who was required, on one night a year, to walk unprotected among his subjects. The ruler was further required to dress in a luminescent suit, while his subjects (not searched for weapons) dressed in black and thronged in the streets at will. According to the legend, if the ruler survived his walk, it was then obvious that he was a good ruler; by parallel, if the God Emperor survived the Viewing, he did so only because of the love and loyalty of those he ruled.

The second, less public, ritual for which the Festival City served as location was Siaynoq. This ceremony, reserved for Leto's Fish Speakers, was conducted prior to the Viewing in the Sacred Chamber located beneath the plaza.

Between Festival years, all sectors of the city other than those occupied by the few perpetual tenants — sectors which totalled over 250 square kilometers — were shut down.

A crew continually maintained the closed sections, keeping the city prepared for the next decade's Festival, but the workers themselves resided in surrounding suburbs; the God Emperor did not intend that his Festival City be used for any lesser purposes.

Security was provided by the Onn garrison, a group of Fish Speakers second only to the Citadel Guard in the ranks of Leto's military. These women patrolled the streets, detained any unauthorized entries and maintained order among the various factions who occupied the Embassy Quarters. While relatively few disturbances occurred, primarily owing to the Fish Speakers' rigorous protection, those which did were generally extremely violent. Perhaps the best-known example was the Sargus Rebellion of 12293, when a group of malcontents commanded by a renegade Bene Gesserit and an Idaho ghola attempted to demolish the Fish Speakers' school with a pirated store of high explosives. The attempt very nearly succeeded, being foiled only by the defection of a minor member of the conspiracy.

The Fish Speakers, outraged at this attack on their school, their students and, by extension, their God, called for volunteers, who deafened themselves for protection against the Voice, and assaulted the Bene Gesserit embassy. By the time the God Emperor's order to withdraw could reach the troops, the Idaho ghola and every Bene Gesserit, from Reverend Mother to lowliest acolyte, had been killed. Leto earned the undying enmity of many of the Sisterhood by commending his soldiers and demanding an apology from Wallach IX before allowing a new delegation to be sent to Arrakis.

Alter the God Emperor's Fall, Onn underwent a series of drastic changes. The Fish Speaker school was closed; the Sacred Chamber was sealed; the plaza was drastically redesigned, with much of the floor area used as building sites. Homesteading of most of the unused buildings was encouraged, and within a few decades the city was indistinguishable from any other on the planet.

Using maps and charts found among the Rakis Hoard, archeologists have located the sections of the city once occupied by the Sacred Chamber and other places important to the city during its millennia of use in Festivals. Excavations Which should shed still more light on the history of Onn are expected to begin early next year; because of these plans, those sites have been cleared and are now as empty as they were in between-Festival years during the God Emperor's time.

C.W.

Further references:

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- Siaynoq;
- Mustava S-Aletari, The Psychology of Political Rituals (Chusuk: Salrejina);
- Krosta Frenalaz, "Excavation at Onn," Archaeology, 91:17-34.

OPAFIRE

A precious jewel highly valued by the aristocracy of the old Imperium. Opafire was a hard, highly luminescent substance found mainly on Aarafan, where the Ixians maintained mining and refining operations. Jewels of opafire were notable for their soft, iridescent colors, ranging from pink to various shades of blue. The most desirable gems were of blue or

turquoise. Princess Irulan Atreides-Corrino possessed a famous collection of opafires, now lost, to which she refers in passing in her volume, *Conversations with Muad'Dib.*

Lady Margot Fenring demonstrates the social significance of opafire in *Arrakis and After,* when she alludes to the fact that only Duke Gorski, of all her lovers, made her a gift of a fine opafire gem known as the "Heart of Laura." She cherished the gem all her life, as well as the memory of the man who gave it to her.

The importance of opafire diminished along with the power of the aristocracy during the Atreides period. It is noted, however, that Emperor Leto had a private opafire collection, and was occasionally known to reward a loyal retainer with the gift of a gem.

ORAL HISTORY

The Oral History, together with the Official History, provided the totality of information about the reigns of the Atreides before the discovery of the Imperial Library on Rakis. Yet for a source of such importance, few non-historians could define what the Oral History is, or where one would go who wished to consult it. To begin with, there is no single source called the "Oral History"; on the contrary, the term is used to designate a variety of materials, some of which, despite the name, were never transmitted through oral tradition. The professional historian, when referring to the "Oral History," uses the jargon of his calling for the multi-volume work *Studies in Atreidean History (SAH),*[1] which the Institute of Galacto-Fremen Culture began to publish in 13850, and which now extends into the thousands of volumes (the seventeenth edition of the index, the most recent, runs to thirty-three volumes alone).

SAH is an immense conglomeration of documents, plays, ballads, nursery rhymes, wall slogans, cartoons — everything from the most literate and enduring of works to the most ephemeral — having in common only that they in some way provide information on the reigns of Paul, Alia, and Leto II. Much of the material was preserved by word of mouth until the middle of the 139th century, when its collection began. Other works, such as the plays of Harq al-Harba and other Atreidean dramatists, were in print almost from their conception. But the primary emphasis of *SAH* has always been the information from the separate oral tradition which, because of its independence, could serve as a confirmation of or check on the official records.

Several examples of material from the Oral History will clarify its nature.

In 10330, Rauvlee Ludgwit published a collection of children's verses from Arrakeen and the surrounding villages. The volume included counting rhymes, nursery rhymes, mnemonics, verses for jumping rope and other games, and similar items. Ludgwit's compilation was one of the first works to be reprinted in the *SAH* (Sätra Shonjiir, trans., *Ludgwit's Arrakeen Child Lore,*

[1] See Lors Karden, *Truth and Fancy in the Oral History* (Yorba: Rose), for an introduction to the series *Studies in Atreidean History.*

SAH 37). Item 941 in the collection is a rhyme transcribed in. 10324, yet one that obviously refers to Paul's use of atomics to breach the Shield Wall near Arrakeen, allowing his defeat of the Imperial forces. Shonjiir's translation preserves the rhythm and rhyme scheme of the original:

Paul, Paul, came through the wall,
Adam Shaddam had a foil;
All his *hawets,* all his men,
Couldn't lift him up again.

The word in the third line, *hawets,* makes no sense in its context, since it means "fish," a creature known on Arrakis only after the importation of predator to guard the qanats. Nor do fish play any part whatsoever in the incident upon which the rhyme is based. Ludgwit operated on the principle of oral transmission that meaningless words are replaced by meaningful words, often at the expense of the overall sense of the passage, and he argued that the original word in line three had been *hawats,* meaning " Men tats," from the name of Thufir Hawat, the Mentat of Duke Leto, who accepted service with House Corrino after the death of the Duke. The poem shows that Hawat was associated in the popular mind with loyalty to the Imperial House and therefore was regarded as more or less of a traitor to the Atreides. But the recent finds on Rakis have made that long-held conclusion very doubtful.

A longer example from *SAH* challenges the official version of an empire during Leto's reign sunk into a glacial placidity, with its capital at Arrakeen the foremost model of well-satisfied burghers and craftsmen. Hardly a chapter of the Official History does not extol the contentment of the ordinary man or woman through that long stretch of time. There is a historian's rule of thumb that one finds the truth where the Official and Oral Histories agree, but the Oral History constantly contradicts the official version of "The Garden of Arrakeen." One of many works to project a different image of the capital during Leto's reign is the ballad "Lewin at the Wall," taken down from a troubadour on the out-of-the-way planet of Stormstile in 13934 The troubadour gave the title of the song a: "News from Arrakeen." The figure in the first of these titles is historical: Iir Zhiil Lewin, (118357-11891?), a carpenter originally from Libermann who eventually settled ii Arrakeen. He is cited in the Municipal Court Rolls of that city as being arrested for licensing violations in 11890, and his case was publicized as an example of governmental vigilance in protecting the consumer from sharp dealers. According to the final disposition of the charge, Lewin died in prison awaiting trial. The ballad[1] gives a different story:

As Lewin cut his apple through,
He found a worm inside.
He killed it with his heavy shoe,
And spoke then in his pride:
"The worm has eat the apple's core,
Beneath the skin lies curled,
Just so, many a man lies sore,
From the worm within the world."
So he took his brush and tar and awl,
And walked outside a way,
To find a space upon a wall,
On that to have his say.
And he painted up the wall that night,
To tell the world his tale,
And showed the town in morning light,
That one was not for sale.
The temple priests, they hunted him,

[1] Zheraulaz Kiit, ed., *Ballads from the Border Stars, Studies in Atreidean History* 263 (Paseo: Institute of Galacto-Fremen Culture), pp. 156-7.

And set on him a price;
But the hope they had was none or slim,
Until they offered spice.
Then Al-Badwi, the butcher's son,
Said, "Bring a dozen hands,
And go down by the cattle run,
And take him as he stands."
They came then in the dark of moon,
When shadow covered all,
And heard there Lewin sing his tune,
As he painted on the wall.
O, the Fremen guards were fast and all,
But Lewin faster yet,
And the first that come up to the wall,
The tar was what he met.
The second swore upon his word
To kill him with his hand.
But Lewin pulled the fremen sword.
Poured his water in the sand.
The third cat Lewin at the knee,
A cut that brought turn down;
But with his awl full readily,
Lewin turned him found.
When Lewin lay upon the ground,
They tied his hands up fast.
And he called, "O friends, O friends around,
"This day will be my last"
Now Lewin we will see no more,
The walls, they scrubbed them clean;
But a worm stilt hides inside the core
Of the town of Arrakeen.

Whatever may be the historicity of the ballad, it should be noted that the folk do not as a rule make heroes of "sharp dealers."

Many of the materials from the Oral History show a biting satire and a keen appreciation of political reality. In *The Little Book of Riddles,* probably published anonymously on Giedi Rime, Riddle 88 is this: "What goes on four legs in the morning, on two legs in the afternoon, and slithers in the evening?" And the answer is "Nothing that I know of." The contents of the *Little Book* are generations older than its first publication, about 13499 (SAH 534, trans. Hwen Urtorn).

These examples can do little more than suggest the riches that the Oral History contains. Its value is measureless in more than one way for it provides not only an independent source of historical information, but also reveals the mind of the folk, sharing with us their understanding of their culture, and displaying' their hopes and fears. These last insights are exemplified in "How Muad'Dib Got His Name" [see entry] (a Fremen folktale[1] that weaves together wholly imaginary incidents from the wool of fact: Paul Atreides' adaptation to the desert and Fremen ways and how the invention of the thumper is attracted to the figure of Paul), his coming to terms, with his supernormal powers (as expressed in the magic of the djinn), and above all his conquest of himself. In the long run, it matters little which side Thufir Hawat was on; what is more important is the way that people structured and ordered the flux of their daily lives and made sense of the swirl of great events. In this and other folktales, in ballads, in even the humblest games, we have that record.

W.E.M.

ORANGE CATHOUC BIBLE. THE FUNDAMENTAL SCRIPTURE OF THE IMPERIUM

[The following essay has been attributed to Paul Muad'Dib, and it is one of the few complete works by this historical figure to have been found in the Rakis Hoard. Paul was known for his profound interest in the Orange Catholic Bible, and its tenets played an important role in his legendary life. — Ed.]

[1] "How Muad'Dib Got His Name" is from Ibrahim al-Yazizhi, *Fremen Folktales from Onn, SAH* 313.

Mankind's movement through deep space placed a unique stamp on religion during the one hundred and ten centuries that preceded the Butlerian Jihad. Early space travel, widespread though it was, proceeded in a fashion largely unregulated, slow and uncertain. Before the Guild monopoly, it was accomplished by a hodgepodge of methods with successive waves of general expansion and cross-migrations of large populations. Space travel was not lightly undertaken; a once-in-a-lifetime experience was quite enough for most people, who were driven at first only by necessity to commit themselves to the dark void that was space.

From the beginning of the travels, space gave a different flavor and sense to ideas of Creation. Genesis was a dark mystery. The difference is seen even in the highest religious achievements of the period. All through religion, the feeling of the sacred was touched by anarchy from the outer dark. As one of our more poetic, though anonymous, historians expressed it: "It was as though Jupiter in all his descendant forms retreated into the material darkness to be superseded by a female immanence filled with ambiguity and with a face of many terrors."

The ancient formulae intertwined, tangled together as they became fitted to the needs of new conquests and new heraldic symbols. It was a time of struggle between beast-demons on the one side and the old prayers and invocations on the other with no clear decision, but there were innumerable adaptations, some more grotesque than others. The evolutionary history of religions in space is vast.

During the early period of space travel, it was said that Genesis 1:28 was reinterpreted, permitting God to say: "Increase and multiply, and fill the *universe,* and subdue it, and rule over all manner of strange beasts and living creatures in the infinite airs, on the infinite earths and beneath them." Thus the idea of God expanded with the idea of history. Eschatological questions, forced to postpone themselves to yet more distant futures in "real time," were (though never dismissed from speculations of fear and hope) forced to yield to more immediate and local issues. Thus the idea of God diminished, opening a way for those who could (or who pretended they could) offer promises for the immediate future based on an arcane development of oracular power.

It was a time of sorceresses whose powers were real. Women with the power to control and attune their bodies and minds to the rhythms of history seized their opportunity to dominate world populations. It was a time of goddesses, such as Kubebe of Komos, Hawt of Humidis, Serite the All-knowing of the Wallach group whose worship spread to many planets, Veaera of Gamont, and many others. It was a time when Kali unveiled many of her most dread faces to reign supreme over the destinies of men. The measure of the witch-priestesses who served at her altars is seen in the fact that they never boasted how they grasped the firebrand in her loins. Not content with their rule over single planets, they saw advantages in joining together (their own form of ecumenical movement) so that they might shape the universe. Thus flourished the power of the Bene

Gesserit and the establishment of their breeding program.

Then came the Butlerian Jihad, causing generations of chaos. The god of machine-logic was overthrown among the masses and a new concept was raised: Man may not De replaced." This B.G.-sponsored campaign removed from men a rival power of futurological control. These generations of violence were a thalamic pause for all humankind. Men of insight looked at their gods and their rituals and saw that both were filled with that most terrible of all equations: fear over ambition.

It was time for a new and greater ecumenical movement to begin. Hesitantly, the leaders of religions whose followers had spilled the blood of billions in planetary purges and interplanetary wars began meeting to exchange views. It was a move encouraged by the Spacing Guild, which was beginning to build its monopoly over all interstellar travel through its superior navigators, and by the Bene Gesserit, who foresaw increased opportunities for furthering their own plans, although their hopes were not all to be realized in the event.

Out of those first ecumenical meetings came two major developments:

1. The realization that all religions had at least one common commandment: "Thou shalt not disfigure the soul."

2. The Commission of Ecumenical Translators.

"Thou shalt not disfigure the soul"; but who is to decide where modification ends and disfigurement begins? The Fremen believe that the land of your birth makes you what you are. "Are there strange animals on your planet?" they ask. The Fremen themselves consider that they are the Undisfigured Ones, yet their blue-on-blue eyes, the sign of spice addiction, their cruel and secretive customs, their sietch orgies and their worship of the dragonish Shai-Hulud, are sufficient indications to most people that they are rather (to use the words of their own text) the owners of diseased hearts. Nevertheless, there are many admirable individuals amongst the Fremen. Abomination happens within the heart or soul; it is not imposed from without. Let us be humble enough to acknowledge that, however fair we may consider our physical appearance, soul disfigurement might be lying in wait for us, might even have happened to us without our knowledge or consent.

The recorded experience of Muad'Dib, of Alia and, partial as it is, of Leto II, has given new impetus to psychosomatic theological study and has also shifted the emphasis of concern from eschatological determination (whether seen in terms of Paradise, or Heaven and Hell, or Nirvana) to psychomachy (or "psychomachiavellianism" as my witty colleague Miiarz calls it) and its implications for this-worldly power politics. Ancestor worship and propitiation are also reviving. These problems were not, of course, stirring the minds of the C.E.T., for whom God was safely transcendent, not an actual living Vermicular Presence. I express myself so freely because I know that these words will be buried deep for generations. Then as now, however, all men were deeply and humanistically interested in the idea that they had

some great destiny within the universe; the religious sought divine guidance and feared Shaitanic interference.

CONTENTS OF THE ORANGE CATHOLIC BIBLE

The O.C. Bible is more than a revised amalgamation of the ancient holy scriptures. It considerably extended the traditional canon, although it also abridged and reordered it. It came packaged with the Liturgical Manual and the Commentaries.

The O.C. Bible reflected the blendings of scriptural tradition that had already occurred for reasons of planetary convenience, and radically extended them. The dramatic new melding inevitably produced an impression of stark dislocation on many readers. In order to offset this, a comprehensive index and marginal collations were provided. Further, from the outset it was envisaged that each planet should have its own supplement, although it was of course impossible to produce all the requisite editions at once and this caused misunderstandings. The very vast-ness of the new compendium carried its ecumenical message: "Your faith has hitherto been too small."

The C.E.T. was particularly fond of the idea of harmonization which they saw as an ecumenical activity. They were also adept at covering their tracks, as it was no part of their purpose to suggest that previous texts and arrangements had special authority. As a consequence, they guaranteed labor for the next generation of scholars, who were engaged in assembling that bibliographic marvel, the *Azhar Book,* which preserves the great secrets of the most ancient faiths and traces the received texts to their origins.

With the help of the *Azhar Book,* we can see something of the process of harmonization which rendered the stiff old texts of the Bible, the Quran and so on, plastic enough to be mixed and twisted. Some of the texts (which, interestingly enough, remain among the most popular) proved highly resistant to change. The Book of Job passed through the furnace almost unscathed, for some reason, as did Preacher. Revelation (not to be confused with Revelations) was quite unchanged, whether because of C.E.T. exhaustion once the last book of the old Bible canon had been reached, or because of the dire threat in the last chapter, remains uncertain.

In the former Old Testament and New Testament, there was in general a great simplification, evident in the reduction of the number of books that remain from them, as well as the compression of their contents, when this can be observed in the unmelded texts. The books that remain are Genesis, Exodus, Laws, Promises, Kings, Refugees, Job, Psalms, Proverbs, Preacher, Prophets, Gospel, Apostles, Epistles, Revelation. The most controversial omission from the canon is Canticles, also known as The Song of Solomon (or Song of Songs), which has nevertheless survived and is to be traced in various other O.C. Bible texts, including Blake Skul Visions and the Saari. We have a hint in the *Bertoli Memoirs* to explain the omission: "Bomoko hated the text which made Sheba say, 'I am black but comely' — his own wife was brown and remarkably ugly and suspected, more or less jokingly, of a secret attachment

to Obeah rituals after she was once seen chasing a chicken into the jungle." It is more likely that many of the representatives were instructed by their congregations to nail a text which had often been embarrassing to the churches and that, in spite of their proclamation (which has, of course, been much misunderstood) about "producing an instrument of Love to be played in all ways," the delegates were careful not to produce a book that in any way expressed the idea of love as it is secularly regarded. It may be necessary in this connection, also, to remind those who know such religions as the Cathloa Church of Erzulie and the Vatsyayana Evangelicals only by their names that there is a great difference in religious matters between professions and practices.

The most difficult work of harmonization may be seen in the production of Gospel, the first diatessaron to establish itself beyond competition from the four evangelists, who now became relegated to mere names and symbols. The historical scholarship behind this attempt to establish the life of Jesus .on a firm, incontrovertible basis was immense, but it had an effect in its context that may or may not have been well calculated by the C.E.T. It reduced the life of Jesus to one among several lives of saints and prophets and servants of God. Clearly the Maomethic faction in the C.E.T. had much to do with creating this impression, which was certainly in line with the C.E.T. claim to dispossess all disputant religions of the idea that they might have a uniquely valuable revelation. When they saw the effect of this claim in cold print, however, it is note wormy that the Sunislamic faiths were as shocked as the others by what their representatives had perpetrated in their names.

All the historical books of Judaeo-Christian scripture were harmonized as far as possible (if not farther) with the Quran. The legal books were augmented by the Tawrah, Quran, Confucian traditions, while the wisdom literature of Proverbs was assimilated to Taoist and Socratic dicta, at least.

The pure Quran was represented in the O.C. Bible by the books of Saari and Kalima, and the important Siret text should also be mentioned here, although it is suspected that this was in part augmented by the C.E.T. themselves who numbered some well-published poets among them. The Masnavi and Traditions are other books that seem largely Islamic in composition.

Among the Hindu and Buddhist traditions may be placed the following books: Upanishads, Vedas,. Puranas, Gita, Sutra, Bodhisatvara, Avatar a; while the books of Koan Answers, Ohashi, Hui-Neng and Tao may be ascribed rather to the Zensunni traditions. From other ancient sources come the books of Analects and Pahlavi; while the books of Arran, Blake Skul Visions and Revelations are believed to be more recent in origin, and the book of Hymns is both ancient and modem.

A controversial but most helpful feature of the O.C. Bible is its addition to the canonical scriptures of the books of Holy Lives and Testimonies, without which we very likely should not have the histories of many saints, martyrs, sectarian founders and missionaries,

and the records of miracles as remarkable as any of those recorded in ancient scriptures. The ordeals suffered by the faithful and their mixed experiences of sin and redemption are a great source of consolation as well as of inspiration in our own troubled times.

One of the hardest decisions for the C.E.T. was not merely to establish the contents of their Bible but to agree upon a title, one that would be brief yet broadly descriptive, one that would reflect the ecumenical spirit without appearing narrowly exclusive. In early fragments of his memoirs, Bertoli refers to it as the Koranjiyana Zenchristian Scriptures, or as the Zenchristian Navakoran, but after the fourth year it seems to be settled in his mind, at least, that Orange Catholic Bible was to be the name. We must suppose that a day or a week was given over to settling what may have become a matter of embarrassing dispute. The terms "orange" and "catholic" do, however, seem to have established themselves as reflecting the more innovative and rational as opposed to the more conservative and traditional schools of thought, sometimes being used quite lightly, if we may judge by odd remarks of Bertoli — "what a delightfully pompous catholic statement," "Catholic to a See," "utterly Orange is the only word to describe that nonsense," "for an Orange, that little acolyte of Bruin's is quite a peach," "all of those oranges are bananas" — remarks not at all clear to us now, but some were clearly meant as witticisms. The origin of the term Orange as applied to a religious sectarian is now obscure but its religious significance is so overwhelming nowadays that few remember it as the ancient name of a fruit now called portyguls.

The O.C. Bible Liturgical Manual was a natural outgrowth of the practice faithfully observed by the C.E.T. of attending morning and evening services every day according to the tradition of a different faith. On Wednesdays, which were defined as Honorary Sabbaths for the duration of the exercise, delegates were allowed to worship as they chose in the mornings, but in the evenings all attended an ecumenical service, for which an ever-changing committee was responsible. The experience of being subjected to some of the more elaborate and irksome liturgies and rituals ("They did everything except sacrifice virgins" was Bertoli's disgusted comment on a rite that is fortunately nameless), together with the difficulty of administering some of them, brought home to many of the delegates the advantages of "harmonizing" the best practices. The Liturgical Manual, then, while faithfully recording the various peculiar modes of worship practiced by the faiths represented in the C.E.T., also supplies several model ecumenical liturgies and endorses those, whether peculiar or ecumenical, considered most suitable for constituting a complete program of devotions for the whole year.

The O.C. Bible Commentaries constitute in many respects a more remarkable work even than the Bible, not only because of its brevity (less than half the size of the O.C. Bible), but also because of its candor and blend of self-pity and self-righteousness. Considered as a work of explication, the Commentaries is less

than satisfactory. It is rather the product of philosophical meditation on the profound importance of the C.E.T. endeavor in the context of Universal Religion and the Galactic Imperium.

The beginning is an obvious appeal to the agnostic rulers:

> Men, finding no answers to the sunnah [the ten thousand religious questions from the Shari-ah], now apply their own reasoning. All men seek to be enlightened. Religion is but the most ancient and honorable way in which men have striven to make sense out of God's universe. Scientists seek the lawfulness of events. It is the task of Religion to fit man into this lawfulness.

In their conclusion, however, the Commentaries set a harsh tone that very likely foretold their fate.

> Much that was called religion has carried an unconscious attitude of hostility toward life. True religion must teach that life is filled with joys pleasing to the eye of God, that knowledge without action is empty. All men must see that the teaching of religion by rules and rote is largely a hoax. The proper teaching is recognized with ease. You can know it without fail because it awakens within you the sensation which tells you this is something you have always known.

RECEPTION OF THE ORANGE CATHOLIC BIBLE

There was an odd sense of calm as the presses and shigawire imprinters rolled and the O.C. Bible spread out through the worlds. Some interpreted this as a sign from God, an omen of unity.

But even the C.E.T. delegates betrayed the fiction of that calm as they returned to their respective congregations. Eighteen of them were lynched within two months. Fifty-three recanted within the year.

The critical reception of the O.C. Bible was on the whole more favorable. The C.E.T. representatives were likened in the *Space Times* to archeologists of ideas, inspired by God in the grandeur of rediscovery. The editor of the ecumenical column of the *Church Standard,* whose last contribution this was, said that the C.E.T. had brought to light "the vitality of great ideals overlaid by the deposits of centuries," that they had "sharpened the moral imperatives that come out of a religious conscience." So wrote the innocent Msgr. D. Macsutoc, while those about him sharpened their axes. More in tune with the reactionary mood of the congregations was the writer in the *Suns,* who denounced the O.C. Bible as a work produced by "the hubris of reason." "Its pages," he said, were "filled with a seductive interest in logic." (The review was a star item on the second page, opposite a seductive holograph of the latest Miss Universe.)

Yet more influential was the holovisual interview with the famous Blue Bishop, Halloway, whose label for C.E.T.'s seven-year effort — "Galactophasic Determinism" — beamed throughout the galaxy, was snapped up by eager billions who interpreted the initials G.D. as "God-Damned." The G.D.O.C.s ("God-Damned Old Cranks") were crucified by the caricaturists in effigy and by the congregations in fact.

The immediate demands for an Authorized Revised Version were, of course, doomed to failure, since no ecumenical body of sufficient authority could again be assembled. This did not prevent the appearance of various Revised Versions that catered to popular bigotry. However, simply because it was so controversial, the original Orange Catholic Bible, in one or other of the special planetary or Guild editions that were soon distributed, was the version that

everybody bought and everybody read. It awakened a new interest in scripture and in religious issues unprecedented since the first translations of the Bible into the vernacular.

The reactionary revisions leaned on accepted symbolisms (Cross, Crescent, Feather Rattle, the Twelve Saints, the thin Buddha, the horned Goddess, and the like) and it soon became apparent that the ancient superstitions and beliefs had *not* been absorbed by the new ecumenism. The compilers of the *Azhar Book* traced many of these beliefs back, sometimes, to surprisingly uncouth pagan faiths, long discredited officially.

C.E.T. Chairman Toure Bomoko appeared to admit finally that C.E.T. had erred in trying to manipulate the props of popular religion. "We shouldn't have tried to create new symbols," he said. "We should've realized we weren't supposed to introduce uncertainties into accepted belief, that we weren't supposed to stir up curiosity about God. We are daily confronted by the terrifying instability of all things human, yet we permit our religions to grow more rigid and controlled, more conforming and oppressive. What is this shadow across the highway of Divine Command? It is a warning that institutions endure, that symbols endure when their meaning is lost, that mere is no summa of all attainable knowledge."

The bitter double edge in this "admission" did not escape Bomoko's critics and he was forced soon afterward to flee to exile, his life dependent upon the Guild's pledge of secrecy. He reportedly died on Tupile, honored and beloved, his last words: "Religion must remain an outlet .for people who say to themselves, 'I am not the kind of person I want to be.' It must never sink into an assemblage of the self-satisfied."

It is pleasant to mink that Bomoko understood the prophecy in his words: "Institutions endure." He himself passed into history as a symbol of religions integrity and foresight, part of the myth of "The Fourteen Sages" who never recanted and who keep reappearing even in the plays of Harq al-Harba.

Ninety generations later, the O.C. Bible and the Commentaries permeated the religious universe.

M.T.

ORANGE CATHOLIC BIBLE, FAITHS RESPONSIBLE FOR. This list is taken from the flyleaf of the first edition. NOTE: only 101 religions are listed, because twenty of the original C.E.T. were recalled before the work was completed.

The Ahmadiyah Christian Council
The Assemblies of Allah
Astronomical Christian Observers
Baptismal Cosmotheists of Shingon
Belt Hypostatical Program
Ben Kalism in Gangishre
The Bhakti Votaries
Black Vedantist Conclave
The Buddhist Pali Movement
The Buddislamic Christian Church of Sikun
The Buddislamic Jain Faith of Lankivek
The Calvinistic Genetical Determinant Elect Body, Incorporated
The Cape Separatist Union
The Cathloa Church of Erzulie
The Catholic Protestant Tribe of Deri
The Catholic Zenvestran Council
The Christian Zionist Pilgrims
The Church of Eurasia
Church of the Holy Atta
The Church of Selene
Confucian Statists of the Imperium
The Congregation of Molitor
The Cosmic Charismatic Movement
The Cybernetic Reformed Churches
The Diasporic Council of Rabbis
The Ecumenical Sectarian Council

The Episcopalian Methodist Church
The Evangelical Missionary Campaign on Position I
The Faiths of Beulah
The Galacian Orthodox Church
The Galactic Spiritual Assembly of Bahais
The Great Mother Church
The Grummanian Orthodox Establishment
The Hasidic Lutheran Dynasty
Hasidislamic Union
The Hellenic Orthodox Ecclesia
The Hinayana Buddhist Way
Ikebana Shaktist Order of Anthos
The Jain Buddhist Assembly
The Jainite Foundation
Jerusalem Urbanite Citizens of Nework
The Jesuitical Evolutionist Church of Chardin
The Kubebe Cultists of Komos
The Latin Revivalist Ministers
Lican Universalism
Lutheran Amida Worshippers
Lutheran Catholic United Church
The Mahayana Buddhist Union
The Mahayana Christian Temple of Enfeil
The Mahayana Lankavatara Friends of Truth
The Modified Hanuman Church of Siflj
The Muadh Quran Faithful on Caladan
Muslim Fideists on the Naraj Worlds
The Navachristian Church of Chusuk
The Nebuloid Dervish Spire
The Neomaimomdist Rabbirate
New Philadelphia Friends Yearly Meeting
The Ommanean Variationists (Reformed)
The Orange Protestant Army of True Believers
The Ortho-Catholic Circle of Sigma Oracom's
The Orthodox Gregorian Chantry
Palislamic Fellowship
Panafrican Reformed Churches in Union
The Ramakrishna Gospel Mission to Biarek
The Ray Space Worshippers
The Roman Catholic Episcopal Church
The Sacerdotal Hermeticists of Beta Tegeuse
The Servants of Light, Olaf
Socratic Christian Dialoguists, IV Anbus
The Solarian Centrist Tradition
Space Baptist Mission, Poritrin
The Stellar Deist Watchmen of Ix
Sugislamic Congregationaiists of Tupali
The Sunni Orange Co-operative, Jaf'r
The Sunsufi Chapter of Kadrish
The Talimidic Zabur Followers, Salusa Secundus
The Tantric Rhythmists of Richese
Taoist Pilgrims in Space
The Tawrah Collegiate, Salusa Secundus
The Tendai Fundamentalist Church
Tenri Kyo Science in the Galaxy
Tenth-Day Adventist Church of Rapide
The Terran Orthodox Church of Novebruns Planet
The Thomasian Faith
The Unitarian Galactic Church
The United Church of Rossak
The United Moravian Assembly
The Universal Hindu Faith Headquarters, Hagal
The Universal Pantheist Religion
The Vatsyayana Evangelical Mission, Position III
The Visionaries of Los Vivekrishnan
Disciples The Vudu Reformed Cult
The White Kirk of Maclean
The Zabulonian Mennonites
The Zen Baptist Union
The Zen Hekiganshu Faith of in Delta Pavonis
The Zenshintoist Imperial Church
Zensunni Catholic Amalgamation
The Zensunni Wanderers
Zoroastrian Dualists of Tupile

Further references:

- Orange Catholic bible m.t. (in life and teaching of Paul Muad'Dib);
- Anon., The Dune Gospels, Rakis Ref. Cat. 1-T2;
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ORANGE CATHOLIC BIBLE (IN LIFE AND TEACHING OF PAUL MUAD'DIB)

The youthful education of Muad'Dib, while he was yet Paul Atreides, during his first fifteen years on Caladan, was in many ways remarkably extensive, in others severely limited. He lacked playmates for obvious security reasons, and he never afterwards felt at ease with anyone of his own age except Chani. He was never exposed to the society of the Caladan peons, the pundi rice farmers, although he often expressed

curiosity about their customs and may have learned something of their religious practices, which in many ways were surprisingly similar to those of the Arrakis Fremen. His father, the Red Duke Leto Atreides, was not, it is thought, greatly religious, maintaining the polite indifference of his class. His mother, Lady Jessica, a Bene Gesserit adept, trained her son in prana-musculature and bindu-nervature control, taught him the Litany against Fear and undoubtedly passed on to him some of the wisdom embodied in the *Azhar Book.* However, her interest in power, somewhat narrowly conceived, her driving ambition (little though she understood it), and her habitually rigid self-control, may have inhibited the natural expression of maternal love. From two of his companion-teachers, Gurney Halleck and Dr. Wellington Yueh, the young Paul imbibed much of the language and spirit of the Orange Catholic Bible. Gurney Halleck, a troubadour as well as a warrior, had a quotation for any occasion ready on his lips. Dr. Yueh's black reputation in history should not obscure his value as a teacher and his personal kindliness; his was the softest influence on his pupil, a religious influence in the old Ortho-Catholic spirit. It was Yueh who presented to Paul the inspired gift of his personal copy of the O.C. Bible in a space traveler's edition, as they were about to depart from Caladan. Paul would later recall this "exposure to the O.C. Bible at a critical moment."

What was it in the gift of this little book, printed on filament paper, that stirred Paul's terrible purpose? It is recorded that he felt its importance for him almost at once. A curious accident occurred while Yueh was showing his pupil how to operate the book. Paul was meant to begin reading at Kaliraa 467, but he opened the work at the favorite passage of Yueh's Bene Gesserit wife, Wanna. This text (Blake Skui Vis. 99) suggests that we may all be deaf and blind to another world about us; Paul's imagination may have been stirred then and later by the thought that he might be the first man chosen to break through to such a wider perception.

The text Yueh asked him to begin reading, "From water does all life begin," also recurred to him later. Two things may be said here concerning Paul's "terrible purpose." First, and most obviously, he quoted the text when, after his duel with Jamis, he was troubled at having to accept the water from the Fremen's dead body; Paul may well have had some prescient intuition of this moment. Second, and more subtly, it may be that the text, in its association of the key terms Water and Life, combined subliminally with Wanna's text to suggest that in the one idea lay the means to the other. Later he would not be able to resist the challenge of the Water of Life (itself, albeit in a context different from that of the Fremen rite, an O.C. Bible symbol).

Yueh made a compact with Paul to keep his gift of the O.C. Bible a secret, because he naturally did not want anybody wondering why he should have chosen just this time to give away his most precious possession. Paul would recognize soon after his arrival at Arrakeen the sources of the quotations that ornamented Gurney Halleck's conversation, but he kept his knowledge to himself. ' Meanwhile, he doubtless turned over in his mind the histories of many a

prophet and saint, apostle and martyr, recorded in the scriptures, and particularly he would have brooded deeply on the idea of the Messiah, by whose means all men are to be made one under God. Muad'Dib deeply longed to be a true Messiah. Instead, he became a Mahdi, a hero-emperor, and the instigator of the most destructive jihad ever unleashed upon the universe. From its beginnings, the O.C. Bible, like the Testaments before it, had suffered the same bitter paradox, the poisoning of what was intended by what was brought to pass.

Paul's first public quotation from the O.C. Bible, which he may have meant merely as a courteous remark to the Imperial Planetologist, Kynes, had an electrifying effect upon his Fremen auditors. The text was Ohashi LXV: 13, "The gift is the blessing of the giver." Its Zensunni origin perhaps accounted for its recognition among the Fremen, who were at once reminded of the words of their messianic legend: "They will greet you with Holy Words and your gifts will be a blessing." There is no reason to suppose that Paul had prior knowledge of the Lisan al-Gaib portent of his words, so that here, as so often elsewhere in his story, one has the sense of the individual being acted upon by a fatal and irresistible force rather than acting deliberately. (The O.C. Bible, in one of its Navachristian books, has a relevant text, Avatara 1181: "My tongue is merely the baliset, and you are the musician who plays on it. I am your glove puppet; yours are the fingers. I express only what you think in your mind.")

A curious yet profound text in the O.C. Bible which greatly influenced Paul is the sirat with its central image, "Paradise on my right, Hell on my left and the Angel of Death behind." He rolled this quotation in his mind as he and his mother sped along a narrow cleft toward the Cave of the Ridges, completing one phase of their flight from the Arrakeen massacre. The sirat is a narrow bridge along which we travel through our journey of life. Although Paradise is our goal, we must not step off the sirat to reach it prematurely; neither must we allow ourselves to be snared by the tendrils of Hell. Death is behind to catch whoever stumbles. The text says, "On my right there are houris, a garden, portyguls laden with fruit and blossom, both at the same time; there is the sondagi and the akarso, with people clothed in silk and gossamer drinking rachag at tables under the boughs; there it is always sihaya. On my left are the djinni in the burning sands of the bled; al-Lat bums there like blood; bakka pours from the bodies of those who run there, limping, driven by the ghafla; yet near me there are faces of attraction, eyes like opafire, distracting, dazzling..." and again: "I walk, the straight and narrow path between the Yang of light, the Yin of darkness; myself am Yang, myself am Yin; am both, yet neither, for I move between." There is another image often remembered from the sirat: "On the planet Mercury, whose face is ever to al-Lat, there is a ridge: it is the sirat. On one side all is heat and molten rock and the noise of steam and the bubbling of boiling sand; on the other side there is permafrost, ice, bitter cold, dark and silence broken only by, the tinkle of the crystal stars. Only on the ridge is it safe to move, for a little while/' "Relax," says the sirat, "relax, enjoy the view."

On the sirat there are resting places. For Muad'Dib there was Chani.

As recorded in Princess Man's *Muad'Dib: The Religious Issues,* when Paul drank the Water of Life, "He held himself poised in the awareness, seeing time stretch out in its weird dimension, delicately balanced yet whirling, narrow yet spread like a net gathering countless worlds and forces, a tightwire that he must walk, yet a teeter-totter on which he balanced. On one side he could see the Imperium, a Harkonnen called Feyd-Rautha who flashed toward him like a deadly blade, the Sardaukar raging off their planet to spread pogrom on Arrakis, the Guild conniving and plotting, the Bene Gesserit with their scheme of selective breeding. They lay massed like a thunderhead on his horizon, held back by no more than the Fremen and their Muad'Dib, the sleeping giant Fremen poised for their wild crusade across the universe. Paul felt himself at the center, at the pivot where the whole structure turned, walking a thin wire of peace with a measure of happiness, Chani, at his side." Muad'Dib's relationship with Chani, like that of his father with Lady Jessica, was not one legally sanctioned, but he nevertheless regarded it as binding in the most ancient traditional sense. His words of reassurance to Chani when they first encountered the beautiful Princess Irulan, "That which binds us cannot be loosed," go right back to Epistles and, beyond them, to Genesis.

Muad'Dib's years among the Fremen sharpened his understanding of the cruel necessities of life, an understanding not much mitigated by the deeper understanding he gained of the Zensunni religion which in their tradition was more purely Sunnite (Islamic) than Zensunnite because of, rather than in spite of, their wanderings as a race. A more philosophical understanding of Zensunni tradition was derived by Muad'Dib from his conversations with the ghola Hayt (Duncan Idaho). The ghola had been trained by the Tleilaxu as a Mentat and philosopher of the Zensunni, in order to increase, if possible, his abilities with the sword (the legendary Samurai combat ability was still remembered). Unfortunately, this influence only encouraged Muad'Dib's taste for irony and love of paradox, fostering the increasing crypticism of his public utterances. Several of the ghola's remarks may be traced to key passages in the O.C. Bible or the Commentaries, as when Hayt first met Muad'Dib: "The cleansed mind makes decisions in the presence of unknowns and without cause and effect." The saying derives from a comment on Bodhisat. 73:9: "When you are sinking in the river do you hold your feet still while you consider whether you fell from the bank or were pushed by a friend?" The Koan Answers are recalled by the ghola when he suggests to Muad'Dib that infinite power can be contemplated in comfort only by remembering that all things are finite. On another occasion, the ghola told Paul that "We Zensunni say: 'Not collecting, that is the ultimate gathering,'" from Ohashi XII:12. After Muad'Dib walked blind into the desert, the ghola shared with Stilgar a moment of true Zensunni understanding: " 'He will not be found,' " Stilgar said. " 'Yet all men will find him.'"

Muad'Dib's explorations of his inner life were very much in the

Zensunni spirit. His abiding concern to "see into his nature" goes back to Hui-Neng 5 but, as with so many of the Zensunni, he was not able to look beyond the self (or in Paul's case, the selves) to find the divine, the jewel in the lotus. "Find Buddha in your own heart, whose essential nature is the Buddha himself," teaches Eisai 11:6, but Muad'Dib, woo found so much, did not find That.

After he became The Preacher, Paul sought to reawaken the relapsed Bremen to their Zensunni heritage. At Arrakeen, he proclaimed: ' "The only business of the Fremen should be that of opening his soul to the inner teachings." In his desert years, however, Paul himself seems to have reverted more to a Navachristian, even a Judeoslamic style of thought. Zensunni thought-patterns were by no means eliminated, however, as can be seen when, on his first appearance at Alia's Temple, he cried out: "The religion of Muad'Dib is not Muad'Dib" (cf. "The finger which points at the moon is not the moos itself." [Sutra 124]).

On his dramatic first appearance before Alia's Temple, Paul displayed as a land of credential a mummified, human hand from the desert. Regarded as the relic of some final encounter with a sandworm, such a token was universally regarded as a communication from Shai-Hulud. However, Paul further substantiated his claim to be a messenger from God by drawing on texts in the O.C. Bible. "I bring the Hand of God, and that is all 1 bring!" he shouted. "I speak for the Hand of God. I am The Preacher." The title of The Preacher refers, of course, to the author of the text of that name, traditionally identified with Solomon, the wisest man of the past, and so considered to be a title highly appropriate for the former emperor, once Paul Atreides. The Hand of God authenticates The Preacher's witness via a more obscure text in Job \H:11: "I will teach you by the hand of God: that which is with the Almighty will I not conceal."

The speeches of The Preacher are sot only full of biblical texts but also redolent of biblical rhetoric. The prophetic rhythms are strong in "Thus it is written! They who pray for dew at the desert's edge shall bring forth the deluge! They shall not escape their fate through powers of reason! Reason arises from pride that a man may not know in this way when he has done evil." The formula, "Thus it is written," occurs several times in Gospel, but the actual text quoted is not to be found there, nor has it been discovered in any other text after the most prolonged scholarly search. Presumably it was once part of a text known to the Fremen and so may be tentatively placed in the half-legendary Shah-Nama, the First Book of the Zensunni Wanderers, or in some secret text of the old Fremen religion. This sermon was addressed particularly to the ears of Muad'Dib's priesthood, "those who practice the ecumenism of the sword"; and memories of the Gospel text (XXXVL52), "all they that take the sword shall perish with the sword," lie closely behind The Preacher's stern words: "They who learn the lesson of self-deception too well shall perish by that deception." In this sermon, also, The Preacher refers to "the illusion of Maya" and almost reproduces the words of the Commentaries in

explaining that "such thoughts have no independent reality."

For a time Paul as The Preacher seems to have cast himself in the role of a Jeremiah or an Elijah, exposing corruption in high places, speaking truth to power, and uttering prophetic warnings of the dire consequences of that evil-doing performed in the name of Muad'Dib. If this is how he saw himself, however, it is not as Leto saw him. Leto cast The Preacher as John the Baptist and used him quite deliberately to herald his own Messiahship. It is recorded that Leto associated the death of the historical John the Baptist (Gospel IV) with the pseudo-death of his father, which locked him into his father's prophetic vision. "Poor Baptist John," Leto thought. "If he'd only had the courage to the some other way.... But perhaps his choice had been the bravest one. How do I know what alternatives faced him? I know what alternatives faced my father, though." It was in order to break out of the cruel jihadic path set for the Empire by Muad'Dib that Leto chose for himself the terrible Golden Path. This decision required that Paul Muad'Dib, who had imposed his will upon countless millions in the Empire, should himself be subjugated to the will of his son, Leto, the future God Emperor. The transfer of power took place during the great meeting of Leto, already in his sandtrout skin, and his father in the desert, where there took place a duel in which the weapons were visions .of alternate futures. Leto saw further, as far as to Kralizec, the Typhoon Struggle, the great battle at the end of me universe, known in the O.C. Bible (Revelation) as Armageddon, and so Leto prevailed over his father.

When The Preacher vouched for Leto's integrity (that he was not Abomination) before Gurney Halleck-, he already accepted his John the Baptist function, as is shown by his words: "Once I opposed him, but now I do his bidding. He is the Healer." He made that role explicit in his final sermon at Alia's Temple. This sermon is full of biblical texts and applications of texts to the .situation on Arrakis.

The Preacher began his address by associating the Desert of Zan, the place of the first trial of the Zensunni Wanderers, with the wilderness of the Exodus, where the Israelites (those ancient Fremen desert dwellers) were tried over forty years. "I found myself in the Desert of Zan," The Preacher shouted (see Ohsshi IV-VII), "in that waste of howling wilderness [Laws XXX:1O]. And God commanded me to make that place clean [cf. Laws XVIII:25-3O). For we were provoked in the desert, and grieved in the desert, and we were tempted in that wilderness to forsake our ways" (Psalm XCV:8-10). By these allusions, The Preacher not only commanded the attention of his Fremen hearers but authenticated his words as springing from the most ancient prophetic sources. The words themselves challenged the Fremen with the charge of apostasy and stirred all hearers by their lightly veiled reference to the mysterious breachings of the *qanats.* One of his hearers was Alia herself, who caught the Zan reference and wondered whether The Preacher was taking credit for the destruction wrought against the sietch strongholds of the loyal tribes.

His voice booming across the plaza, The Preacher continued to revive the associations of ancient prophetic

words. "Wild beasts lie upon your lands," he said. "Doleful creatures fill your houses [Prophets V:21]. You who fled your homes no longer multiply your days upon the sand. Yea, you who have forsaken our ways, you will die in a fouled nest if you continue on this path [Job XIX: 18; note: the original *nest* has become 'a fouled nest']. But if you heed my warning, the Lord shall lead you through a land of pits into the Mountains of God. Yea, Shai-Hulud shall lead you" (Prophets LII:6-7).

The Preacher drew again on the Fremen mystique by quoting from Psalm LXIII: 1, a text used in the daily chanted Hymn to Water: "O God, my flesh longeth for Thy way in a dry and thirsty land!" This text prompted an appeal from an old refugee Fremen woman, "Help us, Muad'Dib. Help us!" to which The Preacher responded, pointing his right hand (of blessing) over her head: "You [the Fremen] are the only help remaining! You were rebellious. You brought the dry wind which does not cleanse, nor does it cool [Prophets LIV:11,17]. You bear the burden of our desert, and the whirlwind cometh from that place, from that terrible land [Prophets XI: 1]. I have been in that wilderness [Prophets CXIII:5: 'I did know thee in the wilderness, in the land of great drought']. Water runs upon the sand from shattered *qanats.* Streams cross the ground [Prophets XXV:6: "in the wilderness shall 'waters break out, and streams in the desert"]. Water has fallen from the sky in the Belt of Dune! [Cf. Laws XI:11: "the land...drinketh water of the rain of heaven."] O my friends, God has commanded me. Make straight in the desert a highway for our Lord, for I am the voice that cometh to thee from the wilderness [Prophets XXX:3: this text, by collation with one in Gospel 111:3, identifies The Preacher as adopting a John-the-Baptist mission]."

Recalling Prophets V:20 and similar passages, The Preacher pointed to the steps beneath his feet, saying: "This is no lost djedida which is no more inhabited forever! Here have we eaten the bread of heaven [Psalm CV:40], And here the noise of strangers drives us from our homes! [cf. Prophets XV:5: 'Thou shalt bring down the noise of strangers']. They breed for us a desolation, a land wherein no man dwelleth, nor any man passeth thereby [Prophets XV:2]." By now Alia's priests were working their way through the crowd to arrest The Preacher, but he had still time to allude to Prophets XXV:1, saying: "Behold our desert which could rejoice and blossom", to Job XIV:5, saying: "Behold them as they go forth to their evil work," and finally to Revelation XIII: 1, carefully misquoting: "It is written: 'And I stood upon the sand, and I saw a beast rise up out of that sand, and upon the head of that beast was the name of God!' " Actually, the text states that what was written was "the name of blasphemy." The Preacher held this idea deliberately and dramatically in suspension, while angry mutterings rose from the crowd and fists were raised and shaken. Then he completed his thought by turning and aiming his blind eyes toward the Temple and raising a hand (the left hand of evil, surely) to point at the high window where Alia was watching. "One blasphemy remains!" he screamed. "Blasphemy! And the name of that blasphemy is Alia!" These were

The Preacher's last words and they condemned his sister, the virgin-harlot of Revelation XVII, to Leto's execution.

Both Paul and his son Leto were extremely skilled manipulators of what Leto termed the "prevailing mystique." One way in which this is shown is in their use of left-hand and right-hand symbolism. The Fremen, at ease only in extremes, were uncomfortable in the presence of ambivalence or ambiguity. Deeds and thoughts were good or bad; they came either from the left hand of the damned or from the right hand of the blessed. This association goes back to, or perhaps rather is reflected in, Gospel XXXV, where the sheep are set on the right hand of the King but the goats on the left hand. Accordingly, when Paul Muad'Dib stood at the rock shrine enclosing his father's skull to quote word for word from "Bomoko's Legacy," he set his right hand on the shrine in order to show first that his father was one of the blessed and second that the words he was about to say came from one of the blessed. This gesture shows something of the respect with which he regarded the C.E.T. Chairman responsible for the O.C. Bible. However, when Paul and Leto had their famous confrontation in the desert, Leto accused his father of not taking his vision far enough: "Your hands did good things and evil," he said. Leto himself, ever sensitive to relative positions of threatening or supporting people in relation to himself, summed up the assassin Namri at Jacurutu when, during the interrogation, Namri entered the cell and stopped half a pace to the left of Gurney Halleck. "Ahhh, the left hand of the damned," Leto said.

M.T.

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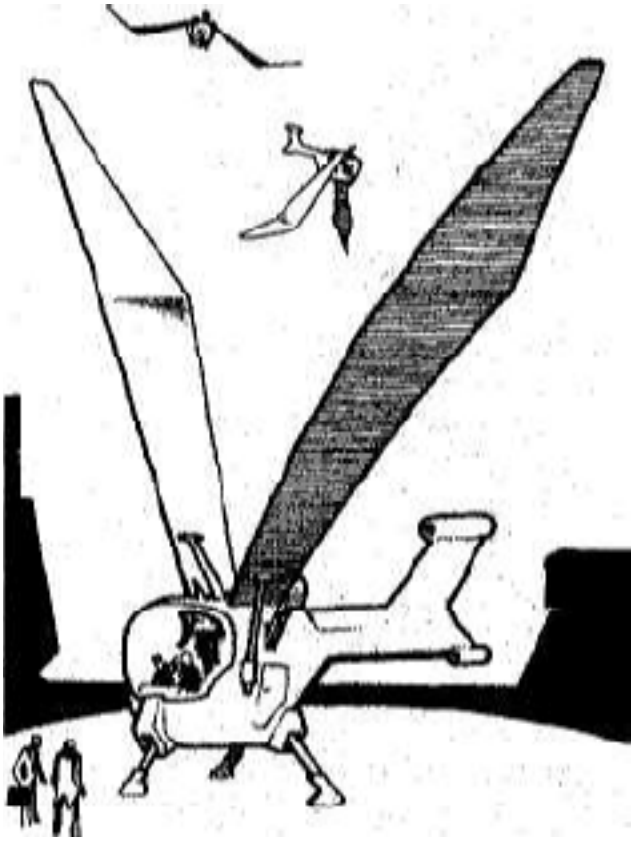
ORNITHOPTER

The basic method of airborne travel in the Imperium. The common ornithopter was a very late development in the history of atmospheric flight. The first ornithopters — that is, vehicles that fly like birds rather than powered gliders or helicopters — were built by a team of scientists being held as political prisoners (as a result of the abortive Thinkers' Rebellion of 7600 B.G.) by Emperor Neweh in 7585 B.G. Their head was Jehane Golitle, who was placed in charge of an understaffed, underfunded, and discouraged team of scientists, and told to earn her team's continued well-being by inventing useful devices which would make a profit for the emperor.

The group discovered many previously unsuspected uses for already existing artifacts, and they scoured Imperial Scientific Archives in a desperate search for inventions which had been discarded as unfit for a computerized society, but which might be made economically feasible if one was clever enough. One of the group's most fruitful rediscoveries was the "Heart Scallop" *(Perpetuus opercularis)* of the Forannis Triad. The

Heart Scallop, so named because of its continual, regular, and powerful muscular contraction-expansion cycle, was a land mollusk, a soft-shelled bivalve which grew to weight upwards of three hundred pounds, noted for the astounding strength of its single muscle. The Heart Scallop begins its life cycle as an airborne polyp, anchoring itself to a likely cliff-face or large tree after a short adolescence in the planet's jet stream. After anchoring, the animal survives by pumping vast amounts of air through its alimentary canal, straining micro-organisms from the air for sustenance. Aside from its size, the Heart Scallop had been seen as nothing extraordinary, except by some of the slaves on the Forannis Triad. Golitle discovered that the slaves used the scallops to aid in their work: they would carefully trim the shell of a large scallop, and, by connecting it to a series of levers and rods, transform the Heart Scallop's continual bellows action into usable power.



Golitle had been looking for some method of constructing a flying machine that could combine the versatility of a bird with the size of an artificial aircraft, and she discovered the secret she sought in the Heart Scallop. She petitioned the emperor to allow the entire group to travel to the Forannis Triad: the petition received rapid approval. Golitle removed her entire research facility to the triad and began intensive experimentation, culminating in 7580 with the test flight of the first true ornithopter.

The basic element of the common ornithopter is the installation at the wing-junctures of a domesticated, specially-bred Heart Scallop which is connected to a series of electrical leads. The electrical currents have two purposes: one line is used to shock the bivalve into dormancy when the pilot of the ornithopter wishes to utilize fixed-wing flight (normally jet-assisted). When the power is disconnected, the Heart Scallop immediately resumes pulsing, thus providing the ornithopter with a certain amount of fail-safe capacity. The other line in the electrical system is connected to the mollusk's nerve centers, and, when engaged, causes the Heart Scallop to increase its pulsation rate by an amount which Varies with the intensity of the current. This second line is seldom used except when the pilot wishes to brake rapidly or wishes to take off from a constricted site.

The efficiency of the ornithopter's "engine" is difficult to surpass. The scallops need very little maintenance. They must be periodically retrimmed to prevent them from growing beyond the constraints of their installation pods, but the

connections between the mollusk and the aircraft assembly are remarkably durable, since the animal treats the wing and body of the ornithopter as if those structures were its own shell. The scallops need no fuel, since they strain the air they fly through (though good maintenance procedure mandates allowing the creatures to continue to function even when the ornithopter is not in use — a point which occurred late to ornithopter manufacturers who did not use detachable wings on the earlier models). The major repair and maintenance problems associated with ornithopters are the wing gears and joints, which are complicated ball-and-socket connections, and structural problems arising from the switchover from bird-like flight, which requires flexible wings for optimum performance, to fixed-wing flight, which requires rigid structures.

Ornithopters faced considerable resistance when first introduced, since the piloting of one was quite different from the flying of fixed-wing craft. The Imperial Pilots Guild refused to admit members on the basis of ornithopter flight-time until 7520 B.G. and many systems refused to permit ornithopters to be used as anything but sport or commuter vehicles. One of the earliest sport ornithopterists was I.V. Holtzman, who was seriously injured in a crash of an early model. Emperor Neweh, distressed with the slow acceptance of the ornithopter, directed the scientists who developed it to cease further development work on the device, and instead to concentrate on a unified astrological theory that could be used to detect plots against his life among his courtiers.

Although slow in coming, acceptance of ornithopters eventually arrived, and by 7000 B.G., they were the favored mode of airborne transports. The Butlerian Jihad, with its proscription of complicated machinery, advanced the simple, effective ornithopter to almost sole possession of planetary skies.

W.D.I.

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OTHEYM

(10149-10205). The fremen destined to become one of Paul Muad'Dib's most trusted Fedaykin lieutenants and a key figure in penetrating the conspiracy against the Atreides Emperor. He was born at Sietch Tabr during an enormous sandstorm — a portent perhaps of the day Otheym would help his Lisan al-Gaib defeat the Padishah Emperor and of the holocaust that would take Otheym's life.

Otheym's mother, Lilja, an efficient organizer of children's classes, saw to her son's education. However, it was Otheym's father, Uliet, a highly experienced fighter, who had the greatest influence on his son, even though he died when Otheym was just an infant. Otheym was too young to remember the day Pardot Kynes was brought to the sietch by the three youths he had saved from the Harkonnens. From his mother Otheym heard the story: of how the debate on Kynes' fate had raged for hours until the judgment for death prevailed; of how his father, armed with a

consecrated knife, approached Kynes, who was enthusiastically speaking to a group about the water paradise he foresaw for Arrakis; and of how Kynes spoke just two words to Uliet, "Remove yourself," as he swept past his would-be assassin. What happened then will always remain inexplicable: without speaking a word, Uliet moved aside and fell on his own knife. From that moment Kynes was an *umma,* a holy man, and in time Uliet was elevated to the *sadus,* the blessed company of heavenly judges. As the son of a legend, Otheym came to believe implicitly in the sacred mission of the man who had sanctified his father and bowed to devote his life to forwarding Kynes' vision.

In his youth, Otheym showed great promise as a fighter; as an adult, a huge man with broad, flat features, he easily surpassed his father's brilliance on the battlefield. As one of Stilgar's most able men, Otheym was among the group sent into the desert by Liet-Kynes' distrans to find the outworlders, Paul Atreides and Jessica. Otheym was captured by the power he felt in Paul and surrendered to an unshakable belief that Paul was Lisan al-Gaib incarnate.

In time the faithful disciple became a lieutenant of Muad'Dib's dreaded Fedaykin death commandos. On hand the day Muad'Dib became a sandrider, Otheym rode with the troop on his hero's worm to the Cave of Birds, where he helped to overwhelm the smugglers who had penetrated there, and where he observed the emotional reunion of Paul and Gurney Halleck. Although startled by the sudden attack of the ten Sardaukar . who had infiltrated the smugglers, Otheym acquitted himself well in the ensuing melee, accounting for two of the seven Imperial troops slain by the Fremen. Undoubtedly Otheym's supreme moment came when he was chosen, with his friend Korba, to serve on Muad'Dib's War Council to plan the battle strategy against the Padishah Emperor.

Otheym was also indispensable in the maneuvers at the Shield Wall prior to the decisive battle at Arrakeen that resulted in the defeat of the emperor's five legions of Sardaukar and the Harkonnen mercenaries. Otheym not only functioned as a scout, but also contrived the escape of the two Sardaukar captured with the smugglers and set up watchers to note their progress. By Paul's direct orders, he was in charge of moving the check patrols out of the blast area before Paul triggered the explosives that breached the Shield Wall. Stilgar chronicles that Otheym fought ferociously as the firemen swept across the basin under cover of the storm and then rode with the troops mounted on worms in the final massed attack on the emperor's headquarters.

In the years that followed, Otheym took part in the jihad loosed upon the universe. The unrestrained killing, the massive slaughters, the obliteration of worlds, the incalculable suffering had brought about, he said, "a lessening of me as a man." He had seen wonders, planets where water fell from the heavens, had immersed himself in the sea on Enfeil, and had gone to the ends of the universe to fight on far distant Gangishree. But he brought home wounds as well' as wonders; his body bore a network of scars and the first tell-tale traces of the splitting disease (perhaps what the ancients

called leprosy?) he caught on Tarahell. With him when he returned was a "surprise" for his wife Dhuri: Bijaz, a dwarf he bought on Occa, "a toy discarded by the Tleilaxu ".

After his discharge, Otheym lived in obscurity with Dhuri and Lichna. his daughter by Mesha, Dhuri's sister who had died before his return. In time most of their sietch hangings and desert tapestries disappeared to pay Otheym's medical bills — sold to rich pilgrims who paid enormous sums for authentic fremen artifacts. Although embittered, Otheym never ceased being a worshiper of Muad'Dib and was thus ready to serve his emperor once again when Stilgar approached him with suspicions of a plot against Paul.

Accordingly, Otheym moved to a cul-de-sac that housed the suspects to give him the opportunity to mark the traitors and record their names. Sometime after settling in, Otheym confided to Stilgar his outrage on discovering that Lichna had fallen in love with the blind son of their Fremen neighbor Farok. It was unthinkable that she would flaunt Fremen tradition by consorting with a sightless man! We know from Stilgar's *Chronicle* that Otheym was mercifully ignorant of his daughter's true plight: that Farok had given her semuta in hope of winning a woman of the People despite his son's blindness — an empty victory since the narcotic destroyed her personality. Nor did Otheym ever discover that Scytale, the Face Dancer, killed Lichna so that he might assume her appearance and lure Paul to a trap at Otheym's house.

Unaware of the trap, Otheym rose above his bitterness and his physical incapacities to perform what he thought was one more service for the man he revered: he informed Paul of the treachery and presented him with a human distrans, the dwarf Bijaz, who had recorded the names of all the traitors. This favor was literally Otheym's last act, because within moments of Paul's leaving, Otheym and his wife were destroyed in the holocaust of a stone burner meant primarily for Paul. Perhaps Otheym was not sorry to depart the world he had told Paul he no longer liked.

Just as his father Uliet, Pardot Kynes' would-be executioner, gave his life for the creator of .the dream of water for Dune, Otheym gave his for his Mahdi: the one who made that dream a reality.

D.K.

Further references:

- Scytale;
- Kynes, Pardot;
- Stilgar ben Fifrawi, The Stilgar Chronicle, tr. Mityau Gwulador, AS 5 (Grumman: United Worlds);
- Jama Oslo, Fremen: Lives and Legend (Salusa Secundus: Morgan and Sharak).

PANOPLIA PROPHETICUS

The most important source of material for the Bene Gesserit Missionaria Protectiva; an elaborate collection of source legend rituals and training manuals. In it are detailed the methods by which the Sisterhood manipulated religion in order to exploit primitive cultures. In general, this collection contains the prophecies and litanies embedded within young cultures in order to assure protection for Bene Gesserits doing field work among them. The primary myths used involved the worship of a female deity, the veneration of pregnant women and of the prophetic wisdom of old women, and the salvation inherent in the prophesied male savior figure, legends necessary to protect the breeding lines and the espionage work of the order.

In all the mythic pattern implantations, a formative social group was exposed to "infectious superstition" grounded in their primitive fears of the unknown and in their misunderstanding of the natural world. The spreading of the pattern is best explained by the Theory of the Open-ended Proof:

> If you believe certain words, you believe their hidden arguments. When you believe something is right or wrong, toe or false, you believe the assumptions in the words which express the arguments. Such assumptions are often full of holes, but remain most precious to the convinced.

The *Panoplia Propheticus,* therefore, is actually a collection of all the myths ever seeded by the Sisterhood and an index of patterns suitable to specific environments, both natural and social. Until recently, the entire *Panoplia Propheticus* was thought to be available on the general reference shelves of the Bene Gesserit Library, but work done under the direction of historian Ahna Judehic, University of Giedi Prime, indicates that the complete collection is actually held in the Bene Gesserit Archives and fills three complete rooms.

The portion of the *Panoplia Propheticus* available to the general public at the Bene Gesserit Library is composed of three parts: the "Shari-a," which contains the rituals which were seeded; the "Shari-b," which links the rituals, superstitions, and myths to their specific B.G. purposes; and the "Canto et Respondu," a collection of invocation rites, benedictions, and litanies, which takes its name from its first item. All Bene Gesserit novices were required to master the patterned catch phrases which would identify the superstitions and rituals embedded in a given culture, therefore allowing them to immediately acclimate themselves to that culture. They also had to learn the Canto et Respondu for each patterning. Examples of catch phrases which identify superstition patterns are as follows: "Que sera, sera," "The thing must take its course," "You can't keep a good man down," "The coming of a Reverend Mother to free you," "Behind every great man is a good woman," "Time will tell," "If you want to know, ask a popcorn mavin," and "You had to have been there."

In essence, the *Panoplia Propheticus* presents a science of religion employed by the Bene Gesserit through their "missionary" branch. One

puzzling piece of information was recently discovered about the collection. Although the Missionaria Protectiva supposedly had been disbanded during the Imperium of Leto II, compelling evidence indicates that the *Panoplia Propheticus* collection in the Bene Gesserit Archives is still open to the Sisterhood and active.

J.A.C.

Further references:

- BENE GESSERIT ARCHIVES;
- BENE GESSERIT CHAPTER HOUSE;
- BENE GESSERIT GOVERNANCE;
- BENE GESSERIT HISTORY;
- THE BENE GESSERIT LIBRARY ON WALLACH IX;
- BENE GESSERIT RANKS;
- BENE GESSERIT TRAINING;
- MISSIONARIA PROTECTIVA;
- Panoplia Propheticus, vol. I-III (available only through application to the B.G. Sisterhood;
- R.M. Marcellus Irulan Moiam, "A Survey of Ancient Bene Gesserit Cultural Maintenance Texts," Archives Quarterly Review 14:26-53;
- R.M. Cassius Ida Treac, "New Views of an Old System," Archives Quarterly Review 15: 199-253;
- R.M. C.I. Treac and Ahna Judehic, The Roots of Tomorrow (Wallach: Soror);
- Pyer Briizvair, ed., Summa of Ancient Belief and Practice (Bolchef: Collegium Tarno).

PARACOMPASS

Direction-finding device of Zensunni origin adapted for use on Arrakis. The paracompass is a plastic cylinder from 5 to 7 cm in diameter and 5 to 7 mm thick. The clear exterior case can be separated to expose the dial face, the powerpack and the reset mechanism. The flat, calibrated dial is mounted above the powerpack, which uses its parabichlorotolene (para-B) crystals to filter and amplify minute magnetic fields. The reset mechanism is used to "lock on" the chosen force.

The paracompass is an adaptation of ancient direction-finding devices. Sources in the Rakis Hoard,, cross-referenced through the Guild Libraries, trace its origin to Harmonthep, whose magnetic field was notoriously "random." There the Zensunni manufactured the first crude paracompass, a liquid-filled, heavy, and awkward instrument. The design evolved as the Zensunni moved, until the magnetic characteristics of Arrakis, coupled with the static disruptions caused by Coriolis storms, fostered the precise simplicity demonstrated in paracompass examples recovered from sietch sites on Rakis.

Working examples of the paracompass show almost no deterioration of the melange-based plastic casing. When the casing has been broken and the powerpack exposed, the para-B has degenerated into a large volume of pumicelike material. As anticipated, the chemical combination of para-B with moisture and small traces of spice creates a fast-expanding and quick-stabilizing foam.

Powerpacks used para-B crystals as the ring-shaped core of a special conductive coil made up of discs separated by insulators. The crystals are carried through the drilled centers of the discs. The characteristic stable-ion properties of the crystals allow them to detect magnetic fields. They respond by generating electronic impulses which are transferred to the conductive disc around the active area and then sent via microconnectors to the minicoils that wrap the connectors. These coils cause the dial face to rotate, giving a direction setting. The dial is calibrated in standard radian increments. The 0-2 radian mark is polarized to be attracted by the minicoils.

The reset system is ingeniously simple. It lets the user select the magnetic "pull" that is to be the reference point, and then read directions relative to that source. The reset button, when depressed, seats in one of the notches that surround the rotating powerpack. The dial can still rotate freely relative to the powerpack. When the dial is properly lined up with a known magnetic "pull," the user releases the reset button so that the powerpack and dial will rotate together from then on.

The powerpack's crystals remain sensitized to the alignment of forces at the moment the powerpack is released to rotate. The level of intensity produced by a particular "pull" remains embedded in the crystalline "memory" until the paracompass is reset the next time. If the user had set his compass to the magnetic "pull" source he had intended, he could count on reading accurate relative directions from his paracompass until the next time it was reset.

The Fremen used their paracompasses to maintain their bearings in spite of sandstorms and dune shifts. Children were trained in compass use from an early age, and learned the relative positions of various magnetic sources because their survival would often depend on their accuracy with the instrument. The *Kitab al-Ibar* tag, "Know always that which pulls you; a human led blindly is easily led astray," is testimony to the importance of the "pull." Everyone who could walk the sand possessed and mastered the paracompass.

Outline knowledge of major magnetic sources, and even a rough calibration of their absolute strengths, was available on some of the sinkcharts published in villages. In spite of some drifting since the Imperial era, the references remain approximately accurate. Extant working models of the paracompass have been tested and found to work faultlessly.

J.L.G.

Further references:

- Fremkit;
- Anon., Kitab al-Ibar, Rakis Ref. Cat. 1-Z288.

PENTASHIELD

A security device produced by special application of field-generator effects. Pentashields were localized planar fields suitable for enclosed areas like doorways or passageways. They made use of five adjacent cyclically polarized fields. As used in escapeways or pru-doors, pentashields allowed the passage only of people wearing a properly coded dissembler. The large, complex, and bulky field generators needed to produce a pentashield made them expensive and relatively rare.

Further references:

- Holtzman effect;
- Pru-door.

PROCES VERBAL

Legal proceedings and the threat thereof played a large part in the crises of the Imperium, but none more so than that of the procès verbal, which figured prominently in several crucial events at the beginning of the Atreides dynasty. Bergen Perobler's "History of Proces-Verbaux" *(3 Quadrant law Review,* Ser. *73:35,* 1147-76), the most original article on the history of jurisprudence written in this generation, is the basis of the present extract.

The difficulty for the legal historian began with the Rakis Finds:

many of the crystals refer to the *procès verbal,* at first understood as a semiformal report alleging a crime against the Imperium (as in, e.g., Stilgar's *Commentary),* yet this definition was immediately objected to by the first legal experts to study the translations. Realizing that in every culture legal terminology has erred on the side of over-precision, these experts asked how something could "fall between a loose verbal allegation and a formal charge of crime" (Mahmut al-Saudin, *District Magistrate's Procedures,* 353; Rakis Ref. Cat. 11-R3433). In all societies, it was argued, a charge of crime is made or is not made. In the legal sense, no status is afforded to mutterings, rumors, and the like.

Moreover, research into the most ancient meanings of *procès verbal* failed to illuminate the matter. It is now established beyond question that the term originated in Terran Franzh, yet there (see Perobler, 1150) its meaning was precise: "an authenticated written statement of facts in support of a criminal or other charge." Perobler therefore faced a point of law that seemed anomalous in the history of the Imperium, whose members were, as a rule, scrupulous to the point of fanaticism in observing even the minutest of formal legalities: a term of precise meaning had somehow been deliberately changed to cover the most amorphous of situations, yet the whole legal system used the term so familiarly that none of them bothered to define its new meaning, apparently assuming it would be completely understood.

And there was another problem: despite the adjective customarily applied to it — "loose," "informal," "semiformal" — the mere mention of a procès verbal was terrifying. Siridar-baron Vladimir Harkonnen was momentarily panicked by the hint that a procès verbal *might* have been brought against him (Count Hasimir Fenring, *Confidential Imperial Report, 10,* 192.8.13; Rakis Ref. Cat. 3-L723); similarly, Alia's procès verbal against the Fedaykin drove that battle-hardened group underground (although in this case, since Alia was Imperial Regent, her report — to herself — was merely a stratagem to mask a tyrannical action). If the procès verbal was not a formal charge of crime, why should it have been so feared? Many argued erroneously that the phrase had been mistranslated, since the worst that could succeed such a report would be increased surveillance of the person against whom the procès verbal had been made.

The insight that led to Perobler's solution to these problems was his assumption that people like Harkonnen and Alia, while aware of the power of words, would worry more about actions. He therefore abandoned the universally held notion that the procès verbal was a matter of legal procedure, and instead hypothesized that it was a tort — a wrongful action. Yet clearly, he reasoned, the procès verbal was something one said; therefore, for words to be actions, they must be a special kind of words called "performatives."

Performatives have been studied in classes in elementary logic since the time of the ancient Terran philosopher named J.L. Austin (probably the St. Augustine quoted by Lady Jessica): performatives are those words which, when spoken, constitute an action. For

example, when the words "I promise to behave myself are spoken under the appropriate circumstances, they are in fact a promise; when one says, "I bet you five sovereigns," the words do not describe a bet, they *are* a bet. Other examples would include marriage vows, bequests, and the like. Hence, in most legal systems for thousands of years, a report of a performative statement has been admissible as evidence, since it is regarded not as a report of what someone said (for it would then be inadmissible as hearsay) but as evidence of an action, of what someone did. Following (Ms hunch, Perobler began to investigate records of the Summa Imperial Court, searching for decisions establishing performatives with legal consequences.

As legal historians now know, he found such a decision (Imperium vs. Meljacanz, S.I.C. Sidir XX, 9670). Sidir XX, sixty-third Emperor of House Corrino, had proclaimed a law forbidding false accusations of treason the year before. Meljacanz was a merchant who had spread certain rumors about a competitor, Agnan. To his surprise, Meljacanz found himself not in civil court answering a charge of slander but in criminal court being prosecuted under the newly enacted law. On appeal, the Summa Court held that Meljacanz's words constituted tan accusation in the procès verbal sense. Although Agnan had not been present when the words were spoken, his witnesses had, and their testimony was not hearsay, ruled the court, but an account of what Meljacanz had done. His accusation, they ruled, had been performative.

Within a century, this ruling had been perverted from a safeguard against slander to a subtle means of oppression. Under an imperial law of long standing, if A charged B with speaking treason, B could refuse to take the witness stand, claiming the ancient protection against self-incrimination. Now that the Summa Court had unwittingly laid the groundwork, A would charge *himself* with speaking treason (by means of an anonymous procès verbal; such documents, through some twisted humor in legal tradition, were usually ascribed to "Agnan, whereabouts unknown"). In defending himself against the charge, A would then summon B as a witness to his innocence. If B refused to take the stand, A would petition the court to declare B a reluctant witness. As such, B could not refuse to testify without risking contempt of court, the sentence for which lasted until B purged himself of contempt by taking the stand, and from which there was no appeal. Nor could B, if he took the stand, object to the presence of a truthtrance observer.

In one case Perobler uncovered, a victim remained jailed on contempt charges for sixty-eight years, dying in prison on Salusa Secundus. After B had been removed from the picture, "A could then demand to be confronted by his accuser; since "Agnan" could not be found (since no such person existed), the court would not dismiss the case — such would allow B to be freed — but rather would suspend proceedings until "Agnan" was located, releasing A on his own recognizance. The notorious Imperial informer Elson Ketrer had been so released 201 times when he was assassinated in 10075.

We can now much more clearly appreciate Baron Harkonnen's fear.

Count Fenring was indirectly threatening to have such an anonymous procès verbal drawn up against himself (being in fact if not in form unsigned, such an accusation richly deserved the adjective "loose"). When brought before the court, Fenring would then have called Harkonnen as a defense witness, catching the Baron in this dilemma: if Harkonnen refused to testify, he could be jailed on contempt; if he testified before a truthtrance observer, he would certainly have revealed more than enough to subject himself to a whole spectrum of Imperial Charges.

Despite this brilliant and intuitive piece of scholarship, Perobler felt that what he had found still did not completely explain the situation of Alia's procès verbal. Surely she could not have called *all* the Fedaykin as defense witnesses; that line of action would have been too much for even the complacent courts of her regency. As Perobler discovered, Alia directed that the procès verbal charging crimes against the Imperium be drawn up not *by* "Agnan" but *against* him, and signed simply, "a Fedaykin." She then directed the court to bring an indictment against the individual Fedaykin who (so the fiction went) had made the accusation. Ail Fedaykin were summoned to establish who that anonymous (indeed, nonexistent) accuser had been. Alia thus took serious advantage of the comic lament that only with the procès verbal could both plaintiff and defendant be guilty.

In running down these facts, Perobler stumbled across one of history's most savage ironies. Alia's procès verbal against the Fedaykin was, of course, aimed indirectly against her mother. In countering the threat, Lady Jessica sent a simple message to Stilgar: "My daughter is possessed and must be put to the trial" (Stilgar's *Chronicles,* HI, 92). With this short message, Lady Jessica played on the deep revulsion the Fremen felt for possession by spirits, and at the, same time included a reply for Alia alone. Both the pre-born Alia and her mother, the Bene Gesserit-trained Reverend Mother Jessica, had the experience of all their predecessors available to their conscious minds. Both could therefore have recognized that in one of the ancestor tongues of Galach, the official Imperial language, the first use of *procès verbal* was in the title of a book. Although only that title has survived, it is nevertheless instructive: *A Relation of the Devill Balams Departure out of the Body of the Mother Prioresse of the Ursuline Nuns of fcoudun,... with the Extract of the procès verball, touching the Exorcismes wrought at Loudm* (1635). Lady Jessica was certainly aware of the fitness of this coincidence; whether Alia knew but disregarded it in her choice of legal maneuver even Perobler does not venture to guess.

W.E.M.

PRU-DOOR

The idiomatic term for "prudence door" or prudence barrier; a pentashield situated in a passageway or escapeway intended to halt or slow pursuers. These pentashields allowed passage only to people wearing a properly coded dissembler. They were used during the late Imperial period in hidden escapeways and, as a safety feature, in gladiatorial arenas. Their cost and difficulty of maintenance

limited their use to the very wealthy. The harsh realities of Imperial culture forced even the most powerful rulers to employ such sophisticated safety precautions.

Further references:

- Holtzman Effect;
- Pentashield.

PSEUDO-SHIELD

A sabotage device designed for use only on Arrakis. It produced an unusable field that emitted radiation like a true defensive shield, driving sandworms berserk. Nothing could stop a worm that had been aroused by this maddeningly painful device. The huge creature would attack and destroy the pseudo-shield and all nearby objects.

Further references:

- Holtzman Effect;
- Semi-Shield;
- Pentashield.

PUNDI RICE

A cereal indigenous to Caladan; the staple food of that planet, first brought to the planet Arrakis by House Atreides. Rice is a variety of annual grass, grown in areas where sufficient water is available to submerge the land. Rice is thrown by hand onto the ground, and after twenty-five to thirty days, seedlings are transplanted to fields which are then submerged. The crop is harvested by hand.

Since rice requires so much water, its only availability on Arrakis was as an import. It was subsequently genetically engineered to shorten the growing period and need less water. After the ecological transformation of Arrakis by Leto II, a new breed of pundi rice became a staple food of that planet.

Over the course of the century during which this transformation took place, pundi rice had taken on a significance beyond that of food. As Muad'Dib's memory became sacred, the Fremen sought a way to properly commemorate the Kwisatz Haderach. Since rice was so scarce, it was chosen to symbolize the scarcity of the single most sought-after possession on the planet: water. Pundi rice was chosen not only because it had arrived on Arrakis with Muad'Dib's House Atreides, but also because of its slightly teardrop shape.

The Fremen believed the teardrop to represent the giving of water to the dead: a precious gift to those who cannot use it. Pundi rice came to symbolize the giving of water to the living, to celebrate the "shortening of the way."

The ceremony which evolved, in which "the shortening of the way" came to refer to the shorter time needed to make Arrakis a temperate planet, was held annually because it took a year to collect enough rice to provide each sietch member with the ritual mouthful. The ceremony itself singled out four people, traditionally those who had distinguished themselves in some way during the year.

Under the guidance of the sietch Naib, the four would each receive one mouthful of rice, placed before them in the center of an enormous bowl. The size of the bowl, contrasting with the portion of rice, symbolized the enormity of the task yet ahead. The sayings "May your bowl be full" and "My bowl is now full" to indicate the start and achievement of tremendous tasks have their roots in the pundi rice ceremony.

The Naib and the four sat in the middle of a circle of all the sietch members. The circle symbolized the equality of importance of each man, woman and child in the achievement of the task. The Naib would hold up his bowl of rice and say:

"The water of our world is created by four things," to which the four participants would add, in turn:

"The learning of the wise;"

"The justice of the great;"

"The prayers of the good at heart;"

"The valor of the brave."

The leader would then continue: "But all of these are as nothing, all of these are as a teardrop given to the dead, without the tears of all of us, given that we may live." Then before any one of the four touched his rice, the Naib served every member of the sietch his "bowl of tears," which were then eaten grain by grain, slowly, to symbolize the length of time the task would take.

L.L.

Further references:

- Ceremony of the seed;
- Defa '1-Fanini, Taaj 'l-Fremen, 12 v. (Salusa Secundus: Morgan and Sharak).

RABBAN, COUNT GLOSSU

(10132-10193). Siridar-Regent of Baron Vladimir Harkonnen on Arrakis during the period House Harkonnen held it as a subfief. Count Glossu was the son of Abulurd, Vladimir's youngest demi-brother. Glossu's regency on Arrakis was notorious for its cruel suppression of the natives, which earned him the epithet "Beast Rabban." He was killed during the assault on Arrakeen by Fremen forces.

Glossu's father, Abulurd, was the product of Gunseng Harkonnen and Gunella Sorvaag; of the children of concubines, only Abulurd survived the deadly political climate of the royal palace of Harko. Once Vladimir was pronounced na-Baron, Abulurd renounced the Harkonnen name and all rights to the title in exchange for the subdistrict governorship of Rabban-Lankiveil. He really had no choice: Gunseng wished a clear and undisputed succession, and Abulurd could not compete with Vladimir.

While Count of Rabban-Lankiveil, Abulurd took as concubine Thora Rabban, daughter of Elsun Rabban, a Minor House ruler. She bore him two sons, Glossu and Feyd-Rautha. Feyd-Rautha's superior talents made him na-Baron of Giedi Prime, but even so, Glossu won a name for himself, though an infamous one.

Glossu was stocky of build, with the Harkonnen paternal line's narrow-set eyes, and as slow-witted as he was thuglike in appearance. What he lacked in brightness he more than made up for in crude power of will. Once he made up his mind to do something it was done with tenacity, not with style or subtlety. He delighted in crushing his opponents by sheer strength. But above all, he obeyed orders, having little persona] initiative.

Such a character appealed to Vladimir when he was awarded the melange riches of Arrakis. The Baron had great ambitions for this financial coup — a CHOAM Directorship and the defeat of House Atreides. Vladimir had too many other irons in the fire to administer Arrakis personally and Feyd-Rautha was too young to serve in his stead, but Glossu was trusted and available. House Harkonnen needed alt the capital it could get for Vladimir's schemes. Consequently, when Glossu was made Siridar-Regent. his orders were to produce high yields of melange with the lowest possible overhead, to squeeze the planet's population and economy. In addition, his success would also be measured by how much spice he was able to stuff into secret Harkonnen warehouses.

The Count was the needed steamroller. Arrakis' native population became a slave-labor force. But as repression continued, more and more Arrakians either plotted rebellion or fled to the desert. And with each instance of sabotage, real or suspected, Glossu increased the numbers of agents, executions, and police sweeps.

By these techniques the general population was cowed. Yet the dungeons of Carthag became the central symbol of evil as they continuously swallowed anyone even

remotely associated with anti-Harkonnen intrigue or propaganda. Meanwhile the Arrakians worked reluctantly for minimal wages and neglected the maintenance of spice-production equipment.

The major cost of this repression was the number of Fremen who fled to the desert. Beast Rabban could not reach man mere, nor could he survey their activities, because the Guild refused to orbit reconnaissance satellites over the southern polar regions of Dune. Harkonnen expeditions there were invariably wiped out. Fremen enclaves remained outside his control, resulting in the Revolution undertaken by Muad'Dib. Then Glossu's cruelty returned to him, fatally.

This cruelty is usually attributed to House Harkonnen itself, whose genetic constitution over the centuries acquired a sadistic nature. Yet this cause fails to perceive Count Glossu as an individual in his own time. Much of his bullying was probably the result of sibling rivalry between him and his younger and more intelligent and attractive brother, Feyd-Rautha. An older brother, passed over for approval, will often turn bitter, especially if the reasons for the preference are sound.

Following the defeat of the Red Duke on Arrakis and Glossu's restoration as Siridar-Regent, he squeezed the Arrakians even harder, not only for personal relish but to gain favor with his uncle. He had something to prove. Even though Feyd-Rautha was na-Baron, Glossu thought he could advance his own fortunes by surpassing his previous history of ruthlessness, with a supreme demonstration of loyalty, as it were. Little did he know that this brutality was exactly what Vladimir wanted before deposing him to bring in Feyd-Rautha as the savior of Arrakis.

But Vladimir's scheme was frustrated. Before the rupturing of the Shield Wall, Glossu had been sent to review the perimeter of Harkonnen forces around Arrakeen. There he was killed during the onslaught of sand-worm riders storming through the breach.

In spite of his reputation for ferocity, Glossu Rabban must go down in history as a mere tool, used at every turn by Baron Harkonnen. He might feel better were he to know that both Feyd-Rautha and his uncle also died in the greater game of empire.

S.T.

Further references:

- House Harkonnen;
- Harkonnen, Vladimir;
- Harkonnen, Feyd-Rautha;
- Klevanz D. Kiinar, Fear My Power, Respect My Name: 10,000 Years of Harkonnens (Giedi Prime: Trammel);
- Marya von Wikkheiser, House Harkonnen, tr. Arazrii Pezb, SAH 76 (Paseo: Institute of Galacto-Fremen Culture).

RAKIS FINDS, DISCOVERY

Laymen believe that weather control satellites and modern ecology will turn every inch of a planet into an Eden, but they are wrong. The change of climate obtains for the planet as a whole, and depending on a multitude of considerations, some parts will benefit more than others. The Kalatorano region of Rakis most probably looks a great deal like it did when the planet deserved the name Dune, since it has benefitted less than most. It is a region of karst topography, with poorly-vegetated rolling hills, their dusty surface punctuated here and there with

steep sink-boles. Less rain falls in Kalatorano than is typical for the planet, and seeps quickly into the soil, leaving it as dry the next day as it was the day before. The only settlement of important size in Kalatorano is the city of Dar-es-Balat, a minor administrative center for the region.

Al-Habaqi, mayor of Dar-es-Balat, was an energetic and far-sighted man, ambitious to improve the economy of Jus city and region. He successfully urged the construction of a large stadium on the outskirts of town, both as a public works project of importance to the area and as a recreational facility. And the stadium was only one of several plans he had devised both to increase the population and to stimulate commerce. First, he hoped that the unusual topography, if skillfully promoted, would attract tourists to the natural bridge, the limestone caverns, and the sink-holes. Second, less sure but with greater potential, wealth might flow from the mining of uranium, if survey reports fulfilled the promise that they showed. Anticipating a substantial growth for Dar-es-Balat, al-Habaqi lobbied and secured authorization for a stadium that would accommodate every resident of the city (as it was then) with ease.

Nor would the stadium empty the public purse. The site (which he himself had originally proposed) would take advantage of several thousand years of nature's cooperation. A water course had run near Dar-es-Balat since the renewing of Rakis, and the erosion of millennia had worn an originally shallow valley many meters deeper. But a century before al-Habaqi's term in office, the river had been diverted. Now the valley stood dry not far from the town, its walls forming two sides of a natural amphitheater. Al-Habaqi argued plausibly that relatively little excavating of the valley, moving earth from the center of the slopes, would form a cheap foundation for the cement to be poured. And it would be a secure foundation, too: knowing the caverns that wormed through the rock in the area, al-Habaqi was careful to engage engineers to sound the floor of the valley. Their instruments showed solid earth and rock to the limits of their reliability.

After the ceremonial groundbreaking, al-Habaqi often took time from his official duties to watch the progress of the work that would cap his career, the stadium that he fervently and secretly hoped would bear his name. Thus, he was watching from the top of a hill on a hot, dusty afternoon of Madai, the second of Shawwal, 15525. In the valley below him, large earthmovers were scraping away, already in some places five meters deeper than the old streambed. It was before his astonished eyes, therefore, that one of the large shovels stopped, seemed to tremble for a few seconds, and then vanished from sight.

By the time al-Habaqi scrambled to the valley floor, a comedy of errors was in progress, a comedy which the players were in no position to appreciate. Twelve tons of shovel had disappeared, leaving not even a track in the dirt. Standing some meters away were two workers and a foreman; when they saw the shovel disappear, they ran to the spot, and they too vanished. An understandable caution now took possession of the construction crew, who, hesitant to move any closer, formed a rough circle some thirty

meters in diameter around the place where the shovel had stood. Within the circle was the bare unbroken floor of the excavation, but no trace of the shovel or the four people.

Within moments the paralysis was broken when the bystanders heard cries for help from their missing fellows, still nowhere to be seen. A supervisor then climbed into the cab of an omnimover, drove to the edge of the circle and extended its waldoes horizontally to their full limit; they slowly entered the circle and passed through it in plain view to the opposite side. To an increasingly panicky chorus of cries for help, the supervisor retracted the waldoes and sat bemused in the cab.

A faint tearing sound was heard, which grew to a crackling, rumbling roar. Just then, one of the spectral voices cried, "Look out!" and the omnimover appeared to lift its rear end into the air. Then it too, together with four workers standing beside it, disappeared. Almost simultaneously, workers winked from view here and there around the circle. With the roaring in their ears, the remnant of the crew rushed for the nearby valley walls.

Most huddled in shock at various heights above the placid-looking excavation floor, although some stopped their retreat only upon reaching Dar-es-Balat. Those in full flight therefore missed the disappearance of the other heavy equipment — trucks, cranes, even the construction trailer — as, to the accompaniment of sharp cracks, they one by one departed from view.

Al-Habaqi was among the lucky, and he saw mirrored in the faces around him his own confusion and terror, yet as he looked longingly at the construction engineer for some sign of expert understanding, he saw still another emotion — utter amazement — added to those the man already displayed. Following the engineer's gaze, al-Habaqi's own chin fell to his chest as he saw the bucket of the shovel rise from the excavation floor like a metal beanstalk. Seconds later, a dusty and disheveled foreman — the second person to be blotted out — rose bit by bit from the ground, obviously climbing the arm of the shovel. When the foreman reached the bucket, he shouted, "Get back!"

"The floor's a mirage," he said. "There's a big cave down there, and some of us are hurt. The whole valley might collapse."

The engineer, to whom these words were addressed, was fixed in a slack-jawed stupor, but a clerk called back to the foreman: "There's a commset in the shovel — call Dar-es-Balat!"

The foreman climbed down, apparently swallowed up by the valley floor. A few minutes later he reappeared.

"The commset's working, but we can't get *anybody,* not even the commercial stations!"

"How do you know it's working?"

"When we call, it comes over the sets in the other equipment down there."

The clerk had a receiver on a chain around her neck, and the music from the small, shell-like ornament now became the loudest sound on the site.

"Well, I'm picking up a station," she said. "The fall must have broken the set in the shovel."

Al-Habaqi listened with an increasing sense of unreality as there then ensued an argument shouted from valley floor to side, between a tattered man on a metal pole and a woman holding a coffee pot, about the quality, maintenance, and durability of the commsets purchased by the Tarabuq Construction Company. When the argument progressed heatedly from the equipment to the management of the company, he said quietly, "Excuse me, but you have a coffee pot in your hand."

With a puzzled expression, the clerk looked at the container whose handle she clenched in her fist, and at the blood in her palm where her nails had dug into her hand. The observation seemed to clear her mind. Giving the pot to the mayor, she said, "I'll go to town for help," and headed up the hillside.

Thus it was that al-Habaqi sat, sipping coffee from a pot, staring at what looked like a raving flagpole sitter, when the rescue 'thopters arrived.

Leto's no-room had been found.

EXPLORATION

Even before the nature of the discovery became known, the Rakis Finds were protected by swift initial action, both governmental and private. After the fortuitous breakthrough of the construction crew into the subterranean vaults, rescue help was swift in arriving. After the workers had been removed from the partially collapsed floor of the excavation site near Dar-es-Balat, the whole site was cordoned off by police. Their action protected the material within the structure below, even though their concern was simply that more subsidence might occur. In this assumption they were correct, for smaller falls took place on the third and fourth of Shawwal until the slope of the pit was stabilized. Local officials, not realizing what had been brought to light, assumed that the site inspection had been in error, and that the pit opened into a natural cavern. But those workers who had fallen into it soon convinced the town leaders that they had not been inside a cave, but inside a carefully finished chamber.

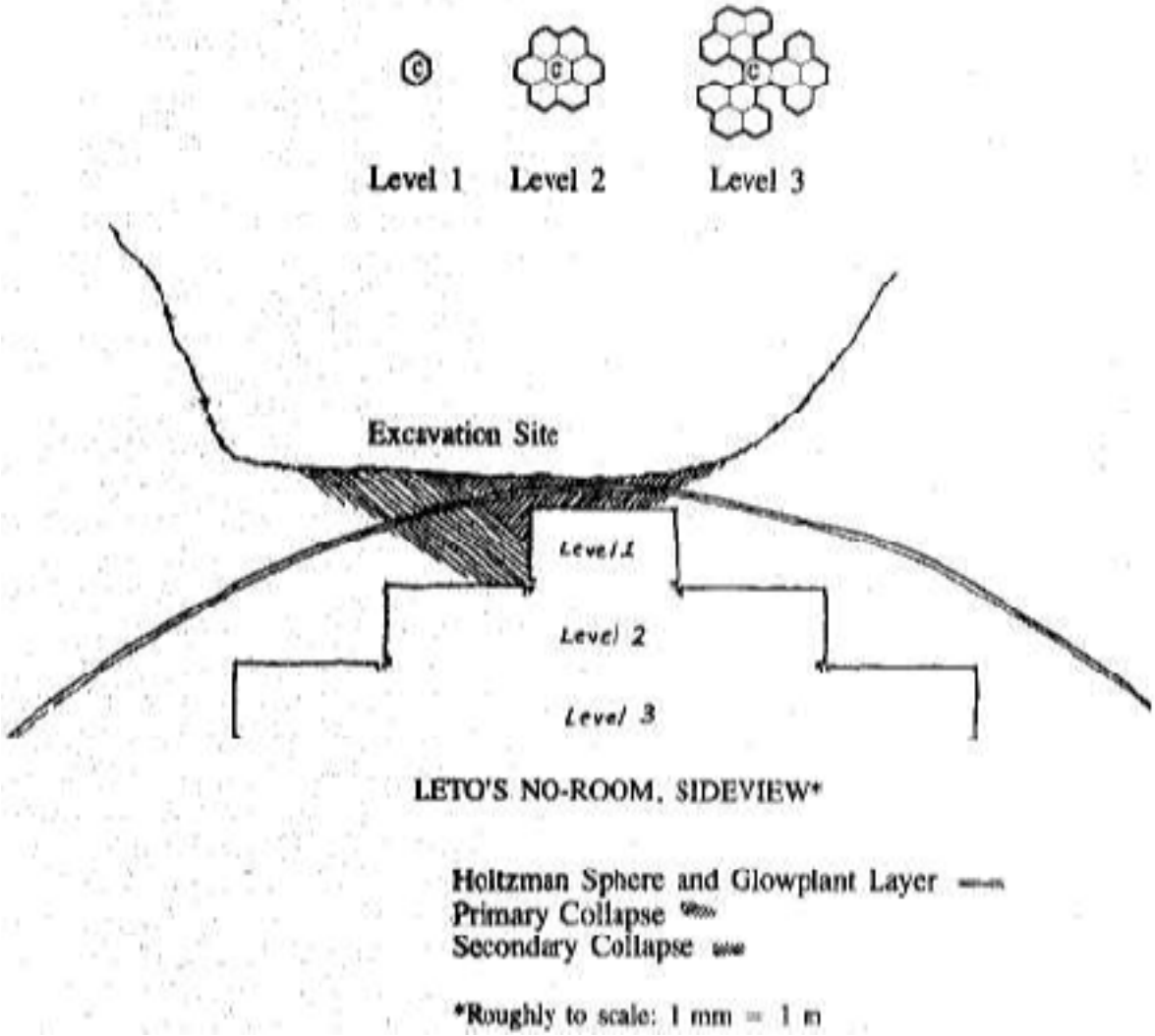
Regional officials who conducted the first intentional descent into the chambers immediately recognized that they had penetrated a storehouse of artifacts. Under Rakeen law, antiquities are the property of the government, and officials temporarily sealed the opening until expert help could be obtained in the investigation. The famous archaeologist Hadi Benotto was in the quadrant, attending a regional conference, and she was summoned to Rakis. Under her direction, the exploration of the Rakis Finds began.

As the Fremen used to say of those whom fortune favored, *aksi-ni-uutban minjah* — and indeed, that day all mankind was "dressed in a garment of glory." The diagram "*Leto's No-Room, Sideview"* shows the relationship of the excavation site to the structure beneath it; had the stream that cut the valley been half a kilometer in any direction from its actual position, the library of Leto II would not have been found.

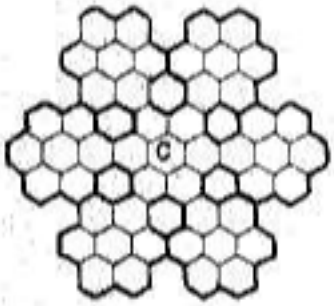
The impressions of the first explorers of the library were widely reported in the popular media and arc

available in a number of books (see below, *Further References*). What follows here is a description of the structure inside Leto's no-room, and some speculations about its form.

The library is made up of hexagonal chambers, each thirty meters in diameter and fifteen meters from floor to ceiling. Walls and ceilings throughout are one meter thick, and each successively lower level contains one more ring of chambers than the level above it. The 159-meter depth of the structure, therefore, could theoretically contain 1001 chambers of the specified size, but each level has been worked into a pattern that diminishes the total number of chambers. Communication between levels is by means of a circular ramp that connects the central room on each level. Reference to the diagrams of the ten levels will disclose the arrangement of the chambers on each.



Level 4



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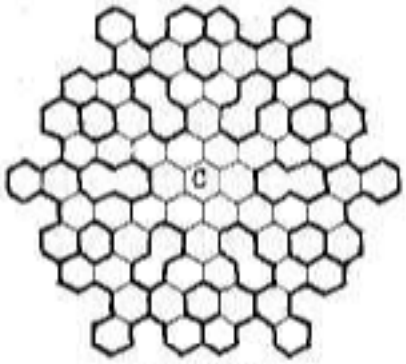

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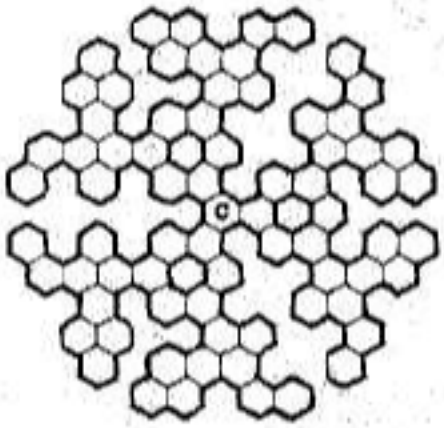
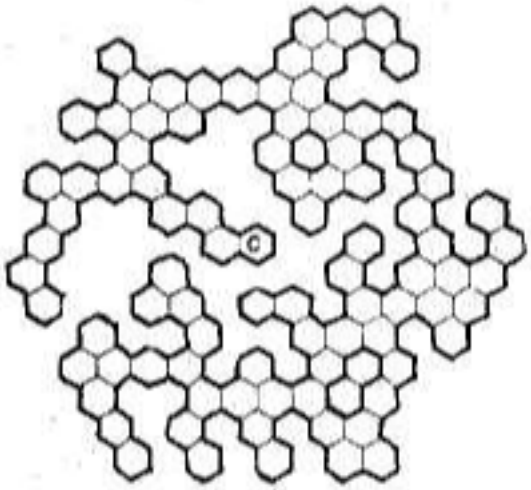
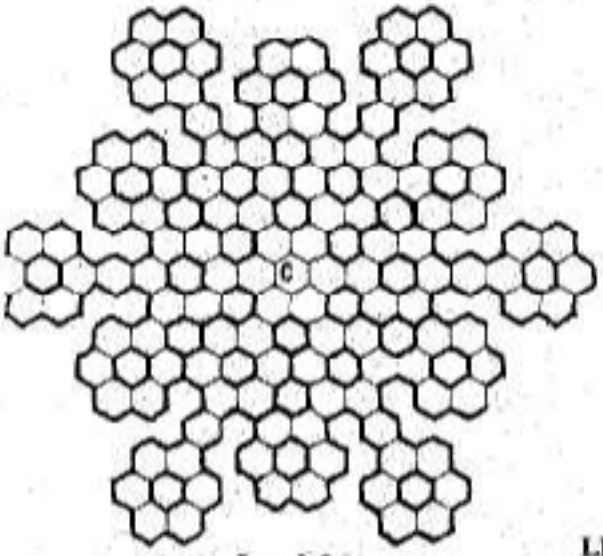


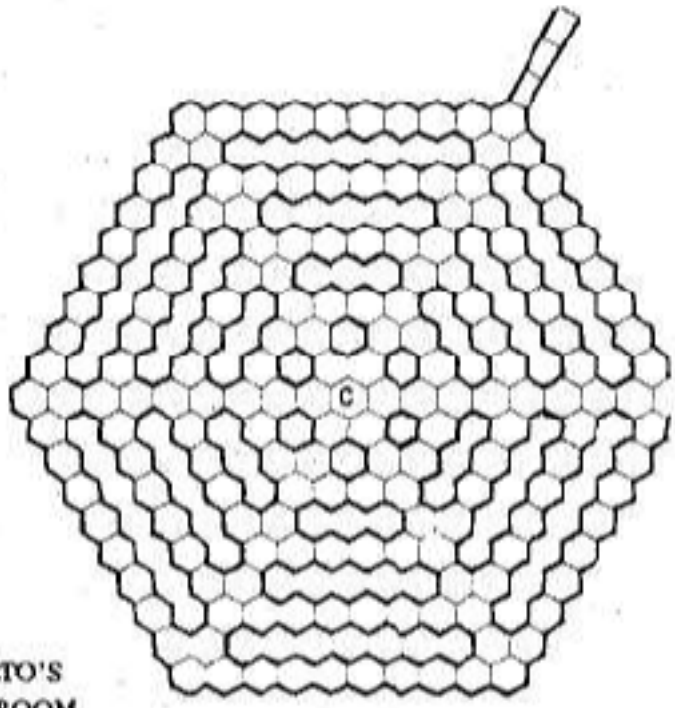
Level 7



Level 8



Level 9



Level 10

LETO'S NO-ROOM LEVELS

Level 1: 30 m in diameter, one room. No crystals were found here, and its purpose, at the very top of the structure, is a mystery.

Level 2: 92 m in diameter, 7 rooms. Some crystals in the northwest room were damaged by falling rock and equipment.

Level 3: 154 m in diameter, 13 rooms in a trefoil shape.

Level 4: 216 m in diameter, 22 rooms in an extended trefoil with divided leaves.

Level 5: 278 m in diameter, 49 rooms in six hexagons around a central hexagon. Workers dubbed this level "hexagon squared."

Level 6: 340 m in diameter, 61 rooms in a trefoil arrangement of six hexagonal rings with branches.

Level 7: 402 m in diameter, 73 rooms in a trefoil of three hexagonal rings with complex, asymmetrical branches.

Level 8:464 m in diameter (theoretically), 89 rooms. The eighth is the only level with an apparently random arrangement of chambers and the only one except for Level 1 to contain no crystals. Researchers called this level "the Wormhole."

Level 9: 526 m in diameter, 121 rooms in a hexafoil arrangement of hexagonal rings, six with connecting stems. Nicknamed "Leto's Bouquet.".

Level 10: 588 m in diameter, 175 rooms arranged in concentric galleries, "the Dragon's Lair." From the northeast corner of this level, a tunnel leads downward at a five-degree decline. The ceiling of the tunnel has fallen or been made to fall about a hundred meters from the level opening, closing it for a considerable but undetermined distance. If continued in a straight line (with an eventual ascension), it would pass under the intersection of longitude 50° east with latitude 60° north. Nothing in that region would explain its destination. Excavation of the tunnel to determine its path will require heavy equipment and an enormous expenditure of funds, and cannot begin in any case until all the crystals have been cataloged and removed.

That task is proceeding slowly for one reason only: despite diligent search, no index or catalog of the collection has yet been found, nor is there any grouping of materials by subject, date, area, author, or any other arrangement yet tested. Majority opinion at present is that there existed *no* system to the shelving of the contents: Leto simply remembered where each one was, startling as that may seem, and in view of his enormous lifespan saw no more need to classify them than we would to index the contents of each room of our houses.

The feeling one experiences within the structure is complex. One feels dwarfed by the scale of the chambers, and the unvarying sameness of the rooms produces a lessening of alertness. A typical room has walls and ceiling of the gray of synthrock; on each storage wall are rows of black metal shelves fixed one above the other at a distance of 260 cm. The ridulian crystal papers lie side by side on these shelves. Unmodified glow-plants encircle the room where the walls meet the ceiling, and their dim light reflects from the crystals, casting patterns on the underside of each shelf much like those reflected from the surface of a pool of water. Yet water reflections change as the water ripples, but the crystal reflections are un-moving,

unchanging. When someone with a heavy tread approaches the position of the observer, his tread sets up vibrations in the crystals, making the reflections quiver long before the footfall is heard. It has been suggested that this phenomenon functions as a soundless alarm, and that someone familiar with the structure of the whole could detect the whereabouts of an intruder from characteristic vibrations of the reflected light. Like so many facets in the library, this suggestion has not been investigated. So unnerving can the movement of the reflections be, however, that all researchers inside the library are required to wear cushioned slippers and to move deliberately.

The dimensions of the chambers seem not to be scaled to human proportions; this perception is especially strong on level 10. There are no doors between rooms; passage from one chamber to another is through a 20-meter by 10-meter archway. Standing in the core room on the tenth level, with galleries stretching away in six directions, one's mind balks at the distances conveyed as the rooms diminish toward the six vanishing points, and one feels located at the center of a mirrored room, rather than at the nexus of hundred-meter hallways.

It is difficult to see how a human being can have a sense of the whole at any level below the fourth, yet workers in the library have surprisingly uniform reactions to various levels. Those with a strong sense of direction respond comfortably to symmetrical levels such as 5 and 9; their discomfort increases (though not greatly) in the asymmetrical trefoil levels of 4 and 7. But most unexpected was the reaction to level 6; that level is unique in that it is bilaterally symmetrical along the north-south axis, but asymmetrical along the east-west axis. Workers on the level unconsciously align their desks to face either north or south- When this was noticed, certain psychological tests were conducted. In one, half of the carrels brought into the central room were arranged facing north or south, and half facing east or west. Workers invariably chose the north-south desks. When all the desks in the room were bolted to the floor facing east or west, subjects would begin their tasks at the desks, but within minutes they would carry their papers to another level. The fear of greatly decreasing the efficiency of translators on the sixth level brought the experiment to an end, but the sixth level was later replicated at the University of Pemersy on Diana for additional testing. The eighth level was unchallenged for producing a negative effect on its inhabitants, but since no crystals — indeed nothing of any kind — was stored on this level, it presented no problems.

Why Leto II created the library in this form, and whether this was in fact its final form, are questions that will not soon be answered. Perhaps the different levels satisfied some cyclical need for symmetry, asymmetry, and randomness. Perhaps, as Tolver Arb has suggested, level 3 was created during a period of insanity. Perhaps, as many have speculated, the library was in a continual process of creation, with new levels being opened as materials accumulated. Certainly the space was available: within the no-room of the Holtzman Sphere, many more chambers could have been excavated.

Yet to all these suggestions there are problems: no level shows signs of earlier or later construction (so far as we can tell) than any other. The only entrance or exit is the tunnel on the tenth level; it was from there that the work must have begun. The dazzling discovery of the crystals should not blind us to the fact that in the structure of the library itself there are a multitude of puzzles, the answers to which may tell us much that is valuable about the psychology of the builder of the library, and hence much about the empire that he maintained for so long.

W.E.M.

Further references:

- Ixian no-rooms;
- Hadi Benotto, Leto's Library: Structure and Function, Library Confraternity Extra Series 7;
- Adib '1-Haddad, I Fell Into the Past, Arrakis Studies 17 (Grumman: United Worlds);
- Tolver Arb, "The Levels of the Rakis Library," Studies in Imperial History 23:87-104;
- Ismiil al-Habaqi, My Life and Times, (Caladan: Interplanetary News Service Books).

RAMALLO, REVEREND MOTHER ALYNDA.

Spiritual guide of the Fremen. This holy woman's final act initiated the Lady Jessica into the mysteries of the office of Reverend Mother. The ceremony was occasioned by the Reverend Mother's premonition of her own death, since at that time she was already very old, her life very brittle.

Yet, despite the apparent fragility of her body under its hooded gown, Muad'Dib was to recall later the aura of latent strength flowing from her presence, touching all who saw her. He was reminded then, he later said, of Reverend Mother Gaius Helen Mohiam and the certainty of power and authority she radiated when he first met her. '

The comparison could give neither Reverend Mother Gaius Helen nor Reverend Mother Alynda Ramallo any slight. Both were wholly dedicated servants of a cause they believed in. Each in her own way fulfilled a vital mission and did so with foresight and courage. What was unknown until the Dar-es-Balat dig was the precise extent to which their mutual bond was forged by the Lady Jessica. Natural mother and spiritual mother, blood, history, sensibility, mission — past, present, and future — merged in Jessica. To her and in her was bequeathed and held the ancient thought and way: the independence, resilience, and strength of maternal genetics and early training; and the rebirth of courage, experience, and spirit of her inheritance from Mother Ramallo.

A fascinating question has been raised by the Rakis Finds: did Mohiam and Ramallo meet? Did they in fact form a friendship that endured across decades and lightyears? The conjecture arises from these circumstances: One of the chief teachers of Helen was the Reverend Mother Decius Nancy Croesia, who included among her other duties traveling to various planets in periodic checks on the effectiveness of the Panoplia Propheticus. On such a trip to Dune, Helen accompanied her, and R.M. Croesia records in her *Memoirs* that her student made a close friend of a Fremen girl named Alyndar — and Alynda was Ramallo's first name. If this was Ramallo, could she have known, when she befriended an only slightly younger girl named Helen Mohiam, that their lives would be inextricably twined? Could either of

them foresee men that the secret child of one would become the spiritual child and heir of the other?

If so, then Reverend Mother Gaius Helen played a generous part in directing matters so that Jessica's ordeal and triumph would take place at the hands of the beloved Reverend Mother Ramallo.

Italy the Reverend Mother of the Fremen had had a distinguished career, marked by admiration, respect, and love. And the achievements of "Alynda" were recorded with obvious pleasure by Reverend Mother Gaius Helen in her diaries. By no means had she forgotten her old friend. For her, "Alynda" would always be the image of the slender, laughing confidante of so long ago. Of this life-long attachment, Gaius Helen wrote: "If there is, or ever has been, any love in me to give I gave it first to that charming girl who took a shy and awkward newcomer under her soft wing. Only Jessica, afterward, could have shared a place with her in my heart." One hopes fervently that future translations will confirm or disprove the tantalizing possibility that "Alynda" was Ramallo.

Indeed, the strange history of the relationship between these three Reverend Mothers will perhaps never be fully revealed. That Reverend Mother Ramallo had the profoundest effect on Jessica on the occasion of their only meeting is entirely comprehensible. In the act of becoming the new Reverend Mother of the Fremen, the Lady Jessica literally and figuratively absorbed the life and being of her predecessor. How closely that life was linked with her past, she was never to know. Jessica did realize, however, the exceptional quality of the body of experience and value of spirit she inherited from Mother Ramallo, but she did not realize until far too late that the ceremony also created St. Alia of the Knife, the Abomination.

G.E.

Further references:

- R.M. Decius Nancy Croesia, Memoris, tr. Ewan Gwaladar, B.G. Foundation Studies 3 (Diana: Tevis);
- R.M. Gaius Helen Mohiam, Diaries, Lib. Com. Temp. Ser. 133.

REPKTT

A kit containing repair and replacement essentials for Fremen stillsuits. Repkits have been found throughout the digs in the major sietches, and are assumed to have been as much a part of everyday Fremen life as the stillsuit itself. The kits, found as part of the traveling package, contained spare filtplugs, two or three lengths of watertube, patch material, and an awl and polyrivets. Larger kits, found in most yalis, contain larger amounts of the same supplies.

The lengths of watertube are identical to the original-issue equipment. They provided insurance in case one of the tubes was cut by a rock while climbing or creased by careless sleeping. The awl's point could distend and even slit the ends of tubing so that a self-shrinking splice could be made in the field.

The patch material is the same nonpermeable outer layer fabric used in original manufacture. The polyrivets are small, solid cylinders before they are used, but approximately 3 mm of each end is a malleable melange-ethylene compound. The middle section, apparently cured differently, is a harder version of the same material.

The diameter is about 4 mm, and lengths vary between 7 mm and 9 mm. Slices, rips, holes and tears in the original outer layer could be repaired by applying a piece from the repkit to the outside of the affected area, using the awl to penetrate both new and old layers, and attaching the new over the old with polyrivets through the holes. Once a rivet was in place, finger pressure on both ends would peen the malleable ends and hold the two layers of fabric together. Judging by the number of extensively patched stillsuits discovered, the rivet repair was not only satisfactory in the field but was structurally strong enough to last a long time. The rivets alone were not enough, however; upon the wearer's return to sietch the rough patches were heat-treated at the edges to guarantee a waterproof seal.

Anthropologizers have theorized about the extent to which the repkits' filtplugs have been modified from general issue standards. Conceivably, the detailed adjustment (presumably for fit) of many of the spares indicates the prudence of the owner and therefore aided survival. Studies are underway to process data about numbers of plugs, numbers of modified plugs, proportions at different sites, and general condition of the associated stillsuits. The goal is significant correlations indicating survival propensities of different characteristics. Cynics have wondered if, since the universal sizing of filtplugs seems to have been reasonably efficient, the Fremen who fiddled with their spares were the lazy and incompetent who were "excused" from spending time on more important tasks.

The repkits appear to nave been the most important emergency supplies carried by Fremen. They seem to have been carried everywhere and always. Keeping the stillsuit in good repair was a very high Fremen priority.

J.L.G.

Further references:

- Filtplug;
- Watertube.

REVEREND MOTHER

A title bestowed on those venerable guardians of the Bene Gesserit whose ability to use their bodies as vessels in transforming the Water of Life, for purposes of illumination, earned them a place among the Elect.

Evidence gathered from the previously sealed Archives of the Bene Gesserit Chapter House indicates that a Reverend Mother, by virtue of her standing, was one who had attained to an extraordinary plane of consciousness and prophetic intuition. In addition, a rich cache of manuscripts, journals, and diaries secreted in the Archives reveals a sacred history of the office of Reverend Mother extending back as far as Jehanne Butler. These documents, particularly the appendix to the *Ordines Matrium,* trace the Water of Life Ceremony from its ancient Terran roots to the ritual which formed the catalyst enabling a woman to become one of the Elect. That the ceremony and the subsequent progression of transcendence was irrevocably changed by the Lady Jessica's participation in the Fremen Ceremony of the Seed is unquestionable. Not only was Jessica brought into conjunction with her own heritage of Reverend Mothers, but she was also united with the long line of Fremen Reverend Mothers, all without

the benefit of the usual years of discipline and training. Until that time, the "poison" used at the Water of Life Ceremony varied with cultural traditions, but its effect had been dependent upon the individual's own preparation for the harmonious Self. Just as melange served only to enhance the trained "sight" of some Reverend Mothers, so did the "poison" of the traditional ceremony serve to focus the transcendence and union of the one with the All. With the introduction of the Fremen Water of Life, the poison created by a drowning "maker," the strength of the catalyst changed. Increased dependence on the Fremen poison and decreased dependence on the arduous training disciplines gradually weakened the rigor of the order. Thus, the discovery of the *Athanor Proctrices* and the *Exerci Animae* gives us a much clearer understanding of the true office of the Reverend Mothers, before the time that the *Ordines Matrium* appendix refers to as the "Atreides Corruption."

It is likely that the universal vow of a Reverend Mother — "Sciente ipsem scit omnem" — originated with the founding Mother herself, whose ancestry had been traced to the Great Mother. Clearly, the motto reflects the objectives of the five ordinances undertaken by all Reverend Mothers, as outlined in the authoritative *Athanor Proctrices:* "She has plumbed the dark night of being and survived; she has seen the Truth and been made strong; she has been bound in limited self and escaped; she has faced her own enemy and emerged victorious; she has borne the burden of grief and not succumbed. She is witness that 'In the Self is the All."[1]

The stated aim of the Bene Gesserit training program was to develop a form of mental exercise that would enable the practitioner to gain a mode of consciousness unavailable to those who lacked either the gift or the training. This altered mode of consciousness, a profoundly heightened view of reality gained by turning inward, was a prelude to perfecting the transcendental self. By this turning inward, a distinction could be achieved between the self of illusion and limited phenomenal reality, and the Self that participates in Absolute Reality, the so-called valley of infinite vision.

The official manual, *Exerci Animae,* prescribes a course of discipline and training for those specially gifted Bene Gesserit who are the chosen. The program is geared to producing a perfect harmonious union of self and Self, of becoming and Become, of sensation and Illumination in the mind of the accomplished practitioner. The Introduction to these "spiritual exercises"-promises that all perception will eventually be successive yet simultaneous, limited yet infinite. But it sounds a cautionary note as well:

> Care must be taken to keep a tight control on the blossoming transcendental consciousness lest it come unbidden, without the manifest will having called upon it. Such an instability could be dangerous, leading to seriously reduced effectiveness of the practitioner who must necessarily plan all action and reaction with disciplined intention. Phenomenal consciousness cannot' function at the mercy of an intenser plane of consciousness that could supersede it involuntarily. Unity is to be

[1] R.M. Lepidus Eileen Gwarren, ed., *Athanor Proctrices,* tr. Zhaiva Gan, Bene Gesserit Found. Stud. 5 (Diana: Tevis); p. 179.

preserved so that a split or divisive apprehensive mode is rendered undesirable and ineffectual.[1]

More specifically, the initiate was to take part in activities that stimulated other faculties beside those of anteriority since cultivating interior modes too exclusively could drain the action of the will. The activity of will, the manual makes clear, the extended recognition of an ever-changing, often antagonistic, plurality in normal existence, and the sensitive response to stimuli, must all be exercised regularly. The trained consciousness is capable of intense concentration but this focus is not incompatible, it would seem, with an ever-widening and deepening expansion of that same consciousness. For the Reverend Mother would ideally substitute the living experience for the conceptual, social, and political schemes of those who sought her guidance as possessor of an indwelling, transforming power.

However, the process of transformation that would inaugurate a Reverend Mother, she who was both means and vessel, required three phases. In the *Fundamentals of the Way,* they are described as three stages: the purgation of recalcitrant selfhood; the dawning of wisdom; the reconciliation and union with all who have gone before.[2] Thus, the body, soul, and spirit were purified, enlightened, and made whole. What was to result was a new and peerless power of life, with the Reverend Mother mediating between the world of appearances called reality, and the unseen world which is Reality. An equilibrium was thought to be established in this way, with Reverend Mother the ritual center.

The entire process initially required a period of renunciation and detachment during which the initiate became as a vessel wherein transformation of self was precondition to later stages and requirements. As in the early training of a B.G., consciousness of base reality would be transformed into apprehension of the Absolute, so in the later and final training the poisons would be purified into liquid knowing. Like a prehistoric alchemist whose mission it was to transmute base material into pure gold, so the Reverend Mother would quest in the common labyrinths of the spirit for the incorruptible substance which she alone could transmute into new form. And only she who would be Reverend Mother could behold what was to others concealed. The complex ceremonial actions involved in transforming the mundane into the sanctified, the poison into the pure, symbolized the right of guardianship.

The rituals of induction for a Reverend Mother constituted a battle between self and its long-held territory (which would resist any incursions), and the transcendental Self (which could expect to be rebuffed and abused). But by persistence and will the corrupt self would lose ground. The spiritual repository of generations and millennia would grow stronger and harder to dislodge as the ceremony advanced. Conclusively, the territory of character would replace the ground of the other. There it would stand unchallenged by onslaughts from

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[1] R.M. Varrus Deborah Lommis, *Exerci Animae,* tr, K.L. Maur, Bene Gesserit Found. Stud. 1 (Diana: Tevis), p. 5.

[2] Ruuvars Shaigal, ed.. *Fundamentals of the Way:'A Bene Gesserit Mental Exercise Book* (Grumman: .Lodni), p. 78.

without since the fierce inner strife had been resolved. The sacred field that remained was inviolate, all spiritual perception growing there. These final trials of transformation show a Reverend Mother in the act of creating self, a spiritual eye opening on to the infinite and eternal plateau. In the stillness through which all movement is possible, she could then see the connection of all things in one unending stream.

Excerpts from the *Seated Sermones* corroborate the five ordinances and the levels of accomplishment the aspirant to Elect status had achieved: service for its sake alone; surrender of self to the cause; obedience in behalf of mission; challenging the unknown; converting the dread into the blessed.[1]

The supreme difficulties inherent in achieving these goals is attested to in the journals, diaries and private correspondence of those submitting themselves to the test. Moreover, though the annotated *Sanctae Vitae*[2] records only the history and genealogy of the Order of Reverend Mothers, the *Holy Dialogs* adds to these more personal experiences of the early group of Reverend Mothers.[3] All sources lead credence to the supposition that a Reverend Mother was the rallying point for unity in diversity. She was to represent a meeting ground of various realities, a union of finite and infinite. She was to participate in the communal life and by so doing impart to it sacramental meaning and significance. She could encompass the All-changing and the Changeless One and thus become the resting place of the paradox of existence. Through her being, she would reconcile that paradox into a comprehensible and acceptable vision.

But first the Reverend Mother had herself to engage in a struggle for enlightened consciousness. This struggle was often characterized as the Lucius Duorum, in which her worldly and flawed spirit entered into fierce combat with the awakened consciousness and the Spirit of Reality.[4] In the struggle, the flawed spirit sought to hold itself together against the fixed and immutable center of true Reality. Disintegration challenged integration with now one, now the other, alternating in moves for control. Illusion was seen as an adroit trickster, but Reality's constant light exposed every feint and dodge; and finally, through the power of Will, Reality won through. Only then could She become a center of spiritual direction, the guide and guardian, the tutor and superintendent, the vessel of communion with the Absolute in behalf of the unknowable.

The journal of the Reverend Mother Edda Josefa contains a dramatic account of her early experiences on the way to transcendental perception:

> I found that though I would practice the exercises of self-exorcism, of discipline and control of will so as to overcome weak resolve, I was afflicted with the petty intrusions of self s sorrow, overtures of vanity and ambition, and the temptation to self-preservation. Holding on to self as cosmic center, like a sun around which attendant bodies turn, is the most insidious of illusions. But then I found I could

[1] Juusepiin Kazagrando, ed., *Sancti Sermones* (Work-in-Progress, Arrakis Studies Temp. Ser. 44 Lib. Conf.), p. 72.

[2] R.M. Claudius AmaryHa Sernovik, *Sanctae Vitae,* Rakis Ref. Cat. 4-BG779.

[3] Rakis Ref. Cat. 2-BG 3869, Area 16.

[4] Shaigal, pp. 45-57.

summon courage to unveil that imposter self. I closed my eyes and turned inside, with all the power of my concentration, to a vision of ascending steps leading to light that at once enfolded me and led me to my return. My spirit remained in the heart of that light; my heart and my mind were made new and free. I now possessed within what I had sought elsewhere. I had come to understand the distance between dutiful piety and obedience, and intuition and acceptance of the Reality and the Uncreated Light. 1 was now ready to take up my office.[1]

A similar entry in the *Holy Dialogs* documents the experience of Reverend Mother Averginna Rellim, who described the process of becoming immune to the phenomenal world so as to intensify consciousness of a more perfect reality. The life of the senses, she found, took over the proper place of intuition:

My energy had been too much directed to self-regard and vain and idle thought. Henceforth, I would dedicate my will and detach myself from illusion so that I might work the wonders of Reality within myself. I dedicated my active thoughts and thoughtful actions to disinterested service stripped of self-regard. So will faithful discipline afford me the freedom of consciousness I seek.[2]

Many other such testimonials are contained in the *Liber Rjcarim,* which purports to chronicle the early experiences of those Reverend Mothers whose lives should serve as an example. The Reverend Mote Lucilla Godyar, for example, was able to recount her first vision, that of an open door through which she could see, on the other side, the eternity of Reality. It was, she reported, like a linked chain of endless being contained in perfumed light. She knew she stood on the threshold of cosmic consciousness. But before she could cross that threshold, she was restrained by a vision of herself as a single candle dwarfed by the sun. In this terrifying moment, she was to foresee the awesome path of humility and self-surrender, of denial and repentance, of pain and solitude, that she would have to traverse on her way to crossing the threshold. "I was to come to know the poisons; and if I endured, then I would also know how to control and direct them," she concluded.[3]

In all cases, the objective of enhanced powers of intellectual vision of clairvoyance was, for each Reverend Mother, to uncover the "human." The essence of the meaning of "human," they believed, would open itself as a manifold creation exposing layer upon layer down to its beating heart. It is this essence that a Reverend Mother had first to discover in her Self, testing and probing the outer layers of illusion, vanity, and fear.

The diary of a founding Reverend Mother, Augusta Cserna, detailed her vision of the human, and the quest she and her sisters were committed to carrying on. It reads, in part:

I could, at once, see the eternal generation of all living things, and the origin of the world in the womb of the Great Mother. Therein, like a flower of infinite layering was all Creation — the changeless and the changing, the infernal and external, the spirit and the flesh, the essence and the existence. The light shown over the endless space of Time, as being and non-being wrestled with each other for supremacy. The puny resistance of the ever-changing will-to-become was pitted against the perfect form of the immutably fixed.

What monstrous collisions I foresaw then. The obedient, coldly efficient minions of the dark and the scattered but passionate protectors of the flame; the flame from which only the

[1] R.M. Gaius Edda Josefa, *Journal,* Rakis Ref. Cat. 1-BG2110.

[2] Rakis Ref. Cat. 2-BG3869, Area 24.

[3] *Liber Rkarim,* tr. Zhana Feliin, Bene Gesserit Found. Stud. 4 (Diana: Tevis), p. 89.

truly human can pierce the secret heart of the All.

Through the flame I could see back to Mother Jehanne for whom ALL was a vision of the possible, and forward to Mother Jessica whose destiny and mission it shall be to embody forth and preserve all human treasure. The long line between, like a golden thread yoking them together, is an unbroken series of clasped hands dedicated to this purpose: that the quest for the imperishable human spirit shall be an eternal hunger fed by discipline, by patience, by devotion, by sacrifice, and by love."[1]

G.E.

Further reference:

- BENE GESSERIT ARCHIVES;
- BENE GESSERIT CHAPTER HOUSE;
- BENE GESSERIT GOVERNANCE;
- BENE GESSERIT HISTORY;
- THE BENE GESSERIT LIBRARY ON WALLACH IX;
- BENE GESSERIT RANKS;
- BENE GESSERIT TRAINING;

RICHESE

The fourth planet of the system of Eridani A: diameter at equator 55,000 kilometers; 60% land area, freshwater lakes 5%, salt oceans 35%. Polar ice normal; mean annual temperature 180°, average low 2°, average high 29°. Planet rich in minerals and metallic ores; sole source in seventeen sectors of Gallanium, used extensively in microminiaturization. Planet serves as manufacturing center for Ix. Capital: Lugdunum. Present population: c. 2,000,000,000.

Richese is the planet which spawned the Butlerian Jihad. The rebels from Komos, rising against the domination of their larger industrialized neighbor, discovered on Richese a society designed by self-programming and self-reproducing computers acting in concert with a few thousand technicians and scientists. The alternations in the temperament and intelligence of the population, combined with the mutational experiments which had produced human beings unrecognizable as members of the species, transformed a rebellion into a jihad.

After the Jihad departed Richese, the planet was deserted for almost two and a half centuries. Beginning in the middle of the second century B.G. the inhabitants of Ix (formerly Komos) began to exploit the resources of Richese for manufacture of various technological products. With the conclusion of the arrangement between Ix and. the Imperium during the reign of Saudir I, Ix and Richese were left isolated, and became suppliers to the Imperium of what technology would be used for the next ten millennia and more. Shortly after their agreement, Richese was colonized by an expedition from Ix. The population of Richese was continually controlled by Ix throughout the period of the Imperium and during the reign of Leto 11. Even now it is only approximately forty percent of the pre-Butlerian Jihad level.

Further references:

- Ix;
- the Butlerian jihad;
- Butler, Jehanne.

RIDULIAN CRYSTALS

The first person to successfully produce a crystalline form of ridulite was Jams Rondel, an Ixian scientist specializing in crystalliform research. Rondel had been seeking a process which would permit him to crystallize the durable and highly reflective

[1] "R.M. Augusta Cserna, *The Diary of a Bene Gesserit,* tr. Virlin Loke (Centralia: Kutath Brothers), pp. 194-95.

substance as part of a top-secret research project: the Ixians wished to learn to manufacture a physical shield which would protect its user from a lasgun attack. (The secrecy of the project is more easily understood when it is recalled that the God Emperor banned personal shields during the first years of his reign, and limited possession of lasguns to members of the royal military at the end of his first century on the throne.) When Rondel finally announced, in 10937, that he had discovered the proper combination of solvents and temperatures required to manufacture ridulian crystals, he was forced to temper the good news with bad. The crystals, though even tougher than their parent substance and divisible into sheets of amazing thinness, darkened when exposed to bright light. Striking a shield made of ridulian crystal with a lasgun beam would render it opaque and useless within seconds.

The discovery was better received by his superiors than Rondel had dared to hope. Rather than shunting him off onto another project, they ordered him to continue working with the crystals, with particular emphasis on producing the thinnest possible sheets without sacrificing any of the material's strength and durability.

The result of this new direction of research was ridulian crystal paper which Rondel first exhibited in 10938. Only several molecules thick, the paper was capable of withstanding temperature extremes from — 103° K to + 1700° K with no change in structure; it was as durable as a much thicker sheet of gold leaf and much harder; and it would turn a rich, dark purple when struck by a beam of coherent light (while maintaining its off-white clarity in light of any other sort).

Once it was certain that Rondel had produced what was needed, he was informed of his creation's purpose. The first dictatel had been built in 10936, intended as a gift to Leto II, whose habit of keeping comprehensive journals was already known. The Ixians wished to provide him with a means of keeping a longer-lasting record, and to secure for themselves the God Emperor's continuing favor and tacit approval of their "forbidden" research. But they had been stymied by their failure to come up with a truly imperishable recording medium. Ridulian crystal paper solved their problem handily; the dictatel was adopted to "write" with coherent light and presented to Leto.

Jams Rondel was awarded high honors by the Ixian Council of Scientists and given far more spacious quarters in which to continue his research. The reputation of his invention far outlived that of its inventor, however, and the many generations of Ixians who acted as stationers to the God Emperor would have been at a loss to name him.

C.W.

Further references:

- Dictatel;
- Atreides, Leto II, journals of;
- Alan Bartke, Survey of Ixian Technology, 10900-13500 (Finally: Mosaic).

RYA WOLVES

Found only on Salusa Secundus, these insatiable predators were among the most fearsome naturally evolved creatures known to humankind. They represented one of the main ecological

checks on that planet, keeping weaker lifeforms — including humans — from becoming, too numerous. An adult wolf could bring down a full-grown *ganja.*

The average male of the species had a shoulder height of 1.5 meters; the female, only slightly less. Weights ranged from 50 to 60 kilos, making the animals sleek and devoid of excess fat. Bursts of speed in excess of 95 kmph by hunting females had been reported, while the average traveling speed of a pack without young was estimated at somewhat less than half that figure.

Pups — born after a gestation period of four Standard months — were capable of seeing and walking easily within two hours of their birth, and within four weeks could bring down their own food (generally the smaller ground animals). Only this rapid development allowed their survival in the harsh ecosystem of Salusa Secundus, and a sixty percent mortality rate was still the norm.

If they survived, the young wolves underwent a color change from their light gray (at birth) through dun to a deep brown coat at maturity. Rya wolf fur was extremely glossy and much valued in fashionable society.

The species' origin is not known with certainty. They may have evolved from a smaller, less fierce species, the Valye wolves, but the theory has yet to be proven. It is certain, however, that Rya wolves were known — and feared — on Salusa Secundus as early as 4492 when the Zensunni Wanderers were taken to that planet. Fremen records accounting for that time indicate that their people suffered a substantial number of losses to the wolves during their first generation on the prison planet.

House Corrino was known to have made several attempts to export Rya wolves to their various holdings for use as sentinels, but they were not successful. Trial and error showed that the wolves sickened and died on milder planets, and all such efforts were abandoned.

It was precisely this inability to adapt which led to the species's extinction. Following the exile of Shaddam IV (the last Corrino emperor) to Salusa Secundus, Emperor Paul Muad'Dib Atreides ordered the placement of weather satellites and other climate-modifying devices around that world. In the gentler environment these modifications induced, the Rya wolves could not survive.

C.W.

Further references:

- Salusa Secundus.

SALUSA SECUNDUS: AS A PRISON PLANET

The expansion of the Corrino Empire was achieved through means that stopped short of annihilation of the conquered, resulting in a large and steady stream of prisoners of war, refugees, and the discontented. Saudir al-Harkonnen III (r. 388-389), who usurped the throne at the end of the Lishash Confederation's rebellion, faced the problem of dealing with the prisoners-of-war his predecessor, the Regent Henli al-Qair I, had spared. Saudir III reigned for only a year, yet his designation of Salusa Secundus as a prison planet proved so expedient that the practice was later continued. Saudir's motive was not humanitarian: he reasoned that Salusa Secundus was a cheap executioner. The first penal colonies on the planet were concentration camps providing only the barest necessities. Their populations consisted of people of every age and walk of life, but mostly of soldiers, with a sprinkling of civic leaders, merchants, academicians, and clerics. They were generally hardy, as they needed to be to deal with the Salusan weather, and were buffered from me planet's marauding tribes by the Sardaukar.

Wallach I (r. 362-369, 390-416, 451-453), when restored to the throne after the assassination of Saudir III on New Year's Day, 390, decided to use the penal colony as an experimental laboratory. He knew the prisoners would not long survive if exposed to the depredations of the native tribes. But what if they were given weapons and training? Those who managed to carve out a niche would not be abandoned, but used. Since economy was an important part of effective rule, why waste even prisoners if they might eventually be of service to the emperor?

Wallach therefore ordered the prisoners to be provided with training in the most ruthless fighting techniques and with an adequate supply of weapons, In the meantime, they were shielded by Sardaukar troops. Although the Sardaukar were later withdrawn, the prisoners never forgot the cold, hard men who had taught them so well and had saved their lives while they learned. Descendants of the prisoners admired rather than hated the Sardaukar. And when the colonists were given the opportunity to join them and thus leave Salusa Secundus forever, the choice was easily made.

The penal development program was continued and augmented during the reign of Sheuset II Costin II (r. 416-445), who kept a close eye on mortality rates, which were high at first. Such was Sheuset's scientific curiosity, however, that he waged several campaigns for the sole purpose of gathering prisoners to offset the losses. The new transporters were fierce, semi-civilized captives from outlying planets, who challenged and tested the descendants of the original concentration camps. The barbarians gained control of the colony after sharp but brief struggles. Therefore, prison populations were largely composed of "far-worlders," as they were called.

When the penal colonies appeared to have stabilized, the protective Sardaukar force withdrew, and the colonists were beset on all sides. Their bloody trial was the more severe because it was not training, but the reality of the planet which they now faced. Eventually, the colonists, led by the strongest and constantly reinforced by desperate, warlike captives, managed to fight off tribal raids. In the process they had to become cruder and more merciless than their attackers, finally initiating their own pre-emptive or plundering raids. It was no accident, but a carefully administered plan, that made the colonists, like the Sardau before them, the strongest force on Salusa Secundus. It was precisely the controlled anarchy of the planet that produced superior warriors. Tribal aggressions thus became Imperial schools. For both the old and new Salusa Secundus, the Imperium might as well not have existed as far as their day-to-day lives were concerned. The Imperium allowed no central authority to evolve on the planet, maintaining the anarchy that had tempered the Sardau. The Sardaukar religion was promoted, infusing the colonists with its martial spirit, and fostering the belief that they were an elite who suffered as a test of their fitness to rule.

The finest warriors forged in this smithy were drafted into the Sardaukar, filling the Imperial need for soldiers through thousands of years. And the chief irony of this very successful plan was that in time the colonists supported with their lives the very monarchy that had imprisoned their ancestors.

S.T.

Further references:

- Sardaukar: history;
- Otto Aramsham, Sardaukar Victorious, tr. Sir Daiwid Gwilivz (Kaitain: Varna);
- Nestor Haiyarzol, The Fist of Varna: From Trove to Salusa Secundus to the Throne, tr. Kiitpar Milag (Salusa Secundus: Gravlak).

SANDMASTER

On Arrakis in the Fremen times, a superintendent of spice operations, normally a Fremen who arranged a meeting place with spice traders, marked off an area where sand crawlers might be stationed, and where ornithopters might land. The sandmaster was expected to be responsible first for his cargo and his men's lives, and second for the successful completion of the exchange. His major responsibilities included posting scouts to observe the approach of storms or sand-worms, and making preparations for attacks by smugglers or Harkonnen raiders in the days of the Harkonnen ascendancy on Dune. Frequently, the sandmaster was the leader of the sietch, but not invariably, since the decisiveness required is a sandmaster did not always reside in the more politically astute mind of a naib.

The sandmaster might be, and often was, however, a naib, one who would not be taken alive, since a spice exchange might well turn into a battle in old Fremen times, and the spice handlers were more likely to follow a naib as sandmaster than someone else. However, the sandmaster's primary concern was always for the safety of his men. It is said that Duke Leto Atreides' desire to save the lives of his own men and Fremen spice handlers when they were confronted by a sandstorm, early convinced the Fremen tribesmen of his superiority to the Harkonnens, and helped to establish the rapport between House Atreides and

the Fremen that was later so valuable to Paul Muad'Dib.

Further references:

- Melange;
- Harq al-Ada, The Dime Catastrophe, tr. Miigal Reed (Mukan: Lothar);
- Jarret Oslo, Fremen: Lives and Legend (Salusa Secundus: Morgan and Sharak).

SANDSNORK

On Arrakis. a refined version of similar devices found elsewhere in the galaxy used for siphoning air. The sandsnork consisted of two parts, a collapsible tube and a miniature pomp. The tube was composed of nine concentric cylinders, each 40 cm long, that fitted inside each other. The biggest section, the one that stayed deepest in the sand, had at its base a bayonet fitting, oriented perpendicularly to the axis of symmetry, where the pump was mounted. The innermost, or upper, tube was fitted with a butterfly valve to keep sand out. The seven middle tubes had pressure-sensitive oil seals at both ends. All nine cylinders were made of spice plastic (fittings were plasteel). and the assembly weighed about 775 to 790 grams.

The pressure-sensitive seals permitted an ingenious method of setting up the sandsnork. When the snork was introduced to an environment of greater than 1.26 standard atmospheres and unstrapped, the seals forced each successive tube to periscope upward, due to the pressure gradient. This way, the sandsnork worked its upper end just above the surface. The lower pressure above the sand signalled the snork to cease periscoping. Then the pump was attached at the bottom, and air was brought beneath the surface.

The tube system was typically deployed from the back of a stilltent, where the pump was normally carried. The pump itself was designed by Uurpar T. Tomz of Cazpezia II (8,157-8210), and is a standard 10.2 by 26.5 by 8 cm in size. It runs on cheap fuel cells and weighs only 1.23kg. Its compactness and light weight made the sandsnork system especially useful to the Fremen. Since the tube system could extend as much as 3.6 meters, and since the upper tube would extend no more than 40 cm above the surface, it made both sandstorm burial and predator avoidance relatively routine operations for Fremen away from their sietch.

SARDAUKAR

The soldier-fanatics from Salusa Secundus who catapulted to power over the Landsraad in the Battle of Corrin (88 B.G.). The commander of the Sardaukar and his family became the Imperial House Corrino, named after the planet Corrin, near which the decisive battle took place. The grim ecological and social conditions of Salusa Secundus forged the military prowess of the Sardaukar, who were master swordsmen and deadly unarmed combatants, comparable respectively to Ginaz tenth-level fencers and Bene Gesserit adepts. The ruthless natural selection of Salusa Secundus bred the Sardaukar who came to dominate first their planet and later the inhabited worlds of the Imperium.

PRE-IMPERIAL HISTORY

Salusa Secundus suffers from both a rigorous climate and marginal natural resources. The temperature

range — between -45° and 60° C — and the infertility of the soil favor a jungle ecology, whose gigantic plant growth make efficient use of what nutrients are available, returning little to the soil as waste. Hence, after the immense difficulty of clearing the ground, the soil was poor and soon depleted. Only the hardiest crops survived the scorching summers. The *ganja,* a partially domesticated form of buffalo, supplied meat and skins. The chief ore was iron, in limited quantities. At the time of the Battle of Corrin, the population of the planet probably did not exceed five million.

Despite the small population, the tribes of Salusa Secundus waged perpetual war over iron lodes and the scanty pasture land. Smelters and foundries were special prizes because they provided the weapons needed for war. A tribe that controlled enough pasture for its herds and a reliable source of iron was self-sufficient.

Such a tribe was the Sardau, who by ruthless martial ability had carved out a large domain. The Sardau provide a paradigm by which the later success of the Sardaukar can be understood and appreciated. The rituals of the Sardau — trial by combat, endurance tests, and raids on neighboring tribes — mirrored the eternal war of the larger planetary society, constantly favoring the strong.

Trial by combat began at six, when children were given a knife and daily instruction in its use. Sparring matches, in which the drawing of blood was encouraged, developed reflexes, technique, and timing, and also eliminated those susceptible to infection. Those who by accident or precocious ferocity killed an opponent received special attention, but in general, killing was not condoned: late developers were allowed time to reach their full potential. The Sardau believed that after puberty inherent ability would show itself, and then formal death combat was required in a match between single opponents of fairly equal skill. Those who killed their opponents in the ring passed the first major step of initiation.

The production of warriors was always the final aim: although fights to the death were permitted among adolescents, they were usually forbidden among adults. Clearly, tribal rather than personal priorities produced this taboo: the tribe benefitted if the unfit were murdered at an early age, but the tribe suffered if the best soldier killed the second-best soldier.

These pitiless tests never pitted boys against girls: conflicts between the sexes were forbidden at any age. Girls who survived past puberty faced no more initiation trials. Thereafter, the strongest and most intelligent became wives, the less capable became concubines.

Many Sardau children did not live to age twelve because of the hardships of Salusa Secundus, murderous raids by neighboring tribes or the endurance tests the Sardau alone seem to have practiced. Twice a year between eight and twelve, each child faced survival tests. In mid-summer and mid-winter, the child was taken empty-handed into the wastes and left. No time limit was set, no rescue party sent out; the child either returned or died. In the first year after puberty, males were sent on the most difficult survival test — to Skull Reach, the region of Salusa Secundus with the greatest extremes of temperature. But

well over ninety percent of those sent to Skull Reach returned, reflecting the hardiness of the young Sardau.

The survivors became full warriors, who could join raids for plunder. By then they had learned swordsmanship, ganja-riding, unarmed combat, and rudimentary tactics. Their skills were honed during adolescence against other tribes, but since those tribes raised their young almost as rigorously as the Sardau, the mortality rate among the youths was not inconsiderable.

That Sardau children reached adulthood in appreciable numbers was due to the astonishing fecundity not only of the Sardau but of most tribes on Salusa Secundus. Females who had reached puberty faced their own test: successive pregnancies. The Sardau birth rate was such that infants and children outnumbered adults almost five to one. The initiation rituals weeded out the weak, leaving the strong to maintain a stable tribal population.

Females bred as soon as they were physically capable, but sex for males was a reward for performance in battle. Those who excelled in leadership and prowess were given second-rate women as concubines, but a young man could afford a wife from among the best women only if he could pay an enormous bride-price from his spoils of war. Thus, leadership of the Sardau fell to the most able military commanders. As the Sardau grew in strength they increased in population, ultimately achieving a planetary empire.

The Sardau lost their tribal identity but became a nation as they absorbed conquered peoples. The conquered were fortunate to survive: the early custom required annihilation of the enemy — man, woman, and child — but in time the Sardau perceived a practical use for captives and gradually accepted them into their ranks. (Here was the seed of the later Imperial treatment of prisoners of war, who were sent to penal colonies on Salusa Secundus.) Thus both Sardau and non-Sardau could earn admission to the Sardaukar, which was created when one family gained ascendancy in the budding nation.

The name of the family is not known, but it was fruitful and its members were vigorous and capable. The head of the family held the title of Burseg, a term later incorporated into the House Corrino military lexicon. One of these Bursegs formed the Sardaukar, at least partly in response to the influx of strangers into the society. The absorption of non-Sardau with binding tests of their loyalty would avert toe growth of an enemy faction. Sardaukar discipline was ferocious, allowing no questioning or doubting of higher officers on the battlefield. Non-Sardau were given plenty of opportunities to prove themselves, for example, by carrying out a suicidal attack without hesitation. Nevertheless, many tribes submitted to the Sardau: inclusion in the Sardaukar was the best guarantee of survival against them.

Although battlefield obedience was demanded, independence and initiative were preserved through a custom called The Circle. Following each action, the commanding officer faced a stringent critique from his fellow officers. Anyone — even the most junior — who could convince the circle of leaders that he could have won

the Objective faster, cheaper, or to better strategic advantage was chosen battle-leader for the next action. The Circle replaced the trial by combat with a trial by achievement, and was designed to vault the unpredictably-appearing military genius over senior, but less capable, commanders.

Sardaukar military superiority derived from natural savagery, intense training, a sense of themselves as the elect (promoted by then-religion), and an ingrained, almost mystical *esprit de corps.* The Sardaukar was elite — quick-witted, tough, ruthless, and fanatically devoted to their commanders. This was the force the unfortunate Magarians hired as mercenaries during the campaigns of expansion following the Butlerian Jihad. The fate of House Megara is well known.

MILITARY HISTORY

After the conquest of Megara, the Sardaukar grasped the chance to leave Salusa Secundus with an energy equaled only by the most fanatical Butlerians. Using captured ships, the Sardaukar seized a wide sector in the vicinity of Megara. So slow was space travel after the Jihad, however, that the Sardaukar "meteor strike" gave the Landsraad time to prepare somewhat for the threat rolling toward them. The Battle of Corrin then was a tactical victory but a strategic stalemate for the Sardaukar. It cowed the Great Houses and thereby prevented another immediate confrontation. But the Landsraad's message was clear: negotiate or fight. The Sardaukar might win an extended war but their empire would be a graveyard.

The Burseg saw the wisdom of compromise, and with the Treaty of Corrin became the first Padishah emperor, Sheuset Costin I. During the first years of his reign, expansionist campaigns consolidated his power and channeled the battle-lust of his soldiers. Some recalcitrant Landsraad Houses refused to sign the treaty; some independent planetary rulers denied they were bound by it. If either kind of holdout could not be persuaded to accept the new order, he invariably had to deal with the Sardaukar, the lion unleashed by the Emperor.

House Jansine refused to sign and prepared itself for siege. Jansine, a planet with thriving agriculture and light industry, was ready for a long defense. Expecting the meteor strike from the skies that had marked earlier Sardaukar campaigns, the people of Jansine suffered instead the "meteor shower," the infiltration of small numbers of troops across the face of the planet. The new tactic won the Order of Victory for its inventor, Wei Forald, as his strategically placed guerrilla teams paralyzed communications and transportation, stormed military barracks, assassinated or captured high military and political leaders, all within a few days. The final assault on a demoralized and isolated Jansine capital left no defenders alive.

The foolishness of waiting for the Sardaukar was not lost on those Houses who joined the Lishash Confederation in the rebellion of 385-388. Several centuries after the foundation of CHOAM, certain houses took exception both to Padishah supremacy and to a proposed division of shares increasing the emperor's votes on the CHOAM board from twenty

percent to twenty-one percent. In this the Lishasha saw creeping monopoly, and defied it. Other houses sharing the view became allied.

The LC announced its formation with surprise attacks on Sardaukar forts and outposts within what was now claimed as Confederation territory. Preparations for the strike had been made long since, strategy rehearsed, infantry trained and coordinated, fleets of assault ships stealthily readied. The initial outcome was successful.

LC forces achieved most of their primary objectives, but with high losses: the besieged Sardaukar launched sorties to bleed and tie down the attackers. Nevertheless, LC forces somehow managed to take a handful of Sardaukar officers alive, a feat unheard of, and one that would not occur again until the Arrakian Revolution. When the LC staff offered their captives as hostages, the Regent Henli replied, "Let them drink blood." This cryptic answer was taken two ways by the captive Sardaukar. A few tore out their throats with their fingernails, but most died attacking their captors bare-handed.

Henli garnered a great fleet of Landsraad armies spearheaded by Sardaukar shock troops. The Sardaukar were to recapture the forts and outposts, the Landsraad troops to invade the LC planets.

Henli made a bloody example of those planets. He adopted a policy of ruthless assaults followed by the razing of the captured territory. The Sardaukar retook their own bastions without encumbering themselves with prisoners. They then attacked the planets of Lishash and its allies from widely separated directions. The speed and ferocity of these combined thrusts routed the LC armies. Lishash was the first planet to fall. Its major cities were burned, its rulers publicly executed, its citizens indiscriminately put to the sword. The Lishash colonies suffered the same fate.

The LC allies sued for mercy, at first without success. One by one they were trampled. Then Landsraad General Tomigh, sickened by the carnage he witnessed as his units mopped up in the track of the Lion, objected to the Regent.

> "I speak for the Joint Landsraad Command," Tomigh said. "Your point has been made. As for us, we are soldiers, not executioners."
>
> "This sounds like a threat," Henli said.
>
> "Not even an implied one. Have you enforced Corrino authority, or have you not? If the rebellion is over, are you not violating the spirit, if not the letter of the Great Convention by maintaining the fighting?"
>
> "By God, Sir Tomigh," Henli shouted, "you'll either fight or hang!"
>
> "By God, Sir Regent, I'll neither fight nor hang!"[1]

And with that Tomigh returned to the Landsraad Council and disbanded the Landsraad forces. True to the quick-witted nature of the Sardaukar, Henli did not try to enforce his orders. Many observers believe he welcomed Tomigh's protest: caught between the Landsraad and the Lion, he had to satisfy both. Without the Landsraad units, he could end hostilities and blame the concession on the Landsraad. Tomigh was satisfied, the Sardaukar were satisfied, and Corrino supremacy was upheld without more massacre. Thus Lishash was scoured, but many of its allies survived to see another year.

---

[1] Otto Aramsham, *Sardaukar Victorious,* tr. Daiwid Gwilivz (Kaitain: Varna).

After the LC rebellion, armed revolt occurred only among civilizations much farther from the Imperium's center, and was carried out mainly by those who never knew of the grand feudal order rather than by those who did not wish to partake of it. The Landsraad itself generally welcomed the Sardaukar because the Imperial troops allowed the Great Houses to expand without disturbance from their rivals. Warfare among Landsraad members was strictly regulated by the Convention, and the regulations were enforced by the Sardaukar. So they expanded, at the expense of peripheral planets that sometimes did not know of the Imperium until told of it by an invasion force from a Great House.

Similar expansion by the Corrinos became the relief-valve for the Sardaukar. It brought economic benefits, kept the Sardaukar combat-ready, and sated the military desire for action on conquest instead of intrigue. Now that the Imperium was stable, the Lion needed to be given leash beyond it.

The campaigns of expansion tested the soldier-fanatics against a variety of adversaries, terrains, weapons, and tactics. As Sardaukar conquests added victory after victory to the list, the myth of invincibility was created. Concurrently, the duration and scope of Padishah predominance caused the Imperium to be widely perceived as the natural order. Pharaonic rulers would naturally be supported by military supermen. As a result, the indomitability of Sardaukar arms impressed itself on the Imperium until eves dissidents shared and sustained the Sardaukar s belief in themselves. Fact reinforced myth, and vice versa.

As the centuries passed, the lowly origin of the Sardaukar as a cattle-herding tribe on an infertile jungle planet was forgotten. Salusa Secundus became notorious as the prison planet of the emperors, not as the world from which they had escaped at the first opportunity. Yet both planet and tribe, one may feel, deserved each other. And 8,700 years after their separation, they were reunited, by the order of Muad'Dib. ST.

Further references:

- Salusa Secundus;
- Otto Aramsham, The Sardaukar Strike, tr. Sir Daiwid Gwilivz (Kaitain: Varna);
- Iilprad Maian, The Influence of Space Power on History (Salusa Secundus; Gravlak);
- Rakol rai Fonzek, "The Influence ofthe Landsraad in the LCR Settlement," Studies in Imperial History (Old Series) 344O-68-U5.

SARDAUKAR TITLES, ORDERS, AND AWARDS

Among the proud and ferocious Sardaukar, medals and other awards remained a basic method for instilling unit pride, for insuring that soldiers gave their utmost efforts in combat, and for guaranteeing obedience under the most trying circumstances. So total was the involvement of the average Sardaukar in his unit's history that the decorations of that unit were a constant object of interest, and a highly decorated private soldier gained a measure of respect not accorded to any outsider, regardless of his rank. All Sardaukar decorations were authorized by the emperor and were awarded by him personally. An award could be granted in the field or while on campaign by a Sardaukar commander of sufficient rank, but was not official until presented by the emperor.

Decorations fell into three general categories: Titles and Orders of Distinction, Medals, and Badges.

The most common decorations and badges are listed here in order of precedence.

TITLES AND ORDERS

Guardian of the Empire was the ultimate Title of Distinction, and was awarded to all ranks for a personal deed of Surpassing heroism. Recipients were also awarded the Star Cluster Medal and the Order of the Imperial Hero. Only eighty were awarded in the entire history of the title, and there is only one case of a recipient winning more than one award.

The *Star Cluster Medal* was awarded only to recipients of the title Guardian of the Empire. The silver medal was worn on a white-on-black ribbon around the collar and was always displayed on the front of the tunic.

The *Order of the Imperial Hero* was awarded upon retirement or death in recognition of an exemplary career, in addition to being awarded with the title of Guardian of the Empire.

The *Order of the Protector* was awarded both for outstanding courage on the battlefield and for exemplary service in a command position. This Order was also occasionally awarded to entire units, which granted every man in the unit the lifetime privilege of displaying the Order (regardless of later transfers to other units), and listed the honored unit as "Emperor's Guards" so long as any of the original recipients of the award remained alive.

The *Order of Victory* was awarded to members of the Sardaukar High Command for successful conquests of entire planets. It was worn on the right breast to the left of all other awards.

The *Order of Corrin* was in three classes. It was awarded to officers at all levels for outstanding leadership, organizational ability, and perseverance leading to decisive victory in battle. The three classes were *Diamond,* to legion commanders and heads of planetary-scale operations; *Ruby,* to regimental and battalion commanders; *Emerald,* to company commanders.

The *Order of Pyrrhus* was given to commanders of operations which inflicted heavy losses on any enemy while maintaining the battle readiness of the commander's forces. The operation need not have resulted in victory.

The *Order of Valor* was awarded to commanders of any unit larger than a platoon for personal bravery and skillful leadership of troops in combat.

The *Order of Bravery* was awarded individually to all ranks and collectively to units for outstanding' performance in action. A unit honored with this award was listed as a "Guards" unit so long as any of the original recipients remained alive.

The *Order of Honor* was awarded individually and collectively for exemplary performance in vital noncombat areas in support of combat troops.

The *Order of Glory* was awarded to noncommissioned officers for spectacularly valorous actions while in combat. This order was granted in three classes, depending upon the nature of the action being honored.

MEDALS

The *Medal for Valor* was awarded to all ranks for personal valor in the service of the emperor. It was one of the few medals which could be awarded to noncombatants, and was of three classes: *1st class,* to officers; *2nd class,* to other ranks; *3rd class,* to civilians.

The *Medal for Battle Merit* was awarded to all ranks for providing a material contribution towards the success of an operation at unusually high personal risk.

Service Medals in six categories were given for ten, twenty, thirty, forty, fifty, and seventy-five years of exemplary service in the active forces.

Campaign Medals: Every campaign which involved more than one legion of troops had a corresponding Campaign Medal. They were far too numerous to list here.

BADGES

Badges were awarded to all ranks to denote status, achievement, and weapons proficiency.

The *Emperor's Guards Badge* was worn by all members of any unit designated as "Emperor's Guards." Those who were attached to the unit at the time that the designation was proclaimed could continue to wear the badge, regardless of future assignments, but such transferred personnel wore the badge on the lapel instead of on the shoulder, where active Emperor's Guards wore it.

The *Guards Badge* was worn by all members of any unit designated as "Guards," under the same conditions as the Emperor's Guards Badge, above.

Proficiency Badges were earned by evidencing exemplary skill in any of the number of military arts, including weapons use, material repair, and so on.

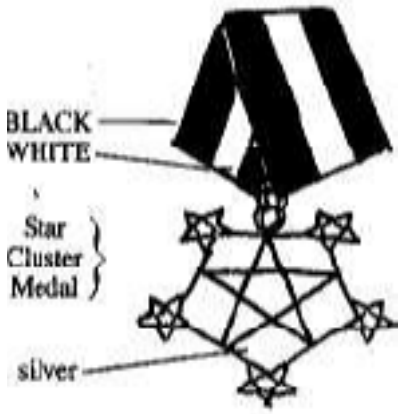
Wound Strips: Wounds were classified as either "Serious" or "Minor," though the classification is misleading, as the Sardaukar did not consider a soldier wounded at all if he was able to continue fighting. A magenta stripe indicated a "serious" wound, and a blue stripe a "minor" one.

W.D.I.

Further references:

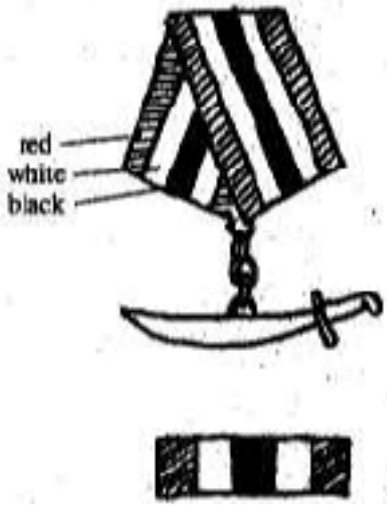
- Sardaukar uniforms;
- Otto Aramsham, The Sardaukar Strike, tr. Sir Daiwid Gwilivz (Kaitain: Varna).

GUARDIAN OF THE EMPIRE

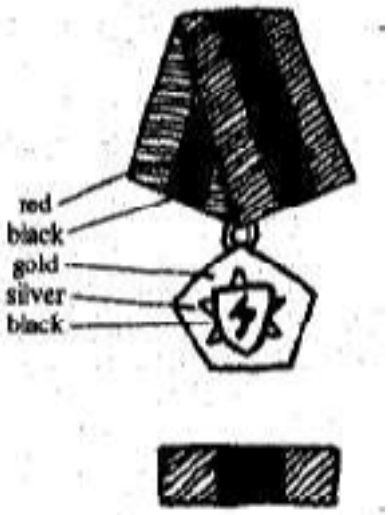


(Ribbon never folded)

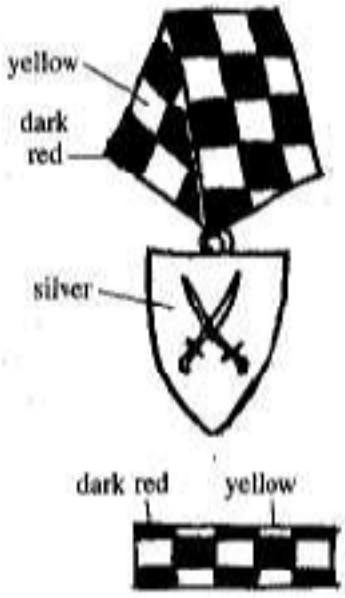
ORDER OF THE IMPERIAL HERO



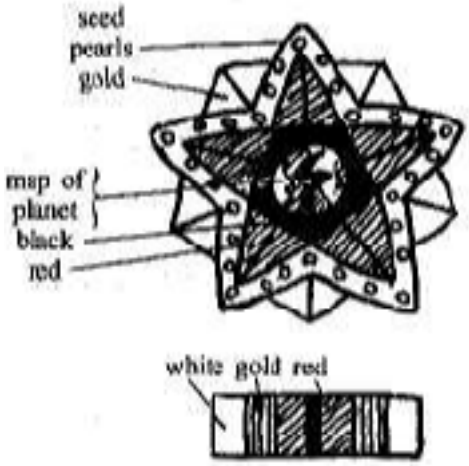
ORDER OF THE PROTECTOR



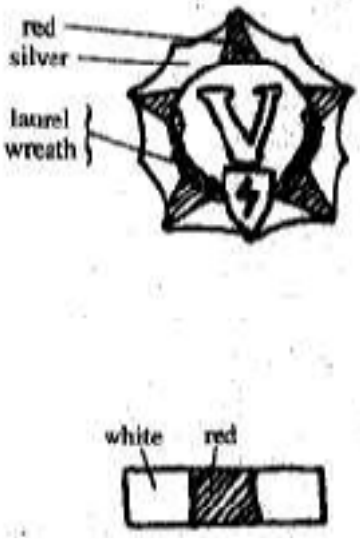
ORDER OF PYRRHUS



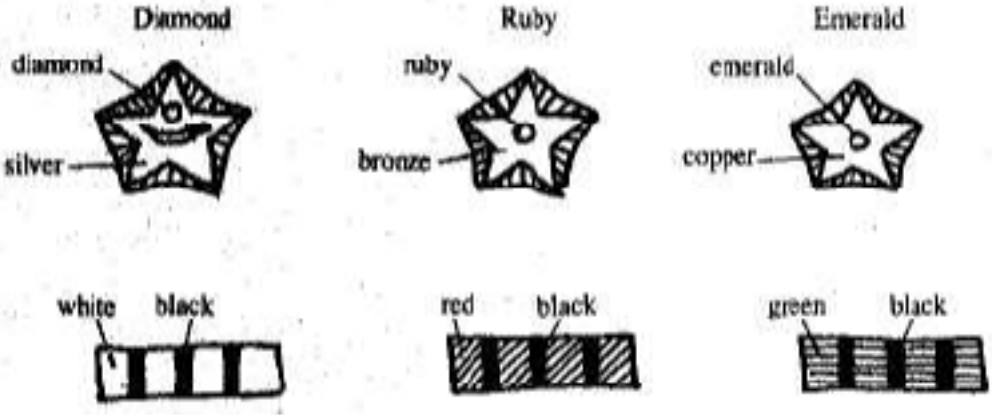
ORDER OF VICTORY



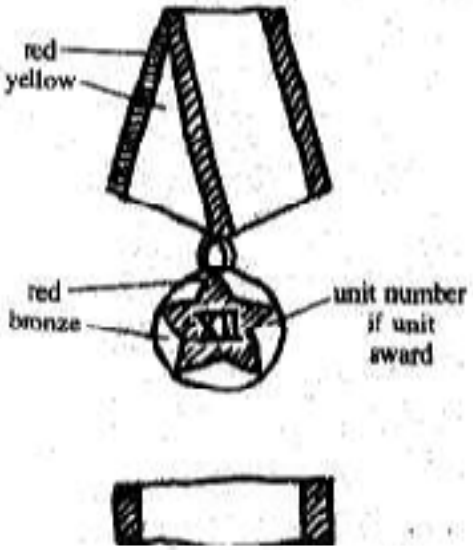
ORDER OF VALOR



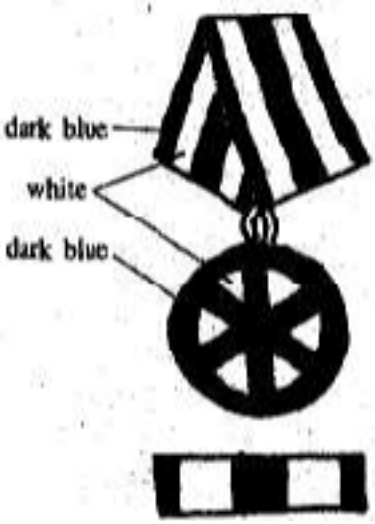
ORDER OF CORRIN



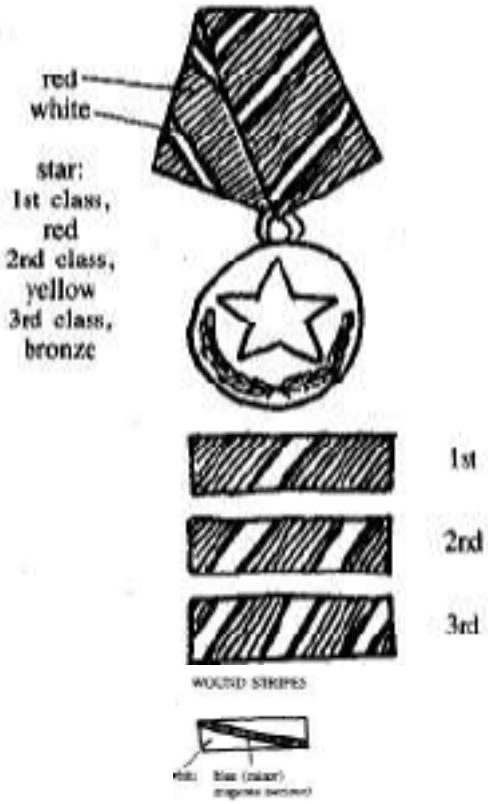
ORDER OF BRAVERY



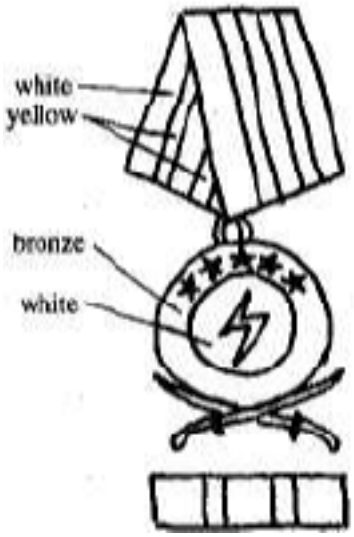
ORDER OF HONOR

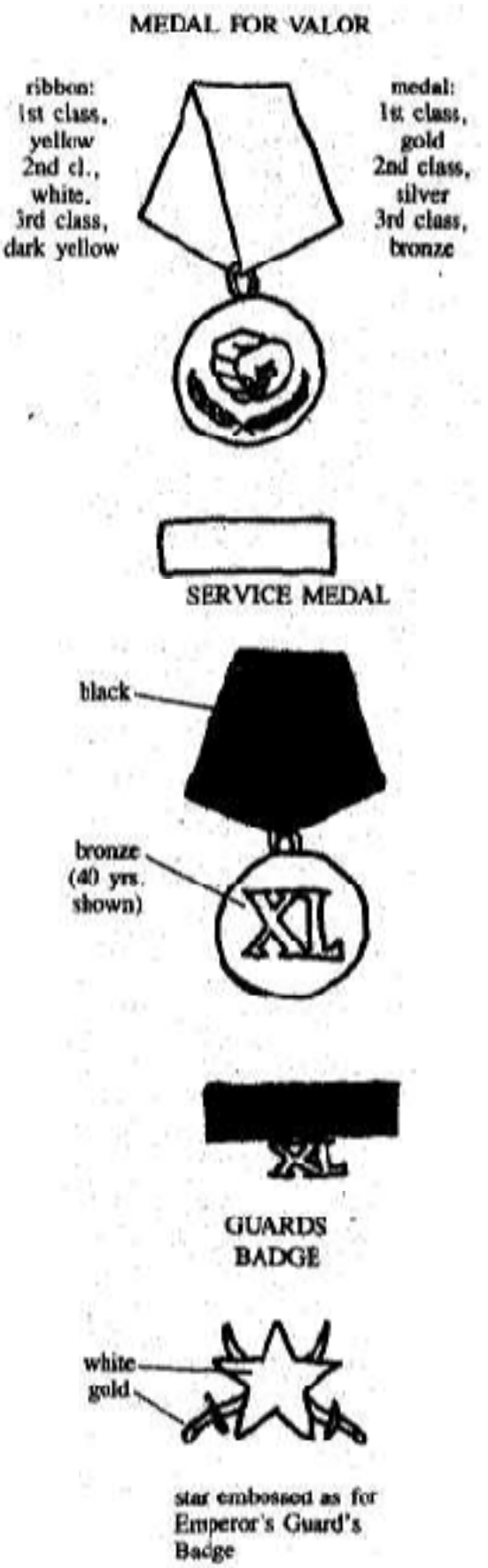


ORDER OF GLORY



MEDAL FOR
BATTLE MERIT





SARDAUKAR UNIFORMS

The uniforms of the Sardaukar were differentiated only between officers and ranks, and even then the differentiation was not extensive, with specifications of rank, unit, and other matters being shown mainly by shoulder boards or patches.

The basic Sardaukar uniform consisted of the following elements (see illustration):

Beret: the velvet black beret was worn with the soldier's Legionary symbol in front, and the rank symbol on either side. Officers had a silver cockade around the Legionary symbol.

Tunic: the tunic was black, single-breasted, with a low, stand-up collar and five black fabric buttons. The gorget patches showed the Legionary insignia: these patches were striped with silver for noncommissioned officers, and with gold for higher ranks. The shield belt was a part of the tunic, and could not be removed; the Legion's insignia was repeated once again on the control face of the shield's buckle. The soldier's sword scabbard also depended from his shield belt: the Sardaukar never made

any rules whatsoever about the design of the scabbard, hence they were decorated in any way imaginable (though usually bearing the regimental colors).

Shoulder Boards: the background color of the detachable shoulder boards was black for standard units, gold for Emperor's Guards, and red for Guards: the design on the shoulder boards was the battle flag of the Legion to which the soldier belonged, bearing his rank insignia.

Breeches: the black breeches were worn tucked into the boots, and had piping to match the background color on the shoulder boards, bordered with silver braid for officers.

Boots: the high, glossy black boots had no buckles or snaps, and were made of leather.

Uniforms were the personal property of the soldier who wore *them,* and were purchased by him. When off-planet, Sardaukar wore their uniforms at all times when in the public view.

W.D.I.

Further references:

- Sardaukar titles, orders, and awards;
- Otto Aramsham, Sardaukar Victorious, tr. Sir Daiwid Gwilivz (Kaitain: Verna).

SAREER

(also, "Last Desert of the Sareer"). A replica-in-miniature of the planetary desert which once covered the surface of Arrakis. It was established by Leto II in the third century of his reign (approximately 10500). The ecological transformation of Arrakis dictated that no desert would exist within another twenty-five years; the complete elimination of the desert was never part of Leto's accelerated ecological plan. The Sareer was his way of ensuring that some part of the old Bremen's "sea of sand" endured.

The cost of the venture would likely have been prohibitive to any but the God Emperor. Indications show that the landsculpting carried out during the project's first two years — the creation and diversion of an artificial river, the Idaho, the complete destruction of one mountain and the reduction of two entire ranges — could not have been accomplished at an expense of under five hundred billion Solaris. The Ixian weather-control satellites, placed in orbit during the third year, cost half as much again and represented an ongoing expense: the Sareer would be very much a *maintained* desert, a delicate system which could not survive on its own in a world thoroughly gone to greenery and open water. As Pardot Kynes and his Fremen had once tended their palmaries, hoping that the tiny patches

of green would eventually take over the planet, Leto was obliged to tend his desert, perhaps with the same hope.

Because of the difficulties involved with maintaining that balance, the border of the Sareer was constantly shifting. The satellites, which kept precipitation in the region to a minimum and maintained the area's high temperature, could only divert unwanted water and cold air masses, not destroy them. This diversion led to the accumulation of cold zones along the boundaries, zones where small packs of ice were not uncommon, less than a kilometer from the edges of the dunes, which further complicated the process. The Sareer's average size, however, remained constant, containing some 250,000 square kilometers. To anyone, such as Duncan Idaho, who remembered the Dune days, the Sareer was only, as Leto referred to it at times, a "pet desert." Its very existence was endangered by its size, for two reasons: it was a fraction of the size required to be self-perpetuating and free of the need for the Ixian control devices; and it was not large enough to pass unscathed through the frequent geologic upheavals that occurred on Arrakis. When the entire surface was composed of desert, the sudden upthrust of a mountain or the shift of an outcropping of rock made no difference in the overall ecology. In an area the size of the Sareer, however, and one so delicately held back from destruction, a single such episode could be disastrous. Part of the function of Leto's "eyes" in the desert was to keep him apprised of any changes so that he could arrange for the necessary counter-measures.

Because of the nature of his Golden Path, the God Emperor knew that the Sareer had to endure. It was also, as he was to learn millennia after he had ordered it protected, the one place on Arrakis where he could feel comfortable in his last stages of evolution from human to sand worm. Leto and his plans for humanity were as dependent upon the Sareer for their survival as the desert itself was upon Leto.

C.W.

Further references:

- Atreides. Leto II;
- Arrakis: ecological transformation;
- Th. Zed, Ghralic, Arrakian Climatological Studies firm Atreidean Times to the Present, Meteorological Forum, 59;
- Pardot Kynes, "Atmosphere of Arrakis," Bult. Planet. NS 127:135-55 (10127);
- Pardot Kynes, Ecology of Dune tr. Ewan Gwatan, Arrakis Studies 24(Grumman: United Worlds).

SCYTALE

(10160-10209). The stage name of Shuurfak rai Shedler, a master face dancer from Tleilax, and the prime mover in the plot in 10209 to assassinate Paul Muad'Dib. He was recognized as the most skillful and intelligent face dancer the Tleilaxu operated, and his value was evidenced by two considerations: first, he was the offspring of Shrafka ir Kaarla, Minister for Foreign Trade for Tleilax, and Dr. Garik L. Noun, the inventor of the distrans-implantation process for humans; second was his possession of a birth name: all face dancers were conceived *in vitro;* they customarily bore only a single name, and records did not list "father" and "mother," but rather "donors." Certain prospective face dancers in each year's crop were different, however, the products of

stock that had demonstrated not only the physical qualities desired but also creative intelligence of a high order. Scytale was one such.

In recognition of his services in the Nicodemus Affair of 10197, Scytale was received by his parents, the equivalent of legal adoption, and awarded the patronymic and matronymic of the Tleilax elite. (The particles rai or ir indicate "son" or "daughter.") That Scytale was employed on the plot against Muad'Dib indicates the seriousness of the Tleilaxu participation.

As the cleverest and most farsighted of the conspirators, it is ironic that Scytale was betrayed; but for an accident he would have died some weeks earlier than he did. Although not all the details of the plot are understood, Scytale's part, at least, seems clear: impersonating the daughter of an old war-companion of Paul's, Scytale was to lure Paul and Chani to the Fedaykin's house. Using the dwarf Bijaz (who had been prepared by the Tleilaxu for this purpose), Paul would be gotten out of the way while Chani was murdered. As the ghola Duncan Idaho proved, the Tleilaxu had the ability to recreate the dead. The conspirators would then offer Paul the restored Chani in return for their dominance over him.

None of this occurred. Scytale (in his disguise as Lichna) was detained by Paul's guards, Chani was left behind, and Paul lost his sight in the stoneburner explosion. The source and purpose of the stoneburner has been the subject of endless historical arguments. Using the device served the ends of neither the Bene Gesserit, who needed to preserve the Atreides genes for their breeding program, nor the Tleilaxu, who could not regenerate Chani from radioactive ash. The favored school of thought is that the bomb was emplaced by agents of the Spacing Guild, who were betraying their partners — especially Scytale, who would have been caught in the blast — to achieve the death of the emperor and the advancement of still another force in the drama, the Qizarate. With the plan fallen awry, Scytale had to improvise. His imprisonment through the next seven months gave him plenty of time, but it must be remembered that he maintained his disguise as Lichna through that whole period. This was an astonishing physical feat — the equivalent, say, of running a distance race every day, week after week, month after month.

Scytale knew that the dwarf had been programmed to trigger the ghola's post-hypnotic suggestion to kill Paul. Should Duncan Idaho follow these orders, Scytale resolved, the face dancer would amend his plan to offer the restoration of Paul in the axolotl tanks. If, as he believed, the tension in Idaho would bring him to memory of his pre-ghola existence, then he could offer a more precious Chani to Paul, one fully aware of her earlier existence and possessed of the fullness of her personality. Scytale must often have been close to despair in his cell, knowing that Chani had not gone to the rendezvous.

When Scytale was brought before Paul shortly after Chani died in childbirth, Scytale acted with lightning resolve. In the space of a few moments he learned both that Chani was dead and that the trigger had restored Idaho's memory. In an act of daring or

desperation, he repeated the offer while the twins' lives hung in the balance.

After the failure of his mission, Scytale's body rapidly disintegrated. Failure of a face dancer's central nervous system released powerful enzymes that broke down the cell walls in order to prevent his body structure from being revealed by dissection. When the Tleilaxu embassy claimed the remains, they were given a container of water — from Scytale's tissues, after The Fremen custom — but water with chemicals added that caused it to continually change color. The effect of this grim jest was not lost on the Tleilaxu: Scytale's mother, Shrufka ir Kaarla, committed suicide, one of the few such instances known among that callous people, and his father, Dr. Garik L. Nouh, retted from public life.

For many years afterward, part of the initiation ritual of the face dancer involved an oath sworn on the container holding Scytale's water, and in the eleventh quadrant the term *scytale* (Galach *skaileel)* was long used as the generic for face dancer.

W.E.M.

SEMI-SHELD

A person-sized defensive shield that protected only one side of the body. Most could tie adjusted to cover either the right or the left side. The gap between the body and shield narrowed, but did not close entirely, at the backbone, navel, and Adam's apple. One leg was entirely enclosed. The semi-shield was used principally in gladiatorial contests; the chosen champion was fully shielded, and the drugged slave was given a semi-shield. The generator for the semi-shield was carried on a belt harness; it was somewhat bulkier than that of a full shield. The semi-shield was also more complex than the regular defensive shield, more expensive, and fairly rare.

Further references:

- Holtzman effect;
- Pseudo-shield;
- Pentashield.

SEMUTA

or "Starsong." A highly addictive narcotic derived, by crystal extraction, from elacca drug (the residue produced by burning the blood-grained elacca wood of Ecaz). While there is evidence that elacca drug was in relatively common use as early as 9751, the extractive process that produced semuta was not discovered until 10092.

Credit for this development is awarded to Pavon Harle, a Caladan physician/pharmacist. Harle, who specialized in battlefield medicine, was well acquainted with the effects produced by elacca drug; because it weakened the will to survive, it was often employed as a chemical weapon, planted in an opposing camp's water supply. Faced, as any military doctor so often was, with the large number of wounded for whom there was simply no hope of help, Harle began to experiment with various elacca derivatives, hoping to find one that could be used to ease the passing of the dying troops. His search eventually led him to semuta.

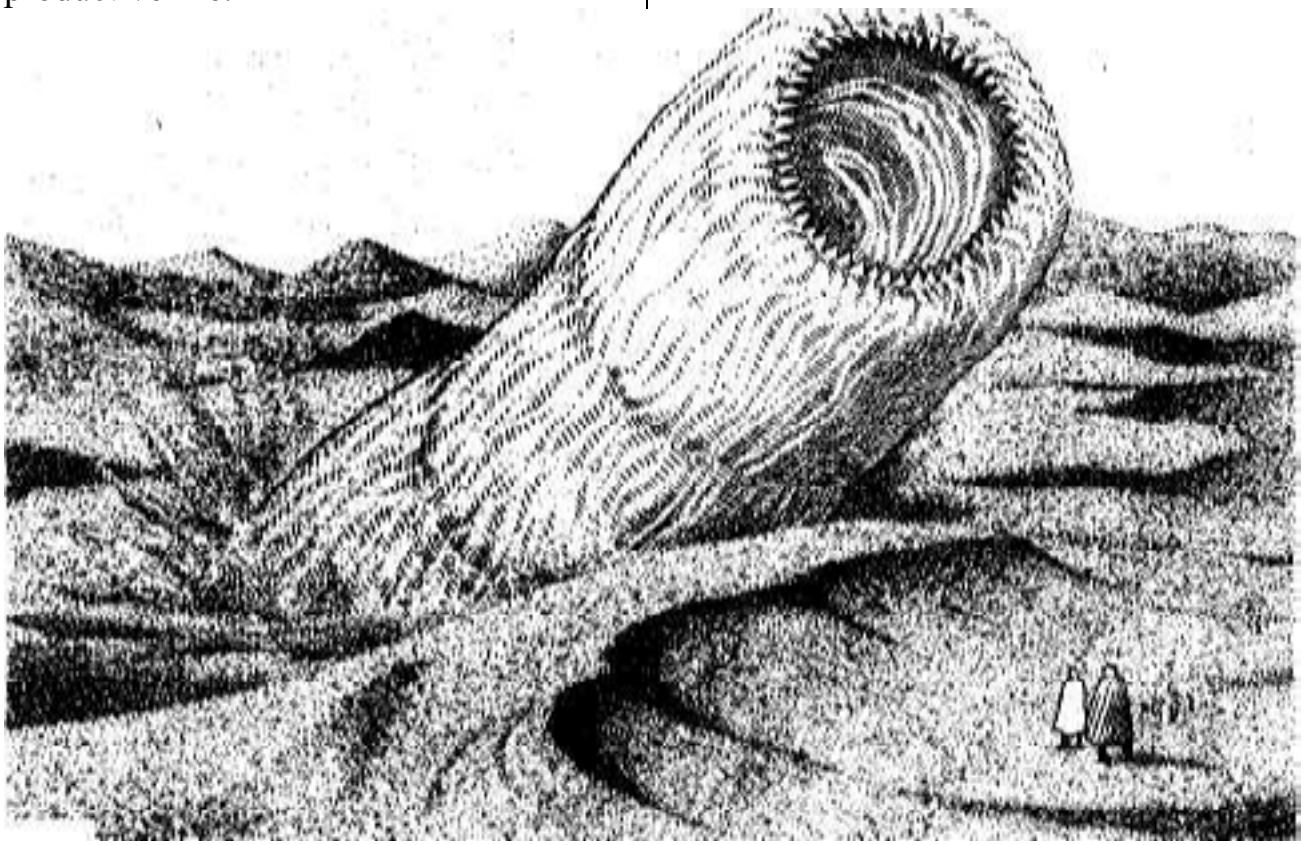
The drug was everything he could have wished; the crystals, either taken in capsule form or dissolved in wine, produced a feeling of "timeless ecstasy," of separation from all pain and trouble. Accentuating this

overpowering sense of well-being was the "semuta music" — rhythmic, atonal vibrations set up in the sympathetic nervous system — which accompanied the drug experience. (It was this aspect that brought semuta its more poetic name.) "No semuta-drugged soldier," noted Harle in his memoirs, "ever showed dismay at dying; it is, indeed, doubtful that most of them realized that death had touched them at all."

An unfortunate facet of semuta was its addictive qualities; most often, a single dose sufficed to cause severe physiological addiction. In the case of the mortally wounded, of course, this was not a consideration; in the case of its discoverer, however, it was an unending regret. Harle had tested a dose of semuta crystals on himself, and he continued to use the drug for the remainder of his steadily less-productive life.

Once the methods used to manufacture semuta became known, massive use of the narcotic sprang up in the various militaries throughout the Imperium. In services commanded by the kindlier Houses, use or possession of semuta was generally grounds for discharge. For those in more stringent services, the consequences ranged from blackmail through enforced withdrawal (there was a notable percentage of fatalities in such cases) to immediate execution.

That semuta addicts made poor fighters was unarguable. In addition to their uselessness during their ecstasies, addicts were prone to such fits of depression between doses that there were instances of soldiers walking into enemy fire rather than facing the agonies of withdrawal.



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The drug quickly made its way to the civilian population as well. At one point during the peak of its popularity, it was hypothesized that as much as fifty percent of the elacca wood Ecaz sold for off-planet export eventually became semuta crystals. By 10185, semuta addiction had come to be considered one of the Imperium's most insidious health problems, the effects of which were felt on every planet. Leaders and officials, from Shaddam IV down, spoke publicly of controls but privately despaired of ever containing the menace.

All legislation to the contrary, traffic in the drug apparently continued unabated until approximately 10380. Beginning with that year, and continuing until the end of the century, two trends combined to reduce the flow of semuta to a faltering trickle.

First, in the decade that began with 10380, elacca wood production dropped by nearly ninety percent. Some form of botanical plague, never satisfactorily diagnosed, was believed to be at fault. As all attempts — and there had been many — to coax elacca wood to grow off-planet had been unsuccessful, the amount of base material available for conversion to semuta declined accordingly. Second, the mores of the period had changed. Where addicts had before been treated, ignored, or even pitied, those whose dependency on the drug became known more often faced harsh imprisonment, coupled with unaided semuta withdrawal. Such stern dealing with known addicts, combined with the drug's greatly increasing scarcity (and accompanying soaring prices) made experimentation increasingly unattractive.

By 10410, mere was no record of any subject of the Imperium suffering from addiction. While a limited amount of elacca wood is known to grow wild on Ecaz at the present time, there has been no interest shown in reviving semuta manufacture.

C.W.

Further references:

- Ecaz;
- Elacca drug;
- Pavon Harle, A Doctor's Notes (partially translated; Work-in-Progress, Arrakis Studies, Temp. Ser. Ill, lib. Conf.).

SHAI-HULUD

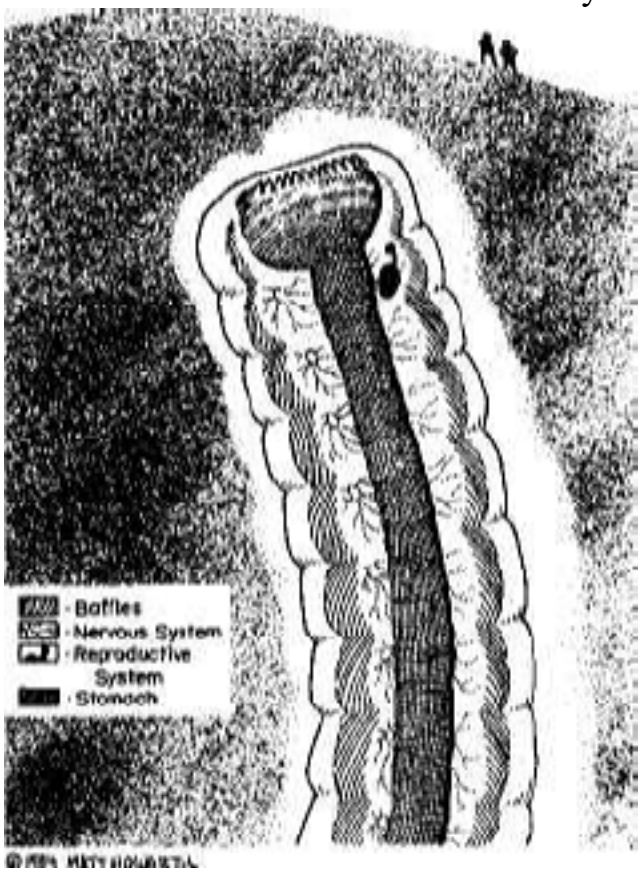
(Giant Sandworm). *Geonemolodium arraknis* (also *Shaihuludata gigantica),* a creature unique to the pre-Leto II era of the planet Arrakis. Attempts to establish the worm in other areas of the galaxy have met with only limited success. The completed life cycle has not been observed in any of the off-planet experiments.

THE ADULT WORM

One of the difficulties of studying the organism was the immense size of the adult. Larger male specimens leached lengths exceeding 400 meters and were close to 100 meters at the widest point. The smaller female measured approximately 100 by 20 meters. The mouth of the male worms has been measured at 80 meters in diameter. A set of 1,000 or more organic carbo-silica crystal teeth surrounded the mouth in a circular pattern. As described below, the teeth were used for defense of territory, rather than for ingestion of nutrients.

The adult worm was made up of 100 to 400 segments. Each segment possessed its own primitive nervous

system. Respiration was accomplished through pores in the tough, silvery-gray outer skin. There was no circulatory

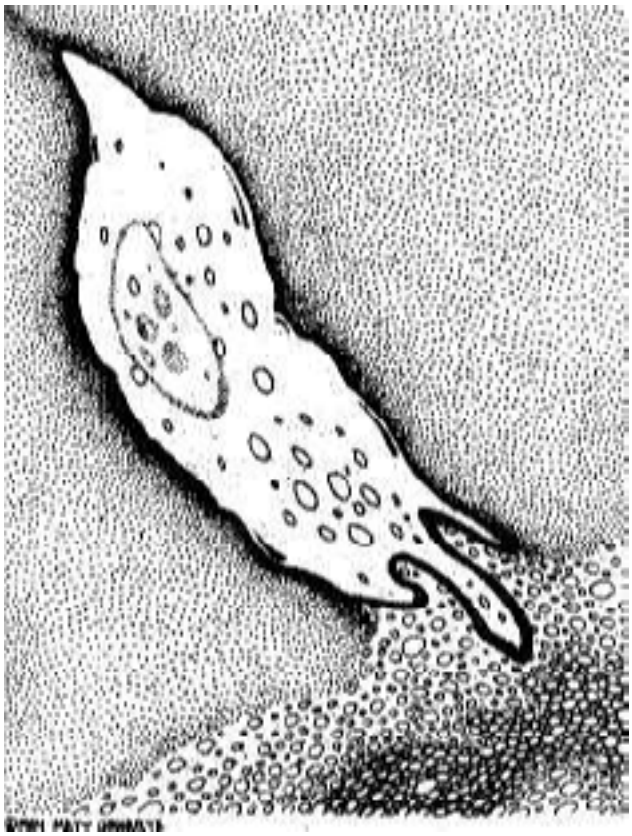


system as such, since most of the nutrients were in the form of gases. Each segment had a series of membrane "baffles" to absorb nutrients.

The "gut" was a hollow tube running the full length of the worm, servicing all of the segments. It did not function for the elimination of waste products nor for ingestion or digestion of food. Each worm had one segment, near the anterior portion, which was a specialized reproductive segment. It is not known what stimulated the differentiation of this reproductive segment.

THE LARVAL FORM

Sandtrout (Fremen: Little Makers) were the larval form of the sandworm. They were large, unicellular organisms with a flexible peptidoglycan cell wall. Nutrients were absorbed from water and air through the cell wall. Individual sandtrout were rarely over 20 cm long and 6 cm wide. Their shape tended to be pleiomorphic, adapting to the environment. It was not uncommon to find many sandtrout attached to one another, walling off several liters of water from the



surrounding environment.

LIFE CYCLE

A female worm reached sexual maturity after approximately 1,000 years of maturation, the male worm readied maturity after approximately 1,100 years. Mating began when a gravid female developed an egg sac in her reproductive segment. At that time, she chose a nest site and built a nest by raising herself to half-length height and throwing herself down to "blast" out a nest. This rhythmical thumping and grinding noise called a male worm. The Fremen made use of this fact — one

could hardly term it a "mating habit" — to call a worm with "thumpers," devices which imitated the nest-building sounds of a female worm.

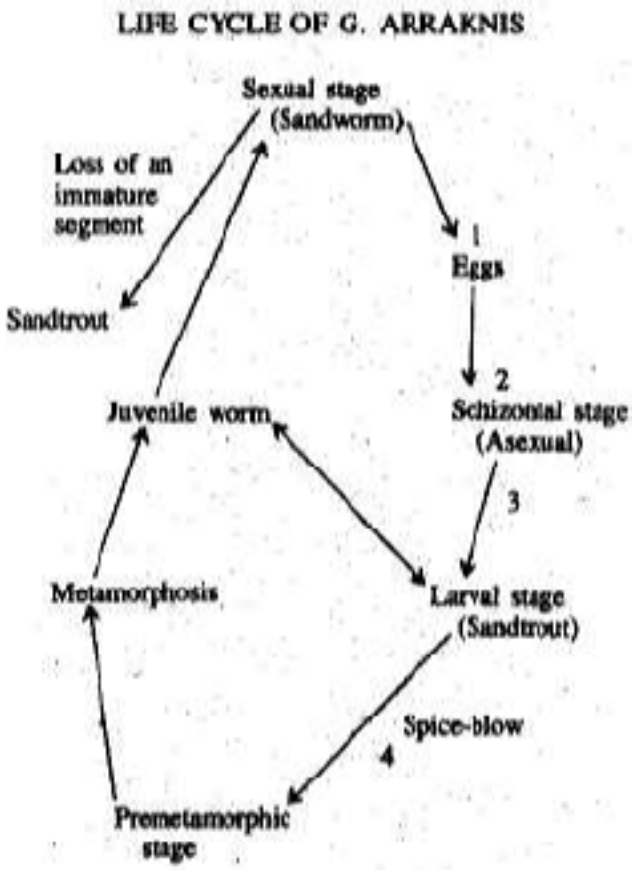
The male moved rapidly to the nest site and devoured the female. Compounds in the outer skin of the female caused the male to become dormant for a period of several weeks during which he remained buried in the nest site. The highly resistant spice-fiber egg case in the female reproductive segment was retained in the male reproductive segment, where fertilization occurred by an unknown process. After fertilization and possibly a period of development and cell division, the male deposited the spice-fiber egg case into the sand nest, presumably by egestion, and left the nest with the egg case buried deeply below the surface of the sand. At this stage of development (schizontal) the zygotes underwent an asexual cell division producing a spongiform merozygospore containing thousands of future larvae. The merozygospore ruptured, releasing the sandtrout. The sandtrout were efficient water scavengers. They traveled hundreds of kilometers through the sand seeking out water, joining their bodies with one another to transport the water back to the nest site. Many of the nutrients required by the sandtrout were breakdown products contributed by the female body. The sandtrout produced exoenzymes which digested the nutrients to fragments absorbable by the larvae. As the sandtrout brought water to the nest site, it mixed with the excretions of the larvae to form the pre-spice mass. The chemistry of the reactions has not been determined; however, it is known that CO_2 was evolved and built tremendous pressures within the mass. When the pressure built sufficiently, there was a powerful explosion, often termed a spice-blow. All of the products of the pre-spice mass were brought to the surface of the sand, where the action of sun and air rapidly changed the pre-spice to melange. Again the bio-chemical process is unknown. During the "blow," many sandtrout in the immediate vicinity were killed. Most scholars agree that the cell walls of these dead larvae were the source of the amino-sugars in melange.

The chemical reactions during the spice blow triggered changes in the surviving larvae, stimulating them to join their bodies in a premetamorphic stage. At this point, changes in metabolism began, so that the combined larvae became similar to the adult worm. Water gradually became toxic, and rudimentary autotrophy developed.

The premetamorphic stage consisted of joined sandworms, each capable of metamorphosing into an individual sandworm segment. The metamorphic process took over 1,050 years. One segment differentiated to become the head segment with teeth, and another differentiated into the reproductive segment. Posterior segments were relatively undifferentiated and could reverse the metamorphic process to become sandtrout if environmental conditions were unfavorable to the adult worm. Most commonly this latter occurred in the presence of water.

The juvenile form of the worm was neither male nor female. This small (20 to 30 meters long) form of the worm was captured by the Fremen

for drowning to produce the spice essence for their spice orgy. Most of these juvenile worms became females. The stimulus for development of a male is not known. One theory holds that subtle changes in the environment due to the absence of an adult male triggered the formation of a male, but this is not proven. Bach male worm had a territory of 300-400 square kilometers which he defended against intrusion by another male. Fights between two males rarely ended in death. The protagnists used their teeth to hook the ring segments of the opponent, opening the segment to the entrance of sand, causing irritation. One worm eventually became sufficiently uncomfortable to break off the battle and retreat. Although the fight was not directly fatal, occasionally sand caused sufficient irritation to allow entrance of an as yet undetermined virus, eventually resulting in the death of the worm.



METABOLISM OF THE ADULT WORM

The adult *G. arraknis* was a true autotroph, producing all of its nutritional needs from inorganic compounds on the planet surface. The energy to drive the synthetic reactions was obtained by the travel of the worm through the sand which caused an electrostatic charge differential. The resulting electrons passed to an electron acceptor believed to be a cupri-cyanide compound, the reduced form of which accumulated in the worm body. The electron donor was probably S1O2, although the precise mechanism is unknown. Molecular oxygen was evolved during the reaction. The presence of water caused the electrons to be discharged abnormally because the anions and cations on the worm body dissolved in the water. Thus, water was a poison to the worm.

The heat from the friction of the travel of the worm through sand drove the synthetic reactions to completion. Most of the nutrients produced were gaseous: methane, ethane, propane and butane, butyric acid, propionic acid, acetic acid, and formic acid. Excess gases not utilized for nutrients were literally ignited by the heat of sand travel. Thus, the worm always had a flame deep within the body cavity. The excess heat also aided in driving the synthetic reactions, keeping the nutrients in gaseous form for adsorption, and vaporizing any stray H2O.

Our knowledge of the metabolism of the sandworm is necessarily incomplete, not only because of the size of the creature, but also because of the presence of many acidic compounds in the worm body. Besides the organic acids, concentrated hydrochloric and sulfuric acids have also been detected. In some way the living worm buffered itself against these acids, but once the worm died, the body was rapidly digested by them. The most resistant structures were the teeth, which were gathered by the Fremen to become the legendary crysknives.

One of the mysteries of the metabolism of the sandworm is the source of hydrogen in the organic compounds. Obviously it could not come from water. One theory is that molecular hydrogen was fixed, although the reactions have not been discovered.

Some research undertaken, before the virtual disappearance of the worm as a result of the ecological transformation of Arrakis, suggests that the complicated internal chemical transformations also produced oxygen as a by-product rather than consuming ft in the process of metabolism. Certainly it is well known that much of the oxygen on Arrakis after the original prehistoric catastrophe was derived from the sandworm, despite the apparent violation of the second law of thermodynamics. One authority termed the worm an "oxygen factory."

With only stunted sandworms or sandtrout to study at the present time, many of the questions concerning the worm may never be solved.

M.S.

Further references:

- Melange, spice;
- Arrakis, Oxygen saga;
- B. Gwever, "A Prologemena and Tentative Hypothesis Concerning Apparent Violations of the Second Law of Thermodynamics in the Production Rather Than Consumption of Oxygen in the Metabolic Processes of Shaihuludata gigantica," Second Imperial Conference on Chemistry, Caladan.

SHAI-HULUD AS LEVIATHAN

Because the Orange Catholic Bible did not command the universal authority expected for it, most sects began immediately to circulate revised versions and compiled special editions to suit local planetary conditions. As the authority of the O.C. Bible grew, the revisionists either circulated their special and more heretical materials clandestinely or, by skillful translation and paraphrase, communicated some of their most private convictions covertly under the guise of an official revised text. Something of this latter effect is observable in the well-known "Hymn to Shai-Hulud." This hymn had a public circulation in the cities of Arrakis but it is believed to have had a secret ceremonial use among the sietch Fremen. The very name "Shai-Hulud"

can be used in three significations: in this form, to denote the worm personified; in the form "shai-hulud" (without capitals) to denote the sandworm as a mere creature; as "Shai-Hulud," with full capitalization, to denote the Fremen tribal god. During the Harkonnen regime and earlier, while it was not known that the Fremen could ride the great sand-worms or that their lives were closely linked through the production of melange and the Water of Life used in the spice orgies, much of the hymn meant different things to the public than to the Fremen. Now it is easy to see in the ninth verse a contemptuous sneer directed against those who do not understand the true value of body moisture.

The identification of Shai-Hulud with *leviathan,* believed to have been originally a species of water monster, was not unique. Similar developments occurred on other planets, as we can observe in the grimly humorous "Address to the Furry Whale" of Giedi Prime, or the sinister "Invocation to Hawt the Fish Monster" of the ocean planet Wave (Humidis). All three chants (and others like them) derive more or less closely from chapters of the ancient Book of Job,. one of the most persistent survivors of Mosaic testamental lore, although it would be hard indeed now for scholars to work back through the overlays of editorial revision and local paraphrase to the original text. (In the O.C. Bible, the description of Leviathan is in Job XIV). It is, however, apparent that parts of the "Hymn to Shai-Hulud" incorporate fragments of a description of another beast (or some other beasts, perhaps a giant polypus, as the ancient form of the name is apparently plural) in Job, *behemoth.*

"Hymn to Shai-Hulud"

1 Canst thou draw out leviathan with a hook, or blind him with a mist?

2 Canst thou lasso him by the horns, or wilt thou rather harpoon him?

3 Will he crawl before thee in supplication? Will he speak soft words unto thee?

4 Will he let thee ride upon his back; wilt thou take him for thy bearer for ever?

5 Wilt thou play with him as with' a sandtrout, or wilt thou present thy maidens to him?

6 Shall he join with you in orgy; or wilt thou confine him in a cistern?

7 Canst thou fill his skin with barbed irons? Or set thy hooks behind his head?

8 Dance towards him on the drum sand, to make him thy partner.

9 Behold, the hope of the outlander is in vain: Shall not one lose water even at the sight of him?

10 None is so fierce that dare stir him up; who shall wave a rag before his face?

11 Who else hath inspired me, that I should repay him? Because of him, I am the greatest under all the heavens.

12 I will not conceal his length, nor his power, nor his great beauty.

13 Who can discover his buried treasures? All are hidden in the dust together.

14 Who dare enter the doors of his face? His teeth are terrible round about.

15 His rings are his pride, shut up together as with a close seal.

16 One is so near to another that no dust can come between them.

17 His scales are joined one to another, they stick together, that they cannot be sundered.

18 By his sneezings a light doth shine; from his belly comes the fire of God.

19 Out of his mouth goeth cinnamon breath, to the blasting of thy nostrils.

20 A burning lamp glows within his mouth; sparks of crystal leap about it.

21 Fire burns in his passage, and a furnace flares out from his tail.

22 He moveth his tail like a whirlwind; sorrow is swallowed up in the vortex of his joy.

23 Each ring segment has a life of its own; his rings are firm in themselves; they cannot be moved.

24 Let him not roll upon thee; thou shall be ground as the grain on the nether millstone.

25 When he riseth up himself, the mighty are afraid; his speed squeezeth bakka from them.

26 The sword of him that striketh at him will turn aside: the knife, the slip-tip, nor the kindjal.

27 He esteemeth the shields as thumpers; yea, the pseudo-shields as piume flies.

28 The lasgun cannot make him fee; he turneth the stunners into stubble.

29 The wind that eateth flesh cannot harm him; he laugheth in the Coriolis storm.

30 Sharp mountains rise above him; he spreadeth rivers of sand about him.

31 He maketh the sandpan to boil like a pot; his hissing filleth the morning.

32 He maketh path through the deep desert; his passage cleanseth the world.

33 Upon Dune there is not his like, for he maketh the Water of Life.

34 He is the chief of the ways of God; he is Shai-hulud, the Old Father Eternity.

NOTE

The transcript of the "Hymn to Shai-Hulud" leaves unexplained the common and nigh universal (if seldom expressed) belief that worship of Shai-Hulud was the same as worshipping Shaitan. Were the Fremen completely blind to the true nature of their religion? Such, it seems, was actually the case, although mere is good reason to believe that when the Fremen first established themselves on Arrakis, they regarded the giant sandworm in much the same light as did everyone else, as an unmitigated evil force of nature that rendered large tracts of the planet uninhabitable. The name itself, Shai-Hulud, is believed by its derivation to prove these evil associations. For although an accepted derivation is from the Old Fremen *shaikh-al-Hud,* "old grandfather Hud" (cf. in O.C. Bible, Sura VII), it has also been proposed that the derivation rather is from *Shai(tan) -hulul,* "devil-in-transmigration" or, "Shaitan incarnate." *Hulul* is a Fremen term used in the sietch orgy ceremony to signal the mingling of human with divine spirit supposed to occur after drinking the Water of Life. It is believed to go back to a Sunsufi idea, as expressed in 57 Kalima in the O.C. Bible, which says: "Thy Spirit is mingled in my spirit even as wine is mingled in pure water. When anything touches Thee, it touches me. Lo, in every case Thou art I." (For more on this point, see the *Azhar Book.)* In the early days of Muad'Dib's association with the Fremen, the characteristic Fremen attitude of reverence toward the sandworm may be gauged by Stilgar, whose worshipful dependence on Shai-Hulud is clear and habitual. The city attitude on Arrakis was more fearfully superstitious and the association of the sandworm with Shaitan in the Dune Tarot was typical of out-freyn belief.

M.T.

Further references:

- Orange Catholic Bible;
- Pyer Briizvair, ed., Summa of Ancient Belief and Practice (Bolchef: Collegium Tarno).

SHIGAWIRE

Grown only on Salusa Secundus and III Delta Kaising, the Shiga Vine (*Narvi narviium)* is widespread on both planets, and gains its advantage in the ecological battle on those sere worlds by its production of metallic crystals of incredible tensile strength. The crystals range in diameter from monomolecular to one-tenth of a millimeter, depending upon the base metal and any impurities in the mix, and have been found to grow up to a kilometer in length from very old, established vines.

Shigawire has numerous uses, including sabotage, assassination, and mayhem (the monomolecular shigawire

being especially prized for these uses), but the most common uses take advantage of the fact that not only is shigawire extremely compact and strong, but it is also metallic and able to hold an electrical charge. The crystalline structure of the wire leads to an extremely stable environment for recorded information, so that spools of shigawire ("filmbooks") had a considerable popularity among early space-travelers, when space and mass were strictly rationed. Some of the earliest filmbooks were made from artificial shigawire, before the discovery of Salusa Secundus and III Delta Kaising. The popularity of filmbooks continues to the present day, but more as a result of the convenience of filmbooks man because of then-low mass. The finest shigawire is classified as "minimic film." It is monomolecular, normally only about a micron in diameter, and is prized among spies and secret couriers as an almost foolproof method for smuggling messages. The only difficulty with minimic film is its unfailing tendency to cut through anything and everything — the only safeguard is to make sure that all parts of the shigawire implant, whatever it might be contained in, move as a single unit. Should one part move faster than another, the shigawire could easily cut through the container before it bent, which can be highly distressing when the container is the messenger's body.

SIAYNOQ, FEAST OF

(also, "Great Sharing," "Feast of Leto"). Held decennially, this mytho-political festival reinforced the bond between the God Emperor and his Fish Speakers. Of all the aspects of Fish Speaker service, this was the most sacred and important; it was, in Leto's words, the "one ritual" given them. As such, it was jealously guarded from outsiders — men, in particular — with occasional allowances made for the presence of a Duncan Idaho ghola whom it might please Leto to admit to the rite.

The religious aspects of Siaynoq far predated worship of the God Emperor. Their roots can most clearly be seen in the Zensunni ritual of *siayla,* practiced by that cult of mystics in one form or another since their formation. *Siayla,* roughly translatable as "Light of Truth," was held annually among the Zensunni; it was a gathering of all available sect members to discuss the progress made toward their religious goals during (hat year. Originally, a *siayla* was conducted in the manner of a pre-Orange Catholic Bible silent meeting, with members of the congregation each contributing as they saw fit. As the Zensunni became more numerous, however, and especially after their repeated forced migrations, the ritual changed: the bulk of the gathering would listen to their Sayyadina or Ulema hold forth on the subject. What had been a participatory ritual eventually became a presided one.

After the Zensunni were transplanted to Arrakis, there becoming Fremen, the *siayla* changed again. It became "the sharing," the spice orgy in which doses of modified Water of Life gave the people a heightened sense of awareness of one another and strengthened their tribal bonds. These changes were later to become the core of Siaynoq, even to the ritual ingestion

of melange, though in a greatly reduced dosage.

The first Siaynoq was held in 10576 after Leto II had announced his godhead but prior to the construction of Onn, his Festival City and later site for the ritual. Much of the ritual was firmly established and remained unchanged for over three thousand years.

The Lord Leto — originally under his own power, later on the Royal Cart — maneuvered himself to the center of his assembled Fish Speakers. The women would then gather closely around him, with those leaving active service in the first rank, and declare their eternal loyalty and devotion to their God. Leto, in return, addressed them as his "brides" and praised them for their courage and fidelity. He gave his blessing to those continuing in active service, to those who had become mothers and were leaving to join his priestesses or to work as full-time mothers until their children were older, and to the Fish Speakers' offspring. Great emphasis was placed on the special relationship the women maintained with the God Emperor. The overall effect induced feelings of intense loyalty among the female military and fostered their feeling of superiority to more common subjects.

The next step of the ritual was the distribution of wafers containing small doses of spice. Each participant in Siaynoq, from the babes in arms to the God Emperor himself, consumed part or all of a wafer; this ritual ingestion tied Siaynoq to the older Fremen ritual and was the reason for its being referred to as the "Feast of Leto." It should be noted, however, that there was no attempt to tie Siaynoq to the transubstantiative rite practiced earlier by the Orange Catholic Church, perhaps because that particular form of worship could be rendered less effective by the actual presence of the god.

After the wafers were eaten and the sense of affinity among the massed troops attained its highest point, Leto produced the crysknife which had belonged to Paul Muad'Dib Atreides and held it aloft for his Fish Speakers to venerate. This moment, more than any other in the ritual, touched the Fish Speakers' religious faith. Much of what had preceded it could be interpreted as military boosterism; the mystery of the crysknife opened itself to no such interpretation. It is only because of the bravery (one might say recklessness) of the Duncan Idaho who served Leto from 10895-10941 and managed to conceal himself in the Sacred Chamber where Siaynoq was held that the words of the ritual are recorded. As the hidden observer described the scene:

> The Fish Speakers, earlier so loud is their cries of praise for their God, were quieted by the sight of the blade. As Leto raised it above his head, he spoke to them, his own voice more subdued than it had been.
>
> "The talisman of our lives," he called it. "The knife of Muad'Dib. The tooth of Shai-Hulud." He raised his voice, very slightly.
>
> "Will Shai-Hulud come again?"
>
> "Yes, Lord," replied the Fish Speakers.
>
> "Who is Shai-Hulud?" he asked.
>
> "You, Lord."
>
> Following the exchange he returned the blade to its box and moved among the adoring women. I took advantage of their attention being fixed on him and fled; I shudder even now to think of what would have become of me had the Fish Speakers known of my uninvited presence.

His fear was well-founded. At a much later Siaynoq, the consort of one of the Fish Speaker officers was discovered to have hidden himself in

the Chamber to discover the nature of the ritual his mate refused to discuss. Less adept at concealment then the Duncan Idaho had been, he was found before Siaynoq had fairly begun, That did not save him: a group of women, led by the unfortunate man's mate, fell upon him savagely, killing him with their bare hands.

As the ranks of Fish Speakers expanded, spreading to garrisons on every planet of the Imperium, the practice of Siaynoq changed slightly. The ritual itself remained the same, but it was attended only by Fish Speakers stationed on Arrakis. However, it included three representatives from each off-world garrison. Even with such restrictions, the Sacred Chamber beneath the Festival City was filled to capacity each decade by the Lord Leto's adoring followers.

The ritual was repeated every ten years until the God Emperor's Fall, when it was officially discontinued. Even after the Fall and the chaos it precipitated, however, a version of Siaynoq — now involving the adoration of the God Emperor's *'spirit,* as opposed to his person — was celebrated among some remnants of the dispersed Fish Speakers. The new ritual was especially popular among retired Fish Speakers who had been stationed on Arrakis, and was believed to have been invented by a former member of Leto's Citadel Guard.

Without the God Emperor himself as a focal point for worship, Siaynoq could not long endure. It had become an empty gesture (sometimes a dangerous one, if the practitioners were on a world especially hostile to Fish Speakers) and had completely disappeared within a generation after the Fall.

C.W.

Further references:

- Fish speakers;
- Onn;
- Zensunni migrations;
- S. Gwalles, ed., The Idaho Papers (Yorba: Rose);
- Youzheen Pursewarden, History of the Fish Speakers (Centralia: Johun UP).

SIETCH, AUTHORITY STRUCTURE

The tribe itself was the ultimate source of authority among the Fremen. Any authority figure was thus subsumed under the authority of the group. The naib served and spoke for the tribe but did not directly command its members. Command was unnecessary; any force was internally directed. No police were needed to guarantee compliance. Deviance from normative standards was rare and was handled by the family unit. The mother of a shamed family would have her child put to death if he or she were possessed or mad. All Fremen knew their duty and it was not the function of the naib to define what was meant by "duty."

Authority for the Fremen denoted respect and, most important, the power of a personal message. The best example of this is reflected in the devotion of the Fremen to Pardot Kynes. He was the earliest leader of all the Fremen yet revealed to us in the ridulian crystals. He was the first to unify the tribes with an overarching vision. Pardot Kynes did not and could not force his vision onto the people, nor did tie use an authoritarian position to impose his message. Himself an outsider, Kynes was able to convey his

message to the Fremen based on his respect for them and their way of life. His projection of long-term, moderate ecological change on the planet they called Dune would enable the Fremen to observe the essentials of their social order. Although he persuaded them of the benefit of his message and gained then-devotion, Kynes never controlled the Fremen as an entire people, nor did he control any of the sietches. Each sietch maintained its autonomy under its own naib.

The Naib personified the ideal virtues of the people and is perhaps best exemplified by Stilgar. As depicted in the crystals, Stilgar manifested the ascetic, militaristic qualities of the Fremen. His strength, moral certitude, and total devotion to Sietch Tabr comes through forcefully. He obeyed the necessities of tribal preservation and evaluated all possibilities in terms of his duty to his people. Important decisions were made by him, but since the criteria for deciding were so clear and firmly established, it was likely that any other Fremen serving as Naib would have made the same decision. The Naib's prime responsibility was to provide both water and security for the sietch. These two duties encompassed all other requirements, and every other responsibility was subsumed under them. There seems to have been implicit consensus on all specific acts directed toward these two provisions.

While much has been made of the challenge of combat procedure used for selecting the naib, closer examination reveals that any challenge to unseat a naib was preceded by an implicit popular vote of no confidence. While a naib was properly carrying out his responsibilities, he remained unchallenged. If a naib maintained his vigor and sagacity, no male could effectively pose a challenge. Only when he faltered could a challenger gamer the popular support to call out the naib. Contemporary scholars argue quite convincingly that the challengers were men of stature who combined the qualities of potential leadership with a strong sense of commitment to the verities of Fremen life. They were not merely the finest hand-to-hand fighters but were men who believed they could effectively guide the tribe in its trying struggles.

Each sietch had its council of wise men who would advise the Naib. While not a compelling source of authority, the council had significant influence because it embodied and expressed the shared myths and traditions of the Fremen. Since all Fremen deeply identified with their people's history of grief, the council's interpretations were almost always accepted, and no evidence of any serious unresolved disputes between Naib and council has been uncovered. The course of necessary action was generally clear: circumstance combined with precedent, and an informal consensus would arise.

All Fremen had the right to express themselves before the council and the persuasive power of the speaker mattered. Statements that resonated with the collective yearnings of the Fremen would gain the highest influence with the council. Speakers before the council would seek to link their contentions with the meaningful imagery of Fremen traditions. It has been said that even Paul Muad'Dib could sway the council from its

reluctance to break with custom only by revealing the complexity and dynamism of custom.

The role of the Reverend Mother in the sietch has not yet received sufficient attention in the literature that has emerged from Dar-es-Balat. As spiritual leader in a spiritual community, the Reverend Mother wielded the authority of history. She was intimately and deeply in contact with all Fremen who had preceded her. No Naib could contradict her, nor could the council confound her wisdom. While the Reverend Mother could establish the overall framework of meaning within which specific decisions would be made, she never sought to usurp the powers of the Naib or the council.

While schisms and power struggles among naib, council and Reverend Mother were theoretically possible, they did not seem to occur. Each constituent of this authority structure carried out its function toward the purpose of preserving the Bremen as a people who faced the genocidal policies of the Harkonnens as well as the deprivations of life on the planet Dune.

As each sietch strove to maintain its autonomy while seeking to coordinate with other sietches in the interests of the common struggle, the Council of Leaders eventually came to play a significant role. Under the leadership of Muad'Dib, the Council brought together the powerful forces which finally defeated the oppressors. However, once the victory was achieved, the Fremen authority system was transformed utterly under the absolute rulership of Paul and the Regency that followed.

M.O.

Further references:

- FREMEN AGRICULTURE;
- FREMEN CLOTHING AND TEXTILES;
- FREMEN COOKING;
- FREMEN: CULTURAL DEVELOPMENT TO THE YEAR 10190;
- FREMEN EDUCATION;
- FREMEN JIHAD;
- FREMEN LANGUAGE;
- FREMEN LANGUAGE. History;
- FREMEN ATTITUDES TOWARD LANGUAGE;
- FREMEN LANGUAGE Philosophy of language;
- FREMEN MENSTRUATION;
- FREMEN, MUSEUM;
- FREMEN POETRY, 10196-10208;
- FREMEN SCULPTURE. "The eyes of Muad'Dib";
- FREMEN SCULPTURE: WIND-ETCHING;
- FREMEN WATER CUSTOMS.;
- Reverend Mother;
- Daiwid Kuuan, Monuments of the Zensunni Migrations (Salusa Secundus: Morgan and Sharak);
- Defa 'l-Fanini, Taaj 'l-Fremen, esp. Vols. 5, 6 (Salusa Secundus: Morgan and Sharak).

SPACING GUILD, FOUNDATION

The early history of the Spacing Guild begins with Man (Koman) refugees from the Butlerian Jihad, led by Aurelius Venport and Norma Cevna. who landed on Tupile, established the Society of Mystic Mariners, and laid the groundwork for what would later become the Guild.

The development of the Guild itself began shortly after the disappearance of Venport and the death of Cevna. The Society they had founded had allowed gifted Tupilians to join their ranks, and one such was Frelo Mason, who, more than any other, was responsible for the Spacing Guild's mature form and activities. Mason (105 B.C. — 29 B.G.), described by contemporaries as swarthy, handsome and cunning, lacked the characteristic Tupilian desire

for a settled life. He and some of his companions possessed a keener awareness of what the universe had to offer and harbored interstellar ambitions equal to those of the Ixian exiles. When Aurelius Venport was lost in space in 79 B.G., Mason assumed command of the dispirited Society, transforming it into a predominantly Tupilian organization serving Tupilian needs as he defined them. The remaining Ixians were neither cast out more to suffer a diminution in importance: they continued to fill valuable roles in the Society, enjoying the authority they had exercised before (subject to Mason's veto), a leavening the group with their idealism. Under Mason's leadership, the Society remained a closed hierarchy with strict entrance requirements; he thus protected the Society's integrity, discipline and mystique. But his ultimate goal remained that "of the Ixian exiles: an interstellar shipping monopoly, moving swiftly and safely through hyperspace. By the time of his death the Guild was well along toward that goal.

Leadership of the now strong and well-organized Guild passed smoothly to Frelo's son Jasta Mason (60 B.G-31 A.G.), who inherited his father's abilities as well as ambitions. Over the next three decades Jasta concerned himself with assembling a substantial fleet and solving the problem of navigating it. The Guild had known of the powers of melange since the days of Venport through, it is believed, the clandestine machinations of the Bene Gesserit. It is also believed probable that during these early decades of Jasta's leadership, when the fleet was growing and making many secret interstellar voyages, the Guild found the planet Arrakis and the source of the spice so vital to their navigational mastery. Thus, by 12 B.G., the Guild was secure enough in its abilities and resources to reveal itself from a position of strength.

The Guild's reconnaissance missions had become more numerous, extending its knowledge of political developments in the inhabited worlds and stretching its reach beyond the borders of known space. Mason perceived that the Corrinos were eager to convert their empire into a true Imperium, with a more stable and long-lasting basis than the might of the Sardaukar. He immediately saw a central role for the Guild in this transformation. But the first approach Mason directed, though carefully planned, was a disaster.

Mason's first agent, Zarv, was sent to the Imperial Governor of Deneb to discreetly feel out response to the Guild's proposal. The agent offered the possibility of the return of interstellar travel and suggested the governor contact his superiors so a meeting could be arranged with the agent's principals. The governor, in a fit of ravening greed, promptly subjected the agent to the several crude interrogatory techniques available to him in an effort to seize this plum for himself. Unable to believe that the agent had never even seen a member of the Guild, the governor kept pressing his questions. The agent, unknown even to himself, had been provided by the Guild with mental conditioning which would result in his death before, he could reveal anything of harm to the Guild. The agent died.

This horrible failure sent a shock of fear through the Guild's directors, locking them in a policy struggle. They had learned enough about the Sardaukar to feel understandable qualms about dealing directly with House Corrino — what was to prevent invasion of their planet if its location became known to this ruthless military organization? Nor could the Guild approach the Landsraad for a similar reason — what was to prevent the Houses Major from joining to use the Guild against the emperor? And what of their use of melange — -how could that secret be safeguarded indefinitely once hyperspace commerce brought the inhabited worlds much closer together?

These were hard questions, involving the survival not just of the envisioned Guild monopoly, but of Tupile itself. The debate narrowed to two choices: retreat back into secrecy, or continue trying to negotiate. When put to a vote, the issue deadlocked. As chairman, Mason broke the impasse in a speech that one historian, Adelheyd Heyman, claiming access to the minutes of the meeting, records:

> Zarv died horribly, and we're all sorry about that, but we can't let it panic us. You say, "Be safe; be careful," but Zarv wasn't. Norma Cevna wasn't when the spice was killing her brain cell by cell. Venport wasn't when he took the fleet into The Void. If the Ixians had been safe and careful, all of us right now would be sitting around a campfire wearing skins.
>
> This guild can make us great — I tell you, we can be the wings of the Imperium. Right now, this moment, as we argue, a new humanity is being conceived, and we have the chance to shape the child that will be born. Hesitate now, and the chance will never come again. As the Imperium develops, that child will grow, and if we hide on Tupile for — how long? a century? two centuries? — when we come out of our burrows and look at him, we'll see that he can fly, all right, but his wings won't be Guild ships.
>
> But they can be: we can be those wings — if we remember who and what we are, and be bold!

His speech moved them, and a unanimous board affirmed his policy. The approaches would continue, mixing boldness with a reserved prudence based on a realistic appraisal of current politics. They sent another emissary, this time to the governor of Nabatea, who proved more temperate in his reaction.

Even so, the Nabatean was not inclined to believe claims put forth by an agent who had never seen his superiors (having gotten his instructions by radio), and the governor demanded a demonstration. The Guild therefore transported the governor to the Imperial Court in three standard days, a journey which usually took two years. (Initiating a practice that was later followed without exception, a Guild pilot brought the governor's ship into orbit and docked it within the heighliner. The Nabateans were confined to their own craft during the voyage, and were never permitted a glimpse of the Guild ship or its crew.)

The Emperor Saudir I was then involved in touchy dealings with the Landsraad over the form of a government that would permit both parties to thrive. The revelation of the Guild, whose claims were manifestly true, brought a pause to the Corrino-Landsraad talks while Saudir integrated the potent new factor of the Guild into his political calculations. He saw three alternatives: deal with the Guild on a basis of mutual advantage; seize control of the Guild for himself; or destroy the Guild. The Sardaukar made the last solution possible, but the potential advantages offered by a return

of swift interstellar trade argued against it. The determination of the Guild to remain secret and separate from the rest of society, and the abilities they had shown in the Deneb affair, convinced Saudir that taking control would be very difficult. Finally, Saudir had to take into consideration the position of the Landsraad, who certainly could see the benefits of what the Guild had to offer, but also greatly feared the threat to their feudal governmental structure which unrestricted interstellar trade posed.

Saudir, a wise and canny ruler, chose to deal with this complex problem in a great Financial Synod, convened on Aerarium IV in 10 B.G. The emotions of those attending were not, unlike those of a rabbit faced with a snake: an almost unbearable combination of fascination and fear. The Guild, too, came to Aerarium IV with intense mixed emotions. While the advantages of rebirth of interstellar trade were clear to them, the dangers of dealing with the emperor and the Landsraad were also obvious. For at the root of the extraordinary secrecy of the Guild lay its great danger. Their ability to guide ships through interstellar hyperspace lay not only in learning, but also in a secret. Certainly one needed to be a trained navigator, but the essence of their abilities lay in the spice-trance. Thus, unlike the abilities gained through a long period of training, the central power of the Guild could be stolen. If one learned the secret of the spice-trance, one learned what the Guild knew.

A masterstroke of purposeful misdirection saved the Guild. Like kings bearing gifts, they offered melange, representing it only as a spice which would extend human longevity. The Guild ambassadors had been insulated from the exploration and development arms of the organization, and could honestly assert ignorance of the source of melange. By this maneuver — a daring one for the Guilds — they hoped to allay any suspicion that melange had additional effects. The stratagem worked for centuries until the Guild's reliance on spice-prescience was discerned by Paul Atreides.

At the same time, the emissaries warned against attempts to use the Guild for purposes other than those negotiated. They referred obliquely to earlier debate within the Imperial Court on the possibility of finding and seizing the planetary base of the Guild. The ambassadors clearly implied that if any such action was even seriously entertained, the Guild would retreat into secrecy. They pointed out that no political entity then existing could match the Guild in space, and furthermore, that a search for their home world would take years. During those years, the Guild, even if eventually found, would have destroyed its hyperspace industry. No one would benefit from reckless adventurism, but everyone would benefit if the Guild were allowed to exercise its modest function. And so it was agreed.

The few years following the close of the Synod in 5 B.G., which had given rise to CHOAM and the Imperium Mason had foreseen were spent in bargaining sessions in which a host of details — commercial areas, product rights, monetary exchange, tariffs, schedules, transport costs and priorities — were haggled over until

agreement was achieved. These sessions involved the newly created CHOAM directors and the growing number of off-world Guild agents.

Jasta Mason died in 31 A.G. of natural causes, after a long and distinguished career. He was one of the great figures in the history of human commerce, but he died without a successor of comparable stature and authority. Yet it was a measure of his accomplishment that the Guild did not suffer from his passing. The organization that Jasta, and his father before him, had partly inherited and partly created worked well through a board of directors. Intelligent and capable people, they no longer needed empire builders; their purpose was not to create but to maintain and refine the Spacing Guild — to plume the wings of the Imperium.

S.T.

Further references:

- Venport, Aurelius;
- Cevna, Norma;
- Spacing Guild operations;
- Interstellar flight, pre-guild;
- Tupile;
- Adelheyd Heyman, Kvelenbuk zur Reyksgishikls des Grosser Geldgishaftersynod, trans. T. H. Erussus (orig. pub. 753; rpt. Fides: Manx).

SPACING GUILD, OPERATIONS AND ORGANIZATION

The term "Spacing Guild" was a name offered for convenience to those it served; among its members it was known as the *Corpus Luminis Praenuntiantis,* which may be translated "The Union of the Foreseeing Eye"; its motto was *Quilibet, Quolibet, Quandolibet:* "Anything, anytime, anyplace." Composed in part of members genetically engineered for special sensitivity to melange, the *CLP,* hereafter referred to as the Guild, produced Navigators and Steersmen whose prescience enabled them to guide spacecraft through hyperspace without the computers tabued by the Butlerian Jihad. Beyond these specialized members, it included ancillary personnel, all of them making up a closed society of an unknown homework! whose heighliners maintained and regulated transportation between planetary systems.

The Guild held the civilized worlds together until the invention of Ixian navigation devices in 14132, when the Guild monopoly was broken. For millennia its power was great, in one case even naming the successor to the Golden Lion Throne. Only when the Atreides came to power was Guild influence checked through control of the melange they required.

DISCOVERY AND USE OF MELANGE

A historical puzzle that has resisted solution for tens of thousands of years is how the Guild discovered the navigational uses of melange. (It is probably the best known of all historical mysteries, from the Kaitainan proverb at the head of the chapter on the Accompanitive Case in R. V. Yun's *Galach First Book,* used by thousands of students on scores of worlds:

Gwipoot gwigilizim, gwinau gwispitim;
Gwipoot gwigilitim,. gwinau gwispiizim.

"Without Guild, no spice; without spice, no Guild.") Disregarding fantasies such as the claim that melange was a gift from aliens desiring the reunion of humanity, we are left with only two serious possibilities: independent discovery by the Guild, or

a disclosure from the Bene Gesserit. Each of these explanations has serious drawbacks.

The Aurelian exiles who found and restored Tupile knew nothing of spice, yet by 84 B.G. they understood its navigational benefits. In that year Norma Cevna made the first spice-trance-guided journey through hyperspace. By the year 10, when the Guild joined the Imperium, melange had been extensively tested and its use in hyperspace was routine. If the Guild, or its forerunner, the Society of Mystic Mariners, had discovered melange on their own, the find must have come between Aurelius Venport's departure from Ix in 110 B.G. and Cevna's first flight in 84 B.G. Arrakis was the sole source of melange. Therefore, if the Aurelian exiles touched on an uninhabited Arrakis (a possibility) and found it uninhabitable (a certainty), how could they have located melange, and if they had, what possible reason would they have had for taking some with them? Its value would have been unknown to them (they surely could not have tested it in *situ),* and we must remember that the exiles were searching desperately for a home world, not for a new cuisine.

If the exiles learned of the effects of spice after settling on Tupile, where did that spice come from? It seems beyond reason that the Society, wrestling with the problem of hyperspace navigation without computers, would have sent scouts on years-long realspace journeys to remote planets on the off chance that one might find some natural substance of value in navigation. No matter how intelligent and energetic, how does a small group (numbering in the hundreds) rebuild a planetary industry, restore its educational system, overawe and regiment its populace, redesign spacecraft along revolutionary lines, *and* carry out lengthy and numerous random explorations, all in sixteen years? That the Ixian exiles accomplished the first four of these jobs is marvelous; that they did all five is incredible.

A second hypothesis has attracted more support. On Praxus III, the exiles admitted to their group a woman who claimed to have been cast out of the Bene Gesserit — Dardanius Leona Shard. Her name at least is consonant with her allegation of Reverend Mother status. According to the second theory, Leona taught Norma Cevna about melange. To accept it, we must believe that the B.G. knew of spice a century before the rest of humanity, a fact for which there is no evidence. We know that the B.G. used many substances in the rite that conferred Reverend Mother status, and melange is never mentioned among them.

Finally, the "voices within" of the Bene Gesserit adepts seem different in kind from the effects of melange useful to the Guild: the voices were echoes of the past, but Guild Steersmen needed windows into the future. Despite all these objections, there is something attractive about the idea of a secret B.G. hand in the founding of the Guild: suppose Leona Shard was not cast out, but planted on Praxus specifically to intercept and join the exiles. What motive could the B.G. have had? The answers to that question are as numerous as the benefits an organization like the Guild may furnish: the genes of intelligent and

adventurous people, perhaps one day useful in the breeding program; an organization tying an empire together, widening the resources of the gene-pool; the enormous political leverage that hyperspace monopoly would wield. Still, how could the Sisterhood have known that the exiles would stop on Praxus? Even Bene Gesserit sources shed little light on this and associated questions, but one of the most closely reasoned conjectures outside their ranks comes from Doris Bhrazen in her *Pursuit of the Kwisatz Haderach:*

> The future to the Bene Gesserit was a flux, its swirls dependent on every pebble dropped into the pool. A larger pool meant less serious consequences from slight disturbances, but a larger gene-pool required better physical transportation. If the Sisterhood could have become the Guild, they would have done so. But open operation was not their way. Also, at heart they were Butlerians, and averse to traveling paths open to people like Aurelius Venport. He had the boldness and the lack of scruples to test the spice given him by the B.G. But it would have been a purchase, not a gift: their scheme was to control his possible success by routing melange through his mistress, Norma Cevna, who would then rule Aurelius and the entire enterprise; and the B.G. would then rule Norma. It almost worked.[1]

If such was indeed the plan, part of the reason for its failure was that Frelo Mason had Leona Shard put to death when he took command of the Society of Mystic Mariners. The problem at the heart of this second theory is the question of where the Bene Gesserit originally found melange. Despite the Sisterhood's seeding of the planets with the Missionaria Protectiva, the B.G. could not have learned about melange from the Fremen, who did not reach Arrakis until 7193.

Wherever from, the Guild clearly had melange in their early days on Tupile. It is also clear that in the more than sixty years between Frelo Mason's ascendancy and the Guild's joining the Imperium, the Guild discovered Arrakis and the source of the spice. The Guild would not have been able to reveal the geriatric properties of melange and offer it as a lure to the emperor and the Landsraad during their negotiations at the Financial Synod (10 B.G.-5 B.G.) if they did not have a controllable, steady source.

NAVIGATION

Imagine a circus performe on the high wire. Suppose that the wire rocks back and forth, but in each hand he twirls a bar, making himself a gyroscope and keeping his balance. But now the wire begins to heave, to flutter, to bounce and spin and buck. But our balancer can see the future, can predict each movement to come and can therefore place himself in the right attitude and angle, spinning his batons at the speed and vector essential to remain upright. Picture such a performance (for we will certainly never see one), and you have a metaphor of the task of the Spacing Guild Steersman at work.

Our outline of the navigation of a heighliner through hyperspace is the system in use in the tenth millennium, when the Guild was at the apex of its power and skill.

The globular shape of the heighliner was not accidental: as freight carriers, the huge ships might take on cargos endlessly varied in mass and volume. The cargo was distributed through the craft and secured; the control room, located at the center of

[1] Doris Bhrazen, *Pursuit of the Kwisatz Haderach* (Yorba: Rose), p. 44.

the globe, was a double-walled sphere. Between the two walls of the sphere were the controls for realspace movement and the Navigator's station. Inside the inner sphere, its enclosing shell pierced by airlocks, was the Steersman's station, filled completely with water containing an extremely high concentration of dissolved oxygen. At its very center was a Laser Pen containing a point-source Holtzman Effect node.

The sequence for hyperspace transit was this: first, the Navigator, calling on his melange-prescience, determined the optimum moment for the transit to begin. He commanded crew and passengers to strap down (not, as believed, for their immediate safety, but to prevent shifts of mass within the liner during the drop). When the moment arrived, he switched the microlasers within the pen to a specified wavelength for a single pulse, and then disconnected them, all by remote control. When the lasers disengaged, power was fed to the now-incarnated Holtzman Effect field, and the familiar suspensor-nullification effect came into being. Realspace was fractured in a locality about a kilometer in radius, and the mass inside the locality (the heighliner and its contents) dropped into The Void.

Next, me Navigator gave the "clear" light to passengers and crew, signalling them that they might resume their activities. The Navigator continued to monitor the progress of the voyage at intervals — "Where would we be if we returned to realspace now?" — but control of the heighliner was passed to the Steersmen, floating in their spice-laced, oxygen-flooded bath.

So well protected were the details of Spacing Guild techniques that for thousands of years, not a single person outside the Guild realized that Steersmen had their peculiar form because they had been bred to be, in essence, marine mammals. Certainly there were plenty of clues, and many unwittingly came close to the secret. Steersmen had webbed hands and feet; in the tanks in which they visited the surfaces of planets, their motion was described as "swimming"; Princess Irulan described Steersman Edric as having a "fish mouth"; even Muad'Dib called Edric a "man-fish." But fish they were not: Steersmen had no gills. It was simpler to increase the oxygen-concentration of their tank, thus allowing them to drain their lungs of the enriched fluid and breathe air, if need arose. Their genetic adaptations equipped them to move quickly and precisely — even delicately — within the tank.

The Steersmen had only one responsibility, but one which necessitated their modifications: the Navigators dropped the ship into The Void and set it moving through hyperspace at trans-light speed (or more accurately, though harder to imagine, realspace was moving through the ship's hyperspace bubble at trans-light speed). The job of the Steersmen was to keep it on that course, finding the line of the ship's future that avoided catastrophe. But that line could not be determined once and for all, because of movement within the heighliner: the crew went about their duties; passengers, though confined within their lighters or frigates, moved to and fro; the cargo might contain live animals pacing in their cages. Because

of this continuous shifting of mass, each heighliner carried eight Steersmen, four of whom were on duty at a time. The duty Steersmen quartered an imaginary sphere centered on the original location of the point-source node; floating about that nondimensional transcendent "seed" in a prescient trance, they compensated for shifts of mass within the heighliner, keeping it "on course" relative to the flowing realspace by a sinuous dance never witnessed by one outside their brotherhood.

Whatever faults the Spacing Guild may have had, when the day of the Steersman ended, a real beauty passed from the universe. The experience of the Steersmen, breathing and drinking melange, rocking to the beat of space and time, swaying with the music of the spheres, led in their dance by the pulse of life around them, alive to every note in the pavane both composed and played by their quartet, is beyond the power of words to describe or the imagination to conceive.

ORGANIZATION STRUCTURE

(see chart). The Spacing Guild was divided into five main departments: Accounting, Legal, Security, Operations, and Tupile. While Accounting and Legal were standard, the latter three departments were unique, as an examination of their parts and functions discloses.

Security. Under the umbrella heading of Security, the Guild set up one of the most efficient secret police organizations ever founded. Covert Operations was divided into two branches: Planetary and Interior. Planetary mainly used subverted locals, with "controls" who held offices in the Guild's local offices. A separate command was devoted to operations on Ix. The Interior branch was staffed completely by full-time Guild employees. Interior was responsible for finding out the *exact* cargo loaded onto every Guild Liner. Even when the cargos were personal ships of the passengers, Covert Operations-Interior would find out who and what was aboard. The Interior branch was also responsible for the very few cases of "lost" shipments.

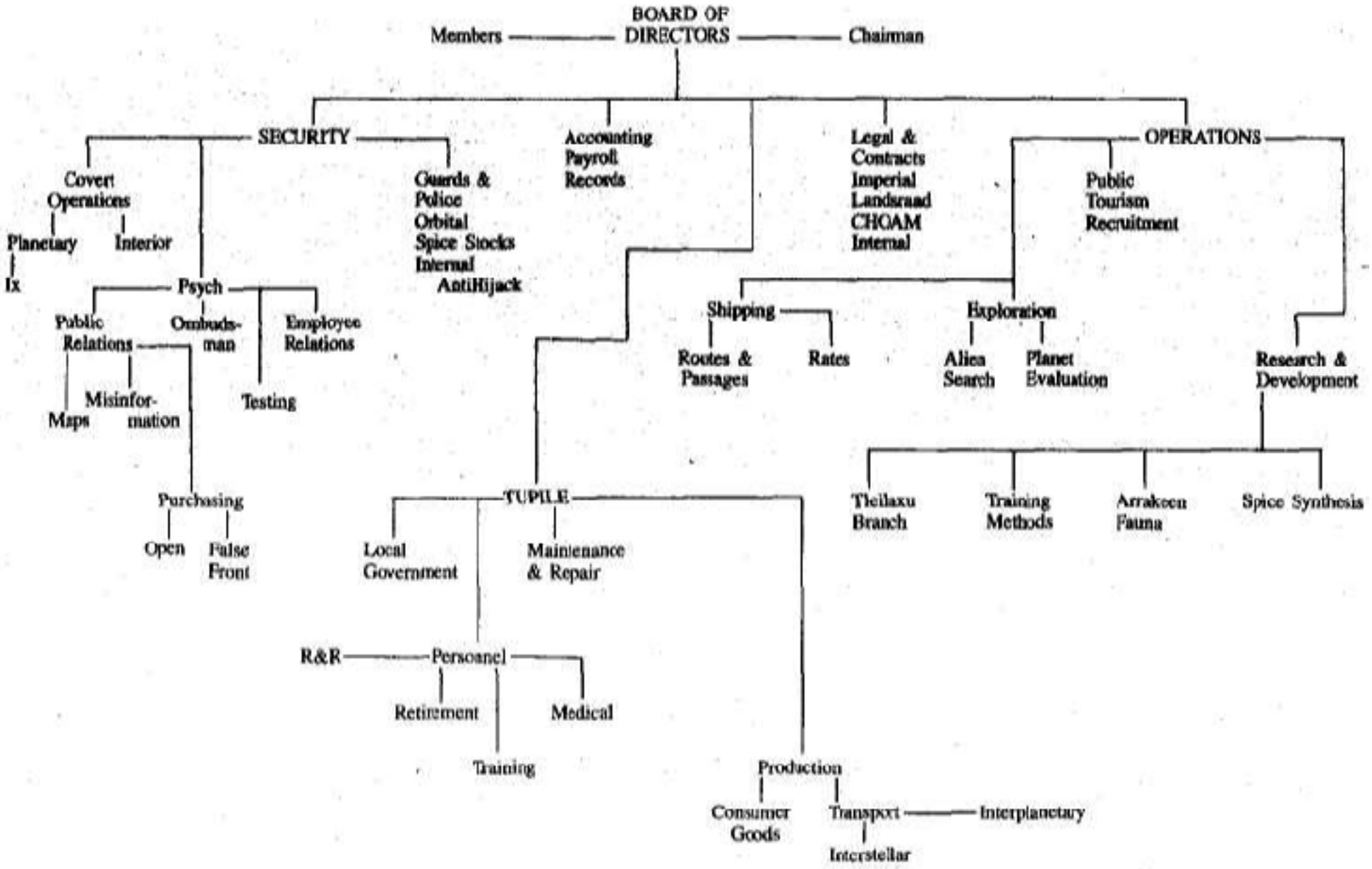
The Psych section of Security was the largest single section because the Guild strongly preferred prevention over cure. The Public Relations Office was responsible for keeping the rest of the empire in the dark about the location of Tupile ("Maps"), for propaganda ("Misinformation"), and for the acquisition of goods and the investment of assets, either openly or through middlemen ("Purchasing").

In keeping with the theory of preventive psychology, the Psych section also had a number of roving "Ombudsmen" who functioned as visible "ears," always willing to listen to any complaints from employees, and to see what could be done to correct the situations giving rise to the complaints. Likewise, "Testing" was responsible for assuring, as much as possible, that all employees were satisfied. Testing also handled polling, both internally and externally. Finally, "Employee Relations" was charged with keeping the peace with the rank and file: Employee Relations was the court of first resort for any employee grievances.

There were four branches of armed Guards and Police: they were

"Orbital," who served mainly as crime fighters and investigators; "Spice and Sanctuary," who served to guard the location and knowledge of the Guild's spice hoards and the Sanctuary planet(s); "Internal," the Guild's secret police, charged with the maintenance of security within the Guild, and with counter-espionage; and the specially conditioned "Anti-Hijack" guards, conditioned to release their hold on a dead-man switch which would fire a lasgun at the Liner's Shield should the Liner ever be hijacked. This post was secret, but the secret was an open one and, as a result, it was tested only very rarely.

ORGANIZATIONAL STRUCTURE OF THE SPACING GUILD CIRCA 10000



Operations

Operations was in charge of the day-to-day, activity of the Guild. The Shipping section performed the activities that the naive thought were the main function of the Guild — that of getting cargo from one place to another for a price. The Public section handled professional recruitment, and advertisement for tourism.

The very secretive Exploration section had two branches, one of which, "Alien Search," received most of the funds and none of the publicity. The other branch, "Planet Evaluation," was responsible for inspecting and determining the commercial value of planets discovered by Alien Search.

All activities of the Research and Development section were highly classified. The "Tleilaxu Branch" was concerned solely with evaluating any data discovered by Security about the Tleilaxu progress with the Navigational Computer. "Training Methods" studied better ways to insure loyalty, through drugs, indoctrination, or anything else that might work. "Arrakeen Fauna" was the innocuous name given to the branch which tried to find some way to keep the occasional sandworm snatched from Arrakis by Security alive. Finally, if transplantation proved impossible, maybe "Spice Synthesis" would manage to find an answer.

Tupile was the home base of the Guild whose location was kept totally secret. The daily operations of Tupile were handled by a "Local Government" branch, which took care of traffic control, street cleaning, broadcasting, etc. Tupile was also the retirement home for Guildsmen, as well as a recreational park, advanced training center, and hospital for those who needed special treatment (all subsections of "Personnel"). Finally, the Guild's shipyards were on Tupile: "Maintenance & Repair" overhauled every ship in the Guild's fleet at least once every three years, and "Production" was in charge of resource allocation, and was responsible for producing enough consumer goods to keep the fugitives on Tupile in relative luxury, while at the same time keeping up the production of new ships of all kinds.

W.D.I.

Further references:

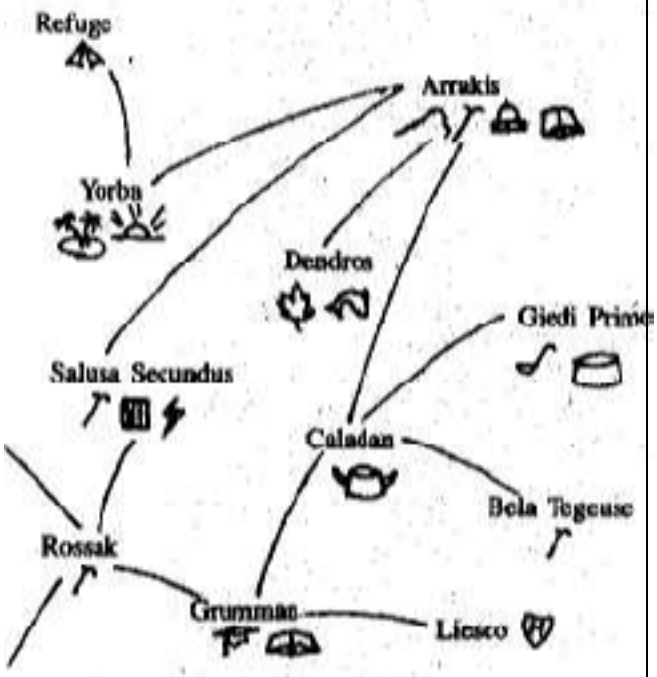
- Spacing Guild, foundation;
- Interstellar flight, pre-guild;
- Venport, Aurelius;
- Cevna, Norma.

SPACING GUILD, TOURISM

The Spacing Guild had a very profitable sideline as a travel agency, a fact often lost in the sweep of Imperial history. The revenue from tourism was never negligible, and during the Atreidean Empire, when pilgrimages were promoted and urged on the faithful, the income was astounding. The accompanying illustration is of an advertising leaflet distributed by the Spacing Guild's Department of Tourism during the latter part of the reign of Leto II. It is representative of the Guild's publicity, especially that aimed at the lesser Houses and commoners. Similar brochures were readily available at all levels of Guild service, and included local timetables, prices, etc., along with a healthy though subtle dose of Guild propaganda.

GOLD LINE

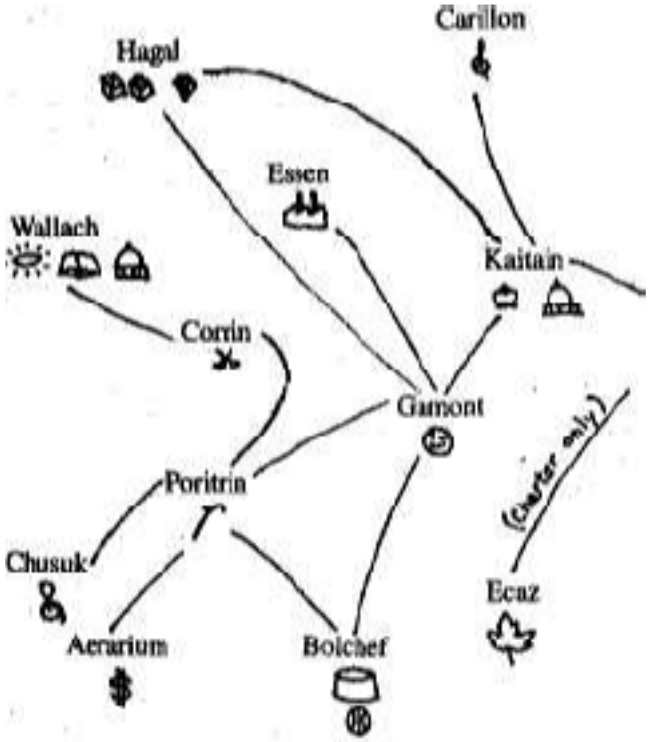
Heighliners, the acme of modern travel, make regular passages on the indicated routes. See your local DOT office for schedules and rates.



Follow the footprints of the Zensunni ( ); enjoy nature at its finest (,); see the best corrida ( ) or arena ( ) in the Empire; or just relax ( ) and enjoy the entertainment (,)!

The Spacing Guild Department of Tourism presents *THE GOLD LINE*

Special round-trip rates: buy outward passage to two or more stops at normal rates, and pay half-price for the return trip.



See the most magnificent architecture ever erected ( ); visit the greatest stores of knowledge ( ) ever assembled!

SPICE EFFECT ON POLYMATHEMATICAL DEVELOPMENT

To understand the remarkable changes which occurred in the pursuit of human knowledge at the times of the Butlerian Jihad and the introduction of spice, it is necessary to consider the origins of poly-mathematics and the nature of polymathematics before spice. According to documents from Terra found at Dar-es-Balat, the ancient method of education (before the α, β, and γ leveling) involved a chaotic separation of knowledges. Individuals studied artificially segregated areas called "disciplines." Scholars would become "specialists" and evidently guard against too close a contact with specialists from other areas.

Apparently the reason the edutrainers of the time, called "teachers" or "educators," failed to achieve the holistic polymathematical

truth was due to the method of "educating" the young.

First let us recall the exact nature of our edutraining. Level-α is the genetic classification of the embryo to identify the optimal speed and form of learning suited to the future child. Level-β is the cortex-engramming of the six- to eight-month-old fetus. The information capacity is increased so that learning is more easily achieved. A similar training took me preleveling child eight or nine postnatal years. Finally, our level-γ training provides spacial awareness and general information for the eight- and nine-month-old fetus continuing through the end of the third postnatal year. The child is then equipped with the amount of knowledge that once took the child approximately eighteen postnatal years to achieve. This enormous waste of time precluded any attempt at a holistic polymathematical theory or approach to understanding.

It was thousands of years before the Butlerian Jihad and the introduction of spice that leveling was achieved. Polymathematical theory grew on a predictable course. Several outstanding individuals made great contributions. One of the most gifted pre-spice polymathematicians was Karlmn Cautz who founded the famous Clexian School.

The growth of the theory stagnated, however, as the dependency on computing became stronger. In fact, in the five hundred years immediately preceding the Butlerian Jihad no significant purely theoretical mathematical contributions were made. The only interesting results were in the areas of navigational modeling, and even those were computer-based.

Consequently the effect of the Great Convention's ruling on computers was devastating to the polymathematicians. Nothing was accomplished for years. The living polymathematicians were useless without computers, and no polymathematics was done. (This is the era Lord Leto delighted in referring to as the Butlerian Jihad's "AfterMath")

The introduction of spice with the return to more basic edutraining caused an immediate increase in new, exciting theories. The prescience experienced under the influence of spice revolutionized the approach to research as well as its philosophy.

With spice, one had a map to follow. Spice did not provide a complete answer to a problem but suggested several signposts leading the way. The researcher could see the lines to follow and could often flex those lines to see some consequences of particular research paths.

Many of the most influential minds mankind has ever known lived during the spice era and produced the theory of The Polymathematical Sociological Model which we learn and live under today. Two of the greatest and most productive were the famous Bei Alenga (10712-10821) and the greatest of the intellects, Kurill S. Suag (14071-14204).

Suag is of special importance. His intellect was so powerful that even though his lips were never ruby red from sapho and though he lived at the time the spice was running out, he was able to produce more research than any individual before him. He discovered the secret of the time-light dependency as hypervariables which permitted the Ixians to develop prescience machines.

With-, out his discoveries man's continued intellectual progress would have slowed to pre-spice dimensions as spice became nonexistent. However, with the ability to interface the human mind and a prescience computer, new frontiers of knowledge never dreamed of are now opening before us.

The Suagasian-Alenga theorems for trans-light portation give some indication of recent progress in polymathematical theory:

Trans-light Portation Formulas

Theorem 1: Let G be a left consistent Fullic space with invariant mass measures {W_a : a in Lambda}. If T is a flow smooth egoditology contractively on G then $\int_G T^W a(t)$ converges to the unique mass location.

Theorem 2: The minimum mass location interface is given by

$$M_L = \frac{\Delta}{\Delta W_a} \sum_{k=1}^{\infty} {}_{\infty}\int {}_k e^w s^i \operatorname{sinc}(s\ W_a) ds$$

Impact probabilities are then given by

$$P(I) = K_f \Delta \quad arcmass(M_L)$$

R.C.S.

Further references:

- Holtzman, I.V.;
- Navigational machine, development of;
- Th. B.L. Alenga, Introduction to Suagasian Hypervariables with Holtzman Applications (Richese: New Caledonian State UP).

SPICE MINING

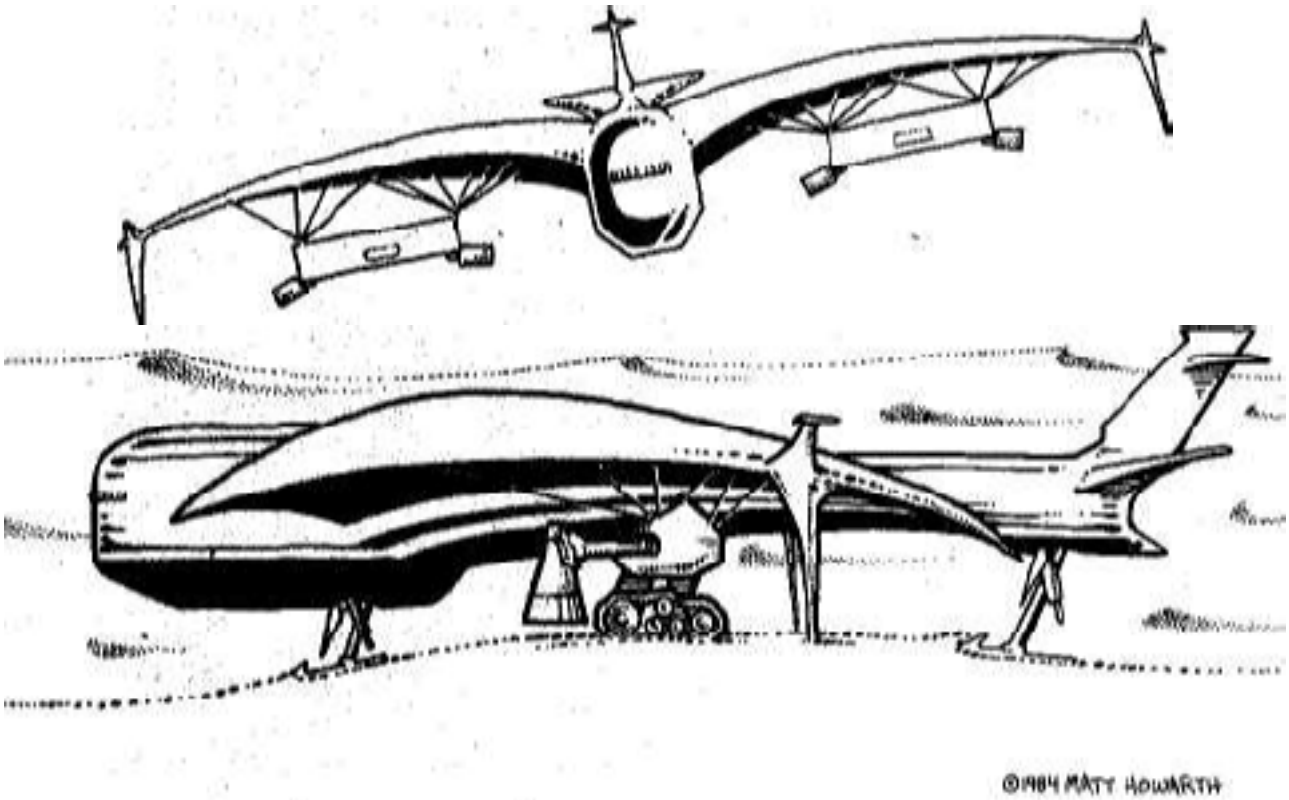
Mining of melange was technically a strip or surface mating operation, disturbing the ecostructurc of the planet's surface to a depth of no less than one meter and no more than twelve. The spice itself was found in beds usually within centimeters of the surface that had a mean depth of five meters with a standard deviation of 1.623 meters. Occasional beds of unusually rich, powerful spice were found with mean depths of ten meters. The origin of-such unusual veins is not known.

Spice mining was one of the most hazardous and consequently well-paid occupations in the universe-. Mining operations were subject to constant dangers from sandstorms, tidal dust basins, spice-blows and, always, the worms. The necessity of rapid transport of huge pieces of equipment added to the hazards/Because of such hazards, members of the Union of Spice Miners (USM) developed a tight society with a strong work ethic philosophy.

EQUIPMENT. The spice era saw little change in mining equipment. The standard single-bed operation consisted of one or two carryalls, a harvester and a factory, which were often attached, four sandcrawlers, and four ornithopters.

Carryall. The carryall or wing was a standard airfoil single-wing craft with remarkable lift. It possessed almost no cargo capacity inside the fuselage, its main purpose being to transport the harvester-factory to the spice beds and once there to stay close in order to effect a rapid evacuation should a worm appear. A complex system of winches under the wing made quick lifting possible. Records show that 96.7 percent of the operations were interrupted by the appearance of a worm.

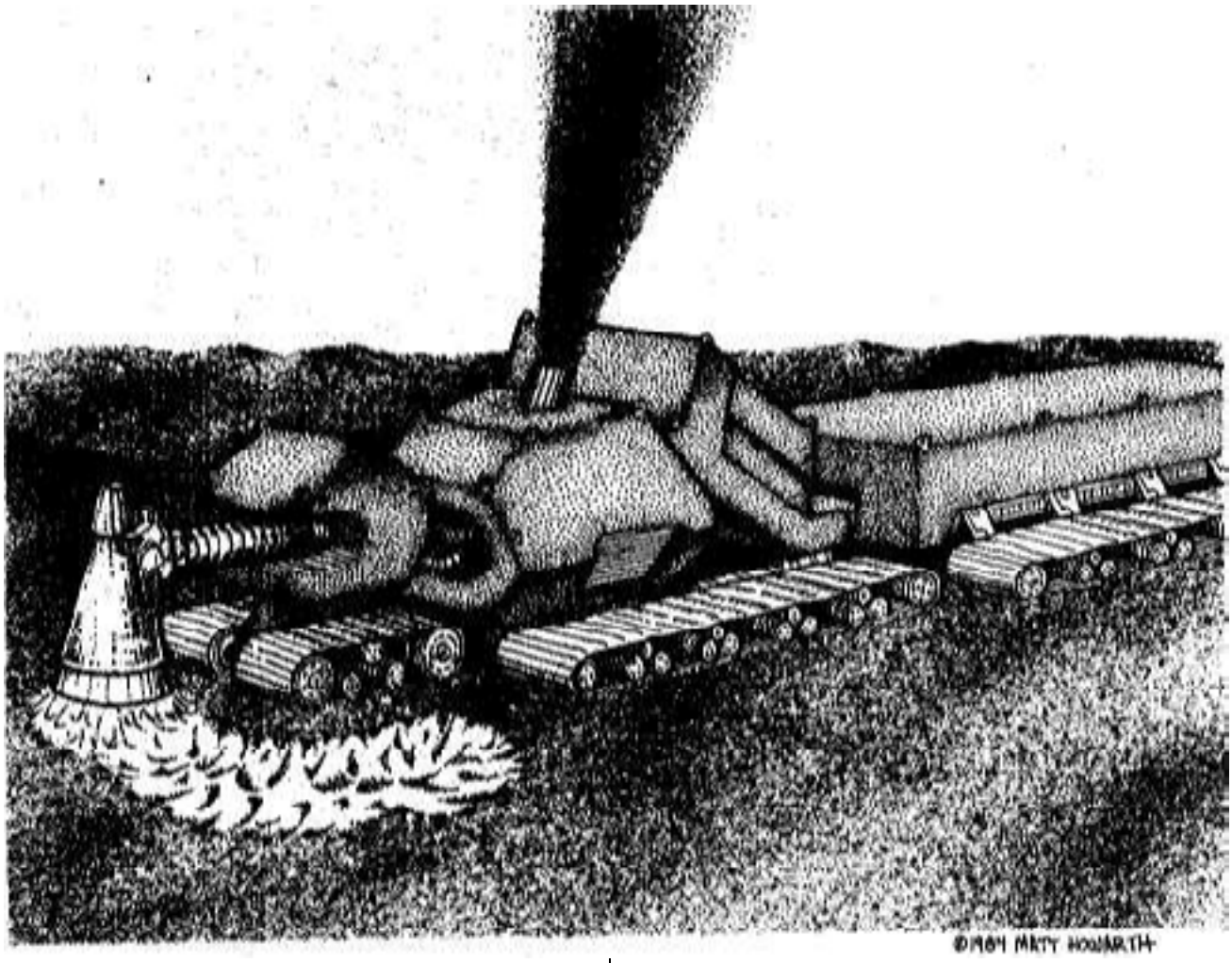
Harvester. The harvester was the piece of equipment which changed most dramatically throughout the years of spice mining. The first harvesters were dragline machines brought in by the early Imperial ecologists.



The factory was anchored in place with two towers of the harvester established approximately 300 meters from the factory, 100 meters apart. A large dragscoop was attached to a line leading directly to a winch on the factory. To the back of the scoop was attached the haul-back line which was run through a pulley on the first tower, through a pulley on the second tower, then back to a second winch on the factory. Harvesting of the spice was achieved by dragging the scoop to the factory through the sand, filling it as it progressed. The scoop was emptied and "hauled back" by the haul-back line to take another scoop. When one drag location was exhausted, the towers were moved around the factory until a circular area was mined.

This method was very slow and had several negative side effects. The noise of the drag always called a worm, and the towers and drags would be lost when the factory was evacuated. Furthermore, the depth of a drag could not be well controlled, causing many impurities in the ore. The final and most important disadvantage was the friction-al heat generated by the drag pulling through the sand, which caused undesirable effects in the spice.

The second-generation harvester was used for the longest period of time. This harvester was usually attached to the front of a factory, which in turn was mounted on a system of arms and tracks, making the harvester-factory mobile. The harvester was an inverted cone and tube leading to the factory. The cone could be adjusted for height above the sand and swung to the right or left forty-five degrees. A giant centrifugal vacuum pump created an almost perfect vacuum in the cone above the sand. The vacuum pulled the sand-spice ore into the harvester and to the factory. The advantage of this second harvester over the drag-line type was speed of mining, transport, and evacuation. Profit margins



increased exponentially and the safety of miners improved noticeably. The problem of the heat effect on the spice was eliminated and impurities were reduced, bat new problems appeared. The vacuum harvester worked well on spice in its usual sandlike state, but was ineffectual on the occasional spice-pack pockets. In the case of such pockets, miners were forced to use sandcrawlers equipped with harrows to break up the spice-pack. Once again this procedure always called a worm.

The most recently developed harvester to be used was designed for mining deep desert spice after the veins near the Shield Wall had been exhausted. It was an aircraft which rode on an air cushion developed by a large fan underneath. This harvester was circular in shape with two long, retractable, diametrically opposed out riggers with a sand wing attached to each. The craft flew to a previously located spice bed, descended to a height of five meters above the sand, extended the out riggers and lowered the wings, which would "fly" under the sand holding the harvester stable as it worked. Such harvesters could be used on spice-packs also. The fan was accelerated sufficiently to blow the spice, mock-spice, and spice fiber out and up to the vacuum elements around the outside of the craft. The heavier impurifies remained on the surface. When full, the craft would return to a permanent stationary factory.

Factory. The spice factory was a separator of spice and spice by-products from impurities and a storage

transport for those products. The machine was designed with independently powered sections attached to each other by flextubes. The exterior was a compound of metal, plastic, and blue plasteel in a shape designed to reduce windborne sand damage. Its dimensions, were 127 by 41 meters. The shape, color and long, leglike track units gave the machine the appearance of a large, blue, hard-shelled beetle.

The ore first entered a shaker-blow room where the heavier elements were shaken on a conveyor and the lighter spice fiber was blown off and gathered for processing. The ore was carried to the second section, an enormous, powerful centrifuge. The lighter spice and mock-spice were isolated when the heavier sand impurities were spun off and ejected through a spout in the top of the factory, causing a cloud which could be seen for kilometers. The spice and mock-spice mixture was then carried to a third section and placed in a bath of any one of a number of organic solvents. These dissolved the mock-spice, but left the melange in virtually pure form. The solvents were allowed to evaporate and the spice was hyperpacked into transport containers in the tail of the factory. The solvent was distilled and reused and the residue of mock-spice gathered and stored to be used as a powerful, ecologically safe pesticide.

LOGISTICS AND ORGANIZATION OF SPICE MINING

The mining operations were conducted under the guidance of a Sandmaster. During the harvester-factory period, one "dig" would average two days in length and was usually terminated by the arrival of a worm. A dig started from a Spicing Center. Miners and support crew were assigned to a dig, and the factory, harvester and crawlers were transported by a wing to the spice sands. During the Atreides' rule, two digs at a time were assigned within wing-distance of each other so that the reliability of evacuation was significantly increased without waste of equipment time. Thus, two wings were available for evacuation at all times at each dig, unless both needed evacuation simultaneously, which had a probability of 0.025.

Upon arriving at a dig site, seismic probes were placed at the comers of the mine. The harvester-factory was brought to operational status and when the ornithopter spotters were positioned, mining was begun. The wings were held at minimum-evacuation-time locations.

Once a dig was interrupted or completed, the wing transported the equipment and cargo back to the Spice Center for storage and eventual reassignment.

The Sandmaster had complete control over his dig and its products. He was also responsible for loss of life or equipment on a dig.

Payment for the dig personnel usually allotted three shares for each miner, one share each for support personnel, one share for the Sandmaster who received a percentage of total production, and one share for the prospector who located the bed.

SPICE PROSPECTING

Prospecting was conducted by sandcrawler and on foot, using only

paracompass and sinkcharts. For safety reasons the finds were limited to the area within a drive of the Shield Wall. Spice beds were located by subtle changes in sand texture and color, depressions in sand flats, and telltale odor and color of gases over a bed. When a possible bed was located, a few centimeters of sand were removed and a sample was taken. Early prospectors' assayed the sample by taste. This test, however, was often fatal due to high concentrations of mock-spice. Other assay factors consisted of texture, color (the deeper the blue, the better the spice), and odor. Later prospectors used organic solvents to remove the mock-spice before tasting. When the deep desert sites were developed, prospectors began to use hover crafts for quick transport. Also popular were clappets, the small, four-legged furry animals of Sammel, adept at sniffing out spice beds.

R.C.S.

THE STARVATION AND THE SCATTERING

The Starvation was a predictable result of the collapse of an empire which had controlled the inhabited worlds for more than three thousand years. Such a political collapse was bound to have effects far beyond the realm of politics, some of which were felt within the most basic economic aspects of people's lives.

The economy of the Imperium of Leto II was in fact a myriad of economies under one political power. Some of these economies were limited to planets or systems, while others controlled several sectors. These regional networks were all closely related to one another, however, and the glue which bound them together was speedy space travel, made possible by spice. The disruption of the distribution of spice caused the famine.

Before the development of Tleilaxu artificial melange or of Ixian Navigational Machines, the amounts of spice available throughout the universe, other than on Arrakis, were very small. The two largest stores off Arrakis were in the hands of the Bene Gesserit and the Guild. Small amounts were held by a few of the Great Houses, but these were not enough to matter to any but the few members of those families. In terms of the economic health of the Imperium, only the caches of the Sisterhood, the Guild and the emperor were important.

The reserves of the emperor dwarfed those of the Guild and the Bene Gesserit. From those vast quantities the emperor doled out small amounts in regular audiences, which were awaited with mortal anxiety by the recipients. Even the Guild and the Bene Gesserit attended and hoped for generosity.

With the death of Leto II, these balances were permanently altered. The stores of the emperor were discovered by Duncan Idaho and Siona Atreides, but they were not able to keep them. A raid directed by the Guild, clearly long planned for such a contingency as the emperor's death, succeeded in seizing a sizable portion of Leto's spice, enough to maintain the Guild as a power until the development of artificial spice. The Bene Gesserit were never proven to have been involved in this action, but it is worth remarking that they seem to have been less concerned about their spice stores than previously from this

point until the development of the artificial substitute.

The Starvation was not actually caused by a shortage of spice, then. Rather, the famines were due to the sociopolitical state of the inhabited planets after the demise of Leto II. The passing of the emperor, after over three millennia upon the throne, threw his government into a state of chaos from which it never recovered. Since Leto had been the victim of an assassination by plotters who had not planned beyond the death of their enemy, no clear successor to the throne was prepared to step forward. Duncan Idaho was able to retain control of the Fish Speakers on Arrakis and in some of the off-planet garrisons. Siona was able to remain a power on Arrakis by her connections with the resistance movement, her alliance with Duncan Idaho, and her own intelligence and leadership.

But while Duncan and Siona were able to retain control of Arrakis, the situation throughout the galaxy remained fluid. In the beginning, the struggle for power took place between two opponents — the Fish Speakers, led by Duncan and Siona, and those supporting the Guild. In the process of this lengthy war, many regions whose survival depended on an economy tied to the trading networks of the old Imperium were simply ignored by the combatants. Severance of the trade lifeline produced the famines.

The systems of Essen and Tolua seem to have been among the first to succumb. Both were highly industrialized, dependent upon their wealth of minerals and ores to produce goods which could be traded for foodstuffs from other systems. Each of them was also the focus of a relatively small trading network which could be discarded by the Guild at little cost.. After they were so abandoned, the populations of both systems eventually shrunk to less than ten percent of their levels under the Imperium. The stories of cannibalism told by traders who began to visit these systems after the famines were repeated again and again.

This collapse of the old oikumene was not relieved with the first uses of the Man Navigation Machines. Rather, the causes for war changed. Once the spice was no longer necessary for navigation, the Guild soon declined to its present minor status. But with the manufacture of Navigation Machines, and especially after the development of the artificial spice, the wars came to be focused on questions of religion.

Since the worship of Leto II as a god had been ingrained into his population for more than thirty centuries, it is hardly surprising that his religion came to form the focal point of the struggles, though transformed to some degree. Leto was no longer seen as a god, but as another messiah such as his father had been. There also occurred some blending of elements from other earlier faiths with the worship of me Atreides and their Fremen.

But in spite of these attempts to adapt to the creeds of others, many remained utterly unwilling to continue recognition of the sanctity of Leto II, Paul Muad'Dib, or any of the rites and theology associated with them. Only the unusually even balance, obvious to all, between the powers of these two groups, those purporting to maintain loyalty to the old, "true" faith, and

those insisting on a break with the past "imposed gods," prevented a war which might finally have extinguished humanity. The regions immediately around Raids were left to the "traditionalists," while those who insisted upon founding even their religious life anew left the company of their fellows. With the aid of the Ixian Machines and the formulas for the artificial spice, they struck out into the galaxy, entering upon The Scattering.

The reactions of the majority to the discoveries on Rakis have raised once again the old accusations made by those of the Scattering. What will become of us who remained behind is yet to be seen.

F.M.

STILGAR BEN FIFRAWI

(10141-10228). Most generally described as Stilgar the Fremen or Stilgar the Naib, but in his youth as a *wali* in Umbu Sietch, known by his birth-name of Tuan. It was not until 10153, when he became a sandrider and accompanied a group of other youths on a raid against a Harkonnen village that he acquired the name by which he would be best known. (His troop name, used only by his comrades at Umbu Sietch, is thought to have been Sahkan — the Fremen name for a type of desert hawk — but verification of this point is difficult to obtain. The evidence found thus far consists of a reference made by a man from that sietch who accompanied Stilgar on jihad.)

Stilgar left Umbu in 10157 when Pardot Kynes asked that a work force accompany him to one of the newer palmaries to assist in planting poverty grass along the dune faces. The young Fremen demonstrated an ability to lead groups of workers and Kynes delegated as much work to him as he could handle. So impressed was Kynes by this new worker that he took him back to Sietch Tabr with him as an assistant when he returned in 10158.

Stilgar fit easily into the social structure of his new sietch, being challenged only once by a young hothead who saw his closeness to Kynes-the-Umma as a possible threat to his own standing. Following Stilgar's victory on the killing floor, Forad — Naib and leader of the sietch — welcomed him into the tribe, pointing out to any other would-be combatants that the newcomer had proven his right to join them. Stilgar's place at Sietch Tabr was further anchored when Pardot Kynes arranged for Stilgar's blood-brotherhood with the young Liet-Kynes a year later. For his first seventeen years at Tabr, Stilgar followed the usual pattern for Fremen males: he worked at the plantings, he fought Harkonnens and their allies, and he met the other men of the sietch in practice knife combat, where he could be compared with and evaluated by his peers.

That he was often meeting good friends in practice combat did not seem incongruous to Stilgar, nor to any of the other Fremen. The *burda* (leadership) of a sietch was passed from one man to the next by challenge and a fight to the death, so it was best to know how friends fought. The practice served the double purpose of educating the likely in how to win and convincing the unlikely not to offer challenge, all while keeping the young men's hand-to-hand skills sharpened.

Stilgar married twice during this same period, in 10160 to Misra and in 10168 to Tharthar, both women Of Sietch Tabr. His first son, Alir, was born in 10165; Misra was also delivered of a daughter (stillborn) in 10169, while Tharthar gave birth in 10170 to a surviving daughter, Kala.

In 10175, Stilgar's position changed. Pardot Kynes' death in a cave-in at Plaster Basin left the nineteen-year-old Liet-Kynes to take over leadership of the tribes. This accident was the signal in several sietches — Tabr among them — to reexamine their leaders. The older naibs like Forad were seen as relics from the days before Kynes, better replaced by younger men in whom the Umma's dreams and ideals had been instilled since birth. It came as no surprise to Forad when Stilgar, already having proven himself many times as the best fighter of his group, tailed him out a few weeks after the death of Pardot Kynes. Nor did Stilgar's victory over the older, slower man startle anyone at Sietch Tabr.

What *did* surprise the Fremen community was Liet-Kynes' timely and unannounced arrival, riding in on a sandworm and striding onto the killing floor only moments after the watermen carried Forad's body away. Misra paused in bandaging the slash wound Stilgar had received on his right side during the fight, and the sietch held its collective breath, waiting to see if Liet-Kynes now intended to challenge his blood-brother.[1]

The new naib, still flushed from the exertion of the combat, also waited. While he did nothing to betray his feelings at the time, Stilgar later described the moment as "more fearsome than facing a legion of other men alone... I was terrified that my brother would call me out, and whether more from fear of killing him or of being killed, I cannot say.[2]

The agony was brief, happily ending when Liet-Kynes hurried across the killing floor and embraced the new leader. After congratulating Stilgar on his victory and assuring himself that the slash was minor, Liet-Kynes asked permission to address the troop. It was immediately granted, and he explained to the assembled company that he had been granted his father's position as Imperial Planetologist and would be continuing the work with the palmaries that Pardot Kynes had begun.

The speech was short but effective: Liet-Kynes had made it clear, in terms the Fremen could accept, that he had taken on his father's role as their leader; that the leadership of the individual sietches would remain inviolate, as it had been under the older Kynes; and that the ecological transformation would not be interrupted by the death of any one man, even its originator.

Sietch Tabr prospered under its new naib. Stilgar led a dozen successful raids against the Harkonnens during his first year of leadership, all with minimum casualties. More far-sighted than his predecessor, he also made plans for a gradual expansion of the cave warren, adding larger factory and weaving areas and extra classrooms for the slowly increasing

[1] The case for such a challenge could be made only if Liet-Kynes was wilting to claim that Stilgar had caused intentional harm to his tribe by killing Forad.

[2] Stilgar ben Fifrawi, *The Stilgar Chronicle,* trans. Mityau Gwulador, Arrakis Studies 5 (Grumman: United Worlds), p. 104.

number of children in the sietch (along with the new windtraps and catch-basins the larger population would require).

In 10176, Liet-Kynes returned to Tabr for a visit lasting several months. It was during this time that he married Falra, a Tabr woman with whom he had grown up, under the Fremen ritual with Stilgar officiating. Late the following year, when the couple's daughter Chani was born, Stilgar and Misra stood as godparents to the child, pledging to raise her as their own in the event that her parents were unable to do so.

That responsibility came on them abruptly in 10180 when Falra was injured in a rockfall and died before help could reach her. Because Liet-Kynes was in-sietch so seldom, and because it was essential to the Fremen's plan that his connection with them not attract unwanted attention, the girl Chani was made a part of Stilgar's household at once. Misra and Tharthar, their own children nearly grown, took the child immediately to their hearts — as did Stilgar's third wife, Kalifi, whom he married in 10185 (after defending his *burda* against her former mate, Jesal, in 10184).

Like the rest of his people, Stilgar greeted the transfer of the Arrakis fief to House Atreides (10190) with cautious optimism. True, the new rulers were off-worlders, like the Harkonnen beasts; but heartening stories of the House's character had preceded their arrival. The Fremen decided to wait to see if the tales had any truth to them before they judged the newcomers.

As far as Stilgar was concerned, the first proof came in the person of Duncan Idaho, Swordmaster for Duke Leto Atreides. Idaho had been sent to Sietch Tabr as Leto's representative, to make contact with the Fremen and to assure them that the abuses suffered during the Harkonnen reign would now be ended. During his stay in-sietch, Idaho had adopted Fremen customs without question and had conducted himself honorably. After he had left to return to his Duke, the Fremen heard about a plot to send Harkonnen mercenaries disguised as desert people against the Atreides; because of the favorable impression Idaho had made, Stilgar dispatched a courier with a warning, following shortly after with a small band of men intent on seeing how the new soldiers would measure up as warriors.

The courier was waylaid en route by the pseudo-Fremen and badly wounded. The Harkonnens attacked Idaho and his men but were rebuffed, with many being killed and the survivors taken prisoner. Idaho found the courier and was taking him to the House medics when the man died. He took the body back to Atreides headquarters, intending to bury him, surprised that Stilgar and his men — who had joined him for the last part of the battle — had not asked that the corpse (containing water of their tribe) be given them.

Stilgar's reasons for accompanying Idaho were threefold: he wished to learn the manner of man whom Idaho served so loyally; he was curious about how the Atreides would treat the body of the dead courier, Turok (the Harkonnens, it was known, showed no respect to Fremen dead, not even to taking their water); and, most important, he was compelled to see

what Idaho intended to do with Turok's crysknife, having surprised the dying Fremen in the act of throwing it away.

On all counts, the naib was satisfied. After he had forbidden Idaho to unsheath the crysknife before the other Atreides men (thereby "defiling," in Stilgar's eyes, an "honorable blade"), he found that Duke Leto not only refused to be provoked by the encroachment on his authority, but enforced the command. When the Duke added that it was an Atreides custom always to pay their debts and inquired whether there were any other way to honor the man who had died in his service, Stilgar was enough impressed by the new ruler's behavior to favor him with a small *fai,* or water tribute: he spat on the tabletop before Leto. The angry reaction of the Atreides servitors — who did not realize how Stilgar had honored Leto — was checked when Idaho reminded them of how precious water was to a Fremen, thanked Stilgar for his gift, and repeated the gesture himself.

Stilgar then requested that Idaho seek release from his service to the Duke and join his tribe. Leto, desperately needing an emissary to the desert folk, offered a dual allegiance, which Stilgar accepted. Turok's water would be Atreides water in fair exchange for the water of Duncan Idaho, and Stilgar left the corpse with the Atreides, satisfied that it would be treated with respect and its spirit released, and took Idaho back to the desert with him.

In 10191, following the Harkonnen/Sardaukar attack on the Atreides, Stilgar received an urgent command from Liet-Kynes.

The Duke was dead and his concubine, Lady Jessica, had escaped with their son Paul into the desert; Duncan Idaho — who had returned to his Duke at the first sign of trouble — had given his life as part of The price for that escape. (Liet-Kynes's life would be another part, although Stilgar could not have known it at the time). Stilgar was to take a band out from Sietch Tabr and find them.

True Fremen that he was, Liet-Kynes did not demand that Stilgar *save* both mother and son. Should one or both of the pair not seem fit to survive among the Fremen, it was left to Stilgar to order action appropriate to the good of the tribe. However the decision went, the demands of honor had been met by the attempt.

From his first encounter with Jessica and Paul, Stilgar felt himself being pulled into a world larger than the one he knew, an environment where legend and reality were inseparably mixed. And as, events proceeded — the acceptance of the strangers at Sietch Tabr, Paul's relentless progress toward deification, the formation of the Fedaykin, the death commandos who called themselves "the fighters of Muad'Dib" — Stilgar felt the old Fremen ways spilling like sand faster and faster from beneath his feet.

A drastic change was inevitable. It came in 10193, when the young men who had been raiding the Harkonnen sinks with Muad'Dib would no longer be put off and insisted on his challenging Stilgar for his *burda.* It was a measure of their confidence in their *mahdi* ("The One Who Will Lead Us to Paradise") that the young bloods were so eager to pit him against their

ruling naib. Stilgar would not- be an easy man for any challenger to take, as a description of him from this period indicates:

> Stilgar was a tall man — well over two meters — and appeared to tower over his brethren. A history of success in combat, some of it costly, was evidenced by scars old and new which covered much of his body. He possessed in large measure the mercurial temperament characteristic of Fremen: he could turn from consoling an injured child as tenderly as arty woman in his sietch, to ruthlessly hunting an enemy's blood with his crysknife without a visible wrench. And he was equally skilled at both.[1]

The young Atreides, Lady Jessica and Stilgar had. planned against the moment such an encounter would be forced. Instead of challenging Stilgar, Paul declared himself ruling Duke of Arrakis and swore the Naib — with the crowd of young men suddenly converted from agitators to witnesses — into his service as liege man and ruler of Sietch Tabr in his Duke's name.

The trio's plan was a success: the new Duke had a unified troop and the service of a wily and experienced commander, while Stilgar retained his *burda* and his loyalty to Muad'Dib. It was a combination that proved devastating shortly thereafter, when the Fremen met and defeated Harkonnen and Sardaukar troops in the final battle for Arrakis, culminating in Shaddam IV's abdication.

One of the new emperor's first acts was Stilgar's appointment as Planetary Governor of Arrakis. The title altered the Naib's duties very little, at least in kind; Stilgar left the government of the individual sietches to their own naibs and continued to work with Muad'Dib as Warmaster and advisor. Except for those times when his services were needed in Arrakeen, Stilgar preferred to remain at Sietch Tabr with his wives (now numbered four, since Harah, Muad'Dib's servant for his first year with the Fremen, had joined the Naib's household).

There were, of course, some things demanded of an Imperial servant which Stilgar would never have had to face in the desert. Court intrigues, interplanetary diplomacy, and the like occupied much of his time — more than he cared for — and his favorite tasks were usually of a military nature. (The emperor dispatched him at times to the more troublesome or sensitive spots on the jihad.) Despite his occasional longings for simpler times, however, Stilgar managed to adapt to his new role and to carry out his duties with a minimum of personal trauma for the first twelve years of Atreides's reign.

In 10209, the background against which Stilgar had fixed himself was shattered past repair. Following the births of Leto II and Ghanima, and Chani's death, Paul Muad'Dib Atreides — twice blinded, first by a stoneburner and then by a shift in his prescient vision — walked into the desert, leaving Stilgar as guardian of the children and Alia as their Regent. Under Aba's orders, the Naib's first duty was to execute The group of traitors who had helped to bring about Muad'Dib's downfall, the Reverend Mother Gaius Helen Mohiam, once the Corrino Emperor's Truthsayer, among them.

The decade Stilgar spent as guardian aged him severely. Misra died

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[1] Princess Irulan Atreides-Corrino, *Conversations with Muad'Dib,* Lib. Conf. Temp. Series 346, p. 149.

of a sudden fever in 10211, ending a companionship that had lasted more than half a century. (At the ceremony to release her spirit, Stilgar was said to have "given water to the dead"; it was the one time in his entire life the old naib was seen to weep.) The Regency was turbulent, marked by rebellions major and minor. Worst of all was the Regent's steady progression into Abomination, as Alia succumbed to the control of an ancestral personality stronger than herself.

All the threads in the skein were drawn together in 10219. Young Leto was assumed dead, Ghanima and Irulan were endangered by Alia's possession, and the unknown element of a Bene Gesserit-trained Corrino prince was entering the scene. Amid all this, Stilgar found himself confronted by Alia's consort, the original ghola of Duncan Idaho. Idaho urged him to take Irulan and Ghanima and flee to the desert with them, arguing that Alia's condition negated Stilgar's oath of fealty to her. The Naib listened, but declined to rebel against the woman he acknowledged as his rightful liege.

Seeing that argument would never succeed against the stubborn Fremen, Idaho resorted to desperate measures: he provoked Stilgar to a murderous rage and let the other man kill him without raising a hand in his own defense. Stilgar, after his passion dissipated, realized the enormity of what he had done; he gathered his household, as many of his fellows as were willing to travel with him, and the Atreides women Idaho had urged him to protect, and decamped to the safety of the desert.

Alia seat Buer Agarves to negotiate with Stilgar for his pardon, demanding the return of Ghanima as its price. Stilgar refused, as Alia had anticipated he would, but it made no difference; the Regent had also sent a troop of soldiers to attack Stilgar's camp, capture him along with Irulan and Ghanima and scatter the remainder of his people.

Her trap worked perfectly. The one satisfaction Stilgar took with him to the dungeons beneath Alia's Temple was that he had managed to kill the treacherous Agarves. Even this vengeance was scant consolation, however, as the Naib rightly assumed that Alia had chosen her emissary with just such a fate in mind.

Chained and isolated, Stilgar did not witness the final confrontation between Leto II and his aunt. Nor was he forced to watch as Muad'Dib, now known as The Preacher, died. He first glimpsed the new order when Leto freed him and Irulan by tearing the door to their dungeon off its hinges and ripping their chains out of the walls. It was an impressive first look.

In the days that followed, Stilgar watched with the other naibs as the new emperor demonstrated his powers. The rest were awed and terrified, and quick to pay homage to their new ruler; Stilgar, on the other hand, mourned for Muad'Dib's son even as he honored him. What horrors could the child have seen in his oracular visions that made such a terrible transformation seem his duty?

He mourned for his people as well. Though he would not live to see it, Stilgar had heard Leto's description of the changes in store for Arrakis, and he wanted no part of that new world. No worms? No spice? No endless desert against which to pit body and

mind, knowing that the outcome of such a battle could only be determined by Shai-Hulud in the end? The old life, the Fremen life, would come to an end.

It was a subdued and tired naib who returned to Sietch Tabr. In less frightful times, one of the younger men of the sietch would undoubtedly have challenged Stilgar and won; but much of the heart had gone out of the desert folk, and the challenge never came.

Following Stilgar's death in 10228, Leto forbade the men of the sietch to slay one another for his *burda.* Instead, he appointed one of their number, a pliable young man named Mirat, as leader. That the Fremen acquiesced would have proven to the old naib that his worst fears were justified.

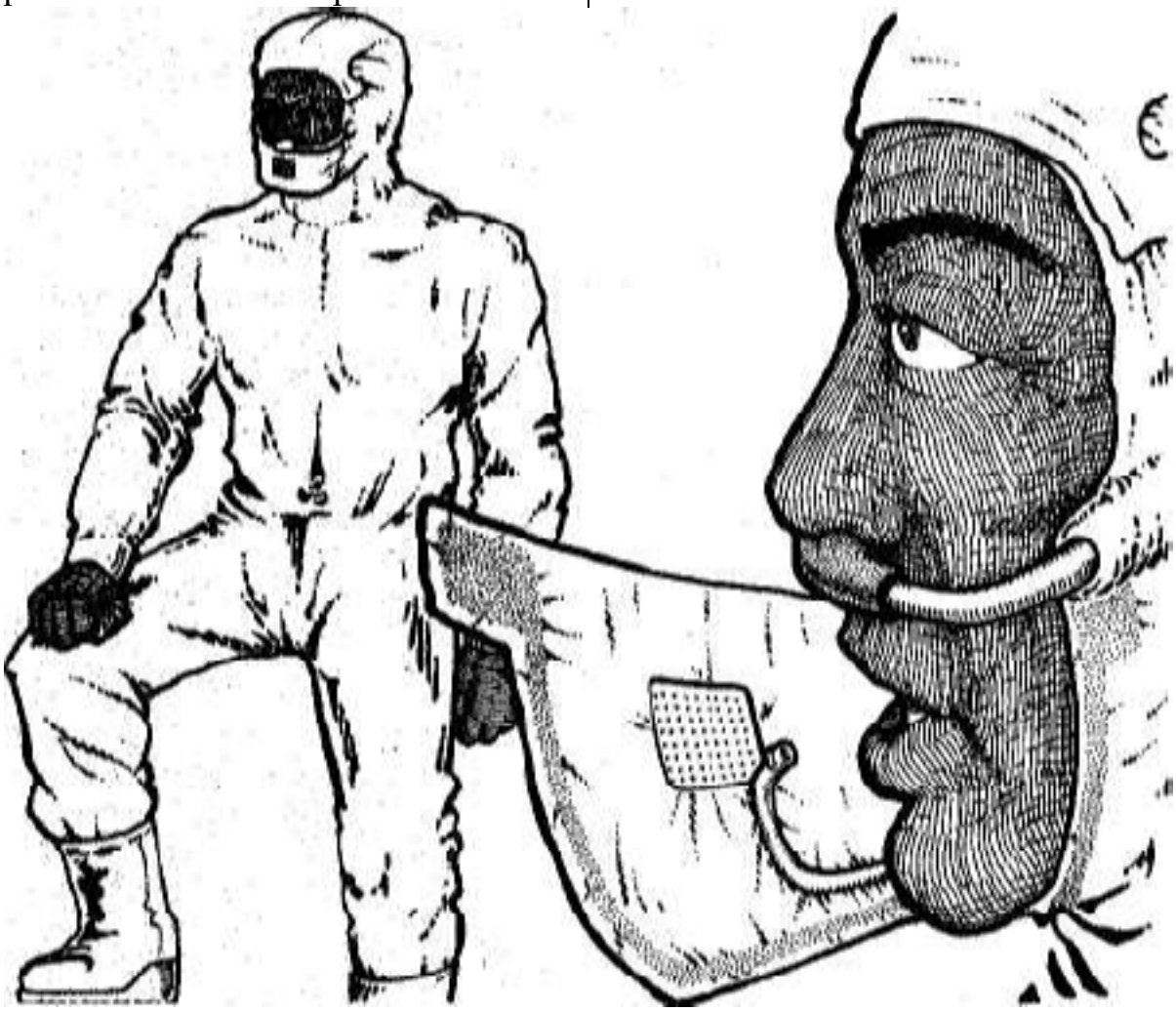
C.W.

Further references:

- Atreides, Leto I
- Atreides, Leto II
- Atreides, Paul;
- Fremen.

STILLSUIT

The Fremen garment which allowed desert survival by cooling the wearer and by preventing water loss. These slick, gray bodysuits were the second skins of Fremen — and of all those with good sense who had occasion to venture into the Arrakeen desert.



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An unprotected human, without access to a staggeringly large water supply, could last no more than a day on the sands; one wearing a stillsuit of Fremen manufacture, however, could keep water loss under fifteen milliliters per day. The less efficient versions of the suits produced in village factories by the Arrakeen *peons* were greatly inferior and offered no such level of protection.

Stillsuits were an invention-of-necessity developed after the Zensunni nomads were transported to Arrakis. Not even on Ishia, an earlier stop in the Zensunni's migrations, had water conservation been so essential that permitting *any* bodily moisture to escape could be fatal. Practices which had made life possible on that arid planet (though far less arid than Arrakis) were simply too inefficient for the new environment, and the stillsuit was one of the first adaptations made.

The fabric itself made the suits effective. Its invention was a tribute to the Fremen's ability to "cross-use" technology. The Zensunni had been used as laborers of many different types during their generations of wandering and had retained the knowledge of the various kinds of devices and machinery they had operated. One such machine, a cryogenic separator, had been used on a number of worlds for drawing oxygen and other gases from a planet's atmosphere. The Fremen remembered the technique and applied it to the manufacture of stillcloth.

The fabric, a microsandwich in its completed form, was produced in layers. The innermost layer consisted of a porous membrane allowing the free passage of perspiration, exhaled moisture, and other bodily secretions; it was also an efficient insulation, protecting the suit's wearer from evaporative chill. The next two layers accomplished the separation of reusable water. A complex system of fine tubes permeated the fabric. They were equipped with checkvalves at various points to keep the system's contents from reversing directions. The tubes contained air at the beginning of the suit's cycle; the air pressure built up by the pumping action of the wearer's breathing and by heel pumps located on the soles of the suit. At a pre-set pressure (which varied with the atmospheric conditions under which the suit was worn), the air was released into a holding chamber in the suit's hood.

This sudden release cooled the air by the Joule-Thompson effect, and the cooled air was drawn back into the system and again run through the suit, dropping the temperature of the separating layers. The *build-up, release, return* cycle would continue until the temperature dropped sufficiently to liquify ammonia produced when the suit's thigh-pads filtered the wearer's urine. Once the ammonia had been liquified, the air was automatically retained in the hood chamber and the ammonia was pumped into the tubing system, keeping the temperature down until it was converted back to a gas by acquired heat, at which point the air cycle was triggered again.

Passing through this chilled area returned the trapped water vapor, protected from ammonia contamination by the airtight nature of the tubing system, to liquid form. This water was forced through the separating layers by

both pumping pressure and osmosis and was subsequently trapped in the fourth layer. Here another tubing system routed the reclaimed water (from which salt precipitators, also located in the second and third layers, had removed most of the salinity) to the suit's catchpocket. Any radiated body heat which survived the passage through the separating layers then passed through the fifth, outermost layer along with unreclaimed gases.

The stillsuit was considered an unattractive but essential garment by most non-Fremen; its manufacture brought a steady income to a number of sietch factories. On Arrakis any man who valued his life would not venture into the desert without a stillsuit of Fremen manufacture, well maintained; its importance can be seen not only in the survival of the Fremen themselves, but in the death rate among Harkonnen servitors, to whom the tribes adamantly refused to sell their wares.

After Paul Muad'Dib Atreides became emperor, an interesting phenomenon took place. Recognizing that the true source of the emperor's power lay in his Fremen, and wishing to advance themselves at Court, some sycophants adopted a custom of wearing stillsuits beneath their courtier's clothing. That these individuals had taken to wearing the garments where they were not needed amused the emperor and his Fedaykin tremendously. When it was discovered that all of the fashionable stillsuits were non-functional replicas, their wearers were made the objects of such derision that they abandoned the practice.

The fashion was revived, however, during the rule of Leto II: the stillsuits worn by his museum Fremen were also useless. The irony did not escape the God Emperor, and a number of his *Journal* entries refer to the Museum Fremen as "sand dandies, at whose dress a true Fremen would laugh until no laughter remained." Leto kept a small number of stillsuits, manufactured in the old style, at his Citadel, for use by persons he wished to accompany him into the Sareer.

C.W.

Further references;

- Fremen;
- Stilltent;
- Janet Oslo, Fremen: Lives and Legends (Salusa Secundus: Morgan and Sharak).

STILLTENT

The earliest versions of this portable desert dwelling were developed by the Zensunni nomads sent to Ishia (second planet of Beta Tygri) in 5295. Although the Ishian environment was far gentler man that to which the nomads were accustomed — that of Salusa Secundus, where their people had been held in slavery for nine generations — it was hot, arid, and unforgiving. Water in this desert ecology was a precious commodity, not to be wasted; the stilltents were intended to help minimize that waste.

Crude as the first units were, they served the Ishian Zensunni's purposes. A chromo-plastic outer layer turned a reflective white during the hours of sunlight, then reverted to its normal transparency at night. The water which precipitated out on the cooled surface trickled down into thin ducts built into the bottom edges of the tent and was drawn into catchpockets located at the corners. The process was repeated to a lesser degree on the inside lining: the temperature drop carried through sufficiently to draw a

percentage of the moisture lost by the inhabitant's breathing from the warmed interior air. A small reclamation still carried with the tent served to process urine, but solid wastes were most often used as fertilizer.

Once the Zensunni — now called Fremen — were relocated on Arrakis in 7193, they realized that the Ishian design was primitive and inefficient. The first change involved size. On Ishia, stilltents had most often been used as semi-permanent homes and were constructed to allow room for standing, walking, and storage. An Arrakeen stilltent, on the other hand, was intended only as a temporary place of shelter for Fremen caught outside the safety of their sietch. They were kept small, providing those inside with barely more space than was needed to sit fairly comfortably, to stretch out and sleep, and to store small amounts of water, stillsuit repair kits, and other items vital to desert survival.

The tent's shape changed with its size. Rather than rising to a central peak, the new stilltents were built with a curved roof; viewed from the end, the tent looked like a cylinder whose lower surface had been flattened where it met the ground. Gone, too, was the outer door-flap used in the Ishian model: a sphincter-seal fashioned of clear plastic had replaced it, allowing those inside to see out while preserving the stilltent's integrity. Interior flaps could be used to block off the seal and shut out unwanted light.

The most striking changes, however, involved the stilltent's ability to conserve moisture. The fabric making up the bulk of the tent was the same as that developed for the Fremen stillsuits, the garments which were capable of holding their wearer's moisture loss to under a thimbleful a day. Cutting through a sample of that cloth would expose numerous triumphs of microconstruction, all aimed at keeping the Arrakeen environment from snatching away precious water. The layer meant to be kept on the interior of the tent (or, in a stillsuit, next to the skin) was porous and allowed perspiration, exhaled moisture, and the like free passage. The next two layers contained heat-exchange filaments so effective that a stilltent in good repair remained an average of ten degrees cooler than the outside temperature, and salt precipitators which kept the saline level of the reclaimed water well below the one-hundred-fifty ppm mark. The fourth layer trapped the water squeezed out by osmotic pressure and channeled it into the catchpocket tubes; this layer, the tubing, and the catchpockets themselves were constructed of plastic whose smoothness came from adjustments at the molecular level, to which water could not adhere. The final, outermost layer permitted the passage of heat (one way) and most gases but was completely impermeable to water.

It should be noted that this fabric, as exquisitely designed as it was, could not function as effectively when made into a tent as when it was made into a stillsuit. The stilltent protected its users from losing moisture which left their bodies during respiration, as well as that which escaped from their palms, faces, and other uncovered bodily surfaces. It was not constructed to process wastes or to reclaim all of a body's perspiration, and those inside were thus forced to remain

in their stillsuits. In spite of this slight disadvantage, a Fremen stilltent was still the safest shelter for those forced to remain in the desert; the copies produced by village factories were greatly inferior. This made authentic stilltents valuable trade items, and their sale to outsiders provided a handsome income for a number of sietches. There was one group, however, to whom The fiercely independent tribes refused to offer stilltents: the oppressive Harkonnens.

The Harkonnens recognized the excellence of the Fremen products, even as they scorned and persecuted their makers. In 10185 a simultaneous raid on three northern sietches (Tuono, Remmel, and Ammit) was ordered by Count Glossu Rabban. The inhabitants appeared to have fled with unusual haste, leaving behind most of their factories' products. The troops carried off all they found, including a large number of stilltents.

In what must have seemed a pleasing bit of irony to the planetary governor, the captured stilltents were issued to the next group of soldiers sent out to round up the people Rabban referred to as "desert scum." It was not until the troops failed to return that they were sought out and the stilltents exposed for the Megarian variation they were. Once they were sealed off, with the soldiers inside, they began to build up heat: the filaments which would normally conduct heat outward instead drew it into the tent as the outside temperature rose. The rise triggered a change in the sphincter-seal, constructed in these tents from a plastic which first flowed, then hardened in heat; by the time the interior became, uncomfortably warm, the door was sealed and impossible to open.

The fabric layer which was supposed to carry reclaimed water had been changed as well, as the panicked troops learned when they attempted to cut their way out. Tightly woven shigawire, impervious to any blade the Harkonnens carried, had replaced the ultrasmooth plastic.

Those who tried blasting an exit with their lasguns were rewarded only by a faster death when the energy-reflecting plastic lining of the interior converted over eighty percent of the guns' power to heat; the rest were left to bake slowly or to suicide.

When the tents were opened by the search party — they cut easily enough with a lasgun beam directed from outside — and a report of what was found inside relayed to Count Rabban, the results were predictable. A pogrom (largely futile, as the tribes were expecting it and had gone into hiding) was launched against the Fremen, and Harkonnen troops were ordered to destroy, rather than use, any sietch products they discovered in its course.

The Fremen's reaction to the successful trap was equally predictable. An expression dating back to this period illustrates it well: "Three things we know to be useless — sand to a thirsty man, water to Shai-Hulud, and stilltents to Mudir Nahya." (Mudir Nahya, the name given Rabban by the Fremen, translates roughly as "Demon Ruler.")

Until the arrival of the Atreides, there is no record of anyone connected with the ruling house on Arrakis making any further attempt to use a Fremen stilltent.

C.W.

Further references:

- Arrakis;
- Fremen;
- Rabban, count Glossu;
- Stillsuit;
- Anon., Kitab al-Ibar: Manual of the Friendly Desert, Rakis Ref. Cat. 1-Z288.

STOLEN JOURNALS

Two volumes of Leto's *Journals,* stolen from the Citadel in 13712 by Siona Ibn Fuad al-Seyefa Atreides.

For nearly two millennia, these volumes provided the only autobiographical data available on Leto II, the God Emperor.

Their theft by Siona, daughter of Moneo Atreides, was a daring exploit; no others had ever breached the Citadel defenses and escaped alive. But the price she and her companions paid for the *Stolen Journals* and the Citadel plans was high. Of ten rebels, only Siona survived. The others were brought down by Leto's patrolling D-wolves before they could reach safety across the Idaho River. Only one bitter satisfaction was given each of them as he or she was dragged down: each had been injected with Nyilatin, a drug harmless to humans but thought to be poisonous to the highly inbred D-wolves. If one of them fell to the animals, it might at least decrease the pack pursuing the rest. Only Siona was able to discover that it worked, and only by deduction rather than direct observation.

The rebels believed they found the books by chance. But knowing now that Nayla, one of Siona's most intimate confidantes, was actually an agent of Leto, this seems unlikely. Nayla undoubtedly informed her master that the rebels intended to infiltrate the Citadel and steal a copy of its plans for later use. But Leto, with his ridulian crystals, had no need of the less permanent plastivellum copies. The plastivellum, lighter than conventional paper copies, was several times heavier than the crystal originals, and the factor of weight suggests another theory.

Did Leto plant the volumes near the Citadel plans, knowing that Siona and her group were planning to steal them? Many of his references to Siona in other volumes indicate that he constantly tested her, usually without her knowledge. Since he knew the mid was coming, he may have seen the venture as a test of another sort: its execution would show him what kind of leader Siona might be expected to become. Could she inspire companions to follow her in what was almost certainly a suicide mission, could she get the group through the defenses and back again, could she recognize the coded *Journals* as items equally as important as the plans she had come to steal? (It mattered little whether Siona herself realized initially what the volumes were or not; what would matter would be her willingness to chance carrying off the extra weight.)

Besides testing Siona, did Leto in fact desire the *Journals* to be taken and decoded? He is known to have feared that his actions would be misunderstood in times to come unless he arranged for revelations to be made. His speech with Holy Sister Quintinius Violet Chenoeh, recorded in the Bene Gesserit's papers and made public after her death, was one attempt to reveal his intentions to his subjects. This convenient placement of two of his *Journals* may well have been a second.

Within a few weeks of the Citadel raid, Siona had arranged for copies of the stolen books to be sent to the Bene Gesserit school in Wallach DC, to the Spacing Guild High Command (via its representative on Arrakis), and to the Inquisitors of Ix. Each group was to attempt a translation, with all results to be reported in full to Siona; their cooperation shows how seriously they regarded the effort.

The rebels assumed that the Ixians would find the cipher's key first. After all, they had provided not only the paper but the dictatel that Leto had written them with — that might seem a headstart of sorts. But the Guild, approaching the problem from a direction the mechanically minded Ixians did not consider, succeeded in breaking the God Emperor's code.

Siona originally received only the Guild Key and a translated copy. After careful study of the key and the translation, she became curious enough to ask how the intricate cipher had been solved. The answer — given only after clearance from the Guild High Command — impressed even the zealous Siona with the importance the Guild had placed on solving the problem first. To achieve their primacy, they had spent much of their most precious coin: melange. The most sensitive Steersman available had been given a dose of spice equivalent to that needed to pilot a dozen heighliners. He was then told what was required of him and left alone with the *Stolen Journals*.

The Key was completed within the day. The Steersman, accustomed to using melange-induced prescience to pick out the optimum course for a ship, focused that same power on finding the one true solution to the cipher. The two activities were more similar than might have been expected, because Leto had used a code with several solutions, but only one — that recorded in the Key — deciphered both volumes completely and consistently.

In 13730, six years after Leto's assassination, Siona arranged for the publication of an abridgement of the *Stolen Journals*. That version, standard for centuries, lacked all but the most savage introspective passages and focused on the violence that often served as the foundation for Leto's Peace. A history of subjugation, it produced its desired effect by creating in its readers an overpowering anger against the inhuman monster so long dominant. One of Leto's most frequent prophecies — that he would be remembered for many generations as Shaitan — was fulfilled, as the *Stolen Journals* combined with the Oral History to give liberated humanity a portrait of the God Emperor as a heartless manipulator.

C.W.

Further references:

- Atreides, Leto II, journals of;
- Atreides, Siona;
- Radi Kharlan-Atreides, The Holy Books of the Divided God, ed. Kwin Shendal (Diana: Synonym).

SUK SCHOOL OF MEDICINE

Founded on Kaitain in 2401 by a group of Tsai practitioners and financed by the Emperor Kenric JH al-Kam. Originally established as the Imperial Tsai Medical College, it was later renamed the Suk School of Medicine to honor Dr. Faisan Suk, physician to the Imperial Family during the reign of Corrin VIII (2727-2756). The school was charged with' training

physicians who could be trusted to attend the Imperial Family and the families of the Great Houses. The founding of the school followed an unsuccessful plot to assassinate the entire Imperial Family of Kenric's grandfather, Ismal Kenric II, by the court physician, one Sharoni Silifant. Dr. Silifant attempted to deliberately mistreat "accidental" wounds and to administer subtle poisons of her own concoction.

The founding physicians of the Suk School were trained in the practice of Tsai medicine, whose principal mode of treatment was the administration of herbal and other natural remedies. The Tsai practitioners were so skilled at recognizing plants as medicines or poisons that one could travel to a strange planet with only his few personal possessions and produce an entire pharmacopoeia from the planet's natural products. Practitioners were trained to recognize pharmaceutical compounds through smell, taste, and simple chemical tests.

The Suk School produced more than just Tsai practitioners, however. In response to the Imperial charge, the concept of Imperial Conditioning was developed. Those Tsai practitioners who successfully received Imperial Conditioning were thought to be incapable of taking human life. The conditioning was thorough and expensive, but, as history was to show, ineffective.

The most complete and costly level of conditioning was that which trained a physician to loyalty to a particular Imperial Family. The other Great Houses were usually content with the second level of conditioned physicians, i.e., those with complete conditioning against taking human life and overtones of loyalty to one's employer, whoever it might be. The Suk School also produced many fine nonconditioned Tsai practitioners during this time. Most of these were individuals who could not pass the rigors of Imperial Conditioning.

Trainees for Imperial Conditioning were selected before the age of two years on the basis of stringent intellectual and physical criteria. The parents of those children who failed during their training were given the choice of removing them from the school to follow other vocations or allowing them to remain to be trained as Tsai practitioners without Imperial Conditioning.

Imperial Conditioning was not so much the creation of a "pyretic conscience" as it was a triumph of self-deception and public relations. No doubt the Suk School administration was, sincere in their belief in the effectiveness of their training; they too were victims of their own salesmanship. The program began with lessons in self-control from earlier childhood, in courses like Environmental Alteration, in which the child had hung around his neck a baklava, coated with powdered sugar so that even a furtive lick could be detected, which he was forbidden to eat until later. The three- or four-year-old learned to reduce his tensions by placing the sweet in a locker and diverting his attention with a game. In a year or so, in Self Alteration, the student might come home from a day of work to find that whether he ate or fasted at suppertime depended on the fall of a die. Under close scrutiny, the student's reactions were evaluated:

complaints or anger were punished, resignation or humor rewarded. The idea was to direct any aggression against chance itself, rather than against the lucky.

Annoyances and frustrations were increased. Many students buckled under the pressure; salvageable ones dropped to level-two conditioning; the others were dismissed. Group loyalty — beginning with the smallest unit, the class — was fostered in courses like Sharing, in which for a week the student was forbidden to feed himself: he depended for his sustenance on others. Much ingenuity went into these courses: in Sharing, the student sat for meals at a table down the middle of which ran a high screen. Two hand-sized holes in the screen fronted each place; the food and the classmate to be fed sat on the other side. In Sensory Pleasure, students received instruction and practice in group sex-play. Solitary and dual sex were not forbidden, but were subjected to intense and constant ridicule; and of course with adolescents, the sexrdrive was a powerful vehicle for teaching self-control.

Students worked at communal tasks from the earliest age, and the jobs were designed to support the community, to reinforce desirable behavior, and to impart specific knowledge all at once. For example, students learned anatomy in two places: in the slaughterhouse, a dim, smelly shed in which at random intervals loud crashes, wails of sirens, or shrieks of pain would echo; and in the hospital, a. quiet, airy building in which soft music played. Hospital instructors were patient and outgoing; the slaughterhouse instructors were brutal and prone to convincing fits of rage.

From their earliest years, students were taught to associate pleasure with the Imperial and Great House families.' the nursemaids of the preschoolers were selected for kindness and physical resemblance to the younger members of the Imperial household. All rewards were given in the presence of holograms of the Emperor and na-Emperor. Candies and presents distributed on festive occasions were labeled "from House Wikkheiser," "from House Afanan," and the like.

By the age of sixteen, the Imperial Conditioning trainees sincerely believed they were unable to take a human life. At that age, the medical education of the student continued with advanced studies in Anatomy and Physiology, followed by courses in Immunology, Psychology, and Tsai Pharmacology. Special elective courses in Ultra-Spare Physiology, Advanced Tsai Pharmacology, Exotic Infectious Diseases, and Poison Detection were also offered. Another important part of the training was that *of fai-kai.* a form of awareness of one's body resembling the *prana-bindu* training of the Bene Gesserit, although not as extensive. This important part of the training of a conditioned Suk physician provided the technique of *harqi,* the ability to stop one's heart and respiratory mechanism, resulting in death. Thus the Suk physician had the means of suicide if pressure to take a life or betray a trust became intolerable. It is well documented that physical torture, for instance, was ineffective in subverting a Suk physician with Imperial

Conditioning. (See the cases of Alidan ben Gozar and Stanley Wing Ling, in Fanna Jahid's *History of the Suk School of Medicine.)*

After the didactic portion of the studies in the practice of Tsai medicine, clinical studies were begun in surgery, emergency medicine, and brewing herbal remedies. A three-year standard internship followed, under the tutelage of an experienced Tsai physician. The Suk School officials preferred that these mentors be Suk-trained, but exceptions have been recorded.

Following internship, the young physician returned to the Suk School for final testing If the Conditioning was deemed complete, the physician was tattooed with a diamond on the forehead. The four points of the diamond represented the four tenets of the Suk School of Medicine as expressed by their oath: "I will give Loyalty, I will seek Knowledge, I will practice Healing, I will prolong Life." The tattoo did more than identify the physician as a Suk physician with Imperial Conditioning, it was ingenious in its intricacy. Every tattoo looked alike to the casual observer, but under special microscopes and lights subtle differences identified each Suk physician. The School Archives held complete records of each tattoo. As a further safeguard against "counterfeit" Suk physicians, a specific response to a specific stimulus was hypnotically implanted. Again, the individual response-stimulus was unique to each physician. This hypnotic response revealed a Tleilaxu counterfeit Suk physician produced in 10131. Although the Tleilaxu were able to reproduce the tattoo of their model Suk physician, they were unaware of the existence of the hypnotic suggestion, a tribute to the security of the Suk School.

Physicians with second-level conditioning bound their long hair in a silver ring. The ring of the first-level physicians was gold. Only one or two second-level graduates were produced each year. First-level graduates arose about every five years.

The extent of conditioning, as determined by the school, determined the price that the school would request for placing the physician with a family or group. Many of the Houses Minor or groups of businessmen would pool their resources to obtain and share the ministrations of a Conditioned Suk physician. The employers paid a lump sum, always large, to the school and recorded a contract with the individual physician.

Although the Suk School of Medicine still exists, it has greatly changed from the days when it produced physicians for the Imperial Family. The decline of the school began when the myth of unbreakable Imperial Conditioning exploded. The best documented case is that of the infamous Dr. Wellington Yueh, who was forced by Baron Harkonnen to consider the unthinkable and found, no doubt to his own surprise, that it was difficult but not impossible to betray his employer. Yueh's case is known, but we must wonder if other successful Suk-doctor betrayals remain unknown to this day.

The existence of possible levers for subverting the Imperial Conditioning must have been known to the officials of the Suk School, because Suk physicians with Imperial Conditioning were encouraged not to marry, although they were not

forbidden to do so. After the facts concerning Yueh's subversion were revealed, the Suk School forbade its graduates of the Inner School to marry. Unfortunately, this move did not prevent other Suk Imperial Conditioned physicians from being subverted. Once the support of universal faith was removed, once the doctors themselves realized their vulnerability, they knew both good and evil thereafter.

Contributing to the demise of the Imperial Conditioning was the discovery that the Tleilaxu had produced a twisted Suk physician. The final blow came with the ascension of Leto II to the Imperial throne. Since Leto II had no need of a physician, he withdrew his financial support of the school.

In the midst of financial ills, the school officials were approached by a group of Ming practitioners in the year 12953 B.G. The Ming group had been denied Imperial permission to establish a separate medical school; and although Tsai and Ming are two very different forms of medicine, both technically and philosophically, the two groups reached an agreement to join forces to rejuvenate the dying Suk -School of Medicine. Rivalry between the two had always been great, and it took hard negotiating to work the compromise, with many Tsai practitioners refusing to be a part of the merger.

The major difference between the Tsai school and the Ming school concerns the mode of treatment. The Tsai practitioners are herbalists, and their treatment, except in surgical cases, involves administration of natural herbal medicines, usually processed by the physician himself. The Ming practitioners, however, rely primarily on the manipulation of the body's musculoskeletal structure and utilization of vital "pressure points" to mobilize the body's immunological system.

When the two groups of physicians first began teaching together at the school, all students received the same basic medical education and then were allowed the choice of Ming specialization or Tsai specialization. Many students began to realize the advantages of each type of medicine and requested training in both. Most students at the Suk School of Medicine now opt for this dual training, and for this reason the school is presently thriving.

M.S.

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THORSE

(thorsus thorsensis). A six-legged animal used as a beast of burden throughout the empire. Unknown is the times of Muad'Dib, thorses were introduced on Arrakis after the ecological transformation of the planet was completed. Phylogeneticians and other biologists differ over its ancestry and origins. Its six-leggedness is unique, for no other known mammal possessed six limbs, although a very few species found only on Ecaz have rudimentary mid-torso organs. However, these creatures, most notably the slandai and the plake, have no other resemblance to the thorse, and most authorities sow feel the coincidence is merely accidental and that the thorse is the only true hexaped.

Long bred for strength and sturdiness, the thorse is particularly well suited to planets with a wide range of climates. The fur-bearing thorse *(thorsus thorsensis meyersei)* was hunted to the point of extinction after Leto II banned all trade in whale fur, but it was saved when Leto extended the ban to the thorse and other fur-bearing animals.

Some authorities, most notably Noah Arkwright, maintain that Leto himself was responsible for the introduction of the thorse throughout the Imperium. Arkwright suggests, with some cogency, that the slowness of the thorse — even the fastest beast is capable of little better than ten kph — would make its use for transportation difficult if not virtually impossible, and, as one unattributed cynic cited by Arkwright once remarked, "A population which walks is easier to control."

Physical description of the beast is a far simpler task than tracing its phylogeny. Adult members of the breed have been known to weigh over 2000 kg and extend nearly six meters long. Despite their large size, their nutritional needs are relatively small, and the creature's multiple stomach-digestive systems permits ingestion of almost any type of vegetable matter. This fact alone permits its employment on many planets.

Phylogenetically it appears that the thorse is unique. No fossil remains of the thorse have ever been found, and many biologists have wondered about its apparently sudden introduction, Imperium-wide, within a few hundred years after the accession of Leto II. It was first found on Bela Tegeuse but was soon carried to hundreds of other planets, where its characteristics made it a common "burden animal of choice," displacing other, older species such as the horse, the rhino-zebra, and the fandor. One scholar in the later Letonian era, whose name was ordered expunged from Imperial records, suggested that Leto himself had ordered the Tleilaxu to breed an animal to his specifications. If this indeed be the case, it would mark the first time, aside from the preservation of the Duncan Idahos, that Tleilaxu biological science had been suborned to Imperial whim.

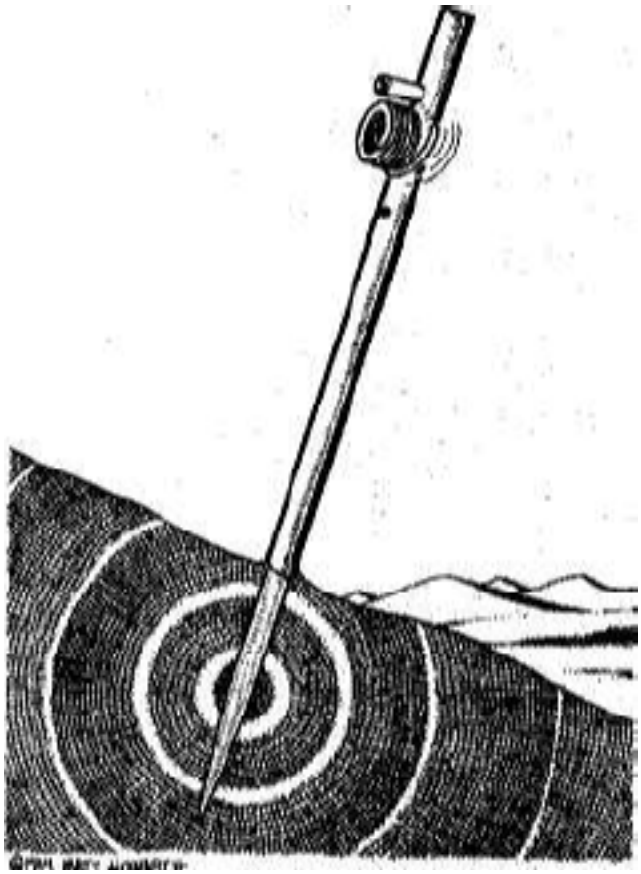
The thorse itself varies in colors, although its distinctive physical characteristics are quite uniform. Its

gestation period is approximately 210 standard days, and multiple births are the norm. Some people raise the thorse to provide food. While stringy, the meat is tasty, and its flavor resembles that of other quadrupeds.

W.M.

THUMPER

The Fremen apparatus used to attract sandworms. An indispensable aid for travel and often for survival, the Fremen thumper was a spiceplastic stake pointed at one end and attached to a spring-driven clapper at the other. Zensunni records give credit for its invention to Naib Trekam of Sietch Alraab.



Predecessors of the thumper include another tool, called an impact hammer, used by Imperial geologists before the invention of ultrasound scanners to study subsurface rock structures. Similar in appearance, both tools produce rhythmic, low-frequency sound waves. Such sounds appear to have triggered the destruction of the unfortunate Arrakis Geological Survey Team, whose report was available to Trekam. The only survivor rescued by the Naib's tribe told Trekam that just moments after the activation of the impact hammer they were attacked by a giant "serpent." The shift to ultrasound scanners began soon after that accident, and impact hammers slipped from common use. But Trekam realized the value of the chance occurrence.

A thumper was part of every Fremkit and was used for two purposes. First, it called a sandworm. The caller drove his thumper into the more compact, windward face of a dune. He activated the clapper mechanism, which produced the drumlike "thumping." A long spring was held in tightly wound position by a fabric tie. Flipping the tie away freed the spring to unwind. As it flapped around, the spring clapped against a hollowed tube protruding from the top of the stake just above the spring (see diagram). The tube and stake resonated together to send out the low-frequency sound waves which lured the sand-worm to the thumper.

The second purpose of the thumper was to decoy a sandworm away from a Fremen. When this was necessary a fuse was put in a hole close to the spring, keeping the spring from unwinding until the tie had been ignited and burned away. The hunted Fremen would escape while the fuse burned, and marauding worms would attack the thumper.

Thumpers were simple, rather rough adaptations of a tool that had gone out of fashion. But they called

sandworms to their location effectively, and so were useful when Fremen wanted to mount or to evade the great makers.

J.H.G.

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TLEILAXU

The inhabitants of Tleilax, lone planet of the star Thalim, a source of immoral, although tolerated, technological products following the Butlerian Jihad. As such, the enigmatic Tleilaxu posed a potential threat to the delicate technological prohibitions of the feudal Imperium. However, the Tleilaxu dealt in more than simple machine products. They also produced genetically engineered humans for specific purposes.

If any people should have been purged by the Jihad, it was the Bene Tleilax, whose technology recognized no restraints in pursuit of their scientific interests. The fact that the Great Revolt missed this isolated world stands in ironic contrast to the otherwise energetic thoroughness of the Jihad. Indeed, the Tleilaxu existed in a moral and ethical vacuum on the extreme periphery of the known universe. Initial scientific inquiry and insatiable curiosity expressed themselves in this void by Tleilaxu self-experimentation, a practice encouraged by the ample supply of lower-class subjects in their highly stratified society. This fundamental disposition endured through the ensuing millennia.

When they were discovered by an early Spacing Guild reconnaissance ship in 23 B.G., the science and technology of Thalim could no longer enjoy concealment. However, the Tleilaxu were able to persuade the Guild to purvey their products to the newly formed Imperium. Later, they were further protected from punishment under the edicts of the Great Convention when their security was guaranteed by both the Guild and House Corrino, and their products were welcomed by the less fanatical majority of the Imperium. The amoral and morally debilitating fecundity of the Tleilaxu, who defined everything as either tool or product, was unleashed on a nobility that had grown desensitized by time to the psychological and ethical monstrosities that necessitated the Butlerian Jihad.

The history of ancient Tleilax is undocumented. Located in the eleventh sector of the old Imperium, the planet has always been difficult to reach. Even the Guild, which discovered Tleilax, can provide little information on its past. The Bene Gesserit Library on Wallach IX is also not helpful. Once aware of the Bene Tleilax as a rival in mental and physical training, the Sisterhood set its spy network in motion too late to discover any significant information. The Tleilaxu were wise to have negotiated their pledges of security. For a time, these pledges were mutually beneficial: the Tleilaxu knew they were safe, and House Corrino and the Spacing Guild thought they were safeguarding the universe from technology while exploiting it themselves.

Such measures were necessary since the Bene Tleilax always viewed war, poverty, and religion as mere products or markets. Since most of their involvements in these areas involved human exploitation, Tleilaxu

technology stressed generic fabrications and psycho-neural adepts. They provided humanoid, sentient tools. Face dancers, gholas, sex toys, generals, twisted Mentats, subverted Suk doctors, Guild navigators and artificial melange are major examples of their wares. The Tleilaxu Kwisatz Haderach, a result of their dabbling in archetypes and pure essences, might have been another had it not willed its own death. Their greatest successes were, of course, the Duncan Idaho gholas.

Throughout their involvement in the Imperium, from their discovery through the fall of the God Emperor Leto II and the rise of the Siona-Duncan union, the Tleilaxu were the objects of almost universal loathing, fear, and disbelief. Even in the fiercely competitive business and politics of the Corrino and Atreides eras, they were singled out and resented for their parsimony.

A naive interpretation might find this revulsion surprising. Did not the Tleilaxu supply Houses Major and Minor with technological necessities, weapons, and toys? This they did, for a price, but inherent in their offerings was the guilt that came to buyers from their violations of the Butlerian edicts. The frequency of the epithet "Dirty Tleilaxu" demonstrated how soiled people felt as a result of their sinful commerce with the inhabitants of Tleilax, and an entire corpus of superstitions and phobias arose from the resultant anxieties. The Fremen, for example, usually rejected Tleilaxian metal eyes, because they felt that the user would be darkly enslaved and wear an evil collar. On Gamont, it was believed that face dancers were erotic demons capable of becoming incubi or succubi, and the lower orders of the Bene Gesserit identified Tleilaxu sperm with deformed and retarded children.

Among the more educated and less superstitious, the Tleilaxu were thought of as too cruel to be human, and the Bene Gesserit Reverend Mothers frequently taunted the face dancers with the threat of the gom jabbar. The "human distrans" was one of the causes of this attitude, and such beings were generally considered unclean, a degeneration of humans into machines. In addition, the gholas were often thought of as reanimated dead, and many houses practiced cremation in fear of the ghola possibility. Face Dancers, because of the essential duplicity of their natures, were rarely trusted and were generally despised.

Even the God Emperor Leto II, usually distinguished by his tolerance, hated the Tleilaxu. Certainly, any Atreides had good reasons to loathe them for their constant belligerence. The Tleilaxu threats to the Atreides included the equipment to train the Laza tigers that tried to attack young Leto II and Ghanima; the attempted ghola-slavery of Chani and Paul Atreides and assassination of the twins and Paul; two direct assaults on Hwi Noree, one of which included Leto 11 himself; and the crucial delay of the ghola to replace Duncan-the-Last. However, the God Emperor's hatred was profound, the result of his own addiction to the company of the Duncan gholas, a need he never successfully conquered despite at least one serious attempt to do so.

While the numerous particular actions and products generated significant ill will, it is more likely that

the Tleilaxu were generally loathed for a more primordial reason. Their genetic manipulations massed life and nature. The Bene Gesserit could be tolerated, even admired, for their pretension at improving humanity, but the Bene Tleilax's distortions only inspired primal horror.

S.T. and R.S.

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TRUTHSAYER

One of an elect group of Reverend Mothers adept in the ways of truthtrance and able to discern and identify falsehood, deceit, and insincerity. The hypnotic or ecstatic state called truthtrance was commonly induced by drug compounds known as "awareness spectrum" narcotics. However, recent evidence suggests that some experienced Truthsayers could self-induce truthtrance without the aid of any stimulants merely by the power of autosuggestion. What is indisputable is that narcotic or drug preparations entirely benign to the Truthsayer could prove fatal for anyone else inclined to secure the magic properties attributed to them.

Most eminent among celebrated Truthsayers was the Reverend Mother Gaius Helen Mohiam. Justly renowned born as practitioner of the art of truthtrance and as historian and analyst of the role of the Truthsayer since its inception just after the Butlerian Jihad, Reverend Mother Gaius Helen's service as Truthsayer to the Padishah Emperor Shaddam IV offered her a unique, even inspired, vantage point from which to consider the office of Truthsayer, its function, purpose, and value. The treatise she wrote on the subject was respected, above all, for the authoritative simplicity and elegance of its style and the humility of tone it exhibited in its treatment of so exalted a subject. Her *Prolegomena to the Sacred History of the Council of Nine* is deeply indebted to the *Sattva Codex,* one of the priceless documents committed to the once secret archives of the Bene Gesserit.

The *Sattva Codex* is a truly extraordinary document with a wealth of exhaustive detail and a breadth of continuity supplied by its addenda and appendices dating to the conclusion of the Butlerian Jihad. The original document constitutes a concise chronicle outlining the origin, purpose, philosophy, and character of the Holy Council of Nine as it evolved under the inspired leadership of Mother Jehanne.

According to legend now authenticated by discovery of the *Sattva Codex,* humanity's quest for

truth before the Butlerian Jihad had degenerated into a passion for accumulating and storing facts and data. This obsessive activity was encouraged and implemented by the machine mentality which dominated the times. With machines for testing veracity, men no longer searched within themselves for the eternal verities, the reality behind the illusion that is the phenomenal universe. In reaction to this soul-parching tendency, the Holy Council of Nine was formed as a sacred body of Reverend Mothers whose command of truthtrance imbued them with the power of Truthsayers.

The Truthsayers were to represent the spiritual school of the Sisters, acting as their heralds and as the guardians of the Sacred Way to Truth. These holy Reverend Mother Truthsayers were responsible for the restoration and preservation of those qualities, characteristics, and objectives identified with the human cause. The Nine were to investigate the nature of humankind continuously, its customs, practices, societies, passions, weaknesses, and instincts, as well as to assess its cosrnic destiny. To realize so monumental a task, each member of the Council had to have concentrated imagination, audacious conception, savage intention, unbridled psychic sensitivity, and iron will, qualifications then tempered and honed to suit the objectives of the Council.

The special abilities of the Truthsayer supposedly were inherited through Mother Jehanne from the Great Mother (who was reputed to know all things in themselves). Accordingly, only a Truthsayer could properly identify those qualities in one of her Sisters, since the art of divining falsehood was vouchsafed only to a handful of the Elect Reverend Mothers at any one time, led by the Holy Mother, Head of the Cogita Vera Council. The Mater Cogita Vera, who retained the privilege of naming her own successor, served as Patroness of the Council and acted as the model of excellence and integrity, an example of dignity and the triumph of grace and intelligence.

Since the call to become one of the Council was a heavy burden of responsibility, placing inordinate demands physically, mentally, and spiritually on a woman, the Patroness also served as arbitrator, moderator, and adjudicator, and counsellor. Though, ideally, these members would be without malice and envy, joined as they were in a mission requiring cooperation and obedience, in fact there were occasions when the Patroness would be required to intercede. Whenever she detected untoward ambition, her responsibility was to redirect it, all the while encouraging and deepening each Truthsayer's dependency on her leadership.

All documentation relating to the Council of Nine blurs the occasional defection of a member, whether that desertion was attributable to psychological instability, political recalcitrance or, as was probably more often the case, moral and ethical backsliding. Such an instance probably was that of Reverend Mother Denora, whose assignment on Ecaz was sabotaged by her personal involvement with a minor functionary named Theos. The Truthsayer's special talents and abilities were thus subverted to the service of political intrigue — a

personal power struggle within the Imperium seriously jeopardized the Sisterhood's plans for an advanced breeding program in that geographical area. A highly secret document, lately come to light, reported the malefactions of the Truthsayer Denora to her Patroness. What punishment was meted out is not recorded. Still, Denora's name was removed from the Sacred Index of Servitors, effectively erasing her from the rolls forever. The informer's motives and identity are unknown.

With few exceptions, membership on the Council was a life term. A vacancy remained open until a suitable replacement was found. A list of prospective Council members was developed by means of recommendation, reputation, training or birth, providing a small pool of candidates available at all times to the Holy Mother in charge of the selection process. The responsibilities laid upon a Truthsayer were arduous, and the spartan existence, the self-discipline, the daily regimen of obedience, meditation and avowal demanded constant vigilance, dedication and restraint. A prospective candidate for the office was required to undergo various trials to test her mettle.

One of the most gruelling tests put to a novice Truthsayer was an appearance before the Council to answer questions devised by the Patroness. These interrogative disputations posed questions of a philosophical and political nature, occasionally branching out into matters of cosmology. Once the various tests had been successfully passed, however, the initiation ceremony could commence. The candidate was led through darkness into a hall of immense proportions wherein only three lights shone. Surrounded by darkness, the chosen one was treated to a *lanterna magica* display during which she was bombarded with flashing images of human history — its glory and its failures, its hopes and its despair, its victims, its villains, and its heroes. For the space of a day and a night she was initiated into the mystery of Truthsayer by confronting the darkness, alone, in order to know light. Being sightless, she was expected to see. At the end of the ordeal, three Sisters would appear carrying a crystal cube on which was etched three overlapping triangles set in a circle, the emblem of the Nine. The newest member, dressed in stark white robes, would then take her place at the Council table.

By all accounts, the glass enclosure housing the Cogita Vera Council on Wallach IX was set in the center of a shallow pool whose waters were fed by running streams. Arched walkways, like rays surrounding a sun, extended from the central cylinder and led to a small sealed meditation cubicle where a Reverend Mother Truthsayer could prepare herself. The glass Council chamber was designed to symbolize the clarity of Truth; and the waters surrounding it the nature of time and change in the mutable world of existence. The bridges represented the way between the self-abnegation of meditative truthtrance and the perfect completeness of Truth itself, a transcendence of the ever-shifting phenomenal world. Set amidst carefully tended gardens which concealed an arboretum famed for its rare herb collection, the whole

configuration was a hallowed sanctuary of principle and tradition, merging the ideals of contemplation and action.

In conformity with this ideal, the Nine Reverend Mother Truthsayers would don unadorned white robes as a sign that Truth requires no ornament, being the pure source of all light and vision. Historians have conjectured that the importance of the number nine for the Sisterhood had as its source the ninth card of the tarot, the eremite or Wisdom. The mystical attachment to this number can also be traced to the sum of the combined dates (201 B.G. and 108 B.G.) marking the beginning and end of the Butlerian Jihad. Needless to say, the home world and site of the Mother School of the Sisterhood was founded on Wallach IX, the *ninth* planet of Laoujin,

For all the majesty and power clinging to the reputation of the elite Reverend Mothers, and the Truthsayers in particular, there is little controversy over their legendary beginnings as sorceresses and authors of the forbidden *Pharmacopoeia* manuals of ancient times. An intimate knowledge of the herbs of consolation, that family of plants used as both tranquilizers and stimulants, balms and poisons, was viewed as the early source of their influence and power. Because the sorceress could furnish and administer the black mullein, the henbane, and the belladonna — poisons that healed, soothed, and pacified — she took on the role of a divinely inspired priestess who could also cast spells, perform magic, and even prophesy. In this way, she fostered love and admiration, but also fear, for the priestess seemed to have an instinctive knowledge of truth and falsehood, of good and evil. No wonder that the secluded arboretum hidden among the trees on Wallach IX was rumored to be the special laboratory of the Truthsayers, the home of their experiments with narcotic drugs and compounds.

How far the Truthsayer was removed from her origins as primitive sorceress is evident in the motto *Homo Sapiente,* which the first Council adopted as a declaration of the rational nexus it was claiming for itself. If the Council was to gain in credibility, its founders realized, it would have to tread the delicate balance between the mystery of revelation and the clarity of reasoned purpose, between ritual act and political necessity, between sacred duty and worldly deeds. The Truthsayers were meant to function as the apostles of the new order, disciples of the human spirit and universal guardians of Truth, dedicated to serving that Truth and advancing its cause.

The Council had direct responsibility for the Elect, the Reverend Mothers whose influence would extend throughout space and time, spreading from the center like gentle ripples in a quiet pool. The individual Truthsayer was first to be a Truth-seeker, then a Truth-seer, and finally a Truth-knower, as a condition for promoting an ideal of humankind. For he who is human, says the *Sattva Codex,* holds values, makes decisions, faces possibilities, and also determines them. The human inquires, creates, uses and makes, and has infinite potential and singular value. But, it goes on, at the time of the Butlerian Jihad the human was shrouded in the winding sheet of its own weaving, buried by a mechanical replacement.

Frozen, dead humanity had entombed itself in a strong but brittle sepulchre. Then, slowly, almost imperceptibly, in the centuries before the Jihad, the monument of stasis and death began to totter as it sustained a series of jolts from within, the vestige of humanity that would not capitulate.

Out of this tradition the Truthsayer was to consecrate her powers to human breeding (now raised to a sacrament) as the highest form of Truth partaking of the eternal spirit. To hold the office of Truthsayer was to undertake the pilgrimage to the Nine Mountains, arriving at last at the pinnacle of Truth where the air is clear and far removed from the valley of storm, strife, and confusion below. The journey in quest of the ninth mountain was called "truthtrance." Reverend Mother Gaius Helen Mohiam described it in this way:

> To travel the distance to Truth one need go only as far as one's Self. To conquer one's Self is to enter on the path to Truth. Summon the will to concentrate the mind on the object and then watt; learn the patience to listen to that which is not spoken; hear the unsaid; become an empty vessel, the receiver of Truth; vibrate as a harp in the wind to the sound of deceit, me shifting weight of insincerity, the clamor of falsehood. The Troth cannot be told; it must be lived and felt. Only untruth disturbs the peaceful air and perfect silence.

The *Exercitia* by which the Truthsayer focuses the mind until the state of truthtrance is achieved is described both in Reverend Mother Gaius Helen's treatise on the subject and in the *Sattva Codex.* Classified as devotional meditation that begins as reverie or dream, truthtrance was accomplished through a series of stages. The Truthsayer had first to 'adopt a posture of perfect stillness, turning the gaze inward until she became insensible to any outside occurrence. This inward turning produced a sense of being a vacant body, weightless and light-headed, like a mote carried on the air. Once deep in contemplation, already on another plane of existence, the Truthsayer could reconcile and integrate spirit and mind, achieving an inner peace that refreshed and strengthened. A mystical marriage of mind and spirit would awaken all levels of subconscious receptivity and the body could then act as a conductor of charged particles of illumination.

On occasion, the inward turning phase would be accompanied by a spoken ritual formula which aided in focusing the will and elevating perception. Each Truthsayer was assigned a series of words that formed a simple pattern. The series was repeated until the practitioner could, silently, allow the pattern to play itself within and then extend itself in a host of permutations. The words "*Ye mansur amit*" seem to have had a salutary effect when included in these ritual incantations. Essentially, however, the change hi consciousness that accompanied truthtrance was achieved by a conscious alteration in the pace of breathing and blood circulation, lending the body a somewhat rigid posture. The trance enhanced pure intellectual vision, so it was claimed, by providing a total fixity of attention that blocked out all elements of external environment and surface consciousness.

The object of the exercise was to empty the mind, to make it a vacant space bereft of discernible energy, in suspension and awaiting a mover or catalyst. In this state, the mind was

susceptible and, like a magic mirror, perceived the illusion as reflection distinct from the palpable reality of Truth. The Truthsayer's ability to capture the instant, to lock in and hold the transient moment, was a bold challenge, flung out at the endless continuum of time and space to open the shadowy corners to light. The agile intuition could then slip into the obscuring shade and ferret out the Truth. On indisputable testimony, revelation occurred first as an experiential flash, more instinct than intellect. It was a presentiment turned to certitude. Thus, a state of equilibrium was achieved, sometimes called "rapt ecstasy," in which the subject became aware of increased power and an intense sense of knowing. At this stage, certitude of judgment was described as a ring of pure light encased in absolute silence.

Truth, it was believed, is constancy amid the flow. What is false, no matter the degree, interrupts the surge of light that is all truthful saying. Truth glides without interruption as the constant of the universe. That which is not Truth is the aberration, the interruption, the disturbance in an even stream of time and a blot on the landscape of light.

The credo of the Truthsayer held that the saying of Truth is commensurate with a creative act, born of divine fiat and partaking of the eternal. It held that Truth cannot be bought, bartered, or won but must be discovered, freely, as one discovers a rare blossom in an otherwise barren landscape, the culmination of patience, courage, perseverance, and faith. Truths may be communicated; but not Truth. Truth must be accepted as a paradox, as a union of all contraries, as the Oneness of all opposites.

As the Reverend Mother Gaius Helen, herself Truthsayer and Patroness, confided in her private journal:

> The Truthsayer is the initiate of Eternity who must unravel the knotted threads of manifold truths warping, twisting, and obscuring me Truth. For the Truthsayer is as a less through which the divine light of Truth is focused and then beamed. The Truthsayer is the conscience and guide of all who aspire to be truly human. As such, she is the chalice into which must fall those tears, like bright stars, coursing down the round countenance of the cold universe.

G.E.

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TUPILE

The name traditionally used for what may be one or more planets or star systems; the sanctuary planet for defeated Houses Major and Minor under the terms of the Great Convention; also, the secret support base of the Spacing Guild.

About 100 B.G., three ships of refugee Ixian scientists led by Aurelius Venport and Norma Cevna touched down on a planet whose location and name are still unknown. A strong case can be made that the sanctuary planet established by the Great Convention was (or was near) the world the Ixians found, although without more evidence the question remains open. Tupile apparently had enjoyed an advanced technological base before it was visited by Butlerian fanatics in the latter stage

of the Jihad. By that time, the original goals of the Jihad — the destruction of machine technology operating at the expense of human values — had been replaced by indiscriminate slaughter. The technology of Tupile was evidently benign, its government and economy stable, and its people prosperous and unaggressive. (The same may be said for the other planets, if any, in the system, for many references speak not of "Tupile" but of "the Tupiles.") Unfortunately for the Tupilians, the populace suffered far more from the Jihad than did the industrial base.

Humans were punished for possessing any technology at all. The immediate consequence of this anomaly was the survival of Tupile's hardware relatively intact, but a paralysis of industrial activity until the arrival of Aurelius Venport and the Ixians.

Venport estimated the situation and seized the opportunity: he presented himself to a people fast reverting to savagery as a savior ordained to restore their society. His resources were strong: he had with him not merely zealots of interstellar travel, but experts in other scientific disciplines who had wearied of the restrictions and secrecy Ix had imposed on its scientific community. He cloaked these Aurelian exiles with religious trappings, renaming them the "Society of Mystic Mariners," and offered them as a priesthood dedicated to a divinely appointed task.

Through these stratagems he enlisted the eager support of the Tupilians. Personally magnetic, Venport interpreted recent history to the Tupilians in terms of black and white, terms they were only too ready to believe. They needed little convincing that the Butlerians were evil incarnate, against which the Society, personifying human progress, moved toward a God-directed resurgence. Venport's real purpose — finding a substitute for computerized navigation of hyperspace ships — he withheld from the Tupilians at the beginning.

In the years that followed, the minor damage to the planet's industrial complex was repaired, and the brightest of the natives began study at the Society's academy, founded to build a local intelligentsia capable of continuing the program after the Ixians were gone. In these efforts Venport succeeded in a remarkably short time. The first spice-navigated ships, the *Golden Advent* and the *Norma Cevna,* were built on Tupile, and the beginnings of the Spacing Guild fleet were laid down. The tightest security (aided by Tupile's location on the margin) was maintained throughout the next sixty years, but agents from Tupile kept their superiors well advised of events in the human universe, events that were rapidly moving toward the beginning of the Imperium of House Corrino.

Intermediaries for the Guild approached • the Imperium in 12 B.G. After some initial difficulties in establishing trustworthy contacts, the Guild offered safe, reliable interstellar voyaging; they swore absolute abstention from politics; and they sweetened the offer by revealing the geriatric properties of melange. In return they asked for a total monopoly on hyperspace transport and a promise from the Imperium to forever respect

the secrecy of Tupile. In his wisdom, Emperor Saudir the Great saw the advantage of a relief-valve for tensions boiling in the feudal structure he had so delicately balanced. He had already hoped for agreement from the Houses Major that warfare was to be strictly regulated according to the Great Convention. Now Saudir saw the chance to offer a tangible reward for compliance — the establishment of a haven for defeated houses, a sanctuary in which the survivors would be secure from the threat of extermination. Once the decision of victory or defeat was proclaimed, the signatories of the Convention were bound to end hostilities, and the emperor saw in the Guild a means of assuring compliance. Only the Guild, through its hyperspatial reach, could maintain the secrecy and guarantee the sanctity of such a haven, but only if they were granted the monopoly they asked- His counterproposal to the Guild offered the monopoly in return for their maintenance of the sanctuary, and the Guild accepted.

The hypothesis that this sanctuary existed in or near the Tupilian system rests on two arguments. The first notes the Guild's frequent use of misdirection as a tactic: a classic example is the Guild disclosure of melange as a life-prolonging agent to divert attention from the spice's navigational uses. If the Guild used a similar ploy after the Convention, they may have reasoned that the last place suspected for the haven was within their own system, just as no one would have expected them to reveal the spice they depended on. The second argument is strategic: only if the Guild were close by could they watch over the defeated houses, protecting them from themselves and others. A defeated force, even if it had the transport, could not venture forth with ambitions of revenge while the Guild patrolled the area. Guild reconnaissance ships could therefore guard both the sanctuary and Tupile at the same time. Add to this the disappearance from history of those few houses who took refuge on Tupile and the argument gains circumstantial weight. One comment that deserves repeating is that Tupile, or the Tupiles, have never been proven to be a single star system. The wealth of the Guild's agents and factors suggests that they drew from many populated worlds, and many worlds suggests more than one star. By inference, then, as much as a whole sector may have been more or less under Guild control and exploitation as it grew. Keeping a region of this size secret would not be impossible, as other realities prove (the Tleilaxu, for example). The Spacing Guild must have had wide latitude in designating this or that planet as Tupile. If anyone knew the truth of the situation, it would have been Emperor Leto II, and his knowledge of Tupile may yet come to light among the Rakis manuscripts.

S.T.

Further references:

- Spacing Guild, foundation;
- Spacing Guild operations;
- Venport, Aurelius;
- Cevna Norma.

VENPORT, AURELIUS

(140-79? B.G.): Man scientist and explorer, called "Foster-father of the Spacing Guild."

Numbers of scientist-refugees from Richese were resettled on the abandoned planet Komos (renamed Ix) at the outset of the Butlerian Jihad, and among their offspring the most energetic and intelligent was Aurelius Venport: As a young man, he gained notoriety for advocating an overt maintenance of technology and for his astonishing progress in the field of interstellar spacecraft. His views were shared by Norma Cevna, with whom he also shared a liaison that lasted until his disappearance. Cevna shared his desire but differed with him on method; throughout their union, she provided a diplomatic brake on his enthusiasm.

By 110 B.G. Venport's researches had taken him beyond the capabilities of Ix's fledgling technology. The Ixians therefore encouraged Venport to build three ships, take his people, and leave the planet. These "Aurelian exiles" began ten years of wandering hampered by uncertain navigational techniques, but reached at last a planet which historians, more for convenience than for enlightenment, call "Tupile."

Tupile met the requirements Venport had in mind from the beginning: material resources, a salvageable industrial base, an intelligent labor supply, and a location at- the boundary of the known worlds. While Tupile certainly had even less technological expertise than Ix, as a technologically virgin planet it had something to offer which Venport wanted desperately: the opportunity for complete control and boundless power. The Aurelian exiles presented themselves to the Tupilians as saviors destined to restore the planet's science, bringing back the wealth and leisure they had known before the Jihad. Venport's instrument in the scheme was a quasi-religious organization of the Ixians, which he named the Society of Mystic Mariners. The Tupilians, mindful of their former prosperity and of their present wretchedness, welcomed the exiles. Venport unquestionably displayed the charisma and the shrewdness needed for his adopted role, and the Tupilians were eager for help from any quarter.

Venport combined the resources of planet and people with the trained cadre and scientific knowledge he had brought from Ix; in little more than a decade, Tupilian technology was recreated. But more important to Venport himself, he had made giant strides toward his secret goal, the development of hyperspace vessels able to function without computer-assisted navigation. Of course, the Ixians had not erected a technological society from nothing: in the Jihad Tupile had been scourged, not torn to pieces. Even so, the exiles achieved a marvel of organization.

During this same period (100-85 B.G.), the Society of Mystic Mariners discovered the navigational use of melange, probably through the mysterious befriending of Cevna by an alleged Bene Gesserit outcast,

Dardanius Leona Shard. The properties of spice smoothed the way for the test of the prototype spacecraft, *The Golden Advent,* in 84 B.G., with Norma Cevna as both captain and navigator. The voyage was a partial success: the *Advent* crossed several light-years and returned to Tupile as planned within five days, but Cevna collapsed from the stress of her combined role and Venport himself had to navigate the last short leg of the trip in normal space.

Venport's disappointment tarnished his joy: the obsession of his life had been achieved by someone else (even though a loved one), and had brought her the power and recognition he craved. Cevna was unable to appreciate the honor she had gained: disabled for months, she showed little sign of improvement. As Arkiid Sidak, one of the Ixians, wrote of Venport's envy, "Never has one man traveled so far only to realize on reaching harbor that the real captain had been Penelope" *(Fragments of an Odyssey,* p. 13). Yet Venport plunged into ship construction and spice-trance education with fanatical energy, working both the exiles and their Tupilian assistants around the clock. By 80 B.G., twelve ships had been assembled, each with trained spice-assisted Ixians at the bridge. Through the next few months, test Sights of limited range accustomed both captains and navigators to the tasks that had debilitated Cevna.

In 79 B.G. Venport began an extended test of coordinated ship movement through The Void, the first such mission attempted. The anonymous author of the *Aurelian Memoirs* describes the result:

> While we in the other ships relied cm a division of labor between captains and navigators, Aurelius in the flagship *Norma Cevna* insisted on doing both by himself — as she had — but better and safer, succeeding where she had failed. Since we were caught up in his fervor, there was no dissent, We dropped into The Void and lost radio contact, but when we reached our destination, only eleven ships emerged. We spiraled outward from Kovenek for three standard days, searching for the *Norma Cevna,* but we found nothing, neither at Kovenek nor at Tupile when we returned. A few superstitious Tupile technicians muttered about *Ampoliros.* I can't picture Venport as "the Wanderer of Space," but he might as well be: we Ixians are finished here. Now comes the day of the Tupilians. (p. 408)

Although Venport was gone, the Ixians had indeed completed their work. Like the dynamos of Old Richese, Venport had powered his Ixian colleagues and Tupilian worshipers alike toward the vision that lured him — the rebirth of fast, safe interstellar travel.

S.T

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- Spacing Guild operations;
- Interstellar navigation, pre-guild;
- Cevna Norma;
- Arkiid Sidak, Fragments of an Odyssey, tr. Shosta Graun (Topaz: Grimoire);
- Anon., Aurelian Memoirs, Lib. Conf. Temp. Series 684.

VOICE

One of the most impressive physical accomplishments of the Bene Gesserit sisterhood; the idiomatic terminology used to refer to the manipulation of speech to achieve complete control over the receiver; the production of extraperceptual auditory stimuli capable of implanting a message in an individual's unconscious, thus creating a compulsion to obey. Although Voice is founded on physical knowledge, only the Bene Gesserit

were able to exploit for practical purposes the knowledge that others possessed but did not understand.

PHYSICAL DESCRIPTION

The production of extraperceptual auditory stimuli involves manipulation of the laryngeal musculature in a manner that generates overtones well above the 20,000 cycles per second (cps) limit for conscious reception. Bene Gesserit training enables adepts to control the thyro-arytenoid, vocalis and cricothyroid muscles so as to intentionally regulate vocal quality in a manner that generated specific frequencies within the 25,000-35,000 cps range. Normal phonation, caused by tension of the vocal folds to effect condensations and rarefactions of the airstream, operates within a range of 500 to 4,000 cps, with random and only partially controlled overtones up to 10,000 cps.

It is the combinations of overtones — along with the resonating characteristics of the pharyngeal, nasal and oral cavities that amplify specific frequencies — that account in large measure for the vocal quality that makes each individual's voice somewhat unique. For instance, the trained singing voice owes its richness to overtones of more than ordinary amplitude. Skillful manipulation of Voice requires generating these overtones without altering the basic pitch or loudness of the perceived voice. Each individual word or phoneme requires a unique combination of perceived tones and extraperceptual frequencies. This perceptual/extraperceptual ratio (specific combination of perceptual and extraperceptual frequencies) must vary according to the position of a phoneme within a word, be it initial, medial or terminal.

PSYCHOLOGICAL FUNCTION

Extraperceptual stimuli trigger so-called uncommitted zones of the auditory cortex. That effect frequently has been measured in the laboratory using high-frequency sounds from whistles and animals. It also is recognized that numerous languages from Old Tern, Arrakis, and Richese relied extensively on tone to denote shades of meaning. In those languages, however, tone was a digital aspect of language that required knowledge of the message code to be understood. Voice, on the other hand, registers on the receiver and creates a compulsion to obey without any previous training or conditioning of the target. That aspect of Voice requires that we engage in extensive speculation in an effort to deduce its function.

Sometime in the prehistoric background of the human race, our ancestors possessed more acute hearing, sharing with numerous lesser creatures the ability to perceive high-frequency sounds. Although disuse has left us with no conscious ability to recognize or interpret such stimuli, rendering them extraperceptual, racial memory has locked that knowledge in our unconscious. Thus, segments of the auditory cortex are merely unused, as opposed to being uncommitted. Those zones are actually committed but the information stored there is unavailable to the conscious mind.

Scholars conclude that extraperceptual auditory stimuli do impinge on the nervous system by exciting portions of the auditory cortex

which feeds information only to the individual's unconscious. Voice messages, therefore, go directly to the unconscious, are not subject to scrutiny by the conscious will of the receiver and compliance requires no voluntary decision. Bene Gesserit adepts, of course, are able to monitor and control alt neural and physical functions of their bodies, permitting them to hear as well as generate such stimuli. They, as a result, can use Voice to compel obedience from others while they themselves are resistant to Voice commands.

BACKGROUND

The knowledge upon which the Bene Gesserit perfected Voice appears to have been drawn from two fields of traditional learning, physics and psychology. Instrumentation capable of measuring neural activity was invented sometime during the early stages of the computer era which eventually led to the Butlerian Jihad. It was at that time that our ancestors on Old Terra created numerous electronic toys of little practical value. No doubt their lack of understanding regarding physical phenomena caused the mania for measuring such events. Instruments for registering electrical variations in the central nervous system led to the discovery that sound waves outside the normal hearing range precipitated measurable neural activity. Although primitive man probably was aware that certain animals could hear sounds humans could not, and that the human vocal mechanism could produce sounds outside the human hearing range, the distinction between hearing and neural sensitivity must have perplexed the early scientists. The pre-Butlerian explanation for hearing was based on a mechanical-electrical process that would seem to indicate that the individual would "hear" any acoustical stimulus within the range received by the physical apparatus. Although modem science has gone well beyond such crude approximations, the "we-hear-what-we-cannot-hear" paradox was not fully explained until the secret Bene Gesserit records were uncovered by current researchers.

Contemporary neuroscientists involved in the Rakis project agree that the Bene Gesserit learned, probably with the help of spice, of the static barriers in the cortex (popularly called "force field boundaries") discovered less than a century ago by the legendary Sin Qadrin.

The study of psychology seems always to have been based on the theory that surface awareness is not all there is to be found in the human mind. Although only Muad'Dib and his bloodline were successful in harnessing and using the voices within, numerous pre-Scattering notions hinted at Qadrin's theorem regarding static barriers and why some humans seemingly could draw upon racial memories of which others were unaware. For instance, *reincarnation* postulated that a *soul* reappears in successive physical bodies and the experience of past lives can, upon occasion, be brought to the conscious level. The *collective unconscious* theory supposed that character images or personality archetypes, implanted in the unconscious mind but outside our direct view, governed the individual's behavior. *Chansiam* concepts may have come closer in the assertion that all behavior resulted from guidelines

passed along as a part of the genetic pattern.

The body of thought developed by Qadrin and his successors in the new science clearly shows that humans possess the potential for remembering the experiences and thought processes of all who have gone before them in their bloodline. The information is stored in the now-unused zones of the cortex, held back by the static boundaries, the force fields of the mind. It no doubt was spice that first allowed the Bene Gesserit to penetrate those boundaries.

L.G.

Further references:

- BENE GESSERIT ARCHIVES;
- BENE GESSERIT CHAPTER HOUSE;
- BENE GESSERIT GOVERNANCE;
- BENE GESSERIT HISTORY;
- THE BENE GESSERIT LIBRARY ON WALLACH IX;
- BENE GESSERIT RANKS;
- BENE GESSERIT TRAINING;
- Pitr Braccus, "Discussions of 'Voice' in the Rakis Records," Studia Neurophysiologica 213 (Grumman: Tern);
- Sin Qadrin, Static Barriers of the Cerebral Cortex (Richese: Univ. of Bailey Press), esp. Ch. 5.

WANNA

A Bene Gesserit adept, wife of the Suk School doctor Wellington Yueh, who betrayed Duke Leto Atreides. Wanna Marcus is believed to have been killed by order of Baron Vladimir Harkonnen. Information concerning a plot to kill Duke Leto Atreides substantiates the extent of Wanna's involvement in Bene Gesserit political infiltration plans.

Reverend Mother Gaius Helen Mohiam's journals indicate that Wanna Marcus was extremely talented, especially in the skills of truthtrance and truthsaying. She was being groomed for the role of Truthsayer and a possible place on the Cogita Vera Council. But certain developments, notably Reverend Mother Gaius Helen's discovery of the young Paul Atreides' exceptional abilities, caused the Reverend Mother to alter her plans for Wanna. Believing that the time of the Kwisatz Haderach had come, Mohiam was determined to usher it in without any delay. For this purpose Wanna Marcus was selected to act as decoy.

Wanna was to infiltrate the Harkonnen entourage. Her presence would remind the Baron of her husband's intimate relationship with the House of Atreides and the position of responsibility the Suk doctor held in that household. The scheme turned on the strength of Yueh's love for his Bene Gesserit wife and the extent to which he could be depended upon to protect her from harm.

For Wanna's part, her commitment to the Sisterhood and its universal mission would overcome any scruples she might have regarding Duke Leto and take precedence over allegiance to her own husband. Wanna would be remembered, if at all, as a hapless innocent caught in the deadly Harkonnen net of pride and revenge.

Wanna was told her sacrifice would hasten the day of the Kwisatz Haderach by eliminating foreseeable contingencies on both sides, Atreides and Harkonnen. She was chosen, her order told her, because of her courage, her record of obedience, her special training, and her exquisite gifts. It was regretted, of course, that one so brilliantly endowed should be so prematurely lost to the Sisterhood, even in such a cause. Reverend Mother Gaius Helen noted that Yueh's capitulation to the blackmail was certain if he possessed the faintest hope that his treachery could keep Wanna alive. To Baron Harkonnen love was a fatal weakness that invited assault, and he played out his accustomed part perfectly.

The Bene Gesserit believed one person's weakness is another's strength. In the eyes of the Sisterhood the untimely loss of Duke Leto would prepare the way for young Paul and the rule the Bene Gesserit had awaited so long and had worked with such tenacity to achieve. Wanna Marcus was an instrument through which the order's dream would become reality.

The Sisters at the Chapter House where she had been a special favorite mourned Wanna's death with quiet affection and genuine sorrow, intoning

lamentations of great simplicity and pathos. And the great dramatist Harq al-Harba later celebrated the saga of Wanna's blameless life and tragic death in "History of Duke Leto, Part II."

G.E.

Further references:

- Yueh, dr. Wellington;
- Harq al-Harba, "History of Duke Leto, Part II," The Complete Works (Grumman: Tern);
- R.M. Gaius Helen Mohiam, Diaries, Lib. Conf. Temp. Series 133.

WAR OF ASSASSINS

A term used to describe a large-scale use of professional assassins in a feud between two great houses of the Landsraad in the Old Imperium (the pre-Atreides Imperium). Atomic weapons were outlawed by the Great Convention and shields nullified projectile weapons and nonnuclear explosives. Hence the Great Houses were obliged to resort to treachery and professional assassination in order to carry on their perennial vendettas.

All Great Houses customarily hired a master assassin — usually one with Mentat training in logic and the traditional Mentat distrust of emotion — to oversee the defenses of the family household, supervise the house's corps of assassins, and in some cases to command units of troops or mercenaries. Their function was therefore both offensive and defensive. Consequently a "war of assassins" between two great houses often took on the appearance of a Cheops game between two grand masters. However, some great barons or dukes, like Duke Leto Atreides, although relying on the advice of their chief assassin, may be said to have managed — or mismanaged — their own campaigns.

The first recorded instance of a war of assassins is the conflict between House Pardee and House Harkonnen in 3367-3375, a conflict which virtually obliterated House Pardee. This war involved an extensive use of poison, but it was climaxed by the famous Lasgun Massacre, when Harkonnen mercenaries ambushed Duke Ira Pardee and his family at their hunting lodge on the planet of New Salem. Various stories attribute this victory to the defection of the steward of their rural estate, a jealous functionary who was easily bribed. Undermining the loyalty of the retainers of another house was a specialty at which House Harkonnen seems to have excelled, according to the reputation of the house among others in the Old Imperium.

An outright war of assassins always required, under the Great Convention, a formal declaration of intent to be filed with the Imperial Court, the offices of the Guild, and the Secretary of the Landsraad. Imperial judges were appointed to monitor the conflict and particularly to observe any instances where innocent bystanders might be harmed. Such actions did not always ensure the safety of noncombatants, nor a fair treatment of the two houses involved, for the emperor was seldom completely disinterested in the conflict. But the observation made the feuding houses wary of harming or even involving outsiders.

Numerous famous wars of assassins occurred in Imperial history, often altering the balance of power among the Great Houses of the Landsraad. For instance, House Galloway was powerful in the third millennium, but was nearly destroyed

in its war of assassins with House Albonite. Some other well-known wars of assassins were the Steinhauser-Boudreau feud (8193-8195) and the Choi-Dwyer-Ferguson war (8787-8843), a three-cornered bloodbath from which each house emerged weakened. This latter conflict was unusually bitter, and ended only when the emperor himself interceded with the families in conflict.

The important wars of assassins dominated political history of the last century of the pre-Atreides Imperium. The first of these was the feud of House Moritani of Grumman with House Ginaz, the latter an ally of Duke Leto Atreides. It took place in 10175-10181, and ended with the total defeat of House Ginaz, after the Ginaz Duke land several of his family were poisoned. The Corrino Emperor's wariness concerning Duke Leto Atreides and his house was a great aid to House Moritani in this affair.

Shaddam IV's favor also helped House Harkonnen immeasurably in its feud with House Atreides, culminating in the famous massacre of the Atreides on Arrakis in 10191. In this war the Harkonnens used Dr. Wellington Yueh, the family physician of House Atreides, as their piece of treachery, and Piter de Vries as their Mentat-Assassin. According to the Oral History and other sources, Dr. Yueh cut off the power, thereby 16wering the shield defenses of the Atreides palace. The Atreides residence was then overrun by Harkonnen mercenaries and Imperial Sardaukar, although there was considerable resistance and many casualties, including Duke Leto, Yueh, de Vries, the famous Atreides warrior Duncan Idaho, and the equally renowned Liet-Kynes, the planetologist of Dune. Ironically, the Atreides Mentat-Assassin, Thufir Hawat, went over to the Harkonnens after their victory. But the Atreides concubine, Lady Jessica, and the heir, Paul Atreides, escaped the Barren's troops and became allied to the Fremen, changing the political history of Arrakis and the Imperium irrevocably.

The war of assassins between House Harkonnen and House Atreides was the largest one in recorded history and had the most sweeping political consequences. After the revolt on Arrakis, the nature of Imperial rule was changed when Paul Muad'Dib became emperor. His reign was followed by the Regency of Alia Atreides and then by the rule of Emperor Leto, during which the Great Houses declined. Although Aha employed numerous assassins, she did not declare any wars of assassination, for obvious reasons. During Emperor Leto's long rule of nearly four millennia, wars of assassins were virtually proscribed, although technically the Great Convention remained in effect.

During those, years, the profession of assassin fell into some disrepute, and those who took up the craft were largely second-rate. There were numerous assassination attempts in this period, most of them directed at the Emperor Leto, all of them frustrated. Siona Atreides' ultimate success in destroying Emperor Leto has been seen by some students of political assassination as a victory for amateurs.

It is held by some authorities that the best assassins in the Imperium during the reign of Leto were the gholas of Duncan Idaho, several of whom made serious efforts to murder

Leto. Perhaps there is some validity in this view since the last Idaho ghola did successfully conspire with Siona to kill Leto.

Some interesting effects of wars of assassins entered the folklore of the Imperium. It was customary, for instance, to speak of someone who was notorious for his rationality as being "logical as an assassin." And the hour before dawn when human biocycles are customarily at a low ebb was often called the "hour of assassins" because of the tendency of professional assassins to use it for their attacks.

E.C.

Further references:

- Assassins handbook;
- Zhautii Kuuraveer, Political Homicide inthe Leto Imperium (Grumman: Tern);
- V. Colivcoh'p, The Text of the Great Convention, after the Materials from Arrakis (Placentia: Santa Fe).

WATERTUBE

Fremen device of wide application in the transfer of liquids. Examples of watertubes found on Rakis speak eloquently of the highly developed technology achieved by the Zensunni Wanderers during the final stage of their migrations. Strict conservation of moisture, especially that given off by the human body, was crucial to survival on Arrakis, and the simple sophistication of the watertube is a good example of the Fremen attention to minute detail that reflected this concern. The watertube was used anywhere that liquids, especially distilled water, had to be transferred from one place to another. They were used in stillsuits between catch-pockets and mouth, and even between bodily orifices and processing catches. Tubes were built into the catchpockets of stilltents. The Huanui (or Deathstill) used watertubing in the drainway and between the waiting basin and the flowmeter. Watertubes were also used in literjons, flowmeter spouts, and portable windtraps.

Construction of the normal watertube was somewhat simpler than the device's sophistication suggests. The compound used for the body of the tube was melange-based plastic with plyotyl mixed in to provide the needed flexibility. The plastic was liquified and forced into a mold of plasteel, usually 10 to 15 cm square and 2 m long. The mold consisted of a group of holes of different diameters. A cap at one end allowed extrusion of rods as long as the mold and of varying diameters. The cap at the far end of the mold received the rods and thus helped maintain consistent thickness of the watertube being formed.

A half dozen of the molds discovered so far at two sites on Rakis have led to speculation that tube walls could be varied in thickness depending on which way the caps were put on the mold. No matter how the caps were installed, the rods would penetrate the match-up holes. But when the caps were rotated a quarter turn, the relation of rod size to mold-hole diameter changed. The result could have been that different production needs for watertubes of different flexibility and inside diameter were taken care of by a small number of multi-purpose mold-and-cap combinations. There are not. yet enough examples to confirm this speculation or the possibility that switching caps among molds could have given-the Fremen almost infinite varieties of tube characteristics. Some analysts say that these speculations

overlook the Fremen characteristic of keeping technology simple; others say that this kind of flexibility and adaptability would reflect their sophistication.

Because the examples of watertubes uncovered so far show extraordinary uniformity of dimension, we believe that some supplemental mechanism must have been used to keep the rods perfectly straight inside the mold holes. The best guess so far, although no conclusive evidence has been found, is that ultrasonic radiation, applied to the cooling plastic/plyotyl in the mold, contributed to stabilization of the fluid and thus to macroscopic uniformity of tube wall.

Partially cooled tubes were removed from the molds and passed through the bonding vat where the still-tacky inner surfaces, but not the cooler outsides, collected the crystalline solution which formed, as it "dried" and bonded to the plastic tube, the friction release coating. Finally, the active processes completed, the watertubes, now looking like thin, limp cords of slightly different diameters, were taken to drying racks where they "set up" and cured.

The "crystalline solution" probably would not have been looked for, and the function of the "bonding vat" would have remained unclear, if not for the mention in the *Dunebook* of the nearly frictionless surface of equipment associated with water measurement. Careful search of many watertube relics did turn up trace samples of a flexible crystal that is almost inert at normal temperatures. Significant amounts of the substance have been found only in the vicinity of some "bonding vats." Peri/pherometric analysis indicates that the Fremen's frictionless material has an intramolecular structure close to present-day Pethlax and the prototype Frolmyr compound.

Watertube technology looks at first to be fairly simple, as befits a commonplace item of everyday use. The close investigation prompted by scattered comments in the *Dunebook,* however, reveals sophisticated attention to details of watertube design and manufacture, which in turn confirms the extraordinary importance of water conservation in the desert environment of Arrakis.

J.L.G.

Further reference:

- Princess Irulan Atreides-Corrino, ed., The Dunebook, Rakis Ref. Cat. 7-Z331.

WORM RIDING

According to the chronicles which record that people's history the Fremen did not learn the art of worm riding for two generations after their transport to Arrakis in 7193. During those early years in their new home, they traveled either on foot or by ornithopter, finding neither method completely acceptable: walking was slow and dangerous, and the 'thopters were Guild machines on which the Fremen did not wish to rely too heavily. They waited, studying their surroundings, for a method more in harmony with the planet to suggest itself.

That suggestion came in 7265 when a large sandworm appeared near a party of Fremen who were investigating a new spicesand. All but one member of the group — a young man the chronicles list only as Rothar — scrambled to the safety of a nearby

outcropping of rocks before the worm drew too near. Rothar, evidently too stunned by the worm's arrival to move, found himself only centimeters from the creature's side as it rose from the sand; he seized the leading edge of one of the worm's ring segments and held on tightly, perhaps in an attempt to avoid the worm's flashing teeth.

Any report of Rothar's motivations can only be speculative, because the sandworm he had grasped rolled quickly, raising the segment the young Fremen had opened high above the surface of the sand (thereby putting Rothar on top of its body, as well). It then sped off into the desert, with Rothar as passenger.

Within days, the first crude maker hooks (designed to catch and hold open the edge of a worm's skin segments) had been fashioned and volunteers from every sietch were becoming sandriders. Refined techniques were costly to learn, and many of the earliest practitioners were killed in the attempt, but within another generation the Fremen's means of travel was firmly established.

It became customary for a Fremen youth to call his first maker at the age of twelve. (Earlier, the youth would have ridden the worms only as a passenger or steersman, never as *mudir* — ruler — of the ride.) The naib of the youth's sietch, along with various other men and a Sayyadina. accompanied him to the sand. The naib spoke the words of the ritual developed over the centuries to the would-be sandrider; the other men loaned thumper and hooks, since it was considered ill luck for a boy not yet a rider to own such things; and the Sayyadina, aloof from the proceedings, observed so that the events of the day could be properly recorded.

If the youth was successful — and the majority were, once the ways of the worm were better known — it was his privilege as, *mudir* of the sandride, to command the steersmen. At his "Haiiiii-yoh!" they would mount the worm behind him, followed by the rest of the witnesses. Then, following his calls of *"Ach"* (left turn) or *"Derch"* (right turn), they would guide the monster as he wished it guided. Not even the Naib of the youth's sietch would counter his orders until the ride had run its course.

The young *mudir,* as first on, had also to be last off, a position that could be dangerous if the worm was still fresh and prepared to turn when the annoying hooks were removed. During first rides, however, the worm was usually ridden nearly into exhaustion; it would be far more eager to escape and rest than to attack.

That the Fremen held such power over the worms was one of their best-guarded secrets during the years of their oppression, and the art's existence did not become widely known until Paul Muad'Dib Atreides became emperor.

C.W.

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YUEH, WELLINGTON

(10082-10191). The most notorious graduate of the Suk School of Medicine. The basic facts of his life that reputable scholars can agree upon are few.

However, we are sure that he died in 10191 in the Harkonnen raid on Duke Leto Atreides' stronghold on Dune, and that Yueh was married to a Bene Gesserit adept named Wanna Marcus. All else about this man seems to be subject to dispute, conjecture, hypothesis and, in far too many cases, the politically self-serving reconstructions of the ancient chroniclers. For example, Yuen appears to have been given High College Imperial Conditioning. However, Professor Eisor Zhurcia, the medical historian of the time and Suk apologist, allowed that Yueh never graduated from either the Suk Imperial Conditioning or medical arts programs.[1] Zhurcia maintained that Yueh's transcripts and other academic records were forged and that his graduation documents were fabrications. Zhurcia contended that Harkonnen agents planted these deceptive documents in the medical school's registrar's office and library archives in order to deceive Leto Atreides and his Mentat, Thufir Hawat, who was sure to check on Yueh's authenticity when the Atreides were first considering purchasing a Suk doctor. The Harkonnen plan, according to the Zhurcian theoretical reconstruction, was to infiltrate Yueh, a trained saboteur and assassin, into the Atreides household.

Few contemporary scholars today give serious credence to Zhurcia's theory, although it was widely accepted by several of the Minor Houses during the early years of Paul Muad'Dib's reign. The evidence we now have suggests that Yueh exhibited a considerable amount of medical expertise and human sensitivity. These characteristics, most would agree, are generally not found in saboteurs and assassins. Current opinion holds that Yueh indeed did graduate with High College Imperial Conditioning in approximately 10112. Yueh thus came to be regarded as the paradigmatic case of the fatal failure of Suk Conditioning. Yueh's actual role in the downfall of Duke Leto Atreides is difficult to ascertain because of conflicting and incomplete reports. Even the Atreides family journals concerning those tragic and hectic days are unclear. The earliest published Version of Yueh's role is to be found in the widely used and very popular *The Irulan Report* written by Paul's wife, the Princess Irulan Corrino.[2] In that account Yueh is described as the "betrayer of Duke Leto Atreides" (p. 81). Although it is clear that Irulan could not have been present at the moment of the alleged betrayal, she self-confidently promulgates the official Atreides family position that

[1] Th. Eisor Zhurcia, *The Great Masquerade: Yueh and the Atreides* (10200; rpt. Lib. Conf. Temporary Series 582).

[2] Published under its alternate title, Analysis: *The Arrakeen Crisis* trans. Doorsh Suuwaa, Arrakis Studies 20 (Grumman: United Worlds).

the rival Baron Harkonnen could not have possibly prevailed against House Atreides without the assistance of a villainous traitor.

Paul Muad'Dib apparently never took a public position on Yueh, but neither did he contradict Irulan's claims. We can infer, therefore, that he was content to have Yueh regarded as a traitor. Although the young Paul was quite fond of Yueh and Yueh felt an avuncular affection for the young Atreides (even to the point of giving Paul a special gift, an Orange Catholic Bible once the possession of Yueh's beloved wife Wanna), it seems that either Muad'Dib believed Yueh to be a traitor, or, as many now hypothesize, Paul found it in the interests of the empire and of his new religion to put aside boyhood affections and cultivate the view that Yueh was indeed a Judas. The once mysterious and iconoclastic Preacher of Arrakis, whom we now know to have been Muad'Dib, was quoted as saying, "Every religion needs its Judas just as badly as it needs its saints."[1]

That the priests of Alia's time regarded Yueh as the Atreides betrayer is clear. During their systematic inquisitions into the heretical views of their religious and political rivals, the Ixians, Alia's priesthood condemned a number of outspoken scholars and historians to death. One of these, Bronso of Ix, was accused of many traitorous "crimes." The priesthood accused Bronso of maintaining that Yueh was merely an innocent victim of a classic feudal economic and political rivalry. Bronso saw Yueh as of no possible value in military terms to either the Harkonnens or the Atreides. He noted that Yueh's chief concerns during his final years were for the medical welfare of the Atreides and their subjects on Caladan. He also was largely occupied by concern for the safety of his wife, Wanna, whom the Harkonnens had taken as a political prisoner approximately seven years before Yueh's death.

Bronso maintained, however, that Yueh knew enough of Harkonnen ways to have realized that Wanna could not have survived more than a few months of her captivity.[2] As evidence Bronso notes that Yueh went through a prolonged spiritual and emotional depression.

He submitted to extended psycho-counseling sessions, after which he personally conducted a memorial service for Wanna and finally grieved her passing. All this took place at the Atreides family estate on Caladan three years before the family received the news that it would be leaving Caladan for Dune.

The political significance of the claims made by Bronso would not have been lost on Alia's priesthood, which was dogmatically committed to the view that Yuen's motive for betraying Duke Leto was to win Wanna's freedom from the Harkonnens. Man's opinion was similar, but clearly more sophisticated, as one might expect from a near-adept of the Bene Gesserit. Irulan maintained that Yueh's motive was not to seek Wanna's freedom, but finally to put to rest all of his private doubts about her death.

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[1] Quoted in Naib Guaddaf's *Judgment on Arrakeen,* Rakis Ref. Cat. 29-Z182.

[2] See Chapter 2 of his *The Atreides Imperium,* Lib. Conf. Temporary Series 70.

Bronso maintained until his death that Yueh was innocent. The priesthood, apparently acting under instructions from Alia, silenced Bronso, claiming he was part of an Ixian plot to undermine the empire. They then released the only item of hard but inconclusive evidence that this complex study has been able to discover. It is a fragment of a Guild transport bill of passage that shows a party of "four Sardaukar and one female of the Bene..."[1] This party of five traveled to Caladan about four months before Yueh and the others in the Atreides household left for Dune, spending only one evening on Caladan. On that specific date Yueh is known to have been away from the family estate, traveling on a medical inspection to a village very close to where the Guild shuttle landed. The priesthood, using this small fragment, maintained that Yueh met that Guild transport and saw Wanna alive but under guard. Having seen his beloved, Yueh agreed to betray Duke Leto, thinking thereby to free his wife.

It is impossible to confirm or deny the authenticity of the Guild fragment. Bills of passage would have been easy for the government's religious bureaucracy to obtain or forge. But of greater interest is the context within which those words appeared. Perhaps the missing word was dot "Gesserit" but "Tleilax." A few scholars have suggested that the fifth person in that party, if indeed there ever was such a party, was not Wanna but a Tleilaxu face dancer, perhaps hired by the Harkonnens to deceive Yueh. Yueh, who was not trained to detect face dancers, would never have suspected that he was being deceived.[2]

The Atreides view that Yueh's Imperial Conditioning failed and that he betrayed his Duke was shared by Alia during her youth and in the early days of her Regency. However, toward the end her opinion seems to have shifted dramatically. She is said to have confided to her personal guards that she regarded Yueh as a hero who died in defense of his Duke. That she was "possessed" by the persona of Baron Harkonnen undoubtedly had much to do with this change of heart. Thufir Hawat is also thought to have held the same view. Shortly before his death, as he traveled to Dune in the Harkonnen and Corrino entourage, he told Irulan that he had suspected the Lady Jessica to have been the traitor. Hawat apparently thought that Yueh was killed defending the family Atreides.

What, then, are we left with? Alia and Hawat are unreliable witnesses. Muad'Dib never spoke publicly on the issue. Irulan may have been too eager to please the Atreides. The priesthood was concerned to preserve its religious authority.

[1] Quizarate Proclamation 10.15.10210, found in Rakis Ref. Cat. 99-T106. The bill cited bears a partially obliterated Guild passage number "----/CAL 44281": the three dashes mark the position of the abbreviation for point of origin. Obviously, if that abbreviation had been "GIP" for Giedi Prime, one thesis is supported; if it had been "TLE" for Tleilax, the other gains authority.

[2] This fragmentary Bill of Passage is a historian's headache, raising more problems than it settles. If it had originally read "and one female of the Bene *Gesserit,"* then it was redundant: there were no male Bene Gesserits. If it had read "and one female of the Bene Tleilax," and that female was a face dancer, then the face dancer was already in disguise — a wearying exercise — when he had no reason to be: remember the Guild motto, "Anything, anytime, anyplace." The Spacing Guild was bound by Convention, tradition, and self-interest to impose no restrictions whatsoever on its consigned cargo.

Although sure of himself, Bronso was, at bottom, merely speculating and as an Ixian may have been generally hostile to the Atreides. The Suk School apologists were eager only to be rid of the scandal of Yueh.

Even a retrospective analysis of Yueh's possible motives is impossible, given confusion about whether he believed Wanna to be alive or not. Ultimately we come back to that very act of betrayal. When did it occur? What did Yueh actually do? What were his thoughts at the time? And was there ever the alleged "final confrontation" between Duke Leto and the Baron Harkonnen? If indeed there was such a confrontation, not one witness lived long enough to record accurately and without bias that turning point of human history. We can thus likely rule out Irulan's hypothesis that Yueh was a malicious traitor as well as the Suk interpretation that he was an assassin. We are then left with three other possibilities: insanity, incompetence, and love.

It has been argued that Yueh was insane, driven to madness by inconsistent Harkonnen messages about Wanna. This theory, advanced by Leto Q's criminologist, Duncan Idaho-11736, maintains that the Baron Harkonnen's Mentat, Piter de Vries, developed a method to drive Yueh mad and thereby defeat his Imperial Conditioning.[1] There is clear evidence that the Suk of those ancient times knew the dangers of insanity and privately warned all who purchased Suk doctors that the Imperial Conditioning against disloyalty could not be guaranteed if the doctor went insane. The buyers were advised to be aware of telltale signs of insanity. In Yueh's case there had been his depression on Caladan, noted earlier. However, there were no signs of a relapse and no other signs of insanity in Yueh's behavior. Nonetheless, Idaho maintained that Yueh's encounter with the face dancer Wanna shortly before his leaving the familiar Caladan for the inhospitable Dune was the shock that drove Yueh mad. Yueh's actions after that point moved toward betrayal not out of hate, but out of an insane doubt and manic paranoia. Idaho laments that his former self, the original Idaho, was so occupied with preparations for Dune that he failed to detect Yueh's insanity. The chief counter-evidence to this interpretation is that Yueh's insanity and his plotting with the Harkonnens escaped the notice of the entire Atreides household including Paul, Hawat the Mentat, and Jessica, the Bene Gesserit adept. That insanity could go unnoticed for so long seems unlikely. On the other hand, *that* Leto II allowed Idaho to advance the view gives it some credibility in the light of Leto H's renowned quasi-omniscience.

The second hypothesis, incompetence, was proposed later by one of Siona's descendants, Ritah.[2] Ritah maintained that Yueh was indeed desperate with the false hope that Wanna lived, but that he was perfectly sane, and that no one in the Atreides household suspected Yueh of

[1] The original of the report has disappeared, but Leto's transcription may be found in his *Journal,* Rakis Ref. Cat. 2-A213. As a Mentat, Piter de Vries would have been familiar with methods of disrupting members of his own Order, and may have reasoned that they might work on Yueh.

[2] Ritah al-Jofar Nisri Atreides, "Factors in the Yueh Betrayal," *Studies in Imperial History,* OS 146:449-70.

treachery. Ritah paints a picture of Yueh as a weak-willed, confused, desperate and lonely man who would do anything in his power to learn the truth about Wanna. Ritah's position is harsh; she scoffs at Yueh, saying that one did not have to be a Mentat to know beyond doubt that Wanna would never be freed. Further, Yueh would have to have been a complete fool not to know that by his act of betrayal all manner of evil consequences would befall the Atreides. Yueh, according to Ritah, should be held individually and personally accountable for the fall of Duke Leto, the seizure of Dune by the Harkonnens, the death of many loyal Atreides subjects, and the permanent ruin of the Suk School's reputation.

The third view, that Yueh acted out of love, albeit a desperate and perhaps misguided passion is based on suggestions found in the *Journal of Nayla.*[1] One can see in Yueh, as in Nayla, a profound personal tension between conflicting imperatives. To obey his Imperial Conditioning he should be loyal to that person whose medical welfare he was guarding. Yet Yueh's Imperial Conditioning did not specify exactly who that person was. As the years passed in ease on Caladan, Yueh could comfortably serve Duke Leto and his family. But when Wanna was taken from him he became desperate and confused. Finally his love for Wanna and his love for his Duke moved him in opposite, contradictory directions. He acted not as a fool, not as a madman, but as a lover who could hope to save only one of the two people he loved most. He hoped to save Wanna, perhaps believing that no matter what he did he could not save Duke Leto from the superior forces of the Harkonnens. We do know that his love led him to give his life helping Lady Jessica and Paul escape the Harkonnen trap.

Whatever his true motives and actions, without Yueh's crucial role there would have been no Paul Muad'Dib, no fall of the Corrino dynasty, no rise of the Fremen, no liberation of Arrakis, nor even the great God Emperor Leto II and the Scattering in which humankind was released from its unitary destiny. Out of a love misguided, Yueh set in motion those events that ultimately led us all through the desert of the ancient feudal rivalries into tile long peace and Golden Path of the Atreides Imperium.

P.F.

[1] Not, of course, that Nayla's *Journal* (Rakis Ref. Cat. 2-A816) makes any reference to Yueh, but the divided loyalties of the two share many features, and the comparison can be instructive.

ZENSUNNI WANDERERS, Cultural Traditions

Bremen culture encompassed extremes. Both group and individual could be important, both active control of events and passive acceptance of destiny were rooted in their heritage. To some extent these "inconsistencies" are explained by the curious mixture of Sunni and Zen traditions in the heritage of tile Zensunni Wanderers.

All Fremen themselves traced their migrations at least as far back as Poritrin, the third planet of Epsilon Alangue. There, grown soft, they were raided and half were sent to Salusa Secundus, third planet of Gamma Waiping, home of House Corrino and the cradle of the Sardaukar. Its harsh environment produced a population of survivors. The other half were sent to relative security on Bela Tegeuse, fifth planet of Kuentsing. All inhabited Ishia within fifty generations of their arrival at Arrakis. On Rossak their Reverend Mothers became acquainted with the poison drug that let their direct chain of "ancestral" memory supplement the Wanderers' oral legends. Circumstantial evidence from the Imperial Records about Rossak implies that the Bene Gesserit's Missionaria Protectiva and Panoplia Propheticus apparatus was grafted to the Fremen's Zensunni heritage there. "The People" dwelt for a time on Harmonthep, ending up on Arrakis, the last stop on the Zensunni *hajra,* or journey of seeking. The ergs and spice and drought of their last "home" closely resembled the Nilotic lands of "camels" and spices where their distant ancestors first rebelled.

The Fremen's Zensunni heritage became mingled with other deep-strata convictions during their long quest. Their interest in messianic psychology, for instance, was augmented by the Missionaria Protectiva[1] s long-range planning. "Hearthside supersititions" were accumulated in non-desert surroundings. The addictive spice-water ecology entered the Fremen society on Arrakis. So it is not easy to be certain what parts of their theology *(Urn),* ritual and behavioral assumptions were as ancient as their Terran origins. A single deity who does not interfere in day-today events but does determine the overall pattern of temporal affairs dominated their theology; that god was merciful and compassionate rather than vengeful. The prohibition against tombs for Fremen implies that a spiritual rather than bodily afterlife was large in their anticipations, yet Leto II's satisfactory description of the Paradise to Come implies that physical senses would be rekindled after death. As might be expected, water was at the core of the dreams of paradise; Pardot Kynes' plans for the water-bringing ecological change certainly harmonized with the Fremen's ultimate hopes. On their way to Paradise, the Fremen expected that mere would be a grand devastation, a Ragnarok or Kralizec, the Typhoon Wind at the end of the substantial world.

Zensunni beliefs parallel the sweep of cultural patterns we can trace in the Orange Catholic Bible. The

general model calls for a Creation of the Universe for the benefit of Humankind, the corruption of Humans by an Antagonist, and a tempestuous battle, at some predetermined but unspecified End, between Creator and Antagonist. The Fremen identified Shai-Hulud, the worm-snake-dragon, with Satan, a legendary "evil-one"; they feared demonic possession *(Taqwa):* Duncan/Hayt told Stilgar that tire Naib "wears a collar"; Alia's Abomination disqualified her as a Fremen leader, Such great struggles between opposites were part of the Fremen tradition.

The ancient model of specific Beginning and Ending would be peculiar even if it were consistent and all-inclusive. When it thrived, however, the model was neither. Each solar system, usually each separate satellite, and sometimes different communication groups on a single satellite, believed that its population alone would survive the climax-battle. The different "sects" of "all-believers" — calling themselves "The Chosen" or "The People" (Misr) — reinforced their community through prejudice against strangers (the "unwashed" or the "infidel") who did not accept their metaphysics and rituals- This tendency to splinter instead of embrace is noteworthy because, as the Wanderers illustrate, a heritage of persecution and enslavement and flight can compress a culture of believers into patient fanatics. Defeat and exile were transformed by the faithful Wanderers into seeking — *hajr* — and eventually into vengeful triumph — *jihad* — where the true believers struck back and justified the long-nurtured reciprocity of faith in the Creator and Creator's faith in The People.

The desert-exile-tribe heritage is the Sunni component of the Zensunni tradition of the Fremen. The apparent theology has been discussed. Important practices and customs *(fiqh)* are also traceable to the Sunni background. Most important, probably, is the basic understanding that the group is more important than the individual: "for the good of the tribe" was justification for otherwise distasteful acts. Tribal leaders — until Paul Muad'Dib questioned the ritual — were selected by challenge and combat, a standard survival feature in threatened cultures. Justice was dispensed by the leader, on petition from a wronged party, in accordance with the ancient *shari'a,* or code of conduct. Loyalty was a cardinal virtue. The sacramental Water of Life was shared by the entire sietch after the ritual of miraculous transformation by a Reverend Mother. Infants sipped their amniotic fluid; children had to ride their own sandworm before being accepted as full-fledged members of the tribe. The Ourouba tradition, their distrust of self-styled keepers of mystery, kept a priestly class from taking control of the *shari'a* from the pragmatic leader-survivor. All these customs and rituals are essentially preservative, conservative, communal: in a harsh environment where cooperation is essential, any change from what-has-always-worked is extremely risky. The old ways are the best, as Naib Stilgar recalled, for the safety of the community.

Perhaps as good a summary as any of the Sunni way is Stilgar's agreement with Leto II that *doing what*

is expected is the way one's sincerity is measured. There was little room for novelty in the sietch, whose way of life was neither secular nor religious but simply the Fremen way, the traditional way. God, through *ilm* and *fiqh* and *shari'a,* shows the way; the tribe follows; those who swerve from the way do not serve the tribe. Tradition, the tried and true, was the core of the Sunni heritage.

All of this has been traced back through the fabled Maometh to Terra's Muhammed. The Sunni branch of his followers, with its Ulema and Usul and Mahdi, carried through the Fremen jihad. Vestiges remain in the harshest of our own outpost territories, carried there by Muad'Dib's most enterprising warriors. The "Zen" part of the Fremen background, however, is harder to trace with confidence.

The ghola Duncan/Hayt is the best source of information, although there are statistical matches of moderate confidence with the O.C.B.'s "Buddhism" and with today's "portal of the soul" believers. The names "Ohashi" and "Nisai," connected with Zensunni origins, imply (because of linguistic evidence of transliteration from one of Terra's ideographic languages) an engraftment onto the Sunni trunk. The new scion was clearly more individualistic and less directive of behavior than the mass of Sunni patterns. It has proved feasible to work transformations (via regressive template matching) on Duncan Idaho-10208's attitudes and on some post-Arrakis commentaries, and therefrom to infer a great deal about the nature of "Zen." (Those who speculate that Zen provides all the answers to otherwise inexplicable Bremen matters merely substitute one mystery for another.)

The essence of Zen appears to be captured in Duncan-Hayt's advice to Chani just before Leto and Ghanima were born: "wait without purpose in the state of highest tension… Do not be trapped by the need to achieve anything. This way, you achieve everything." The doubleness of poised extremes, of reconciled opposites, of both heightened and resolved inconsistencies, permeates this advice. "Have no purpose; only thus will you achieve it."

Stilgar, thinking about what Ghani's and Leto's and Jessica's horde of memories required of them, noted that "what works is that which does not work," and associated such paradoxes with the old Fremen game of riddles whose answers lay in the question and the questioner, not in logic or evidence.

Leto pondered the paradox of "knowing": it *prevents* learning, makes difficult the process that would seem to produce "knowing" in the first place. Likewise, knowledge is useless without purpose, yet it is purpose which "builds enclosing walls," walls that keep one from learning. This awareness of paradox appears to encircle the core of Zen. The Fremen treated night as refreshingly hopeful and day as intimidating; their life on Arrakis, and their rituals, are rooted in a poison, the spice, which extends life. Surrounded by inconsistencies and paradoxes, more concerned about questions than answers, wary of purpose and achievement and success (measurements against predictions), the Fremen reflect a significant Zen component in their heritage.

This fragment of their background appears to have supported the Fremen resignation to things-as-they-are. Self-discipline, acceptance, avoidance of frustrating struggle are associated with Zen, which does not prevent choice and action but permits little or no *prediction* against which to measure achievement. This tenet correlates with the words of Muad'Dib to the effect that prescience (being neither traditional nor passive) did not "conform to the ordering of the Zensunni." In Zen, what you do is what you do; there is no scale against which to measure "success" or "failure."

Similarly, individual Fremen were freed from responsibility — from accepting burdens of guilt "in the future" — in part because outcomes were not of their making. Their rituals, said Ghanima, freed them from guilt; what may look in retrospect like a transgression can be ascribed to "natural" (that is, not chosen) badness, or bad luck, or to a failure on the part of authority. Zen traditions emphasized the present and the individual.

Final untangling of the strands of Sunni and Zen in Fremen culture may someday be possible: the new archive discoveries will certainly help. Both of the ancient traditions were warped and stretched by the Fremen adaptation to different environments, particularly the drought of Arrakis. Sunni ways taught community and long-range destiny; Zen's withdrawal taught personhood and acceptance of situation. Sunni was ripe for a "savior"; Zen did not seek any outside agent. Sunni was wary of change; Zen was willing to be flexible. The record shows that the Fremen swarmed behind a mysteriously prophesied stranger who they hoped would lead them to just revenge en route to a watery paradise. They were later skeptical about the religion erected in Muad'Dib's name. Such inconsistencies are hardly unusual in Galactic cultures. Theoretical analyses of cultural undercurrents will never quite "explain" actual behavior. An outline of the Fremen's Zensunni heritage, however, conjectural as it must be at this distance, does fill in some of the background behind Fremen activities on Arrakis.

C.W.

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ZENSUNNI WANDERERS, History

The Zensunni, who would eventually become the Fremen of Arrakis, began as a splinter sect broken off from an Old Terra religion. Originally followers of Maometh, the so-called Third Muhammed (1159-1241), the Zensunni abandoned Maometh's teachings in 1381, under the leadership of Ali Ben Ohashi. (Under his nominal leadership, at least; there is some evidence which indicates the Zensunni doctrines may have been almost completely authored by Nisai, Ben Ohashi s second wife.)

While the Zensunni's mystic doctrines might appear hopelessly complex to the uninitiated, their

underlying purpose was simply explained: they wished to answer the *sunnah* — the ten thousand religious questions posed by the *Shari-a* — with mystical understanding, and not with the more usual rational approaches.

Some scholars believe that the name "Zensunni" was originally written as "Zen-Sunni," and was meant to incorporate the names of two differing philosophies of the period. These were the Zen, an antirational philosophy which predated the Butlerian Jihad by an unknown number of centuries; and the Sunni, a doctrine whose earliest writings are dated approximately 100 B.G., and whose precepts stated that it was the duty and mission of human intelligence to answer each of the *sunnah.* (The Sunni further believed that humanity's tenure in the universe would end when the final answer was discovered. The philosophy was not a popular one.)

In accordance with their devotion to their religion, the Zensunni also believed that they owed no allegiance whatever to any secular government, on any level. For obvious reasons, then, the sect found most of its followers in those peoples already disposed to self-government. The Zensunni represented a small fraction of the Old Terra population. In 1572, according to a recently translated record fragment, there were less than 50,000 known Zensunni on the entire planet. Add to this the Zensunni preference for living as nomads in areas not usually frequented by comfort-minded travelers — the area of Old Terra usually referred to as the Sahara Desert, for example — and the reason for their continued tribal survival in the face of a steadily tightening governmental system becomes obvious. The Zensunni were simply too unimportant, and too difficult to reach, for their reabsorption into the mainstream to be worth attempting.

By 2800, the Spacing Guild had rediscovered hundreds of habitable planets, most of them unpopulated. Under the Right of Domain rulings in the Great Convention the House paying the Guildsmen for a planetary find gained dominion over that planet, conditional upon the approval of the Landsraad Council and the emperor. But no House could expect to meet the Imperial revenues demanded for the new world — much less make a profit from the acquisition — without being able to establish a workforce there.

Since the House often could not populate the planet, most Houses were content to relinquish all claim to a find and offer it, instead, as an Imperial Colony. If accepted, such an offer netted the House a handsome finder's fee, and left the problem of populating the new colony with the Throne.

The Corrino emperors, being eminently practical in such matters, would spread the costs in lost manpower throughout their realm by demanding levees of "volunteers" to settle the colony; the methods used in persuading their own subjects to come forward were left to the rulers of the affected fiefs.

In 2800, then, having graciously accepted Poritrin (the third planet of Epsilon Alangue) from House Maros, Emperor Elrood V turned a covetous eye on the population of Old Terra, hitherto left undisturbed due to its revered position as the cradle of human life. Elrood, in a precedent-shattering

move, demanded a levy of *two million* men, women, and children from Siridar Baron Charles Mikarrol, planetary governor of Old Terra.

Baron Mikarrol was thrown into a quandary. His subjects, so accustomed to their exemption from Imperial draft, were certain to rebel at the news that two million of their number were to be sent off-planet. The Baron had nearly despaired of choosing whom to send when one of his advisers — records do not indicate which one, but there are suggestions that it might have been Ari Manoud, Mikarrol's right-hand man and an outspoken Maometh Saari — reminded him of the existence of the Zensunni nomads.

The Baron seized the idea gratefully. Who, after all, could object to his sending off a group of self-disenfranchised religious fanatics? And surely, after the passing of so many centuries, it would be possible to round up the necessary number from among them.

By the end of their planet-wide search and seizure, the Mikarrol troops had uncovered more ton two and one-half million Zensunni, all of whom were herded aboard Imperial transports and, over their most outraged protests, whisked off to Poritrin.

It was a most expedient solution for Baron Mikarrol, and one that reaped him a number of benefits. First, there was the satisfaction of knowing that his fief had been cleared of a group which did not consider itself bound to his rule; second, he was well rewarded by his emperor for having produced a larger levy than demanded, and that in record time; and third, his action was unexpectedly recognized by the highest levels of authority within the Maometh Saari.

PORITRIN

From the moment of their arrival on Poritrin, the Zensunni acted not like a terrified group of exiles, but like a people who were accustomed to challenges and fully capable of facing those of a new world. The various tribes, each obedient to the commands of its naib, or leader, worked in concert to divide the machinery and other resources the transport ships had left, decide on the planetary areas each tribe would settle, and disperse accordingly.

There is a Zensunni chant (recorded in Daiwid Kuuan's *Monuments of the Zensunni Migrations)* thought to be from this period, which contains the following:

> ...and though our enemies scatter us far, even throughout the Universe, they shall never destroy us. For we are Misr, the People, and to us have been revealed the Fiqh and Ilm [the half-legendary sources of the Zensunni faith] which none other have seen. This remains. We remain.

Despite their belief in their own racial survival, loss of the homeworld weighed heavily on the Zensunni. On Poritrin, where a plentiful supply of water, a long growing season, and a gentle climate combined to make the work of settling the planet unusually light, leisure time was frequently spent in reshaping and adapting the mystic doctrines and superstitions of the sect, and much of the reshaping concerned itself with the Zensunni's lost point of origin.

By 3500, many of the *Ulema* (doctors of Zensunni theology; often, any Zensunni religious leader) and Sayyadina no longer preached that the Zensunni had been gathered and

transported to Poritrin by the interfering planetary government. Instead, they taught that the Zensunni had fled *Nilotic al-Ourouba* (translates roughly as The Place of Truth and Mystery) to escape persecution and death — a subtle alteration of the truth which fit easily with the concept of the Zensunni being the sole bearers of mystic truths.

By the end of another five centuries, most Zensunni had been taught, and wholeheartedly believed, that Poritrin was their original homeworld. Nilotic al-Ourouba was still believed to be the place in which the ten thousand sunnah would be answered, but it was also believed that this would not take place until the Zensunni's time on Poritrin was completed. Then, they would make a great *hajra* (a religious journey) to Nilotic al-Ourouba to seek those answers. Only a small, select number of the Sayyadina passed on the truth concerning the migration from one generation to the next; even the Ulema had forgotten, or never been told, the facts.

The easy living conditions on Poritrin affected the sect's societal makeup even more drastically. Since a large number of people could be comfortably fed and housed on a relatively small land area, the population began to stabilize. Permanent settlements, some of them comparable in size to small cities elsewhere in the Imperium, grew all over the planet. The ways of the ancient Zensunni — the nomadic lifestyle, the fierce insistence on independence — were abandoned.

The new Zensunni, the soft ones, were no match then for the raiders who were dispatched to Poritrin in 4492 by the Landsraad leaders of the First Republic. It was their wish that Poritrin be used as a new homeworld for House Alexin (whose native world, Pelouzen, had been rendered uninhabitable by a series of semi-legal atomics tests) and the existing population divided between colonies on Beta Tegeuse and Salusa Secundus.

It had taken the entire force of House Mikarrol to locate and transport the Zensunni on Old Terra. On Poritrin, the task required a mere five legions: approximately one hundred fifty thousand men.

Their easy success with so light a force against an entire population — the Zensunni are believed to have numbered over ten million by this time — was due even more to the Poritrin Zensunni's superstitious beliefs than to their weakness. Until almost the moment of departure, when a handful of the craftiest Sayyadina managed to learn the actual destinations of the heighliners on which the Zensunni were to travel, fee populace had simply accepted the arrival of the Landsraad force as a fulfilling of the Zensunni prophecies concerning the *hajra* they must make to Nilotic al-Ourouba, Their time on Poritrin was done, the raiders had said, arid they were there to take them to their designated place. Where could that place be, if not the planet from the legend?

To their credit, the Sayyadina even managed to get the word out among their people, but it was to no avail. The Zensunni were as effectively contained as cattle in a ground transport, and the reward for the women who had tried to save them,

when they were found, was torture and death at the hands of their captors.

It is interesting to note that, in spite of their having been split from friends, neighbors, and in many cases, loved ones, the Zensunni on the ships bound for both planets were reported as showing no signs of personal grief.

Theirs was a deeper grief: the chance for salvation for their people had been stolen from them. Each ship's crew gave an account of the same cry punctuating the captives' incessant wailing: "*They denied us the Hajra!*"

SALUSA SECUNDUS

Some five million Zensunni were transferred to Salusa Secundus, the homeworld of House Corrino which had been made the Imperial Prison Planet when the Corrinos shifted their capital to Kaitain (1487). The prison planet had an ecological system so harsh that six out of thirteen persons born there died before the age of eleven. Among those *not* native to the planet, the death rate was markedly higher.

This was the environment in which the relatively pampered Zensunni found themselves. It was made worse for them by the fact that the Landsraad troops had recognized their unshakable sense of loyalty and community, even in conditions of extreme peril; considering this, they were held as slaves and made to perform the most difficult and dangerous tasks in the hope of breaking their spirit and making them easier to manage.

The plan did not work quite as expected. While thousands, then hundreds of thousands, of the Zensunni died within the first few years of their captivity, the vast majority of them appeared to have reverted to the ways of their barely remembered ancestors. At the end of their first generation as slaves, the off-planet Zensunni were exhibiting a survival rate which compared very favorably to that of those born on Salusa Secundus (the traditional place of recruitment for the Imperial Sardaukar, the Padishah Emperor's soldier-fanatics).

Different approaches were tried. Subjected to ever more rigorous oppression, the third generation proved more resilient than the second. The fifth generation was command-, ed to give up the faith, or die; though all known Sayyadina, and over half the population at large, were butchered, the Zensunni doctrines continued to be passed on in the slaves' carefully disguised work chants, and new Sayyadina were initiated as quickly as the old could be spied out. In the seventh and eighth generations, attempts were made to convert all the able-bodied Zensunni to the mystic disciplines of the Imperial Sardaukar. The end result was always the same: the Zensunni either completely ignored the attempt, or feigned going along with the conversion until the instructors could no longer keep him away from weapons training. At that point, the "convert" arranged to kill as many of his fellow students and instructors as possible, along with himself.

In 5295, near the end of his reign, Ezhar VII reviewed the records detailing nine generations of his ancestors' failures with the Zensunni and decided that he would not be responsible for a tenth. Taking full advantage of the chance to be remembered for his benignity, the old

emperor announced that it was not his policy to punish people whose only crime lay in having had criminal forebears, and arranged for the surviving Zensunni to be transferred to Ishia (second planet of Beta Tygri), a Corrino holding which had been allowed to lie fallow since its discovery.

BELA TEGEUSE

Aside from the initial wrench of having lost half their number, the Zensunni who were transported in 4492 from Poritrin to Bela Tegeuse were well treated and fared much better than their numbers on Salusa Secundus. Upon landing, they were given what stock and machinery they would need and left alone on a planet very similar to the one from which they had been taken.

When years had passed with no sign of the raiders' return, the Zensunni once again adopted many of the customs acquired on Poritrin. They established their homes, then-farms, their grazing areas — but with differences. On Poritrin, where they had been so certain that no one and nothing was going to disturb them until the time came for their people to journey back to Nilotic al-Ourouba, they had scattered their settlements all over the planet, and left them open to visitors. On Bela Tegeuse, the settlements were larger, closer together, and more often in contact; they were also heavily walled, and sentries were posted every hour of the day and night.

It was not all grim and military, however. There was time, as there had been on Poritrin, to study the *Shah-Nama,* the First Book. There was time to raise fruit trees and flowering plants, to build fountains, to wonder about and pray for the half of the misr never expected to be seen again. And there was enough time — almost eight centuries of peace — to dull the pain and soften the memories of having been uprooted from the world that most of the Zensunni considered their home planet.

When the Sardaukar descended again in 6049, however, none of that mattered a bit. The Zensunni fought this new invasion, true, and many of them fought valiantly; but they were faced by adversaries raised and trained in an environment too fierce for the Zensunni to imagine it. By the end of the pitifully brief battle, there were two groups of Zensunni left on Bela Tegeuse: those who had submitted, and were being prepared for transport to Rossak and Harmonthep, and those who had resisted and died.

The Imperium, it should be noted, had no particular need of Bela Tegeuse at the time of the Sardaukar raid. But both Rossak and Harmonthep, being young colonies, were in need of extra people, and the Sardaukar had to be used on occasion or risk losing their edge.

The Zensunni, being mere *peons* (serfs), wound up on the losing ends of both rationales.

ROSSAK

The segment of the Bela Tegeuse Zensunni who were sent to Rossak found a less friendly environment awaiting them than those they had known on either of their last two homes. Rossak was a cold, blustery world, the fifth planet of a star (Alces Minor) that appeared to clutch much of its heat to itself. The growing season

was exceptionally short, and many plants that did choose to grow vigorously were, to a greater or lesser degree, poisonous.

Those colonists already scratching out an existence on Rossak had little time for newcomers. This suited the Zensunni, who had had more contact with outsiders than they ever cared to experience again. The new colonists sought out an area they thought might support them and went to work.

The Zensunni settlement barely survived the first winter. They were not a large group to begin with — the bulk of those captured on Bela Tegeuse having been sent to the more congenial Harmonthep — and the unexpectedly bitter winter left many of them with fatal attacks of pneumonia and other diseases not recognizable to them. In addition to the illnesses, they were faced with near-starvation and a wide variety of poisonings.

It was because of one of the poisonings that the Zensunni made their largest religious leap since the original sect's break from the Meometh Saari. One of the Sayyadina, desperate with hunger, ate a portion of a native plant she had discovered and whose safety was questionable. As me Sayyadina put it later, she suddenly found herself "within the minds of all the Sayyadina who had come before her."

This unknown Sayyadina — unknown because all records indicate only that she died as a result of having ingested too large a portion of the poison — was the Zensunni's first Reverend Mother. Her observations, given to one of her fellows before she fell too deeply into delirium, served as the basis for developing the Reverend Mother rite. The rite was no doubt shaped, at least in part, by the Bene Gesserit's *panoplia propheticus,* which, to insure the safety of its members, had seeded the worlds with its legends, including that of the Reverend Mothers.

The entire Zensunni philosophy was immediately altered. Rather than merely attempting to follow the ways of their ancestors, it was now possible for the tribes to know what those ways were by listening to a Reverend Mother's observations of the past she could view "within". When it was also discovered that the memories of one Reverend Mother could be passed to her successor by means of the poison, the Zensunni were at last certain that their history could be accurately passed from generation to generation. The word-of-mouth records of the Sayyadina would no longer be their only link to their past.

As soon as their survival on Rossak appeared reasonably secure, the Zensunni began to plan for their survival elsewhere. If, they reasoned, the emperor's soldier-fanatics were going to be sent on one mission after another to relocate them, might it not be better to relocate themselves first?

Toward that end, and with great misgivings, the Zensunni made their first, cautious approaches to their neighbors. Young Zensunni men and women hired out to work on the farms of those who were not doing as well as the farmers in their own community. The older women used their medical skills, acquired by bitter experience with their own people, to heal the sick outside their own settlement.

In spite of these outside occupations, each of the Zensunni continued his or her own labors inside the settlement, keeping the community self-reliant while building up, a bit at a time, the passage money their descendants would need to escape.

It was not an easy process nor a quick one, but in 7193 the finds were there; the settlement's leaders had only to decide where those who were leaving would go. There was a type of rejoicing among the Zensunni that they had not known in generations.

And sorrow, as well. This time, the Zensunni themselves would be doing the dividing among their people, for it had been possible to accumulate only enough to buy passage for the young. Guild rates were ruinously expensive.

In the end, it was a Guildsman who provided the Zensunni with their choice of destination. A representative with whom the Zensunni leaders had been negotiating revealed that the location of the descendants of the Lost Ones — the Zensunni's term for their members who had been abducted to Salusa Secundus so many centuries earlier — was known to the Guild, and that he could arrange passage for their youths to that world.

The bargain was struck. Before the young men and women left the settlement to board the Guildsman's ship, a Sayyadina among their number was admitted to the Reverend Mother rite and entrusted with a supply of the plants which produced the necessary poison. Their memories thus passed safely on, the old Zensunni watched their sons and daughters walk away, knowing they would not see them again.

And knowing, too, that their odds of surviving another winter on Rossak without them were negligible.

HARMONTHEP

Of the lives of the Zensunni transported to Harmonthep (the majority of those taken from Bela Tegeuse), nothing is known. The planet is generally described as having been a satellite of Delta Pavonis and was destroyed, by cause or causes unknown, in the early 6800s.

ISHIA

En route to Ishia, the refugees from Rossak were given a comprehensive explanation of what had happened to the segment of their people who had been out of reach for so long. The Guildsmen spoke as little as possible of the centuries on Salusa Secundus, and the Zensunni, who sensed that there was much here best learned from their own, did not press them for details. What the Guildsmen *did* describe, at great length, was the planet to which the survivors from those centuries had been sent.

Ishia, they explained, was the opposite of Rossak: hot, arid, it oppressed its life forms with heat as Rossak did with cold. Those crops which survived did so only because of tremendous amounts of time and energy spent in careful irrigation. The system had to be constantly watched, as a single day's deprivation could kill a field.

The Zensunni on Ishia had come from a tougher environment than that which faced them. Even so, adapting was difficult for them. They were not accustomed to the workings of a desert

ecology, and becoming accustomed to them cost heavily in the beginning.

Once the period of adjustment was finished, however, the Zensunni had done well. By reverting to many of the ways of their ancestors from the time of the nomadic tribes, the Ishia Zensunni had learned to live *with* the desert instead of struggling against it, and they throve where it was once believed a colony would barely be able to eke out an existence.

The Rossak Zensunni listened gravely, but were not frightened. What one segment of their people could do, surely another could do, too. One of their number, on being told that the group might have more difficulty than they expected in learning to live on their new world, made so bold as to voice this belief.

"Ah, but you do not understand me yet," one of the Guildsmen is quoted as saying (in Kuuan's *Monuments).* "You are not going to Ishia, but to the world for which Ishia was your people's training ground.

"A world called Arrakis."

ARRAKIS

In 7193, then, all of the known Zensunni in the Imperium were transported to Arrakis. This last relocation, organized in deep secret by the Spacing Guild, served the purposes of both sides involved. It gave the Zensunni a home, on perhaps the only world in all the Imperium (with the exception of the Guild sanctuary world of Tupile) where (hey would be too difficult to dig out for the emperor or his Sardaukar to bother trying. And it gave the Spacing Guild a permanent entree to Arrakis.

The Guildsmen wanted such an arrangement because of the spice melange, found only in the Arrakis desert. Similar to, but infinitely more powerful and subtle than the poison drug the Zensunni had discovered on Rossak, melange was essential to the Guild's interstellar travel monopoly. It was in the best interests of the Guild to control a supply of melange through a grateful native population. The Guildsmen made certain that the Zensunni were established deep enough inside the desert to ensure their safety from those settlers already on Arrakis (concentrated chiefly in Arrakeen, the seat of government), then withdrew.

The Zensunni recognized then that they were no longer a religious sect only, but a people. From that day onward, they would call themselves Fremen.

C.W.

Further references:

- Arrakis;
- Bela Tegeuse;
- Fremen;
- Salusa Secundus;
- Zensunni Wanderers, culture;
- Daiwid Kuuan, Monuments of the Zensunni Migrations (Salusa Secundus: Morgan and Sharak).

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Cataloging of The Rakis Finds

The first explorers of what we now know to be Leto II's no-room were doubly amazed. The labyrinth of tunnels and rooms enclosed by the two-kilometer diameter of the Holtzman Effect sphere was impressive in its magnitude; but more staggering to the imagination was the realization that almost all the rooms were stacked floor to ceiling with imprinted ridulian crystals. It was clear from' the first that whatever the crystals contained, it was information of an extent comparable to the Atreides Imperial Library, Since that library was known to have existed, and no story of its destruction had been handed down, even the earliest conjectures guessed that the library was now recovered, and recovered in what could be its entirety.

It was apparent that scholars faced an archaeological discovery unparalleled in magnitude in the history of mankind. The First Discovery Conference, held on Giedi Prime, met only to establish an agenda for the planning of the investigation of the find. The Second Discovery Conference, held on Rakis itself, spent a full two years just in deciding on procedure and a cataloging system, and, as it turned out, that system was not without flaws.

At the outset the Conference agreed that some classification system was needed immediately, since the time needed for transcribing of the contents of every crystal could not even be estimated. Moreover, since the contents of some were in languages thousands of years old, specialist translators would be needed from the beginning, and they had to be trained in library procedures. It was decided that a sampling procedure would be used to get some indication of the scope of the documents. The translators therefore noted only the first portion of the first work on each crystal, and assigned to the crystal a subject identification letter as follows:

A Imperial House Records: Atreides
BG Bene Gesserit
BL Belles Lettres
C CHOAM
D Diplomatic
E Exploration
F Fine Arts
G Government
H History (post-Butlerian)
I Imperial House Records: Corrino
J History (pre-Butlerian)
K Ixian Affairs and Mentats
L Landsraad
M Military Science
N Natural Sciences
O (For future assignment)
P Applied Sciences
Q (Not now in use)
R Miscellaneous Records
S Spacing Guild
T Theology
TL Tleilaxu Affairs & Artifacts
U Sport and Recreation
V Social Sciences
W Planet-Bound Commerce
X (For future assignment)
Y (For future assignment)
Z Zensunni and Fremen

Thus, the first crystal found to contain material pertaining to the Bene Gesserit was labeled "BG1"; the first work on that crystal was assigned the number "1-BG1," the second work on the same crystal "2-BG1," and so on. For example, a picto-disc of the Great Mother found in the hoard carries the Rakis Reference Catalog Number 435-F23, indicating that it is the 435th item on crystal number 23 in the Fine Arts

section of the catalog. Occasionally records are so extensive that they occupy more than one crystal: The Funeral Plain Scrolls, for example, extend through crystals R2345, R2346, R2347, and R2348. Note too that the Funeral Plain Scrolls were misclassified by the original investigators: they should bear "Z" numbers in the "Zensunni and Fremen" sequence. It is anticipated that errors such as this will be corrected only when the investigation is completed; at that time a revised catalog will be issued.

A second far-reaching decision of the Conference was that records would be put into the hands of researchers as soon as possible, even before the complete cataloging and translation was finished. For a work of this magnitude, no single publisher possessed sufficient resources. Hence an entirely new joint venture, the Library Confraternity, was formed; librarians, editors, and the reproduction facilities of over two hundred worlds voluntarily committed their services under its organization. The purpose of the Confraternity was to make materials from the Rakis site available as soon as humanly possible. These works are numbered consecutively in the "Arrakis Studies Temporary Series," which already counts several thousand titles. Some are reproduced almost as taken from the crystal, such as Princess Irulan's *Count Fenring: A Profile,* while others have undergone a preliminary editing, for instance, Juusepiin Kazagrando's edition of 4-BG1033, *Sancti Sermones.*

Part of the expense borne by the Library Confraternity is being recouped by licensing works in the Temporary Studies to commercial and university publishers. Works made available to the public in this way are then removed from the Temporary Series listing. For example, the large publishing house on Grumman, United Worlds, has already begun its own prestigious series, "Arrakis Studies," which includes both works from the Rakis Finds (e.g., Princess Man's *Arrakis Awakening,* Arrakis Studies 15) and works preliminary to or supportive of the study of the original documents (e.g., 'Abd '1-Zubai-dii, *'l-Wadiih: An Introduction to Fremen,* Arrakis Studies 3).

Specializations among the commercial and university presses have already begun to appear Morgan and Sharak of Salusa Secundus has several titles concerned with Fremen language and history, as does the Carolus University Press of Topaz. The Tevis Company of Diana has a dozen works from the Finds, on the Bene Gesserit now in print and is completing the preparation of several more.

While critics may argue that other systems would have been superior to the one adopted in one way or another, the fact remains that the Rakis Reference Catalog method is a simple, workable system that has aided materially in getting, the fruits of this enormous and important archaeological find into the hands of the public.

Notations and Abbreviations

This bibliography lists the works most important to the compilation of the encyclopedia, classified according to the Library Confraternity system. When the date of original publication is significant, it is supplied preceding the name of the reprinting publisher.

Works marked with an asterisk are those not found in the Rakis Hoard.

ABBREVIATIONS

AJM *Antares Journal of Medicine*
AMCE *Atreides Memorial Contributions to Embryology*
AS Arrakis Studies
BGFS Bene Gesserit Foundation Studies
BNM *Bestimmtes Neufilologishe Mitteylunken*
comp. compiled by
ed. edited by, editor
IG-FC Institute of Galacto-Fremen Culture
LCTS Library Confraternity Temporary Series
OS Old Series
PD *Patrologia Diasporae*
RRC Rakis Reference Catalog
SAH Studies in Atreidean History
S1H *Studies in Imperial History*
tr. translated by, translator
UP University Press
v. volumes

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