

Other World

Introductory Synopsis

- Volume I* - Sanctuary
- Volume II* - Articles of Faith
- Volume III* - In the Image of God
- Volume IV* - In the Garden of Creation
- Volume V* - Between Heaven and Earth
- Volume VI* - Diaspora
- Appendices* - In the Dreamtime

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Anti-Fascist Fantasy Action-Adventure

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“In the end time, the last humans ever to walk this earth will starve to death while apples tumble from branches above and bounce off their heads.” This is not a premise for a work of fiction; this is a sincere and unyielding personal belief that serves as an underlying theme for a work of fiction. Addressing the subject of economics, even if in somewhat ambiguous terms, Americans speak in contexts that clearly imply an unqualified assumption that capital is the origin of all value. Capital ‘creates jobs’, jobs deliver products and services, delivery of products and services generates wages in a natural cycle of prosperity to the betterment of all humankind but for all the academic sophistication of all the complex and complicated theory, Americans disclose no apparent assumption as to the origin of capital. In American economic vernacular, consumers are not necessarily the producers of that which they consume while producers are not necessarily the consumers of that which they produce. Producers produce, consumers consume and evidently, the two never necessarily coincide. Producers produce in anticipation of wages and never establish goals of completion, for completion of goals means the conclusion of jobs, the conclusion of jobs means the absence of wages and that means material deprivation. The motivation of the producer always involves cautiously calculated prevention of all possible occurrence of any goal of completion or predictable material result, or otherwise any occurrence of foresight, planning and organization. Americans consequently conclude the greatest certainty of material deprivation always coincides with foresight, planning and organization, goals of completion and predictable material results while the greatest potential for prosperity always coincides with willful disorganization, overproduction of wasteful squander and unconstructive hyperactivity without goals or expectations of results.

When any one or more of myriad factors depresses demand for products and services, despite all most willful disorganization, despite preclusion of foresight and planning, despite cautiously calculated prevention of goal and predictable result, elimination of jobs and wages nonetheless directly occurs. When elimination of jobs and wages occurs then disorganized unconstructive hyperactive producers rendered idle, even surrounded by the neglected wasteful squander they overproduced nonetheless merit only punitive material deprivation. With the urgency of material deprivation, producers rendered idle clamor with desperate plea not for the material result of their actions but for stimulation of capital and the urgent creation of yet more jobs, yet more unconstructive hyperactivity without foresight and planning, yet more wasteful squander and overproduction without goal or expectation of result.

Principles founded on such arbitrary unchallenged assumptions translate to counterintuitive actions motivated by absurd expectations and the reinforcement of repetition induces cognitive disassociation that renders the participants incapable of deciphering the most painfully obvious cause and effect relationships between physical action and immediate material result. Because the wage for production of the product is not proportionate to the value of the product, the production of food neither necessarily nor automatically merits the reward of food. When the production of food no longer merits the reward of food then the greatest certainty of starvation will always coincide with the production of food while the greatest potential to thrive will always coincide with no production of food because capital is the origin of all value and capital occurs without origin. Consumers neither produce what they consume nor do producers consume what they produce and never do the two coincide. On the inevitable brink of starvation, it may well occur to the cognitively impaired to overproduce wasteful squander, to engage in disorganized unconstructive hyperactivity without foresight and planning, without goal of completion or expectation of material result but it will in all likelihood never occur to the cognitively impaired to produce food then eat what they produce... and then...

“In the end time, the last humans ever to walk this earth will starve to death while apples tumble from branches above and bounce off their heads.” Is this a prediction of the future or is this a description of the present? This is not a premise for a work of fiction; this is a scientific discovery that serves as an underlying theme for a work of fiction. Capital is the origin of all value and capital occurs without origin. Capital ‘creates jobs’, jobs deliver products and services, delivery of products and services generates wages. Consumers neither produce what they consume nor do producers consume what they produce and never do the two coincide because in all capitalist theory, the two are distinct and wholly separate characters. Humans produce and do not consume while capitalists consume and do not produce because humans are not capitalists and capitalists are not humans. **This** is the premise for a work of fiction. Only humans produce and only capitalists consume because capitalists are subhuman tyrant warlords and capitalism is war against humans. The principles and theories, the motivation of capitalism is destruction of the earth and extermination of all life thereupon because surely no imaginable alternative scenario presents so plausible an explanation of motive for the actions of capitalists. The origin of capital is the successful massacre of humans and the continuing credible threat thereof. Capital is the symbolic representation of successful massacre past and superior belligerent force continuing. ‘Job’ and ‘wage’ is euphemism for slave labor cheaper than slave. Capitalism is slavery compounded disguised as slavery improved.

PREMISE: In an otherwise pristine earthly paradise of limitless natural abundance, the human inhabitants of the Other World toil in unconstructive hyperactivity producing a wasteful material surplus even while subjected to unrelenting punitive deprivation under the remorseless tyranny of subhuman capitalist overlords. Mythology serves as the premise that establishes the inhuman capitalist however, introduction of the mythology occurs primarily through the arguably hearsay testimony of characters and that slim margin of credible deniability nominally accommodates the individual interpretive preferences of an audience. Consequently, the inhuman origin and quality of the capitalist character as well as the ostensible immortality of the presumably supernatural character are matters more of individual interpretive preference than compulsory conditions of premise and so just like religious tradition, the mythology neither necessitates nor precludes either literal or allegorical interpretation. Focus on the economics of capitalism versus socialism is premium in the Other World, and the calculated intent of manufactured ambiguity in the mythological premise is the neutralization of theistic versus atheistic preferences as determining factors in economic preferences. Both capitalism and socialism arguably neither necessitate nor preclude either theism or atheism, either moral idealism or amoral pragmatism, and even though the Other World demonstrably favors spirituality and moral idealism, it nevertheless ultimately maintains overall religious and moral neutrality in economics through featured concentration on rational logic and reason as opposed to raw arbitrary intuition.

In the mythological premise of the Other World, a host of presumably immortal supernatural characters inhabits the earth long before the evolutionary emergence of perhaps even Protozoa. Initially enamored with Hominid, immortal characters intervene to protect sentimental favorites incidentally, perhaps even unwittingly, artificially selecting genealogies that produce variations such as Homo erectus and ultimately Homo sapiens. Throughout the process that concludes with the emergence of Homo sapiens, immortal characters assume the physical likeness of the given species with which they cohabitate until one particular immortal character goes a step further and in an impulsive act of artistic creativity, secretly designs then assumes the refined variation of Homo sapiens-sapiens; a personal vision of Homo sapiens perfected. The immortal character in question subsequently obsesses over the aforementioned vision of perfection.

Initially innocent impulse inevitably transforms into pursuit of the realization of visionary concept and in quick succession, the immortal character with an artistic vision degenerates into a would-be creator god of human form perfected, conducting a series of monstrous experiments that produces numerous freakish mutations. The assumed Homo appearance of the immortal characters is essentially mere artificial imitation of that which, even though arguably the product of selective intervention, is nonetheless fundamentally natural but in an act of frustration, the creator god conducts experiments that expose Homo sapiens to the artificial imitation blood of immortals thereby introducing a fundamentally ‘artificial’ element into otherwise ‘natural’ humanity. With introduction of imitation blood artificially preprogrammed to favor genetic reproduction of the artificial prototype, the creator god successfully produces the evolutionary variation of Homo sapiens-sapiens from Homo sapiens but not without consequence. Along with the physical characteristics of the prototype, Homo sapiens-sapiens also inherits some measure of the mental predisposition of the creator god most conspicuously featuring a pronounced preference for artificiality and for imitation with an insatiable appetite for subordination even mutilation and ultimately outright artificial replacement of all things naturally occurring.

Eventually disappointment or perhaps even disinterest inspires the creator god to conduct the next inevitable step in pursuit of his artistic vision of human form perfected and as the assumed Homo appearance of the immortal characters is essentially mere artificial imitation, the creator god simply imitates that artificial form in multiple duplication of his initially individual form. Doubling his own artificial form in binary multiplication, the creator god reproduces his likeness from two to two-hundred, fifty-six images upon his eighth act of binary multiplication at which point he evidently exhausts his physical capacities then severs his complex multiple form into two-hundred, fifty-six individual likenesses. Catastrophically debilitated by the diminishment of his potency, the creator god discovers too late that although still immortal, his actions permanently render all two-hundred, fifty-six parts of him otherwise indistinguishable from evolved Homo sapiens and sapiens-sapiens. Keenly aware of the finite duration of the sun and the earth, the creator god then appreciates he has bound himself along with his two-hundred, fifty-five counterparts to material form and condemned all as well to immortality on a planet that will one day expire. Consequently, the creator god in short order develops a remedial plan that even though beyond his comprehension or ability to express in words at the time, ultimately involves no less than conceptualization of space travel perhaps even time travel to escape imprisonment on the impermanent earth then colonize the universe. As artificial imitations, the two-hundred, fifty-six lesser parts of the once creator god possess neither the imagination nor power of invention inherent in natural humans and so upon humans, desperately project their expectations of future development of space and time travel technologies by any means necessary even to the exhaustion of the earth and all life thereupon.

With this, the mythological premise, the Other World sets the stage then populates it with a cast of fundamentally natural Homo sapiens-sapiens nonetheless intellectually polluted and mentally crippled by the inherent genetic defect of capitalist dementia. Some humans overcome their inherited debility then live cooperative collective lives and join ranks with the secretive and enigmatic ‘witches’, the surviving original immortals. The balance of humanity stands opposed to the proportionate and collective, retarded by the disorienting fog of economic superstition, subordinated by the tormented ‘angels’, the creations of the rogue immortal, and squander their lives on unconstructive hyperactivity producing a wasteful material surplus under conditions of unrelenting punitive deprivation, frantically laboring to exhaust and discard their planet with maximum possible expedience.

Literal interpretation of the mythology produces an arguably implausible scenario requiring a substantial degree of suspension of disbelief in which only humans produce and only capitalists consume because humans are not capitalists and capitalists are not humans, because capitalists are subhuman, and capitalism is war against humans. However, with the ostensible option of allegorical interpretation, the mythology establishes a premise for the metaphorically subhuman capitalist motivated by internal conflict, resentment of nature and unquenchable thirst to control it in a scenario that arguably qualifies as something less than ridiculously implausible. Even better still, with the ostensible option of pragmatic political interpretation, the mythology invites speculation for the premise of the entirely human capitalist motivated only by genuinely innocent and altruistic idealism, merely opportunistically labeled ‘subhuman’ by bitterly spiteful and contemptuous socialist adversaries in an unassailably plausible alternative scenario. By virtue of multiple options, audience preference nominally determines the level of suspension of disbelief as opposed to compulsory narrative requirement.

MISSION STATEMENT: A strategic three-pronged assault on capitalism exposes virtually every theoretical principle and philosophical proposition as trite and hollow sentimental appeals based on flawed irrational assumptions. Rational and logical reason produces inexorable self-evident truth that prevails over the bizarre and self-contradictory mythology of capitalism.

1. The Essential Logical Assault

Capitalism is not the product of rational scientific methodology. Capitalism is unapologetically unscientific and no scholar of capitalism ever has, does now or ever will, contend otherwise. Essential ideals of capitalism such as ‘freedom’ and ‘individualism’, although they may coincide with the age of reason, are not products of reason but products of irrational sentiment. The essential logical assault targets the unscientific nature of capitalism stressing that which is unscientific is obviously irrational, and with that advantage addresses fundamental principles of socialism versus capitalism framed as issues of reason versus superstition respectively.

Through logical reason, the ideals of freedom and individualism expressed in a literal sense, amount to solitary struggle for survival against natural element and environment. Only by the stability of the collective do the ideals of freedom and individualism occur in any substantive personal quality. The ideals of freedom and individualism are contrary to the necessity of the collective that accommodates as much so the literal expression of the ideals in direct opposition to social obligation and the collective in fact precludes the possibility of the ideals. Freedom and individualism are abstract benefits accommodated by the collective and do not occur without proportionate obligation. The self-evident truth underlying the trite and hollow sentiment of ‘freedom’ and ‘individualism’ is ‘obligation’ and ‘entitlement’. The obligation of the individual contributes to the stability of the collective and the stability of the collective is the basis for the proportionate entitlements of the individual. Freedom and individualism are wholly dependent entitlements, neither naturally inalienable expectations nor independent philosophical principles. Freedom and individualism are incidental, and when presented in the form of philosophically independent ideals, amount to trite and hollow sentiment without substance, demonstrably self-contradictory and patently absurd. Freedom and individualism are a conditional result, not a foundational basis, and any contrary assertion is a flawed irrational assumption.

The essential logical assault applies universally to all principles of capitalism with propositions of self-evident truth alternatives to all trite and hollow sentiments. The truth behind the sentiment ‘freedom’ is chaos. The truth behind the sentiment ‘incentive’ is threat of punitive deprivation, slavery is ‘efficiency’, cooperation is ‘incompetence’, exclusion is ‘competition’ and inclusion is ‘corruption’, novelty is ‘invention’, and ‘tyranny’ is foresight, planning and organization.

2. The Elemental Philosophical Assault

Fanatical existentialism, even though intellectually optional, is the philosophical foundation, as it may conveniently apply, for the esoteric jargon and euphemistic sentiment of capitalism. The first and favorite target of fanatical existentialism is always universality and so conversely, the first and favorite target of the elemental philosophical assault is always subjectivity. Just as the essential logical assault targets the unscientific nature of capitalism, the elemental philosophical assault targets the demonstrably unscientific nature of existential subjectivity. Unlike the scholar of capitalism that never has, does not now and never will, contend capitalism is scientific, the existentialist always has, does now and always will, evade the subject altogether at any cost but the self-evident truth is nonetheless incontrovertible. Objectivity is the irreducible foundation of science. Science outright prohibits subjective interpretation and indeed replacement of the objectivity with subjectivity reduces the science to something other than science. Subjectivity is indisputably unscientific so just as the essential logical assault exercises a natural advantage over capitalism, the elemental philosophical assault exercises an equal advantage over existentialism framing fundamental principles of universality versus subjectivity as issues of science versus irrational belief respectively. Objectivity is truth discovered - Subjectivity is truth believed.

The elemental philosophical assault features a number of peripheral supporting subjects and devices as well, such as mind versus labor origin and masculine versus feminine aspect. Mind origin is the belief system behind principles of capitalism such as subjective value or zero sum game theory. Again, with the advantage of science and reason, the elemental philosophical assault adheres to classic Marxist labor origin theory while conversely presenting a case against the superstitious capitalist sentiment of mind origin ‘innovation’, ‘invention’ and the ostensibly incalculable ‘productive’ value of the ‘exceptional’ and ‘meritorious’ individual.

Indirectly, the cast of characters, circumstances and situations maintain an underlying theme of masculine versus feminine aspect as nominally allegorical representations of capitalism versus socialism respectively. The original immortal characters, ‘witches’, assume exclusively feminine form while the anomalous witch that disperses into multiple diminished immortal characters, ‘angels’, first assumes masculine form so consequentially, angels are exclusively masculine. Beyond the obvious superficial implication that the feminine is ‘original’ while the masculine is ‘anomalous’, as created products, angels are arguably the ‘subjective’ *ubermensch* counterpart to the universal ‘objective’ witches and the two forms metaphorically represent idealized extremes of each gender in multiple supplemental themes addressing objectivity versus subjectivity.

The feminine witch as the champion of humanity opposing the anomalous angels represents the organic, the sympathetic, the maternal and nurturing while the masculine angel represents the artificial, the subjectively interpreted and determined, independent of the feminine, superior and authoritative. The objective feminine discovers a transformative universe-view of history, cause and effect, impetus and momentum, in which everything always transforms into something next, while the subjective masculine interprets an anomalous universe-view, compartmentalized and modular, in which everything that ever occurs spontaneously occurs once for no reason then vaporizes into oblivion and never occurs again. The transformative and anomalous translate into minimalism and materialism respectively. The transformative feminine considers the material product of civilization incidental and focuses on humans, their lives and the quality thereof while appreciating profound beauty by virtue of the rarity of impermanence. The anomalous masculine regards civilization as the sum total of its material image and the humanity incidental precisely because of its impermanence, incapable of sympathy even as superfluous monumental edifice serves as obvious self-evident indication of humanity wasted on unnecessary material.

The anomalous masculine subjective civilization features conspicuous symbolic expressions of ‘accomplishment’, intimidating in size or scope, frequently nonfunctional and always ornamental with an emphasis on phallic edifice while the transformative feminine objective civilization considers such flamboyant demonstrations proof of wasteful squander and material deprivation. Masculine reverence for artifice and superficiality, imitation, materialism and sentimentalism juxtaposed by feminine originality, authenticity, humility and minimalism accumulatively project the masculine versus feminine aspect to the inevitable extremes of dogmatism versus adaptation respectively then ultimately dogmatism and adaptation serve as the foundations of fascism and liberalism respectively.

3. The Inevitable Moral Imperative Assault

Note that although adherence to Marxism is to some extent in all aspects inevitable, the Other World presents basic democratic socialism packaged for a general audience with minimal yet somewhat substantial selective departures from Marxism. Principle emphasis addresses in broad generalities the three critical features of collectivism versus individualism, cooperation versus competition and altruism versus rational self-interest while the most fundamental departure from Marxism arguably occurs in theological impartiality. As previously stated, the material compels neither theism nor atheism as prerequisite to socialism and furthermore verily asserts that both theism and atheism are equally unconditionally compatible with socialism.

Although several other subtle departures from Marxism occur, most significantly, the basic democratic socialism of the Other World contradicts certain aspects of *mechanical determinism* and *the dialectic movement of history*, and most conspicuous of all contradictions occurs with propositions of permanent universalities. Furthermore, most prominent among all contradictory propositions of permanent universality is inflexible devotion to Kant’s *categorical imperative*.

I consider the *categorical imperative* the $e=mc^2$ of philosophy and distinctly unlike Marx, although I acknowledge that moral and ethical values vary conditionally with contemporaneous historical relevance, I nonetheless assert those variations are essentially superficial while the overriding moral principle of the *categorical imperative* remains constant, permanent, absolute and irrevocable. Unlike Marx, I **do** ‘blame’ the capitalists, past, present and future, I **do** pass moral judgment, and I contend even the most ardent of Marxists cannot refrain from as much especially as they observe the willfully deliberate and destructive malevolence of capitalists. I submit massacre, slavery and capitalism have never been necessary epochs of history, have and will always be morally repulsive. I furthermore contend that the victim in the Roman Coliseum, despite the ‘mechanical determinism’ of the contemporaneous ‘dialectic’, fully appreciated the lack of sophistication and the primitive barbarity of the Romans with every bit as keen sensitivity as might express the twenty-first century liberal.

I observe no distinction between capitalism and fascism and assert that although both are modern terms, capitalism has always been fascism and the two are not merely mutually inclusive but one in the same distinguished only by varying levels of intensity expressed through dormant and resurgent cycles. Despite the apparent modernity of capitalism-fascism, its age is at least equal to that of permanent civilization and in fact, it accounts as the causal origin of permanent civilization as suggestively conveyed by fifteenth century fascist Machiavelli who precedes the modern terminology by hundreds of years and accurately identifies his philosophical origins as a constant element of all civilization. Whether dormant in the form of capitalism or resurgent in the form of fascism, the indivisible core principles are constant and vary only by degree of extremity, commencing with a foundation of selection of the ‘strong’ and the ‘weak’ through a process of artificial conflict.

In dormant cyclic phase, capitalism is the defensive and withdrawn expression of principle primarily through passive positive sentiment while in resurgent cyclic phase, fascism with newfound confidence, expands expression of principle to aggressive negative sentiment. While the passive positives ‘meritorious, exceptional and productive’ are constant, the full expansion of expression to the aggressive negatives ‘deficient, reprobate and degenerate’ coincides most conspicuously with peak resurgence. In any event, through the process of artificial conflict, the ‘meritorious’ always prevail while the quality of all others ranges from some indeterminable passively ambiguous state to unequivocally and aggressively quantified ‘deficiency’.

In times of resurgent fascism, the aggressive negative rules supreme. Liberal democratic and egalitarian principles reward failure and promote dependence. The reward of failure and promotion of dependence produce a proliferation of the deficient, the reprobate and degenerate. Proliferation of the deficient, the reprobate and degenerate threatens the way of life and very survival of the meritorious, the exceptional and productive. The deficient simmer with envy over the successes of the meritorious, envy leads to resentment, resentment to imaginary revenge, revenge to redistribution, and redistribution leads to the tyranny of mediocrity. Society can only survive mediocrity through reassertion of the meritorious. Reassertion of the meritorious can only occur through strength. Strength can only occur through purification. Purification can only occur through a process of artificial conflict.

Capitalism can only survive through exclusion of the deficient, the reprobate and degenerate, through exclusion of the inclusive. The liberal is inclusive. Capitalism can only survive through exclusion of the inclusive liberal and when exclusion does not exclude enough then exclusion can only occur through extermination.

“The origin of capital is the successful massacre of humans and the continuing credible threat thereof.” Capitalism is the dormant phase of fascism that occurs in between occasional massacres of the inclusive. Capital is the symbolic representation of successful massacre past and superior belligerent force continuing. Capitalism is the evolutionary existential struggle for survival of the genetically superior over the genetically inferior, only one can thrive while the other must perish for the greater glory of the species. Capitalism is the entitlement, nay the existential imperative, of the genetically superior to determine at will either productive use, if any, for the genetically inferior or the necessary disposal thereof. Capitalist, fascist, capital, massacre - Six of one, half a dozen of the other.

GOOD versus EVIL: American audiences love to hate no character more than the ‘greedy’ villain. The classic portrayal of villainy for the American audience is far more often than not the selfish greedy archetype countered more often than not, by the altruistic self-sacrificial martyr struggling for the greater good of humanity. The Chamber of Commerce, the Koch Brothers, the Republican Party and Fox News Channel, Friedrich Nietzsche, Ayn Rand and Milton Friedman have spun a narrative for the American audience in which the victim is the perpetrator and the defendant prosecutes the case while the dispossessed and displaced, the materially deprived... are the greedy villains... and those that displace, dispossess and deprive then collect fabulous riches without effort are the altruistic self-sacrificial martyrs. More often than not, the classic theme of ‘good versus evil’ intuitively represents socialism versus capitalism respectively and the Other World conforms to that standard but because the setting is prehistoric, it predates the terminology ‘socialism’ and ‘capitalism’, and so addresses the conflict on the sheer merit of the principles. Along with ‘socialism’ and ‘capitalism’ the vocabulary of the Other World excludes ‘evil’ both in name and in concept although arguably many synonyms may fill the void but nonetheless, the result is emphasis on reason as opposed to sentimental appeal.

Capitalism with all its antagonists and sentimental devices conducts a relentless perpetual assault on humanity, on society, civilization and the earth, on sense, sensibility and sensitivity, on proportion, sympathy and altruism, a relentless assault on intelligence. The Other World conducts a relentless assault on capitalism, on fascism, individualism and primitive superstition, on massacre, slavery and continuing threat thereof, on exclusion, competition and narcissism, a relentless assault on romanticized nostalgia for antiquated ideals that no longer correspond to reality. The protagonists of the Other World are modest and humble, altruistic and insufferably cool communist superheroes, martyrs, underdogs and champions of the vulnerable and the defenseless, the dispossessed and displaced, the deprived, abused and downtrodden. The Other World is popular socialism for a general audience elevated to the stratospheric level of coolness so long denied yet so rightfully deserved, with intensity of anger and resentment expressed through suggestively threatening speech in equal proportion response to ‘Atlas Shrugged’, to the Tea Party and to the relentless march of American fascism.

I consider the works of Friedrich Nietzsche, Ayn Rand and Milton Friedman catastrophically flawed with unscientific assumption, painfully obvious lingering childhood resentment, irrational adolescent romanticism, grandiosity and vindictive personal agenda, and I submit similarity between these works and ‘Mein Kampf’ is far more than incidental. Although I admit moral outrage, I nonetheless have at least convinced myself that I commit none of the aforementioned intellectual violations, my reason and logic are sound, and my propositions are coherent and valid. As previously stated, without use of the terms ‘capitalism’ and ‘socialism’, I pit principle versus principle in virtual gladiator sport in the arena of intellectual combat addressing critical elements of the works of Nietzsche, Rand and Friedman among others, and in my humble estimation, dismantle and demolish the trite and hollow sentiment of such woefully deficient material. The intellectual realm of literature and academic treatise is, and always has been, littered with incoherent trash. I may contribute nothing better than that but at the very least, my work is nothing worse than that.

It occurs to me most everybody wants to identify then ‘belong to’ ‘something greater’. The theist contemplates god as that something greater, the atheist contemplates the physical cosmos as that something greater but in both cases, that contemplation focuses outward and away from our most tangible and immediate reality. I contemplate that something greater is painfully obvious and immutable, constant and permanent right in front of our stupid faces every day. The motivational ‘purpose’ of humans is a predetermined biological program that compels us to act in the interest of preservation of the species, in harmony with all species and with the host environment. The species and continuation thereof is an undeniable ‘something greater’ and the evidence is insurmountable, the collective is greater than the individual and the contemporary is responsible for the future. Whether this occurs by the design of a god or by random spontaneity for no reason is irrelevant. We have our mandate and it is uncontestable. Nietzsche, Rand, Friedman and Hitler would have us ‘interpret’ our evolutionary mandate as Social Darwinism, and our desire to ‘belong to’ ‘something greater’ as a longing for exclusivity, domination and triumph over the genetically inferior. I appeal to the sensibility that pursuit of collective interest is the only possibility of ever acting in self-interest and our desire to ‘belong to’ ‘something greater’ is our biological compulsion for inclusion, sympathy and cooperation, for the protection, preservation and continuation of the species. Although my work is violent, oft impatient and judgmental, it stubbornly clings to the overall positive message that humans are fundamentally social, sympathetic, cooperative and altruistic, and we need no more than to simply act on our normal and natural intuitions to care for each other and for future generations.

TECHNICAL OVERVIEW: A liberally interpretive Ice Age map of Neolithic Europe serves as the basic setting although neither do the narrative nor the characters refer to either era or geography by any contemporarily familiar names. In the interest of authenticity, such obvious anachronisms as tobacco, potato and tomato do not occur while products of human influence and intervention such as agriculture, domesticated horse and livestock appear with generous latitude. The civilization portrayed amounts to a prehistoric virtual Atlantis approximately equivalent to the eighteenth century technologically with perhaps the most conspicuous exceptions accounting as the presence of rudimentary indoor plumbing and the absence of personal firearms. Although agriculture is the foundation of all economies, forms of proto-industrialization and sophisticated trade accommodate the setting enough to establish relevance to modernity and the social and economic issues of the twenty-first century.

Third person narrative exercises omniscience over the principle protagonist exclusively and the principle protagonist in addition conspicuously maintains a journal as the premise basis for the omniscience as the journals presumably account for the material of origin for the latter third person editorial compilation of the volumes. The narrative adheres to a rigid convention along with a strict regimen of clinical formality and emotional impartiality with only exceedingly rare embellishment and then most always only in subtle humorous context that reflects the demeanor of the principle protagonist.

Each of the six volumes consist of four major parts and the story occurs in direct linear form with the exception of the third part in each of the middle four volumes in which the narrative introduces then advances the mythological premise which accounts as the unveiling of the dark epic tragedy of the ancient past. Isolation of the mythology to the middle four volumes serves the initial purpose of establishing a plausibly realistic pretense with the opening volume and the conclusive purpose of establishing an exceptionally harsh realistic relevance with the closing volume, and in addition serves as a mere literary device to manufacture mystery and suspense. Aside from the presence of presumably immortal characters, the material otherwise sustains a visceral reality and although by arguably slim margins, the form of presentation introduces the ostensibly supernatural element as something characters either believe or disbelieve as opposed to conditions of premise the audience must unconditionally accept.

The pathology of motive and fanaticism, intrigue, economics and war are featured themes in an epic action-adventure context with frequent graphic violence and an oppressively serious ‘fate of humanity’ tension offset by stubbornly ubiquitous humor. ‘Castles and kings’ metropolitan centers separated by vast expanses of pristine wildernesses support a distinctly medieval flavor while elements of martial arts action and occasionally geeky attention to technology combined with feminine dominant subtly ostensibly appeal to both ‘chic-fic’ and ‘guy-fi’ sensibilities.

SYNOPSIS OVERVIEW: Volume 1, Part 1 commences with a brief and somewhat vague introductory oratory from an unidentified character (such passages always occur in first person and in italic font to distinguish it from formal narrative) establishing the protagonist tribal culture of the ‘Geaelen’, its history of isolation and the defensive necessity of its militia (an informal paramilitary element). The formal narrative commences with introduction of principle characters ‘Faelryd’ (Fae), a militia captain elder nearing the conclusion of his active involvement in the militia, and ‘Wylmaer’ (Wyl), a seventeen-year-old militia novice under the apprenticeship of Fae. The balance of Part 1 introduces significant elements such as the ‘Other World’ (aggregate formal ‘economic’ civilization), the ‘Seilvhan’ tribes (an unfamiliar but presumably benign neighboring population) and the ‘Witch Clan’ (an enigmatic collection of virtual ‘Amazon women’ of nebulous origin and intent simultaneously feared, reviled and revered).

Geaelen attitudes and sensibilities are diverse, and characters such as the elder farmer ‘Haery’ represent the rustic and superstitious, telling tall tales of witch sorcery, spells and monstrosity while the worldly militia character Fae represents the sophisticated and informed, characterizing the witches as a mere clan ethnicity, suspicious only by virtue of their assertive personalities and active relationships. As Geaelen diversity emerges, the appearance of a witch and secret council with militia elders generates predictable rumor and gossip followed by formal announcement of militia intent to enter into alliance with the Seilvhan then engage the army of a fledgling empire on foreign soil. In the centuries of their recorded history, the Geaelen have never engaged in any military action other than defense and never beyond the boundaries of their geographic territory. The developments thereby establish historical significance as the excuse for the commencement of the volumes at this point as opposed to any other point of significance in the otherwise colorful and eventful history of the Geaelen.

The event marks the transition of the Geaelen from the age of innocent or even ignorant isolationism to the age of pragmatic or even cynical diplomacy and although for diverse reasons, virtually all Geaelen recognize the action as a compromise of tradition and alteration of behavior that precludes the possibility of full restoration. Wyl joins the militia motivated primarily by childishly romantic notions of action and adventure, and having discovered a taste for journalism along with cowardice for the reality of combat, he initially considers the war an opportunity to observe and document historic events, and incidentally an opportunity for journalistic celebrity as well. Although Fae initially insists inclusion of a novice on a mission of such nature is inappropriate, Wyl successfully lobbies Fae for inclusion nevertheless and so accompanies the militia from the relative safety of his noncombatant apprenticeship with romantic expectations of action, adventure and celebrity intact.

Volume 1, Part 2 commences with the departure of the militia to the Other World bound for Seilvhan and introduction to its ostensible ally. Upon reaching the boundaries of its territory, the militia immediately encounters the witch ‘Orna’ who assumes the position of guide and advisor to the consternation of the more suspicious Geaelen then she leads the militia to Seilvhan and despite suspicion over the involvement of witches, the arrival and greeting in Seilvhan account overall as quite pleasant and satisfactory. In subsequent council, the Seilvhanians advise they consider the Geaelen distant kin and the Geaelen in fact observe remarkable cultural similarity if not outright virtual duplication. Subsequently addressing the military situation, the Seilvhanians counsel they intend to defend the kingdom of ‘Algath’ otherwise hopelessly outmatched by the belligerent army of ‘Sethia’. Although all parties present express no interest in the affairs of kingdoms, empires and economic enterprises, the Seilvhanians insist they regard Algath as something of an exception and furthermore advise a third party, the kingdom of ‘Angora’ appears intent on neutrality despite painfully obvious implications. With the acquisition of Algath, the Sethians will establish a foothold from which to absorb the presently politically unstable and vulnerable Angora after which the consolidated Sethian Empire will essentially border the Seilvhan and the Geaelen then inevitably annihilate both. The Seilvhanians theorize should they and the Geaelen join Algath and conduct a legitimate defense, the Angoran army or at least elements thereof amenable to the counsel of witches, will respond to so fortuitous an opportunity then the four combined forces will rout the Sethians. The complexity of the intrigue, the involvement of witches and their apparent intimacy and influence with such suspicious characters as kings and their armies combine to inspire considerable apprehension on the part of some Geaelen militia elders but nonetheless appreciating the severity of the consequences, the elders overcome all apprehensions and reaffirm their commitment to the alliance.

Volume 1, Part 3 commences with the arrival of the allied army of the Seilvhan and the Geaelen into the Other World proper on the boundaries of Angora after traversing a rugged wilderness. Upon entering Angora, the alliance immediately encounters the classic trademark third world characteristics of laissez faire capitalism highlighted by a conspicuous concentration of obscene wealth featuring gargantuan ostentations of architecture and engineering that cast oppressive suffocating shadows over wretched masses in filthy rags desperately struggling for survival under relentless deprivation and squalor. Only a precious few Seilvhan or Geaelen have ever observed firsthand the conditions of the Other World and though most are aware of what to expect, they are nonetheless unprepared for the shock value of direct observation.

Throughout Parts 1 through 3, Wyl develops increasingly intimate relationships with his mentor Fae then the witch Orna, alternately vacillating between bouts of superstition in which he perceives Orna as some form of monster with supernatural powers, and moments of clarity in which he strives for the maturity and sophistication he perceives in Fae. Direct observation of third world laissez faire capitalism initiates an inner conflict for Wyl in which he deeply admires the wealth, power and advanced technology of the Other World while concurrently experiencing revulsion over the conditions of the majority of its inhabitants. Too inexperienced and naïve to comprehend the dynamics and implications, Wyl privately contemplates politics and economics while both Fae and Orna, preoccupied with more immediate concerns have not the luxury of time to indulge Wyl with any extensive instruction or explanation.

The allied army arrives at Almath only moments ahead of the belligerent Sethians and in fact, a minor skirmish that produces some casualties occurs as the last of the allies enter the city walls. While notably practicing some degree of social welfare not present in the rest of Angora, Almath nonetheless substantially exhibits all the same characteristics and in addition, in council with the Seilvhan and the Geaelen obvious bitter divides within Almath immediately surface only exacerbating already lingering apprehensions and suspicions. Orna nonetheless conspicuously solidifies the growing alliance then as they prepare their defense she departs for Angora to ‘cast a spell’ or whatever it is witches do to bend men to their inflexible wills. The following day, representatives of the alliance parlay with the indomitably charismatic and persuasive King of Sethia, ‘Oostrigr’ in a transparent attempt to stall, which Oostrigr not only easily perceives but patiently humors as well. With expanding exposure to the complexity, ambiguity and charisma of the Other World, Wyl sinks only deeper into a state of ambivalence over interests, motives and outcomes. Increasingly suspicious of witch motive and influence, Wyl consequently projects that suspicion onto his own counterparts and elders such as Fae, who he perceives as blindly loyal to Orna in contrast to the defiantly independent and irresistibly charismatic Oostrigr.

Oostrigr finally commences his attack on the city with a catapult barrage of impact projectiles and incendiaries to soften up the defenses then conducts a direct assault on the defensive walls that results in an appalling slaughter of his forces yet nonetheless concludes with possession of the perimeter walls while the defense retreats into the city. Over several days that follow, the Sethians gain the city in small increments while the defense retreats in a fight that degenerates into a debacle of carnage. As the Sethians surround the defense packed into the last enclave of the city they hold then break through the last wall on the cusp of victory, Orna at last arrives with a full complement of Angoran cavalry. Despite the methodical calculations and skillful martial prowess of Oostrigr, his fatal error is ultimately that he simply underestimates a girl and even though aware of her intent to summon the Angorans, Oostrigr arrogantly and overconfidently never considers Orna a credible threat to his campaign. The Angorans soundly rout what remains of the Sethian army as Oostrigr narrowly escapes with a portion of his cavalry.

Led primarily by the Angorans, the allied forces quickly assemble a complimentary cavalry then pursue Oostrigr eventually forcing him to seek shelter in the castle fortress of a small village in the remote countryside. A Sethian company garrisoned at the fortress during the battle for Algath abuses the local population during their stay and the allies on approach discover hundreds of bodies impaled on stakes then left on display, women and children conspicuously among the victims. Orna suddenly appears to assume a position of authority uncontested and immediately orchestrates the mass execution of all Sethian prisoners, incidentally taken into custody during the pursuit and a battle that occurs as the Sethians take shelter in the fortress, by launching them still breathing from catapults over the outer wall and into the fortress. After exhausting the supply of human projectiles, Orna launches horse manure and flaming common refuse into the fortress while the allies otherwise hold watch and patiently starve out Oostrigr and the Sethians. Eventually the Sethians attempt a desperate escape but the allies corner them then Orna kills Oostrigr in a duel followed by the mass execution of the remaining Sethian forces.

Initially enamored with the charismatic Oostrigr, after witnessing the actions of Orna and the allies, Wyl ultimately identifies Oostrigr as martyr and victim of the aggressive and belligerent Orna. Wyl confronts Orna in the presence of Fae then both Orna and Fae school Wyl for his insolence ultimately counseling that while both sides admittedly engaged in murder, only the Sethians initiated the conflict and only the Sethians murdered women and children or otherwise unarmed noncombatants and this subtle technicality distinguishes right from wrong.

Volume 1, Part 4 commences with a brief recovery period for the Seilvhan and Geaelen in Algath followed by their departure for home. During the journey, Wyl reflects on his experiences and mostly on the progression of his thoughts and impressions throughout the events. In a combination of contemplative moments and conversations with significant characters, Wyl incrementally concludes all the conflict and suffering he observes in the Other World occurs as the direct and exclusive result of irrational desire for unnecessary concentration of otherwise worthless material possession. Wyl furthermore identifies his initial romantic notions of action and adventure along with his expectations of celebrity as motivated by the very same irrational desire then for the first time in his life he experiences genuine remorse and sympathy.

Throughout the first volume, a journey of self-discovery occurs with a process of personal maturation, emergence of self-awareness and development of identity for Wyl parallel to the remorseful awakening of his community to a global awareness of history and their place in it. Commencing with full confidence in his own character and suspicious of the fanaticism of Fae, Wyl ultimately concludes with discovery of the impetus for his own fanaticism while Fae withdraws in humble and quiet reserve. For Wyl, the events commence as a great adventure, for Fae, as the end of the world. For Wyl, the events conclude with a harrowing premonition of a doomed humanity that haunts him to the end of his days, for Fae, passive and solitary reflection on a life corrupted by conflict, futile and incomplete, redeemed only on the slimmest margins of fanatical belief that he served a cause greater than himself. As Fae declines then eventually dies, Wyl experiences a great sense of dissatisfaction that his mentor he eventually reveres appears to regret his actions and his life then punish himself in his last days.

With enduring remorse over so ignominious a fate, Wyl perceives the life of Fae unresolved and consequently, perhaps even subconsciously, to some degree he assumes the persona of Fae. The volume concludes with a first person passage full circle from the introductory passage but while doubt and confusion plague the ambiguous first person of the introductory passage, Wyl is clearly the first person of the concluding passage and rather than doubt and confusion, although reluctant and hesitant, Wyl nonetheless assertively declares his fledgling fanaticism.

Volume 2, Part 1 features reminiscence of a conversation between Wyl and the long dead Fae late one night over drinks in a dark smoky tavern. Fae recounts an experience from his youth when he and two other scouts spent some time wandering the outskirts of a neighboring city, spying for indications of hostile intent. After describing the trademark conditions of laissez faire capitalism he observed, Fae confides curiosity compelled him to hide out in the community to conduct comprehensive observations of the economic practices of the Other World even while insisting his scout companions abandon him and return home with the imminent approach of winter. A series of exceptionally bountiful harvests in the Other World cause food prices to plummet with surpluses in store bulging beyond capacity and consequently, desperate farmers sell off their harvests at catastrophically low prices. Assessing his observations, Fae asserts, “They (the farmers) traded a twenty year supply of food for a one month supply of food.” Within two months, the majority of the local population exhausts its personal food supplies along with all financial assets and consequently, repossessed and foreclosed, half the population starves to death bankrupt and homeless even in the immediate proximity of their empty and neglected homes alongside food stores bursting with surplus. Fae furthermore asserts, “They (the local population) starved to death because they made more food than they could eat.”

In conclusion, Fae describes the inhabitants of economic civilization as suffering from socially conditioned self-induced dementia rendering them incapable of recognizing the most obvious cause and effect relationships then goes on to predict, “*In the end time, the last humans ever to walk this earth will starve to death while apples tumble from branches above and bounce off their heads.*” Fae consequently advises he considers it the cause and responsibility of tribes such as the Geaelen and the Seilvhan to resist economic civilization to the bitterest end and prevent the inevitability of his prediction. The reminiscence represents not necessarily ‘the’ conversation that inspires Wyl to relent to his fanaticism but it is representative of the accumulative effect of his devotion to Fae. The passage establishes Wyl as the next generation Fae fully prepared and committed to the eradication of economic dementia from his world, by any means necessary without limit, to his death and even to the end of the earth.

Volume 2, Part 2 commences approximately twenty-five relatively uneventful years after the conclusion of Volume 1. Wyl is still militia but has spent the time as a surveyor and considers his role in life inconsequential even somewhat pathetic until he encounters the witches ‘Mara’ and ‘Dara’ seeking council with the ‘Martial’ (the nominally democratically elected chieftain of the militia). In council with the Martial, Mara and Dara confide they are engaged in a search for ‘suspicious characters’ they suspect presently dwell within one of several nearby cities in the Other World. Wyl and the Martial incidentally evaluate Mara and Dara as somewhat incoherent, substantially socially awkward and perhaps even a bit inept, and although the two witches insist mere information and advice is all they desire, Wyl and the Martial talk the two into traveling with an escort of three militia scouts to act as guides and ‘cultural advisors’.

Mara and Dara, accompanied by Wyl and two other scouts subsequently embark on a mission searching for the aforementioned ‘suspicious characters’ but despite the ambiguity, Wyl secretly entertains expectations that involvement with witches will lead to the more active participatory role for which he longs. Along the way to their first destination, Wyl incidentally mentions to Mara and Dara in conversation that he feels sensations in the presence of witches he can only describe as something he interprets as supernatural. Mara and Dara react to the declarations with apparent patience and humor but shortly after their arrival in the first city they visit, the two nonetheless inform Wyl they want him to concentrate on the local population then identify any subjects he may think cause his sensations of the supernatural.

While scrutinizing the local population with Mara and Dara, Wyl observes an old man in rags preaching to an audience of passersby on the street from atop a wooden crate then advises Mara and Dara he detects occurrence of the familiar sensations. When the local constabulary expels the old man from the city for agitation and disturbing the peace, Wyl and his party follow then befriend the old man on the road and travel with him toward the next major city. Awakening in the night, Wyl observes Mara and Dara whispering near the old man and intuitively suspects they intend to kill him. After developing some fondness for the eccentric character, Wyl intervenes and Mara and Dara pacify him perhaps somewhat reluctantly with assurances they will not harm the old man. The two parties eventually go their own ways and after an occasionally hazardous journey, Wyl and his party enter another city then while incidentally observing a military parade followed by an apparent annual address to the public from the king, Wyl informs Mara and Dara he feels sensations while observing a mysterious character in the company of the king.

With winter approaching, the two scouts in the party recommend returning to the Geaelen for refuge then continuing in the spring but Mara and Dara express gratitude for all assistance and guidance then insist they forge ahead on their own. Although the scouts object, they appreciate Mara and Dara are neither children nor prisoners so they reluctantly relent then part ways but Wyl suddenly declares he intends to accompany the pair indefinitely and despite the protests of all parties present, he stubbornly insists. (Wyl later asserts to Mara and Dara he is indispensable to them as a ‘witch detector’ and in addition feels a sense of responsibility not only to serve them but to contribute more actively to a better future for humanity as well.) With the developments, Wyl effectively vanishes from his community and becomes a full-fledged fanatical participant in witch intrigue directly involved in the conflict between humanity and inhuman economics.

Volume 2, Part 3 initiates disclosure of the mythology commencing with reintroduction of the witch character Orna in her original mortal Neanderthal state at the apparent conclusion of the ‘Dreamtime’. The witch character ‘Antha’ befriends Orna and her tribe as a new form of human (Cro-Magnon) proliferates while Neanderthal diminishes. Initially, Antha accompanies Orna and her tribe out of apparent sympathy to extend aid and comfort through the inevitable and natural conclusion of an era. By natural or unnatural causes, members of the tribe incrementally expire until only Orna, one other mature female and two female children survive (one of whom is the daughter of Orna). The last four survivors in the company of Antha wander somewhat aimlessly simply withdrawing from the aggressive expansion of Cro-Magnon but then incidentally witness a veritable army of Cro-Magnon pursue and entrap then exterminate a great concentration of Neanderthal tribal remnants. With the revelation that perhaps the transition from Neanderthal to Cro-Magnon occurs not so naturally after all, the previously neutral Antha demonstrates a sudden partisan preference for Neanderthal over Cro-Magnon then actively intervenes.

While Antha attempts to lead her four companions to safety, a company of Cro-Magnon chases then corners the group with brandished weapons and obvious intent. Antha forcefully compels Orna to lead and protect the other three then confronts the armed men, and the last Orna observes with a glance over her shoulder, is Antha dismembering one of the men then facing an imposing character of great stature with golden hair in an apparent duel as the man gestures toward his companions who then stand aside. Despite the distraction Antha provides, two Cro-Magnon relentlessly pursue Orna and her party until Orna forces the remaining three to flee while she stands firm intent at the least on disrupting the pursuit with a fight. Orna subsequently engages the two pursuers, kills one and injures the other enough to discourage further pursuit but in the process, Orna dies from injuries as well only to reawaken later presumably resurrected by Antha (by means for which full explanation does not occur until the forth volume).

Antha with allegedly resurrected-turned-immortal Orna track then locate the three survivors of the tribe and the narrative at this point suggests these are in all likelihood the last three living Neanderthals on the earth or at least the last three of enduring consequence. The survivors take shelter in a great boreal forest and live comfortably under the protection and provision of Antha and Orna who nonetheless laments the end time of her people as the last three survivors represent but one gender. When the two children mature however, Antha takes Orna on an excursion into the territory of Cro-Magnon tribes where they abduct men and bring them back to the forest then the two girls seduce them and once assured the two girls are pregnant, Antha and Orna kill the men and dispose of their bodies. Antha and Orna repeat the pattern for several generations until the tribe is diverse enough for self-sustaining reproduction and although through assimilation the tribe ultimately appears Homo sapiens-sapiens, it is the sole surviving bloodline of Neanderthal and descendent of Orna as well. Ages later, elements of the tribe fracture into the Geaelen and the Seilvhan, which ostensibly explains why witches favor the two communities. While Orna and the other witches perpetually intervene on behalf of the tribes, they remain relative strangers and conceal their immortality as well so the two contemporary tribes know witches only as secretive and mysterious acquaintances that always only appear during times of trouble then inevitably participate in violent events. Consequently, the tribes tend to regard witches with a degree of suspicion that varies by individual and differs little from the fantastic and unflattering legends preserved within the economic civilization of the Other World.

Volume 2, Part 4 resumes with Mara and Dara intent on discovery of the man in the company of the king Wyl detected by sensations from a distance but apprehensive the subject may flee in advance should they conduct too confrontational an approach, the two concoct a subtle ploy they expect might expose the character without alarming him first. With Wyl as their guide, Mara and Dara enter the palace of the king in stealth then to his surprise, Wyl observes as Mara and Dara approach two guards at the entrance to the personal quarters of the king and invoke an apparent diplomatic obligation of the king to extend hospitality to witches. (Mara and Dara later explain that although the king inherited the obligation, to the best of their knowledge he never met a witch in the flesh and in all likelihood considers the protocol some leftover remnant of a more superstitious age, which explains why the king would both appear alarmed by their presence and yet observe the protocol nonetheless.) Mara then conducts a threatening inquisition of the king focusing on the conditions in his realm (his city accounts as something along the lines of a combination of modern day Detroit, Beirut and Tijuana) ultimately accusing him of failing to comply with stipulations set forth in some ancient agreement with witches. Although distressed, the king insists his policies violate no such treaty then Mara pacifies the king suggesting he might invite her and her party to a formal dinner along with his most trusted advisors at which time they might present their case and should they convince her, she and her party will then depart satisfied without further complaint.

The dinner commences with a cordial meal then over drinks, the king and his advisors attempt to address the agreement in question but to their surprise, Mara retracts then proposes the two parties conduct a casual dialogue addressing the philosophical principles behind their policies, suggesting should they merely present legitimate arguments, she will consider that satisfactory. Obviously relieved, the king and his advisors eagerly accept then engage Mara in what quickly transforms into an argument over the philosophical merits of capitalism. Although the advisors contest as much, Mara eventually declares herself winner of the debate then further proposes the king present her with additional panels of advisors over subsequent dinners until any one among them argues at least to a draw at which point she will declare her issues resolved.

By all appearances, the king and his council consider the whole affair quite inconvenient but nonetheless appear equally content and confident enough in their ability to pacify some intrusive malcontent that might otherwise, for all they know, provoke some form of armed conflict. The king accepts the proposal and the series of dinner parties that follows blossoms into something not at all unlike the traditional classic ‘fiddle dual with the devil’ as Mara takes on a parade of colorful characters in an epic clash of titans contesting the philosophical merits of capitalism. In the process, the king at last presents Mara with a panel featuring the suspicious character Wyl observed from a distance and although the evening commences with the usual routine, Wyl in short order confirms his sensations then states as much aloud to Mara. The subject promptly panics then dives head first through a window and plummets four floors to the street below. With Wyl in tow, Mara and Dara rush from the palace to stables where they steal horses then make a hasty exit from the city and although Wyl assumes they are conducting an escape after desecrating the chambers of the king, Mara soon informs him they are in fact pursuing the suspicious subject that dove out the window.

At the conclusion of a lengthy pursuit, Mara and Dara converge on the man, dismount him from his horse, beat him mercilessly in a savage and protracted fight, drink blood from his neck then decapitate him and burn his body to ash in a bonfire. As the threesome continue on their way the following morning, Wyl informs Mara and Dara that given the reputation of witches and his prior suspicion of their supernatural powers, under any other circumstances he might express curiosity regarding their actions the previous evening and perhaps even ask some indelicate or invasive questions. However, Wyl further advises after comprehensive exposure to economic theories such as subjective value and intellectual property presented by the king and his advisors, witches drinking blood simply no longer merits the same level of attention or suspicion as the obviously supernatural powers of economics, its mystics, seers and prophets.

Volume 3, Part 1 commences with Mara, Dara and Wyl following the direction in which the suspicious advisor to the king fled. The path they travel naturally leads the threesome out of a desolate wilderness toward progressively more developed areas until eventually they approach a spectacular and magnificent city. After befriending an inhabitant, the threesome spends some time exploring the city until discovering a great hall of commerce quite similar to a modern stock exchange. Wyl studies the traders conducting their affairs for some time, observing they all carry collections of discs (similar to poker chips) and concludes the discs represent ownership shares, interests and values then he impatiently suggests to Mara and Dara another subtle ploy might attract more suspicious characters to them. Impulsively, Wyl then rushes about the hall creating a colossal disturbance by slapping discs from the hands of traders and hopelessly confusing their representative values in an incomprehensible mess on the floor while shouting incoherently until a guard company finally appears, beats Wyl and takes the threesome into custody.

Although Mara and Dara berate Wyl while spending an uncomfortable night in a jail cell, just as Wyl predicted, a mysterious figure appears and bails them out of custody. Wyl immediately feels supernatural sensations in the presence of the character as he escorts the threesome to his private dwelling and no sooner does he bolt his door closed when Mara and Dara assault the man with apparent intent to dispense of him the same way they dispensed with the suspicious advisor to the king. The man pleads with Mara and Dara in his defense insisting he has prepared for their arrival and Wyl intuitively senses credibility then intervenes lobbying in favor of leniency. Mara and Dara finally relent then introduce their captive as ‘angel’ ‘Kache’ with whom the two have a long and contentious but convenient relationship then as if perhaps testament of as much, Kache promptly advises he can deliver another angel to Mara and Dara.

The threesome stays as guests of Kache in his home and over the course of several weeks, they plot to kill the nearby warlord angel 'Zamarac' whom Kache claims he has tracked and watched for approximately half a century just waiting for Mara and Dara to find him. From Mara, Dara and Kache, Wyl incrementally learns some basic elements of angel mythology particularly the self-multiplication of once witch 'Patrais', who assumed masculine form then dispersed into two-hundred, fifty-six parts (the angels). Although still immortal, the dispersal and diminishment of Patrais locked all parts of him into the material forms. The blood of witch is regenerative so any angel that drinks the blood of fellow angel then reduces that form to ash 'collects' that portion of Patrais. Since Patrais successfully multiplied his image from one-hundred, twenty-eight to two-hundred, fifty-six but multiplied no further after that, both witch and angel alike conclude any angel that claims half the blood of Patrais restores the creation powers Patrais obviously still possessed prior to his final act of multiplication. The angels consider the prospect of collection of half the blood of Patrais something along the lines of ascending to god so for ages since the dispersal of Patrais, angels hunt angels with lust for witch blood and ascension to god while witches hunt angels with intent only on prevention of as much.

Spies and informants working for Kache conduct reconnaissance on Zamarac, and when Kache feels full confidence predicting his movements, the foursome enters the fortress of Zamarac in stealth eventually crashing a party in progress within a lavish dining hall. Mara clutches Wyl and instructs him to 'point' (Wyl detects sensations from an individual in a crowd of very similar individuals), and having identified Zamarac, a chaotic fight then ensues. In the confusion, Kache disables Zamarac, lops off an arm and flees with it leaving Mara and Dara with the decision to either allow Zamarac to survive and grow a new arm or to burn his body to ash and allow Kache to claim the blood from the stolen arm later. Mara and Dara cast the body of Zamarac into a fireplace then torch the dining hall and escape under pursuit of the enraged army of Zamarac while the fortress burns in a great conflagration.

Volume 3, Part 2 commences with Mara, Dara and Wyl escaping into the mountains where they soon attract the attention of angel Miche and his band of nomad warriors. Mara and Dara lament the betrayal of Kache but Miche informs them he is well aware of events and in fact conspired with Kache intent on precisely the present outcome. As something along the lines of the 'family' historian, he maintains voluminous archives documenting the lives (and deaths) of all angels and consequently Miche advises that he, Kache and 'Azal' represent but the last three surviving angels. Over the ages, witches reclaimed a significant portion of the blood but Miche asserts nevertheless by his calculations he, Kache and Azal carry between them something just barely greater than half the blood. Miche and Kache have entered into a pact to duel to the death at which point, Miche contends, with but one rival remaining, Azal will have no choice but to locate that rival ahead of the witches then claim the power of god. In conclusion, Miche asserts the situation will force the last two angels to engage in unprecedented risks that will expose both and offer the witches their best probabilities of finally reclaiming the last blood of Patrais.

Wyl suggests Mara and Dara might thwart the conspiracy by killing Miche and claiming his blood at that moment while he sits so conveniently within reach. However, Wyl also admits he favors the plan reasoning were he an angel and he knew he could never collect half the blood, he would vanish within humanity forever and orchestrate development of technology to one day escape the bonds of the earth, indirectly and from afar. Mara and Dara appear to consider their options and though they express overall dissatisfaction with what they regard as typical angel treachery, they neither approve of the plan nor kill Miche at that moment and so evidently by default at least abstain from any decision of such portent until further notice.

Scouts in the company of Miche report the military of the empire has fractured, degenerating to a state of civil war as the former puppet of Zamarac, King 'Ferraikisien', attempts to consolidate authority while rival elements intend to seize the position of Zamarac and exercise continuing power over Ferraikisien. The scouts furthermore report that Ferraikisien appears to have fled his palace and currently travels with his personal army in a train of wagons. Miche speculates in all likelihood Ferraikisien carries his treasure (the treasury of the empire economy) with him then asserts any rival military faction that captures the treasure effectively captures the economy and the empire itself along with it. However, Miche furthermore asserts should the treasure simply vanish, the economy will effectively collapse and the empire itself along with it as well as any and all claims to legitimacy of any military element. Consequently, Miche and his band of nomad warriors accompanied by Mara, Dara and Wyl set out to capture the treasure.

Miche and his party discover a lone wagon has broken away from the forces of Ferraikisien and travels remote trails into the mountain wilderness then in addition, discover a rival company of perhaps a dozen appears intent on locating that lone wagon. Miche concludes the wagon may carry Ferraikisien and his treasure, a counterintuitive but bold strategy to protect the treasure through isolation, and Miche then proposes with no more favorable information or probabilities than that, he and his party act on his hunch. While attempting to pick up the trail of the wagon, Miche and his party encounter the rival company also in pursuit then parlay with the apparent ringleader of the bunch, 'red leg' (a disrespectful reference to the uniform of an elite officer corps featuring high red stockings) Captain 'Jaynien'. In the process, Miche concludes Jaynien follows the same hunch that the wagon carries the treasure of Ferraikisien as Jaynien even goes so far as to hint at the suggestion of an alliance between the two groups but in response, Miche provokes a brief exchange of arrow fire promptly concluding the parlay.

Withdrawing, Miche and his party trail Jaynien and his company from a distance until Jaynien catches the wagon, engages the guard and prevails massacring the guard and killing Ferraikisien in the process. Miche and his party then attack killing all in the company except Jaynien who escapes, and an apparent prisoner bound by his wrists pleading with Miche for his life. Miche commandeers the wagon along with the treasure and takes custody of the prisoner 'Chein' then the party flees in the direction of the 'Salt Sea'. Chein informs Miche he is a soldier in the army of the late Ferraikisien with prior knowledge of the whereabouts of the treasure and captured then tortured by rival Jaynien, he divulged his secret bargaining for his life. While Miche and his party labor driving the wagon out of the rugged terrain of the mountains, Jaynien quickly recruits a new rogue company then pursues intent on recapturing the treasure.

An epic chase occurs featuring a number of adventures and as Miche nears his destination, his party crosses a great low plain. In the darkness of night, Jaynien and his company approach within shouting distance several times and Jaynien pleads with Miche to be reasonable, abandon half the treasure and simply walk away without contest but Miche stubbornly refuses all of the advances of Jaynien, relentlessly plodding toward the Salt Sea. Finally arriving at a small fishing village on the shoreline, Miche searches for a boat but Jaynien ambushes the party and kills two scouts particularly beloved by Miche. Overcome with blind rage, Miche accompanied by Mara and Dara slaughter most of the men in the company of Jaynien while those few that survive the fight simply run in panic. In the process, Jaynien falls from his horse and loses hold of his sword but Miche presents Jaynien with the weapon then forces him into a duel in which Miche promptly seriously injures Jaynien then binds him and hurls him into the wagon with the treasure. Loading the treasure at last onto a boat along with the bound captives Jaynien and Chein, Miche accompanied by Mara, Dara and Wyl set out onto the Salt Sea.

While Chein works the sails, Miche steers and navigates the boat out into open waters then instructs Chein to release the sails allowing them to flap free in the wind. To the mutual shock and horror of both Jaynien and Chein, Miche methodically empties every case and satchel of the treasure overboard committing it to the depths of the ocean but for two sacks of gold coins, one of each he ties around the necks of Jaynien and Chein. Miche then casts Jaynien overboard with hands bound behind his back, and weighted by the sack of gold coins around his neck Jaynien vanishes into a dark turquoise void united at last with the precious treasure for which he so desperately longed. With a stark glance at the terrified Chein, Miche casually instructs him to resume his position at the sails and as Chein awkwardly labors with hands bound and the sack of gold coins dangling from his neck, Miche steers the boat back to shore.

With solid ground once again underfoot, Miche retrieves the sack of gold coins from Chein, hands one fistful of coins to Wyl, stuffs another fistful of coins into his own pocket, reties the sack and hurls it into the chest of Chein then sends him on his way with admonitions he never forget lessons learned about self-interest and altruism.

While Mara and Dara sleep, Miche addresses Wyl late at night and informs Wyl he concludes Mara and Dara have sufficiently implied their acceptance of the plot hatched by he and Kache, and so he will tempt them no further with the continuing presence of his blood for the convenient taking. Miche furthermore instructs Wyl to depart the territory immediately as the army of a rival empire currently holds a position poised for conquest on the border of the empire of the late King Ferraikisien. Kache travels with the rival army and Miche will join him then sometime soon, the two will duel to the death to determine which one will contest Azal in the final determination of the blood of Patrais. With wishes of hope, Miche then departs into the darkness.

Volume 3, Part 3 advances the mythology resuming with a tortured angelic character inside a rustic skin hut by the dim light of a campfire as an angry witch suddenly bursts in and confronts him. Initially brandishing a weapon in defense, when the angel recognizes the witch, he falls to his knees offering his head uncontested. Mildly intrigued, the witch demands explanations rather than immediately dispatch the remorseful and submissive angel then both sit and the angel serves his guest wine from a flask while recounting his story in response to her inquisition.

The angel explains he is one of two-hundred, fifty-six parts of Patrais and never in all the millennia of his lifetime until but recent months, has he ever known Patrais as anything other than creator god all-powerful nor has he ever known Patrais as anything other than singular. The angel goes on to describe what he regards as the ‘creation’ in which Patrais multiplies his form to two-hundred, fifty-six like forms then severs those forms into individual parts. Initially, the many parts disoriented by the process, behave as little more than beasts crawling naked in the wild but over ages they develop through phases from naked beast to hunter-gatherer clothed in hide, from language to poetry and song, from stone tool to metallurgy, from temporary hut to sophisticated log and stone shelter. In the first of what ultimately accounts as but one of several shocking omissions exposed, Patrais introduces humans to the angels and claims them his creation as well then declares his two complimentary creations constitute the perfection of form. Patrais advises for the permanence of immortality, equal permanence coincides for the limited developmental potential of angels while for the impermanence of mortality, equal impermanence coincides for the unlimited developmental potential of humans. Through the complimentary symbiosis of human to discover and invent by unlimited potential, and angel to remember and manage the discovery and invention of human by unlimited lifespan, the two forms in compliment shall inevitably discover, invent, remember and manage artificial passage to immortality and artificial passage to all the cosmos, liberated from the physical bonds of the earth.

For all present, angel and human alike, none possibly possesses sophistication, awareness or insight sufficient to doubt any word spoken by Patrais and so integrated civilization of angel and human commences then quickly produces discovery and invention that by all appearance proves the word of Patrais flawless. In short order, humans discover and invent cultivation of vegetable crop and husbandry of beast herd then where once angel and man alike toiled for mere meager survival, both suddenly thrive effortlessly from resource conveniently available but a step away. A fantastic city of monumental proportion quickly emerges with introduction of supplemental luxury technologies such as glassworks, porcelain pottery, musical instrumentation, fine textiles, wood, stone and metal crafts (similar to ancient Greece or the Roman Empire) with angels all the while ‘managing’ the discoveries and inventions of humans.

Although the history of the angels, from ‘creation’ to emergence of the fantastic first city (the ‘City of Angels’) occurs over thousands of years, in barely more than a single human generation, a series of debilitating events utterly erases all memory of the age of the City of Angels from human consciousness. Commencing with disproportionate concentration of material benefit and indulgence, petty rivalry and hedonism emerge then presumably by experimentation, whether deliberate or incidental, angels expose humans to angelic blood and both parties quickly discover angelic blood increases both the durability and lifespan of humans. Almost immediately, angel overlords use the promise of their blood to favor and motivate humans then the society quickly stratifies into a master race of genetically superior angels, a subordinate bourgeoisie genetically enhanced with angelic blood and a genetically inferior disposable subhuman underclass.

Perhaps inevitably, angel ‘Samaya’ resentful of rival angel ‘Aadonis’ contemplates angel blood pathology then approaches in stealth and incapacitates Aadonis, drinks his blood and burns his body to ash. Samaya immediately and intuitively senses the potency of his own blood doubled then confesses his actions (and the results thereof) to trusted confidant angel Azal. A conspiracy quickly develops as Azal, Samaya and others review their litany of grievances over long since tyrannical dictator god-king Patrais, and perhaps just as inevitably, the conspirators ultimately overpower Patrais, drink his blood and burn his body to ash (with this they essentially commit the ultimate act of militant atheism by murdering their own creator-god). Initially the eight conspirators anticipate retribution for their actions and for that reason all eight drink the blood of Patrais with expectations the blood will randomly regenerate in only one of them and therefore no individual will ever be able to conclusively testify as to which individual actually committed the act of stealing the blood of Patrais. Contrary to all expectations however, with the absence of Patrais no call for retribution ever occurs as angelic civilization almost instantly descends into an abyss of depravity. Many angels simply flee into the anonymity of the greater world while angel rivals hunt or duel angel rivals, or marshal legion of subordinate human with lust for angelic blood against marshaled legion of subordinate human with lust for angelic blood. Fracturing into feudal human fiefdoms under charismatic angel warlords, angelic civilization collapses while the ideal of the City of Angels, scorched and shattered, crumbles into ruin.

The dark age of the ‘War of Angels’ follows the collapse of civilization and angel warlords with their legions of men burn, massacre and demolish one another until angel lord Zamarac finally emerges triumphant and what few angel lords survive capitulate then serve him as vassals as a golden age of enduring peace and limitless prosperity appears to commence. However, Zamarac commiserates with eternally treacherous Azal and the two arrive at the conclusion that so long as any tribe of degenerate and inferior ‘undomesticated’ humans yet lives to reproduce, they constitute a threat to the rightful place of angel and rightful entitlement to inheritance of the earth so consequently, Zamarac and Azal initiate a ‘final cleansing’ of natural humanity.

A beloved and heroic angel champion leads a legion of men into the field to cleanse the earth of the reprobate, the deficient and the degenerate, the conclusion of which will surely herald the commencement of the long overdue age of everlasting peace and harmony. The legion drives all wild tribes before it and occasionally engaging such subjects, observes they fight with ferocity equaled in beastliness only by their appearance. On the banks of a great river, the legion stands poised to eradicate the last of all beastly humans and the heroic angel champion directs his forces through the arduous and harrowing task. Occasionally inspecting his perimeter, the heroic angel champion detects four subjects on the verge of escape then rallying some five or six men of his legion, he conducts a pursuit. Upon confronting the four wretched subjects, to the surprise of the heroic angel champion, a woman he guesses enhanced by angelic blood due to her angelic qualities dismembers one of his men then opposes him in defense of the four wretched beastly escapees. Incensed by such impudence, the heroic angel champion directs his men to stand aside intent on personally dismantling the offending woman in an honorable duel.

(The pursuit, confrontation and duel at his point, obviously constitutes an alternative account from another perspective of events described in the mythology segment of Volume 2 in which the defense conducted by Antha enables Orna and the other three survivors of her Neanderthal tribe to escape the extermination. From the perspective of the story of Orna and her tribe, the 'heroic angel champion' is the 'imposing character of great stature with golden hair' while from the perspective of the story of the angels, Orna and her three companions are the 'four wretched escapees' and Antha the woman of 'angelic qualities'.) The angel telling this story to the witch then describes the most crucial and consequential discovery of all the omissions of Patrais as the heroic angel champion and the woman of angelic quality commence their duel, injure each other and in the process, taste the blood of one another incidentally spattered onto their lips. In an instant, Antha recognizes some fraction of witch blood and this she considers inexplicable while equally inexplicable from his perspective, and in all likelihood far more personally distressing, in the same instant the heroic angel champion recognizes blood equal to Patrais, not in the only form he has ever known of minute fractions but whole.

The heroic angel champion disengages from the dual and stumbles away in withdrawal while Antha kills the other men immediately present then bolts to rejoin Orna (who is at this point, although Antha does not yet know it, already dead). Attempting to interpret the significance of the omissions of Patrais, the angel champion appreciates if Patrais lied about his singularity then he may just as easily have lied about his creation powers, his status as god or even his claim he created humans but far more ominous, he may have lied about the symbiotic relationship between human and angel. Patrais may have lied about the 'management' of man by angel, about the rightful place and purpose of man and angel... about entitlement to inheritance of the earth... Overwhelmed by the revelations, the angel champion casts his eyes toward the riverbank and there observes the product of his great work, man, woman and unarmed defenseless and innocent child massacred by the thousands at his hands. Reliving events in his mind, the angel recalls what he only some fraction of an hour prior considered the crude braying of wretched beasts, he presently appreciates as the anguished cries of mother and child in the moment of their brutal and merciless deaths. The angel psychologically cracks, cries out a series of primordial howls then in an incoherent rage, he turns on the men of his legion hacking them to pieces by the score. Even though some few of the men in defense, wound the heroic angel champion with arrow and sword causing him to lose grasp of his weapon, he goes on to tear head from torso with bare hand, tear arm from torso then beat men to death with their own arms even as they shriek and bleed profuse. With no man left to kill, the angel retreats to dark shadows then freezes like stone.

(Because the angel recounts this story directly to the witch, he narrates it in first person, which in the process identifies him as the ‘heroic angel champion’. In addition, as the angel concludes, he refers to the woman that duels him in the story in second person, which in the process identifies the angry witch that bursts into his hut and confronts him, and to whom he tells the story, as Antha.) Concluding his story, the angel again offers his head uncontested and advises Antha he will consider his death a relief and the harshest punishment she might possibly impose on him would surely account as to make him serve humanity and face every day those against whom he committed such unspeakable crimes. Antha contemplates for some time and ultimately proposes the angel return to the same place one year from that day and bring with him all other angels that may regret and wish for redemption. Rising to depart, because the angel does not yet know her name, Antha formally informs him of her name and in reciprocation, the angel states his name, which is none other than angel Miche.

On the anniversary of the meeting between Antha and Miche, he returns to the place in the company of several fellow angels while Antha returns with the full compliment of all witches, a total of seven. (The number of seven witches includes neither former witch Patrais for obvious reasons nor recently converted witch Orna, as she not yet even knows about the angels and resides with the three survivors of her tribe preoccupied with their protection.) Seven angels ultimately swear allegiance and loyalty to witch in the service of human (Kache notably among them) which explains the ‘special’ treatment Miche and Kache receive from Mara and Dara (as opposed to drinking their blood and burning their bodies to ash on sight).

The seven witches and seven arch-champion angels then go on to decimate the world of the angels and over the ages (as accounted in Volume 3), the witches destroy and reclaim the blood of just shy of half while the last three survivors, Azal, Kache and Miche accumulatively destroy and claim the blood of just barely greater than half.

Volume 3, Part 4 commences with Mara, Dara and Wyl intent on departing the territory as Miche advised. Simple departure however turns out not so simple as the threesome travels at a painfully slow pace constantly seeking cover or changing course to avoid the numerous rival military factions frantically dashing about the roads and engaging in occasional skirmishes. In addition, the party runs low on supplies then enters a village to purchase goods with their gold coins. With civil war raging exacerbated by the mysterious disappearance of the treasury and imminent collapse of the economy, smoke plumes billow from all horizons and the threesome discovers the village smoldering, wrecked and virtually abandoned. After scrounging for meager scraps, the party continues in the direction of the mountains eventually joining a procession of refugees fleeing the countryside and heading toward the city. Military activity suddenly increases dramatically as distant thundering rumbles approach then the rival army of which Miche spoke arrives and the threesome then witnesses a series of near comic actions in which the rival army obliterates villages with proto-cannons. Rival factions engaged in the civil war continue fighting each other even while the rival army closes in and annihilates both opponents then massacres the injured and the officers but conscripts the common soldiers.

Mara, Dara and Wyl finally depart the territory climbing a trail into the relative safety of the mountains then the volume concludes with a first person oratory passage. Wyl describes his haunted dreams involving artificially enhanced superman master races ruthlessly orchestrating a demoralized and hopeless humanity in the frantic depletion of the earth then escaping into the heavens to wage war and economics on the gods and the entirety of the cosmos for all eternity while the best of natural humanity turns to stone then hurdles into oblivion on a scorched and lifeless cinder. Wyl then concludes characterizing economics as war without the honesty.

Volume 4: The power struggle initiated by Kache and Miche (and incidentally by Mara, Dara and Wyl as well with their involvement in the death of Zamarac) spirals out of the control of angels and witches as mortal men with motives exploit opportunities to advance self-interests, seize power and gain fabulous riches. Absorbing the empire featured in the third volume, the empire of 'Qornysia' gains uncontested supremacy inspiring the feudal kingdoms of the Other World to enter into a tenuous alliance in defense but the recurring legacy of Patrais ultimately fractures both defensive alliance and aggressive empire alike with intrigue, double cross and betrayal. A formidable military power nonetheless rises from fascist Qornysia and commences a virtually global war (throughout the 'known' world).

The state of 'Ithyria' exhibits obvious indications of the influence of Azal although he operates indirectly through layers of intermediaries and does not otherwise surface while either Kache or Miche (or perhaps both) presumably hide somewhere within or near the fascist High Command of Qornysia. The witches Antha and 'Tara' conduct clandestine searches in Qornysia and Ithyria respectively in the hopes of uncovering the last two (or three) angels. Antha indeed discovers and confronts Kache but measuring him (witches 'measure' the number of parts of Patrais an angel carries by tasting his blood), she determines his number contrary to her expectations assuming he has killed and collected the blood of both Zamarac and Miche. Kache then explains he and Miche indeed carried out their dual pact in which he (Kache) obviously prevailed. (Kache and Miche from the moment of their 'creation' by all accounts, including their own, were virtually inseparable until such time as collection of blood from fellow angel advanced to so overriding a motivation, they broke all physical contact and for the rest of their days communicated through networks of intermediaries. Kache by all accounts, including his own, barely felt any degree of affection or loyalty for anybody in his life but the love and loyalty between Kache and Miche accounted as so immense, Kache never admitted or even spoke of it out of sheer embarrassment over demonstration of such 'feeble' otherwise human characteristics. Consequently, killing the only person he ever loved tormented Kache and moreover it appeared perhaps in collecting the blood of Miche, he furthermore 'inherited' the torment of Miche as well. For the balance of the volumes, the tormented and tortured Kache is not only unstable and unpredictable but also profoundly untrustworthy and at times even nearly incoherent.)

Once confiding the fate of Miche, Kache goes on to inform Antha that he never destroyed the arm of Zamarac and that is why she measures in him a number contrary to her expectations. The arm of Zamarac (or any part of any angel) will otherwise regenerate its host in whole form if not thoroughly reduced to ash so Kache must return to the arm occasionally to burn off new growth and preserve its otherwise dormant state. Kache uses the arm as insurance against both angel and witch with the threat that his death will directly result in the regeneration of Zamarac (he may even have presented this dilemma to Miche inspiring Miche to simply concede the duel).

Tara in the meanwhile suspects she has at last discovered Azal in the guise of a lowly street urchin nearly childlike in appearance. To confirm her suspicions, Tara approaches then surprises Azal suddenly clamping her hand onto his wrist and as Azal crumbles in a virtually epileptic fit of shock and terror, Tara pierces his wrist and tastes his blood then releases him. (The experience has a profound and lasting effect on Azal for it is his first and only physical contact with a witch in all the thousands of years of his life and the instability of Kache pales by comparison as the morbidly paranoid Azal withdraws into a debilitating barely functional state.)

With the measurement of Azal by Tara, the witches complete the only full and comprehensive accounting of Patrais blood in its entirety, and the numbers at last do not lie. Azal, Kache and the stray arm of Zamarac hold just over half while the witches hold the verified balance.

The mythology installment in the forth volume recounts events prior to and concluding with the genocide committed by Miche and his man legion at the riverbank recounted in the second and third volumes but from yet another perspective. The story features Antha as the central character and although prior volumes already introduce several references to the effect, the forth volume installment establishes the Neanderthal 'Dreamtime' era along with the origin and nature of witches with far greater specificity. The natural lifetime of mortal Neanderthal Orna coincides with the last generations of her species on the brink of extinction, an occurrence Antha perceives as entirely natural as it is but one in a long line of natural extinctions she witnesses in her time on the earth. The eight original witches presumably predate the universe (no material in the volumes ever explicitly declares the witches outright 'cause', 'create' or 'design' the universe or the life forms within it) and for reasons no witch ever explains, they eventually focus their attention on the earth. In relatively vague terms, the witches evidently cause the occurrence of life on the planet, not necessarily deliberately or even with any specific expectations but in any event, after the emergence of life, the witches incidentally practice artificial selection by mere sentimental attraction that inevitably leads to favoritism of particular species. Arguably somewhat oblivious to the results of their actions throughout ages of evolution, at approximately the emergence of Australopithecines, certain witches (most conspicuously Antha and Patrais) begin to comprehend the causes and effects of selection. Antha practices a form of selection she considers benign or even innocuous simply living among those for whom she develops affection and as one of them, participating and contributing just as might any other. Antha never attempts to selectively breed or extend by force the natural time span of a species and even though she outright despairs over the extinction of Homo erectus for example, she nevertheless accepts the natural transformative ebb and flow always optimistically expecting a better future. The exception to all standards and practices for Antha occurs when she observes the genocide on the riverbank. While proliferation and expansion of a species such as Cro-Magnon directly contributes to the extinction of another species such as Neanderthal, and this is no revelation to Antha, the active deliberation of direct artificial extermination is unprecedented by anything she has experienced, especially given the level of intelligence and sophistication involved.

In the Neanderthal Dreamtime, naïve primordial Orna sees the presence of god in everything she observes and experiences. In the breeze, the rustling leaves and the patter of the rain, Orna hears the voices of the ancestors call her name in constant reassurance and she always preserves a memory of the Dreamtime as a time of magic that ended with her transformation. In her travels Antha incidentally encounters Orna and immediately enamored with both her innocence and her raw strength, Antha befriends Orna and her tribe. As Antha appears Cro-Magnon, Orna considers her some sort of god and the two ultimately idolize one another to some extent. Orna perceives the end time of her people and though she faces it with resolve, in moments of vulnerability she occasionally pleads with Antha to intervene (in the apparent expectation Antha can simply will alternative fate by god powers). Insisting she accompanies Orna only out of affection, Antha in fact grows suspicious in the months prior to the genocide as she intuitively senses an atmosphere of escalating tension and hostility. When Antha defends Orna and the last survivors of her tribe, she acts on simple and immediate motives but when she injures Miche and incidentally tastes his blood, she discovers the distressing answer to a five-thousand year old question. The absence of Patrais for so protracted a period troubled Antha deeply, not least because she always sensed it intentional on the part of Patrais, and when she identified Miche as some fraction of Patrais, Antha immediately knew why the protracted absence occurred and moreover she knew she would never see Patrais again, at least not as she knew her.

When Antha discovers Orna dead, she resurrects Orna by precisely the same method Patrais creates the angels. Binding her flesh to Orna, Antha divides her witch element in two then severs the bond but because Antha does so with the original form of Orna (as opposed to some portion of her own form), resurrected Orna is a unique immortal neither true angel nor true witch, still ultimately destined for whatever fate lies ahead for humans. In the resurrection Antha acts for no particular motive, strategy or necessity and evidently, it is a purely impulsive gesture inspired by distress, disorientation, shock, anger, grief or some combination thereof.

Volume 5: The wars of Volume 4 do not so much conclude as simply exhaust momentum. Like the Spanish Civil War, direct hostilities incrementally taper off to cessation and peace finally occurs... if ruthless oppression of all dissent, murder, torture and punitive deprivation count as 'peace'. The fascist superpower of Ithyria rules the known world and subsequently initiates a campaign to pacify and domesticate the last elements of stubborn resistance such as the Geaelen and the Seilvhan. As the Ithyrian army marches against the tribal territories, the Geaelen take refuge with the Seilvhan while the militias conduct a scorched earth retreat that naturally transitions into a guerilla resistance of harassment, ambush and sabotage.

The forth and final mythology installment presents the story of the downfall of Patrais. Like all witches, Patrais initially appears always in feminine form when interacting with early humans and frequently accompanies Antha but over ages, seeks solitude for increasingly greater spans of time. While Antha indirectly and incidentally contributes to the development of human species, a preoccupied and distracted Patrais develops an obsessive visionary fascination for the human form 'perfected' that ultimately transitions into active intervention and disruption of the natural course of evolution. Patrais conducts a series of experiments in selective breeding combined with introduction of witch blood. (When the incorporeal witches assume earthly form, they imitate the naturally occurring forms they observe producing 'biologically correct' replications as personal identities. The resulting personal form is nominally supernatural and self-regenerative so Patrais ultimately discovers infecting humans with supernatural witch blood produces genetic mutations that imitate the supernatural designs of the host.) The experiments of Patrais produce numerous grotesque monstrosities most of which Patrais destroys in frustration but eventually Patrais successfully produces the homogenized genetic mutation of Homo sapiens-sapiens from the genetically diverse Homo sapiens then as the species proliferates, the variations of Homo sapiens successively decline into extinction. Somewhere in the sequence of events, Patrais develops a morbid fascination with the masculine form that concludes with 'creation' of the angels in which now masculine Patrais divides himself into two-hundred, fifty-six parts that ultimately destroy him and erase his previously permanent identity from existence.

Antha (and all the witches for that matter) perceive nothing unusual in the emergence of Homo sapiens-sapiens and even though initially adopting Homo sapiens-sapiens form and living among them, Antha ultimately gravitates back toward Homo sapiens (specifically Neanderthal Orna and her tribe) with the approach of their end time. Antha affectionately considers the Neanderthal Dreamtime of self-evident god presence and transformation of the ancestors to some presumed state of 'afterlife' the quaint and endearing superstitions of an innocent child but on closer inspection, Antha intuitively senses the very god presence and afterlife Orna describes. Antha consequently interprets her discoveries as revelation of a 'grand design' (and therefore concludes the design of the witches has always been to stimulate and usher in this transformative process). Once aware of her perceptions, Antha furthermore intuitively senses that Homo sapiens-sapiens, although apparently more advanced and sophisticated, nonetheless transform to the afterlife state on only exceedingly rare occasions.

Upon tasting the blood of Miche in the fight to defend Orna, Antha instantly senses the entirety of the sordid history and relationship between Patrais, angel and Homo sapiens-sapiens (a history and relationship Miche soon fully comprehends as well). From this moment forward, Antha (as well as all witches along with Kache, Miche and those repentant angels that swear oaths in the service of humanity) transforms into immortal supernatural superhero defender of humanity. Orna, Antha and the witches right or wrong (depending on individual interpretive preference), believe they act in defense and preservation of god, heaven, the afterlife and the transformative universe infinitely and eternally against the subversive supernatural forces of the anomalous. (Note that the resurrection of Orna ostensibly ‘proves’ she ‘transforms’ into some incorporeal element after death as it is the only explanation for the post mortem revival of her personality.)

Volume 5 concludes with a treaty between the tribal descendents of Orna and the capitalist economy superpower of Ithyria. While the tribal militias weary of a futile struggle in which they know they can never prevail, the empire of Ithyria wearies as well of the inconvenience and irritation of ongoing guerilla resistance. Consequently, both parties enter into the treaty willing to extend ostensible concessions in the interest of ending hostilities and at least resolving both open and future issues with some semblance of lasting peace. Substantially demoralized, remorseful, wary and suspicious over the developments, the Geaelen and Seilvhan nonetheless cling to hope for some form of preservation of their traditions as they assume a provisional place in economic civilization at the commencement of their assimilation into the Other World.

Volume 6: As approximately twenty-five years elapse between the first and second volumes, approximately twenty-five years elapse between the fifth and sixth. The final volume eerily mirrors the initial volume opening with a first person oratory passage from an ambiguous character apparently somewhat plagued by doubt followed by a similar journey of self-discovery both personal and societal as the principle antagonist discovers fanaticism and resistance to indoctrinated beliefs, attitudes and expectations. For the first time since Volume 1 (other than as a character in the mythology), the witch Orna resurfaces as the tribes (now mostly assimilated yet segregated second class citizens) stand at a crossroads from which they will either renounce the last vestiges of their traditions and fully submit to capitalist civilization or resist at great personal cost. By most perceptions, Orna arrives as a subversive foreign agitator encouraging corrosive thoughts and reprobate degenerate ideologies.

Despite the fantastic quality of the mythology disclosed in the intervening four volumes, the final volume narrative forcefully conveys several crucial affirmations, not least concerning resolution of the angelic characters Azal and Kache. Although in the third and fourth volumes, Azal and Kache appear to emerge in positions of such significance as to determine the fate of all humanity, with introduction of their parallel psychological debilitations in the fifth volume, the pair fades to near irrelevance. As humans assume more aggressive and dominant roles, the final resolution of angel blood disarrangement ultimately occurs as something along the lines of a tedious footnote technicality. The wars of aggression featured in Volume 4, initially provoked by the conflict between witch and angel transform into wars conducted by mortal men with free will and motive establishing the most significant of affirmations for the finale. These are the wars, atrocities and consequences of the actions of men, not supernatural puppet master gods. Men are the active perpetrators of these actions, gods the passive bystanders. Men are not good or evil because supernatural powers beyond their control bless them or corrupt them. The mythological dementia is elemental in every human alive yet not every human alive submits to that influence so despite the supernatural origin, each human ultimately overcomes or submits to these inherent demented impulses and each by their own powers determines their own character.

Even though the work contains fantastic mythology, the fantastic is more a reflection of our reality than an unattainable standard to which we aspire. Supernatural characters are imperfect and no more immune than us to the corrupting temptations and torments of impermanence. The gods do not necessarily believe in god and know nothing more than us with any certainty but like us, they contribute to a transformative future or they despair, and ultimately recognizing these equalities, the gods accept the passage of the earth to the dominion of men. These are the roles the virtual gods (witches and angels) and humans assume for the final volume.

In an absurd capitalist ‘upside down world’, private enterprises purchase intellectual property ownership of the concept of water then roving enforcers that may observe a dog drink from a puddle on the street track down the owner of the dog and submit a bill for the quantity of product the dog consumes. The tribal descendents of Orna divide along lines of pragmatic acceptance of conditions they assert they may only improve through conformant participation in the system or fierce resistance in defense of principles they consider beyond compromise. Dissenters rally around subversive foreign agitator Orna initially constituting a political movement but a reactionary establishment escalates tensions until active militant insurgency amounts to the only possible form of dissent remaining. The economic establishment assembles an entrepreneurial privatized army the size of which rivals all in history then commences a campaign to eradicate all ‘enemies of the state’ but rather than direct confrontation, the insurgents conduct a rampage of random destruction, sabotage and political assassination that concludes with a retreat into the wilderness as the great army of economic enterprise pursues.

Prior to the events leading up to the retreat and pursuit, Mara and Dara accompany Wyl as he uses his witch detector sensations to locate the arm of Zamarac then the witches approach Kache, present him with the arm and issue an ultimatum. By merely abstaining from collecting the blood of Kache and his arm of Zamarac, the witches prove their sincerity then inform Kache he must either claim the blood from the arm then accompany Orna to a final showdown or they will claim the blood, destroy both him and the arm then deal with Azal later as circumstances may determine. With no realistic options, Kache accepts the proposal and collects the blood from the arm of Zamarac then the witches deliver him into the custody of Orna. In the meanwhile, the witches communicate with Azal advising him that Orna will collect the blood of Kache and destroy him on a predetermined date but if Azal should appear, Orna will allow the two angels to duel for the reward of Patrais blood restored and ascension to the status of witch-god. The witches furthermore assure Azal he will encounter sufficient opportunity to verify all conditions of the proposal from a safe distance prior to exposing himself for the duel. The proposal compels Azal to at the very least observe and verify the conditions, and so by such means and methods Kache accompanies Orna in the retreat of the insurgents while Azal accompanies the army of economic civilization in the pursuit.

As the appointed date approaches, Orna suddenly disbands her insurgent army and they scatter while she and Kache alone flee into the desolate north to the very edge of the polar ice cap. A bitter dispute erupts within the pursuing army and although significant portions split from the main force to pursue an enemy they perceive as in a state of disarray, Azal exercises just enough influence to compel the bulk of the army to converge on Orna and Kache. Upon arrival of the prescribed date that Orna in advance names ‘the Last Day’ Azal observes and verifies from a safe distance as previously assured that Orna and Kache alone occupy a prominent position on the landscape with a bonfire already raging in preparation for disposal of the loser of the duel. Concealed within a company of hundreds of soldiers, Azal cautiously approaches until Orna warns the group to approach en masse no closer.

A parlay between Orna and representatives of Azal occurs through which Orna presents a cup of blood she demonstrably collects from Kache to the representatives of Azal who then return with the cup to their ranks. Hundreds of men then pass the cup and taste the blood so that Azal still concealed among them, may measure the value of Patrais blood Kache carries and thereby verify the prospect that at last one of the two might indeed claim the blood of Patrais restored. With obvious intent of anything other than a fair duel, Azal procrastinates while Orna addresses his group challenging him to emerge but none of the ostentations ultimately matter when a meteor suddenly streaks across the sky hurdling directly toward the immediate location. Both Azal and Kache instantly appreciate the mastery of deception by which Orna has lured them to their doom and with but scant moments remaining in their time upon the earth, the two desperately race toward one another on the remote possibility one might still collect the blood of the other before the meteor vaporizes them both. Kache successfully pierces the neck of Azal and the impact occurs just as he clamps his mouth over the incision.

The meteor impact vaporizes all present instantly producing enough melt water from the edge of the ice cap to cause a flood of biblical proportion that annihilates the tattered remains of the once greatest army ever assembled on the earth then furthermore spreads to erase all evidence of most every city and most all developments of civilization on the planet. In the months prior to the impact event, Orna warns (mostly second hand) virtually every living human inhabiting the known world to ‘seek the high places’ ostensibly to approach nearer the heavens and appeal to the gods to intervene on behalf of their cause. Most interpret the cryptic message as the irrational utterances of a desperate fanatic on the verge of utter defeat and consequently those that heed the warning are those true believers most appreciative of the witches and most receptive to their age-old message of sympathy, cooperation and collectivity. A post apocalyptic era commences as debris from the meteor impact envelops the earth and plummets it into a briefly resurgent ice age in a near extinction event. As the global environment recovers and the event subsides, a now Neolithic tribe of part Neanderthal descendants of Orna pauses in foraging to gaze upon the landscape of a new dawn.

With the permanent removal of supernatural immortal witch and angel element from the earth, the age of exclusively natural mortal humanity commences. Humans by their own devices will forevermore determine the fate of humans as it may apply to both the mortal species and to continuation on to an immortal afterlife, rumor of which survives in the living world only in the form of an implied promise from persons no longer living on the planet. Note that Orna and the witches do not directly **cause** the near extinction event but simply exercise the awareness and foresight to detect and predict the inevitability in advance then in addition even broadcast prior warning along with recommendations for avoiding the catastrophe (a lesson to which modern humans might want to pay a little closer attention). Orna tips the table of evolution in favor of the sympathetic and cooperative collective by presenting the most destructive men on the earth motivated by the most destructive impulses, with a reason to aggressively engage and participate in actions that lead directly to their own virtually total destruction (a proposition they ultimately find irresistible). The year is approximately 9,650 BCE. Surely somewhere on the planet, some number of humans infected by genetic predisposition for the supernatural dementia of capitalism yet walk, but enough to once again dominate? Which genetic mutation inherits the earth, the objective or the subjective, the collective or the individual, the human or the subhuman, the Numenorean or the Orc? (At this point, as is the case at so many other points within the texts, this is where the audience closes the book, sets it down, takes a good long look at the world around them then personally interprets their own conclusive answers to the questions.)

Appendix Volume: The complete appendices consist of a detached (seventh) volume with a catalogue of maps, a complete index of all proper nouns and a guide to colloquial vernacular (also appearing in each of the volumes). Featured articles of the expanded complete appendices include a general overview of the philosophical foundations of witch (generic socialist) social, moral, governmental and economic principles as well as historical backgrounds on characters and cultures, peripheral oddities of too trivial a nature to appear in the main body of the volumes, technical essays with supplementary diagrams and numerous illustrations.

SERIES STATUS: The series is currently fifty percent complete in final draft form.

Volume 1: 158,686 word count final draft

Volume 2: 157,605 word count final draft

Volume 3: 156,520 word count final draft

Volume 4: 10,000 word count rough draft (approximately 157,500 projected)

Volume 5: 1,000 word count rough draft (approximately 157,500 projected)

Volume 6: 6,100 word count rough draft (approximately 157,500 projected)

Appendix: 7,531 word count final draft / 34,700 rough draft (approximately 55,000 projected)

Total Current Final Draft: 480,342 word count

Total Current Rough Draft: 51,800 word count

Total Projected Final Draft: 1,000,000+ word count

IN CONCLUSION, I express my sincerest appreciation for anyone with the fortitude to have actually completed reading this tedious and exhausting correspondence (along with my sincerest apologies). I cite the preceding content (for better or for worse) as fair representation of the work it describes especially in regards to the sense of urgency and fanaticism conveyed in the ‘Motive’ and ‘Good versus Evil’ subsections. (As it happens, I coincidentally completed this article the evening of midterm election day and in the interest of reinforcing my assertions of immediate ‘urgency’ and ‘relevance’, I conclude with the following thought.) On an evening highlighted by unprecedented belligerence from Tea Party victor and loser alike, none conveyed such ominous foreshadowing as the pre-chancellery-beer-hall era quality of the speech delivered by now evidently self-proclaimed ‘savior of the nation’, Rand Paul. Not yet quite drunk enough on his newfound confidence in resurgent fascism for explicit ultimatums, Paul nevertheless effectively delivered his threatening message on but the slimmest margins of suggestive subtlety, declaring the authority of sitting duly elected officials null and void, and dictating the terms for submission as national purification and the purging of degenerate liberalism draws nigh. I consider a work of fiction composed by some obscure malcontent hardly prohibitive for the juggernaut of fascism but I suppose we all have to start somewhere and for some of us, modest contribution is the best we can do. For my part, I convey a defiant message to the American fascist uprising in hopes I might inspire others to join me in declaration, we will meet conciliation with conciliation but we will meet exclusion with exclusion as well. We will meet threat with threat, oppression with oppression and violence with violence... because we’ve seen this act before... and we already know how it concludes. Thank you again and warmest regards,

Erdman

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