

The Peedie Papyrus

A New Translation of Ancient Documents

By Michael and Jeffrey Davenport

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Any similarity between the persons and circumstances of this narrative and any person living or dead is purely coincidental.

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Dedication

This book is dedicated to our parents, without whom, none of this would have been possible.

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INTRODUCTION

Much has recently been written about the discovery of what has commonly been referred to as "The Peedie Papyrus". People are naturally curious about the discovery of ancient documents as is witnessed by the wealth of information that has been written concerning the Dead Sea Scrolls discovered in the last century. The discovery of the Peedie Papyrus has generated a level of interest and curiosity that is nearly equal to that which occurred with the discovery of the Dead Sea Scrolls.

The reason for the great interest in the Peedie Papyrus is due in large part to the content of the documents themselves. Unlike other ancient writings which deal almost exclusively with the exploits and happenings of royal figures and great lords, the Peedie Papyrus intricately details the day-to-day happenings of a common man and his family. The struggles and triumphs, the conflicts and celebrations, all of these things ring familiar to the hearts of modern men and women.

So what exactly is the Peedie Papyrus?

The first documents were discovered in the modern province of Sha'rot in the lands once known as Bria'Stol. Archaeologists working to uncover the ruins of a great building, discovered a series of ancient irrigation trenches and a dry septic tank which once flowed into these trenches. Upon opening the septic tank, the team of archaeologists found within a clay urn a series of ancient scrolls written in what appears to be an ancient phonetic script of the latter period of the Ha'all dynasty. These scrolls outline a series of historical happenings between a great landowner of the period, Peedie, and his dealings with the neighboring peoples.

The Peedie Papyrus, as it is has come to be known, is really a combination of scrolls, cuneiform tablets, engravings, and paintings. In total there are 17 documents that have to date been discovered. A total of 6 of the original documents were discovered in the clay vessel located inside the remains of the afore mentioned ancient septic system. These were simple papyrus scrolls that were carefully sealed and hidden, to what end we know not. Another series of scrolls were found in the structure that apparently was the seat of government during Peedie's time. Not far from the site where the original scrolls were discovered, there is a large block of primitive concrete, believed to have been the foundation of some large outbuilding. This concrete slab contains an additional series of documents. The Burkan Stele that received so much press at the time of its discovery relates what is believed to be Peedie's lengthy war with the Ha'all Dynasty. The ruins of Peedie's palace were also found to contain innumerable scrolls and engravings recounting various events of the time. Most scholars agree that the discovery of the Peedie Papyrus is one of the most exciting archaeological events of the new century.

The various texts which comprise the Peedie Papyrus do not easily fit into a linear time frame. This is due in large part to the fact that the documents are not dated in any discernible fashion. The content and context of the different events described within

the documents give enough information for some events to be put into a very rough time frame structure. Some events in the documents defy any attempts at determining time periods. The time frame is really a moot point since the importance of the Peedie Papyrus is not historical or temporal. The Peedie Papyrus is only useful as entertainment. While there may be some practical anthropological value to some of the stories and events described within the documents, for the most part they comprise simple day-to-day occurrences of life in what was once known as Bria'Stol.

The next question that people often have is "Who was Peedie?"

This question is not easily answered. Peedie was definitely a man of some import from the earliest days of his arrival into the geographical region known as "The Adeeshun." While our research leads us to believe that Peedie was not a member of the royal family, or a member of the priesthood, his immense land holdings held him in similar stature to the rulers of the neighboring provinces.

It is important to remember that these early governments were essentially based on the strong personalities of the leader. The leader would often claim for himself the title of priest, or in some instances king. Nonetheless the power of these leaders nearly always derived from their authority as the chief priest of the clan. In essence it was a government of the priesthood. And priestly government had its own weaknesses as well as its peculiar deep-rooted strength. The power of a priesthood is a power over their own people alone. It is a subjugation through mysterious fears and hopes. These fears and hopes are nearly always found to be based on a principle belief structure. In the period of the Ha'all dynasty there were several cults competing for supremacy in the Bria'Stol region. While little is known of the belief structures of these people and this time, the Peedie Papyrus has brought to us a complete structural philosophy of one of the more vital civilizations to flourish in this area in ancient times.

Again it is important to stress that Peedie was not a member of the priesthood. Priestly governments tended to be inefficient in military matters due to traditionalist thinking and the general methodology that they employed. It seems that while not a priest, Peedie suffered similar problems to what the priests of the period had to cope with. A priest lives or dies for the honor of his particular belief system. But in the next town or village is another temple with another completely different system of beliefs. It is the priest's constant preoccupation to keep his people from joining with the diverging system of beliefs. Cults and believers are sectarian by nature; they will convert, they will overcome, but they will never coalesce. Our first perception of events in Bria'Stol, in the dim uncertain light before history began, is of priests and kings in conflict; until the Ah Ross'n B'Aluhms were conquered by the Ha'all Dynasty they were never united; and the same incurable conflict of competing sects scars all the temple ruins of the Lonites and the Grurs. It was impossible that it could have been otherwise, having regard to the elements out of which these conflicts arose.

One or two outstanding facts and incidents of the early stages of this fundamental struggle in political affairs were all that we possessed prior to the discovery of the Peedie Papyrus.

In the early days of the Ha'all Dynasty and the Ah Ross'n B'Aluhm Kingdoms, the city-chiefs were priests and medicine men rather than kings. This has long been regarded as a reversion to older methods predating the civilized period of the great landowners. It is true that the landowners were not so innovative as to successfully prevent their own extinction at the hands of the varied cults and belief structures with whom they struggled. Nevertheless it seems evident that the philosophical structure of the wealthy landowners was rooted in their own belief in their ability to succeed in an inhospitable world. It is with that in mind that the period predating the dark age hastened by the collapse of the Ha'all dynasty has recently been named the Era of the Great Landowners; reflecting the increase of knowledge provided by the discovery of the Peedie Papyrus.

During this period of conflict between persons of common birth (who possessed great wealth) and the priestly and royal sects, an act of great political importance in the conquest of any city was the carrying off of its god to become a subordinate in the temple of its conqueror. This was far more important than the subjugation of king by landowner and vice versa. Jack-o-lanterns, sacred to the people of AmenoBryse, were often carried off by the Grurs, and AmenoBryse and Angeline did not feel secure until they were returned. But sometimes a conqueror was afraid of the god he had conquered. In the collection of letters addressed to AmenoBryse, Peedie makes allusion to the fact that he has sent the sacred guardian Anubis which stood watch over OweBritt's lands into the Kingdom of Churley, partly as a gesture of good will to the Grurs, but partly because he feared the anger of his wife Ulus who was greatly afraid of the Anubis of OweBritt. In the Peedie Papyrus is related how the Pharaoh Wullus took the Holy Cat of the Grurs into the temple of the pigeon god, DugY, at TrAilrr, and how the Holy Cat fell down and was killed, and how the sacred pigeons of Wullus were stricken with disease. In the latter story particularly, the sacred animals and holy places of the different factions fill the scene; there is no king in evidence at all.

Right through the history of the Ha'all Dynasty and Ah Ross'n B'Aluhm Empire no monarch seems to have felt his tenure of power secure until he had "taken the hand of Atgodam Loni" - that is to say, that he had become the ally of the great barbarian king Atgodam Loni. As our knowledge of the history of this period grows clearer, it becomes plainer that the politics of that world, the revolutions, usurpations, changes of dynasty, intrigues with foreign powers, turned largely upon issues between the great wealthy landowners and the growing but still inadequate power of the monarchy. We have already noted the name of Churley. The son of Churley was Do'oug II, among the monarchs of the Grurian Empire. Do'oug was involved in a violent quarrel with Peedie. He "took the hand of Atgodam Loni" and finally struck at Peedie's power by destroying entirely the holy walled gardens of Peedie's city, and removing the statue of the Blessed Virgin to his land. After returning to his lands, Do'oug fell into drunkenness, and his lands into disrepair. Do'oug's brother Da'arin took over rule of the land and

found it expedient to restore the statue of the Blessed Virgin and rebuild the walled gardens, and make his peace with Peedie.

The Peedie Papyrus details the conflicts that existed between Peedie and the lands that surrounded him. Particularly interesting and of some import is the fact that the bulk of these conflicts had as their source Peedie's refusal to "take the hand of Atgodam Loni" and bring his people into the cult practiced by the priesthood of that land. Other personalities of this time are also very important to the overall narrative. Particular among them are Wullus, pigeon headed pharaoh of the lands east of Peedie's; D'Aus, the onetime ally of Peedie who later "took the hand of Atgodam Loni" and sought to bring about Peedie's destruction; Churley, lifelong ally and tutor of Peedie, and father of Do'oug II who also at various times found himself in conflict with Peedie. Up until now the only record we had of this period predating the Ha'all dynasty was the sparse records found on what had come to be known as The Burkan Stele of the Conquest of Aloon. This stele commemorates the great battles between the Ha'all Dynasty and a great landowner known as Aloon. We have recently come to the conclusion that the events described on this stele are in fact the actual details of Peedie's lengthy war with the Ha'all dynasty. Further scholarship will only serve to enrich our current understanding of these dramatic events.

But scholarship and history aside, the story of Peedie is a story for everyman. Peedie is the embodiment of what the human spirit is. Nobility, courage, affability...these are not the adjectives that any layperson would use to describe Peedie. Peedie is more like one of us, a hero with his flaws all too visible to the world he inhabits. It is because of the defects in character, and what often seems to be a deliberate intention to be disagreeable, that Peedie seems to embody so much of what we find admirable in this day and age. And what makes his situation even more admirable is that Peedie's enemies were as often as not worse than him. The Peedie Papyrus seems intent on showing us people at their very worst. And that is why people the world over have been drawn to these tales of a man in search of a feud.

A Note on the Provenance of the Peedie Papyrus

In an amazing discovery, which occurred just a few years after the original Peedie Papyrus came to light, a series of clay tablets were discovered in the ruins of the ancient courthouse which served the Su'vin province. Apparently records of property and commerce disputes, many of these documents relate directly to the Peedie Papyrus. Initially, archeologists were confounded by what appeared to be a contemporary account of life among lesser nobles and landowners in the Sha'rot district given in the Peedie Papyrus. The confusion arose from the fact that the daily life and customs described in the text of the Papyrus seemed to date from a much earlier time. Almost a year later, tablet fragments discovered in a well at the north side of Bria'Stol confirmed these suspicions. These fragments give the strongest evidence that the Peedie Papyrus is actually a scribe's copy of a much earlier cuneiform text; perhaps the fragments found at Bria'Stol even represent the original. Within the past twenty years, historians and archaeologists have generally dated the narrative of the Peedie Papyrus to the middle period of the Ha'all dynasty.

The Su'vin court documents have provided valuable confirmation and insight into the background of the Peedie Papyrus narrative. Perhaps most significant is the tone of the letters written to the dynastic ruler of the region Gil Udjas. Apparently it was Gil Udjas who ordered the authorities to investigate the claims of Peedie with regard to the "bitter waters" run down upon him by Atgodam Loni. Some historians have theorized that it could have been Gil Udjas who summoned the Stateman, described in the narrative of the Peedie Papyrus. Were this to be true, it would represent a significant event in the dynastic history, for it was virtually unknown for a ruler such as Gil Udjas to invoke the superior powers of the State in settling minor property disputes.

Three of the more relevant letters are included below, along with a brief summary of the information to be gleaned from the entire find.

SCH, No. 214¹

[To] the king, my lord, say Thus: [Aypee]-Peedie, thy servant. At the two feet of the [king] my lord, seven times and seven times I fall. (5) For between those feet thou hast shat, establishing thyself as the finest [prince] that ever shat between [two] feet. Behold the deed which Atgodam Loni and D'Aus of the Ah Ross'n B'Aluhms did to the lands of my lord, and to his servant! Atgodam Loni desires to foul the waters of thy kingdom with the black vileness of his [excrement], and the washing of fat women! But now even (10) D'Aus has gone over to the side of Atgodam Loni, and shall soon take his hand. Let my king, lord Gil Udjas hearken unto [Aypee]-Peedie, thy servant, and let him send

¹ In lines 6 ff. there is an almost certain reference to the Ah Ross'n B'Aluhm which thus appear for the first time in history. D' Aus (or Dalsss) may have been the prince of the Ah Ross'n B'Aluhms during the Ha'all dynasty.

archers to recover the royal land for the king. (15) But if there are no archers, the land of the king will pass over to Emgodam people. So let my king take care for his lands!

SCH, No. 270²

To the king, my lord, my pantheon, my Sun-god say thus: Pharank L'Uv, thy servant, the dirt [under] thy two feet. (5) At the feet of the king, my lord, my pantheon, my Sun-god, seven times, seven times I fall. I have looked this way, and I have looked that way, (10) but it was not bright. I looked toward the king, my lord, and it was bright. A brick may move from beneath its companions, (15) but I will not move from beneath the two feet of the king, my lord. I have heard the words, which the king, my lord, wrote to his servant, Peedie: (20) "Guard thy commission, and guard the cities and lands of the king, thy lord, and guard especially the waters. For I will send authorities to you, bearing my seal, but archers I will not send." Behold, I also guard, and behold, I hearken day (25) and night to the words of the king, my lord. But let the king, my lord, learn concerning his servant, [that] there is hostility between Atgodam Loni and thy servant Peedie. This [wrath] threatens to disrupt the entire land. So know these words of thy servant!

SCH, No. 276

To the king, my lord, my pantheon, my Sun-god, the Sun-god of heaven, thus: [Aypee]-Peedie, the dirt (under) thy two feet, the groom of thy horse. Between the two feet of the king, my lord (10) the Sun-god of heaven, seven times and seven times hast thou shat, where I fall back in it, and everything which my lord the king has commanded me I have done, very attentively. Let the king know that D'Aus has taken the hand of Atgodam Loni! (15) For when the king, my lord, sent the authorities to test the bitter waters, D'Aus whispered into their ears, whilst Atgodam Loni plied them with his shekel. And when the king, my lord, at whose feet I fall, sent the *stateman* to these lands, D'Aus deceitfully told them that the waters run down upon the lands of the king were not bitter, (20) but rather that they came from a spring of sweet water! Have concern for thy land! Let the king send more authorities unto his servant.

SCH, No. 302³

On the 14th of Ab, being the 19th day of Pahons, in the year 6 of King Gil Udjas, M'us El'wiit an authority of the land, visited the lands of Peedie, to settle a dispute between Peedie and Atgodam Loni. My Lord will observe that I cast forth a stick, and it stuck not in the ground, for the waters there were not bitter. And we have heard that the waters there flow from a spring of sweet waters, in the lands of Atgodam Loni. Peedie's troubles perhaps come from the many pigeons over his lands. But Peedie was not satisfied, and decried our judgments to AmenoBryse and his queen. Because of the

² Pharank L'Uv was prince of Chad N'Jeen in the period following the death of Olmansproles, and this letter comes from the middle of the reign of Gil Udjas.

³ Here we have a fragment of the official report of the authorities sent to investigate the claims mentioned in the Peedie Papyrus, dealing with the bitter waters. Unfortunately this fragment gives no insight in the matter of Atgodam Loni having given his shekel to the authorities.

rains we could not reach the lands of OlemanSproles, so we did not cast forth a stick in that region. Nor did we go into the lands of Churley....
[The remainder of this fragment is missing].

These three letter fragments clearly show that the provenance of the Peedie Papyrus is no longer in question. Recent excavations in the Sha'rot region have indeed shown that there was a "wet weather spring" in the district thought to have been governed by Atgodam Loni, but the residue found in the now famous ditches built by Peedie indicate that much more than pure water flowed there. Radio-carbon dating of the material was inconclusive, but testing has determined that unprocessed sewage (probably mixed with some form of crude detergent) flowed through these ditches several millennia before they were rediscovered. Large mounds of animal waste (perhaps from the Anubis-like creatures referred to in the Peedie Papyrus) marked the borders of the lands of Atgodam Loni. Petrified fragments of a crude wooden palisade are all that remain to mark what was probably a border outpost along Peedie's "road of oil." The Papyrus makes particular mention of Atgodam Loni's wall, which was likely built for the purpose of interdicting commerce along Peedie's road.

Little is known of the pre-history of the region. The land governed by Peedie's Rule is believed to have been occupied by the Chapl until shortly before Peedie began to govern there. Nuor Man, king of the Chapl, is presented in literature as being an inept ruler. Where Peedie was a great builder, Nuor Man is primarily known for his accumulation of worthless metals, which he buried in the foundations of his palace. About 2 years after his accession, Peedie had these accumulations removed, and sent most of it to M'Arzdabz, who used the material in the construction of a *biwdin'* near his palace.

It was discussed at length in the introduction to the original edition of this volume that Peedie and his mentor, Churley were probably neither Priests nor kings. While further evidence corroborates this, there is speculation that some form of religious observance was shared by the Grurs and those living under Peedie's Rule. The absence of formal temple structures in the region initially led archeologists to believe that these people had no established religion, however there are certain clues which would indicate otherwise. One large *biwdin'* (a word apparently used for any structure not built expressly as a dwelling) in the Grurian capitol has cryptic inscriptions on the walls. This structure probably served as a meeting place and as a center for ceremonial observances, as well as a chariot repair facility. While most of the writings are indecipherable, those that can be read clearly show an interest in appeasing some type of deity:

"I shall burn a tar, and we shall go forth to slay many pigeons."

"Budwe Zur Rules!"

"Shevee Sux, Phord is (superior)"

"On this day Churley smote the gutters of the castle of Wullus."

The practice of making a sacrificial offering in the form of a molded ceremonial ring is a unique feature of the Grurian history. Apparently the practice of "*burning a tar*" referred to the immolation of such offerings upon a pyre of superheated trash. One theory is that the smoke from these fires induced a trancelike state, during which worshippers felt themselves to be invincible. During such states the people would probably utter predictions of future events and pronounce harsh curses upon the enemies of their land. These rituals would have been accompanied by wine, which was evidently used for religious purposes as well as for pleasure among the Grurs and their Ha'all contemporaries.

Excavation of one of these sacred fire pits has yielded fragments of at least two of these mysterious wheel-like artifacts. They were composed of some type of hydrocarbon mixture, shaped with steel cords. One of the fragments bears the cuneiform equivalent of "F I R E S T O." There is no mention of this word in any of the extant literature of the period, however, so it would be difficult to theorize the exact meaning.

The position of the excavated fire pit (along the border between the lands of Churley and those of OlemanRuthf) suggests that the ceremonies held there were typically petitions to an unknown god to prevent the eccentric ways of OlemanRuthf and his people from being exported. The Grurs could be very fierce in their resistance of innovation, especially in matters of culture, politics and apparently religion. Remnants of a number of small metal cylinders, each having an oval hole in one end, were also discovered there, but their purpose is as yet unknown. OlemanRuthf and his people are known to have "*cocked their arms to the sky*," presumably in worship of the pigeons so despised by the Grurs and Peedie.

Clearly there were traveling Priests, who visited the lands occasionally. One such Priest, mentioned in the Peedie Papyrus, was Simunz. Simunz nationality and city are still a mystery, but he apparently became a confidante and advisor to Peedie after the death of Churley, when Churley's son Do'oug II "*took the hand*" of Atgodam Loni. The few extant references to Simunz outside the Peedie Papyrus are too faint to understand, but Peedie's association with him led to the belief among his contemporaries that Peedie had become a mystic. In fact, a the oral tradition of nomads in the area recounts a tale of how [Aypee]-Peedie (or Aloon) would make mystical pronouncements from the porches of his great baths. It was from these baths that Peedie ventured forth to slay the Anubis of Owebritt. The nomadic verses were collected by the founder of the Nahud w'Atch Dynasty, OlemanGrag, after the fall of the Ha'all dynasty, and were recorded in the great library at V'zinyasid. A relevant extraction from these documents is given below:

*"Crawl, Peedie, crawl! Upon your belly like a reptile!
"With incense of sigaret like a cloud around your head,
"And your sword between your teeth,
"Crawl, Peedie, crawl! To slay the Anubis of Owebritt!"*

*"Come back, Aloon! Come back! Cried his queen,
"The Anubisus are too many!
"Come back before Owebritt hears the tale
"For we shall proolly die!"*

The ancient origins of this rhyme are obvious. The first use of an acronym in cuneiform is the phrase "GPC" which is used to refer to the "sigaret" or incense in common use throughout Peedie's lands.

Other extant documents of the period, while having no direct revelation to the Peedie Papyrus, give us an expanded picture of the cultural life of the region. Researchers believe that Peedie's queen, Ulus, filled their palace with art. She and her extended family were immense propagators of the artistic style known as Homenteryurs. Peedie would have ridiculed this practice, of course, for the patriarchal lifestyle of the rulers during this period eschewed adornment. Fragments of stone tablets apparently written by another contemporary, Dikwilz, describe Peedie's only additions to the interior beautification of the palace:

"And upon the wall there was a (twisted) piece of wood, which Peedie had pulled from the waters of the Hostn. Peedie gazed upon it, and blessed it with smoke [from the] sigaret, and he wept.

Life in the Time of Peedie

The age in which Peedie lived was one of great plenty for the common people of the lands in and around Bria'Stol. When contrasted with the Dark Age that preceded Peedie's coming into the Adeeshun it is clear that circumstances were greatly improved during Peedie's lifetime.

Many have asked about the lifestyle led by the people who lived during the time period described within the Peedie Texts. Our research has allowed us to present a fairly complete picture of the day-to-day happenings of the average person during the time of Peedie. We have elected to provide a brief overview of some of the more interesting anthropological data that is known about the people who lived during this time.

FOOD

The people of Bria'Stol were known to consume large quantities of food. This is evidenced by Peedie's reference to "the washing of fat women." It can only be surmised that the people were fat as a result of a large and replenishable source of food. Most scholars agree that a large portion of the food eaten by people of the period was grown in small gardens kept near the castle of the owner. These gardens produced a variety of foodstuffs for the families that lived in Bria'Stol, and were the primary source of "maters" and "beenz," staples of the people who lived in the lowlands south of Rey'Thee Awn.

Some of the more exotic foodstuffs consumed by the people of the day were imported from neighboring lands. Records indicate that many people consumed food brought back from the land of F'ud Lan and its neighbor F'ud Ceety. Extant documents of the time also make reference to a land which was considered to be the largest agricultural producer in the entire region. Known only as "Th' Peeg" or "Cleent'Wud Peeg" it is believed that this was the source of much of the food that came into the area.

The people of Bria'Stol were not without their delicacies either. A substance known simply as Bowlembeenz is generally considered to be the greatest delicacy of the time, with people eating it often to the exclusion of all other foodstuffs. Bowlembeenz is thought to be a soupy mixture of brownish legumes prepared with a large piece of animal fat. Modern attempts to reproduce this delicacy have resulted in a foul soup that resembles human excrement in both its color and smell. Other items that were considered delicacies include a substance known as "samiches" which was apparently unhealthy to consume on a regular basis. The exception to this rule was when the "samich" was made with a substance known as "Meet'lofe." "Froughd taterz" and bread made from corn were also regarded as delicacies, and were consumed when available.

The beverages of the day largely consisted of liquids imported into the region. Modern scholars believe that tea leaves were first introduced to the area by a man known only as Lip'Ton. Wine was imported into the region from distant areas. Small metal

cylinders believed to be a form of container for beverages have been found in several different sites in the region. A good portion of the wine imported into the region is believed to have come from the land of Curz. Curz was world renowned for its pure waters; which no doubt explains why Peedie and his people (who were plagued with "bitter waters") chose to drink the wine produced there.

CLOTHING

The people of the region were known to wear a diverse variety of clothing. This is due in large part to the distinct weather patterns that accompanied the changing of seasons. Much of the clothing was apparently of a style known as Hostn Gahr'munt. Constructed of a variety of different materials it was generally considered to be of good quality and construction and perhaps a little pricey for the average person. Some people were thought to wear clothing that was provided by a local ruler of renown. Known most often as Atgodam Wes of the land of Coe-eeen, he was apparently engaged in the distribution of garments to the people of the area.

SHELTER

People of the day lived in homes built with wood and covered on the outsides with either wood or a metal alloy of the day known as lumium. These homes were large and spacious and were often lavishly decorated. The period in art history known as "Homenteryurs" (as mentioned earlier in this work) is generally regarded as the apogee of artistic creation for the period. Small household items were often placed upon the walls of a dwelling and are regarded as the earliest known example of found art.

Signs were also erected for both artistic and political reasons. Excavations at the site of Peedie's castle have resulted in the discovery of several large signs with various slogans painted on them:

"Fire Gil Udjas."

"This area is protected by Nahud w'Atch [Dynasty soldiers]."

"I caught 6 rats of the four legged variety."

The lands surrounding the castles of the inhabitants of the land were separated by a variety of fences and walls. This was done to prevent property disputes which were often caused by a neighbor "coming over on me" or making use of another's property without express permission.

The Texts of the Peedie Documents

While the archaeological discoveries made in the land once known as Sha'rot have been notable and prolific, the original discovery has been the one that people remember. It is for that reason that the Peedie Papyrus has now come to be descriptive of all the documents discovered which deal with the events of Peedie's time. This is typical of the pop-culturization of any academic event that is able to capture the interest and enthusiasm of the population at large. We have compiled a listing of the different sources of the texts discovered to date in order to provide a scholarly background to anyone interested in the Peedie texts for reasons other than entertainment.

The initial discovery of the Peedie texts was a papyrus of indeterminate age found encased within a clay vessel in the remains of an ancient irrigation trench. The papyrus was discovered by Mr. Michael Davenport while participating in a tour of the area around Bria'Stol. Mr. Davenport had long been involved in amateur archaeology and relic hunting, and it was this hobby which led to his discovery of the Peedie Papyrus. Mr. Davenport, being an expert in a variety of ancient languages, (specifically Latin, Greek and Ugaritic cuneiform) was able to make a full translation of the document, and thus gained clues to the possible location of other artifacts. Enlisting the support of his brother Mr. Jeffrey Davenport, he began an excavation of the perimeter of the area believed to have been the site of a large ziggurat or "biwdin". There the brothers discovered a large stone slab with a series of engravings. Using the information provided on the stone slab, they were able to determine the location of several other potential sites that might have documents that could be recovered.

A listing of the various documents discovered by the Davenport brothers follows:

The Peedie Papyrus – Discovered in the area known as Bria'Stol in the remains of an ancient irrigation trench. Consists of ancient papyrus upon which cuneiform symbols had been etched or painted.

The Biwdin Slab – a large concrete slab engraved with a variety of characters, part cuneiform, part written language.

The Su'vin Scrolls – Series of scrolls found in the area that once served as the seat of government for the Su'vin province. Contains a variety of correspondence between different people in the area.

The Burkan Stele – The Burkan Stele is a large metal alloy stele engraved with a combination hieroglyphic and cuneiform symbols. The language is a blending of different styles, typical of the dark age that followed the period of Peedie.

Peedie and the Bitter Waters⁴

In the fifteenth year of the plague of pigeons there came upon the land a stench; and the stench was foul. Worse than foul, for it drew the green flies and the dogpekernats⁵. And the Lord Peedie arose, and went forth, and sniffed. And Peedie smelled the stench, and he was wroth. And he said "it reeketh of the cesspool, and of the washing of fat women!" And his queen, Ulus⁶, also smelled the stench. And she too was wroth. And they beat their breasts and exclaimed, "Atgodam Loni pisseth upon us!"

In the cool of the evening as they walked in their gardens Peedie bowed his face to the ground and exclaimed, "Lo, this stench is foul, Ulus! It reeketh in the nostrils of the righteous!" And he was wroth. And she too was wroth, for her toes squished in the washing waters of 'em people. And their anger would not be stilled. And they called forth their children saying, "Taste ye, and see if these waters be not bitter!" And the children replied "Uh-uh!" (which being interpreted meaneth "No!"). For the waters were bitter.

And Peedie summoned the authorities⁷ of the land, for he was wroth with Atgodam Loni. But lo, the authorities had been given Loni's shekel, for when they arrived, they decried Peedie's claims, saying, "Smell ye not the sweet smell of roses? For lo, their dung stinketh not!" And Peedie was wroth. And he saith to them, "Cast forth a stick and see. The stick sticketh in the ground. For lo the ground is vile with poop and the washing of fat women, and their excrement!" And the authorities cast forth a stick. And the stick stuck fast in the ground, for the ground was vile with poop and the washing of fat women, and their excrement. But the authorities noticed it not, for they had received the shekel of Atgodam Loni.

In the next year, Peedie builded for himself a ditch. The length of it was many cubits, and the depth was half a cubit. And he said, "Lo, this ditch shall move the bitter waters which runneth down upon me, and carry them to another place." And the ditch carried the bitter waters to AmenoBryse, who was wroth.

And AmenoBryse, with his queen Angeline, came forth and spied the ditchwork of Peedie. And they were wroth, for the ditch carried bitter waters. And AmenoBryse cried, "Angeline, they poisoneth us with these bitter waters!" And Angeline noticed the green flies and dogpekernats, and she wept, for the 'maters had not yet come to blossom.

So AmenoBryse sent emissaries to Peedie, asking that the waters be stopped. And Peedie said, "How can I stop the bitter waters which runneth down upon me from

⁴ The source of this text is the Peedie Papyrus. It was discovered in an ancient irrigation trench.

⁵ The meaning of this word is unclear.

⁶ Ulus is believed to have been a member of the Tom'Uhs clan that had migrated from V'zinyasid.

⁷ Scholars believe that the authorities mentioned in this section were under the leadership of Gil Udjas, provincial leader of the Su'vin area.

Atgodam Loni? For lo, the authorities have taken his shekel, and my dogs yet runneth in his poop, and the excrement of his fat woman! Nay, I shall not stop the bitter waters, for they are an abomination unto me! Dost thou blame me?"

But AmenoBryse blamed him, and cried unto the authorities himself. And again the authorities came. But Peedie gaveth not his shekel unto the authorities. And the authorities were wroth with Peedie. And they accuseth him, saying, "Lo, thou hast for many years been straightpiping thine excrement into the creek. And OlemanSproles is wroth with thee. And thou shalt pay unto him the greater portion of the harvest, after thou hast given us thy shekel, of course."

But Peedie pointed and cried, "Lo, the bitter waters which Atgodam Loni runneth down upon me overflow my ditch, even unto the bounds of the shed! And there is no respite from the stench of the waters. And I am a poor man, and cannot pay!" And the authorities had mercy on Peedie, and took not his shekel, but went away.

Peedie sent emissaries to Atgodam Loni, beseeching him to stop the flow of the bitter waters. And Atgodam Loni replied to them, saying, "See, these waters are not bitter, for my dogs yet drinketh of them, and yet they do not die! Peedie is mad with envy, for he hath not rurned⁸ his castle with false stone! I shall not stop the waters, for they are good, and they runneth far away from my castle." But Atgodam Loni knew that the waters were bitter.

And again Peedie summoned the authorities, but the authorities would not come, for they had been given the shekel of Atgodam Loni. And Peedie summoned the Stateman, who came, and saw the bitter waters, and saith, "Lo, these waters are bitter!" And the Stateman placed colors in the drains of the castle of Atgodam Loni, that the colors might come forth unto Peedie's lands. But the colors cameth not. And Peedie was wroth, and he cried, "Cast forth a stick and see, it shall stick." But the Stateman would not, for Statemen do not cast forth sticks, but putteth colors in the drains.

In the next year, Peedie builded a great road, which he called "Drivwaye." And the length of it was forty cubits, and its breadth was ten cubits. And Peedie paved his road with oil. And even as he builded the road, Atgodam Loni and his queen Atgodam Lisa⁹ watched from the portals of their castle. And they spied the road, and they were filled with lust. For they had not their own road paved with oil.

And Atgodam Lisa, the fat queen of Atgodam Loni, came forth, and made to reap the grass. And the gleanings of her reapings fell upon the road which Peedie had builded, and upon the chariot of Ulus. And they were wroth, saying, "Atgodam Lisa hath despoiled our road, and our chariot! And they went forth, and noticed the gleanings,

⁸ Deface or destroy.

⁹ Atgodam Lisa was Atgodam Loni's second wife. She is believed to have been a relative of the people who lived in the lands of OlemanPotter. Little is known of Atgodam Loni's first wife, but documents lead us to believe that she was scorned by Peedie's wife Ulus.

and swept them with a broom back into the lands of Atgodam Loni. And their wrath was kindled against Atgodam Loni and his fat queen.

And that same year, Atgodam Loni builded for himself a wall, that he might not see the foulness of the bitter waters (for he knew the waters were bitter). And the length of it was the same as the length of Peedie's road, for jealousy burned in the heart of Atgodam Loni. His wall was builded of the finest wood, by craftsmen from the land of Lowes¹⁰. And Peedie went forth, and spied the wall, and he was wroth, saying, "Lo, he hath builded this wall that the vapors of the bitter waters come not to the portals of his castle!" And Peedie builded deeper ditches, which carried the bitter waters unto the creek, and away from the lands of AmenoBryse, who was no longer wroth, for he was advanced in years, and farting dust.

And Peedie's lands were dry, for the bitter waters were carried to the creek. And OlemanSproles was taken to the gods, and his widow noticed not that the washing of fat women entered her creek. And each day Peedie went out, and cast forth his stick, and the stick stucketh not in the ground, for the ground was dry. And the heart of Peedie was glad, for the bitter waters were carried away.

¹⁰ This region was renowned for its production of lumber for use in the construction of biwdins.

Peedie's Battle with Wullus¹¹

In the year that the plague of pigeons came, the Lord Peedie was master of many lands. The Great Baths of Peedie had been builded, and much pleasure was had there, alas even by the Ho'Bruks. But one day, as Peedie went forth to examine the Baths, there were floating stains upon the waters, for many pigeons had overflown the Baths. And Peedie was wrath, and beat his breast. And Peedie looked to the heavens, and spied the pigeons; and he mounted upon his chariot and followed their flight. And he saw that the pigeons alighted at the lands of Wullus, (that Black Prince of Pigeons). And the pigeons were an abomination unto Peedie.

Peedie called a great council with Churley, the king of the neighboring lands, that the problem of the pigeons might be dealt with. And Peedie and Churley drank much wine, (for Churley was a great drinker of wine, and Peedie was his disciple in this). And Churley and Peedie were wrath, and they reasoned thus:

"Wullus thinketh himself a Pharaoh, yet he hath not lands, nor chariots. Lo, he hath only his castle, and those stinking birds. Wherefore must we be subject to the vile stains left upon our lands by those pigeons?"

And Peedie went back into his own lands, and Churley, who was wrath with Wullus, remained, and drank more wine. And Churley, being full of drink, armed himself and went forth, and he smote the gutters of the castle of Wullus. And Wullus was wrath with Churley, for his gutters were new. But Churley cared not for the gutters of Wullus, for there were stains upon his lands. Churley was later to declare that he had meant to smite the pigeons, rather than the new gutters of Wullus.

When Peedie heard that Churley had smote the gutters of the castle of Wullus, he was glad. And his heart leaped within him. For still Peedie drank wine. And on a certain day, when the pigeons overflowed his lands, Peedie armed himself, and went forth to slay the pigeons.

And Peedie opened the slidinglasdor¹², and smote the pigeons of Wullus. And the pigeons fell to the ground, and Peedie wondered at this.

But Wullus had seen the wrath of Peedie, and he came forth, and beat his breast and said, "Lo, my pigeons are killed! By what right hath my pigeons been killed?"

And Wullus called the authorities of the land, and the authorities came and questioned Peedie. And Peedie was wrath, for he had drunk much wine. And Peedie told the authorities that the pigeons had died from old age. And the authorities saw that the pigeons were indeed advanced in years, and they quibbled not.

¹¹ This text is also part of the Peedie Papyrus.

¹² This is believed to refer to a doorway or portal that extended from the atrium of many dwellings during the period predating the Ha'all Dynasty.

And Peedie said unto the authorities, "Go ye, into the lands of Churley, and he shall tell thee that these pigeons have been a [blight] on our lands for many years. And they have stained my baths, and they have killed the sacred cats of the Grurs. And they are an abomination unto me!"

And the authorities went unto the lands of Churley, but Churley came not forth to greet them, for Churley had drunk much wine. And the authorities saw that the children of Churley were not fair of face, and they wondered at this. And finally, Churley came forth, and said, "If thou wantest me, emeffers¹³, thou knowest where I dwell." And the authorities were shamed by this, and they cast forth a stick.

And the authorities inquired of Churley whether the pigeons of Wullus had been a blight upon his lands. Whereupon Churley swore that the pigeons had stolen the life of the sacred cat of the Grurs, and that he was wroth. And the authorities looked for the stick which they had cast forth. (And Churley was glad, for they asked not about the time he smote the gutters of the castle of Wullus). So the authorities went away, and Churley drank more wine.

But Wullus was wroth, and he armed himself, and went forth. And he went first to the lands of Churley of the Grurs, and called Churley forth. But Churley came not, for he had drunk much wine. So Wullus went into the lands of Peedie, and his anger burned inside him for the death of his pigeons. And Wullus spied Peedie working on his road of oil, and approached him saying, "Why did ye smite my pigeons, for those were the fairest of my flock?"

Peedie answered and said, "Word! I smote not thy pigeons, for I do not smite pigeons but rather I runtharowt¹⁴, for I am a servant of Atgadam Bakree."

But Wullus was wroth, and smote Peedie upon his head, and Peedie's anger was kindled against Wullus, and he strove to jakatjaw¹⁵. And Peedie gained the advantage over Wullus, until his queen Ulus spied that Wullus had come upon their lands like unto a Ho'Bruk. And Ulus summoned the authorities, for in her heart she was afraid that her children would not work their tushes if they saw Wullus upon their lands.

And the authorities came, and they asked Wullus, saying, "Why hast thou come upon his lands, like unto a Ho'Bruk?"

¹³ This is believed to be a term of derision or scorn.

¹⁴ Peedie's occupation has long been a subject of debate among scholars. The phrase "runtharowt" is a literal phonetic translation which has yet to be defined. Most scholars agree that Peedie was a merchant, but there are those who would say otherwise.

¹⁵ Jakatjaw is believed to be a particular form of hand to hand combat employed by people of the day. There are reports from other areas that lend credence to this theory. In the documents recovered from the ancient library of B'ough Timor there are numerous accounts of local warriors going forth to "jackatjaw". It is believed that this method of combat was most effective when combined with a maneuver known as the "Reertakedownstranglinhode".

And Wullus fled back into his own lands, for he was afraid. And he told the authorities that he had come to smite the Anubis which dwelt in Sha'rot. And the authorities believed this, and punished him not. But Peedie believed that the authorities had accepted the shekel of Wullus, and he was wroth. And to this day, the wrath of Peedie against Wullus has not diminished.

The Book of D'Aus¹⁶

In the time after Peedie had first come into the land of Sha'rot and had made his home in the Adeeshun he went unto the curly haired prince D'Aus¹⁷ and said unto him "D'Aus you are a great drinker of wine, and yea so am I, and this we have in common." And D'Aus replied "Ayup Peedie, in this you speak the truth. Let us make like camels and drink wine until our humps are well filled." And Peedie wondered that he had found D'Aus, for he was a man after Peedie's own heart.

And D'Aus took Peedie to all the neighboring lords and introduced him saying "This is Aypee Peedie from the land of Bria'Stol. He is a servant of Atgodam Bakree and is known as the Runner of the Rowt. He is a great drinker of wine, and a man after my own heart. Let us drink much wine in his honor!" And all the lords of the land were glad to drink wine with Peedie, except for OlemanRuthf who was not a drinker of wine but yea a cocker of arms.

And it was in this fashion that Peedie met Churley, lord of the Grurs, and Atgodam Loni, who in that time was called Eldee. And Peedie met AmenoBryse and his queen Angeline who lived in the lands east of Peedie. And Peedie met Llyod and his queen Th'AnyÄH, the Three Fingered Witch of the Ha'all. And many others did Peedie meet, but none that he liked so well as D'Aus and Churley.

D'Aus' people were called the Ah Ross'n B'Aluhms, for they had great tushes. And it was the custom of the Ah Ross'n B'Aluhms to place objects between their tushes that they might appear fierce unto their enemies. And Peedie saw this and was perplexed for it was the custom of his father and his father's father to have the children work their tushes at an early age that they might not bear the visage of a Varney¹⁸. Yet Peedie looked upon the Ah Ross'n B'Aluhms and saw that their tushes were not worked. Peedie saw that his children had begun to learn the habits of the Ah Ross'n B'Aluhms and that their tushes were not worked, and he was wroth. So Peedie went unto his children and said unto them "You must not go amongst the Ah Ross'n B'Aluhms for they do not work their tushes." And Peedie's children wept when they heard this for they were lazy and did not wish to work their tushes.

Peedie went forth to the land of D'Aus and went unto the portal of his castle. Peedie knocked at the door of D'Aus but no one came. Peedie looked through the window, as was his custom, and saw there the daughter of D'Aus beating her head against a chair, and Peedie wondered at what he saw. Peedie watched the daughter of D'Aus and saw that when she stopped the beating of her head that she would [eat the fruits of her

¹⁶ Part of the Biwdin Slab document.

¹⁷ D'Aus is believed to have been one of the principle leaders of the area prior to Peedie's arrival. Scholars believe that D'Aus may have been jealous of Peedie's great economic success, and that (they theorize) is why he "took the hand" of Atgodam Loni, in an effort to destroy Peedie through collaboration.

¹⁸ Nomadic people renowned for their large tushes.

Sinus¹⁹] and Peedie saw this and lo was he made sick, for Peedie's stomach was not strong except in the drinking of wine.

Peedie ran back into his own lands and went unto his wife Ulus. Peedie told Ulus of what he had seen and she tore her hair and wept and said, “[ilk!] [ilk!]”²⁰ She eatheth the fruits of her Sinus!” And Ulus was sick forty days and forty nights because of the story that Peedie told.

And Peedie went unto Churley and told him of what he saw, and Churley said unto Peedie “Let us drink wine, for then I shall tell you of this custom thou has witnessed.” So together Peedie and Churley drank much wine. Directly Churley said unto Peedie, “The children of D’Aus have long been known to [eat the fruits of their sinus] and yea it sickens us too. Also they are students of a strange and evil custom which causes them to repeat numbers and flail their fingers in the face of the righteous. They are an abomination unto me for that reason, and my children will not go near them.”

Peedie wondered at this, and said unto Churley “If that is true, why then dost thou drink wine with D’Aus, since his customs disgust thee?” And hearing this, Churley became wroth, for he had drunk much wine, and he said unto Peedie “Who art thou to question me? Art thou an authority of the land?” But Peedie said “No, I am not an authority of the land, and I meant no offense in asking thee about thy association.” And when Churley heard this, his heart softened towards Peedie, for he saw that he was not an authority of the land, but rather the neighbor of the Grurs.

Thereafter Peedie would not go into the lands of D’Aus for he feared that he would be made to [ilk] if he were exposed to the customs of the children of D’Aus. And D’Aus seeing that Peedie would not come into his land was wroth. D’Aus went unto his wife Ain and said “Peedie will not come upon my lands, and I am wroth, for who shall accompany us to Owemalleeze²¹?” And Ain said unto him, “Many times I have asked thee to abandon thy friendship with Peedie for he has built baths with which to shame us, and has builded a Biwdin because of his arrogance. Go thee unto Atgodam Loni, for he will go with us!”

But D’Aus was uncertain, for he had never before taken the hand anyone. And it was with fear in his heart that D’Aus went unto the lands of Atgodam Loni. D’Aus would not cross over into his lands for there were many anubisus at the gate, and he feared that he would be devoured if he entered the land of Atgodam Loni. Directly Atgodam Loni sent forth his wife Atgodam Lisa and she said unto D’Aus, “If you will take the hand of Atgodam Loni then he will give unto thy daughter the lands to the east of his castle

¹⁹ The meaning of this phrase is unclear but it obviously refers to some custom that was socially revolting to Peedie and his people.

²⁰ Believed to be the symptom of a grave illness associated with either the consumption of excess samiches or the inhalation of a “sweet odor”.

²¹ This reference is not understood by modern scholars.

where the bitter waters do not flow. So D'Aus took the hand of Atgodam Loni, for he was greedy, and was known throughout the region as a craver of lands.

The Book of Simunz²²

Fragment recovered from the ruins of an ancient biwdin.

...and it was in the year that Atgadam Bakree had sent forth OleRedonthaHed [this is believed to be a proper name] to bend the will of Lord Peedie to that of the great master of Atgadam Bakree OHdeeM'key that Simunz was first seen within the land.

OleRedonthaHed was to see that Peedie would take and use the frigancomputer [believed to be a tool used to keep records] of Atgadam Bakree as he went forth into the lands to runtharowt²³.

When OleRedonthaHed came forth, Peedie was wroth, for it was not his custom to use a frigancomputer. Peedie said unto OleRedonthaHed (who was also known as Stonesipher) "Verily thou should fall back unto thine own shat before I shall take a frigancomputer upon my business chariot. Nowhere is it written in my contract that I must obey the wishes of OHdeeM'Key. Yea it is well known that I am an independent contractor and do not take the shekel of Atgadam Bakree, though in name I am its servant.

And OleRedonthaHed hearing this went back unto his masters at Atgadam Bakree and told them what had happened and they were vexed. And the leader of the chiefs of Atgadam Bakree was Jah'neePhilps and he said unto OleRedonthaHed "Stonesipher this is a sad day for Peedie is not the only one who has refused to take a frigancomputer. Simunz has also refused to take one from us, and so also has that emeffer Ronmakoy.

And Peedie heard also of Ronmakoy and Simunz and together they sought to law Atgadam Bakree that they might never take a frigancomputer unto their....

[This document is damaged at this point due to what appears to be the acidic remains of bird droppings. The document continues below]

...and Peedie and Simunz became fast friends, and cursed the name of Ronmakoy.

Simunz took Peedie into his counsel and showed unto him the secret mysteries which he had discovered while a servant of Atgadam Bakree. And Peedie went forth with Simunz and was amazed for Simunz did many things which were hidden from the eyes of others. Together Peedie and Simunz went out late into the evening saying only that they were runnintharowt [believed to be the past participle of "runtharowt"].

²² Part of the Biwdin Slab document.

²³ Runtharowt is believed to refer to Peedie's profession as a traveling merchant, but scholars do not unanimously endorse this idea.

And soon after Peedie and Simunz became friends Peedie gave up drinking wine and took up the customs of Simunz. Simunz was known to talk in a very quiet voice, and was known to the many as a lo-talker. He was also seen to be exceeding slow in everything he did. Simunz had discovered great mysteries and shared them only with Peedie. Peedie became like unto Simunz in almost every way.

It was in this time that Peedie and Simunz decided that because of their friendship that they should endeavor to construct a great biwdin in which to repair their business chariots. And they went unto Ulus, father of Peggi [this is apparently Simunz' father-in-law and not Peedie's wife] and asked that he give them land on which to make their biwdin. Ulus gave them the land and they built a great biwdin. It was made of the finest pallets of wood, with only new nails. When Peedie saw the expense of the nails he drew back his lip as was his custom when the price was too high. And they called this place The Biwdin for it surpassed all that had come before it. [Note that there was a later structure referred to as The Biwdin which seems to refer to a structure located on Peedie's own lands rather than in the lands of Ulus, father of Peggi]

And Peedie spent much time in The Biwdin of Simunz and together they practiced the mysteries and explored the knowledge that was a mystery to all others. And in that time while Peedie was in the lands of Ulus with Simunz there came a great plague upon the land of the Adeeshun. The tush faced spawn of Llyod came down from their mountain dwellings and ravaged the lands like locusts. They stood upon Peedie's road of oil. They drank of the bitter waters that flowed in Peedie's ditch. They broke out the windows of OlemanHill. They were a scourge to AmenoBryse and Angeline. They ate the fruits of OlemanSproles. The children of Llyod were a bane unto all of Bria'Stol.

Llyod was married to Th'AnyÄH, the three fingered witch of the Ha'allis and it was at her bidding that...[from this point the remainder of the text is corrupted beyond any recognition]

The General Epistle of Peedie to the Grurs²⁴

Aypee Peedie, a servant of Atgodam Bakree, and originator of The Rule, to them that have obtained the friendship of us.

Peace come unto you through your knowledge of my rule.

It is with heavy heart that I pen this epistle to thee knowing of your great struggles and tribulations since the passing of your father Churley. Your father was mine enemy's enemy and thus was he my friend. Your father never took the hand of Atgodam Loni.

On and on, one thing and another, Churley smote the gutters of that Pigeon Headed Pharaoh Wullus when he came upon my lands like unto a Ho'Bruk and stained the waters of my baths. Your father fought with the authorities of the land who took the shekel of Atgodam Loni. Your father held great feasts of food and wine, and together we drank much wine, for in this was I your father's disciple. I had much love in my heart for Churley, and for his sake I send ye this epistle.

Do'oug, son of Churley, your children have rode their chariots upon my road of oil in disobedience of my rule. Thou knowest my rule, and within my rule nowhere doth it say "Ride thy chariots upon Peedie's road of oil." Verily I need not remind you of the incident wherein your children put sand upon the chariot of my faithful servant Stroop. Oft have thy children left the vile black markings of their passage upon the alabaster siding of mine business chariot. Your children are unclean, for they frolic in my ditch which carries the bitter waters run down upon my lands by Atgodam Loni. Your children are not fair of face, do not deceive thyself in this. Thy children have become a plague upon my lands.

Wherefore laying aside all malice, and all guile, Do'oug, I fear that you have fallen into the ways of the Ho'Bruks and have taken the hand of Atgodam Loni. The comings and goings of thy wife have not gone without notice, for we have seen her at the door of Atgodam Loni's wife Atgodam Lisa. Thy association with Atgodam Loni is an offense unto me. Also you must abandon your alliance with the Ah Ross'n B'Aluhms and their King D'Aus, for he long ago took the hand of Atgodam Loni. D'Aus knows that Atgodam Loni has run his bitter waters upon my land, yet he goes unto the authorities and sayeth "These waters are pure, for they flow from a spring of wet water." D'Aus has come upon my lands with the authorities and into their ears he whispered "Thou shouldst not cast forth a stick, for it would be unseemly for an authority of the land to be seen casting forth sticks. Lo does the Stateman cast forth sticks?"

Forasmuch then as I have suffered from the bitter waters of Atgodam Loni, I would council you to tend to the lands left you by your father Churley. Your father was a great man, the enemy of mine enemy and thus my friend. Your father held great feasts of

²⁴ One of the Su'vin Scrolls.

food and wine, and together we drank much wine, for in this was I your father's disciple. Had Churley spent but a portion of the shekel on adorning his lands that he spent on wine, your lands would not be reviled. For many a year Churley would not adorn his lands, for he was wroth with the Pigeon Headed Pharaoh Wullus. See also that when you reap the grass of your lands that thy gleanings do not come upon my lands, for they block the passage of the bitter waters in the ditch that I have builded.

Now concerning the things of wherein ye wrote to me. OlemanRuthf has taken up ways that are an abomination unto the ways of our lands. He sets forth upon his travels with a stick in his hand, and wonders about the different lands without purpose. We have heard tale of his going to temple and therein he has been seen to cock his arms to the sky. I suspect that he has taken the hand of Wullus. OlemanRuthf knows my rule, and keeps it, but he and his people are not my friends, be ye therefore cautious in your dealings with them.

Let us greet one another with a goblet of wine, and let peace exist between our peoples.

Peedie and the Anubis²⁵

Recovered from a series of engravings made in a concrete slab.

I

In the days after Peedie had first builded his baths he would often go unto his baths and sit upon the deck and survey his lands. And when he looked upon his lands he was glad, for his lands were fertile and brought forth much fruit. Peedie went to his wife Ulus and proclaimed "Word! Ulus, for see what I have wrought through the labor of my hands and through my service with Atgodam Bakree. And Ulus looked upon the lands and was pleased. But when Ulus looked across the borders of Peedie's lands she saw that Atgodam Loni had acquired for himself a pair of dobemun pinchers which guarded the borders of his land. And Ulus looked into the lands of Owebritt and his wife (who was also called Peedie) and there too was a dobemun pincher. And seeing that their lands were surrounded by dobemun pinchers Ulus tore her hair and wept. She went to Peedie and said "Peedie all is lost! We shall proolly die!" And Peedie asked Ulus "Woman, why dost thou weep and tear thy hair?" And Ulus said "Look to the borders of our land, for Atgodam Loni and Owebritt have placed Anubisus at the borders of our lands. Woe unto the land of Peedie for we shall proolly die!

And Peedie went unto his deck and he was wroth, for indeed he saw that Atgodam Loni and Owebritt had set dobemun pinchers at the borders to his land. Ulus came forth and said unto Peedie "What will you do about this? Emgodam Sons'Abeechus²⁶ have set forth their black assed dogs against us, and their barking has so disturbed the children that they will not work their tushes. And Peedie went unto his children and saw that his children's tushes were not worked, and he was doubly wroth. Peedie went to Churley to ask his advice, saying "Because they have set their Anubisus against my lands, my children will not work their tushes, and lo I am afraid that they will bear the visage of a Varney until the end of their days." And Churley seeing that Peedie was wroth and distressed said unto him "Peedie, let us drink wine, for in this you are my disciple, and then I shall burn a tar." And Peedie sat with Churley and drank much wine. And they burned a tar and directly Peedie saw what he must do. Taking his leave of Churley Peedie made his way back to his own lands, wroth with Atgodam Loni and Owebritt.

II

When Peedie came back unto his own lands he went forth on his deck and saw that the dobemun pinchers of Atgodam Loni were held in check by the fence that Atgodam Loni had builded upon Peedie's lands. And when Peedie saw that he must cross this fence if he was to slay the dobemun pinchers of Atgodam Loni fear rose up in his heart, for it was not Peedie's custom to cross fences. And he went to Ulus and said, "Lus, you must go and kill the dobemun pinchers of Atgodam Loni for there is a fence, and I shall

²⁵ Part of the Biwdin Slab document.

²⁶ Believed to be an insult, specifically a slur towards one's family.

not cross it." And Lus wept and tore her hair, and said "You would send forth your wife to kill the Anubis of Atgodam Loni with no more thought than I would send our tush faced children to fetch my sigarets. I will not kill the Anubis of Atgodam Loni for that work is out of doors, and that is not my job." And Peedie was vexed for he knew that Ulus would not cross the fence to kill the dobemun pinchers of Atgodam Loni. And Peedie went unto his children and said "Will you not go forth and cross the fence of Atgodam Loni, which he builded over on me, and kill the dobemun pinchers that Atgodam Loni has set against me?" And his children stared at Peedie with their mouths agape, and Peedie saw their tushes and was ashamed.

III

And Peedie seeing that he could not kill the dobemun pincher of Atgodam Loni, he turned his gaze on the dobemun pincher of Owebritt. He saw that there was a fence at the border of his land with Owebritt, but the fence did not abut the ground. And Peedie seeing this knew that he could crawl upon his belly like a snake and pass under the fence of Owebritt. So Peedie took up his sword and went down on his belly and crawled unto the border of his lands. When he came to the fence of Owebritt he crawled under the fence, and rejoiced for he had not crossed it. And Peedie seeing that the Anubis of Owebritt slept, crawled upon his belly like a snake to the door of OweBritt's dobemun pincher's kennel. And the dobemun pincher slept, unawares of Peedie, for he had crawled upon his belly like a snake. Peedie raised his sword to strike the dobemun pincher, but the dobemun pincher awoke, and seeing Peedie before him, it licked the face of Peedie. And Peedie's heart softened towards the Anubis of Owebritt. Peedie wept when he thought of how he had almost killed OweBritt's dobemun pincher, and he said "I have become like unto a Ho'Brük, for I have almost killed this gentle creature." The Anubis of Owebritt licked the face of Peedie, and Peedie crawled upon his belly like a snake back into his own lands.

The General Epistle of Peedie to Garney the Carney²⁷

Aypee Peedie, runner of the rowt, burner of grass, straightpiper of the lands south of Atgodam Loni, to Garney the Carney who abides in the movable housing of D'Aus of the Ah Ross'n B'Aluhms.

Word! My business chariot runneth like a scalded anubis.

I write this epistle in part to thank you for helping me in the repair of my business chariot, and in part to ask for the return of my nighnsiksteenthz²⁸ socket. I have told ye and told ye that ye must put my tools back in their proper place, or they shall be lost. You have absconded with my socket and I am wroth, and I will not send you the first shekel until my socket is returned.

When first we spoke of your coming to work with me in the repair of my business chariot, it was agreed that I would pay you no more than fourteen shekels in the currency of the land, and would trade the rest out in rossins and ote-mea paz²⁹. In addition to this I gave you two PNB BAR and a SPICE not to mention several FIG during the course of your repair work. You also drank up several of my CURZ. The total expense of the repair has thus far exceeded the agreed upon amount, and I will tender you no shekels, but will instead send to you a total of four S ROLL which, I believe you will agree, will make us completely even.

Inasmuch as you live under the protection of D'Aus of the Ah Ross'n B'Aluhms I will not waste my time in idle threats and counsels, but if you value your bidey³⁰ then you should leave his movable castle at once. D'Aus is richer than even GelCross, who is a teacher of children and makes nigh onto fifty thousand shekels a year, and ye should not increase his posterity by abiding in his unadorned hovel. I have heard it said that you people have feasts with Emgodam Ha'all. I urge you not to take the hand of Atgodam Llyod for if you do you shall pass out of the world of light into the nether world that is named Owemalleeze.

Regarding the thing about which you wrote me, I would be pleased to have it known that thy child David should not come unto my lands like unto a Ho'Brük saddled on your Rod In Lan Mohr. With my man Stroop, and David Payne, we have ample Davids here already. Be wary of thy neighbors to the east and especially Jeenluf. She is the sister

²⁷ One of the Suv'in scrolls.

²⁸ Believed to be a unit of measure. Peedie is believed to have been a master of mathematics. Drawings often show him standing before a cuneiform symbol which is believed to be the first known example of a "percentage" symbol.

²⁹ The meaning of these words is unclear but they are thought to be exotic spices or fruits which Peedie is believed to have traded in.

³⁰ This almost certainly refers to the idea of the "entire person" or the "body and the soul" as mentioned in much of the religious literature of the day. It is believed in this instance that it refers to the physical body.

of D'Aus' wife and has taken the hand of Atgodam Loni, and yea her husband is that bald pated emeffer Pharank L'Uv.

Let us greet each other only as when I shall call ye, and returnest thou my socket or I shall call you emeffer until the end of your days.

Burkan Stele of the Conquest of Aloon³¹

Relating the History of Peedie's War with the Ha'alls

[Translated from the original phonetic script]

This stele is erected here to commemorate the ending of the battles against Emgodam Ha'alls. Whilst many have left the land, we have decided to stay and establish a new dynasty. We shall call ourselves the Nahud w'Atch Dynasty in honor of our victory over Emgodam Ha'alls. Our great and noble leader, OlemanGrag kept the rule of Peedie even after he had stood before us and informed us that he would leave the Adeeshun. Here is the text of Peedie's farewell address to the Adeeshun:

It has been two years since we began patrolling the lands of Sha'rot Adeeshun and in that time we have had many engagements with the enemy and have had much success in our efforts to suppress his incursions into our territory. Our reasons for walking about the land were many: tush faced children, birds, one thing and another, all were equal causes in our desire to clear the lands of the Ha'alls and those who had taken the hand of Llyod. My time here is finished for I fear that I may never lay down my anger against Do'oug II and Atgodam Loni for the grievous deeds they have committed against me. The authorities have told me that they will come forth if I move against my enemies, for they have taken the shekel of mine enemies, and I am but a poor man. That being the case, and seeing as how I am older now than I once was, I have decided to move from the Adeeshun into the great city of Bria'Stol. Too long have I dwelt at the setylimitz³² where I was forced to dig ditches and walk in order to secure the peace of my family. I wish most of you well as you endeavor to establish a new dynasty and command you to keep my Rule as you know it. Bah!

Thus ends the farewell address of Aypee Peedie of the Adeeshun also known as Aloon of the Brao'Neengs, architect of our great victory. Let him forever be known as the Runner of the Rowt³³ and a builder of biwdins.

Below is recounted the history of our great struggle, that future generations shall not forget our efforts, and that we shall not have struggled in vain.

(This stele is set here to commemorate our great victory over Emgodam Ha'alls and their Evil Queen Th'AnyÄH and that baldheaded Emeffer Llyod, King of the Ha'alls.)

When Peedie first came into the land of Bria'Stol there were many people already in the land. The scribes have recounted the names of the different tribes and Kingdoms:

³¹ Recovered from the Stele originally named the Burkan Stele by the brothers Davenport.

³² Believed to refer to the area outside the municipal boundaries of Bria'Stol.

³³ Again another reference to what is believed to be Peedie's profession.

Churley of the Grurs and his wife and their children, Duane the Carney, Do'oug II, Da'arin, and Dabbie. Also among the people of Churley was Don Eller, husband of Dabbie.

D'Aus of the Ah Ross'n B'Aluhms and his wife Ain and their children Jam'y and Trac'y (who ate the fruits of her sinus ilk ilk).

Pharank L'Uv, the lord of ChadN'Jeen

Wullus, pigeon headed Pharaoh of the lands south of Peedie.

OlemanRuthf and his wife and their children Jeof the Red, U-jeen, and Harld friend of Duggy.

OlemanBentley and his wife and their brood of fat children.

Dennas Lenrd and his wife and their children.

AmenoBryse and his queen Angeline.

OlemanRogers and his wife and their children.

Rotcher and his fat Queen Joody and their children.

OlemanGross and his wife Maggie and their son Temgross.

Kev'n Roburts and his wife Pohla and their children.

OweBritt and his wife Peedie, and their son.

Mizlemon the widerwuman³⁴.

OlemanHill and his wife.

Atgodam Loni and his fat wife Atgodam Lisa.

Llyod and his wife Th'AnyÄH and their many children.

Many more also lived in the land of Bria'Stol, but they were people of the hills that lived in the lands of OlemanPotter and were an abomination unto the land.

³⁴ Mizlemon was believed to have been an important member of the community. The meaning of the word "widerwuman" is not entirely clear.

Peedie had bought for himself the castle of Nuor Man, King of the Chapl who had dwelt in the land for years, and it was to this castle that he brought his family that they might make a new life away from the cruel lands of PolSlate.

And Peedie looked upon his home and saw that Nuor Man of the Chapl had been a poor steward of his castle. Peedie was vexed for Nuor Man of the Chapl did not share in the Knowledge of Peedie [*Editor's note: obscure references to "The Knowledge of Peedie" are found in several of the Papyrus texts. It is generally agreed that this was some skill or trade that Peedie practiced in his youth, but largely abandoned after he entered the service of Atgadam Bakree.*] Peedie went down into the depths of his castle and saw that Nuor Man of the Chapl had put a great treasure of lumium and other precious metals into the bowels of his castle. Seeing this, Peedie was amazed, for he thought that Nuor Man of the Chapl might come back to retrieve the metals that he had left.

So Peedie, with greed in his heart called forth his children and said unto them "Crawl ye upnunder this castle and pull out this metal which Nuor Man of the Chapl has left for me!" Peedie's children asked him "Why do you not do it yourself?" and Peedie answered them "It is not my custom to pull metal outfromununder castles, therefore you shall do it!" But Peedie's children did not pull out the metal for they were lazy and feared work. When Peedie saw that they had not worked, he became wroth and came out with a stick and said "Pull out that metal or I shall give ye something to cry about!" and Peedie's children fearing for their bideys became afraid, and began to work. And they pulled from under the castle of Peedie 200 cubits of lumium siding, 100 cubits of lumium railing, 12 cubits of swingset and 100 cubits of wire. Also among the metal was a great quantity of wood suitable for the construction of a Biwdin. Peedie marveled at the vast treasure that Nuor Man of the Chapl had left and saw that he must do something with all of the metal. Peedie had but a small Biwdin and there was not room for all that he had, so he called upon M'Arasdabz brother-in-law Carcin of the Prod'Murs and asked that he would take the metal and sell it that Peedie might reap a profit. Carcin of the Prod'Murs came and hauled away Peedie's metal and for the metal Peedie was paid many shekels. But Peedie did not sell the wood, for he knew that one day he would build for himself a Biwdin and elaborate baths. So Peedie hid the wood that he might conserve, for in that no man was his equal. And M'Arasdabz took the metal that Carcin of the Prod'Murs had hauled and built for himself a Biwdin called Sheop.

Peedie's wife Ulus saw that Peedie had been paid many shekels from his selling of Nuor Man of the Chapl's metals. She went unto Peedie and said "Let us get paint that we might paint the shutters of our castle red so that people will know that Nuor Man of the Chapl no longer dwells here." Peedie saw that Ulus was right and he bought red paint and they painted the shutters of their castle red and also too the foundation so that all would know that Peedie now lived amongst them.

Yet a few days after they had painted their castle they noticed that the paint began to blister and peel. Peedie looked upon the paint and wondered at it. He called Ulus to

look and seeing that the paint had blistered and peeled she said "Damn, I knew it!" as was her custom. Peedie asked Ulus, "What has caused our paint to blister and to peel?" Ulus said to Peedie "It is the damned ground itself which has ruined our paint. It is vile with excrement for our septic tank is full." And saying this Ulus fell upon the ground and ilked for the smell had overcome her. And Peedie smelled the ground and wondered at it for there was indeed excrement flowing from the ground.

So Peedie called in many workers that they might drain his septic tank that his lands would be free of excrement. The workmen labored for many days and the sounds of their labors were like unto the boom of a dineymite. And the chief of the workers came unto Peedie and said "I have looked upon your septic tank and it shall never work, for thy fill beds are made full with a strange and bitter water!" And Peedie was wroth for it cost much to build new fill beds. Shortly Peedie went unto the workers and said "Build for me a second septic tank, and I shall see to it that my land does not flow with excrement." So the workers piggybacked a second septic tank for Peedie and the ground was free of excrement. And Peedie was glad and surveyed all of his lands to see that there was no excrement.

When Peedie came to the border of his lands he noticed that there was a great fence erected along the border of his lands with Atgodam Loni (who in that time was called Eldee). And all along the fence Peedie saw that the ground was wet. Peedie sniffed the ground and realized that this was the source of the strange and bitter waters which had filled his septic tanks to overflowing. And Peedie called Ulus and showed her that the ground was wet, and Ulus squished her toes in the ground and saw that the whole of the land had been literally soaked with the strange and bitter waters. Ulus looked into the lands of Eldee and saw there the source of the water which ran into their lands. Seeing this Ulus showed Peedie, and they knew at once that the ground was wet with the washing water of fat women and their excrement. Peedie went unto Eldee and said unto him, "What will you do to stop the flow of the strange and bitter waters which you have run down upon me?" And Eldee said to Peedie "What do you mean? I run no water down upon ye, and even if I did, the waters spring from a natural spring, and they are good to drink!" And Peedie saw that Eldee ran the waters down upon him so that his lands would be ruined. Peedie went once again to Eldee and said "Verily we have been friends, yet you run this water down upon me and will not fix it. I say unto you that if you do not fix it that you and I shall forever more be enemies!" And Eldee was wroth with Peedie for he knew that Peedie was right, but he said unto Peedie "My lands are not the source of the waters that plague you, so I shall not do anything to fix it. Do you blame me?"

But Peedie blamed Eldee and said unto him "Because of your actions you are my enemy. From this day forth I will not call you by the name of Eldee, instead you will henceforth be known as Atgodam Loni by me and my people." And when Eldee heard this, he was wroth and went back into his lands his heart filled with anger against Peedie.

In those days Peedie also had come to know Llyod and Th'AnyÄH of the Ha'all. They would gather together and drink wine, and Peedie saw that they had many customs which were good. But Th'AnyÄH had evil in her heart and she started to visit Peedie when Ulus was not there. One day Ulus returned from the city and found Peedie drinking wine with Th'AnyÄH. Seeing this, Ulus was wroth, and she went to Th'AnyÄH and said, "Thou art an emeffin crone, leave my castle or you shall proolly die!" And Th'AnyÄH hearing this ran back into her own lands, but her wrath was kindled against Peedie and Ulus, and her heart was filled with anger against them.

And in that time many people came together out of hatred for Peedie, for he had built for himself great baths and also a biwdin. He builded a road of oil which he called driveway, and set fences around the perimeter of his lands. He rid the land of the anubisus which stood sentry at the borders to his land. Peedie's land flowed with milk and honey, and it is for that reason that their anger was kindled against him.

Peedie knew that many of his neighbors had taken the hand of Atgodam Loni, chief among them were D'Aus of the Ah Ross'n B'Aluhms, Do'oug II of the Grurs, that black prince of pigeons Wullus, and Pharank L'Uv and Jeenluv too. Together they plotted and came up with a plan to destroy Peedie and all that he had built.

Jeenluv called the Authorities of the Land and said unto them "Peedie is straighpiping his excrement into the ditches he has builded, and he has ruined the waters of the land." The authorities came unto Peedie and saw that he was straightpiping and they said unto him "Thou must stop thy straightpiping or we shall law you." Peedie was wroth and went unto the ruler of the land Gil Udjas to ask for his assistance. Gil Udjas said unto Peedie "Take ye a petition and get the people of your land to sign it that you might have sewers and your lands shall be dry forevermore."

Peedie went back into his own land and he spoke to everyone in the whole land. He spoke to everyone and asked them to sign his petition. He spoke even to Atgodam Loni. Peedie had been told that he needed the signatures of half the people of the land in order to have the sewers brought beneath his lands, and he received exactly half plus one of the signatures required. But D'Aus saw what Peedie was doing and hatred filled his heart, for lo he was a greedy man and had taken the hand of Atgodam Loni. D'Aus saw that it would cost him many shekels if the sewers came into his lands, so he went unto Gil Udjas and said to him. I shall give you my shekel if you tell Peedie that his signatures are not enough. And Gil Udjas took the shekel of D'Aus.

When Peedie came back to Gil Udjas he gave him the petition he had made, and Gil Udjas counted the signatures and told Peedie that there were not enough. And Peedie cried "But you said that I must get half, and I have done so, plus one to boot! What dost thou mean it is not enough?" And Gil Udjas told Peedie that the sewers could not come into the land because there were not enough signatures. Peedie then saw that Gil Udjas had taken the shekel of D'Aus and he became wroth. He said unto Gil Udjas "You tell thy stick casters that I shall not stop straightpiping, for I will not have my lands filled with poop." And having said this Peedie left.

When Atgodam Loni saw that the authorities would not stop Peedie from straightpiping, he again met with his allies to plan Peedie's destruction. And finally Jeenluv said unto the others "We must rouse the anger of Llyod and Th'AnyÄH that they might send forth their hordes down upon the lands of Peedie, for the Ha'all's are Peedie's enemy and they are very strong. And D'Aus said "We should also rouse the people of the hills, especially Jwaner and his people for they too hate Peedie. Do'oug II said "I shall send my children forth upon Peedie's road of oil that they might deface his chariots and ruin them." And Wullus said "I shall send forth my flocks of birds that they might darken Peedie's land and leave their stains upon his castle and chariots and lo even upon the waters of his baths." And Atgodam Loni said "I shall send more water down upon his lands that they shall once again become squishy with the washing waters of my fat woman and her excrement." And they saw all that they had planned against Peedie and they knew that he would not survive. Atgodam Loni went unto Llyod of the Ha'all's and said unto him "Peedie has called you a bald pated emeffer and his wife has called your wife Th'AnyÄH a hör³⁵ what shall you do about it." Llyod's wrath was kindled against Peedie and he said unto Atgodam Loni "What should I do to avenge this affront upon me?" And Atgodam Loni said unto him "Send forth thy tush faced hordes upon the land and let them destroy and plunder the entire land of Peedie." And Llyod agreed and together he and Th'AnyÄH sent forth their hordes upon the land.

And Peedie was wroth for the tushfaced hordes of the Ha'all's besieged his lands. The birds of Wullus defiled his lands. The bitter waters of Atgodam Loni ruined his lands. The children of Do'oug II defaced his chariots and drank of the waters of his ditches. And Jwaner came down from the hills and stank up his lands. Peedie saw that he must fight the host arrayed against him, so he called upon OweBritt and he called upon Neeta and Ralfy. He called upon Mizlemon and upon AmenoBryse and Angeline. And Peedie called Roy of the Hurds, and Peedie even called upon OlemanRogers. Peedie called them together for a great council of war. All of the people had been plagued by the Ha'all hordes and the birds of Wullus, for they had come upon the land like unto a Ho'Brük. The bitter waters of Atgodam Loni had become an abomination to the entire land of Adeeshun. The children of Do'oug II had become a menace to the entire flatlands. Together they saw that they could fight the forces arrayed against them.

Peedie said unto the assembled group "Together we shall walk about the lands that our enemies have ruined and together we shall restore them." And taking for himself a great stick, they went forth and walked about the lands. They walked even unto the borders of Llyod himself. And seeing that Peedie walked about the lands, his enemies were afraid and would not come forth. Peedie went unto the border of Llyod's land and called out towards the walls of his home, "Come out Llyod for thou art a bald pated emeffer. You are worse even than that bald headed chicken effer Pharank L'Uv. And Llyod's anger was roused, but he would not come forth, for Peedie carried a stick.

³⁵ Believed to be an insult of Llyod's wife, specifically about her profession.

Llyod seeing that he could not defeat Peedie told his wife to call the authorities of the land and tell them that Churley had come back from the dead and that he walked around the land carrying a stick. So Th'AnyÅH called the authorities and told them all that Llyod had said. And the authorities were afraid, for they had feared Churley, yet still they came forth. And when they saw that it was not Churley, but only Peedie, they were glad. They said unto Peedie "thou must drop thy stick, for it is not allowed to walk about the lands with a stick." And Peedie said unto them, "Yea verily I am training to become an authority of the land, and I carry this stick that I might practice casting it forth." But the authorities knew that Peedie was lying so they made him drop his stick. And Llyod seeing that Peedie was unarmed sent forth Atgodam Joe of the lands near Garney the Carney that he might attack Peedie. But Atgodam Joe knew how Peedie had knocked Wullus upon his head, and thus was he afraid and went back into his own lands and would not come forth.

And thereafter each time that the Ha'all hordes were seen upon the lands, Peedie and his allies would call the authorities that they might destroy the Ha'alls. Together with his allies Peedie walked all about the lands, and the lands were made safe because of them.

When Atgodam Loni saw that Peedie had beaten the Ha'alls he was afraid, for he knew that Peedie was strong. Atgodam Loni looked from his lands into the lands of Peedie and saw that the waters were carried away from Peedie's lands by the ditches that Peedie had built. Atgodam Loni also saw how Peedie had felled the birds of Wullus and had hit Wullus upon his head. He had banished the children of Do'oug II and had sent Jwaner back into his own lands. Atgodam Loni went unto D'Aus and said "D'Aus Peedie has beaten us!" and D'Aus hearing this wept and ground his tushes for he knew that Atgodam Loni was right. And that is how peace came unto the Adeeshun.

The General Epistle of Churley to Wullus³⁶

Churley Grur, a humble builder of roads and a great drinker of wine, to Wullus, Blackhearted Prince of Pigeons.

Be it known that anger and much wine runs through the blood of the Grurs this night, for thy birds have yet again dropped their stains upon my land!

Many times have I warned thee about the consequences of loosing thy birds upon my lands, and yet thou hast done it again. The last time we spoke was it not I who guaranteed that the next stain that fell upon my lands would insure that I would knock thee repeatedly about thy head? Even now my children have set to burning tars and drinking wine in anticipation of the battle that is to come. I myself have also primed the engine of my vengeance with an enormous quantity of wine.

Many times have I made the effort to warn you of the foolishness of your quest to have thy birds cover my land in their excrement. Perhaps you have forgotten the consequences of trifling with the Mighty Churley! Did I not call the authorities of the land and shame them by calling them forth? When I struck the authorities of the land on their heads did not fear well up in thy heart? Hast thou so soon forgotten the day that I smote thy gutters?

Pigeon Man I know that your heart is filled with jealousy and hatred of my family, and me for we are not fair of face, and never have we claimed to be. We honor the sacred cats, and we have sent them forth that they might snack upon your stinking birds. Yea it was always I who straightpiped into the creek behind thy castle and made your lands to reeketh with the scent of my children's excrement and washing water. It was I who dumped my garbage within thy trashcan that I might not have to haul it away. It was I who made the sky black with the burning of tars. What does your heart say to this?

Will ye not come forth that I might strike thee upon thy head? Thou knowest where I am, so for now I will leave it unto you to come unto me to receive thy beating. If thy cowardice will not permit you to come forth, I shall do what I must to secure my revenge against you.

See to thy gutters, emeffe!

³⁶ Part of the Su'vin Scrolls.

Sike'In Yesef Out Or The Lamentations of Peedie³⁷

[Including the Greater Part of the Doctrine Known as "The Rule of Peedie"]

Editor's Note: This particular book of the Peedie Papyrus is an anomaly. This portion of the recovered documents seeks to impart wisdom rather than recount the historical and socio-political happenings of the day. Much of the information here is good advice even in our own day.

These are the teachings of Aypee Peedie of Bria'Stol, servant of Atgadam Bakree and runner of the rowt.

1. Be ye of perfect bidey that ye may sustain a perfect immune system.
2. Do not fall into the habit of weeping, for I cannot abide it, and it is like unto the dung of a bull.
3. If thou hast fallen into weeping, make an effort to Sike Yesef Out, for it is only in this fashion that thy emotions may be contained.
4. Many have asked, "Peedie how is it that thou Sike'est Thy Sef Out." Lo the answer is simple. Within thy heart construct for thyself a biwdin of the strongest pallets.
5. Within that biwdin place all of your emotions. Place ye a lock upon the door and take the key in thy hand.
6. Drink much wine and toss away the key when the wine has nearly overcome thee.
7. When thou wakes up, the wine will have removed from thy mind the location of the key, and thus all of thy emotions will be locked within a biwdin, never to trouble thee again.
8. If thy emotions plague thee after this, ye should put thyself in the Reertakedownstranglinhode³⁸ in order to regain thy composure.
9. Take ye a level and go forth that everything shall be straight within the land, for verily I cannot abide an unlevelled plane.
10. If thy lands are not level, tamp them until they are flat and thy level lies true.
11. Thy lands are still crooked, tamp them some more!
12. Tamp! Tamp! Tamp!
13. Take ye a rule and go forth that everything might be measured.
14. Hod what ye got.
15. Take ye an ohm-meter and go forth that there might be no shorts. If there is a short then it cannot get back to ground. This is the key to the Knowledge of Peedie³⁹.
16. Take ye a rubber mallet and place it in thy chariot. If the authorities ask, tell them that it is a knocker of tars, but keep secret in thy heart its true purpose.
17. Take ye a kline, yea both philps hed and strate.
18. Take for thyself both needlenose and raglar plars.
19. If ye place all of these within a box, then ye shall be prepared to carry it forth.
20. Genoa?
21. Sicily?
22. Pisa?
23. Extinguish the light when thou exits a room.
24. Many have asked "Peedie how did's't thou construct thy biwdin?" Lo the answer is simple. Take thy chariot and go to the market place. Sneak behind the market and make as if to runtharowt. Thou must load up the pallets that lie behind the market. Take the strongest that can be found, preferably those with many nails, and bring them back into thine own lands.

³⁷ From the Biwdin Slab document.

³⁸ This refers to a form of martial arts that were practiced originally in the great city of B'ough Timor.

³⁹ Yet again here is a reference to the obscure subject known only as "The Knowledge of Peedie." It remains unclear exactly what this refers to.

25. Cast forth a stick at the site where thou wishes to construct thy biwdin. If the stick sticketh in the ground then the ground is too wet and ye cannot build there. But if the stick sticketh not then begin construction of the biwdin.
26. Lay a foundation of concrete, but first peel away the sod. Take thy shovel and thy level and make sure that all is made straight. Take ye some twine to also make sure that all is straight and level.
27. Hod what ye got.
28. Tamp, tamp, tamp.
29. Pour in the concrete and smooth it with thy trowel. Make markings upon the concrete before it shall dry, so that others may know that the biwdin was thine.
30. Knock all of the nails from the pallets that were found.
31. Straighten the nails upon a block of cinders that they might be used again.
32. Put thy nails into a bucket.
33. Go unto the land of Paydees or to the land of Lowes (though they are high) and purchase enough plywud that thou might build walls for the biwdin.
34. Raise up the walls of thy biwdin. Put on a roof. Shingle the roof but remember to start at the bottom. Take ye a chawklon to make markings that thy shingles will remain straight.
35. When the shingles are on, hod what ye got.
36. Adorn the insides of thy biwdin to please thine eye and thy heart.
37. Put inside thy biwdin thy tooze⁴⁰.
38. Put a lock on the door of thy biwdin, but DO NOT cast away the key while drinking wine.
39. Burn a tar for thou hast builded a biwdin.
40. Flusheth not thine excrement Seven times Seven that we might conserve.
41. See to thine own flapper valve, thou knowest the one that I mean.

⁴⁰ The meaning of this word is unclear.

The General Epistle of Peedie to M'Arzdabz⁴¹

AYPEE Peedie, who came out from V'zinyasid that he might dwell in the Adeeshun of Sha'rot forever, to M'Arzdabz of Rif'ee Hol-ar, builder of the Sheop and Brother in law to the Prod'murs.

May much knowledge come unto thee, as thou believest it already has.

I have penned this epistle to thee to inquire as to some of the customs kept by thine people. While it is proly none of my business, I must inquire into the habits and customs kept by you and your people. My children have taken up some of thy customs, and I wish to make certain that they will come to no grief for it. My children are tush faced and lazy, yet in spite of this I have much love in my heart for them and would not see them become like unto a Ho'Bruk.

Regarding samiches⁴²; it has come to my attention that thy people consume only samiches for their sustenance. Whilst I myself enjoy the occasional samich, I am distressed that this is all that your people eat. Have I not told thee before that the constant consumption of samiches will make thy people fat? I am sure that I have told thee. More disturbing than that is the report that thy people will eat [sweetz] in place of bowlembeenz⁴³.

Perhaps it is the [Needles Full of Mad Dog Medicine]⁴⁴ that I was given as a child, but I cannot abide the thoughts of eating a bowl of milk and [sweetz] for I have a weak stomach except in the drinking of wine.

The mention of this brings to mind another question that I have for thee. Thy children have about them a smell, nay more of an odor. I would'st say that it is like unto a sweet odor, but somehow unpleasant and disturbing to the nostrils. What is the source of this odor M'Arzdabz and why is it that it permeates thy castle?

Lastly I must inquire as to the condition and circumstance of thy family. It is well known that one of thy siblings suffers from a *Nu'rves Br'akdoon*⁴⁵, but I am unawares of the reason for the behavior of others in thy family. Your people have been known to go about uttering strange moaning noises which are an abomination unto the ears. On many occasions I have arrived at thy door only to be greeted with the foreign sounding phrase "*Wh' Atcha Bin Uhhp'toe Maahk*"⁴⁶. The meaning of this phrase is unknown to

⁴¹ From the Su'vin Scrolls.

⁴² Editors note: This section obviously refers to the foodstuffs consumed by the people of the day. Please see the section entitled "Life in the Time of Peedie" for additional information.

⁴³ Ibid

⁴⁴ This is a literal translation of the original cuneiform. Scholars have yet to determine the exact meaning of this phrase.

⁴⁵ Believed to refer to a condition of the mind, perhaps caused by eating too many samiches.

⁴⁶ Editors note: This phrase is thought to be a greeting, but do to the uncertainty of pronunciation we have been left with no choice but to give a phonetic translation.

me, and all of my inquiries are met only with a strange noise;

“Haaaaawwwwww....J’ehn....geht Ahloon glas’a te J’ehn.” I have often feared that thy people mocked me by making these strange sounds in my presence. Also I should point out that thy uncle goes about the land saying “Shut yer hole Spo’tty!” Whilst I understand the words he speaks, I am uncertain of their relevance or meaning.

I wish for you to know that I mean no offense in asking these things of thee. I much admire thy Sheep and have long coveted thy glistening piles of junk and plywud. Thou art an admirable man M’Arzdabz, and I wish you no ill.

Now concerning the things of wherein ye wrote to me. The baths that I have builded are very good indeed and my great thanks as to thy inquiry. Word! I agree that the trade of the metals of Nuor Man of the Chapl for thy baths was a good one. Regarding this subject I must yet ask another question M’Arzdabz. Dids’t thou ever suffer from mysterious stains appearing on the waters of thy baths? Recently I have found that there are many stains upon the waters when I go into them in the evening. I have placed much Shock [*meaning unclear*] within the waters, but have been unable to cleanse away the stains. Also I have struggled mightily with the [Eyeball of my Waters⁴⁷]. How didst thou keep thy children from touching the [Eyeball of my Waters]?

In regards to the other question thou asked me: nay I was unable to use the waters of the creek that flows near my home to fill up my baths. The waters near my castle are bitter and cannot be used for bathing.

Lastly I must inquire as to the presence of the Ho’Bruks in the vicinity of thy lands last month. I have heard it said that thou hast taken the hand of the Ho’Bruks but I would not believe it.

Let us greet one another with words that are pleasing to the ear, and thou comest up soon to see us.

⁴⁷ Again this is a literal translation and scholars have been unable to determine the exact meaning of the phrase.

GLOSSARY

A

Adeeshun - An area south of Bria'Stol where many great landowners had established homesteads. It was also known as Sha'rot after the King who initially founded the area. It was part of the Su'vin Province and was therefore subject to the laws and authority of the prince who ruled there.

Ah Ross'n B'Aluhms - Tribe of people led by the great landowner D'Aus. Regarded as a fierce people for their enormous tusches. Remarkable for their socially unacceptable practices. Chief among the Ah Ross'n B'Aluhms were Ain, Queen of D'Aus and his children Jam'y and Trac'y.

Ain - Wife of D'Aus of the Ah Ross'n B'Aluhms. *See Ah Ross'n B'Aluhms.*

Aloon - Believed to be another name for Peedie. Most scholars agree that this is the name which he used when dealing with people of the northern provinces such as the Ha'all's and OlemanPotter.

AmenoBryse - Leader of the Vierians, a people who were neighbors of Peedie's. Generally they were regarded as good neighbors, and the record shows few conflicts between AmenoBryse and his Queen Angeline with the other people of the Adeeshun. AmenoBryse would give Peedie part of his harvest each year as an act of goodwill.

Anubis - Believed to be a large dog, common to the area around Bria'Stol.

Atgodam - This is a title of derision given to an inanimate object. It is believed to mean that the person is not well thought of, or had offended the person who used the title.

Atgodam - This is a title of derision given to a person. The meaning is believed to be negative, referring to the social and religious standing of the person it was conferred upon.

Atgodam Loni - One of the principle landowners of the Adeeshun. He was ruler of a land that was the source of the "bitter waters" that are the focus of so much of the Peedie Documents. He was married to Atgodam Lisa, and was generally regarded as Peedie's chief enemy. While he was apparently effective in his struggles against Peedie, he was generally regarded as inept in the other skills associated with being a landowner.

Aypee Peedie - Formal name of Peedie. This title was primarily used in formal letters and the like.

B

Bakree - Believed to be a conglomerate of manufacturers who produced the goods that Peedie sold as a merchant.

Bald-pated - This refers to a bald or shaven head.

Beenz - A foodstuff regarded as a delicacy by the people in the time of Peedie. Consisting of brownish legumes cooked in a pot of water, it was served with a large piece of animal fat and was commonly referred to as bowlembeenz.

Bidey - Conceptualization of the entire body, including the physical, spiritual and psychological.

Biwdin - Structures used for a variety of purposes. Chief among its uses were storage, gatherings, and place for the drinking of wine. It was not uncommon for “tars” to be burnt outside a biwdin.

Bowlembeenz - See *Beenz*.

Brao’Neengs - Believed to refer to Peedie’s people.

Bria’Stol - City located near the Adeeshun in the Su’vin Province. Bria’Stol was regarded as a center of business and trade in the region. Part of Bria’Stol was controlled by another province, which is often referred to as V’zinyasid.

Burkan Stele - Stele constructed of an alloy called “lumium”. Details the fight between Peedie and a coalition led by Atgodam Loni and the Ha’alls.

C

Chapl - People who lived in the area of Sha’rot prior to Peedie’s arrival. The King of the Chapl was Nuor Man, who was regarded as an inept ruler.

Chawklon - A instrument used in the construction of biwdins.

Churley - King of the Grurs and chief ally of Peedie. Churley was a warlike person, and it was his actions towards Wullus which was a turning point in the war against Wullus. Churley was renowned as a drinker of wine and a “burner of tars”.

Curz - Refers to an area known for its pure waters, or the wine produced in that area. The wine was believed to be transported in small cylinders fashioned from lumium.

D

D’Aus - King of the Ah Ross’n B’Aluhms. Friend of Peedie until he “took the hand of Atgodam Loni”.

Da’arin - Son of Churley and brother to Do’oug II.

Dabbie - Daughter of Churley.

David Payne - Associate of Peedie who was despised by Peedie’s wife. He was regarded as a free loader.

Dikwilz - Important associate of Peedies.

Do’oug II - Son of Churley’s who led the Grurs after his father’s death. Do’oug II precipitated a war against Peedie, but his reign was regarded as largely unsuccessful.

Dobemun - Breed of anubis common to the area of Bria’Stol.

Drivwaye - The name of a road which Peedie constructed out of oil. Believed to be a principal route of commerce into the area.

DugY - Neighbor of OlemanRuthf and sometime associate of Wullus. Children were often chided for going “unto DugY’s” where they apparently consumed pop, a beverage that was regarded as unhealthy and inferior to tea.

E

Effer - A shortening of the slur “emeffer”.

Eldee - Name by which Atgodam Loni was called prior to his conflict with Peedie.

Emeffer - This was a term of such derision that the mere usage of it would virtually insure a lifetime blood feud. It was often used to refer to those who had “taken the hand of Atgodam Loni” or others who opposed Peedie.

Emgodam - Plural form of both Atgodam and Atgadam.

F

F’ud Ceety - Source of a variety of agricultural products used for food

F’ud Lan - Another source of foodstuffs.

Froughd taterz - Delicacy served with bowlembeenz.

G

Garney the Carney - Craftsman who was occasionally employed by Peedie.

GelCross - Sister of Ulus and reknowned for her ability to make money.

Gil Udjas - Leader of the Su’Vin province during Peedie’s time.

Grur - Formal name of the people ruled by Churley.

H

Ha’all - Formal name of the people ruled by Llyod.

Ho'Bruk - Term of derision used to convey that someone was "persona non grata".

Homenteryurs - Style of art practiced by the people of Bria'Stol in Peedie's day.

Hostn - Another name for the area surrounding Su'vin and Bria'Stol.

Hostn Gahr'munt - Manufacturer of clothing and other textiles.

I

Ilk - Symptom of an illness caused by the eating of samiches or the inhalation of a sweet odor.

J

Jackatjaw - Form of martial arts taught to soldiers of the empire at the training grounds near B'ough Timor.

Jah'neePhilps - One of the principle chiefs of the conglomerate known as Atgodam Bakree.

Jam'y - Son of D'Aus.

Jeenluv - Wife of Pharank L'Uv and sister-in-law to D'Aus.

Jwaner - King who lived in the highlands near Oleman Potter. Renowned for his smell.

L

Level - Device used in the construction of biwdins.

Lip'ton - Person credited with the introduction of tea into the Su'vin province.

Llyod - King of the Ha'all and one of Peedie's chief enemies.

Lonites - Formal name of the people ruled by Atgodam Loni.

Lowes - Land known for its plywud production.

Lumium - Metal alloy in common use during the Ha'all Dynasty and prior.

M

M'Arstdabz - Associate of Peedie.

Maters - Foodstuff produced in local gardens. A staple of Peedie's day.

Meet'lofe - Substance used to make a samich.

M'us El'wiit - A stateman who investigated Peedie's claims regarding the bitter waters.

N

Nahud w'Atch Dynasty - Dynasty established by Peedie prior to his leaving the Adeeshun. Its primary function was to control the marauding hordes of tush faced children sent out by the Ha'alls.

Neeta - Wife of Ralfy of the Grags.

Nuor Man - King of the Chapl. Generally regarded as an inept ruler.

O

OHdeeM'key - King of the conglomeration known as Atgodam Bakree.

OlemanPotter - Great landowner of the lands north of Peedie. He was well regarded by most people in the area, but was believed to practice rituals similar to those practiced by OlemanRuthf.

OlemanGrag - Formal title of Ralfy of the Grags.

OlemanHill - King of the lands northwest of Peedie.

OlemanRuthf - Neighbor to Churley and Peedie. Regarded as a decent neighbor, but suspected of practicing strange religious habits.

OlemanSproles - Neighbor of Peedie's who was peripherally involved with the issue of the bitter waters.

ote-mea paz - Food stuff produced by the conglomerate known as Atgadam Bakree.

OweBritt - Neighbor of Peedie's and a fellow servant of Atgadam Bakree. OweBritt was regarded as friendly by Peedie and his people, even though he set an Anubis at the border of his lands.

Owemalleeze - Dark world of the lost. The Ha'alls were known to frequent this place.

P

Paydees - Land known for its plywud and lumium siding.

Peedie - The great landowner who was a leading figure in much of the fighting and conflicts of the period

preceding the Ha'all Dynasty. His Queen Ulus and his children were all involved in his struggles against his neighbors.

Peggi - Wife of Simunz.

Pharank L'Uv - Neighbor of Peedie, and associate of Atgodam Loni.

Plywud - Material used in the construction of biwdins.

PoISlate - King of the area of Bria'Stol where Peedie dwelled before coming to the Adeeshun.

Prod'Murs - Associates of M'Arzdabz.

R

Ralfy - King of the Grags.

Reertakedownstranglinhode - Maneuver believed to be part of the martial arts system called "jackatjaw".

Rey'Thee Awn - Manufacturer that controlled a great mass of land east of Peedie's lands.

Rif'ee Hol-ar - Area where M'Arzdabz dwelt.

Rod In Lan Mohr - Device used in the reaping of grass.

Ronmakoy - Associate of Peedie and one of the principal instigators of Peedie's feud with Atgodam Bakree.

Rossins - Foodstuff produced by the conglomerate known as Atgodam Bakree.

Rowt - Referring to Peedie's occupation as a traveling merchant.

Runtharowt - Verb form referring to Peedie's occupation as a traveling merchant.

S

Samich - Foodstuff thought to be unhealthy if consumed too often.

Setylimitz - Boundary of the area known as Bria'Stol.

Sha'rot - King who initially settled in the Adeeshun.

Sheop - Formal name for the biwdin constructed by M'Arzdabz.

Sigaret - Form of incense in common use during Peedie's day.

Simunz - Servant of Atgadam Bakree and mystic of some renown.

Slidinglasdor - Atrium or portal located in the dwellings of landowners.

Sons'Abeechus - Term of derision used to slander one's family.

Stateman - An authority sent out from the Territorial ruler.

Stonesipher - Local official of the conglomerate known as Atgadam Bakree.

Stroop - Onetime servant of Peedie who was generally regarded as inept and lazy.

Su'vin - Referring to the municipal area which contained all of Bria'Stol including the Adeeshun.

Sweetz - Foodstuff which were unhealthy to consume unless one had a "perfect bidey chemistry".

T

Th'AnyÄH - Wife of Llyod and Queen of the Ha'alls.

Trac'y - Daughter of D'Aus. Known for "eating the fruits of her sinus".

TrAilrr - Land controlled by DugY. Used as a staging area by the pigeons of Wullus.

Tushes - Large teeth that would grow from the face of children if not "worked".

U

Ulus - Wife of Peedie and Queen of his lands. Known for her hatred of the Ha'alls and her bouts of illness which were occasioned by her "ilking".

V

V'zinyasid - Portion of Bria'Stol not under the control of the Suv'in province.

Varney - Nomadic people renowned for their great tushes.

W

Wullus - Commonly referred to as the "Pigeon Man" he owned vast flocks of birds which he would send forth to "stain the lands," presumably with their excrement. Wullus thought himself a Pharaoh and was constantly at war with Peedie and Churley.