

ETYMOLOGY, CLASSIFICATION AND MYTHOLOGY

The term "Parparmi" seems to derive precisely from Parpar, although it is but one of many ancestors these tribes revere. So why was that one chosen? It is agreed, as some studies by Itty and Karandas say, that the Parpars were the first to appear and then split in migrations.

*This split, due to different views of reality and lifestyles, is called **Mas surah**, or "to separate." It is considered most likely that the clans were divided by descent and by differences in thinking, customs and organization of social structure. In fact, the earliest conflicts in the ancient Marshu tribe, a large agglomeration of villages, consisted precisely in the different veneration and ritualization of Musheen's sons and his human descendants.*

This first large community worshipped the mighty musk god and his consort, the whore

Korakkan. It is not clear how the split came about, certain that much blood was shed among the clan leaders and this led to a clear separation.

From that unidentified moment, migrations began, southward and eastward. These people never pushed onto the western side of the Argentum River, settled by the Kuara and Duti. The Onnah settled along the east coast of the island while the Kunuk marched south to the Obah River and then settled near it.

We were talking earlier about the Parparmi tribes, which are divided into northern, southern and eastern, respectively. Each of them has a different name, but they all classify themselves under the name Parparmi tribe. Usually, the difference is made by the ancestor they revere, which, therefore, defines their lineage and clan name.

If we consider that they consider themselves to be true independent tribes, we can understand that each of them will have many clans within them. What I will mention is the name of the tribe

they identify with, later I will discuss a few clans to make people understand the difference between customs and traditions.

*- **Parparmi Parpar** are the northern inhabitants, closest to the Eban-Rad, living mainly from hunting and fishing.*

*- Parparmi **Kunuk** are the people of the south, devoted mainly to hunting and growing rice and vegetables.*

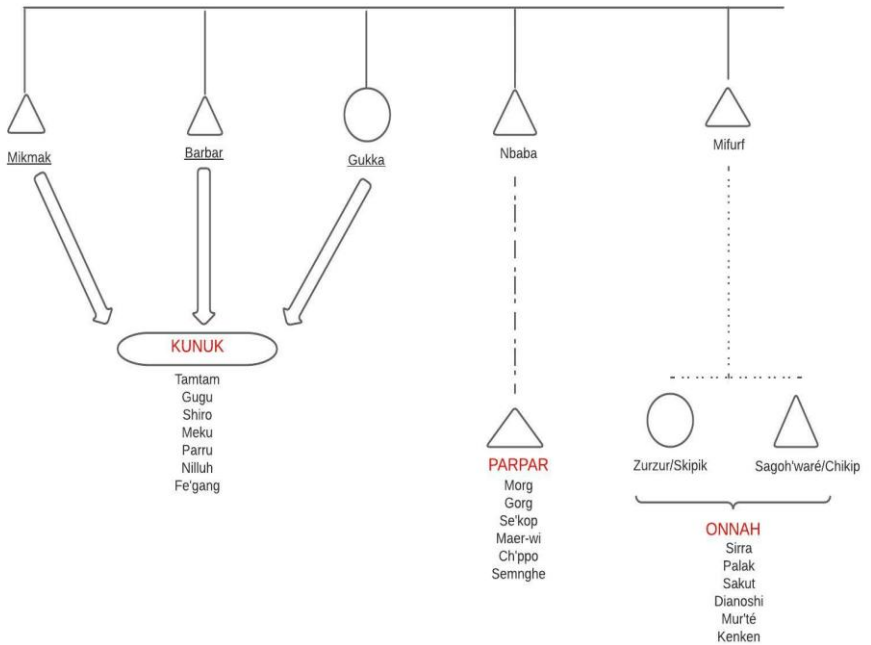
*- Parparmi **Onnah** inhabit the eastern shores of the island of Mir-Uz. They live by fishing and harvest a lot of seafood.*

*Ancient and recent historiography classifies them, as a general strain, under the name Parparmi (where the suffix **-mi** refers to a plural of unity or the word **son**) "i.e., sons of Parpar" precisely because of the prevalence to believe in Parpar as the first founder of a real united and political community. The clans have never*

disagreed on this name, or perhaps they don't care much.

From the time of the migrations they also changed the way they called themselves. The Onnah, which means "multitude," gave themselves this appellation because they were many and they all lived together as one big family. They hosted anyone who came to them, without distinction.

The Kunuk held a more detached attitude, so much so that this word means "exiles" or "wanderers" depending on what context you put it in. They call themselves outsiders and still have the feeling of exile imprinted on their minds, so much so that they consider themselves exiles and wanderers who will never find peace because of that past separation. They say Musheen drove them away, but this is only their speculation.



Musheen would strike the universe with his horns so violently that billions of fragments would split into the present conformation of the cosmos, thus creating living beings and planets.

She would later meet one of these fragments in the form of a female satyr, procreating and giving birth to sixteen children.

Once the sons were immersed in the cosmic river, that is, the bed of a river illuminated with purest light, they would drift and stop at the main points of convergence, we do not know what they are, to give birth to the stars.

*Each star would then be governed by one of sixteen offspring, which in turn, by releasing their seminal fluid, would fertilize the cosmic river, called **bushiin**, and then flow it and allow its course to fertilize the other worlds and give birth to every other known thing. Therefore, it can be said that everything is a child of the sixteen children, thus a child of the same Musheet. There are other versions, but we will not see them now.*

Parpar would then be the son of the fourteenth of the sons of the supreme Musheen. We know very little about his brothers and sisters, whose names and delights we know, but nothing more in-depth than that. Names change from village to village, dialect to dialect take on different meanings.

They are, for all intents and purposes, words and locutions that the Parparmi use in everyday

speech. Some refer to names of things or phenomena.

Before Parpar there are accounts of the shamanic tribe who had the female satyr and Musheen as their protector. No more information is available, but we do know for certain that the present Parparmi are very different from this clan that later split up. We only know its name, **Marshu**.

I will now list in this outline the children of Musheen and his companion satira, whom the Parparmi like to call **korakkan** (the whore).

SERPAK (the narrator)	Oral narration of stories about the birth of tribes and related heroes and ancestors
NARNAR (the conversationalist)	Communication and interaction between individuals: often identified with tribal dance

MIROTAR (the woman who cleans)	Protector of mothers and symbol of independent and strong women, such as those Parpar and Onnah
GIDKA (the woman who runs fast)	Praise for the speed and agility of the female body
MOFFA (the woman who washes and cooks)	Honors the woman's work of home and caring for her family
FUNNA (warrior and healer)	The woman who fights and heals men's wounds, even in an emotional sense
MIKMAK (the magician)	Revered by the Kunuk, bearer of magic and knowledge for all mankind.
LONLAN (name defining any object made of iron and metal)	Iron and metal utensils that enable everyday life in every tribe

BARBAR (name that defines the garden and what grows there)	Massive use in the garden and cultivation of vegetables and fruits are very important in all tribes, particularly in the Parpar and Kunuk clans
VINVET (term defining wine and related)	Beverages used during banquets. Also refers to herbal mixtures, decoctions, infusions and creams used for rituals or everyday life
DAPAK (term for objects used in funeral and celebratory rites)	We also classify among them those that protect the hut, both internal and external
GUKKA (woman who lights fire)	Very important in compacting the life of the community, highly revered by the Kunuk
LIPNAP (woman who gives birth to strong and vigorous children)	Reference to the pregnancy cycle and the

	ability to deliver healthy children
NBABA (the sentinel)	Leading figure in the art of Parpar warfare, as well as direct progenitor of Parpar himself
SGHERGH (the woodcutter and hunter)	Fundamental activities of each Parparmi tribe
MIFURF (the gatherer and fisherman)	Honored especially by the Parparmi Onnah, important for successful fishing and planting.

As we can see these are the names of the sixteen sons and their tasks or what their names recall. In the various dialects, in no small part, some names change according to pronunciation and meaning. Some examples just to understand:

- Lonlan or Forfan indicating sharp objects made of iron and not metal. Used mainly by the Parparmi

who reside near the Obah River, south of the argentum. The word ubbaz is used to define metal objects

- Dapak is used by the tribe of Parpar, but the Onnah use the word Goggah, which refers to the funeral-only rituals (washing of the body, dressing, lighting of candles, and the rituals devoted to the position of the body according to precise geometric canons) the celebratory rites are called "Urri"

- Gidka, in the Obah tribes, is used only to define race. The recognized word is "Pattah" the woman who runs at a fast pace.

There would be other differences, but they are minimal and do not concern us in this context.

Parpar was precisely, according to the legends and myths and according to the sources I have found, the son of the sentinel. Vigilant and strong, always shrewd and fair, these are the qualities that distinguished him. He first wore the headdress of the Mussiato, a goat animal with

rolled horns. Powerful and proud, hard headed but wise in his decisions.

The first tribes, gathered in groups geographically close to each other, fought by imitating the behavior of these animals. They would start battles where they would get horned and many would die from severe concussions.

As time went on, more and more people believed they were descended from other sons of Musheen, so that the tribes drifted apart, some eastward toward the sea and some southward near the Obah River.

The argentum river is still a disputed territory among these clans. Very rarely do they fight each other, giving each other dirty looks limiting themselves to evil looks or cursing in the Sheen language, their native tongue.

*The typical dress of a Parparmi consists of a special type of Scottish kilt, closed over the groin like a cup, which is commonly called **ko-ja**. Usually gray or dark blue in color.*

Color in itself does not mean much, but in many southern tribes it distinguishes the castes that

*make up the political system. In addition to the aforementioned skirt (ko-ja) we can also see a band of cloth, elastic, that starts from the shoulders and goes down to the pelvis in an x-shape, held tied to the skirt by a thin leather belt, but very strong. The term for this garment, at least the one most commonly used, is **keff nem ghe** which literally means "camisole and belt."*

This garment serves as a caste symbol, in the specific case of the Parpar tribe, worn only by warriors once they become procurers. They do not wear it often, preferring to move shirtless. Only in cold seasons can they be seen on everyone, along with a long leather coat.

*This coat is composed of a heavy fabric and the fur of the mussiat or, rarely, the fur of a bear or mutton. It does not seem to have a specific name, but is called vaguely **on neh** meaning "blanket."*

These three large tribes are divided into villages, often very close to each other and small in size. Their configuration is circular, like a ring.

To the north we find a more uneven arrangement, with chaotic arrangement of dwellings, with no apparent symbolic meaning. Everything is symbolic for the Parparmi. Even a candle placed on the porch in the wrong spot can lead to mass hysteria. Everything is perfectly arranged and executed, down to the smallest detail. Let us begin by saying that the arrangement of villages, communities, systems (for the Parparmi there is no difference) is closely related to funeral rites and the genealogy of one's ancestors. Let me explain: based on the death of their relatives and the seasons, the Parparmi decide where to live and how to decorate their huts.

This happens because' these populations have a real veneration of death and so many celebrations dedicated to the grim reaper. But herein lies the point: they do not see death as we do. There is no mention of a skeleton with a cleaver. If Musheen is the creator god of the world, half Musheen and half human, his counterpart does not exist, or

rather exists only in the evidence of the act. When someone dies, the Parparmi take care that the soul of the said person reaches Musheen in the best way possible, escaping those negative presences that might keep him or her on earth. There is no mention of demons, but of small insect-like entities, sometimes depicted as butterflies or as aphids in general, that would prevent the dead person's essence from finding its way to the great father.

*These entities, which the Parparmi generically call **n'patoh** are those natural energies that cannot be seen with the naked eye, but at the moment of death; therefore, when the essence of the dead person becomes on a par with energy or matter, they manifest themselves by trying to retain the soul of man on earth, in turn transforming it into corrupted energy. So we can deduce two basic things, which stand in opposition to our way of living and thinking. For the Parparmi, the dead do not have a soul, but an essence. The two are very different, so much so that the word*

soul in the dialect of these peoples does not exist. The second thing is identified in the malignity of nature: according to the Parpars, for example, these entities are evil, barring the way for the essence of the deceased to be left to wander for eternity. So I asked myself a question: is the reality for these peoples essentially negative? Is there nothing good in it? If these entities are negative and make up the energies of the earth, then any energy is to be considered negative or malignant. In questioning one of the shamans of the Eastern Parpars, it was pointed out to me that reality per se does not exist or subsist. The place and how we live is our own projection, everything is as we see it, but shaped by what are our ideas. So everything is fictitious, nothing is real on Gaia.

Then we must remember that for these peoples, magic does not exist. Shamans, much less soothsayers, do not use magic. Since the world is steeped in it, this could be a possible explanation. By not accepting this, nature shows itself as "evil" and therefore not manipulable itself.

This concept amazed me greatly, hearing it enunciated by Gargar, Parpar senior warrior, with a unique eagerness. I know for a fact that these malignant aphids, of different colors according to the rituals around the deceased, are what prevent a dead person's essence from returning to Musheen. We also say that the essence, not being soul, is formed of less dense matter than that of the soul. Think of a Christian depiction of the soul ascending to heaven: we thus see an "alternative" body leaving the living body and ascending to God. In the case of Parpar, the essence turns out to be more degradable, and during the ascent to heaven it tends to fray easily, almost as if it were a badly woven fabric.

This belief becomes clear if we understand Parpar's life/death view. We will not focus on this now; we need only know this difference between soul and essence. These aphids, which we can liken to the magic of which Gaia is composed, tend to reveal themselves to human eyes as little lights of different colors, but they have a basically negative

*function. If the essence of the dead does not reach heaven and reach the great course that will take it to Musheen, then it will remain trapped in the earthly world, becoming part of this negativity. You may wonder then if there are positive energies in Parpar reality: well there are, they are the tribe and the clan itself. Life, in general, the social order they have built. All this is positive energy (**ska**) contrasted with this phenomenon of eternal limbo that the Parpars call **m'koh**. Ska, which is a simple prefix, clarifies the condition of something living. **Ska'og** means being that lives, **ska'du** means plant life forms, **ska'bu** means suicide i.e. taking one's own life. M'koh comes from an even older word, **m'ekho**, which indicates a situation of total emptiness, both mental and physical.*

A difficult situation to imagine-we might liken it to depression or sadness. M'koh thus indicates a void where you stand and do not know how to get out. That same emptiness that essence encounters by being trapped on the earth in the form of an aphid. It has not completed the ascent, but it

cannot return to the human body and thus remains stuck. The concept of empty and full remains a much-discussed philosophical concept among shamans. Each village indicates different definitions, different visions of it, and they are all very interesting. In life, for Parpars either everything is empty or full. There is no such thing as good or bad living, right or moral living. Empty or full. We will soon see that this concept ties in with these indigenous people's view of life/death. For some Parparmi of the Onnah branch, then settled along the east coast of Mir-Uz Island, we have a different view of these n'patoh.

*The term, just in the Onnah dialect, is transformed into a positive meaning. So these tribes name the phenomenon as **na'patoh** which points to these aphids as entities that help the body function as it should. They fulfill certain physiological and cultural tasks. Let me explain: if a woman, submerged in water up to her belly, invokes a song to the na'patoh, she is asking for them to enter her to better facilitate fertilization.*

So these entities, for the Onnah present in the elements of which the planet is composed, go to help and stimulate the female reproductive system so that, at the time of procreation, they give a greater likelihood of becoming pregnant.

This is just one of the examples. They are almost divine, so much so that they worship them near water and near trees. Thus, unlike the Parpars, the Onnah see these entities as encompassing the world and the elements, things not to be feared or fought. This also stems from the type of ritual in which they are evoked or come to manifest themselves to the human eye. In the Onnah these entities are evoked in fertility rites or at moments of infant birth. Closely related, then, to the mother's womb, the woman and the elements that are fertilizing reality. The Parpar deride these customs, considering aphids to be evil and corrupt. We said that it is all in the empty or full space, which corresponds to the ideal of life/death.

Life, thus filled with all the experiences of the case, meets with vacuity, that is, death. At the end

of it all, at the constant emptiness that essence encounters after leaving its envelope. Therefore, the shaman, aided by some townspeople, must lead the essence above these entities and bring it together in Musheen. If this death/rebirth ritual were to fail, the essence would become an evil entity, an aphid that partakes of the void and thus remains stuck in limbo. The shaman serves as an essence guide and spokesman for Musheen on Gaia. His role is crucial, along with that of the soothsayer, in Parparmi society. Let us now see why it is so important and what functions it performs.

<i>NA'PATOH</i>	<i>N'PATOH</i>
<p><i>Entities considered good by the Onnah tribe.</i></p> <p><i>Bearers of benefits and prosperity.</i></p>	<p><i>Entities considered malignant by the Parpars.</i></p> <p><i>Bearers of evil and negative figures.</i></p>

<i>Rites of birth and motherhood, strongly related to the fetus/uterus.</i>	<i>Conception related to the Life/Death dichotomy. Funeral and shamanic rites.</i>
---	--

This table represents the main differences in the use of the term and the view of aphids or supernatural entities (magic) that the Parparmi consider most important in their social and vital construct. Resuming the discussion of village construction, as we mentioned above, we have gone into length in describing funerary ritual and the concept of full/empty. This connects deeply with the founding of huts and villages, therefore, it remains a necessary parenthesis that needed to be done. When building the hut of a warrior or higher caste figure, one must ensure that the ground and environment are pervaded by this sense of emptiness or fullness.

*This is done through the Parpar shaman, **the Ubabah**, who consults the environment in a "communicative with the environment" type of ritual before founding new dwellings. Then try to feel whether or not that place or land fits the class it will or will not accommodate.*

*This is done through the use of special infusions, often psychotropic substances, which lead the shaman into a state of prolonged ecstasy (we speak of even 2 to 3 days in a row). Meanwhile, the family will sleep in one of the simple people's dwellings. Recall that the semi-castes are essentially divided into three major groups: the warriors, the people and the builders. There is no real chief in the Parpar tribes, but a small council consisting of two members from each semi-caste. We will come to that in a moment. We said that the ubabah is in charge of verifying the habitability of the land or area. Here we witness a ritual in which the shaman wears his traditional headdress, the **sop kneh**, which consists of the classic mussiate horns, with one broken and one whole*

horn, adorned with runes or metal trinkets of different make. An iron, goat-shaped mask covers the shaman's face as he drinks the brew from a large funnel placed right over his mouth.

Here, this ritual is common to all three clans, that force, that influence they call mana, comes into play. Mana, of ancient origin and obscure etymology, is identified with nature and specifically embodied in the "voice of nature." The shaman, taking high doses of the drug, hears these voices: some demonic some angelic. Here the accounts of what they hear are very personal.

The Parpars often hear the voice of Musheen or Parpar, the Onnah the voice of Korakkan or the flow of the great star river bushiin. In the Kunuk tribes I have been able to verify that soothsayers, not much different from shamans in these clans, hear the voices of Musheen's children. In short, drugs infuse different hallucinations into the minds of these religious savants. Based on mana, then the energy or voice of nature, it is decided whether the terrain and environment are conducive for

long-term settlement. It is also often built on the graves of ancestors, such as on the ground where a close or distant relative died, whether on the mother's side or the father's side. Death, as we see, plays an important decision in village building. The mana, or so they refer to shamans, soothsayers and magicians flows through all of us. It makes me think again of magic, only of positive use in this rite and not in the funeral rite. I saw no sparks of magic in witnessing this process, where they were reluctant to let me stay, as a woman. The chosen place, therefore, is "full" of mana, prosperous and suitable for building huts. There are also "empty" places, as from Parpar's vision. Places that are not suitable for building and are surrounded by negative mana.

These places are assigned to the people, thus to the lowest class. One might say an unfair thing, by what right do they do it? An accepted practice, to always listen to the shaman as the spokesman of Musheen and the metaphysical entities of Gaia. The "full" places will go to the warrior and builder

castes and rarely to the commoners. There is no discrimination behind this balance, which is accepted by all in the communities. Simply the people are as if they were the children of the Korakkan, the whore of Musheen. Empty mana flows in him, so he is undeserving compared to a higher caste. This tradition has deep roots, especially cosmogonic ones. Another key difference is found in the people's lineage: while the warrior and builder castes have an ancestor, in this case Parpar, the people have no divine or semi-divine lineage. Everyone identifies with Parpar, but castes are precisely the symbol of these endogenous distinctions.

Precisely for this reason, in a village built in ascending order (the people in the front row, behind the warrior caste and, arranged in an arc, the dwellings of the builder caste) we will often find large spaces between the dwellings of warriors and builders and many dwellings, dense and thick, in the people caste.

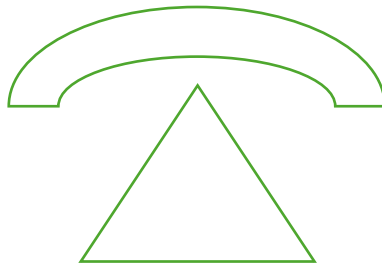
*This type of building, which I translate as "triangle and arc," also perfectly depicts the mentality of its inhabitants. The original name, from the Parpar dialect, would be **lotho grii** depicting this geometric shape, a triangle with an arc at the tip. A strange figure not found in our civilization, which has a very deep symbolism.*

WARRIOR CASTE	CONSTRUCTION CASTE	POPULAR HOUSE
<i>Composed of the future warriors and divided into Infants, Sentinels and Procurers.</i>	<i>Composed of Shamans and tattoo artists who take care of the mystical and material affairs of the tribe</i>	<i>Composed of the people who work for the first two and its maintenance.</i>

BELOW IS THE BREAKDOWN OF THE WARRIOR CASTE TO RECAPITULATE WHAT WE HAVE SAID.

<i>BABIES</i>	<i>SENTINEL</i>	<i>PROCEEDERS</i>
<i>Young warriors are separated from their families and initiated into activities such as hunting, survival, and fighting</i>	<i>Young people move up through the rite of passage sanctioned by the shamans and receive the horns of the Mussiate.</i>	<i>The newly elected now perform the Mussiate sacrifice and tattoo ritual and become senior warriors.</i>

LOTHO GRII, GEOMETRIC SYMBOL OF PARPAR



We said that, in clans, there are one or more ancestors from whom the tribe claims to be

descended. Obviously these three tribes we are considering (Parpar, Onnah and Kunuk) are the three macroorganisms that have the most influence among the Parparmi. Then there are small villages in between, some consisting of a dozen or so families and others reaching communities of a hundred people, who have different lineages from the main three. Some of these communities or villages, as they are called, boast a matrilineal society where women have many privileges over the Parpar or Kunuk. The Onnah revere women, for their ability to give birth to new generations and to withstand the pains of childbirth.