

APPENDIX



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THE HISTORY OF KILAY AND THE ILLUMINED WORLD

AN ESSAY BY DONIEL SCHAPIROSIUS



With the following essay, the author Doniel Schapirosius of Brossant would like to shed some light on those historical contexts that even the more educated among his contemporaries tend to be oblivious to—not to mention the mythologically vaunted and superstitious ideas of the common people, which are, in most cases, nothing more than a useless labyrinth of thoughts in which the truth becomes lost all too quickly.

The author carefully examined what is left of the past epochs, studying the traditional texts in great detail and weighing them against each other. This scientific examination allowed him to eliminate contradictions, cut a path through the wealth of passed-down information, filter out the essential, and unravel the great historical contexts. The author will begin his treatise with an outline of the Illumined World's overarching history followed by a more detailed analysis of the Kilayan Archipelago.

According to the oldest known sources, about 15,000 years B.A., there was a mighty empire centered on the easternmost edge of the continent of Arthbela, whose borders encompassed much of what is known as the Illumined World today. The name of this civilization remains disputed, but whatever names archaeologists conjecture from the few arcane hieroglyphs that have been excavated fail to persevere against the moniker that established itself long before the Arrival: the Elder Ones. Powerful as this empire may have been, it was between 15,000 and 10,000 B.A. that their godlike rulers would realize their kingdom was just as vulnerable to the world's greatest and most merciless equalizer than any other kingdom ever had been: and that was Mother Nature.

A fiery boulder from space, named *Starfall*, crashed into the heart of the Elder empire's metropolis, its impact and heat wave turning the proud nation and nearly half of the continent now known as Arthbela into ashes.¹ Devastating as the impact may have been, *Starfall*'s true horrors had yet to follow, and volcanic eruptions, firestorms, and rising sea levels paradoxically were the most merciful. The impact raised a giant cloud of ash that eventually came to cover the planet's celestial sphere and drown out the sunlight, thereby ushering in a global period of devastating cold.

The havoc this eternal winter wreaked upon the world cannot be understated: deprived of the sun and harried by the cold, plants from the most majestic tree to the daintiest flowers withered away; robbed of food sources, animals starved, or simply froze to death. And while some humans may have persevered longer than others,

1 "The author notes that *Starfall*'s impact presents a conundrum in and of itself. For example, several scholars have pointed out that the comet's size, as deduced from the impact crater, should have had a far more devastating effect on the world than it did. Explanations range from divine intervention to a magical "mitigation phenomenon" or to fundamental misconceptions about *Starfall* itself. The topic remains the item of lively academic research and debate.

they could only escape their fate for so long: a mere ten years after Starfall, hunger and frost had killed tens of millions and thrown the few survivors into a life of anarchy.

Little is known about the epoch that followed, the “Shrouded Era,” which lasted from Starfall until 2000 B.A. The scant evidence, however, points to a dark age where humanity regressed to its primitive roots. Beneath a sunless sky, those fortunate (or misfortunate) enough to survive took to living in small clans and packs, scrounging the withered world for what meager sustenance it still provided.

From villages to metropolises, settlements were abandoned to their denizens’ desperate quest for food. Technologies were forgotten, rich cultural histories reduced to songs and stories that eventually descended into oblivion as well. Kings and queens were killed by, and sometimes eaten by, their starving soldiers, their palaces, crowns, and riches deemed as worthless as the farmers’ frozen soil upon which no crop would grow. Hunched and haggard figures in tattered animal skins, desperately praying to heathen gods for mercy from a merciless existence: that was what remained of a world that archaeology suggests was once as prideful and diverse as our own. Firm in the sky shroud’s grasp, any development of an advanced civilization seemed impossible.

After many millennia this desolate era slowly came to an end as Starfall’s shroud began to clear. The period known as the Resurgence Era lasted from approximately 2,000 to 150 B.A. Slowly but surely the dust cloud grew thinner, until, in some corners of the world, the first rays of sunlight fell upon the earth, and life once again began to sprout. Civilizations reemerged, most notably in the regions now known as Brossant and Khîra, but one would be misguided to assume it was an era of prosperity, cooperation, and peace. Haunted by mankind’s dark side and the collective memory of ten thousand years of misery and hunger, these fledgling civilizations spent as much time warring each other for resources and power as they spent nourishing the fragile seedling that was humanity’s second chance.

As every child knows, it was “the Arrival” that turned the tide of history. After a failed parley between the queen of Khîra and the king of Brossant, the two nations declared war upon each other, seemingly dooming the world to yet another devastating war. But just as the squabbling factions and their escorts made to leave the square, something incredible happened: in the bright light of day, the sun went dark, and nine figures descended from the skies: the Celestials had arrived.

Entire books have been written about that fateful day, and the author shall let those tomes tell the detailed tale. After a harrowing display of their divine powers, the nine gods proclaimed that humanity had lost its way. Under their guidance, they would unite the world once and for all. And so they did. Awed by their radiance, the two humbled emperors returned to the negotiations; a year later, their two nations were allied under the banners of the federation called the “Illumined World.” The rest is history: after their successful intervention, the nine Celestials founded an order to carry out their will on earth, then returned to Coson Tar, their castle in the heavens.

The Horizon Era followed. Empowered by the Celestials, who now worked miracles from their heavenly abode (or from below in events known as “theophanies”), the nations of the Illumined World set out to unite the shattered world and spread Celestialism by means of pioneering, diplomacy, or, if needed, conquest. Never again should humanity regress to the primitive savagery that had ruled in past eras. With the Celestials’ power and guidance, they would illumine the entire world so it could stand as one.

It started well. In 126, pious explorers discovered and claimed the secluded and uninhabited continent of Allion, founding the city of Meredon, which now serves as the seat of the Divine Order and remains a place of pilgrimage for pious Celestialists. In 201, the rugged island of Øssja followed, and Øssja’s tall, red-haired deni-



zens were peacefully integrated into the Illumined World, succeeded by the fertile Saymahan Islands in the early 300s and the distant Horizon Isles that lay close to the unpassable Oblivion Passage, the part of the Arthbelan Sea far south of Khîra that, for unknown reasons, no expedition has ever returned from.

It was not until 431, in the frosty mountain ranges of Xats'al that the hardy Chapaj of the land refused the Order's offer, causing Bros-sant to declare war upon the nomadic tribes. The Celestial's approval of this war forced the other Illumined countries to join. What should have been a conquest of weeks became a long, bloody war known as the Ice War; what the Chapaj lacked in numbers and technology they made up in their exceptional prowess and territorial knowledge. The scope of the subject is, once again, too vast for this essay, so the author shall suffice it to say that this bitter war ended in 472, when the Celestial pantheon issued a decree to seek a peaceful resolution. How the growing civil unrest (particularly when it came to the Khîranian people) over the controversial conflict contributed to the decision remains speculation.

In 474, after long negotiations, the Chapaj joined the federation of the Illumined World at last and were granted unparalleled privileges, such as full independence from Celestialism and complete autonomy over all state affairs.

Due to internal political strife and a lack of public enthusiasm, Illumined imperialism slowed to a crawl in the ensuing centuries, so it was over three hundred years until, in 790, the final country joined the federation by means of colonization. It was a stunning tropical archipelago west of Khîra. Like Øssja, Chapaj, and the Saymahan Isles, the explorers came upon inhabited land: indigenous tribes called the "Makehu" (transl. "People of the Waters") had settled on the archipelago's many islands. The author shall not speculate on the question of whether any colonization can ever be truly "peace-

ful,” but he will acknowledge that Helrend tre Nayfarn, the explorer, certainly attempted such, the most symbolic of her gestures being the gifting of Caleste’s Lambent Scepter to the powerful Makehu High-Chieftain Nekawo, the leader of the populous Ūni e Lī tribe and the tribal people’s closest thing to a ruler. Nekawo reciprocated by giving her the Bone Crown, a sacred relic made from the bones of his ancestors. It was a momentous act meant to mark the beginning of an unprecedented and peaceful era of cultural symbiosis and was cemented by the naming of the islands as “Kilay lir Carmon.” The “Islands of the Two People.”

Though the cynical reader may assume the worst, reality did initially appear to live up to noble intentions. Like the Chapaj, the Makehu were free to practice their ditheistic religion; decisions were made by the new Illumined regime that was the Blue Island Coalition and the Council of Elders, a syndicate consisting of the tribes’ chieftains. And while the pioneers were eager to form new settlements in the resource-abundant islands, they could only do so with permission from the neighboring Makehu settlements and the Archipelago’s new joint government.

It was a time of harmonious cultural exchange that mirrored the overall prosperity of the 800s, which historians describe as the beginning of the Golden Era. Except for the mysterious lands beyond the Oblivion Passage or the sheer endless uncharted waters southwest of Khīra, the Celestials’ vision of a unified world appeared to have come to fruition; the Celestials no longer decreed for exploration.

Be that as it may, it would be intellectually myopic of the author to leave out the obvious portents of dark chapters to follow: not only did the Makehu’s technological inferiority inevitably create an imbalance of power, but even the most pacifistic intentions couldn’t tame the beast that was the cultural superiority many of the settlers felt towards these “wild, slit-eyed aboriginals” who prayed to gods that,

unlike theirs, did not even exist. This imbalance only worsened in the settlers' second and third generations, as they no longer perceived themselves as newcomers rather than as "Kilayans," leading to inevitable social tensions; a sentiment the Blue Island Coalition, tired of having their economical ventures slowed by the Council's hesitance to open their lands for mining, was all too happy to foment.

As with the Elder Empire, it was once again Mother Nature who ultimately turned the tide. Around 867 A.A., a traveler from Xats'al brought the disease now known as the Black Fever into the archipelago. While the "Kilayans" reacted with only mild symptoms like sneezing and chills, the disease ravaged the Makehu population. After three to seven days of extreme fever, exhaustion, and nausea, their skin peeled from their bodies, revealing flesh that had turned greyish black. The disease was as horrible as it was deadly and wiped out over three-quarters of the native Makehu population, furthering the already prevalent imbalance of power between the two peoples.

History took its course: more and more, the imperialistic-leaning Blue Island Coalition excluded the Council of Elders from their decision making, establishing settlements, plantations, and jade and nuvium mines without their consent. Verbal pushback by the remaining Makehu was ignored; violent pushback was misconstrued as open hostility and used to further justify the Coalition's domination. That the Celestials did not intervene (the last documented theophany occurred in the 600s) was interpreted as the divines' tacit approval.

When the Celestials suddenly ceased communication with the earthbound mortals in 1001, an event now known as the Silence, the Divine Order returned to Kilayan politics. Desperate and fearful of losing their power, they imposed strict religious laws in the archipelago, forcing the decimated and marginalized Makehu population to convert to Celestialism. It will not surprise the reader that this was the straw that broke the camel's back. The bottled-up cultural

tensions exploded into violent conflicts that ended in a riot in 1023 that cost thousands their lives. And while the situation ameliorated as the Order lost influence in the later portions of the century, it was not until the 1100s that the conversion laws were revoked, and a course of reconciliation and redemption sought. Today, the Makehu and Kilayans live in the semblance of peaceful coexistence, but the scars of the native's travails remain; though formally reinstated, the Council of Elders remains under firm control of the Coalition, and the Makehu are drastically underrepresented in the upper strata of society. They are yet again allowed to practice their faith, but much of their religious history and culture has been lost to the Silence-era conversion efforts. The author hopes that the current historical trajectory points toward cultural and ethnic harmony and the healing of old wounds.

THE GEOGRAPHY OF THE ARCHIPELAGO

EXCERPT FROM A GENERAL TRAVELOGUE



The Kilayan Archipelago, located in the Arthbelan Sea, consists of seven main islands and 43 secondary islands, covering an area of 5,500 square miles. According to the older theory of the Kilayan scholar Katos Vel’Narys, the archipelago is of volcanic origin, but this is by no means certain, and volcanoes active in historical times are only found in northern Uunili and Lehowai. A more recent theory from Jaleta Caweti suggests that the archipelago originated from a single island that sank below sea level in time, and depth soundings between the islands indicate shallow waters. In contrast, the sea depth beyond the islands increases dramatically, making this theory the one preferred by scientists today. The largest island, Uunili (an Inâlizized version of its Makehu name, Ūni e Lī, meaning “Mighty Hill”), covers 2554 square miles. It is

also the most populous, and its location in the middle of all the islands makes it an excellent administrative and commercial center. The island is divided into two parts by a large lagoon. A mountain range called the Komalo Massif along the west coast protects the southern peninsula perfectly from the wind, and so the interior of the island has a warm climate and poor soil, which produces lush primeval forest, while to the west of the mountain range, a humid climate favors cultivation, leading to a great number of plantations. These provide the metropolis of Uunili, which sits on the slope of the massif's tallest mountain, Mount Ilakaato, with food. A mighty bridge over the mouth of the lagoon opens up the northern island. Characterized by the Owa e Īkomo Delta and its three grand rivers, the land is highly arable and almost completely cleared for agriculture; rice terraces and plantations dominate the landscape.

Southwest of Uunili lies the second largest island, Maitepo (Mai e Tēpo, "Big Brother Island"), which has an area of 1,240 square miles. There are several large plantations inland, but otherwise, the island is still uncharted. To the east of Maitepo is the 140 square mile-wide island of Maitemi (Mai e Tēmi, "Little Brother Island"). The mountainous island is fertile and green, and there are several small villages along the coast.

North of Maitepo and Maitemi is Uunuma (Mai e Ūnuma, "Fog Island"), the third-largest island with 396 square miles. Endemic to this island and its acidic, ferruginous soils is the rare and treasured purple nightflower, which has been smoked by the Makehu people for a long time as a medicinal and ceremonial plant. This herb is increasingly no longer harvested wild, but grown on the many plantations that characterize the island.

At the very east of the archipelago is the fourth largest island Lehowai (Lehō e Āhe, "Eats the Sun"), 333 square miles wide. As the Makehu fear this island because of its active volcano, Mount

Tatana (Tātāna, “Lots of Smoke”) and did not dare tread upon the island before the Colonization, this wild land has only recently been developed and exposed to the light of civilization.

The fifth-largest island, Paiolu (Paio e Lu, “Mountain Face”), is located opposite Lehowai in the west of the archipelago and measures 300 square miles. Called the “Island of Rivers,” this land offers a festival of creation. Rich in exquisite flora and benign fauna, it is no wonder that the Makehu people consider this island to have been blessed by their benign god Īmīte.

At just 104 square miles, the craggy Hapana (Hāpa e Pāna, “Cliff Coast”), located southeast of Uunili, is the smallest of the seven main islands. This mountainous island is already fully developed because of its rich nuvium deposits and has been shaped by man for his benefit. Although this makes the island uninviting, it provides the many miners who mine its mineral resources with wages and bread. Except for a few fishermen’s huts or farmsteads, the neighboring islands are uninhabited.

Alred Dal’Toran
Journeyman Explorer of the
Illuminer’s Guild, 1156 A.A.



CREATURES OF THE ARCHIPELAGO

A BESTIARY

THE ALAPU



TAXONOMY: *Alapusica vulgaris* , Webb, 791 A.A. Genus is monotypic, but some significant morphological, sanguinic, and parasitic variations exist in lineages from different islands. Three subspecies are currently recognized.

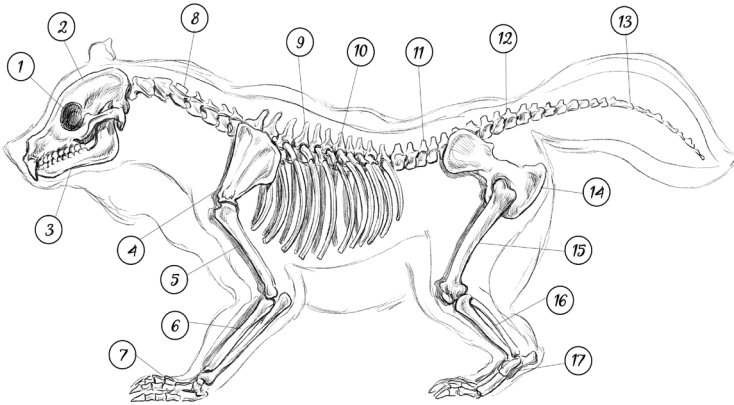
DISTRIBUTION: Broadly distributed throughout the jungle regions of the Kilayan Archipelago.

- *A. v. vulgaris* Webb 791—Uunili and islands to the north and northwest
- *A. v. maitepo* Alonai 795—Maitepo and surrounding islands
- *A. v. tatana* Lawani 801—Lehowai and eastern islands

Original distribution is unknown, but ancient introductions of the species thought likely as a possible mechanism for their colonization of the archipelago. Sanguinic analysis suggests multiple introductions as various points in history. The different subspecies are sanguinically distinct, indicating an ancient, geographical separation of populations.

DESCRIPTIVE NOTES: Head-body 5.7-6.4 fl, tail 3.5-4.1 fl, ear 0.55-0.65 fl, weight 25-35 lb. The common alapu is a small mammal. It has copper-brown fur. The ventral pelage is similar to its dorsal, though usually slightly lighter. Fore and hind limbs are short and often pale brown to white. The tail is bushy and reddish-brown. Pelage color varies slightly between subspecies. Domestic alapu and feral descendants display a large variation in fur color and texture, often with colored patches.

HABITAT AND BEHAVIOR: Alapus prefer jungle habitat with ample undergrowth for burrowing and evading predators. Predators include large mammals and birds. Alapus tend to remain still when disturbed, as their fur provides excellent camouflage in the undergrowth. Alapus feed on nuts and seed pods found on the forest floor, which they open using their dexterous paws and strong incisors. Inhabit extensive, subterranean burrows in social groups of up to 50 animals. Breeding is opportunistic, occurring throughout the



- | | | |
|--------------------|------------------|----------------------|
| 1. Orbit | 7. Carpus, Meta- | 13. Caudal Vertebrae |
| 2. Skull | carpus & Claws | 14. Pelvis |
| 3. Lower Maxillary | 8. Cervical | 15. Femur |
| 4. Scapula | 9. Dorsal | 16. Tibia & Fibula |
| 5. Humerus | 10. Rib Cage | 17. Tarsus, |
| 6. Radius & Ulna | 11. Lumbar | Metatarsus & |
| | 12. Sacrum | Claws |

year, and females may give birth to multiple litters per year. Gestation lasts 33 days with mean litter sizes of 2-5 young. Young are precocial and can eat solid food around an hour after birth and are cared for by the mother for up to 5 weeks. Maturity is reached at around 6 months.

DOMESTICATION: Alapus have been kept by humans for hundreds of years, both as a source of food and as pets. Domestic alapus have been selectively bred for a wide variety of coat colors and fur types, and there are several distinct breeds of domestic alapus. Hybridization between domestic and wild alapus has been cited as a potential conservation risk, particularly in high human-density areas. Domestic alapus often suffer from obesity due to their ability to store fat very efficiently, which can result in significant behavioral changes. Owners should provide ample enrichment and take care to not over-feed to prevent health issues.

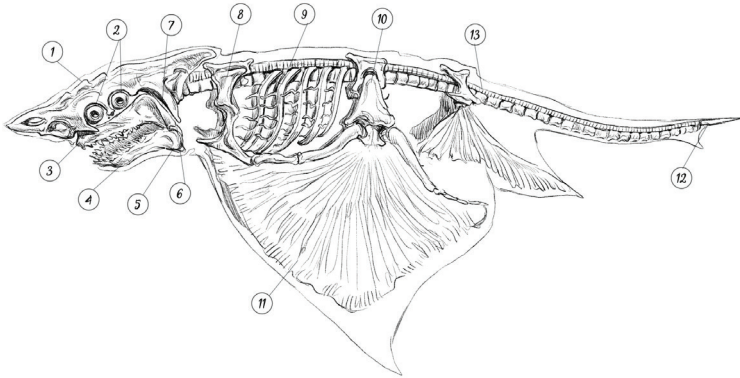
THE OKEPI



DISTRIBUTION: The okepi inhabit deep offshore waters, migrating to shallower, coastal waters during spawning season.

DESCRIPTIVE NOTES: With a length of up to 6 std and a weight of up to 3000 lb, the giant ray-like animal has a broadly angular head and two sets of giant, triangular fins. The okepi has a horizontally flattened body and a long, pointed tail that takes up around half the body's length and contains a large caudal stinger. It is twice as wide as it is long. Dorsally, the okepi is dark grey; ventrally, it is typically pale or white. The okepi has two pairs of large eyes. Its mouth contains a row of serrated teeth behind the main ones; its front teeth are continually replaced throughout the animal's life. Sexual dimorphism present, females on average larger than males. Numerous reports of very large okepi up to 15 strides in length, though these are unconfirmed.

HABITAT AND BEHAVIOR: Very little is known about the okepi outside the breeding season. Scientists think the okepi predate large marine animals, such as cetaceans, large fish, and turtles. The okepi kill prey



- | | | |
|-----------------------|---------------------|----------------------|
| 1. Condocranium | 6. Ceratohyal | 11. Ceratotrichia |
| 2. Eye Orbits | 7. Hyomandibula | (Wings) |
| 3. Palatoquadrate | 8. Basal Cartilages | 12. Caudal Sting |
| 4. Idiaki's Cartilage | 9. Gill Bars | 13. Vertebral Column |
| 5. Basihyal | 10. Girdle | |

by violently thrashing once they capture it in their powerful jaws, capable of stripping flesh in a matter of seconds. During the spawning season, which occurs annually before the rainy season, females lay large numbers of unfertilized eggs in shallow, coastal waters around the Kilayan Archipelago. Males then fertilize these eggs. Eggs that wash to shore are an essential source of food for many animals on the islands. During the spawning season, with them being so close to the shore, okepi become extremely sensitive to disturbance and frequently attack humans. The enlarged stinger is used almost exclusively for defense, usually aimed at the head and spinal column. Such attacks are usually deadly.

THE MAIRAD

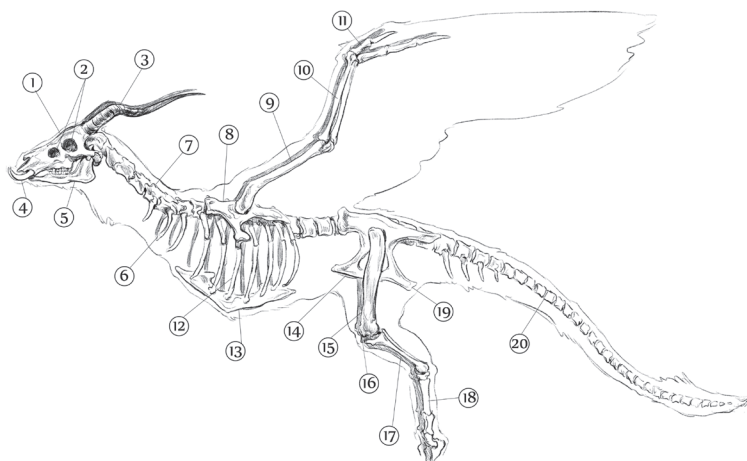


DISTRIBUTION: The breeding distribution of both species is limited to the island of Lehowai; however, outside the breeding season, mairads can travel long distances. Records of sightings hundreds of miles from the Kilayan Archipelago.

DESCRIPTIVE NOTES: Two distinct species. Imitrine mairad: wingspan 10-12 std, weight 550-620 lb. Black mairad: wingspan 15-18 std,

weight 730-800 lb. Unmistakable, even in flight, due to immense size. Both species have a long tail, which is around the body's length in imitrine mairads and up to 1.5 the length of the body for black mairads. Hind limbs muscular with hooved feet, front limbs winged. Imitrine mairads have a greyish-brown pelage covering most of the body, including along the wing joint. A dark dorsal stripe may or may not be present. The wing plumage is similar in color to the body, though often slightly darker. Black mairad plumage and pelage dark brown-black. Both species notable for having two pairs of eyes, which aid in both highly developed peripheral vision and detection of prey from long distances. Tusks grow throughout life; the oldest mairads have tusks which can be upwards of a full stride in length. Some sexual dimorphism is present, with females tending to be smaller. Males of the species have large twisted horns used to fight rival males. Female mairad horns are often smaller or absent.

HABITAT AND BEHAVIOR: The only known breeding habitat is on the slopes of Mount Tatana, an active volcano on the island Lehowai. mairads are highly solitary animals; however, they gather in large numbers on Lehowai during the breeding season, which may only occur once every 8-10 years. It is unclear how the animals synchronize their return to the island. Males fight over mates, which often results in injury or even death. Females remain on the island longer than the males to lay clutches of up 3-4 eggs. These are buried in geothermal sites on the volcano's slopes to incubate; females display high levels of fidelity to specific nesting sites and will use the same nesting site throughout their lives. Compared to bird eggs, mairad eggs incubate in hot conditions, ideal temperatures being between 82 las-85 las; sex of offspring determined by incubation temperature; incubation 150-180 days. Tusks develop inside the egg, which hatchlings use to break through the thick eggshell. Highly pre-co-



- | | | |
|---------------------|----------------------------|----------------------|
| 1. Skull | 8. Scapula | 14. Pelvis |
| 2. Orbits | 9. Humerus | 15. Femur |
| 3. Horns | 10. Radius and Ulna | 16. Knee |
| 4. Canine Eminence | 11. Fused Hand and Fingers | 17. Tibia & Fibula |
| 5. Mandibula | | 18. Heel and Hoof |
| 6. Cervical Ribs | 12. Ribs | 19. Ischium |
| 7. Vertebral Column | 13. Breastbone | 20. Caudal Vertebrae |

cial young, can walk and fly hours after hatching. Maturity reached at 12 years old. Only around 50% of mairad eggs hatch, mostly due to unpredictable incubation conditions. Of these, around only 25% reach maturity due to a combination of factors including intraspecific aggression, starvation, bad weather, and predation. Imitrine mairad breeding is mostly confined to the volcano's internal cavities and appears to have greater tolerance to sulphuric fumes than the black mairad.

In flight, mairads passively soar, utilizing warm drafts to achieve great heights. Quadrupedal locomotion is possible over the ground, though this is relatively cumbersome. mairads launch into flight using all four limbs. mairads can fly over great distances; however, flight over vast areas of water is risky; flight is impossible if wings become water-logged.

Their gigantic size means they generally prey on large vertebrates, including large deer, seals, and, frequently, livestock. mairads hunt by diving down on prey at great speed and delivering a deadly kick to the head from above, killing them instantly. Black mairads also have venomous glands and can spit (a) highly noxious venom that vaporizes on contact with air and forms a toxic mist that affects the nervous system. Paralysis of victims occurs when inhaled but can also cause large pustules to form on exposed skin to immobilize prey. However, they are opportunistic feeders and will exploit a wide range of food sources, including carrion, which they can smell from several miles away. Large carrion like whale carcasses may attract many mairads.

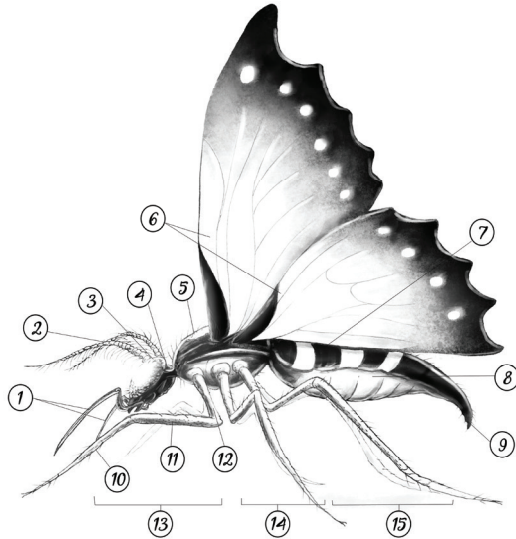
RELATIONSHIP WITH HUMANS: mairads are animals of great importance to humans. Despite their preference for solitude, imitrine mairads are unaggressive towards humans. The natives of the archipelago would worship mairads as divine creatures; they considered them the offspring of their deity Īmītē. More recently, humans have begun to tame mairads, though this is incredibly dangerous. Once tamed, a mairad will form a strong bond with their rider; mairads and riders can even communicate with one another through a series of tongue clicks. Unlike imitrine mairads, black mairads are aggressive towards humans; they are often used in warfare.

THE KATAKO



DISTRIBUTION: Katakos are found throughout the Kilayan Archipelago and are strongly associated with the tokiflower, a plant endemic to the islands.

DESCRIPTIVE NOTES: Wingspan 1.2–1.5 fl. Body and wings are superficially similar in appearance to wasps and lepidopterans, respectively, though they are related to neither. Wings are iridescent and can be a range of colors; however, the most common color is metallic green. Microscopic prismatic structures produce wing color in the wing surface (very rarely completely black—<1 in 1,000). Specialized mouthparts adapted for drinking blood: mandibles and maxillae used to pierce skin; proboscis to suck blood. Katakos have large compound eyes and antennae.



- | | | |
|-----------------|--------------|----------------|
| 1. Proboscis | 6. Prismatic | 10. Tarsomeres |
| 2. Antennae | 7. Wing | 11. Tibia |
| 3. Compound Eye | 8. Halter | 12. Femur |
| 4. Occiput | 9. Abdominal | 13. Foreleg |
| 5. Scutum | 10. Segments | 14. Midleg |
| | 11. Cercus | 15. Hindleg |

HABITAT AND BEHAVIOR: Katakos are most active at night and well into the morning. During the day, they rest on the large arching stems of the tokiflower, camouflaging themselves by mimicking the plant's leaves. Reproduction occurs during dry season when vast swarms of katakos fly within forest clearings, sometimes numbering in the thousands. Females lay small clusters of eggs within the tokiflowers' canopy; eggs hatch after three weeks. Larvae are green at first but become greyish brown as they grow. They form interconnected web of grey silk and can trap unsuspecting prey, including small mammals that the larvae consume. Pupation occurs within suspended clusters of cocoons on the upper part of the tokiflower. Adult katakos feed on animal blood; bites are highly painful, but usually harmless for humans, though allergic reactions are not uncommon.