

Láng Attila D.

A Guide to Ninda



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(work in progress; covered 508 sómirs of 690 written)

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Foreword

Ninda is a novel. One of my two masterpieces. Sometimes I like to talk about it. But it's written in Hungarian, as all my literary works. So those who don't understand this language cannot read it. That's why I'm writing this book.

Ninda is huge. Still work in progress, its size now exceeds 700 thousand words, and its planned final size is about one million. It won't be the longest novel in history, but the Beyond One Million Words Club is a small and exclusive company: according to some list found online, it could be the 8th longest novel on the world. Of course, the sheer size has nothing to do with literary value. It only makes it possible to talk about very many things in it, and this made me think about writing this guide.

Ninda is very complex. So there are a lot of things to tell about. Be sure many of them can't be covered here.

Conventions Used in the Guide

There are many words in foreign languages, I mean fictional languages. There are two types of them: those which use the Latin alphabet (they have their own pronunciation rules which aren't revealed in the novel yet) and those which have an own script: for them, Hungarian orthography is used. I kept them unchanged in the Guide. The names of languages and nations are lowercase in Hungarian, and I kept this unchanged, too.

A Hungarian pronunciation guide:

a as in *stop*

h as in *house*

p as in *cup*

b as in *bed*

i as in *India*

r as the Spanish **r**

c as in *hats*

j as in *yes*

s as in *shell*

cs as in *child*

k as in *back*

sz as in *sit*

d as in *do*

l as in *lamb*

t as in *get*

dz as in *dead zebra*

ly as in *yes*

ty as in *mutual*

dzs as in *Jane*

m as in *mouse*

u as in *put*

e as in *get*

n as in *nice*

ü as the German **ü**

f as in *Ford*

ny as in *Kenya*

v as in *view*

g as in *get*

o as in *floor*

z as in *zebra*

gy as in *duke*

ö as the German **ö**

zs as in *usual*

Long vowels are written **á, é, í, ó, ő, ú, ű**. Doubled consonants like **kk** are pronounced longer. Long forms of digraph consonants are written **ccs, ggy, lly, nny, ssz, tty, zzs**.

And note that Hungarians wear their names the other way round. My name is Attila. Láng is the surname.

Structure

The book is built up in four parts:

PART ONE. FROM BEHIND THE DARKNESS

PART TWO. RAY OF DAWN

PART THREE. THE NEW LIGHT

PART FOUR – (not revealed yet)

Each part contains ten chapters. Chapters aren't of equal size, each one contains an average of 25 *sómirs*, and each part has 250 *sómirs*. This adds up to 1000 *sómirs* for the four parts, plus one, the Prologue. A *sómir* is a piece of text roughly 1000 words long, averaging. They're numbered.

Before every part, every chapter and every *sómir*, there is a quotation from some famous works. This means a total of 1045 quotations (4 parts, 40 chapters and 1001 *sómirs*).

Persons

Terms marked (only at their first appearance) with an asterisk * are detailed in the chapter *The Dictionary*.

Ninda

Hangikun Szesszinan Nindarangi Szilun Rienszá. In sauninas*: Hangikun Sessynan Nindarangi Sylun Riensā vysy Aini sy Synenši eimā Šileni sy Ilgārūni. Female. A double haungszi*: first liktenit-upesz*, then founding chief of the nindaran* tribe* and tribe family. Born around 43492 on the world Szindoria* (Federal States of Szindoria), in the city of Luakeán*, died in 44812 in the Ninda-ónarin sauhátun*. Parents, any blood relative unknown. Supposed original nationality is szindor*, original native tongue is a dialect of szindor called the dialect of the southern coast tramps*, significantly diverging from the colloquial. A citizen of the Brotherhood* since 43 610.

Philosopher, writer, poet, fhangí* author, translator, historian, mythologist, sociologist, psychologist, musician, composer, singer, actress. Leader of the group Lí-Nindaran*, founder of the Ninda school of philosophy, the Nindaran úlamit fhangísilgun*, later Ninda-ónarin sauhátun*, the central figure of the galactic Ninda cult*, according to the opinion accepted both on the dzserang* worlds and in the Brotherhood the personality of greatest importance of the entire galactic history.

Worlds

Only a few of the most important ones are described here. More than 60 worlds appear as locations, and a lot more are mentioned in more or less detail.

Szúnahaum

The weirdest world with human habitation, szúni* are always calling it so. It's a *rim world*. This is also its nickname. A billion years ago, the Bang happened. An asteroid group, today called Sínisuál-jahasszíní, reached gas giant Hauhumma, and was accelerated by its gravity. A part of the group, Dzsisszáfaur-jahasszíní, hit Szúnahaum near its pole, at the location called Dzseldul-hatarúnaringi, opposite direction to the rotation, and it braked both Szúnahaum's rotation and orbit. Szúnahaum's surface was broken into fragments on a large area. That area couldn't cool down since that.

When the szúni discovered it, it was totally lifeless. No oxygen, not a single water molecule. They terraformed it, and now it is the main world of the Brotherhood. Both its rotation and orbit is extremely slow, Szúnahaum is moveless if measured in a human lifetime. The sun, Szúnahaum-síssanaurangi is always seen moveless on the sky, at the celestial pole. No days and nights. No seasons.

The surface consists of three parts.

Dzsisszáfaur. The hot hemisphere (smaller than a hemisphere). It's facing the sun all the time. Its surface is constantly bombed by radiation, and most of it is strongly volcanic. Earthquakes, volcanic eruptions all the time. No atmosphere. The sky is pitch black because, outside of Szúnahaum-síssanaurangi, no star is visible anywhere. Uninhabitable and forbidden to access.

Séninaur. The cold hemisphere (only a little bit smaller than a hemisphere). It's facing away from the sun all time. Its surface is a cold stone desert which didn't see starlight for a billion years. No tectonic activity. No atmosphere. The sky is pitch black with zero stars. Uninhabitable and forbidden to access.

Szúnahaungaur. The habitable rim cut out from the equatorial area of the hot hemisphere, reaching a bit beyond the equator at some points. It's about 5000 szírssi* wide dzsisszá* to sénin* and encircles the whole world. Its boundaries (called Dzsisszá-edge or Hot-edge vs. Sénin-edge or Cold-edge) are locked with a force field to avoid losing its atmosphere. The higher the observer is to the Hot-edge, the higher they see the sun on the sky. Near the Cold-edge, the sun isn't visible, only some yellow counter-glow from the Sínisuál.

Szúnahaungaur's relief is diverse, with high mountains and plains. Being the world totally lacking water before the szúni terraformed it, water is still handled very carefully. There are some eight thousand channels around the world that carry the water from sénin to dzsisszá, and it's used by irrigation and human purposes. Evaporated water is driven séninwards by the always blowing mild breeze, the Szúnahaum-insáhirun, pushed by the solar wind. On the Cold-edge, it is condensed and falls down in a never-ceasing, heavy snowfall. There are robots everywhere at the Cold-edge which shovel the snow and pour it in the channels where it runs back dzsisszáwards.

Apart from the Szúnahaum-insáhirun, no weather. No rainfall because the insáhirun drops the precipitation on the Cold-edge only. No wind, no storm.

The channels are following the relief and are meandering here and there. They form lakes, too.

Apart from a small desert still existing near the Hot-edge and the very top of mountains, Szúnahaungaur is fully covered by vegetation, meadows, forests, agricultural plantations. Many settlements of different sizes, mostly small villages; the largest cities count about 20 thousand residents. Neither one is a capital city, the capital of the Brotherhood* is Szúnahaum itself. No roads, traffic takes place in the air. There are janníhaums* in every village, most of them (except near the Cold-edge) in open air.

Szúnahaum has a ring, formed by the Bang; the Sínisuál. Most of its material is gold, platinum and copper because this was the main consistency of the Sínisuál-jahasszíní, and since the szúni settled here, automatic little ships are working in it, enriching it in these metals. From space, it is shining in gold. From the surface, its color is mixed with the blue of the sky, and the result is a color which is homogenous, yellow and blue at the same time, but not green; it isn't visible as an object on the sky since it covers the

entire sky. The Sínisuál is greatly honored among the szúni, it is one of their most important symbols.

Szúnahaum is located in the Cloud, a dark galactic cloud located at the edge of the spiral arm, kept in secret for the dzserang*. It contains numerous stars and several worlds around them. Their skies are completely starless, apart from their own suns, since the Cloud is dense and dark and filters any light.

Szúnahaum's permanent population is about 300 million. During the namindan*, the cityships* return home and the total population of 5 billion is here. They spend most of their time celebrating the holiday, and to sleep they get apartments in the idriha* cities.

Szúnahaum's partition is reflected on the flag of the Brotherhood. Five horizontal stripes. Two of them are 1/3 of the height: the red top one is Dzsisszáfaur, the gray bottom one is Séninnaur. Between them, three stripes are 1/9 of the height: yellow, green and yellow, representing the Sínisuál and Szúnahaum hiding under it. The dzserang don't know what does the flag mean.

Saunis

A small, warm green world almost entirely covered by jungle. It has several ecosystems.

In the equatorial zone, jaršina trees are dominant. They are gigantic, several thousand rígin tall, each having a hundred or more trunks. The enormous weight is supportable due to Saunis' relatively lighter gravity and the toughness of the wood material. Both their seeds and fruits are consumable for both animals and humans, and large.

Beyond this area, on both hemispheres, prienišina trees grow, genetically related to the jaršinas, but smaller.

The šiunidina zones are near the polar regions. This tree is similar to the rerru*.

There are about 5000 additional tree species living in the jungle. No grass, the soil is covered by moss and mushroom kind vegetation. Since the plants are evaporating a huge amount of water, it's always raining hard. But there is no natural water surface,

the rainwater is immediately absorbed by the trees. No relief either, any hills were worn down by the vegetation millions of years ago.

The jungle is uninhabited and uninhabitable. On both polar areas, there is a city; the northern one is Aimas with ten million residents, the southern one is Uolis with eight. Only a half of the area is built in, they planted forests and meadows. They have many artificial lakes and streams. Saunis is warm enough to have a pleasant climate at the poles.

Auríhaum

The second most important world in the Brotherhood*. Although it has native life and it was totally habitable when discovered, the szúni* decided to make Szúnahaum* their main world, which required terraforming. But Auríhaum is also very loved. It has oceans and continents, islands, jungles, polar wastelands, everything. It has a variable biodiversity. Being the native species unique, no living being from there may be known to the dzserang.

Szindoria

The home world of the Federated States of Szindoria, the world Ninda was born on. In an advanced state of terraforming, it is still mainly a desert world but with oceans and fertile areas. Some of its older cities are domed but the domes are outgrown and partially demolished. Capital city is Káyndim.

Szaisz

A world totally covered by desert. Sand and rocks, nothing else. 500 thousand residents in tiny villages built in the shadows of rocks. No ozone layer, therefore, an

extreme amount of radiation makes life harsh and people very aware about the level of light they receive.

Only native life form is the szirn*, there is no another species. Only product of mining is the larnir*.

Sómir by Sómir

In this chapter I provide a short account on the full novel, describing each sómir more or less briefly. Some are compressed to a single sentence, others – with more important events – are detailed more. Sometimes I translated fragments more or less precisely.

Prologue

On a night in Lúakěàí*, a group of tramps* decides to sneak into the suár* grabbing on the chassis of the garbage collector dimacars* and steal anything they can. They walk through the night in the darkness* and at early dawn they arrive near the suár gates, but the ervé* discovers and chases them. A tramp throws a rock to an ervé, injuring him. This tramp and the Súsü* climb on a rooftop where the ervé gains upon them. The Súsü jumps down on top of a dimacar. The ervé aren't fast enough to find a remote, and the group of dimacars enter the suár.

PART ONE. FROM BEHIND THE DARKNESS

THE SHIP

1. An ervé sergeant nervously prepares to visit the Brotherhood*, tidying his and his folks' clothing, and approaches the gate of the suár.

2. An esszidzsinna*, nímud* Arszi receives word on the intruder, followed by the szindor police. Of course the latter didn't enter the suár. She goes to the gate to meet deputy sergeant ÝŸmanāḥy who reports about the juvenile criminal who threw a stone to one of their men. Arszi nails it down she cannot let them in; the sergeant knew this; and she cannot extradite the criminal. The sergeant didn't know this, so she tells him they're in the suár which is part of *Aulang Laip**, therefore sovereign territory of the

Brotherhood, and according to their law, the criminal will stay there until released by the Brotherhood. The sergeant politely thanks the information and leaves.

3. Arszi sees the juvenile criminal, a little and very dirty child in black overalls and a black cap, urban tramps' wear. Short hair, so obviously a girl, since szindor boys wear long hair. She gives her some food and checks her file, sent over by the ervé. Seeing the video, Arszi doesn't believe this little child, maybe not older than a hundred years, threw that big stone. She talks with a colleague about finding some room for the child.

4. The Süssü can't understand a word of their language but wants to eavesdrop* the woman, talking with a colleague. While eating, she finally can receive the thought "the ship". She realizes she is in the suár and they're feeding her to make her fat. She escapes from the room. The two esszidzsinna doesn't follow her, a free person.

5. The Süssü is looking around in the suár. A large street, people and cars, shops on both sides. Going back to the gate, she notices a man running inside, chased by some ervé officers. Either one can stop only a few steps beyond the red line, embarrassedly salutes to someone, and goes back out. The Süssü politely calls the chased man who is now standing and grinning. He tells her the ervé cannot come in here, and points to the symbol of the Brotherhood above the gate: a huge seven-pointed star*, white but the top ray is red, encircled in white. Where she sees that, there ends Sÿyndoreia. But the Brotherhood has its own law enforcement, and comparing to them, the ervé are purple beetles.

Then what to do, asks the Süssü, if I cannot steal here? Walk back behind the darkness, says the man. But how to get through the checkpoint? There was never any checkpoint! The Süssü realizes the older tramps knew nothing about the suár. She sits down thinking. She can't stay in the suár. Nor she can't go out.

6. Leader lieutenant Kâavañy receives the morning report and makes decisions on a long list of cases. Taking only a few moments to read only the most important data about the case of the suspect of the attack against an ervé, he presses a button to tell the computer to continue on the case. The computer sees the last known location of the suspect is abroad, so sends out a routine message to the Brotherhood's computer which answers immediately: the Brotherhood is uninterested, leave them alone. The computer sends the problem to diplomacy charge d'affaires Îldařa, but he isn't working yet, still being early morning.

The Süssü is still thinking. She recognizes everything the elders told about the suár is wrong, for instance, it hasn't got a hundred gates, only two, at both ends. It's a huge

rectangle surrounded by shops on all sides, except the two very wide, open gates. Facing the shops on the longer sides, there are shops again in a long row, and between them, in a very wide strip, a park. So many trees and shrubs that first she doesn't dare to go there.

She isn't surprised by the rich *mýsvin**. She wants to do something against them, but then she notices a *kývap**.

7. The Süsü wants to look at the *kývap* sitting in a basket (she never saw any in real life, only in the cinema) but they (they're genderless) look at her and both engage in a mental contact. *Kývaps* keep their owners under their mental influence but never do any harm, the Süsü can see their every thought, they only wanted to come here because of feeling her presence. She is something very different from other humans. She can feel the minds of others but others cannot. They met only two other humans with this ability so far. Either one is now passed away, the other one is living far away and they want them to meet because they never saw the meeting of two receptors*. The Süsü can go from here if staying on the ship, she must forget this *mýsvin* nonsense, they're nice people.

8. An *esszidzsinna* rushes to the *suár's* hospital with an unconscious child. But before female physician *Nilli* could do anything beyond a basic test, the Süsü wakes up. She hears the mental voice of the *kývap* saying she mustn't allow her brain waves to be checked. She tells *Nilli* she needs to talk to the captain, and the answer is: don't expect that. The Süsü would like to stay here, but for real, with the permission of the owner. The *esszidzsinna* looks for someone in the *núdzsahan** and *Nilli* gives the Süsü food, then a bath, in water flowing from the wall and it's foaming and fragrant. After bath she gets a robe like those worn by the *szúni*, a blue one, and blue sandals. She is missing her cap and gets a blue one, *Nilli* claiming it is her own cap but no longer black because it's washed. Her overalls are now striped light grey, yellow and blue.

9. Comes a man, *Kásirun*, and asks her whereabouts. She tells him the story of her arrival here and about the gang. They all have nicknames only; hers is Süsü (*Śûyŷl*), she doesn't know her real name. Didn't go to any school, can't read and write, but can count. She tells she is five and six years old, and learns the calculation of days and years is different everywhere. He calculates she is 118 years old in the Brotherhood.

Kásirun tells her his task is to find a place for her on *Aulang Laip*. That's only possible if she joins the Brotherhood. He opens a lift door, and the first period of the Süsü's life has finished.

10. In a small room they meet a lady, Sigena, who takes a fingerprint from the Süsü, to registrate her. In the mental contact the kÿvap, Lýÿ tells her she'll be at a good place here. The computer assigns her a new name: Hangikun Szesszinan Nindarangi Szilun Rienszá, or for short, Ninda.

11. After a hypnopedic session, a whirlpool of information is running around in Ninda's brain. Now she can speak a native level szúni, and she knows a lot about the Brotherhood, but there are holes.

12. It continues with memories about her previous life, physical and sexual abuse.

13. Waking up in the hypnopedic lab, she knows what she've learned and also everything she knew earlier. Leaving with Kásirun, they take a walk nearby on the corridors. She is worried what if Szindoria asks her back, so Kásirun initiates a call at a wall mounted screen.

14. A bearded man, Dzsund asks if she's got a blue card with Szindoria's coat of arms. She never had it. Therefore, says Dzsund, there is no proof there is a szindor citizen they would have the right to demand back, and Ninda is that one. Moreover, there is no agreement of extraditions between them, and without that, it's doubtful if they will extradite a child to them. Logically, they won't. The legal lecture ends with an advice for Kásirun: she should be registered in the Brotherhood. It happened. Then what is the question?! The Szúnahaum Brotherhood will never extradite its any citizen. There never was and never will be an exception, even if the Stars of the Cloud* all want that. And if I've removed from the family tree, asks Ninda. She received fictional parents on the registration. That's impossible! That is the Law of Ancient Earth*.

15. Continuing their walk, Ninda asks about the fruit juice Kásirun took her earlier from a vending machine: who paid that? Me, says Kásirun. How? With his fingerprint. The button recognized it. She'll pay with hers, too. The núdzsahan will give her a palan* a day, that's enough for everything. They talk about economy.

16. Talking about parks on the ship.

17. Ninda learns how lifts work. They go on the top floor, to the largest park on the ship.

18. Ninda learns about the park and the ship's size.

19. Ninda receives a gantir* apartment on the 5th floor. She is given a suag*, too. Kásirun leaves her alone.

20. A mental talk with Lýÿ about the szúni, then she goes to sleep. Dreams about violence, but Lýÿ appears in her mind and tries to make her memories fade a bit.

21. Next morning a girl appears in the door: Szinensi. She came to walk Ninda to the school.

22. In the school the first time in her life, Ninda meets some kids and a teacher, Fendria. A girl asks which tribes she is from, and she can't answer, the hypnopedic learning skipped this. Fendria asks here if she had breakfast, and yes, she had, however she was in trouble with the vending machine: she knew how does it work, but she didn't know any food. A man came to help, Dzseran, who showed her the szadmáte*, szimmi* and íhafi*, and bought them before Ninda could stop him. He laughed and told it's a gift for her first day in the Brotherhood. Eating her breakfast, she felt she became rich.

23. She tells the kids about her Szindorian life. They're amazed.

24. Continuing the conversation, she tells about her being wanted by the ervé and the punishment she may face for throwing the stone, ten szindor years forced labor in a mine. They're very upset, Szinensi calls this varhaszi*.

25. After school, Ninda takes a walk alone, getting acquainted with the ship.

26. In the park, a mental talk with Lýŷ about the szindor and the szúni society. After that, she takes out her suag and starts reading a book on it because she was told she has to meet the sáhaddif*.

27. Reading the ancient chronicle, she learns about the time when the szúni has left their world after a lost war, and decided they won't look for another world. For some days, she is walking around after school, exploring. Then she receives an invitation to view the takeoff.

28. She goes to the hingsá-sétturaszingan* and watches the takeoff on the large screens. When the tifongs* are closing, she feels happy: now it's totally sure they won't put her out. When she calls the leader of the operation captain she learns the szúni ships have no captain.

29. Flying above Luakeán, she has a talk with the astronauts about the city.

IN SPACE

30. Talking with the astronauts.

31. Diplomacy charge d'affaires Ámmañt Îlðara finally reaches to the case. First he calls the hospital and speaks to the injured officer. Then calls the police and learns from a detective that they identified the tramp who threw the stone, and he is in custody. Îlðara is in a dilemma. How to ask for the extradition with no charge? Asking the police to collect all proofs and data, he gets some videos of security cameras, and in one of them, it can be seen the tramp who fled to the Brotherhood steals a valuable kýýriañ* brooch. But no fingerprint, no name. The brooch was later found, a receiver returned it because it cannot be sold unrecognized. But anyhow, for such a valuable theft, he must do something. He writes a please to the Brotherhood.

32. Ninda discovers the janníhaum*.

33. A man in the janníhaum tells a story about how was the janníhaum created and what is it for.

34. Ninda gets acquainted with the Fire Home* and the Fire Guard*. She hears them speaking ceremonially the first time.

35. She has read the book she was given, so it's time to meet the sáhaddif, but she knows nothing about the whole thing. Two elderly men tell her a lot about the tribes, but they aren't much help because it's natural to them.

36. Ninda tells Fendria she is ready to see the sáhaddif. The teacher asks her which janníhaum does she choose, and whom does she want to help her. She says the first name she can suddenly think: Szinensi. Szinensi is very excited and calls Ninda sáhaddahum*. Szinensi is being called sáhaddihatun*. Fendria calls a man and in the ceremonial szúni style they discuss it'll happen this evening at 800. Ninda is startled, knowing nothing about it.

37. After school, Szinensi tells Ninda what she needs to know about the sáhaddif-hinahaóran* and the sáhaddif-haukihaóran*. At 790 she announces the ceremony and everyone in the janníhaum goes to change. They go in a room where two boxes are waiting for them. There is a black robe in both, a color no one wears on board, it's worn over their own robe. Ninda gets a red sáhaddif-szianerg*, Szinensi a yellow one. They have black sandals and a black cap, with a red or yellow edge, respectively.

Finally, Szinensi takes out a small golden rod. The light of the Sínisuál, she says, smiling.

38. Returning to the janníhaum, there is total silence. People are standing covered in black. As they enter, the lights go off, only the fire is lighting and the golden rod, with iridescent golden light. Eight people are approaching from the opposite direction and they meet near the fire. They wear black robes, too, but with a conical hat, on top of which there's a small light, in different colors. The Guard is keeping care for the fire as if uninterested, and there is a big man with a large drum, that sounding at each step of theirs.

One of the eight, a bearded man introduces themselves as the Stars of the Cloud. They came to decide where to place Ninda under the Sínisuál. They took the names of stars for this. He is the Érahaung-szandzsé. The others introduce themselves, too.

Before the ceremony, Szinensi issues the circle of the Sínisuál: the golden rod emits a big golden circle floating in the air above it. It looks like consisting of millions of tiny, moving particles.

The first part of the ceremony: members of the sáhaddif say words and Ninda has to answer with the first word she is associating to. Some words are related to her Szindorian life. She can't answer to three words. First, *friend*, where Lýŷ is coming to her mind and she can't say anything. The other two are *dzsorongit** and *Sínisuál*, because she doesn't know their meanings. The sáhaddif says no problem.

Then two children push two stands to Ninda's both sides, with pictures on it. She has to choose one from each row, as she likes.

39. On both stands, six rows with ten pictures in each row. Landscapes from different worlds, some familiar, others are totally strange, weird. Szinensi tells her she's got as much time for it as she wants. Ninda studies all of them with great attention, then finally says she can't choose. She likes all of them. No problem, the Érahaung-szandzsé answers. They have to vote.

40. Ninda is taken into the liktenit-upesz* tribe. First she has to throw the black cap into the fire, a symbol of her soul. Then Kerszina, the haundihúmat* of the tribe, presents her with the tribal haunda*, and stamps the tribal seal on her arms. The ink will wear away but will remain in her soul.

The Érahaung-szandzsé announces the end of the ceremony and wants to help Ninda with the two words her ignorance was revealed about: *dzsorongit* and *Sínisuál*. He reads from a book. There was once the world of Szúnahaum-sínarraómi*, the lost

home of the szúni, which was destroyed in a war. After that, the szúni were wandering among the stars. This is the history the dzserang know. But there is a secret part. Once upon a time, the ship *Jaussza* found two worlds in a cloud, a habitable one and another one they made habitable, the weirdest one among all habitable worlds. They gave it the name of their lost world: Szúnahaum*.

Ninda feels now, as they told her this secret, now was she really accepted to the Brotherhood.

41. Szinensi invokes the image of Szúnahaum inside the Sínisual's hologram, and the Érahaung-szandzsé tells about the world. Then Ninda is invited to spend the next day, szahut* with her tribe.

42. Ninda gets acquainted to her tribe. The chief is Narongi, and elderly man, and the wizard is Ászanargi, an extremely old woman who now cannot dance around the fire, she is just sitting in an armchair. When Ninda asks what is the wizard for, they say it's for nothing, there is no magic, so no wizard.

43. Sineszti, a young father and the memory of the tribe is asking Ninda about her earlier life and the one on the ship. He tells her about the Ílgaszaumi*. Lýÿ tells her about their native world, called Sillau* in szúni.

44. In school, Ninda learns about worlds and concepts like air plantation* and corruption.

45. A hyperphone* conversation between two colleagues and friends, szindor charge d'affaires Îlđara and szúni Geranti, discussing the Ninda case. Îlđara desists from the demand of extradition, but he is commissioned to claim the person in charge mustn't harm szindor citizens' property anymore. They don't wish her presence on the worlds of the Federation. Geranti politely nails it down Szindoria still doesn't know her identity, and if a szúni citizen would be arrested on a szindor world based upon a fact she is female, young and blonde, no need to detail the consequences. He has claims, too. He is commissioned to sue for the wealth of the child. But she has no wealth on Szindoria, says Îlđara. That's what she says, too, but she is only one witness, the judge will have to order discovering her wealth. Îlđara realizes the real aim of the trial is to access the data about her identity. The second trial is against the ministry of interior: it's against the constitution to ban a szindor citizen from entering the country. That will work only after clarifying her citizenship, says Îlđara. He congratulates for the smart concept. Geranti sends him the data about Ninda currently known to the Brotherhood, and Îlđara learns her new name.

46. *Aulang Laip* lands on Handiap, a world with a small, domed city. Ninda gets out but turns back soon, uninterested. Everything she is interested about is inside the cityship.

47. Explorations on the ship. Ninda visits one of the famous szúni glass manufactures.

48. She discovers the suár again, now from a szúni point of view, and the szísi.

49. *Aulang Laip* lands on Sielunt where Fendria takes Ninda to the city because she claims Ninda wants to go up in a tall tower, to see the only thing she is curious about on Sielunt: the ship from above.

50. They go up to the tower outlook and Ninda views the gigantic *Aulang Laip* towering above the city. Then they take a walk in the city. Fendria says the sielunt language is similar to szindor, and Ninda engages in a conversation with a lady, Ýlnâ.

51. Fendria and the other kids leave them alone, after telling Ninda this is a safe world. Ýlnâ asks if she received citizenship, saying she knows it well what happens if a szúni citizen takes any harm on a world. Szúni are extremely arrogant. They have a talk about racism.

52. She drives Ninda to Àinŷyēm, a beautiful mountain resort with a lake. They have a snack and she tells the myth of the place which is totally artificial, a writer once said it must have a myth, and wrote it.

53. A narration on why did Ninda dare to come here with a stranger: because she researched Ýlnâ's mind in fine detail.

54. Ninda touches a tree and opens the gate as Lýŷ taught her. The sign begins to spread in the forest, half million trees are opening their invisible antennae, the colossal creation grows far around Àinŷyēm, on the greater part of the daily hemisphere, swallowing solar energy. Then she loads a message and launches it. Just Lýŷ's name. The call travels through hyperspace, and the answer arrives immediately. "You can do it. Don't exaggerate. Throw it down with the second sign. Send another in one or two derki* if you can." Ninda loads another message: "I miss you. I found friends but none is like you. I'm awaiting our meeting patiently." Launching it, she cuts the line, and the gigantic building collapses and storms out to the space. People nearby are watching the skies: they heard only a thunder as the messages were launched. The whole process took only a blink of an eye.

55. Ninda has a talk with a local man, Nŵũilt who works in the travel office of the Brotherhood. Mostly they talk about the withdrawn behavior of the szúni.

56. Ninda tells Nîwûilt the szûni care for each other. If she throws her suag in the lake, hundreds of people will search her this evening. Ýlnâ tells her she is wrong: the suag won't reach the bottom of the lake yet when a hundred air cars would arrive, with thousands of people. She doesn't know if she is a szindor citizen or not, but her mother tongue is the szindor, she was living there, and the government didn't do anything for her. So she rather belongs to the Brotherhood.

RECEPTOR

57. During the conversation, Ninda hears something. Her ears being not enough, she uses her mental ability and goes to the forest, followed by the two Sieluntians. Nearby, she finds a crying child, so little they can't tell their gender. The two adults can't get how did she hear the crying from so far away. Ninda goes further to the forest, telling Ýlnâ she won't get lost, and the parents are there. Soon she meets them and says the child was found. Going back, she steps on a tree root and hurts her ankle. The man carries her back to the resort.

58. He places Ninda on a table, and a physician appears with hyperplates*. He heals Ninda's ankle in a moment. Soon a lady comes with a camera and introduces herself as a reporter of a local television. Ninda tells her her name and what happened. The lady is disappointed with the boring story, but will show it to the editor. Ýlnâ asks Ninda where else would she like to go. They visit a mountain where she can learn what is snow.

59. Îldařa receives a call from Sielunt, marked with the case number of Ninda. It's the secretary of the embassy. He wants to notify Îldařa about the arrest... Îldařa isn't listening. Was she arrested?! Not yet, but they're looking for her... Call the search back, immediately! But you can't override a valid warrant... Îldařa threatens him with prison, and the secretary makes the call and wants an explanation. Îldařa tells him to look at the citizenship of the suspect. Szindoria and the Brotherhood. That's the explanation. The secretary doesn't understand, so Îldařa must explain if a Sieluntian policeman tries to arrest that kid, the szûni will react with extreme forces, they will arrest the policeman before they could reach to their car, and will behave extremely arrogant. No, he isn't exaggerating. It'll be a very serious diplomatic conflict, with both the Brotherhood and Sielunt. But who is that juvenile? No one. Anyone. The

Brotherhood is terrible. And in most countries in the galactic neighborhood, that child cannot be prosecuted yet, but on Szindoria she can, and if she gets arrested anywhere Szindoria will be a target of public hate. The worst place is Sielunt where the press makes big news about any tiny thing. So they must revoke that warrant, everywhere.

60. The guide warns the group of tourists to keep wearing the oxygen masks on top of Mwùłnaít, a mountain so high it's almost reaching out of Sielunt's thin atmosphere. Then they fly uphill in a bus. In a pressurized overall, Ninda feels so cold she never experienced yet, and is surprised to see the clouds from above.

61. She asks for permission to go lower to see the snow. The guide attaches her to Ýlnâ with a cable and warns her there's an antigravitator on her overall, if she falls, she won't be harmed, just stay calm and will be rescued. She descends a bit on the slope and gets acquainted with the snow.

62. Returning home, she talks with some people in the janníhaum about interstellar law and the government structure of the Brotherhood. It doesn't have any. When they were spread in the Galaxy, long-distance communication needed too much energy, so the ships were self-governing, the captain decided in all questions. But it was too much for a single person, so they formed committees to make decisions on different areas. And finally, the silgisszónaringi* was entitled for that.

63. Talks in the janníhaum. What if everyone wants to eat in the janníhaum? How do the janníhaums on Szúnahaum look like? What's the weather on Szúnahaum?

64. Being told by Lýŷ in the second hypermessage to get a kiri*, Ninda checks the lexicon what's that.

65. Sziangdzsan*, holiday. Ninda is in the janníhaum, they're dancing and singing.

66. They talk about the Galaxy in school. Ninda nails it down the first time she has nothing to do with Szindoria, she was only born there.

67. Continuing talking about Szúnahaum's galactic location. The next country they'll visit is Sídisuan, where Ninda plans to buy the kiri. She's got the money. 25-30 palan, and she is getting a palan everyday, for 23 days now.

68. Ílđafa, waked up early morning, rushes to the suár of *Sangur Órangi* and he is extremely angry. A criminal, chased by the RV, fled into the suár and was followed by them. Arriving to the ship, he sees a lot of personnel and vehicles. He orders the senior, lieutenant-colonel Haýrań to wait for him and everyone to return to the police station immediately and write a report. Then goes in. Many esszidzsinna are around a green force curtain, under which several people are kneeling, they've got no room to stand

up. He exchanges greetings with an esszidzsinna, nímud Hapuan, who tells the one with blue pants ran into the suár, those five after him, and either one even shot at him with a stunning gun. Îldařa is very upset. They switch off the curtain, and Îldařa orders them to give their weapons to the szúni, and lectures them, shouting. This is a different country! The ship *Sangur Órangi* of the Szúnahaum Brotherhood! And they broke in here! Armed! Grouped! Members of a body of the state! And one of them even used his weapon!

Turning to Hapuan, he expresses his regret officially, and offers the compensation as prescribed by interstellar agreements.

69. Walking outside, he arrests lieutenant-colonel Ȥaȣřań for anti-state actions. Thinking the event over, he realizes they're very near to a disaster. Any time a war may erupt. The szúni won't be shooting but they'll leave Sÿyndořeia's worlds and won't return. This means the end of trade with other countries. Due to its galactic placement, Sÿyndořeia totally relies on the Brotherhood. He must call the crisis staff and issue a communiqué. There are strong racist feelings in the government against the szúni, as if it wasn't totally uninteresting where do they live, on ships or on worlds. Some physicians are alluding sometimes that very light-skinned people have an atavistic antipathy against very dark-skinned people and backwards, this may go back to the ancient, wild humanity, but the whole thing is so surrounded by social taboos it can't be mentioned in public. He must call the office of censorship to delay any communication of this mood by any leading politician. He's got no right to mute high ranked politicians but he can convince them.

This is the smaller danger. The bigger one is if anywhere in the Galaxy, for any reason, that little tramp girl gets arrested. The Brotherhood will believe Sÿyndořeia's hands behind it. Or if she suddenly dies anyhow. Hoping she is healthy.

And he has got another idea.

70. Ninda sits in an aungir* on Sídísuan and goes to the domed city. Leaving *Aulang Laip*, she immediately feels a mental callsign. In the city, she unmistakably walks on the streets to the address, surprising the accompanying esszidzsinna. In the apartment, there is a young guy and a kiri family: the mother and six puppies.

71. Ninda gets acquainted with the kiris' mental communication. First she believes their intelligence to be lower than human, but later she realizes it's very high, just in a different way. Their communication is emotional, the signs they emit are complexes of many emotions, most of what a human hasn't got a name for. So their intelligence is

incomparable to the human one. They have the same ability as ivuts, to suggest an emotion to a human and make them believe it was their own. This way they arrange a purchase the whole family, to avoid their separation. Ninda will find buyers for the mother and the puppies and transfer the money. The seller helps carrying them to the suár.

72. Îldařa is thinking. He got word about the revolt in the Sídí* Republic. They ousted the president. This will have a lot of effects on Sÿyndořeĩa, but that won't belong to him, he asked Vÿřaũteń to let him work on nothing else but the tense situation with the Brotherhood.

It must be kept in sight *Aulang Laip* is on Sídí's territory now. Of course the course of the szúni ships is secret, but the next station is always known so it's easy to obtain this information. He assigned an assistant to follow its way. However, the information he actually needs is not the location of the ship but the tramp girl. She can leave the ship any time. Of course even the list of passengers is secret, as with all transport companies, but Ninda isn't included in it even.

Actually, it's unimportant where is the girl. Until she gets involved in some trouble with the authorities of some world.

He sent a message to Geranti, while having a lot of work, organizing informing the RV and sending calls the foreign authorities to invalidate that warrant. And he must make plans what to do if the girl gets involved in a fight twenty worlds afar and no one believes it's not a sÿyndoř provocation.

73. Just like most szúni, Ninda doesn't even hear about the sídi revolution. On the next station, Angsadrómi, also sídi territory, a politics advisor of the ousted president comes aboard and asks for right of asylum. Ninda is busy with the kiris.

74. Next morning in school, Szinensi is feeling unwell. Ninda suddenly feels the mental waves of the seven kiris as they wake up, and also an eighth one. Szinensi is scared by receiving Ninda's thoughts but Ninda calms her down. The kiris are conveying the thoughts. Fendria calls a doctor who places hyperplates around Szinensi, so Ninda quickly closes the gate to avoid anything revealing.

Szinensi is a different receptor. They couldn't receive each other so far, but now, conveyed by the kiris, they can exchange thoughts while the kiris themselves can emit only emotions. Szinensi is something new.

75. Ninda tells Szinensi everything about her mentalism and friendship with Lýř. They need a forest.

76. They go out on Sídísuan, but the forest is small and they can't get a connection. The next station, Hetkil is a small domed city, also incapable. Till arriving to a good world, they're practicing the mental communication.

77. Kásirun calls Ninda in school. She's got a message through the núdzsahan. A man with blond hair, pink skin, blue eyes. Around 25 years old, by the szindor calendar*. First he speaks in fluent szúni, then repeats it in szindor. He is diplomacy charge d'affaires Āmmaīt Īlđara. He asks to convey the message to the person in decidable position. On a problem important for Szindoria, he needs to talk to Ninda in person, at the location and time they call. He agrees with the presence of her caretaker, security or anyone. He accepts any condition.

Ninda feels uneasy. Fendria tells her he doesn't want to take her back since he can't do that and he knows that. But she cannot speak this way. Kásirun, knowing szindor, understands Ninda means Īlđara's distinguished literary language, while she only knows the tramp dialect. You can talk with him in szúni, he speaks it, too.

Īlđara receives an answer. *Aulang Laip*'s next station is Hetkil. On the day of his arrival they can meet in the suár, Ninda will declare the time that day. The conversation will be in szúni language.

Īlđara has ordered a fast ship, as his rank gave him the right. His position required a pilot's licence. He had no family. He was able to start immediately.

78. Ninda doesn't pay many thoughts to the diplomat, she is with her kiris. They're all sold now on the ship, she keeps only one, called Í. They're practicing the mental communication with Szinensi.

Two days are enough, Īlđara checks in on *Aulang Laip*. They meet in a restaurant in the suár. Īlđara sees a five and seven or maybe five and eight years old girl, undeveloped for her age, at most 800 hÿen* tall, her weight is about 10 or 11 ŵwt*.

Then he looks her in the eye. Pale blue eyes, like millions on Sÿÿndoreia. But he never saw such a glance. Behind a face disguised neglectful, such an exploratory attention he couldn't name. Yet he couldn't guess the hardest exam of his life will come.

79. Īlđara asks if others come later. Who? You wanted to speak to me. He starts, most probably, the first diplomatic conference with a child, ever. Many think it's the cabinet's fault that there are so many poor on Szindoria, he says. You think, too? I'm a diplomat. I didn't ask that. Īlđara feels as if that glance shines him through like hyperlight, and knows either he answers now for real or he travelled through a dozen

solar systems in vain. This little girl will stand up and go in a door where he cannot follow her. He reveals his opinion that the government should do a lot more for the poor, but in his position he cannot voice it. She is the first one he tells it to. Ninda accepts this.

So, the politics of our government is not very popular abroad... Is it popular in the country? Îldařa finds himself in the same situation the second time. He must confess it isn't, but many opposition voters are stripped of voting rights by some legal measures. Ninda knows nothing about politics and law, but helped by the kiris she can eavesdrop his mind better than ever.

Our second problem is Szindoria's location, Îldařa continues. Both large neighboring states, the Sîdi Republic and the Federation of Rekki* Worlds are having transport partnership contracts with the Brotherhood, just like the smaller states. This means we cannot contract with another company because that would make us become total morons. And it wouldn't help because our neighbors would stop trading with us. So, either the Brotherhood is transporting freight for us, or tens of millions of people won't have anything to eat.

Then the third point, the high sensitivity of the Brotherhood. Îldařa tells Ninda how sensitive they are about their citizens. And here's the fourth point, he says, and orders some jagihut* cakes.

80. Recently, three unpleasant events happened, continues Îldařa, and after naming Ninda's escape and the RV conflict on *Sangur Órangi*, he says the law enforcement is greatly computerized. When Ninda left Szindoria, an interstellar warrant was issued against her, automatically. He tells how frightening consequences will Szindoria face if her arrest is attempted anywhere. His first mission is to make her understand the law enforcement members aren't evil, they're just following orders, and they've got no idea that a wrong order. Second, he asks for her help to reach the leaders of the Brotherhood with this message. Ninda slowly shakes her head: not to the leaders, Âmmařt. The diplomat accepts tacitly she calls him by his personal name what would be unimaginable on Szindoria. He is now seeing an infinite, tender warmth in her eyes. You are a good person, Âmmařt. I will help you. Come with me.

81. They go to the suár's park and sit down under a tree. Ninda asks him to tell about himself. Îldařa is thinking about what does it mean that Ninda, living only for a short time among the szúni, has now got a haunda.

82. After a long talk, after midnight, Ninda goes home, and Îldaia too, to his ship located in the dock. He is restless because Ninda kept his mind in a strong mental force field for a long while. He creates a space painting* to symbolize Ninda's mind, hangs it below the ceiling and tries to sleep but cannot, thinking about the strange friendship he just made. Finally he gets up, goes back to the suár, eats something in a restaurant and calls the esszidzsinna. Tells a nímud who is he, and asks how is it possible to invite a szúni child to his ship.

83. According to szindor etiquette, he cannot invite Ninda to his ship alone, so they're three with Szinensi. The szúni don't care, an esszidzsinna says he'll obviously won't kidnap Ninda after so many talking about peace. They were negotiating, and the szúni reminded him about the manifest sent to the szindor government eight szindor years ago which allowed ten years to change their repressive behavior. They're going to send another.

Of course, Îldaia doesn't tell Ninda about these, she is a child. He shows the girls his paintings.

84. They talk about the paintings and Szindoria. Both girls get a painting.

85. *Aulang Laip* announces a course change, something very rare at the Brotherhood. The conflict in Sídi turned critical, so they won't land on Hetkil or on any sídi world. Ámmaít is with the girls when hearing it, and he sees they're totally uninterested. Szúni... they don't care for where is their ship. Their world is the ship itself.

When saying farewell, Ninda receives a hug from him.

Next morning, on the way home, Ámmaít finds a scandal in the sídi press. A man named Sumarnen Karri, a political advisor of the ousted president, asked for rights of asylum on *Aulang Laip* seven days ago. On the same ship, there is an alleged juvenile criminal refugee from Sÿyndoŕeia, using the name Nîindà – not a sÿyndoŕ name, so it must be an alias –, obviously a sÿyndoŕ spy or agent, and however it's unknown if the two did talk or not, obviously...

Ámmaít reads the "obviously" part several times, but it's total confusion. He writes a communiqué, stating he won't be surprised if the Brotherhood will demand, as a condition of reconstructing the trade contacts, the extradition of all journalists who defamed that child.

With his official signature, sends it to all journals which took part in the scandal.

THE GALAXY

86. In a bath on Tuolré, Ninda is laying on a mattress when a tourist boy approaches her, but she shakes him off. Szinensi, hearing this, tries to encourage her to meet boys, but she is uninterested. Then girls? No, she doesn't want anyone. Szinensi asks how do they do it on Szindoria. Ninda answers she doesn't care for Szindoria, she knows only the tramps, and among them, there is only sex. With force, if the other one isn't willing. Then leaves to be taught how to swim.

87. At the Big Market of Tuolré, among other vendors, Ninda meets a ship seller. Seeing the symbol of the Brotherhood, she goes there and the vendor tells her it means they speak szúni. In broken szúni language, he explains what she sees on the counter aren't toy ships, they are real, just models. In the booth, there is a simulator, any ship can be seen in detail for free. If they like it they go to the space port and make the trade for a real space ship. He invites her to the booth, but she rejects. Later she tells Rongami, Szinensi's boyfriend, who laughs. The security can see everything, no one would dare to molest her here, especially for her szúni robe.

88. But before looking around on Tuolré, they go to a forest. Ninda sends Lýŷ the news about Szinensi's mentalism, and they answer it's wonderful, they'll soon come to the girls. Szinensi has got a lot of questions about the energy web. Sitting at a table in the Tuolré Pyramid, Ninda says she was thinking a lot about these, and she tries something new: to send Szinensi an image by mental transfer. It consumes a lot of energy, air cars are landing and stopping nearby, air condition and kitchen machinery turns off, but everything restarts when Ninda, tired, gives it up. Later it'll be easier.

89. A talk in school about economy and taxes.

90. Ámmaït holds a press conference about the Karri case. Among the reporters, there is Larenka Szontiszkovarikinde from Szavansz, whose skin is a bit greenish, allegedly their diet causes it, and Szillon Nomboka Marotomandi from Folgri, a very tall man.

91. Sziangdzsan. Ninda spends the day in the janníhaum.

92. The first sáhaddif-hinahóran Ninda can watch.

93. A talk in the school about, among others, Auríhaum*.

94. Ámmaït wakes up early morning aside Ȥayŷt and goes to the court. He meets Hiragi, a short man from Interstellar Law Service of the Brotherhood and Âwśkáḥŷ, a

lady from the ministry of the interior. Female judge Lěyṽaḥỳ asks where is the claimant. Hiragi says he is Ninda's lawyer, she is juvenile and isn't on this world. The judge calls this nonsense, a claimant shall appear at the court. The claimant is the Brotherhood, says Hiragi. She warns the lawyer this is the Interstellar Count of the Federated States of Sỳyndořeia where they apply the law. Hiragi presents their standpoint. When a sỳyndoř citizen moves to abroad she can take all of her property in the country. They've got five reasons to hold the ministry accountable. 1. Ninda was constantly chased by the RV and was unable to keep property. 2. Also the RV chased her out of the country. 3. Then they issued an unjustified warrant against her. 4. The other aim of the trial is to reveal Ninda's identity, and the ministry is responsible for the registry. 5. Ninda was banned out from sỳyndoř territory, but such a ban requires a court verdict, and the constitution allows someone to be banned out from a single city only, not from the whole country. Judge warns him about nonsense: his client is changing her citizenship by the second. Hiragi says she is a Brotherhood citizen but possesses the citizenship of the Federation, too, so she cannot be banned out. The ministry lady says there's no proof of the latter. There is, answers Hiragi, and shows a digital document, a warrant which contains both "a resident of Lůakěañ" and "Sỳyndořeian citizen". This was issued by that very administrative instution entitled to have a say about Sỳyndořeian citizenship and residency of individuals. Judge asks what's the proof of the photos attached to the warrant show the claimant? Āmmaĩt stands in as witness, he met Ninda and he is following the way of the warrant.

95. Hiragi is asked to prove his claims. Referring to the warrant, he presents 520 reports about raids, and a map showing where did they happen. There was no place she could hide. He calls the ministry lady to proof the police has a motive to chase Ninda. Yes, thinks Āmmaĩt, he'll be on the Interstellar Human Right Court today. The lady says it was a coincidence Ninda was there when the RV held raids. So you admit the raids weren't directed against my client? Of course. Done, thinks Āmmaĩt, self goal.

So the RV wasn't after my client, therefore my client is innocent, says Hiragi, she was chased in her whole life innocent, chased to *Aulang Laip* innocent, been issued a warrant against innocent. May we skip to the question of compensation? Judge is offended, she is leading this trial, not the lawyer. She imposes ten thousand hăy* fine on him. Hiragi takes his suag and pays. This was an error, thinks Āmmaĩt, this is 100 palans at them, probably the lawyer gets more for this talk only. Hiragi says he is sorry

but he insists on his point. Ministry lady says the lawyer's train of thought leads to that both if the child was chased innocent or not, it was bad anyhow.

Silence. You won the case for the lawyer, says Åmmaĩt. You admitted the behavior of the RV is undefendable. Now defend your point if you can, but don't forget you called Ninda a child. The lady must admit she can't defend her point. Hiragi politely answers it's not her fault, this point is undefendable.

Hiragi presents his claims. Ninda left Sÿyndořeĭa five and six years old. By law, she could work from five years of age, and earn 100 hăy a month, so they demand 600. Small change, Åmmaĩt thinks. Hiragi presents some statistical data of young people working in Lŭakĕañ, who aren't tramps of course. Åmmaĩt hopes the woman won't say a tramp won't get a job. If she does, Hiragi desists from the 600 hăy demand, and sues them for ten million at the human rights court. The ministry accepts the demand.

Next, Hiragi demands a state administration fine since Ninda can't be found in the state registry. Judge says Sÿyndořeĭa is ruled by law, a mistaking administrative body will be punished, so the defendant must pay ten thousand as fine. Åmmaĩt is upset. Hiragi protests. Judge insists on the symbolic amount.

96. Finally, Hiragi mentions the ban. They withdraw it, so he requires a fine for 64 days. Judge gives a verdict of ten thousand per day. Small change, thinks a very upset Åmmaĩt.

Hiragi and the woman leave. You are a moron, Ĩĭdařa tells the judge. 650600? You gave Hiragi the perfect ammunition for a huge trial. He gives the judge a lecture and says he'll write a petition to remove her licence. He meets Hiragi in the park. The szúni lawyer loves Sÿyndořeĭa but not its government.

97. On her second hypnopedic treatment, Ninda wants psychology, but that's not possible without a base knowledge. She can take literary szindor language and szindor history. They talk with Hinengi, the hypnologist, about Hangilaoran*.

98. A hypnopedic dream with an overview of Szindoria's history.

99. Two women, Hinengi and a doctor, Tahunki are at her bed when she wakes up. They couldn't wake her up for a long while. She wants to do brain tests, but Ninda doesn't allow it. She goes to have breakfast and they accompany her, to keep her in sight.

100. On Áhanin, a world with native life. Ninda and her schoolmates get acquainted with animals. Taking a walk in a park, she sees a family playing a strange board game,

placing hexagonal tiles with symbols on the table. They took them from boxes, apparently neither the boxes nor the tiles belonged to neither person. Ninda asks what is this. Fhangí.

101. One of them, Szketro Mjanrit ten díř* master, an elderly gentleman, says they aren't playing but having a conversation, and introduces fhangí as a philosophical system operating with connecting symbols. Ninda can give him proper and deeply thought answers to his examples, so he presents her with a nice starting dóar* set for children.

102. At home in late night, Ninda is reading the book about fhangí and studying it.

103. In school, Fendria talks about the thabbuan* nation and the fhangí, invented by them. Ninda shows her a lúma* she wrote, first laid out of ten dúths*, but the teacher gets her acquainted with pen and paper. But Fendria can't read the khás*, so Ninda reads it. "What's darkness? Lack of light. What's coldness? Lack of warmth. What's maleficence? Lack of goodness." After school, Ninda goes to a silgun* on board, and meets several masters.

104. This is an úlamit* silgun, what means this is a private apartment. Its owners are Angrolími and Lingdzaéti. Meeting Angrolími, Ninda recognizes the Érahaung-szandzsé from the sáhaddif. They talk about fhangí and the withdrawn nature of the szúni.

105. At the next trial, Ámmaít meets Geranti. Hiragi starts the trial with a cynical speech.

106. Approaching Antaur, Ninda sees several unique galactic phenomena.

107. They dock to *Színangir*, the szúni freight ship currently orbiting Antaur. Ninda learns more about szúni economy.

108. Ninda visits *Színangir*, meets local kids, and begins to learn fengrá*.

109. Learning fengrá and visiting Antaur.

LIAN, LIAN, LIAN*

110. Ámmaít and Ĥayýt are on vacation on Mýtaři. Before leaving, he warned a deputy minister of exterior about the situation around Ninda. Hiragi overwhelmed the sýyndoř state with a swarm of trials, simply because the Brotherhood takes human rights seriously. Ámmaít is very fond of Ninda. They're talking once in a while by

hyperphone. She is an extremely intelligent, endlessly open and honest, interesting child, who has got an answer for everything, she is like an ancient old sage.

111. In one of their hyperphone talks, Ninda sees a screen behind Ámmaít, in a shop window. On it is written: “Because of the szúni child Ninda’s trials the sýyñdör cabinet resigns.” What trials, she asks. Those started by Hiragi... Who’s that? Your lawyer. How do I have a lawyer? Certainly your guardian commissioned him. I haven’t got any guardian. An amazed Ámmaít calls Hiragi who tells him how szúni law works: the legal service may sue Szindoria on behalf of a child who cannot decide, being a minor; but from any compensation earned, they can yield for themselves no money, not even covering their expenses.

112. Upon Ámmaít’s initiation, Ninda and Hiragi get acquainted. Hiragi, who loves Szindoria, tells a lot about the beautiful things he saw there. Then Ninda tells a lot about the struggle she survived there. Then she stands up, reaches both her hands towards the phone and says: “Go and change it.” And hangs up.

113. Auhíni, gauran* from the external relations receives a call from a young sídi, Takaverri, who presents their wish about Karri. Had happened that they have his family. And now they would like to get him back and ask some questions. And if not? Well, probably the family won’t survive. What’s the time at the place you are at, asks Auhíni. Noon, why? Auhíni dryly states: till evening, Karri’s family will be on a ship not of sídi authority, and call him from there. If not, the *Haurang Szilgi* will change course and reach Sídi by midnight. They will find Mr. Takaverri, or the government building will become burning ruins. And he’ll send the record of the call immediately to both governments and the press. You’ve racketeered Szúnahaum Brotherhood.

Five szúni cityships change course towards Sídi. The sídi minister of defence, in an angry proclamation, demands the extradition of both Karri and Auhíni, a war criminal. Then rekki warships appear on Sídi’s skies, and the government capitulates.

Aside the failed sídi politicians, the only one who isn’t happy is Ámmaít.

114. Ámmaít tells Vÿhauteń this was the very best occasion to make relations a bit better with the Brotherhood, and they missed it. We must know the Brotherhood will fight its next war against us, very soon, and they will win it. The Brotherhood cannot lose a war, because anyone who shoots on a ship, home of ten thousands or millions of people, will for all time go to the garbage dump of history. Later, talking with Țhayýt, he confesses he’s got serious doubts if he wants to do this work for a long time. Țhayýt is a twelve years old ballet student whom he is for only a month together with, and she

says she knows only one friend of his who can judge things without knowing them closely.

115. Talking in an aungir flying above Farin. Szinensi writes a lúma. “The sea, the sunshine, the forest belongs to everyone. Every particle of a world is entitled to everyone. So ordered the tham*.” Then they reach the sea.

116. They bath and dive in the artificial sea of Farin. After going out, an extremely tall man comes to them and asks Ninda: You are Ninda, aren’t you?

117. He introduces himself as Szillon Nomboka Marotomandi from VTMK Television. He tells them how did he find her, proves his identity and asks for an interview. They meet later in the suár. The reporter tries to start it as a normal interview but Ninda begins asking questions. He must tell a lot of things about himself.

118. Nomboka begins the interview as usual, introducing Ninda and asking her about the Karri case, but Ninda states she doesn’t know the man and if Nomboka wants to talk about Karri, he needs to talk with Karri. Then Nomboka asks her about herself, a former tramp from Szindoria... and then she tells very long about the life of a tramp on Szindoria. Nomboka knows he’ll get an award for this, and the deepest grudge of the Szindorian government. Ninda ends the lecture standing, and looking into the camera, saying: “Go and change it.” Then ends the interview herself, against the customs. Nomboka says he’ll need to contact her caretaker to show the finished cut for approval. No one takes care of me, Ninda says, and I know what did I say. Just publish it as it is.

119. Vÿhaũteń calls Āmmaĩt in his office and tells him Ninda gave Nomboka a horribly long interview about how terrible the life is on Szindoria. Vÿhaũteń would like if Āmmaĩt told Ninda not to give more interviews of this kind. And what shall she say instead, asks Āmmaĩt. That the life on Szindoria is mere happiness? But this is advertising, Lèëreÿn. You can’t get this for free. But if you, the president of the body of diplomacy, pay someone to speak nicely about the country, then she is a diplomat. And a diplomat must always say the truth. And I guarantee to you the core of the Galaxy will become a green cube earlier than you can catch that child lying.

Vÿhaũteń is disappointed. He doesn’t want Ninda to lie. Just she shan’t tell everything. Āmmaĩt says he must make this included in the constitution, mentioning both Ninda and him by name, then he’ll tell her. Otherwise not. Because this way he’d forfeit the friendship of the best person that this desert ever yielded.

After Vy̋haũteń leaving, Åmmaĩt calls a lady responsible to register a mission for him. To Lũakẽãń. She doesn't understand, will he go to a diplomacy mission inland?

Next day, a young man appears in a police station in Lũakẽãń, looking for an arrested Åmmaĩt. He is clothed in all black and very offended. After getting his freedom back, he orders all RV to be disallowed to the Dũrm quarter for the rest of the day.

120. Åmmaĩt publishes an essay on his experiences in the city quarter where Ninda lived. He claims there is a big danger there. Not the tramps. The social tension.

121. Ninda, uninterested about her interview, is practicing fengrá.

122. Celebrating szahut and talking.

123. A hyperphone call with Ÿlnâ. Schoolmates learn Ninda is a szomtihatuen*.

124. Åmmaĩt is arguing with Vy̋haũteń who is impatient with the tramps, feeling his life is full of them. Åmmaĩt says they're very close to fall under a total embargo from the Brotherhood. There are three people who try to do something against it. Hiragi is leading to recognizing the problem with the trials. Ninda is spreading the news in the Brotherhood that Szindoria isn't as abominable as it looks. Åmmaĩt is doing the same himself, too. Vy̋haũteń asks what help he thinks about. Åmmaĩt stands up. "Go and change it!" Vy̋haũteń asks who is leading this country, the government or a five years old girl. The country is led by the necessity, says Åmmaĩt, as all countries ever. Right, but who tells what's the historical necessity? Anyone who's got an overview. The tramp girl? No longer a tramp, but when she was that she saw the world from a different point of view. Did you try visiting a slum in a black overalls? Why? Try it. Åmmaĩt leaves. Vy̋haũteń is thinking about him. Åmmaĩt is a practical man with a wide view. Who begins acting – and expect him to, too – as an analphabetic kid girl expects him to. Why?

Vy̋haũteń calls the Szindorian embassy of the Brotherhood.

125. Ninda receives a message from Vy̋haũteń, the same as the earlier one from Åmmaĩt. She says if he wants to speak to her, come here. Vy̋haũteń angrily reads a written answer. He is the official in the third highest rank of the ministry of exterior of a fairly great country! And he is simply forbidden to hypercall a tramp kid! But there's no one to complaint to, Ninda might have been even unquestioned, this person is the competent decision maker, he won't been listened to. The trip would need 30-40 days, impossible to leave his job.

Meanwhile, a man, Ilkorgi asks Ninda to be the sinnarszési* of Senszili and Rangikut. Ninda undertakes it, however she's got no idea what's that. People in the janníhaum are happy, especially her schoolmate Ángsauri who tries to explain it, but that makes Ninda understand even less.

126. Ninda is visiting families and solemnly inviting them to Senszili's and Rangikut's wedding on their behalf. The families are very surprised, however they baked beforehand the cakes now they give to Ninda. Another task of hers is to choose a sinnisztu*.

127. Helped by Angrolími, Ninda views the sinnisztus on board, and chooses a beautiful one, Immaharídan-raurongaki julm Dzsírahongi Szindin-amdzsérut, 28 thousand years old, with pictures from the ancient szúni mythology.

128. Ninda is in the Vahanki park from early morning and takes care about everything.

129. Nomboka's interview with Ninda is aired by a szindor television channel. On ÁÂskû, protesters are hailing Ninda. A counterdemonstration is begun, the two groups are fighting, some szúni is attacked. The Brotherhood arrests sixty locals. Vÿhaúteń calls the crisis staff together. What standpoint do you want to develop, asks Ámmaít. Well, says Vÿhaúteń, the aggression of the Brotherhood... Forget it, you can't make this work. It wasn't really appropriate to show that interview. Did Ninda lie, asks Ámmaít. Did she say a word that wasn't true? Everything depends on how do you communicate it. It won't work, says Ámmaít. It will, Vÿhaúteń decides, but then a message arrives. The captain of *Hirangémun* expects an explanation immediately.

They all go. In the suár, they're escorted to a meeting room and left alone. Obviously we distance ourselves from Ninda, Vÿhaúteń decides. You cannot, says Ámmaít. We won't argue now, I'm the leader and I decided.

The szúni delegate enters alone. A young woman.

130. As they introduce themselves, Szindzsauni states she will negotiate with Ámmaít. He's got some fame among the szúni, relating to Ninda. There's only one reason the szúni didn't leave the szindor worlds yet: they appreciate his efforts.

The negotiations quickly lead to that she wants to hear his opinion. Ámmaít draws a deep breath. No, it doesn't count if Ninda will ever know he turned against her.

131. The wedding ceremony.

132. Ámmaít expresses his opinion: everything Ninda said in her interview is obviously true. He decided he won't lie. Szindzsauni gives them one szindor month to

make significant, effective changes. After a month she will call Ámmaít and ask what happened. If no result, the Brotherhood's ships will take off from Szindoria's worlds. This is an ultimatum, to avoid misunderstandings. Vyĥaũteń is angry with him, but Ámmaít feels he is fairly patient. He has a feeling he wouldn't mind if the boss would be somewhat less patient.

133. Ninda is acting perfectly as sinnarszési, thanks to her memory. She wants to become a hingan-fiengéni*.

SZAISZ*

134. The myth of the creation of universe, from Handagauri*, the book of the handika* religion.

135. The fhangí masters are talking about the handika religion and fhangí. Ninda and Szinensi, in the mental contact, invent the words jari* and neri*.

136. Ninda watches card players in the janníhaum when she begins feeling unwell. She is hospitalized with derkun* fever. They order the hirdzsangi*. Hiragi rushes into a szindor official's office and demands compensation since she could obtain it on Szindoria only. It'll be a big amount because medicine is very expensive in the Brotherhood.

137. Ninda regains her conscience in the hospital.

138. Ninda is on *Szújarnar*, a sandwalker* driven by Jasszilir, who tells her about Szaisz and the szirn*. Visiting the village Nirn illiar.

139. Ninda wants to leave the sandwalker, to get in contact with Szaisz directly. Jasszilir agrees but he doesn't think Ninda will step out of the shadow of the sandwalker, into the light. He runs after her and brings her back aboard. They return to Nirn illiar, and she must wear a light protective suit.

140. Before the council of Nirn illiar, Ninda explains she wanted to contact Szaisz. If she knew the radiation is so extreme out there she wouldn't go since she can't stay long enough. They are listening with great attention. Finally they say they can remove the light charge. There isn't any at night.

141. Ninda is sitting on the sand in the deep desert, so far away from any settlement that no water molecule could reach the area yet, and listening to the mind of Szaisz. She finds a szirn in the sand and studies it a bit.

142. Ninda returns to the aungir which was waiting for her and asks some questions about szirns. They return to Nirn illiar. Ninda tells Nihirri the world is lifeless. The szirns have no will, no opinion. Szaisz is uninhabitable and uninhabited. Nirn illiar and the other settlements are just marginal life. They must build a domed city. But we can't do that, Nihirri says. Yes, you can. Export szirns. What?! Export szirns. They're slower than air plantations* but they need no room and on any world where there is sunshine and sand, they can break down the sand and free the oxygen. You've reformed the economy of Szaisz, says Nihirri, surprised.

143. Vÿħaũteń hands a written warning to Āmmaĩt who asks: and apart from that, what to do? We've got sixty days, and a quarter of that had elapsed and nothing happened. He discusses it with Ninda, already given up the earlier thought these are adult problems and shan't be talked about with a child. Ninda's undisturbable, perfect tranquility never changes. And her empathy is also perfect. Āmmaĩt is complaining about Vÿħaũteń has suspended his once great empathy both towards him and the Brotherhood.

144. In the overpopulated domed city of Liendu, Ninda visits the jewel mines and makes friends with a miner who was also a tramp once, on another desert world.

145. Ninda goes to the hypnopedic lab to learn ancient szúni language and culture. As usual, she lives scenes from the works learned in the hypnopedic dreams. Until it is interrupted.

146. Hinengi is frightened. Dr. Fáhaurt and paramedics rush in, trying to save Ninda, but she removes the helmet in perfect tranquility. They tell her what happened. She refuses a brain test, but they insist, she may suffer serious brain damage, so she accepts. Fáhaurt is stunned to see holes in the electric structure of her brain. Ninda is sure there is nothing dangerous in her brain. Fáhaurt wants to do a more detailed test which needs a haddisí-fongdzsirut*, and they haven't one aboard, they have to carry Ninda to *Auszíní*, they have it.

147. After a day long trip with an ambulance ship, they board on *Auszíní* and carry Ninda to the hospital. They apply the sensor web on Ninda's head and tune it. Then the test will take a day, and she must live as normally.

148. In the janníhaum.

149. An old lady falls. The Fire Guard runs there to help her, dropping the janníruan*. Ninda knows the janníruan must not lay on the ground, so she jumps up, catches it and tries to do anything with the fire, doesn't count what, but the eternal fire

of the Brotherhood mustn't be left alone. Soon the Guard returns and thanks her, calling her Little Guard*. Next day, when Ninda is in the hospital with the physicians, the same Guard comes in and brings her a Guard uniform.

150. Talking with the physicians, sitting under a tree. Fáhaurt calls her száhpain-sédauni*. He forbids further hypnopedic treatment for her. She sees Hirráhuni playing úld*.

151. Ámmaít is on a party where he discovers the ophthalmologist he is talking with is an agent of VŸLN*. He takes H̄aȳt and they drive away.

152. Ninda and Ángsauri get involved in a demonstration on Jakamma. The law enforcement arrests them. Very soon, the esszidzsinna appears on the sky with great forces. They tear apart police cars to find the girls, then to find their haundas and suags. The suags are alarming the esszidzsinna when taken away from their owners.

153. Nearly half of the time has elapsed till the deadline Szindzsauni gave. Ninda has now a larger claim in a szindor bank than many businesspeople, the state was trying to hinder the trials but all they could achieve was annoying the jury, and they got very high verdicts. Totalling twenty million h̄ây. Now they try to obstacle taking the money out from the country. Hiragi threatens each official to be sued. Szindzsauni calls Ámmaít who can't say anything but nothing has changed. I thought, she says, and hangs up.

154. Vŷhauteń is extremely upset. One day?! What does that woman imagine?! Szindzsauni told this directly to the minister of interior. Vŷhauteń is shouting with Ámmaít, he wants to fire him, but he cannot, the Brotherhood insists on him. Just as they're quarreling, a colleague is calling from Yrnaští. Some szúni were attacked there.

Ámmaít leaves the room. He goes out to the balcony and watches the cityship towering above the capital city, *Szilgun Angardúmi*. There are four cities on this world where the szúni are landing, K̄aȳndim, Nŷll̄einkòp, Lúak̄eán and Lúaȳs. Also on eight other worlds in the Federation.

But they now began to lead customers out from the suár of *Szilgun Angardúmi*. Soon they'll close the gates, szúni living here will get in elsewhere, but they won't leave anyone here. Anywhere they are, the esszidzsinna goes for them and they'll brought aboard, guarded by the little dzsindrobots*. They shoot anything they think it's dangerous to their safety.

No further negotiations. The war has outbroke.

He tries to call Ninda, but lines to the Brotherhood are severed. *Szilgun Angardúmi* begins to raise above the city. Ȥaÿÿt calls and tells him she'll come there.

Āmmaït watches *Szilgun Angardúmi* shrinking in the sky, and thinks about Ninda. Will he be able to talk to her again?

155. Arszi tells Ninda what happened. I've nothing to do with Szindoria, she answers, but some friends are there. You can't reach them now, all lines are severed for security reasons. Usually this doesn't for long, at most a year. Ninda calls Nomboka and gives him a message to be conveyed to Szindoria. She says now all control has been lost over the lords and their servants. Only one force remained: you, the folks of Szindoria. If you want to live, you must step. The tyranny of Vûyrd Kîyřeàn will end once. All tyrannies end once. Those who will live then will be happy. You are living in misery. It will now become worse. The rich will still obtain everything they want. Don't allow! Nomboka is enchanted. A political manifest off-hand. He'll include it in the news flash very soon, he'll talk with his editor and it can go. He warns Ninda they will be very peppery, but she is still unshakeable. Then isn't the way I said?

Nomboka doesn't publish it immediately. First he interviews the szindor ambassador on the world he is currently located, about the Brotherhood severing the contact with them. Then cuts in an archive about the szindor poor, and finally Ninda's manifest. An offended and angry szindor head of department calls him and requires a balanced reporting about the situation of their country. Nomboka publishes the call. Then a deputy minister reacts, calling him an agent of a foreign power.

Larenka Szontiszkovarikinde from BGH* publishes the complete material titled NOT ONLY NOMBOKA. Other countries take it over, too.

The manifest is being spread and quoted. The government organizes a talk in television where Ninda is mentioned as a naïve tool of a foreign power. Professor Lîmÿÿ, interstellarly renowned psychiatric expert analyzes for long what mental deficits may Ninda's behavior witness about. Hiragi, departing from Szindoria with *Szilgun Angardúmi*, threatens the government television and all participants of the talk with a defamation trial, calls Lîmÿÿ a charlatan, a scientific hireling, who forgot the most elementary rule of his profession because of government funds: first let's examine the patient! He'll sue the Śullein University, too, and will make the professor's career come to a reputeless end.

On Śullein, they're working on a boasting film when receiving a hypercall from the president of the Galactic Mentalhygienic Medical Counsel. He wants to get relaxed: that lawyer is a lunatic and the professor did examine Ninda, didn't he?

156. Ninda receives the money and remains uninterested.

157. Āmmaīt brings Ḥayýt to his mountain house to pack some things. He sold the house because he won't come here. From where? He doesn't know, but it won't be in the Federation. They need a scapegoat and he doesn't want to be that. Ḥayýt has her family and the university here. She should decide. If she stays here, he gives her the car and the key of the apartment. Or he can take her upwards. Do you give up so easily, Ḥayýt asks in anger. Yes, nods Āmmaīt. Either this or the prison. I'm not proud for running, but I feel I did everything to avoid this situation. He sketches Szindoria's expectable near future. Right, says Ḥayýt, I'll go with you. Not because I love you so much I can't live without you, but I want to see where will you end up and what's the life there like.

SHELTER

158. On Sommesza, Ninda experiences one of the darkest worlds in the Galaxy with open habitation. A desert world orbiting a dark red star, where street lamps are lighting even daytime.

159. They're on Mýněa in a beautiful hotel where they meet Luým Śwŵreý, Āmmaīt's year classmate from the university. He is extremely happy to see him and enforces his company to them. He says out quickly Āmmaīt is being looked for at home. Ḥayýt stands up. Where are you going? Not your business, unless you want to arrest me, too. She leaves. Śwŵreý tells Āmmaīt he'll get an extremely long punishment to satisfy the vindictiveness of the masses, then he'll receive a presidential pardon, spending not an hour in prison. Āmmaīt prefers the alternative version. What's that? Anything else than returning to Szindoria. The Mýněan police appears and they pick up Ḥayýt's suag left there to record everything. They arrest Śwŵreý for espionage and sabotage against the order of Mýněa Republic. They're acquired independence from Szindoria only twenty years ago and they're very angry with the VŶLN.

160. There may be more agents there, even sitting at the next table. So they go immediately to the szúni ship stationed there, *Hilgari Fónird*. Āmmaīt approaches the

esszidzsinna, introduces himself and asks for a political right of asylum. Szisztungi listens and records the account on what happened, beginning from Ninda's escape. Then he asks why does Ȥayýt wants the right, too. She tells what did she just do. Szisztungi says he thinks this is common law by Szindoria's view, but that doesn't count, he records their plea and offers a cabin aboard. But if they mislead the Brotherhood they must pay for the cabin. Neither Szindoria nor Minéa can reach them while aboard, but the Brotherhood isn't obliged to protect them outside the ship. They should make their belongings brought abroad. Can they call Szindoria? No, they're under lock, but yes, you can, stand in the suár gate, there you can connect to the Minéan system. Just remain inside from the red line and no agent will dare to harm you.

161. Ninda is practicing fengrá and learning the rules of the team competition. She is the halligí* in the Sómittir*.

162. Ȥayýt and Ámmaít are travelling on *Hilgari Fónird*. The esszidzsinna is arranging a meeting to settle their problem, but it will take time. But they require them not to involve in any communication with Szindoria. Not with their family and friends, just the government.

163. During school, Ninda receives an urgent message. A szindor television reporter would like to talk with her in live broadcast. She is surprised but Fendria encourages her to call. Hyperphone lines are now working again. Renowned news anchor Kéýl Lȳýksúnahȳ, whom Ninda doesn't know of course, is showing pictures from a demonstration where they're displaying her name. After introducing himself, he begins talking to the audience about Ninda, thus confusing her, she doesn't understand if he is speaking to her or about her. Another interviewee explains her some viewers may not know about her, and the anchor informed them. And now he would like to hear her opinion. About what? Well, it seems that without your will, you began leading a group of the opposition. Then Ninda asks a question which becomes iconic: What is opposition? This is her first sentence being analyzed in the szindor press.

164. Some analysts ask if this question is really naïve. Didn't she question the opposition being an opposition indeed? The interviewee, dr. Ýllí benevolently explains her what does opposition mean. Ninda's reaction: but then the government is opposition, too! She spoke about the tramps being chased, harmed, they're starving and fearing. Who says this, is opposition? Why, what does the government say about

this? They can't say anything out loud even in an opposition television, so they bypass the question, but Ninda doesn't know and doesn't care, and utters two things that upset the public again: a vulgarism and "your government". They start analyzing whether did she want to distancing herself from Szindoria with this pronoun. As for the vulgarism, many feel it a sign of her openness, she's got nothing to fear of; others simply take it as unmanneredness. She goes on calling the opposition to account. How old is this television company? Some 30 years. She snaps. I'm five and ten! Even my parents and grandparents, whom I don't know, were living in the same misery in the time when you're claimed to call the government to account. Will you *do* something anytime? She asks dr. Ýllí, whom of course she calls by his personal name ĚĚsyń, what does he do for a living. I'm a physician, he answers. Do you treat the poor, too? Where is your office, in a slum or in the upper city? Ķeŷl helps the doctor by telling he is a brain surgeon, he is working in an own hospital, and the patients are sent to him by other doctors. Ýllí says the little girl is right. It's no question if a tramp receives the same treatment as anyone else, of course, their interstellar accreditation would be lost if not. Ninda's question is, reading it right: what's the chance of a tramp, if having an illness that should be trated on his clinic, to reach there? Ninda says she'll speak to his lawyer who sued Szindoria to 20 million for she brought a fever from there. But now she'll tell him let it be 200 million, and they will spend the money to create a moving medical service to the poor.

165. Returning to the opposition allegedly led by her, Ninda asks where are they. Do they have a beautiful rich headquarters in the capital city? If she'd go in there, could she meet the opposition leaders, the real ones, who'd explain why aren't they doing anything and why are they satisfied by not doing anything? Her speech hits the opposition uncomfortable. They know she is right. Ķeŷl asks if she knows anyone on Szindoria. Ninda says she's got two friends there, Āmmaĩt and Hiragi, but she didn't talk about the opposition with them. They know both men. Āmmaĩt as a high-ranking government official cannot be an opponent, and Hiragi, a szúni, is uninterested about szindor politics.

Ninda doesn't care about the slogans *Ninda to the cabinet* and others. She won't return to Szindoria. Don't you plan to visit home even when you grow up? Home? Where home? My home is here, she says and hangs up.

166. Ĥaŷŷt and Āmmaĩt are carried over on *Jalgiran* and travelling further. Ninda is preparing for the competition. They draw the arrangement of the teams. But Ninda is

a shorthand, so they ask Illiki, nert* of Elszilin*, a little girl to teach her. But we are in opposing teams, says Ninda. How that counts, asks the daurta* of Elszilin. We want to play, not to win against the weak.

167. After two days, Ḥayýt and Āmmaýt land on a small mining world, Szulusik. They are waiting for *Ambaun Hiabundzsé* locked in a hotel room and guarded. Then they're transferred to the ship and depart.

168. Ninda is celebrating szahut, helping in a kitchen.

169. On board of *Szammatur*, they meet a szindor married couple, two travelling reporters who invite Āmmaýt to an interview. Ḥayýt thinks that will be another one that stirs still water on Szindoria. Another one? They tell them about Ninda.

170. Ninda is on Taka, a moon where there is cold winter, on a plain with many people. They are waiting for, then are watching an erupting electric gas storm on the gas giant Hau, of which Taka is a moon of. In the school, Fendria lets them know they're soon returning to Szúnahaum. The dzserang believe it's for maintenance when they disappear for a year every 12 years. But actually, they're celebrating the namindan*.

171. Ḥayýt and Āmmaýt are on Hantérani, in the szúni embassy.

172. Ninda is practicing fengrá and gets acquainted with the úld.

173. A huge demonstration on Szindoria. They demand the cabinet to abdicate immediately. A person is speaking to the camera totally covered, in a distorted voice, so no way to identify them. Ḥayýt and Āmmaýt watch it on television. The spokesperson is listing the sins of the government, then begins quoting Ninda.

174. Āmmaýt calls ŠÂW Television* and talks with the spokesperson. They call him a good person and says ideologically his place is among them. They see Ninda's name on banners again, and they send a camera there. An irrigation worker is interviewed who says that little girl is full of good will, and they're listening to her. Kéyl asks what if they call Ninda. Āmmaýt says her interest about politics is none, but he'll try.

175. Ninda has a conversation behind a shop in the suár, and an old man says she is a philosopher. Then they have to explain her what is a philosopher because she doesn't know.

176. Āmmaýt calls Ninda and tells her about the event. He connects her to the ŠÂW and Kéyl shows her the banners with her name. And now will the cabinet resign? Some thousands of people go to a park shouting, they'll be beaten up and arrested, but nothing else will happen. Why not all people in Káyndīm? Millions? And you're

talking about this? Why? Besides getting a salary for that? There is a system, and you are part of it. You too, says Kéyl. I'm not. When I was living there, I was excluded. If I wasn't needed then, I shan't be needed now. Kéyl says he feels sorry because his plan was to involve her with the demonstration. Go ahead, says Ninda. They put her on a large street projector. The crowd is applauding. I'm Ninda, she says, Kéyl called and asked me to speak with you. But what about? Toppling the government? Then go and overthrow it. I think I ain't needed, a szúni child from half a Galaxy distance, but if you can't do it without me, let me know! People laugh. No, I won't go there, your world isn't my world, just four month ago did I come from there but I have nothing to do with it. No, I won't go there but I can laugh at you. People are surprised. What did you expect? How many people are in the government? A thousand? A million? I don't know. How many are you? Only those who went to that square? I don't believe. I think there can't be many people in the Federation who are interested in keeping the government. Some rich, I think. If you want my help to remove the government, you're coming to no avail. Come to me if you want to move yourselves.

177. The fengrá competition begins. The Sómittir wins its first match.

178. After nearly half a szúni year, Háyýt and Ámmaít are in a room on *Aindzsit Héruan* with a committee. Jakkili begins it by nailing down that the right of asylum of them both is a separate question, however they are aware if only either would receive it they wouldn't stay. So the cases of both needs to be discussed. Szitteki asks what are Ámmaít's plans with Szindoria if he gets the right? He says he'll be in touch with his family and friends, but not with the government. Their standpoint is unacceptable for him. In recent days he saw his former boss, Vÿhaúteń on television, who is making very loyal, discriminating claims, trying to convince people what happened is the Brotherhood's fault. Ámmaít feels this pathetic and despicable, however understanding its motivation, this is the only way to wash this fiasco clean. Roráhongi asks him what's his opinion about trees. Ámmaít is staggered. Trees? Yes. Well, about trees Ninda comes to his mind. Oh, she told you to ask this question. Sure, we asked your szúni friends about you, that's why did we ask their names.

179. After a long talk, they continue with Háyýt. She says handing a VÿLN agent to the authorities of another state may be correct by Mÿnêan law, but even some of her Szindorian opposing friends may be horrified. Not many things are kept in so much honor on Szindoria than order. What could happen to you if you return to Szindoria? Ámmaít names the matter of fact according to Szindorian law. The VÿLN wouldn't

couldn't enter the ship. But we were on the ship so far, says Hait. No, you weren't, says Kirta, and takes them up in a lift to welcome them on *Aindzsit Héruan*.

GOING HOME

182. During a match, Hikkigu, lombisz* of Hilgerip*, invites Ninda to szeszkina*, very romantically, just they, sweet alone. And several other people. Sómittir is at a good position, there's no bet for them on this match. Ninda chooses julki* and announces a hard to reach sombir*. Aundzsi, the daurta of Hilgerip, warns Séssinauri, the daurta of Sómittir: she is just a beginner, she'll ruin it. Séssinauri doesn't mind. Ninda catches the sombir, and everyone is celebrating, including Hilgerip members. Then comes the second fengiri*. Ninda almost catches it, but the fengiri falls down and fails. Ninda is just smiling mildly.

183. She goes to Hikkigu's family for szeszkina. There are some thirty people around a long table. They're talking about the match, Hikkigu praises the first throw but Angrolími says he liked better the second one. But that one failed. She showed she can throw, but didn't battered you into the ground. Ninda is a... sien*, do you know what's a seuru*? Angrolími decorates Ninda with a seuru: Ninda Szilkurin-ílfang-erri. It means selfless and noble soul.

184. Ninda meets Fondzsahut, a short man who's going to teach her úld playing.

185. Second turn of the competition. Narongi tells Ninda Ászanargi is feeling the time is close to set way towards the Stars, and calls Ninda to be her dzsuór*.

186. Ninda completes the first dír exam.

187. Leading secretary Sýlleit is enchanted by beautiful Antisa Vuostainiomis calling from a distance of half the Galaxy, from the Interstellar Peacemaking Court. They plea for extradition of Hait and Ámmaít is refused because they are szúni citizens so the court isn't in power to enforce them. Vÿħaũteń discusses it with minister of exterior ÒŌruwń. The latter would like to take pressure on the szúni government not to let them send out manifestations. Vÿħaũteń tells him this isn't possible. ÒŌruwń answers he thinks Vÿħaũteń isn't at the proper job, he is too rigid and a rule follower. But to remove him isn't recommendable. The only solution is to promote him to an undersecretary.

188. Szinensi claims Ninda is a saupu*. She gives him another seuru: Ninda Farrúnin-hiom-lian, the one who holds the time in her hands.

189. Last match in the competition: Nikkiszt* vs. Sómittir, but it won't change the final, Sómittir ends third. It's Ninda's turn when she notices two light-colored szindor among the many brown szúni. The daurta of the Nikkiszt stops the clock and sends her to greet them. Ninda is surprised to see Hait and Ámmaít here. They didn't want to tell her earlier.

190. "National scandal day" on Szindoria. ÒŌruwń announces Vŷhauteń's promotion to an undersecretary. Demonstrations protest against it. The Galactic Mentalhygienic Medical Counsel condemns professor Lîmŷŷ for not appearing at the hearing and not apologizing. The Śüllein University is called to report about stripping him from doctoral titles and license. If not, they'll initiate removing the accreditation of the university. But no one saw the professor since he made that statement about Ninda's mental status. Protesters appear before the university, acclaiming Ninda. Soon a banner is seen titled: MŪRŶN. Under it the explanation: MŪRŶN ÛLLWIT RŴŮŃ ŶŚĹĪT NĪINDÀ. Ámmaít translates it for the janníhaum. Mùrŷn means stupid, a rather harsh word. But they turned it into an abbreviation, "who doesn't believe Ninda is stupid". Several analysts are discussing the event on ŚÂW Television, when the boardcast is unexpectedly interrupted. Szindoria banned the channel.

191. Larenka is arguing with secretary of state Kuùvŷrń upon the ban. Does the government know if the BGH's broadcast is muted, that'll be considered military aggression by ten states? Yes, they do. Then how didn't they think BGH will continue to broadcast ŚÂW's programs. Is there a level of stupidity unreachable for you? Maybe the problem is that there's no legal way to mute you, too! Really? So just the legal foundation is missing and you're willing to commit any vileness? Kuùvŷrń rushes out from the room. A camera is flying behind him, and it sees him entering the door of secretary of state Laŷt, hearing him saying they should shut the mouth of that vîinût woman. A vîinût is a green, wormlike pest. Larenka's skin, as of Szavanszians generally, slightly green. And Laŷt is a leader of VŶLN.

The scandal erupts. Szavansz requires warrants that neither Larenka nor any other Szavanszian on Szindoria will take no harm, or else they must consider unwanted consequences. As usual, the Szindorian government doesn't respond.

A small drone appears in the air near the presidential palace, and in a moment it paints on the façade, with one and a half floor high letters: MŪRŶN.

192. Ninda visits Hireng, one of the hugest worlds with human habitation. Gravity is 25 times the galactic standard. To leave a building, one needs to wear a gravity suit.

193. Demonstrations are now permanent on Szindoria, mainly on the main world, in the capital city. Now one is held in Luakeán, too. Near the Kaýÿp Theatre, a group of ervé are beating tramps, one of them hits a little girl on the head. A man shouts “Niëndà! What are you doing?!” The ervé hits him, too. He was renowned and decorated actor and singer Àntás Vilëëyt. The outcry is enormous. People rush at the ervé with bare hands. Life halts in Luakeán. Hundreds of thousands are ramping near the theatre and the RV headquarters. Middle general Vilëëyt, almost sixty years old, puts a blood-money on the killer of his grandson, in live broadcast.

Two new movements appear. First the No Mercy Movement, with a video sent to BGH, recorded in the desert. They kill four ervé, announcing they will kill any they see anywhere. Then 20 to 25 people appear on the Vaíkeíu Square, in the wear of desert walkers: black pants and black desert coat, with the hood pulled on the head, and with black desert dirt masks. Two intertwining white letters on their coats: M and N. Under it: ÀLAN, and under that: ÀSEŸN LŴT AÅSAŸ NĬİNDÀ. Ninda is the real leader of the association. They’re desert walkers, that’s their normal wear, just they painted the initials of MŪRŸN and Ninda, and the name of their movement. They buried the little girl in the desert, by desert walker manners, and they wrote Niëndà on the tablet since they didn’t know her name, maybe she didn’t have one. And because every discriminated, harmed person is a Ninda. What do you want, asks Larenka. Peace. We heard a group is slaughtering ervé. That’s terrible. But what the ervé is doing is also terrible. We want peace, but not the peace of the terror when the oppressed don’t dare to grumble. How do you want it? We no way. We are just desert walkers. We want leaders who are leading Szindoria for real, not just sit enthroned like kings in the tales.

194. Szinensi’s parents want to stay home. Ninda is stunned. Szinensi is her mental partner. She continues: to change their will would need too much tampering with their minds, it could harm them, and would be showish, since they’re talked about it with colleagues. But you can stay home, too. They ask Fendria how could Ninda have a home, alone.

195. Talking in school about Szúnahaum.

196. Ámmaít, hypertalking with Szindorian opposition politicians as the only representative of the Brotherhood, nails it down that Kíyreàn must go. The Brotherhood doesn’t care who is governing Szindoria as long as they’re following the

galactic norms on human rights, but he can't take a party serious if it doesn't want more that following the current cabinet in the role of serving Kíyřeà. They say it's against the constitution. He answers there is a five and ten years old who was abused in her whole life in the name of that constitution. Shall he call her here? Will they explain to her it was right?

197. Hait is hypertalking with ŠÂW and breaks a taboo by publicly mentioning VŶLN.

198. Demonstrations on Szindoria. Ninda tells Hait and Ámmaít they aren't important. It doesn't count who is governing a country. How people are living, that's what is important. What place are they're living in, what does they give their children to eat, do they fear of being fired if they are demonstrating, or if they're demonstrating because they were fired already, that's important. Do write my name on boards? Let them to. Nothing is secret in my name. If they think this help, go ahead. But not important. If this gives them strength to oust Kíyřeà, that's important, but I don't believe so.

Hait is always charmed by Ninda's calmness.

199. On Szuttigu, they visit a thabbuan restaurant to test Ninda's language knowledge. They talk with the owner about thabbuan culture.

200. A thabbuan historian tells Ninda about Ancient Earth. Its name was Therra or Ertha, both of which he can etymologize in thabbuan. Also about the swarming out from there. It happened in several great waves, in a long time range.

201. Ninda gets her first úld. She receives word from the tribe: their wizard, Ászanargi feels she'll got no time to wait for their arrival. She goes forward on a small ship to see the Sínisuál. So one of Ninda's first duties at home will be the dzsuór.

202. In the school, talking about Szúnahaum and the ship families. Ninda didn't know yet ships have families, too: when they reach the capacity, another ship is assigned to a portion of residents.

203. The No Mercy Movement is committing actions of terrorism and is condemned by both the governing party and the opposition. The ÁLAN is demonstrating peacefully, counting some 100-150 persons, but upon a misunderstanding, it suddenly starts increasing. On the Vaíķeru Square, a kindergarten boy is repeatedly drawing the symbol of ÁLAN on the wall of the Yellow House. The intertwining letters N and M are now a common sight. An ervé goes there, leads him away and is asking surrounding people if they saw his mother. Someone asks him

where did he find him, and the ervé says where, he was drawing ÀLAN symbols on the wall. Some people hear only that, and they dislike the ervé. The news begins spreading: the ervé is arresting people for drawing the symbol of ÀLAN. The movement doesn't keep any register of its members, but suddenly they become at least 5 thousand.

204. Ninda spends the day of sziangdzsan in the janníhaum, then goes out to Sasszáken, a boring world of a red giant.

205. In the outlook of *Aulang Laip*, the kids are learning about the galactic neighborhood, the spiral arms and the Cloud. They can see the Small Cloud, as the szúni call it when many ships, returning home, are in a relatively small area, communicating with each other. Ninda is moved by the experience when they call her to greet *Auszíni*, the ship where she became a Little Guard, and they recognize her.

RIM WORLD

206. Arriving in the Cloud, Ninda learns about Ászanargi passing away. They're viewing the world of Szúnahaum coming closer and closer, projected in the dome ceiling.

207. They arrive to Szúnahaum with a hílari, a smaller ferry ship which takes them down to the surface, because there aren't cityship ports on Szúnahaungaur.

208. In Szúmarongellir, they visit the nearest Fire Home where Szinensi warns Ninda to greet the Guard, since she is a Little Guard. Ninda, being a száhpain-sédauni, must visit Jargunnur first. They fly with a car there, viewing the landscape on the way. Then they reach the Szesszi*. Ninda tells Hait and Ámmaft about the Szesszi-auldzsas as if someone who knows the place very well. It's a small memorial building, erected in memory of both Szesszi flows. Szinensi sends her in for a red hofongrí*.

209. Ninda is crouching near the bank of Szesszi, and delivers a greeting speech in modern szúni, ancient szúni and fatta* languages, then the complete route of the river Szesszi as it was on Szúnahaum-sínarraómi. She places a small wreath on the surface, brought from the building. At the end of the oration, she kisses the water, as if someone who always did it.

210. Having a walk, Ninda tells Hait about the Szesszi, Szúnahaum and the ancient szúni language.

211. Minister ÒÕruwń talks with Vŷhaũteń about the mystery of the szúni ships which disappear for maintenance every 12 szúni years. They're publicly believed to bring them to the large factories of Kėrk, but they keep secrets as well as the szúni. But actually, if they knew this information, how could they use it? ÒÕruwń says Ninda and Ámmaít are increasing national security risk. Vŷhaũteń agrees, but they're szúni citizens. He admits Ámmaít saw it clearly: citizens of the Brotherhood are unreachable for them. And there's the problem that if anytime, anywhere, Ninda or now either one of the three persons get involved in any incident, and their involvement is revealed, that's the end. Now they broke the commercial and diplomatic contacts. The next step will be that a hundred or a thousand ones of those gigantic ships appear on Káyndim's skies, and they give an order and some hours to follow it. No negotiations. Vŷhaũteń saw videos of Ýŷrist. They told where they want the members of the government to stand, and they weren't standing there, so the presidential palace disappeared in a flash of light. The ships didn't move. Just they sent another message with the location and time of the next shoot. The city was living undisturbed because they knew the szúni won't mishit, so they just evacuated the next building and its vicinity. They were given time for it.

212. Continuing the conversation, Vŷhaũteń asks ÒÕruwń to talk with the president. The situation requires a decided, determined countenance.

213. The first night on the home world, they sleep in janníhaum guest rooms in the city of Jargunnur. Next morning, Ninda engages in mental communication with the world itself.

214. Hait and Ámmaít talks about how strange is Ninda and how much do they love her. Now, the namindan coming, people are placing their suags on tables, and words written in green are upwards from the screens: the names of the cityships as they are arriving home.

215. They're watching the Ilgi-údarisz waterfall and Ámmaít asks how often can they see the rainbow above it. The szúni are smiling, and Ninda tells him. The water of Ilgi is cascading the same way forever. The sun is shining at the same place forever. That rainbow was there when Szindoria was founded and it will be there till the time turns back into itself. She tells the story of the Bang. Then his chief calls her: it's time to do her duty as a dzuór.

216. About 600 people in a room, some wearing the gray color of mourning, others in everyday clothing, watch Narongi and Ninda on the stage where they first greet

Ászanargi's haunda, then Ninda delivers the speech. She's got a sheet in her hands but she doesn't even look at it. She tells the story of Ászanargi's entire life, beginning from her childhood. Hait feels as if she devotes a sentence for all of her 1340 life years, and they're the chronicler's long sentences. The speech takes 12 limlis. Finally, all stand up and a little robot takes Ászanargi's haunda up into the Sínisuál. People leaving thank her one by one, some fondle her head or kiss her. She is just standing there, dignified, in the black cloak, as a symbol. Finally, Narongi tells her it was beautiful but you didn't use his text. You've read through and learned Ászanargi's whole síehong*. Ninda is unshakeable. I'm a dzsuór, she says, this is my duty. And I'm a liktenit-upesz, haungszi in the association of tribes. This is my life.

217. Ninda tells Hait about the ceremony, the haundas and the Sínisuál. Nearby, as a Little Guard, she helps to light a small fire in memory of Ászanargi. Hait and Ámmaít are preparing to meet the sáhaddif.

218. Waking up the morning, Hait and Ámmaít needs to fly to Jaszungar-Húmi after Ninda. They're sleeping in a different janníhaum every night.

219. They're talking about Hangilaoran's history. It's called "the ship" because on Szúnahaum-sínarraómi there was an island shaped similarly to a river ship, and still since that they're using sailor terminology. They visit *Angisztilhepan*, a cityship named after Hangilaoran's founder.

220. Middle general Vllěyt dies. Loyal press is praising the excellent officer and patriot, keeping silence about he put a blood-money on the killer of his grandson. But the opposition news channels publish the record of the trial of the killer. It was classified for 30 years, but the civil suitor was entitled to have a copy which he was obliged to destroy after watching and not to pass along.

But the general, once a loyal, high-ranked officer and holder of political positions, passed it to the three opposition channels wishing they publish it as soon as possible after his death. So far only the verdict was publicly known: 30 years in military penitentiary.

Ámmaít finds only one moment important: the murder of "the other Ninda" was mentioned only as an event that invoked Àntás' intervention, not as a felony.

221. Ninda and her company visit the Cold Rim, the line of the séninsúhú, the end of the insáhirun, the boundary of the eternal snowfall. One step beyond it the snow is cascading all the time.

222. Scandal on Szindoria. The ervé tries to arrest Kéyl but they're informed he isn't in a decisive position. Finally they arrest the president of ŠÂW. In response, they publish the speech recorded before the death of the general, in which he confesses it was a sin to serve the regime, and calls to oust Kiyreàn.

223. Ninda and Szinensi goes to the fhangísilgun of Vahanní-Ászanur, a town near the Cold-edge, in eternal twilight.

224. Talking in the silgun, they state Ninda is a jarrigíhatuen*.

225. In Szífun-Áhurangi, a place near the Hot-edge, Ninda asserts she'll never return to Szindoria, and Hait says she's got a strong thought she wants to stay near Ninda to see what will she become. Hait is going to visit her family, but that's not urgent, because of the way they left. Ninda reminds her she is a citizen of the Brotherhood, it would result in an interstellar scandal if she receives any harm on Szindoria. So she can't go there without a reinforced esszidzsinna protection, while they're in a state of war with them.

226. Ámmaít is negotiating with a prominent opposition politician of Szindoria. He claims both the cabinet and the president must go.

227. The Luakeán organization of ÀLAN counts 2-300 members when they begin a sitting strike at the place where the actor was murdered, now informally called Àntās Square. The ervé is very careful not to disturb them.

SETTLING DOWN

228. With esszidzsinna protection, they visit Dzsisszáfaur and the Hakkinun-raugarmi, a lava cave.

229. Coming out from the cave, they notice is speaking like a saupu.

230. Hait asks Ninda about kleom and kovand, the two languages she claims to be learned on Szindoria, because wanting to know something about how her brain works. Ninda receives a message of the arrival of a cityship and a friend on it who doesn't exist. She and Szinensi go there immediately.

231. The hílari opens its doors and they get in mental connection with Lýý. They tell them everything what happened in their minds in the meantime. They're enchanted with the great development. Szinensi is a bit reserved towards them still, so they tell how does this work. They didn't influence Ninda in anything and won't do so to her

either. They never do any harm to humans because they possess a power too great. They demonstrate this by telling Szinensi to scratch her left ear. She scratches it, and her nose, too. Why did you scratch your nose? It was itching, laughs Szinensi. No, it didn't, says Lýŷ, I gave you the order to scratch it, too. You didn't know you received an order, you believed it your own decision. Now you can see how powerful and dangerous tool is this. All ivut are using this very rarely and when very important. I won't use it on you any time because I need your untouched minds.

Then they ask why didn't they bring the other friend. Lýŷ says they all need to develop more, then a meeting will be arranged. Szinensi asks what language do they speak where the third receptor is living, because Ninda is not allowed to use hypnopedia, she needs to learn with traditional methods, and that takes time. Right, says Lýŷ, the name of the language in szúni is szunnasz*, and the world is named Szunnasz, too. They call it Saunis, and the language sauninas.

232. Vŷhaúteń is given a record of a talk between industry minister Lűwłahŷ and the captain of a ship of the Szilven Interstellar Company, an impertinent stripling, about ten years old in szindor calendar. Lűwłahŷ wants freight traffic from Raksza, in the Rekki Republic, to Szindoria. The kid sarcastically asks for all the details, how much cargo, how often and for how much money, then he tells if five ships appear at a rekki space station, the government, the army, the intelligence and the press will know it immediately. What do you think, how long will they tolerate it? What? We will purchase their products normally. How did you believe, do we want to transport, stolen goods? Not at all, but you are hated in Rekki. Finally the kid is offended by the word "absurd" what he doesn't understand and ends the conversation.

Vŷhaúteń is trembling with anger.

At the same time, a director of another transport company receives a call from Szaisz. They want to transport fifty containers from Szaisz to Kagegépanda, every 40-45 days, some 20-25 occasions. Right, no problem. The cargo? Szirns. Pardon? That's the native lifeform of Szaisz. Do you want to transport living beings in containers? They endure everything, don't worry. They make the agreement, and the Ninda Action can start.

233. Jasszani, a large city on Szúnahaum, 20 thousand residents, in a valley in the Szinolgu mountains. Ninda, Szinensi and Lýŷ are sitting at the bank of the Lengu and talking about mentalism. Ninda demonstrates the contacting with Szúnahaum's being. The forming energy storm sucks all energy from the houses of Jasszani, halts the

antigravitational pump which brings the water of the Lengu uphill, and the Szúnahaum-insáhirun is gradually subsiding, until Lýý says: enough! The whole thing happens so quickly no human being could notice it. Lýý forbids to try this any time again, it may cost Ninda's life.

234. They talk about the ivuts and their mental abilities.

235. Lýý builds a mental antenna with a forest and sends a message to the swarm *. They couldn't sense Szinensi in her mind's earlier state, but there being kiris on board of *Aulang Laip*, she could receive their mental fields. Her idea is to bring kiris around the Galaxy, to become able to sense minds like Szinensi's before Ninda began to develop it. It would be good to be more ivuts there on Szúnahaum, because the two little girls are very interesting mental individuals.

In Aulgúni, Ámmaít asks Hait if she is so disturbed by Ninda disappearing for a whole day, why didn't she follow her. Hait says it was obvious she didn't wanted it. She is worried how will Ninda build a family if she doesn't know what is it like. Ámmaít agrees, saying they could make her want to build a family. How, asks Hait. Let's build one ourselves. First we two, then three.

236. They visit *Szúnahaum-sónariongi** where they meet Hírani, Ángsauri's grandmother's sister in a little village.

237. Ninda tells an ancient story about the complications of timekeeping in the Galaxy, where everything is moving and changing.

238. They meet Kaiszta, a szunnasz language teacher, originally called Kaista Savyrinkēsiunas. They agree she'll teach them. Hírani remembers when she lived on Szindoria, how difficult was the language. She met Kíyreàn, too. They talk about him, and Szinensi says Ámmaít must fray him away.

239. A conference between officials of the VÝLN, the army, the ministry of interior and the one of exterior about Ámmaít, whom they consider a treasonist. He should be assassinated. But that's impossible. The szúni are protecting all information unbreakable, they can't learn which ship is he living on, they can't reach in the area closed from the dzserang, and no secret service methods will help. They consider military methods, to attack the ship. But then the szúni will destroy Szindoria.

240. They talk about tribes, clans and the association of tribes, because Hait is asking about the sáhaddif. Ninda declares there is no difference between darkness and light, and the nothing does have material.

241. Hait and Ámmaít is at the sáhaddif, and Ninda is the sáhaddihatun. While the ceremony is processing, Szinensi, Lýÿ and she are analyzing the mental working of Hait and the Stars.

242. Hait is studying and choosing the photos. The sáhaddif assigns her to the sáttir-dzsilanut tribe.

243. ÒŌruwń is satisfied because Ámmaít can't find anyone in the opposition who would be partnering in removing Kíyřeàn.

Ámmaít is answering the words of the sáhaddif. Meanwhile, in the mental communication, they're talking about him. The sáhaddif finds his emotions worrying: he is a frustrated man who lost his world but didn't find another one yet. They feel homesickness in him. Ninda steps in and announces she'll try to release the problem of the sáhaddahum. The sáhaddihatun is the partner and companion of the sáhaddahum on the Path of the Stars. So at namindan-dzsúmi*, she will buy a house in the city of Jasszani ímb-Szinolgu sún-Lengu.

244. Ámmaít is assigned to the rotong-silaúri tribe. After the ceremony, the Érahaung-szandzsé asks Ninda why did she do this. She answers Hait and Ámmaít can't find their place on the Rim World, because *she* doesn't find it herself, actually, she doesn't mind wandering around. But they're accustomed to a settled way of life, but at the same time, they wish to stay near her, because of love and interest. Later, Ámmaít asks the same, saying you like traveling. Still I will, Ninda says, but for evenings I'll go home to Jasszani. They look the city on the map.

Hait says let's buy a house there. But one big enough for their children in the future. Ninda doesn't say a word. She now feels a child is not the future but the present. Actually, they're two.

245. They buy two plots in the Haugímú neighborhood of Jasszani, near the Lengu, besides each other. And two houses, a one-room one for Ninda, and a bigger one for Hait and Ámmaít. They'll be built by robots from pre-made plastic elements. Hait calls Ninda to move and sport more, to remain healthy.

246. Vÿħaũteń is hypercalling with a man, Wabaraf, from a freight company which is hesitating to make a deal with Szindoria. They talk about Kerk, a country which is commonly believed to be the place of manufacturing and repairing szúni cityships. They have many worlds closed for foreigners.

247. In the skiing resort of Jáhannur, near the Cold-edge. Ninda meets Kaista and they set a date to begin learning. Now she has began a training program.

248. Ninda tells the story of Szitem, a world evacuated 60 thousand years earlier because a supernova explosion nearby that made its surface radioactive. Then they talk about the spirits of the Galaxy.

249. They travel to Jasszani and look at their houses. Ninda has got a pale yellow one, and Hait and Ámmaít a yellowish green one. They're facing each other closely, and there is a large huhalli tree between them.

250. The day of namindan-szisszakin. There are ten thousand dzsíhaum circles built around Szúnahaungaur, with 50 thousand people assembling in each one, to celebrate the coming of the namindan. They count back till midnight, the end of year 43619 and dzsúmi* 3634.

PART TWO. RAY OF DAWN

NAMINDAN-DZSÚMI

251. 36 years later. Hait and Ámmaít are now raising twin girls, Tunni and Lorra, and several pets are around: Ninda's dog, Dzselli, the kiri and the ivut, now called by simpler names, Í and Lí. Ninda says she and Szinensi will set forth to a small world, here called Szunnasz. They won't tell why. Ámmaít's family stays here because Hait is bound to a dancing company and a theatre. Angrolími asks if Ninda visits Szindoria, but they're under closure, no szúni can go there. But you're continuously taking an effect on their life, he says. What will change if I go there? Maybe nothing. Maybe everything. You can't know until trying. But since they're under closure, there is only one way to go there. And that can change everything.

252. A talk between the minister of interior, a deputy public prosecutor, a secretary of the prime minister, a colonel of the security of state, and undersecretary Vÿhaüteń, about Ninda. They're fed up both with her and the tomb of the other tramp girl, publicly mentioned as "Ninda's tomb" and considered a national memorial place by the opposition. But Vÿhaüteń thinks the thoughts she are continuously presenting on television aren't her own, those are the thoughts of an adult person.

253. They think about accusing Ninda with high treason, but as a szúni, she is unreachable. They embrace Vÿhaüteń's concept that she is actually an animated figure.

254. The colonel proposes armed intervention. Since it's impossible to know which cityship is Ninda on, so they cannot send an assassin there, they can attack a szúni ship instead. But they have a better idea: propagating that Ninda is only an animated figure. This way the large amounts of money, sued for by her lawyer, will become unpayable, and the opposition will lose its leader.

255. Ninda and Szinensi leave Szúnahaum on board of *Angaur Dzsúrarengi*.

256. They talk about Szindoria in a janníhaum.

257. They talk about Saunis, and meet a szúni who is a native Saunisian.

258. On Szúnahaum, in the Séfannun theatre, they have troubles with coordinating a sisunu* group, and remember the time when Ninda did it just by looking at them. Ninda is in a fhangísilgun.

259. In the school on board, they have a male teacher of Szavanszian origin, Rano. Ninda's role in the szindor life is on topic, they watch a record of a television speech of hers.

260. A szindor major, captaining a ship, is at a space station of the world Arkormit, with the purpose of purchasing cargo. The reception officer, himself of szindor origin, scornfully presents him a list of ruling, posing an embargo on Szindoria, only basic consumer goods can be sold to them. And they raised the prices. The Arkormitian mentions Ninda, shocking the Szindorian who asks if he is a member of the ÀLAN. He says he doesn't live on Szindoria, and asks: do you know how a member of the ÀLAN is called outside Szindoria? They call it a normal person of sound mind.

261. Ninda is playing a board game. On Szúnahaum, Ámmaít is hypercalling some opposition representatives in public television. He declares the "animated figure" a defamation, confuting it. They will sue.

262. Hiragi nails it down in television: they will sue. They present the news to Ninda who laughs and says they're kidding with her, no one publishes such things in the newspaper. She pronounces the name of the szindor news agency wrongly, changing two tone pitches and thus renaming it from Home News to Dream News. Upon that, a wave of mocking is spreading through the szindor society. Even the president is mocked of being drawn. Tension is rising continuously.

263. On the world of Szvottakart, considered medium safety by the esszidzsinna, Ninda is accepted by unemployed young men with great reverence. One of them utters a saying that includes spirits, and Ninda asks him what does he know about them. Soon Szinensi and she are sitting in his house.

264. Ninda would like to hear more about the spirits. Since the host says the guest is disposing in his house, she invites the many young people who are crowding in the door and peeking inwards to take a glance on her. An old lady comes who tells them old legends about the spirits. They are from a society with advanced knowledge of astronomy.

265. They stay for most of the szúni night. Ninda, learning astronomy in school, understands the references. The lady tells about the creation of the human race, too, initiated by the spirit Zalko, who didn't directly make humans: he created life, which began evolve, and finally the human was developed. Zalko went away and created life on other worlds, too. But the legend doesn't have which world was the one where humans were evolved.

266. Next day, she is awaited by a celebrating crowd, led by the mayor who invites them to the city hall. She doesn't like that but accepts it. They continue the conversation there.

267. In school, they talk about antigravitation. At dinner time, Ninda receives a written message through the núdzsahan. It was written by a boy from Szindoria. He writes it was complicated since they cannot reach the Brotherhood directly. Additionally, he had to keep it in secret to avoid his father discovering it. His name is Dŵnsý (in szúni, Dúnszi), and he is the son of undersecretary Vÿħaűteű who hates Ninda and the ÀLAN. His work is currently mostly trying to invent several countermeasures against Ninda and the movement. But since the movement is operating for one and twelve years now, he thinks his father doesn't do his work well. And he is glad of that because he totally agrees with Ninda and the movement. He writes about the increasing poverty since the Brotherhood has left, and this situation wasn't created by the Brotherhood but the szindor government. Ninda was first who talked first about all of this publicly, and she is the only hope of the people. He hopes Ninda is going to answer.

268. Dear Dŵnsý, I don't know how famous I am and it's not important. I think the most important part of your letter is what you wrote about your father. Ninda begins his reply with this. It's appalling to see what opposition can "politics" create in a family. It's a sad thing.

With Szinensi, they're talking about the boy during gymnastics. Szinensi wants to look for some Szindorian news about foreign politics. Why? You can see the face of my father. And? Don't you understand, you sengiri*? If he is handsome, there's a chance

of his son is also handsome! You are the sengiri. Who cares for his son being handsome? You are the sengiri anyway. The guy is intelligent and likes you. It really counts if he is handsome.

Ninda is now stronger, thanks to gymnastics. She is still thin, but not extremely thin. She reached puberty. A girl offers her to go out, but she doesn't want it. Then with a boy? No, not with a boy either.

269. On Singup, a world known secure, some drunk boys pick at Ninda and some other szúni kids, provoking the esszidzsinna to appear there. Therefore, the local press goes there, too, and Ninda is asked to give an interview.

270. Do you want to say, asks Vÿħaűteń, that some drunk striplings picked at some tourist kids, there was no slap at the face, no injury, the property damage is zero, and this idiocy appeared in news flash *here*, in a distance of thirtysomething solar systems, only because one of the children has happened to be called Ninda?!

He is fed up with her. His colleague Suűltíýl tells him about statistics on szindor people living abroad. The anti-state activity among them is higher than among those who left the country earlier. Ninda's popularity is sky high. They got a question from an organization: Can you explain how is it possible that even the most popular actors can't reach the popularity of an unadulterated teengirl who never did anything nameable and stated seventeen times before cameras she has nothing to do with Szindoria? This is a provocation, says Vÿħaűteń. A dead end, again. They didn't know anything about those three persons, Ninda, Hait and Ámmaít, two years ago, and they don't know anything about them now. They don't know where are they living, who are Ninda's foster parents, and if they knew it they wouldn't know what to do with the information. He would like retire. He is 29 years old, old enough to be tired of it but not old enough to retire. And should he give it up because of a tramp girl?

271. Ninda speaks to reporters about hate. Dúnszi watches it on television, and his father comes home. Dúnszi asks what if he would want to learn the szúni language. Vÿħaűteń says his standpoint is very simple about that. Political clashes will be settled sooner or later. If he didn't believe this he would be infeasible for his job. So, he supports that. Dúnszi asks if he'll be able to talk to them. A legitimate question, Vÿħaűteń nods, as a father and a politician his duty is to answer it, and as a member of the cabinet he must work on an answer to be yes. He says Ninda is right but she isn't right. The poverty is massive indeed, but the government can do no magic. Why don't you tell this to the people, asks Dúnszi.

272. Larenka is mocking Vÿħaũteń in television about his writing *A Talk with My Son*, calling it lying. She is making the szindor government very angry, and they're fighting battles of words in the press.

273. Ninda goes down to the suár and meets passengers.

274. A reporter appears and the talking turns into an interview. On Szindoria, Vÿħaũteń is watching it with a headache. He is the greatest idiot of the Galaxy. He writes a message to the prime minister, telling Ninda is talking with people in circumstances which make it impossible to believe her an animated figure, and he offers his resignation. The prime minister answers quickly: anyone can make mistakes, and he would make one if he got rid of an excellent professional for such an unimportant thing. Please revoke the campaign but don't let it published where did it come from.

275. On Gresszi, Ninda tries the herga*. Riding the herga Hrond, she arrives to a clearing in the jungle.

276. Ninda is far away from any people the first time in her life. She is watching the life of the jungle while Hrond is eating. Then they take off again.

277. Arriving to a city and landing in a park, Ninda is recognized immediately.

278. A talk with the prime minister of Gresszi.

279. At a party, Vÿħaũteń hears about Ninda's meeting with the prime minister. He is more and more fed up with her.

280. Dúnszi's new letter arrives before they leave *Angaur Dzsúrarengi*, to continue their travel on *Szíminnu*.

FAME

281. *Szíminnu* is a freight ship, with very few inhabitants. Ninda talks with them about society.

282. Ninda writes an answer to Dúnszi. A talk about politics. News arrives about a space war* they will take part in.

283. In school, they talk about Szindoria and the dictatorship.

284. Bathing in the Lengu, Hait and Ámmaít talk about Szindoria and its interstellar relations.

285. Ninda arrives to Fúhi, and the space war is organized on a small island. Ninda notices this was the most boring thing she ever experienced in the Brotherhood.

286. A celebrating lunch on location. Ninda is called by Ámmaít who tells her she has received the Úmírlēyn Peace Award from the Sùm University. She is its youngest receiver ever. On Szindoria, the press explodes again. Vỳhaũteń is approached by Larenka in a park, for a short interview where she reveals the news about the award. Vỳhaũteń doesn't have it, he doesn't even know anyone who has it.

287. Larenka's television commentary next morning emphasizes someone who receives this award is *somebody* at an interstellar level. She, Larenka, is not szindor, but if she was, she would be proud with Ninda and would feel it a shame her money is spent for an armed organization which chased her away, not only galactographically but also emotionally. She points at the MŪRŸN badge worn on her dress: but as a member of ÀLAN she is proud with the award because Ninda received it for founding the movement and establishing a chance to remove the dictator and his parasites peacefully.

Dúnszi congratulates for the award and writes Ninda his father is very upset. Then he adds: the television announced just now there is a lawyer representing Ninda's mother who wants to get her back!

Ninda's laconic answer tells she is uninterested about Szindorian political clashes even if they're regarding her. She is more interested about Dúnszi's everyday life. And adds: My mother is the Brotherhood, my father is the Galaxy.

Larenka receives a message signed by the three-eared Sôdÿ-Vôdÿ*, telling the sender is in correspondence with the person she is wearing a badge of, and they told her the news about her alleged mother. She gave permission to the sender to tell her answer to Larenka, and she is allowed to publish it. The answer: My mother is the Brotherhood, my father is the Galaxy.

Larenka writes an answer to the anonymous sender: she will publish the quotation, but she would like more information. They're on the same side, and a journalist must not reveal sources. She signs it as Granny Āmrasîn*.

288. A conference among Ninda's lawyers. From now on, there are eight of them, a nonprofit company inside the Interstellar Law Service, called Ninda Office. They decide to prosecute lawyer Hoòrkwhỹ for fraud, racketeering and family law offence. Since the latter one is considered a first-class felony on Szindoria, the only way the lawyer may avoid being arrested to appear in court in ten hours, and show his proofs.

Next morning, judge Aśwūyt, a rough-mannered old man asks the lawyer if he has got the genetic samples of the person. He says he currently hasn't. When will he have them? He says he cannot answer yet, but the judge interrupts him and orders tomorrow, in the hour of white, he must present them.

289. Larenka gets an interview with the lawyer who is very self-confident. She asks if he will present the proof tomorrow. We will see that tomorrow, he says. And will you present it *now*? How "now"? Larenka warns him there is a bigger power in this case than the district court, and presents him a document signed by Ninda and countersigned by Hiragi, officially demanding him to extradite the proofs to Larenka. If he doesn't obey, she is bound to call the police and make him arrested for robbery. The lawyer leaves the room, and Larenka tells the camera he must come back, because if he won't, she will ask for a warrant of arrest on behalf of Ninda. According to law, that genetic code is personal data, and if Ninda asks for it, it cannot be denied. And yes, that document was issued by her. She is totally uninterested, but her lawyer asked her, and she gave a fingerprint.

The lawyer returns and hands over a blond lock of hair which Larenka locks in a box.

290. Next day in court, Aśwūyt is rebuking the lawyer. He begged for a delay of one day, and then he gave the proof to Larenka? The lawyer claims the proof reached him just that moment, and it was his intention to hand it over to the judge. He gives a vial to the secretary. Asked by the judge, he refuses to reveal the identity of the person. The judge asks very threateningly if he would get a demand signed by her personally, he would obey, wouldn't he?! The lawyer is perseverant: then he must undertake prison. We'll return to this, says the judge, and asks for Larenka as witness. She enters and witnesses the lawyer handed over the genetic samples to her the previous day. I saw it on television, the judge answers. Did you send it to the Brotherhood? No, your honor. Did they send Ninda's code here? asks the judge, unbelieving, since this is very unlikely. No, your honor. Well then? A whole day elapsed and didn't you compare it? No, your honor, and we won't. Why? Because the person whose genetic code lawyer Hoðrkwhý handed over cannot be Ninda's mother. What?! Don't you want to say you've got a sample of a man, do you?! No, your honor, the genetic code is of a woman. But that woman never gave birth to a child. The judge jumps up and snaps on the table with his both hands. Ma'am! Do you think I'm a moron?! A genetic code is given from the conception of an individual and it will not change later! How could

anyone read an information from it which isn't in it?! This information is not from the sample, your honor. Then where from?! From an interview made three years ago. The subject mentioned she adopted a boy since she couldn't have a child medically. The subject is an opera singer, the sister of the lawyer. *And did you receive her sample?* I did, your honor. *How do you know?* Larenka tells the sample wasn't even wrapped, it looked like as if seized freshly in the moment. She expected that, so she hired a private detective who collected genetic samples, using a beetle-sized robot which flew around in the building and collected hairs of people, unnoticed.

Hoðrkwhý is in hospital for heart problems. His physician gets a call from Hiragi who tells him the lawyer will get off cheap. Ninda's order. No prosecution, she will leave him alone.

291. Ninda is playing sirgásahi*, and reaches to philosophical thoughts based on it.

292. Dúnszi's next letter tells Ninda Larenka became a star unmasking the lawyer. Ninda has 11 million fans on Szindoria's worlds. But he'll tell about something Ninda may find more interesting. His classmate Eйдì Samiřn invited him to a date.

They meet in a confectionery, following the ceremonial customs obligatory for dating young people in the higher class. Eйдì tells him she didn't ask for this date by her own will. Dúnszi is surprised. She says she received a letter asking her very politely if she would be so kind to invite him to a date, at a place where their families cannot see them (as it would be imaginable the family is watching someone going to a date), and give him their greetings. Who wrote the letter, asks Dúnszi. Well, it arrived from Sky-Blue Fairytale Land, from the Bakery of Colorful Cakes.

Dúnszi is frozen. He is old enough and hasn't got a younger sibling but he remembers who is baking cakes there. The supplementary grandmother of all fairytale characters, Granny Āmřasín. But how does Larenka know about him?

He asks Eйдì to write a message, and she writes they're in the confectionery. The reply is received immediately: after eating their sweets, please walk to a street corner, someone will wait for them.

After leaving the place, she asks him what's happening here. He says it'd be better if she'd go home and forget about the whole thing, because of her father, a high-ranked political official. She stays with him, and they reach a sky blue minibus. A man invites them inside, where there is Larenka Szontiszkovarikinde sitting.

293. She greets them in Sky-Blue Fairytale Land. There is no bakery but the car is sky blue indeed. Eйдì, will you please forget about this after leaving the car? I'm not

keeping secrets against my parents. Now it's time to, says Larenka. Welcome to Szindoria where everybody has secrets. Like the three-eared Sôdÿ-Vôdÿ, writing letters to Granny Ámíásín. Dúnszi looks grumpy. Isn't it a rule reporters cannot extradite their sources? It is, and? The public won't hear about anything. I trust my colleague, and Eïdì will remain silent to avoid getting in trouble. Dúnszi reveals for Eïdì he is in a correspondence with Ninda. Larenka tells him how did she retrace him as the person behind the three-eared Sôdÿ-Vôdÿ. Larenka asks Eïdì's opinion about Ninda, and she says she is a troublemaker, a paid agent of the Brotherhood who works on dishonest Szindoria. I see. But let me repeat the question. What's *your* opinion about Ninda? This is the opinion of your father's employer. But I'm speaking not to the ministry of interior but to Eïdì Samířn, a thinking person. Can't my opinion agree with my father's? Sure it can. Please tell me about your experiences that formed this opinion. Experiences?! Your Ninda is abusing Szindoria on television all the time! Can you tell me an example? You can't believe I watched it?!

Dead silence. Then Larenka says: when someone is pride to be uninformed and taking the ideology of those above herself uncriticized, and she calls it her own opinion, there's nothing to say. Her intention was to fly a bit above the desert to avoid anyone following them unnoticed, but the meeting now has to be a bit longer since Eïdì must join kindergarten again.

294. Larenka plays fragments of Ninda talking about the dictatorship and tells Eïdì to choose any claim of Ninda she doesn't agree with, and she will serve heaps of proofs. Ninda doesn't give proofs because whom she is talking to know everything even better, but her job is to document what happens on Szindoria. And she invites Eïdì to theatre.

They arrive to Luakeán, near the Kařÿp Theatre. She takes out black desert dirt masks with the intertwining letters N and M. Dúnszi is given one and puts it on his face, but Eïdì is hesitating. Please put it on, says Larenka. No one is armed here but they have fists. Your pretty dress, groomed looks aren't a good recommendation here.

After a short walk they get to the memorial place of the murder of "Ninda" and Àntás.

295. Dúnszi's letter to Ninda tells they went not to the theatre but below its basement. They were hundreds there, waiting for the night to sneak forward and try to steal something. They have nothing. They've heard about ÁNÛ, Álavÿ Nĩindà Ûnís. They're people who take a lamp and a dirt mask, go down to these underground hideouts, and talk to people. Teach them. Unpaid. Where to obtain things from,

where does the ÀLAN distribute food, even they teach them to read. Eĩdì went haywire totally. She said they've lied to her in her whole life and she doesn't want to go home to people like these. Finally she agrees to go home to avoid Larenka getting in trouble. But they both kept a dirt mask. They will visit these people, no need to travel to Luakeán, there are many of them in the capital city, too.

Reading this, Ninda helps in the kitchen, being it szahut, and a lady talks about Szuguhi where she was living once, and a dictator was ruling there.

296. On Javaran, Ninda tries waterslides in an aquapark. Later, some szúni children are met by local guys who make a game of them. Ninda goes there. The guy is still high but a local security agent and an esszidzinna appears. The guy tries to explain what happened, and Ninda asks her question about a racial slur yet heard. The guy suddenly recognizes her. She is called Ninda, the Peace Creator here. They change style immediately, inviting them to the buffet. Ninda wants to hear everything about the local racism, and they say she cannot ask anything they aren't willing to do.

297. No, not more Ninda news today, Vỳhaũteń thinks next morning. His assistant summarizes it: Ninda was in an aquapark, got involved to some racist thing, but they recognized her and accepted her as if she was sent by the Galaxy itself. They called the prime minister and they had a talk in the buffet.

Vỳhaũteń sighs. How many children of this age land on that world a day? Why they aren't seen by the prime minister? If this little tramp puts her feet on Szindoria, should our prime minister go there, too? Don't answer, I know. It would reflect badly on us if he didn't. Did they make some treaty, too? No, just talking about history. The prime minister is a sociologist.

Sùm University announced the committee to present the peace award will depart today. Can we hinder them, asks Vỳhaũteń. No, we can't. Right, then let them go. The Ninda Office started another trial. Now Vỳhaũteń isn't surprised, there are about a dozen in process.

298. Ninda is in the janníhaum, talking about the ancient galactic history. There is a gap in it, the data about an undetermined period was lost, probably in a war.

299. Dúnszi's letter: now they're both working in ĀNŪ with Eĩdì, teaching tramps.

300. On Ík, they take space suits and go out from the domed city. Their guide shows them a harv. It's a piece of glass formed by a meteorite impacting in sand with a high iron oxide concentration. Ninda, Szinensi and their friend Szurgauni each get one as

presents from Ík's nation: chiselled glass ellipsoids surfaced by many tiny polygonal plains, and a light, coloured mist inside each one.

Ninda, Szinensi and Lí stays on Ík after *Szíminnu* leaves.

301. A televised talk in a park with the minister of exterior who presents Ninda with an úld. They spend the night in a hotel, only two szúni on this world now.

302. A conference between high-ranking szindor officials. They invent a new idea. Vÿhaüteń says they're in a cul-de-sac, therefore they must turn around and go back, says Ávaý Mùtlejýt, the president of the diplomatic body. She says if the opposition follows Ninda's hints who actually doesn't give any hint, what if the government would follow her, too? What would then remain from the opposition? First they think they should give her some award, too.

303. They wake up when it's night yet by local time, and take a walk in the city.

304. Hait calls Ninda with the news from Szindoria: she receives the Ámaýn Memorial Award, given to those who did much to ease the problems of the community. Ninda is uninterested since nothing will change in the policies of the government. The ship of the Sùm University lands on Ík, and they present the golden degree of the Ŭmrleýn Peace Award to Ninda. On Szindoria, a leader of the ÁLAN takes the Ámaýn Memorial Award on her behalf.

305. They're in a talk with ík and szindor notable people when *Hallihuat Fónird* calls them: they'll land before midnight. Professor Równŷ begs Ninda to visit Szindoria, if the szúni authorities allow it. They'll guarantee her perfect safety. Ninda says the Brotherhood won't allow it as long as the Kíyreàn regime is standing. This is Ámmaít's determined wish, and she will follow him because he is the best expert in Szindorian political proportions.

They enter *Hallihuat Fónird* at nighttime.

LIMELULLÍ*

306. Dúnszi's new letter tells about their work with the tramps. Ninda writes an answer and is called by Hait: she turned a role down because the doctor doesn't recommend it. Whaaaat?! Yes, it'll be a boy.

307. On Aufar, a domed city built underwater, part of the Hanit Republic. Ninda meets Szillon Nomboka Marotomandi who came to see her. Somewhat he feels

responsible for her fame rising so high, since he made that first interview which started the whole thing. Ninda says 6 years ago no one knew her. From zero, her publicity can only increase. A few years and she'll be just a memory in the galactic news archives. Nomboka doesn't think so, and they make a bet for a lunch.

308. On Auríhaum, in Szurgani above the Onginur valley, Ámmaít opens his first space painting exhibition. In a hyperphone call, he tells Ninda she should use her influence on Szindoria to make their life a bit better. Ninda agrees to go to Szindoria once.

309. Eidi and Dúnszi are coming home from the ÁNÛ when their classmate Ęwruêy Sálaíndüôp picks at them for being with the tramps. They ask her to have a talk in a park, and tell her about the life of the poor, and their work in the ÁLAN. Ęwruêy is taken aback: ÁLAN is an anarchical, evil, terrorist... Then an ervé comes there and asks her if those kids are insulting her. Ęwruêy must say everything is all right. The ervé leaves. They invite her to the ÁLAN, and she is shocked, why would she do it? She found an ýluiń puppy and feed it when she was four years old. Wouldn't she do the same with human beings? They show her photos they made in several shelters, including the one under the Vwt warehouse, which is very close from there. Ęwruêy doesn't believe them and wants to go there and see it. They go there. Now guards are standing at the entrance, four unarmed youngsters, dressed in rags. She is a vÿyírd*, Dúnszi says. She came to Ninda, to see the light in the darkness. Right, says either guy. Give them a dirt mask. They may enter in the light.

Behind the door, there is pitch darkness.

310. Nomboka is reporting from Hanit, a world orbiting a blue star and rotating fast, what causes huge thunderstorms. One of them is approaching, and Ninda wants to see it. Soon the alarm is engaged: bomm, bomm, bomm, bomm – bimm, bimm, bimm, bimm! Fourth alarm, says mayor Elilamo, they must take shelter soon. Ninda and Nomboka talks about other storms like the gas giant storm on Hau. The storm is now visible in the distance, and comes the third alarm: bomm, bomm, bomm – bimm, bimm, bimm! People set out for the city which is covered by a strong shield, as all inhabited places on Hanit. Only Ninda, Szinensi, Nomboka and Elilamo are on the meadows. Second alarm: bomm, bomm, bimm, bimm! Nomboka stands up, folds his chair and they get in the small, cylinder-shaped vehicle which has transparent walls and a circular seat in the middle. Bommm, bimm, bommm, bimm! A vertical wall of water is rushing towards them. First alarm, says Ninda.

311. The huge water mass falls down on them. They raise above the plains, now covered in water, and watch the storm from there. They talk about Hanit's extreme weather and the one on other worlds.

Later they go out in a spherical vehicle, piloted by Anilao, and Ninda writes a letter Dúnszi about the insides of a Hanitian cyclone, with phenomena like hulilo, hanahau, fahurai and manaroa.

Nomboka will follow her on her way for a while, shooting a film about her.

312. They have dinner on the stage of Lauhaki Hifano Theatre, with members of the cabinet and other notable people. Prime minister Hafulau delivers a greeting speech and they begin eating a fish named haili. Then a man appears on the stage, ambassador Aiszilu, who wants to speak to Ninda, and the security tries to remove him. Ninda asks who is the man and why don't they want to be there. Hafulau repeats the command, and Ninda and Szinensi puts down their forks and stand up. If he is thrown out if he wants to speak to Ninda, she won't stay as well. Scandal is in the air. Hafulau realizes it is aired live in half the Galaxy, and apologizes.

Aiszilu, ambassador of Salumat, is sitting near Ninda who asks why did he want to speak to her. He says their world is currently under control of Hanit Republic. Their seeking for independence find no echo, neither in the Hanitian politics nor in the galactic public. He came to ask her, because she is being paid attention, to come to Salumat and open the Salu Cultural Festival.

Ninda asks why do they want to become independent. She asks for the names of two inhabited places there. The capital city is Salufau, the other city is Auaniki. Right, she says, and when you were independent, didn't the residents of Auaniki grumble because they were governed from Salufau and not locally? But Hanit is another solar system, says Aiszilu. As I know, says Ninda, the country contains several solar systems. Why aren't those grumbling for independence? Then she turns to Hafulau. Why don't you let Salumat live its own life? Isn't it equal for Hanit who is governing Salumat? If it's a part of your country, are you better? Can someone answer me for a simple question? The Galaxy consists of stars and worlds, on the worlds there are cities, streets, houses. But it doesn't end here. People had the Galaxy separated into states, some only one world sized, others contain several solar systems. They drew imaginary lines into the space, called borders. Why? What's the difference between Salumat, Hanit, Ík, Szindoria and Antaur? Why don't we split even the worlds? Give me a map, I'll draw some borders on it, would you like it?

313. The two politicians are uncomfortable. Both uttered how important do they consider Ninda's opinion, but when hearing it, neither one likes it. Hafulau asks her whom does she agree with. Why should either one be right, she asks. You are arguing on drawing a line between Hanit and Salumat. I don't agree with the existence of the lines.

They talk long about the countries and governments, and Ninda announces she will go to Salumat.

314. In a grove called Aihanonua, Ninda announces the opening of the Salu Cultural Festival, in the presence of Hafulau and other members of the Hanitian government, in Salumatian language. She acquires the greatest honor from the audience.

315. Śawlleý ĚĚñahý, the youngest member of the central office of the ministry of exterior, proposes an idea to Vŷhaũteń. Ninda is the creation of an interstellar conspiracy. He suspects the Galactic Peace Association and the Galactic Counsel of Media Providers. He is willing to travel to Saunis and expose their men. Vŷhaũteń agrees, telling he should watch her television speeches. The opponent should be known. He, Vŷhaũteń, can afford not to watch her, since he's got assistants whom he can allot it, and advices him to do the same when he can. He didn't have an experience of anyone more annoying, more disgusting than this child.

316. Ninda is on An Mún when Ap Ná, an old lady running a restaurant, teaches her to make et kla dí, a type of sandwich.

317. Ninda's letter to Dúnszi tells him about how do the poor live on Salumat and An Mún. Then she goes down to the suár and meets Andar Kalorgi, a man travelling upon charity. He tells he is going to Herunta where his son is in hospital.

318. On Herunta, Ninda meets Kalorgi's whole family in the hospital and Nomboka is reporting. He thinks that moron Vŷhaũteń will get a nervous breakdown. He is wrong, Vŷhaũteń is uninterested.

He gets a call from Ěwruėý's mother who tells her daughter is going to a place where she meets *tramps*. And she believes Vŷhaũteń's son is a part of this. She followed her daughter to a building near the Vŷt warehouse, to a pitch dark corridor when she found her *wearing a black desert dirt mask with an ĀLAN symbol*.

Vŷhaũteń feels uneasy. What should he do? ĀLAN is operating legally. But what if Dúnszi is in this, too? They will drag him through the mire.

A lady visits Ēwriuêy's mother and tells her the girls is in safety in the ÀLAN. She can come along and see. Her daughter isn't a child, she's got the right to decide. And Ninda's light is beaconing to her, too.

319. Vyhauteń tells Dúnszi what did his classmate do, and the boy reveals he is working in the ÀLAN, too. Vyhauteń groans. Dúnszi asks him if he looked at Ninda already. But that's my work, he says. Not her speeches. Herself. He takes a picture and hands it over. This is a still photo, it doesn't count if she is speaking or not. What do you see? The same child, says Vyhauteń, a blonde, blue-eyed szindor kid. Don't you understand, father? You're seeing the essence. You're fighting with a child. Your enemy never existed.

Vyhauteń insists to the side of Kíyreàn, but he doesn't allow feud and discord in the family. He is trusting the president – Dúnszi doesn't, he is too young yet. But he is trusting Dúnszi, too. As he went under the influence of Ninda and the Brotherhood, he can come out under it. He will wait for it patiently.

Dúnszi thanks it. He will help his father to understand what does Ninda and the light mean for Szindoria. The light? The Light of Knowledge, father. That's known to us, too, says Vyhauteń. Ninda's light is the Light of Knowledge, says Dúnszi, and we call it in the ÀLAN Ninda's light, because here on Szindoria the Light of Knowledge is covered by the darkness of violence, and Ninda is the one who lighted it for us again.

320. Ongeli teaches Ninda to play hauki*. The way he is singing is totally different from how Ninda is singing, he is almost speaking, just with a bit of melody. Ninda likes it very much.

She sends a letter to Dúnszi. Kíyreàn's regime will fall, this is unavoidable. But they mustn't replace it with another tyranny. No Ninda and MÛRŸN badges should be on the streets then, because from the symbols of fight for liberty they would turn into the symbols of repression immediately. She disposes of her portrayal, and it may be publicly displayed while Kíyreàn's rule is in effect.

321. Kéyl reads out Ninda's letter in television, sent to the three-eared Sôdj-Vôdj. Then they connect to a square where a university student announces the existence of the Ninda workgroups. ÊËsuń Niındà Ûńis is collecting food and money and operates kitchens providing food for the poor. Ūsraýt Niındà Ûńis is operating shelters and will build new ones. Álavŷ Niındà Ûńis is teaching them. And Ímeyl Niındà Ûńis is doing medical tests and helps them to reach medical aid. Now ÀLAN feels it's time to publish this work, calling everyone to join them.

Výhauteń is stunned.

322. On Suhurg, Ninda and Szinensi is present at an enormous earthquake which destroys large rock wall Hragar-frókm.

323. The president of Suhurg doesn't really understand who is Ninda and tries to handle her as a child. Ninda leaves him alone and goes to meet the poor.

324. Dúnszi's letter: the government didn't say a word about the workgroups, just like it hushed up both awards.

Ninda is on Ommudi, a small moon of a gas giant, extremely built up to a large city. She meets a policeman who wants to help her. They talk in sauninas, one of the languages compulsory here for policemen.

325. Policeman Lerko takes Ninda to a kids' park, what she isn't interested about, but he is willing to tell about his life.

326. The abdication of undersecretary ÂĀreyń is announced by Výhauteń. For health reasons. Larenka doesn't believe him. She offers him a bet. If she cannot publish in three days a fresh interview with ÂĀreyń, himself saying he is healthy, Výhauteń earns an hour of programme time at BGH when he may say anything he wants. But if she can, she wishes his abdication. Výhauteń doesn't accept the bet, having his position in the trust of the president and the prime minister.

Larenka travels to the small tropical island ÂĀreyń is originating from. He has a house there, but he is known to be never being there. And in the hour of the green she announces the interview starting the greatest scandal in the history of the Ķīyreān regime. ÂĀreyń is now travelling on a ship which isn't szindor property, so szindor authorities cannot stop it.

ÂĀreyń says in the interview: he said in a cabinet sitting they should pay attention to that little girl for real, because many things are true of what she says. Now, a day later, he thinks different. He thinks *everything* is true what she said, and apologizes to Ninda. And reveals everything he knows in the interview. A lot of state secrets.

The prime minister abdicates, and the president accepts it.

327. Ámmaít is hypertalking with prominent opposition members who would like him to step up as the opposition candidate. He nails it down he won't take any public office, neither during the Ķīyreān regime nor after its fall. Do you think, they ask, a candidate would take complicity in the regime's crimes? On Szindoria, the only standard political factor for two and two years is a little girl now seven and ten years old, answers Ámmaít. You must exactly what would be her answer.

After the talk, he tells Hait he was asked to run for prime minister. She says it hasn't got much sense, they could allow the opposition candidate win. What could be changed? She has read the constitution. Kíyřeàn must validate the nomination of all ministers. If he doesn't accept only one of the interior, exterior, law and financial minister candidates, the prime minister loses his trust and new elections should be held. So, what can happen in the country against Kíyřeàn's wishes?

328. Hinnuldud, the dzsemrur*. Ninda meets a vendor, Dzsinnun ni-Himmusszil and sits at their fire. They tell her they traditionally light a fire every evening.

329. Sitting at the fire, Ninda sings a song titled *Limelullí*, written by herself just a few days ago. It's a success, her performance resembles old hinnul* songs, and Limelullí's story is galactic inheritance. They talk about the history of the hinnul nation. Since Nomboka is there with the camera, the song is aired everywhere in the Ninda cult area. On Szindoria, it isn't published first, but then Ámmaít sarcastically asks if next time they need a government approval for a puppet film for kindergarten kids, and then they air it. The cult spreads to additional countries.

SAUNIS

330. Szindoria is receiving several congratulations from abroad for raising such a musical talent, after the proposal of a hinnul journalist. Vyħaũteń is negotiating with sales managers to arrange freight of cargo to the country, but it's complicated due to their interstellar reputation deteriorating. At evening he is walking home, and suddenly he reaches to a free kitchen. He realizes how hungry he is, and at the same time that he will be recognized. What'll they do? Beat him up? The square is full of people with Ninda badges.

331. A man, also wearing the badge, greets him by name, and invites him to eat. But we are on opposite sides, says Vyħaũteń. And then? You know what would Ninda say: then fried fish isn't fried fish? Vyħaũteń stands in the queue. The man is still talking. He was in the ervé, but lost his job because of Ninda. Listening to her, he finally realized what he's doing was wrong, and quit. Vyħaũteń, receiving a portion, hands over a money card* of 500 hãÿ. But the kitchen is free, says the ten years old woman serving the portions. Yes, says Vyħaũteń. This gentleman said it's not a civilized thing to send a hungry man away from a free kitchen, and I agree. But it's nor a civilized

thing if here I eat the portion of a poor person while I can have a meal even in the most expensive restaurants of the city. So this is a contribution to the work of the kitchen. The former ervé says Vy̋haũteń is a good person, apologizing, he thinks the undersecretary doesn't like if an ÀLAN activist considers him a good person. He isn't standing on the right side. But Ninda said people need time to realize what is right.

Later, Vy̋haũteń walks near a park where a speaker is speaking about ÂAreyń's removal from the cabinet, and soon he leads up to wanting Ķiyreàn to be removed. This is crime, Vy̋haũteń thinks, but there's no way to charge so many people. He realizes the time of the system is counted.

332. Argannesz is a moon built to a large city, like Ommudi, but a lot larger. Arriving there, just in the space port, Ninda finds herself in a yellow light beam and hears a screaming sound. It's a local police vehicle floating above her. The esszidzsinna appears immediately. The locals tell them Ninda was robbed. It's her suag. The esszidzsinna localizes it, and the thief is caught in no time. Ninda asks what will happen to him. He isn't punishable yet, so they'll take him home and have a talk with the family. Ninda wants to meet him. A police antrogó* brings him to her, and he is released. Ninda invites him to eat and talks with him about his life.

333. Runnut ni-Nakkulamman, the mayor of suburb Amet, a hinnul national, is regularly watching hinnul television, and looks after the arrival of *Hallibuat Fónird*. He invites Ninda to perform on the hinnul cultural festival, currently being held. Her song was a great success, both in her language and in hinnul. In hinnul? The mayor plays her a record of a boy slightly older than Ninda, Horren aun-Szakkarídenni, performing the song in hinnul, his own translation. Ninda achieves success on the festival, too, singing the song in hinnul. After that, a man asks if she really doesn't know the language. No, she doesn't, just learned Horren's text, but doesn't understand it. The man introduces himself as opera singer Nimmud nut-Rumalli. He is working on a children's programme and he thinks Ninda's voice would fit well in a song. But her ship will soon depart. Then let's do it via hyperphone.

334. The ÀLAN wants to arrange a music festival in honor of Ninda. In a pause of practicing the song with Nimmud, Ninda calls them and asks what's their plan. There will be a movement, free kitchen, song festival, all named after her, and meanwhile, Ķiyreàn is guiding the country towards disintegration? She doesn't mind, she doesn't live there. Then she recommends them to do something useful. An air plantation* worker goes up to the stage and tells them they need workforce to expand the

plantation. And W̃ntâsit Nĩndà Ûnĩs, the Ninda volunteer group is formed, also S̃yllaõn Nĩndà Ûnĩs which will build a town for the homeless. Soon its name is revealed: Àind̃n, what means “hope”, but it’s also an anagram for Nĩndà, changing only one music tone. Szinensi tells her she is everything in that country. She is the hope, too.

335. Ṽỹhaũteń resigns from joining the new cabinet, he is tired and feels his work beyond hope. Dúnszi tells him they should overcome Ninda. Ṽỹhaũteń is glad to hear he doesn’t sympathize with her anymore. Yes, I still do. That’s why you should overcome her. What would you do about the town Àind̃n if you were the prime minister? I would do probably the same the actual prime minister. Then you’d be a bad prime minister, just like him. Dúnszi’s mother doesn’t like this talk, but Ṽỹhaũteń says anything can be uttered in their home. And the prime minister won’t die because having one opponent more. So, what should a *good* prime minister do? Follow the constitution, says Dúnszi, which says its the government’s duty to create new towns, too.

Ṽỹhaũteń is still worried of the effect Ninda is having on the society. No matter how much he disagrees with the opposition, he is convinced that the individual, in political sense, should belong somewhere – if not the government’s side, the opposition’s. ÀLAN is newsy, interesting, exciting, but how long will this endure, and what’ll remain after it?

336. In school, they’re talking about the history of Ancient Earth. They know about its large satellite, called Lun or Mun, which went through the phase changes, but the primitive humans didn’t understand it and they might consider it some living being who borns, gets older, dies, and so on. They celebrated its birth every 28 days. We know this because they celebrated the zero, fifty, hundred and again fifty percent totality, every seven days. This is where our seven cycle originates from, theoretically.

337. A communiqué issued by the president: he decided to set the election day four days after. Larenka tells in television this is nonsense, the opposition won’t have a candidate in four days, this was the appointment of Ms. Érsom as prime minister. A secretary of the current prime minister says there won’t be more press conferences until the elections, because the members of the government have a lot of work.

Ṽỹhaũteń is called in his office by Dúnszi who asks if he’ll come home for dinner. Of course, son, as usual, why? So you doesn’t have so much work as the secretary says. Did he lie or the whole government? Son, I don’t expect you to understand but governing

work needs curved ways sometime. Indeed, we delayed any press conference because we are fed up with Larenka's libels and lies. But father, do you accuse Larenka by lying when you admit the government was lying? How is it possible? Vyháuteň apologizes and Dúnszi accepts it. Vyháuteň sighs. Two correct men. He always wanted to be a person his son can look up to. Now he still does as his father, but not as a statesman.

Just some time and he won't even as his father.

Dúnszi to Ninda: I wanted to write in szúni about the government system, but I don't know the terms, and nor my teacher does. What is the system at you, a kingdom?

Ninda: I don't know what is a kingdom, I never heard this word. Why do you want to write about "politics", can't you find a better topic?

Dúnszi: I'm apologizing for embarrassing you with an unknown word. Kingdom is an old-fashioned way of governing, when one person decides everything, and if they die, their child will follow them. You are right, I could find a better topic, but I'm thinking about choosing a political career. But I wonder if you'd be still speak to me?

Ninda: Dúnszi, you sengiri, how do you think I wouldn't speak to you? Friendship is friendship, no matter what's the other one's profession, or any attribute.

Dúnszi: I see. What's a sengiri?

338. Ámmaít is working on a presentation he is going to deliver about the history of dictatorship. Then enters Dzseli; there is a door opener button placed low to be reachable for both kids and pets. They have a talk; Dzseli understands many words and has a dim concept of time. When he tilts his head right it means "Ninda", and Ámmaít tells him it's several years until her return. Soon the twins wake up, and they make breakfast together. They speak a mixed language of szindor and szúni.

339. A reporter calls Ámmaít from Argannesz, and they make an interview via hyperphone. First he asks about his invitation to run for prime minister on Szindoria, and Ámmaít gives a full account on why does he consider it collaboration to accept such an invitation. Then the reporter moves on to Ninda's singing career. Someone, anonymously, wrote on Argannesz "It would be interesting if it turned out the so-called Ninda cult is nothing but an advertising campaign to promote a child singer, who has a nice voice but isn't outstandingly talented." Ámmaít laughs and recommends the author not to go to Szindoria ever. Beyond that, he would be the happiest if Ninda dealt with singing only, and become any kind of star, that doesn't count, just not somewhat galactic spirit for dozens of worlds. The reporter is surprised: Are you resentful to the Ninda cult? Rather I would say fame often turns people to

wrong directions, and this fame... yes, I'm afraid for her to be such an omniscient advisor of Szindoria. The reporter says: Yet I didn't notice the slightest sign of she would be giddy with fame. But you know her closer. Did you experience such a thing?

Ámmaít can only shake his head.

340. Ninda, Szinensi and Nomboka are watching the Rhelg, Elg's enormous ring from the city Hnelg. Elg is a gas dwarf, as they call it, a world completely surrounded by a thick, dense atmosphere of several kinds of gases. Cities are built on mountains reaching out.

341. Ninda receives a call from a professor of the university Elg-Auden. They would like her to deliver a presentation about the Ninda cult. She agrees and travels to the capital city, Auden. Underway she confesses she doesn't know how to make a presentation, so Nomboka offers to make it as an interview.

342. On a stage in the university, Nomboka says she is the child honored by increasingly large territories of the Galaxy, and asks her why. Because they don't have anyone else to honor, Ninda says. She gives details about the life of the Szindorian tramps.

343. She continues with an account of the Szindorian government where the dumb people gain positions because leaders would feel an inferiority complex with smarter underlings.

344. Vÿħaũteń is packing his things, his successor will arrive later. Looking back to his career, he decides he won't go back to diplomacy, he won't assist the state to destroy itself and the nation. No, Ninda isn't that miracle they think, but she is seeing this well. Then he is called by an editor who tells him about Ninda's interview on Elg. He says it should be held back.

345. Śawlleÿ ĘĖnaħý hypercalls Vÿħaũteń from Saunis and reports Ninda will arrive there in eight or ten days, and there is an enormous preparation. There are at least 50,000 people from ten countries now. The locals are uninterested about the whole thing. Vÿħaũteń asks if he experienced Ninda's supposable enemies would be present. No, not any, why? Does she have enemies beyond us? No, she doesn't, that's the point. Are you afraid of some assassin? Who wouldn't be? There may be a madman. If one goes there and shoots at that child... ĘĖnaħý says she'll be protected by both the locals and the ÀLAN, but he will try to be there, and if needed, he'll jump into the laser. Patriotism, loyalty to the president, or protecting instinct towards children? Maybe these all together, he smiles.

346. In a small village Jáfuri, they establish the Ninda Society. Its designation is to help her to become the person as the tham ordered. Members are: Hait and Ámmaít, the closest ones to call themselves her parents; Angrolími and Lingdzaéti, who as fhangí masters worked a lot on polishing her ideology; Kaiszta, who taught her sauninas language; Sugiran and Andzsihut, who worked a lot on news report about her at Galactic News, and now are working collecting and archiving them; and eight lawyers, colleagues in the Ninda Office of the Interstellar Law Service: Dzsernit, Mikarnip, Fíraszengi, Ambarauti, Nerami, Jalhagut, Szissatu and Hiragi, who delivers the opening speech.

Hait tells about the conclusion they reach to, that freeing Szindoria may be only one in Ninda's special deeds. She is absolutely uninterested about it, totally not a revolutionary type, what's Hait is very glad of.

347. On Szindoria, there's a nationwide arguing about Ninda's arrival on Saunis. The minister of exterior calls it a "Ninda religion", and says it's ridiculous that thousands of people travel to the other end of the Galaxy, just to take a glance at an uninteresting child. Ámmaít answers in a single line written: Saunis is far from being at the other end of the Galaxy. The minister hasn't got the remotest conception of the size of the Galaxy. The minister begins explaining how much did he travel at younger age. Ámmaít's answer: Thank you, minister, to let me relax about your galactographic knowledge. Are you an expert in breeding mòõruns*, too?

Professor ÁÁnsenûn, renowned cultural historian explains why the view of the ÀLAN cannot be a religion. Religions deal with the existence and work of universe. Most of them connect certain phenomena to undetectable beings and keeps these specially honored. In the so-called Ninda religion there isn't such a thing. They honor three persons, but they are normal people who are alive. Religions usually contain some guidance on how should the individual live to have a better life. Interestingly, this is present in Ninda's communication but is barely echoed in the ÀLAN. Ninda talks a lot about what's important in life. Play with your children, have good meals, walk in the forests, make love, feel weel. But ÀLAN is barely interested, they are more interested about what she says about the political situation. So the ÀLAN's view couldn't be a religion even if what Ninda says was one. But it isn't one either, lacking an important ingredient. She doesn't say if we do what she says we obtain some award from some judging power. In religions, the prescribed lifestyle, behavior has a special important. These help the individual to define themselves as a member of the given

religious community and to separate themselves from those who don't follow their religion. The religion has the greatest importance as a community forming power. But Ninda doesn't say a word about if one follows the way of life proposed by, they would become or stay a part of any community. She says trivial universalities. Walk in the forest. Why? Because walking in the forest is pleasurable. Ninda offers no reward to those who live as she recommends, she simply recommends things we objectively know they're pleasurable for most people. And whom they aren't, aren't required to do.

But there is something more, the professor adds. It can be considered a seed of a religion if we predicate to a living person abilities no human can possess. And do Ninda's followers predicate such abilities to her, asks the reporter. Not really. Other people do. Or do you know an explanation, based on laws of physics, how can our beloved president Vûyrd Kîyreàn, with his sheer will, make the desert fertile and bridle the weather?

348. Ninda is on Vallaju, a cold world where the landscape is covered by snow and the city is underground.

349. They left *Hallihuat Fónird* on board *Silgáraut Szúdzsauri*, its small ship because they want to achieve their target unbeknownst to the public. Ámmaít asks Ninda if they'll move back to *Hallihuat Fónird* after it has landed, but no, they've awaited already. Ámmaít realizes everything was organized, they were travelling for three years as someone was waiting for them. But who and why?

Hilvi, the pilot of *Silgáraut Szúdzsauri* knows about the Ninda cult, he just doesn't understand why did they organize this event. Because now they know I'm heading for Saunis and with which ship. This is the first case they know a port of mine, and not the next one which they wouldn't have time to reach. That's why she avoids them: otherwise every time she arrives somewhere they will be there if they'll have enough time to learn her route.

Of course, she doesn't tell about the more important cause: where they arrive the third receptor will be waiting them, knowing when do they arrive, but not informed about that's Ninda who will come.

Hilvi asks if she doesn't want to meet them at all. Not really. Well, you know what do you do, but they prepared for this, they travelled through half the Galaxy, and you simply skip them? There is an old saying: you are famous because people paid trust on you, and this obligates.

Ninda sends a message to Dúnszi, asking him to convey it to ÀLAN. She will meet them on Saunis, but for personal reasons a few days later.

350. A description of Saunis. The ship is landing and both girls, in a flutter, await the doors to open.

BASE POINT

351. A description of the life of the third receptor from early childhood when she realized she can hear the thoughts of people but it took some time to realize also that others are unable for this. Once she met, first only in mental communication, a mÿtnis*, a living being kept as pets, but they don't know and mustn't know they are sentient and have mental abilities. Later they meet in person, too, Lÿ's owner just feels it good to hand them over as a present. She grew up having Lÿ always around her, if not in physical proximity, then mentally connected. When Lÿ decides it's time to go out to the Galaxy, they call two other mÿtnis to care for her. Later a message arrives: they found another receptor, and then it turns out there are two. She is waiting for their arrival, and learns the language when hearing they're from the Brotherhood.

Now she is beyond the white class*. She has a high IQ (only the mÿtnis know it's not just high but one of the highest in human history, this is necessary to be a receptor. She learned szúni language, some psychology, and she is 40 ynši* tall.

She's got brown hair and blue eyes.

352. A description of Sylandrē aiskane*, founded by great-grandfather, Ruomis Skovainauksis. All of his descendants are listed. A description of the aiskane, near Jōrokyna neighborhood, two stories high, based on an irregular hexagon. It is divided by a wall to two parts, one for reception of business partners and one for the family. They cultivate 20 herb species, and they have guardianship of a jaršina, namely, Sailemyvandryliris Jarinais Mynōnas, or as they call it at home, Juorus, "the tree".

A description of Jōrokyna and the political life of Saunis.

353. The door opens and their brains are inundated by information. In moments, flinging the around each other's necks, they know everything about each other, their previous life, the people they know, everything. They invite Szinensi into the hug, too.

Three subteener girls, same age, same height. Ninda is blonde, Aini light brown, Szinensi dark brown. Szinensi's skin is light brown, the other two have pink. Szinensi's eyes are brown, the other two have blue. Ninda in a white robe and Szindorian blue cap, Szinensi in a blue robe, Aini in a red dress reaching to middle of thigh.

Aini Luodas. 4500 days old, by szúni calendar 168 years old.

They stay there for only 2-3 matis, but that's enough to learn everything about each other, including the most unimportant events ever happened to them. So the big secret is broken: Aini is the first person in history who isn't szúni but knows the Cloud, Szúnahaum, the insides of the szúni cityships. But she'll become a szúni herself, too.

354. They enter the aiskane and meet mom Eina Lynolāris in a small office. Actually, she is the daughter of Kyris Skovainauksis, brother of Aini's grandmother Līnaike Luodas (Saunisians get their surnames from the parent of the same gender), so actually Aini's first cousin once removed, but on Saunis, all children of the grandparents are "mom" or "dad", and their spouses are, too. She greets them, unaware about who are they and why did they come, they felt it better not to tell the family in advance. The story is that they met in telecommunication, there are millions of channels alone for kids' chatting. Eina recognizes Ninda but only as a child she saw singing in television. She is glad they learned sauninas language perfectly in a course, and of course, they don't deceive her, at this level of mental communication they would speak it at a mother tongue level even if haven't learned a word earlier.

Then they go in. They know every corner of the aiskane as if always living here.

Šawlleý ĒĒnaþý gets a letter from home: he is offered a job. As traditional in the government, first, they waited a few days to decide what to do with him, but not very long; second, they didn't say he is fired but offered a job which isn't really governmental but not very far from there; third, the job is totally unapplicable with his qualification; fourth, they didn't even ask if he finished his previous job.

So, he has no duty now. Still he can watch if representatives of the agencies will be present, just there's no one to report to. Even his mandator, Vÿhaũteń is no longer in the cabinet. Of course, his ship is owned by the ministry, but if he won't return, the Saunisian authorities can send it back. Well, does he want to return at all? The cabinet has fallen. Obviously, the president will fall soon, too. Then what follows will be anarchy, a rule of stupid fans of Ninda, craze and destroying.

No, he will stay here. He will look at Ninda's entrée and who are standing behind her, no matter he has no longer a job and a mandator. Then he looks for something

here on Saunis, it's a nice place. First he'll call his parents and invite them here. It won't be a good thing at home to be loyal to the president.

355. Ĕwruêy is beaten up by four men on the street. An ervé patrol helps her, but when she becomes conscious in the hospital she is being arrested. Her mother calls Dúnszi who calls Larenka. In live, she calls second general Āmřewŷn at the city headquarters and asks his opinion about in a short time, at different places of the capital city, three more or less juvenile ĀLAN activists were attacked on the street while walking peacefully, and coincidentally, all of them are arrested but their attackers could run away, and she would like to have the general's plans on *how many of this will there be!*

356. Even loyal politicians condemn the attacks. Everyone in Szindoria's public voices their opinion. Many are thinking who may the three-eared Sôdŷ-Vôdŷ be.

357. The three girls and Lí now feel to be parts of a single, unified intelligence. From now on, this will be so all the time. They have dinner with the family and tell them about their life, including the cult which isn't know to them yet.

358. Szinensi has a guest room, Ninda is lodged in Aini's room. In another part of the city, the leaders of the different security services conclude at a discussion: they're perfectly prepared for everything possible. Several different groups, all kinds of technology, six thousand people, a lot of robots. Only one way left to harm Ninda: with some mass destruction weapon that kills everyone in the port. But no one does such a madness.

359. New prime minister Ĕrřom holds a press conference and says something positive for the ĀLAN on her 13th day in office. She says she sees only a child in Ninda, but respects the feelings of ĀLAN members. She knows about the high level of security measures in effect. She intends to watch the live coverage. She wants to nail it down that Ninda, attested by several court verdicts, is possessing Szindorian citizenship, and therefore she enjoys protection of the state. So if any atrocity would happen, Szindoria reserves the right to step up as prosecutor in a trial. And if such a perpetrator, or simply, assassin would happen to be a szindor citizen, they will wish them to be extradited and be challenged according to szindor law. Ĕrřom wants to manifest it unambiguously that her government considers violence an unwanted behavior, especially against innocent children.

Larenka is glad hearing Ĕrřom is worried about Ninda's safety, too. The prime minister says as a responsible adult who loves children, of couse she wouldn't like her

to get any harm, but she isn't more afraid for her than for any other child. Larenka: I understand. But as a prime minister you are demarcated from any possible assassin. Érsóm: Definitely. Of course, I do this also because if she takes any harm, you will disassemble us. But also because my government feels nothing in common with any criminal, nor a politically motivated criminal, not even with one whose victim is against us. Larenka: Then, what do you know about an agent been sent to Saunis by a member of the previous cabinet? What was the job of this agent? What'll be with this job now, after a change of government? Érsóm doesn't know about it, but Larenka cannot reveal her sources. She asks for some time to look after the thing, but actually, she doesn't care much.

Larenka knows about the agent because Vÿħaũteń entered a note "talk Saunis agent" in the family to-do list, mistakenly instead of another one. Dúnszi asked her if she thinks his father wants something bad for Ninda. Larenka doesn't believe that. Your father is committed on the wrong side, but he is a totally correct, righteous man.

360. Mòrdÿn Sÿÿndořeia ("Clean Szindoria"), a long-standing racist-nationalist party issues a communiqué celebrating the removal of the mýśvĩn from the country, attributing this to the president. Then it continues with Ninda, praised for creating the ÀLAN, the movement working on cleaning Szindoria from mýśvĩn filth.

Larenka says she don't want to waste words for this inconsistent dumbness. The ÀLAN issues a manifest saying they feel nothing in common with Mòrdÿn, rejecting all his racist nonsense, and they consider the Brotherhood their partner. The Society decides to remain silent. Ninda doesn't even hear about it.

361. They visit the jungle, in a closed suit with an air filter, since there is plenty of air there, but it's suffocatingly humid, hot, stinky and full with unhealthy substances. They watch the trunks of their "own" ĵaršina at ground level, they're thicker than the building of the aiskane. There is nearly complete darkness there, and there are waterfalls collecting the masses of water. Then they switch on their antibelts* and slowly fly up to the top of the ĵaršina. They meet some saipalis* and have a long talk. They: Hyyy (I see you = a greeting). Aini answers the same with her ŷdis*. They: Sssyyy huuuhhh (safety friendship = now there is no predator bird, they can make friends). Aini: Yyyss ttt (fullness weather = have you been gorged and is the weather good?). They: Kkk (yes), and they rush away.

362. ĚĚnaħý watches the television from home and hears Larenka calling Érsóm to account about the agent on Saunis. The description matches him. But he can't know,

Výħaũteń or any member of the cabinet might send several agents. His job is secret, so he doesn't call neither Ęrsom or Larenka, nor Výħaũteń, he can hypercall here anytime.

He has an entry pass for the meeting, he went there several times, viewing the preparation. He isn't an expert in security but knows the basis. No assassin would have a chance here. No matter there are weapons one can hit someone with from a distance where the entire space port appears as a single point, these systems notice the bullet or the ray and destroy it or shield it. Then they shoot back, quicker than a blink. If he'll even have a chance to unpack his weapon, because these'll see him at the other edge of the city.

It's lucky he isn't an assassin. Of course, he wouldn't undertake it. He never killed anyone and hasn't got an intent to do so.

But why this incredible apparatus? He now knows enough about Ninda to pronounce: she is just a child. A basic rule of security: the measures shall be proportional to the chance of an attack, the preparedness of the attacker and the size of damage they may make. Why do they think no measure can be enough? This is the largest security apparatus in history, established to protect a single person.

He decides he'll try to get closer to Ninda. Maybe he'll buy a ticket on her ship.

363. They're in the Rĩnilaiskas Fair, held every nine days. Ninda is in sauninas wear, a red dress reaching below the knees. Maybe even her best fans couldn't recognize her. She sends a message to Dũnszi to convey to Saunis, with the location and time she will meet them. Everyone in the movement is highly excited. Ninda doesn't care, they have a good time walking around in the city.

364. Roughly at the time announced, Ninda travels back to *Hallihuat Fõnird* and appears in the suár as if she came from the ship. Security personnel are present in the suár, with permission of the Brotherhood, and outside, everywhere. Opposite to the ship, there is a huge tribune with 200 thousand people. Near the suár gate, a table is located, and Nomboka sits there with her. The little snacks the szũni cannot have a conversation without are brought from the ship since that way certainly no human hands might touch them. And now, asks Ninda. What will we do? Did you believe I can talk with 200 thousand people? I cannot. Nomboka asks some questions about her favourite worlds, and if she would come to Szindoria. Why not? Just the Brotherhood won't let me while the regime is standing. But it won't fall without you. Then you deserve it remaining. What if I wasn't born? What if I die tomorrow? Why do you

believe history depends on singular persons? Then on how much? None. Do you know what is that? The forces of history. The natural forces that guide the work of lifeless and living nature and the movements of the human society. The dictatorship will fall. This cannot be otherwise because all dictatorships fall.

365. ĖĖnašý is trying to do his job, even if for nobody. But he's got not much chance to make observations in so large a crowd where he can't even move, it's forbidden. He didn't count upon so many people and so strict security measures.

They're drawing people at random to ask a question one by one, and he's got the chance. His question: What makes so many people to see something extraordinary in you? Ninda looks at him, attentively, and states: So you don't see anything extraordinary in me. ĖĖnašý must admit he doesn't. Then why did you come here? He can't do anything but telling the truth, he was sent by the previous cabinet to detect what's behind the Ninda phenomenon. And did you detect it? No. I would be glad to hear it, Ninda says, because I don't know either. What's your problem now, she asks the audience. This young man got a job and tried to do it. A useful job. Does it count who gave it to him? Then turns back to ĖĖnašý. I can't answer your question, she says seriously. Every person has got something that makes them unique, different from everyone else. But this is a commonplace. People are clinging on me somehow. I don't know why. Neither do they. I understand they think they have a reason to love me. That doesn't annoy me. But that you see me as some savior or benefactress of Szindoria, that annoys me. I ain't that, and you don't believe me when I say so. That's a big trouble, not for me but for you. You are living in a dictatorship, not me. And it will stay there until *you* topple it. The nation.

Others are asking question and ĖĖnašý is thinking. Soon someone she says in an answer: look at that young man – and points to him. You guys didn't like him, the air frozen around him. Then I said no reason for anger, and you eased. Because I said so? No way. Because you guys realized we've got no problem with someone sent here to understand us. We want to be understood. It's the way with everything I tell you guys. You all know it yourselves, just I'm saying it out loud.

366. They ask who is the three-eared Sôdÿ-Vôdÿ, after all. Why do you ask? For curiosity. Look for another target for your curiosity. I won't reveal the incognito of the three-eared Sôdÿ-Vôdÿ, nor anyone who is hiding because they have a reason to. You in ÀLAN feel being strong. You are the greatest political group in the Federation. But the control is still in the hands of Kîyreàn's folks. Nothing have changed. Anything

may happen to the three-eared Sôdj-Vôdj. It's very easy to make a person disappear. That's why I'm glad ÀLAN is now so large: ÀLAN can't be made disappear. But don't forget the large movement is consisting of many small, unprotected people.

ĖĖnaĥý is softened hearing this. The girl pays attention. She is serious both like mother and like a conspirator. An old man asks Ninda: how can it be that your appearance was necessary for things to get moved, while people are fed up with the regime for a long while? Can it be possible you are just the initiator of a series of events, and sooner or later everything we attribute to you would be happening as well? Ninda calmly nods. I'm trying to plant this thought in ÀLAN since the beginning. The regime is rotten from the top to the bottom. I wasn't even born yet when studies revealed this, and the regime denied even their existence. I'm nobody and nothing in the thing. It would happen without me as well, no need for anyone personally. History doesn't wait for individual heroes. History doesn't care if you'll be in the gate of the presidential palace when the dictator will be handcuffed. This is important for *you*, not for the history.

ĖĖnaĥý is sitting flabbergasted. He believes Ninda unreservedly, since if anything wouldn't be true, even ÀLAN members would correct her. He knows about a study like those she described. If he knows about one, any number of them may exist.

And yes, history works this way. He read it. The child didn't say anything new, she is always saying she doesn't say anything new. Now he believes everything to her, realizing she is just telling the truth.

He stands up, knowing this is forbidden and the scores of monitoring robots in the air will notice. He wants to speak to Ninda again.

367. Ninda has got the *Limelullí* song translated to sauninas. *Hallihuat Fónird* is now on its way, and the local kids ask how does it feel, their apartments flew away. It doesn't, we live in the aiskane. But your family? They can't say a word about Szúnahaum, so just say they moved on to several ships until reaching here.

They visit the Vyntras Saipalinis, the building serving to meet the saipalis. The temperature indoors is very warm for humans and very cold for saipalis, it's in between their needs. There are artificial trees and branches. In the jungle, there are red cubes called saipalisiomis at certain locations. If a saipalis jumps in one, it flies to a Vyntras, where there are saipalisiomis as well, and they can return to the jungle any time.

368. In the large aquapark Uolýdas Įškis.

369. In a hypercall with Hait, Ninda can give only a very short overview about her relationship with Aini, due to the prudish attitude of the szindor education. Szúni are a lot more open about sex. Of course, even Hait can't know about their receptorness, and this is what makes their relationship a lot deeper than for the neri. The Saunisian family notices how fast they became lovers and intensive is their relationship, and they are sure this will be long. They'll grow old together.

370. A mental conversation with the ivut about their relationship.

371. Farewell to the family. Eiši wants to know where her daughter is going to live. Of course they can't tell about Szúnahaum, nor about the insides of a szúni cityship, but Ninda can say they'll get a small apartment, in a very short distance to the school and shops. They'll have an own bathroom, but no kitchen, that's not usual on the Brotherhood ships, the szúni cook together like Saunisians. Their neighbors will be nice, children will play with them, they'll eat together with them. Every some days the ship will land on a world, and they can go out to explore it. What will you live on? I have a lot of money, I got it from Szindoria as compensation. Aini has money, too, says grandfather Mārnis as aiskanion*. We will pay her allowance, 1000 aumas* every 100 days.

372. Liešy is now 53 days old, enough to be separated from her mother, Suoja, a light brown jirmas*.

They embark on *Szilgut Hauri*, and Ninda introduces herself and Aini to the esszidzsinna. They register her as a szúni citizen.

SWTYM ÜYDÄI ÄP

373. The Ninda Society holds a conference about the archiving of all press material about Ninda. They work for the posterity, what sounds weird being they adult people and documenting the life of a child who can survive all of them. But if Ninda is the person they think her to be, others will follow their work. Maybe for thousands of years. Hait words her skepticism. Exactly because she loves Ninda like her own daughter, she doesn't want to be biased. She knows Ninda is an extraordinary personality. Sugiran answers she can turn the history of countries to different directions, but it would be wrong to believe this is the peak of her course of life. She is only 170. We can experience *anything* still. There is potential in her which is very

rarely seen in history. Maybe never so far. Maybe she will be the greatest person who ever lived.

Hait doesn't dare to believe it. Sugiran offers a bet. And what's the stake? Now I said, he says. The destiny of the Galaxy.

374. Near the Luakeán railway station, Śawlleÿ ĒĒnaĥý delivers a presentation about Ninda to the passers-by. He tells them Ninda isn't a miraculous creature and she doesn't want to be considered one, she is saying this from the beginning. He invites people to join the ÀLAN if they think they want to do something for the poor, but don't admire Ninda. A man says he missed a point from the presentation, the movement is working on removing his lordship the president. No, it doesn't, he answers, we just want the people to live in peace, free from neediness. The majority opinion is that to achieve this, both the president and the cabinet must go, indeed. But this is just an opinion. We aren't a political party. But who will govern?! Whom the nation will entrust to. As citizens we will vote if there'll be elections, but the ÀLAN movement has no right to vote. And Mr. Îldaŕa? asks another man. He claimed the president must go. Yes, this is his opinion, worded as the plenipotentiary ambassador of the Brotherhood, as a condition of renewing the diplomacy and trade contacts. And it matches the majority opinion of the ÀLAN movement. But it's not a prescription. If you feel you'd like to help distributing food for the poor, you can do it while being loyal to the president. As Ninda says, "Why, then the fried fish isn't fried fish?" And the education of the tramps, asks a lady, you are teaching them subversive views? Not really, says ĒĒnaĥý. We teach them history, mostly what is taught in the school. What if you join us and teach them, too, the way you feel it right?

375. There is a szindor, a hinnul and a karv* translation of the *Limelulli'* song. Ninda is practicing sádunnun*.

376. In a fhangísilgun aboard, they talk about the nuéthi*. They'll have one szahut evening.

377. On Fáú-Dzsaut, a twin world which are extremely close to each other. They're gradually coming closer, and in about 100,000 szúni years, they will collide. Before that, they must be evacuated. From the town of Im-Fáú, Dzsaut is looking above so closely the curvature of the surface cannot be observed, as if the landscape would have a ceiling.

378. A talk with their guide about the feelings of Fáú and Dzsaut.

379. While Ninda is on the nuéthi event, the szindor television receives news from Hinnuldud: they have Ninda Song Contest there.

380. On Dzsor, Ninda is again accepted with great reverence.

381. They're eating in a restaurant on Dzsor, and talking on live television. This is the first thing about Ninda Vÿħaűteń is looking at since it's not part of his work. The door of Dúnszi's room is open, so he enters and Ninda is on the screen. After it ends, they have a talk about her. Vÿħaűteń now feels the end of the president's time closing, and he is awaiting it with fear, but Dúnszi wistfully. Vÿħaűteń is worried for the disappointment it may bring for Dúnszi.

382. On the mountainous world of Jittabar, they visit the Dornatule sauhátun*.

383. Talking about Dornatule's philosophy, time and dictatorships.

384. Arriving to Hanit the second time, they see a large board with Ninda's portrait, and a title that translates as "Ninda has the light". The man having a stall there doesn't pay attention, so they call an esszidzinna who persuades him to perceive Ninda. He claims he's got a permission from Ninda's local representative, whom they know nothing about, so the Ninda Society sues the alleged representative. Ninda doesn't care, she takes a walk around.

385. Talking and singing together with Hanitians. It is aired on Szindoria, too, and Dúnszi and Eĩdì are watching it. She won't remain a singer, says Eĩdì, she will be the same as now. The soul of the Galaxy. You know, there are many babies now called Ninda. Less than two long Szindorian years and they'll become adults.

386. They view the landing of *Dzsilgarrúmi* from a high tower, then go aboard. Ninda meets and makes friends with another fhangí scientist, Halgellir.

387. Halgellir is working on information history research. A great problem with information is that it may be destroyed or buried in a huge heap of information.

388. Large and continuously increasing demonstrations on Szindoria and its many worlds. More and more companies striking. All of it triggered by a few words by undersecretary of interior Nűsřaýp: "I'm fed up with that Ninda craze! Why couldn't she be snuffed in that dirty alley where she belonged?!" He told it to Íllwřnôś, walking in a park, and they didn't notice a camera lurking there. The public outcry is enormous. Millions and millions of demonstrators. ĀLAN gives an ultimatum: if he won't be dismissed until the hour of red, a general national strike will begin. Ēřśom tells him she did not ever retreat. Now she does. Nűsřaýp is fired, but the strike starts at the same time. Near the ministry of interior, speakers nail it down: enough! Enough of

these guys like Nūsraýp, enough of these cabinets, enough of this depraved regime! We don't touch weapons, says Ìsy, a girl student from Sùm. We act peacefully. They are who use violence. They chased Ninda away while she just wanted to live. They acted against demonstrators violently, until ÀLAN was formed. But they killed Āntàs, they killed the other Ninda! By what right? Szindoria is a parliamentary republic. We elected these people and we pay them. Allegedly, the so-called president, too, however he assumed power by a coup, and since that there wasn't ever a free, correct election when other candidates would have real chances. Why? Because then he would risk not winning!

389. After Ērśom's speech asking for reconciliation, Ìsy answers. Reconcile? With whom? With Mrs. Ērśom who despises us like Kíyřeà and all the prime ministers he placed on us? She asks for peace, expressing sorry. How many times, leading the government for such a short time? We wouldn't consider her an enemy if she wouldn't consider us! Just like her boss!

Meanwhile, Hait and Ámmaít join via hyperphone. Dictators see everyone as enemies, says Hait, if you arrive to an unknown world and you know about its leader only that he is always fighting with someone, you can know he is a dictator. Ìsy says Hait's presence in this conversation, even if with telecommunication, has a refreshing effect on ÀLAN's work and inspires their minds.

She becomes very popular in moments. Then she takes out a rectangular linen and shows it to the crowd. Three stripes. White, orange and yellow. Do you recognize it? People look uncomprehendingly. What's the reason to ask in the middle of the capital city if they recognize the national flag? I see it's familiar, Ìsy continues. Yellow at bottom is the tranquility given by freedom. Orange in the middle is the color of peace, meaning there is no freedom without peace. And at the top...

Thousands of people finish the sentence at the same time: the Light of Knowledge!

I know why do we say about Ninda she is carrying the Light of Knowledge. But yet I don't know what does the government have to do with it! Do you ask why do we say know it's enough? Why didn't our fathers say it 15 years ago? They did, just they didn't dare to say it loud.

Ìsy announces a reform calendar, subtracting 52 years from the date and proclaiming the Ninda calendar. Storming ovation. Hait and Ámmaít look on each other before the screen. Can you imagine this, he asks. She wipes her eyes and asks back: Is there something that couldn't be imagined about her?

390. In her reaction, Ninda calls Ìsy silly for inventing a fake measurement, but Érsóm is also silly for getting upset. With these words, she drives the szindor telecommunication to another debate, since she didn't use any honouring title for the prime minister. The new calendar isn't accepted but year number 7 is more and more frequently appearing. They're also talking about celebrating her birthday, but of course it's unknown. Ìsy soon ends this debate: they should celebrate ìniì 17th instead, the day when she escaped to *Aulang Laip*.

Meanwhile, demonstrations and strikes are countrywide. Érsóm requires effective measurements from the members of the cabinet.

391. Ninda says the strikes are meaningless, they can't do any harm to Kíyřeà, he'll have everything he wishes anyhow. Érsóm's reaction is also silliness, punishing the companies where they don't take up work, this will just increase tension. Kéyì asks what would she do in their place. Ninda shakes her head: it's no use to ask this from me or anyone, I don't know because I'm not in your place, but if I was, that would be my solution not yours.

Looking back, it was obvious Szinensi shall be together with them in the physical relationship, too. The threesome relationship is rare in both the Brotherhood and in other societies – rare but not unknown. When they publish they are now a threesome, szúni can name some half a dozen threesome relationships they knew earlier, same-sex ones and different-sex ones, too. The only one they aren't usual for, is their age: no one knew a threesome where they weren't adults, beyond 6-7 centuries, but the tolerant szúni won't involve in the love life of others. Of course in their age, twosome relations are short-term ones only, it is the period of experimenting, everyone takes it as they are experimenting, too. And if they want it three, let's do it three.

Only they know themselves it has a different foundation than the desires awakening due to adolescence, they have a complete world together that others don't know anything about.

Ninda calls the esszidzsinna, telling she wants to go to Szindoria. The officer on duty says she will need to discuss this with others. Ninda nods and lists them: with the dzsádillatun-fódarangi*, the szissurígan-fódarangi*, the Star Defense*, the sófunnir-haurórange*, the Hisszunautilgórin*, the Bridge*, her chief and Ámmaít.

392. Ámmaít says it's time to visit Szindoria, but what'll you do there? I'll ask Kíyřeà to leave the szindor alone and resign. Not a good idea. What else could I do? Shall I hit him on the nose and pull him out from the palace? No, you can't do that of

course. But he won't resign just because you ask him to. He must, because I can't make him face a bigger compulsion.

Soon Híhauszi calls her from the Bridge. They decided in favor of her request. It will take a few days to arrange it. For the time being, the dzserang cannot hear anything about it. How will you prepare? Why should I prepare? Ámmaít says if you leave your ship there, you will change the history of that country. History cannot be changed, Híhauszi. History is a process everyone may know only a fragment of.

Preparation starts.

3184 cityships are arranged, all of them at their prescribed places.

Next morning it's done. They publish a short sentence on the interstellar communication channel of the Brotherhood.

THE BROTHERHOOD WILL ARRIVE TO SZINDORIA

576,000

Nothing else, just this, and the number begins decreasing.

393. The announcement is found quickly. Televisions are reporting it, calculating the end of the countdown by Káyndīm time. But no additional information. The Brotherhood is perfectly guarding the inaccessibility of the responsible people, even the names of their leaders are unknown. Ninda is unreachable, too, in the center of interest. Two questions are voiced millions of times: What does the Brotherhood want? And will Ninda come, too?

Larenka and Kēyl watch pictures on television about previous occasions when "the Brotherhood had arrived".

394. The first and only speech of prime minister Érsom valued positively by both sides. She announces the *status of quietude, order, tranquility and peace* until the arrival of the Brotherhood, what is nine days in Szindorian time. The government and law enforcement personnel *will not* step up against ÁLAN demonstrators who *will not* step up against the former. She calls it the thobbinan* period, using a fhangí term what's not usual for her.

A little silence. Then, on the Śawtwñ Square, Įsy jumps up the stage, grabs one of the flags with Ninda's portrait and intertwining letters N and M on a white cloth, and salutes Érsom with a mūyprāen*. Then raising the flag high, she hails: "Thank you, Mrs. Érsom! May Ninda and the light be with you!"

Szindoria is waiting. The szúni ships are collecting from different areas of the spiral arm.

The szúni name of this action is dzsáhifannun*. But there is another name: invasion.

395. On a small ferry *Fégandzsauri*, Hait and the family departs to meet Ninda near Szindoria.

396. They talk about Ninda's story on *Fégandzsauri*. When asked what will Ninda do, Ámmaít says that only she knows herself.

397. The ships enter Szindorian territory. To avoid any conflict, Érsom has ordered all local space travel to stop from this moment. Soon *Fégandzsauri* catches up *Szilgut Hauri*, they connect both ships and Ninda can hug her family.

The szindor government is cloudily watching the ships approaching. First general Këwnýt insists on deploying some ships, and Érsom orders the security to arrest him.

398. Esszidzinna discusses Ninda's arrival with her. Szinensi asks what will she wear. She doesn't know. But this is important. This is my area, says Ámmaít, diplomacy. First we need to specify the occasion. I will visit Kíyreàn, she says. Right, then you'll need an accompaniment, and the attires shall match.

She'll take Szinensi and Aini with herself. Ninda shan't wear szúni attire because this would emphasize her belonging to the szúni, but Ámmaít doesn't agree with the idea to wear a black dungarees, like a tramp. Rather she will wear a red leita* with a black ampentis*, and the other two girls will be dressed like tramps.

Tension is on top on Szindoria.

The ships slowly approach the surface above the capital city, gradually blocking sunlight.

Streets are full with people.

Near the presidential palace, on the top of the Vwrandí Tower, there is a large red lighting sign:

SŴTÿM ŰY DÁI ÁP

What does it mean, the szúni are asking.

Hait looks at Ninda and translates it.

"Maybe she will also come."

SZINDORIA

399. Night in K̄ayndīm. 3184 gigantic cityships cover the entire capital and its vicinity, casting an enormous shadow on the landscape. It is bright afternoon in local time, but the citizens looking upwards can't anything but the grey bottoms of the ships.

In szúni time, it is noon. They have arrived.

Doors open and tens of millions of dzsindrobots swarm out, reaching everywhere in the city.

Érsóm shows one to a general: now you can understand why did I forbid any countermeasure. One of these can destroy a quarter of this building in one shoot, and we can't shoot them. Can't even count them.

In a park two streets away from the presidential palace, Dúnszi and Eĩdì are watching the dzsinds, too. These are weapons, she says, but we believed they're coming with peaceful intents... And didn't they come so? If they wanted to attack us, one ship would be enough to destroy the complete capital. Maybe they will defend *her*, says a man nearby. We wish.

Szilgut Hauri emits a síomaungir* which slowly descends. Those below can't notice the small, grey vehicle for a while, with the grey cityships in the background. Finally, K̄eýl announces in the television that a camera finds it descending in a slanted line near the V̄wrandí Tower, expected to land near the statue of Nűssĩw̄p. No one knows yet who is in it, but... *maybe she will also come!*

Dúnszi leans to Eĩdì. *She* is in it! Hoping... No need to hope! Watch it carefully! She is watching the projector carefully. The little ship is descending slowly, dzsindrobots are orbiting around it, and... the lamp lights blinks on a small white sphere.

Yes, she whispers. *She* is that.

Dúnszi jumps up. Come on! They start running. Dúnszi, you are crazy, wait, no way we can get near her! We can, you'll understand, now just run!

The síomaungir halts above the statue. Its roof opens and slides in the walls. There are three small figures standing in it. Two in black dungarees and black caps, the middle one in a sleeveless black cloak, a red dress, a blue cap. All three are wearing black desert dirt masks with the well-known MŰRŸN symbol.

She raises her hands and removes the mask.

I'm Ninda.

Szindoria explodes with happiness. It takes time when she can continue. I'm glad to see you guys. But I can't talk with you yet. First I came to speak to Vûyrd Kíyřeàn.

The síomaungir lands near the statue, they step out and begin walking towards the palace.

They take some thirty steps when a boy's voice sounds in szúni language: Hey, you sengiri!

400. A boy steps out from the crowd. Uncomprehendingly, billions of spectators watch Ninda saying: What's a kingdom? An old-fashioned way of governing, he answers, then rushes there and hugs her. The Galaxy is staring them, including Vÿhaùteń and his wife before the television. Ninda announces: I'm introducing my friend, the three-eared Sôdÿ-Vôdÿ! Vÿhaùteń drops his glass of juice. The country is in ovation, understanding if she reveals his incognito she is convinced the regime won't exist anymore.

Ninda hugs Eídì, too, then they continue towards the palace. The palace guard commander greets her in military tautness, stating they cannot open the gate. Ninda answers in totally civilian manners, calling him by his first name and telling him she is uninterested about what he says. Neither I, sounds now Esszungi's voice. He introduces himself and states they collected the largest fleet because of them, and they won't retreat before a locked gate.

With calm steps, Ninda, Aini and Szinensi enters the open gate, following the dzsindrobots forking around like lightning. The palace guard puts arms down.

401. This record becomes the most famous picture of Ninda's long and various career, as they walk along the entrance corridor of the palace, a wide, bleak, unfriendly area, lighted by only a few white and blue lamps.

They arrive to a hall where she asks people: I'm Ninda. I came to Vûyrd Kíyřeàn. Which one is him? The president's second secretary guides them to his lordship's workroom.

Szindoria is shocked. Ninda in the Presidential Workroom!

Five councillors and the president. Ninda asks which is him, making the country wondering again; she always said she didn't know how Kíyřeàn looks like, but they didn't take it seriously. But she really doesn't.

Big Galaxy, thinks Ámmaít sardonically. A lot of protocol breaks. It's forbidden to approach the president in a short dress, in a *red* dress, with headgear, a covered face,

and of course it's strictly forbidden to rush in to him without applying for a presidential audience and a permission. Not to mention the dzsindrobots, weapons of a foreign state, and the Uori is Saunisian property.

I came to Szindoria to speak to you, says Ninda. As president I can't allow to constraints or threatenings, answers K̄yřeàn. I didn't come to threaten you. I came to have a conversation.

Several robots fly out from the ships and in the room, carrying a round table, benches, and put trays on them, with the usual szúni snacks. We in the Brotherhood are talking at a table, having snacks. Would you guys be so kind to sit here?

They obey, confused. Several protocol breaks again, thinks a satisfied Ámmaít.

402. Ninda asks the names of the councillors, common faces in the country, but she doesn't know them. Constrained, they introduce. Ámmaít is grinning. If she made it explained to herself how to break all the rules, she couldn't do it better. She is controlling the conversation, what's a privilege of the president. She is even ordering. Using personal names. She is referring to foreign customs and enforces them on the president. And she doesn't introduce her partners who take the masks down and start snacking calmly.

Ninda has only one question to the president now. How long will you torture the nation?!

Look, he says with a red face, I've realized the dominance of your fleet that makes me in the necessity to endure you in my workroom. But I'm the *president* of this country and I demand the respect due to the president's rank because it isn't due for me but the szindor nation. If you understand this, we can talk.

Empty cackle, she says. I was a szindor and if I received the respect as a member of the szindor nation I wouldn't be sitting here. I would go to school in Luakeán. Don't talk to me about respect. Want my respect? Deserve it. "President of Szindoria" doesn't deserve respect from me. What I'm interested about what kind of a person you are. And circumlocution doesn't take an effect on me. I don't care about your title. So how long will you torture the nation? I don't think I'm "torturing the nation", he says. The nation doesn't care for what you think. You made yourself a szimanda* for the nation. You have fans, too, he says. But I didn't ask for that with a word, but you wrote in the laws you must be adored. My ones got only beatings yet. So you made yourself a szimanda, and the country is waiting for the big miracles. Where are they? The Brotherhood announces they will come to Szindoria, and you are waiting for nine

days. Doing nothing. Why not? You didn't even think about the *real* alternative, right? But that would be the deed of such a szimanda. Why not, Vûyrd? What alternative you mean, he asks. Why did the Brotherhood leave Szindoria, Vûyrd? We've required you a thousand times to consider residents of your own country human beings, but you aren't willing. Why not?

402. Hait and Ámmaít are very proud. A 171 years old adolescent girl coping against the president. She is intelligent but hasn't got enough experience – but she turns her youth an advantage, doesn't allow the conversation to turn into negotiation. She is simply throwing against his head all what the nation would like to for a long while.

It's hard give an answer you'd be satisfied with, he says. Look. If I say governing work is with opportunism, you answer this is an empty rhetoric. Opportunism, asks Ninda. In favor of what? Poverty is growing on Szindoria. They say five million people can't eat, but probably more. At least twenty million children can't go to school, and who can is learning silliness. There are no drugs and tools in hospitals, no payment for employees. Domestic interstellar travel practically halted, the interplanetary one nearly did. Building works nearly halted. Nothing happened for ten years in cultivating the deserts. Air plantations don't develop. Mining halted, both on the surface and in the space. Industry nearly halted. Trade almost ceased due to lack of product, also the black market since no ships that would bring smuggled good. No scientific research. So, you've destroyed everything. Then tell me what did you make a compromise with. *What is that unbelievably important aim that it worths to sacrifice a country of 400 million?!*

Why do you need my answers, asks Kíyfeàn. I'll try to understand your answer. What do you think and why. What I disagree with you I will tell, and we'll try to get our points closer. If we can't we'll state this. Let me ask it another way, he says. I would like to know something from you about Szindoria's future. Well, aren't you the president? Yes, I am! But you guys occupied my capital with swarms of starships, and now I've got no idea who will decide what will happen in the country! Yesterday I read the consitution, Ninda says. Could you quote article four? A councillor looks for it. *In the Federation, the supreme power belongs to the nation.* Well, says Ninda, as far as I know the nation is still there. The szindor nation? Of course the szindor nation. How will they decide? How shall I do, Vûyrd? What am I, some state governing expert? They will decide how they want to decide. They choose a president or not, a cabinet or not – it's not my business.

So you came to call me to resign, he says. You still don't understand me, Vûyrd. I came to get acquainted with you, and to ask the question you still didn't answer. I don't care if you are in power here. The szindor do, and Ámmaít. I came to talk. You are controlling Szindoria with omnipotence. I'm curious. How do you do it – and why? What's good for you in it?

404. Leaving the palace, Ninda is asked by Kéyl what does she think about Kíyreàn. He is a knowledgeable man, she says, but totally lacking the ability to make decisions. Maybe he lost it now, in old age. But you all remember his words. "I must admit I cannot give you an answer to your question what you could accept, what you could consider an answer. In my political career of 25 years, you are first."

Who will lead now Szindoria, Kéyl asks. I don't know, not my business, the nation will decide. Vûyrd Kíyreàn and the Érsom cabinet? I don't know, the nation will decide. Maybe Ámmaít Îldařa? I don't believe, says Ninda, and then Ámmaít's voice can be heard from the air. He says affirmatively he will take no part in the governing work of Szindoria among any circumstances.

What will you do know, Ninda is asked. She looks around the crowd filling all the place in the park and vicinity, including the palace park. I will talk with my friends whom I came here for, she says and goes to Dúnszi. Your father will be greened enough. Doesn't mind, he says, hugging her. Eĩdi snuffles: I can't realize it... you here... and really... Dúnszi is your friend... Ninda sits with them, saying let's eat together, at least those present in the square. The robots bring trays with snacks from the ships. I think let's allow this evening, celebrate, feel well. But from tomorrow morning, set to remove my portraits, right? It's a good picture, she waves towards the Mÿŷsloŷndřuòp office building where her face is hanging in one and a half stories height. I'm sure you guys chose portraits where I'm looking nice. But I won't become a second Vûyrd Kíyreàn.

405. When will your ships land and trade? I don't know, she says. The answer is given by Ámmaít from the loudspeakers. They will land when I give permission. And I will do so when both Vûyrd Kíyreàn and Mrs. Érsom abdicate. No earlier. And before anyone says this is racketeering: yes, it is. I'm proud of it. Esszungi says the ships won't trade even then, the szindor nation has no countable purchasing power, considering the devaluation of the szindor currency and the poverty. So when Ámmaít gives the permission, the ships won't land to trade, anyhow this is logistically impossible with several hundred million people. Small ships will be started around the homeworld and

they will reach to the other worlds, too. They have containers packed already, with foodstuff and basic household items, to be transported to the local authorities. We will be able to trade with Szindoria for money when the country could recover after the pillaging by Kíyreàn and the collapse following the economic embargo. The aim is now to save people, not to profit from them.

Silence. Esszungi's announcement turns the occupation a rescue.

Soon Érsóm is calling and her face appears on the large projectors. She refers to the constitution that defines the conditions of the abdication of the president and the prime minister. These aren't now fulfilled, and it's not possible for both of them to abdicate at the same time.

Ninda asks her first name and states they must solve the situation. Ámmaít adds 50 million people hasn't got food in the country. Érsóm is offended. Do you want to remove the government by blackmailing?! Esszungi tells her they didn't collect this galactic-sized fleet to ask them to resign and when they say no, to politely leave. They will be removed from power, *now*. Ámmaít switches Érsóm's voice off and declares he deprives both the president and the cabinet of power.

406. Sulkily, Érsóm writes her abdication, finding she is now muted and has no further influence on the events. Szindoria is celebrating freedom when they receive the document, which includes a call for both government organizations and private people to abstain from any violent step against the ÀLAN or the Brotherhood. She believes that both the president and the cabinet received power from the trust of the nation and practiced it to the benefit of the nation. If her employer, the nation, sees no use in her work, it has the right to move her from her position.

407. Next morning, Ninda is having breakfast in Vỳhaũteń's house, together with Dúnszi and Eĩdì, and has a talk with Vỳhaũteń, who confesses he came down from the clouds about Kíyreàn only yesterday when he saw Ninda, a girl seven and twelve years old, speaking to him that way, and he *allowed it!* That's no explanation the sky is black from the szúni ships and that room was full of their robots, what would they do if Kíyreàn scolded Ninda, shoot him? Nonsense. A child goes to him, speaks to him impertinently, and he allows it. Not because the power of the Brotherhood, that would necessary only to make Ninda be able to go there, not to make her be sassy with him. *Anytime any child* might go to him and might speak to him, and he couldn't rebuke them because of lacking the ability. But who can't raise his word against a kid, how can claim to be able to so great things?

408. Ninda is in a Káÿndīm slum and talking to the poor who see her the one who will save them from poverty, but she explains it will be the nation.

409. Kíyreàn offers his accounts in foreign banks to the new lead if they allow him to leave the country. Of course, Ninda is asked about her opinion. She calls him a coward. Not a word was uttered about a trial or any harm, but he wants to flee. The leader so popular.

They talk about the inflation the country suffered recently, showing her money cards of 100 thousand, 500 thousand, one million hāy. At the time she was living there, one hāy was a huge amount.

Arriving to Luakeán, a large banner is seen on the Kaÿÿp Theatre, welcoming Ninda in the city, and stating THERE IS NO PORTRAIT ON THE WALLS.

410. Meeting second lieutenant ŸŸmanāhÿ who stood that morning in the suár gate, yet as a sergeant, and announced their claim for a tramp who fled there. Now he is discharged and works in the free kitchens. Ninda visits the memorial for Àntás and the other victims, erected at the place of their murder. Ninda donates her name to the girl whose name is unknown and is being mentioned “the other Ninda”, but with a different melody: Níndâ.

The dzsáhifannun ends, the fleet is dissolved.

411. The temporary cabinet is formed. The announcement begins with the name of the new prime minister: Ámmaít.

The szindor aren't happy for they're all szúni, but Ninda says now this is the case. You were begging for long *I* come and do something, and I said repeatedly I'm a child and only one person. Then I came, but if I come, my nation comes, too. The Brotherhood removed the government what you should do since you are the nation. You were rabbiting all the time on you want to be saved. Now we did it. Now don't begin rabbiting on better we didn't do it! Bear with it: the Brotherhood did remove the government, so the Brotherhood is dictating conditions. Don't you like ministries will be led by foreign people? So far szindor were doing it. We didn't ask if you like – neither Kíyreàn did. Now you will decide what's more important: may there be bandages in the hospitals, foodstuff in the shops, materials in the factories, or if the ministers may be blond. I want only one thing. Leave *me* alone with this.

412. The televised talk continues with people telling about their problems. First, a director of the local air plantation tells about how important it would be to improve it, but they've got not enough money. Then a girl sociology student speaks who grew

long hair, in honor of Ninda, and she asks what did the szúni say about Ninda's short hair when she went there. Nothing, Ninda says. This isn't the case in Szindoria where diverging from what is considered normal meets hostility. Ninda mentions a country where sexual contact is forbidden between people of the same sex. The girl didn't hear about this, and the strict censorship of the state-funded university is revealed.

413. A large number of university students are submitting lawsuits, for inadequate education. Yet against the Luakeán University only, but it's expected other schools will follow.

Ninda doesn't care. She is sitting on top of a rock in the desert, surrounded by local people who adore her, and talking about the desert, Ninda's former home. She is called by the sófunnir-hauróangi: *Szilgut Hauri* will leave tomorrow, what is her intention? I would stay, she answers. Soon they send a list of seven ships that will leave last. Ninda chooses *Sileni Fónird*.

414. Ninda is travelling around the country.

415. Így, who is now also very popular, tells the people Ninda will go away. Her home is a Brotherhood ship. But good news: the szindor nation will stay here! You and you and you. Me too. But there's no longer Kíyreán who tells what should we do. We should decide about the country, ourselves.

Meanwhile, Ninda is in the abandoned mining area of Mânesðöðp, the poorest area of the homeworld.

416. She visits an abandoned iron ore mine with a director and the mayor.

417. Evening in the janníhaum of *Sileni Fónird*. Ninda doesn't spend a night on Szindoria, she returns home every evening.

The temporary government announces a monetary reform. They introduce the szúni palan as the currency of Szindoria, with special money cards created for them since normally the palan has no money cards.

418. Next morning, Ninda is shown the money cards when meeting Dúnszi and Eidi in the suár.

419. Ninda is on another world, ÁÂskű, the place where the first Ninda-demonstration was held once upon a time. Instead of the theatre where she is expected to, she visits the slum, as usual.

420. The Ninda Society has a new member, historian and mythologist Dzsúmori. Ninda is receiving honorary citizenships in szindor cities, and another, very prestigious award, the first child who received it. She is sweeping through the country in a

triumph, Sugiran says. And she doesn't care about it, Hait adds. Glory doesn't go to her head, Hiragi says.

The girls begin working on a philosophical treatise.

421. Ámmaít gives an interview to Kéyl in ŠÂW Television, the first case a szindor prime minister doing so. Kéyl describes his career so far, a diplomacy charge d'affaires who then leaves the country and appears as a Brotherhood citizen where his rank is something like an ambassador, but his commission is much wider. Meanwhile he is teaching on one of the highest level universities, professor Îlđara, and now for eight days he is the prime minister of the Federation of Sÿyndořeia. And additionally, *de jure* not, but *de facto* he is the man being the closest to consider himself Ninda's father.

Ámmaít adds two to the list, he is a husband and the father of two daughters and his son who will arrive soon. He tells about his diplomacy career, ending with a declaration that they now know enough about the VŸLN to honor the efforts of its employees: there will be trials and hard verdicts. From this day on, VŸLN doesn't exist any longer.

As for being prime minister, obviously the public is dealing most with why did he undertook it almost immediately after announcing he won't. The answer is the Hisszunautilgórin and the Serangisszaun*. Experts of both faculties overviewed what abilities should the members of the temporary government possess. Szindor citizens would hardly accept a leader who isn't of szindor nationality. The list of szúni citizens of szindor nationality and feasible for the job was very short: only he was on it. So he took it, but just for a short while.

Next topic: Ninda. What do you think about her, Kéyl asks. My image about her is less idealized than the one of ÀLAN members, but otherwise agrees. Interestingly, the adoration of ÀLAN comes from a pointless source since its origin is that ominous interview, but actually, she deserves that adoration. Why? Because she is *good*. Because some infinite goodness is emanating from her. I know many good people, but she isn't simply good because not bad, she is the opposite of bad. Additionally, she is *wise*. Not meaning she has got a wise saying for everything, I mean her view.

422. Ninda is touring around Szindoria's worlds and is accepted with enormous love and honor. Finally, they return to the homeworld to bring Dúnszi and Eidi home. They say goodbye in a park. Then Ninda puts her tramp's cap on Dúnszi's head and leaves.

THE LITTLE GIRL

423. They talk about planetology in school.

424. On the beach of Jallakul, there is a sand castle contest for tourists. Ninda, Aini and Szinensi are members of szúni teams. But after the castles are done and the jury is preparing to evaluate, *Sileni Fónird* calls its citizens back, announcing they will start immediately. A huge earthquake had happened on the world of Jaungaimasz, many injured, they go to the rescue.

425. Ninda steps out from the ship on Jaungaimasz, and a terrible pain almost lays her down. The esszidzsinna is immediately there, a physician is testing her, they want to help. She calls Szinensi by a suag (the mental communication doesn't work since the hull of the ship is between them), and in their sauninas-szindor mixed language, calls her out. Appearing in the suár, Lí can block the signs that have such an effect on Ninda, so further ones can't be noticed by the doctor. Mental screams? Aini asks Lí how do they mean it, but they don't allow the girls to feel it in the presence of the physician. Ninda tells the doctor she is well, doesn't need any help. There is the Uori above her, it will protect them if needed. So they take an aungir and take off.

Lí now allows the girls to feel the sign. It's terrible. No words in it. It can't be a kiri or an ivut, then it would have a different shape of waves. Human, but nonverbal, probably horrified, feeling physical and mental pain in the same time, and doesn't know anything about the signs are received. Receptors don't meet other receptors, they don't know others are in existence.

Lí is determining the direction.

426. They reach the town of Harinnagu, now an unrecognizable heap of ruins. Disaster recovery forces everywhere. And they can get a clear sign now. "It's dark, cold, I'm afraid, where is my mom?!" A child! They're talking mentally all the time while looking for the place. Ruins half covered by a large rockslide. They get out of the aungir. Ninda gives a light sign with her suag. A rescue worker flies up to them immediately. What do you do here?! There is a child down below! Nonsense, no one could survive here. Ninda strikes at the screen of her suag. Brotherhood? asks the man. Yes. Did you call for help? Yes. When will the come? Now. Right. If help is needed, we'll be here. Good luck. He leaves and an esszidzsinna arrives, Algászi. They get in

their aungir, dress up in a force field coveralls, then begin searching in the ruins with a special robot. A physician joins them, Lingaup.

427. They reach to the child who is laying under an almost totally collapsed piece of wall. They remove the debris with a force field and put the child on a force field gurney.

The girls are guided to a hall belonging to the operating room. From there, they can speak to the doctors. Both eyes are irrevocably injured, and either leg, too. They ask the esszidzinna if anything is known about her family. No data, the entire neighborhood is demolished. They need her exact birth date by szúni calendar for the száfunnup*.

428. The girls are waiting, the physicians are working. Her liver was injured, but they can correct it by hyperlight surgery. Four fingers needed to be amputated on her left hand, only the thumb remains.

The child is missing from the register because she is of jalar* nationality, and they aren't keeping any registry. Nor her parents are registered. They took genetic samples of the dead found under the ruins, and four of the eight persons were her close relatives.

They meet her again in the intensive care, laying on a bed not much bigger than herself. Metal pods covering her maimed left leg and left hand, and a metal strap around her leg, covering both eyes. Hyperplates at both sides, at her head a stand with bottles, from which are tubes leading to her both arms and belly, and at her foot a screen with numbers and charts. Three doctors guarding her.

How much time to recover, asks Aini. Five years, ten... nobody knows, says dr. Ilollut. Of course this is only the body part, she'll need a psychiatrist, too. Morning we'll organize an adoption. She's got a family now, Ninda says, we will raise her. Who "we"? We three. No way, you are kids as well... why, I won't argue with you, that's not my business.

Outside, Ninda calls Hait and tells her what happened. Nonsense, she thinks. They're just 170! Yet they're in school, how do they imagine it? It's not the legal part, the flexible szúni legal system allowed a 118 years old Ninda without parents...

Yes. Ninda.

One of the three is Ninda. No, she isn't like the szindor, fanatical towards someone they don't really know, she does know Ninda very well.

When did Ninda say anything what wouldn't be so profoundly true like the Galaxy?

She goes to the hospital and is horrified of what she sees. You want this? She'll recover, Ninda says. We will do száfunnup, says the doctor, and explains it to Hait.

What's her name, she finally asks. The girls are smiling. We don't know. We're waiting for her to wake up and tell it.

429. Ámmaít calls the Szindorian television and announces Ninda has got a child. Tells the public how did they find her, also her age, but not her name. He lets them know Ninda is living in a love relationship with the girls of her age, and they will adopt the child. And since yet they are children themselves, actually Ámmaít will raise her with his wife. And the second announcement: the birth of their son approaching, and being the family increasing with an injured child, he will give the affairs to his successor Hirfaumi, and he'll finish his work as head of government.

Szindoria and the area of the Ninda cult is exploded with the news. Both the life saving and the adoption, and the love relationship makes them flabbergasted.

430. For the Brotherhood, it's uninteresting that Ninda met the szindor president, that Ámmaít toppled him, and that she was travelling around Szindoria's worlds in triumph. The earthquake on Jaungaimasz is news, the szúni are always willing to help, but nothing more. But they adopt a child, that is more than news. That's family business, that child will sit near the fire, she'll be a member of the association of the tribes.

431. They don't dare to dissuade the physicians from using the javun-tuekan*, it would be risky if any brain damage would be undiscovered. So they can notice when the child is gradually coming to waking up. They're having a talk with hypersurgeon* Ildzsepu about hypersurgery and száfunnup technologies.

The girls are feeling it much earlier than instruments when the child is coming closer to waking up. Yet without comprehensible cognitive elements, she is emitting with such a power as if someone would speak loudly in the room. Lí presents her a complete account, introducing themselves and the mental contact, and including the loss of her family, her injuries, the operations she is facing and that the girls will adopt and raise her. This is a lot for a toddler only 35 years old, but there's no concealment in mental contact. Additionally, the child connects to the girls' minds and veritably sucks out of it all the information she is curious about. And the whole thing takes about 1/10 of a mati, instruments registering some increased brain activity, but the physicians can't perceive it as waking up.

In return, they receive information, too. The child is reacting with a strong wave batch that contains everything.

She can't remember her living place, her past, her family, her own name.

But now she has got a name because, with the speed of mental contact, a tenth of a mati is enough for long conversations. She got her new name from the intensive and energetic shining of her mental field. This'll be easy to explain for the neri since this cityship is called *Shining Star*.

Sileni.

432. At the third attempt, Sileni can wake up and speak. They tell her the most important information vocally, too. Ámmaít calls an official on Jaungaimasz to settle the adoption.

433. They move to the hospital of *Fábhinnur Hírauszi*. The Jaungaimasz newspapers are publishing articles titled *Ninda has adopted a jalar child*.

434. Ámmaít lets Hait know she is a grandmother now, they being the closest persons to be Ninda's parents, and now she officially has a daughter. The twins are waiting Sileni's arrival excitedly, asking a lot of questions.

435. Sileni receives an artificial leg which consists of a cylindrical part, placed on her leg above the metal pod containing her stub. This creates a force field she can be supported on. Now she can stand up and walk, and leaves the hospital.

436. They're transferred to an ambulance ship. In a talk, Sileni can recollect a memory fragment which makes Ninda to hyperphone to a Jaungaimaszian television. The news anchor is a Ninda expert who is following all her public appearances, writes articles on her, and has a lot of questions for her, but she asks what is a csilamó, in a demanding tone. Sileni was at a lake. They took a bath. Then a man appeared shouting csilamó. Her parents were scared and they all left. What is a csilamó? The anchor must confess it is a vulgar racist slur used for the jalar and the hagonda. I knew, she says. She demands to speak to the leader of the world. They connect her to the president whom she requires to start a very determined antiracist campaign.

437. Larenka, in her television commentary, analyzes the situation as a hot trouble for the Jaungaimaszian government. A state cannot afford to be told by a foreign adolescent girl what to do, this would mean giving up its self-determination and independence. But if they don't do what Ninda required they would support racism and reject Ninda whom 85% of the population is sympathizing with.

Jaungaimaszian prime minister Andker kep szanNikergosz answers in television very soon. He thinks Larenka isn't right thinking they have no good move. Yes, they have. The antiracist campaign is going for 40 szúni years now, but they have a wrong heritage from the past. The jalar, migrated to the country only 8000 years ago, and the differences in lifestyle made them somewhat excluded all the time. But now there is something that we must pay attention to. *Ninda adopted a jalar child*. He repeats this sentence in jaungi, gaimasz, jalar and szúni languages. He adds at the moment he knows about 24 children who lost their whole families, and 19 of them are jalar. They are all alone. Please think about that.

He also adds he doesn't think they would give up their self-determination by listening to Ninda. She isn't "a foreign adolescent girl": she is Ninda. He quotes a saying in jaungi, gaimasz, jalar, szavansz, szindor, thabbuan and szúni languages: *The light comes from Ninda*.

438. The are reports on Jaungaimasz titled *Ninda's name makes wonder* and similar, because people are visiting jalar, hagonda, and also jaungi and gaimasz children in the hospital, bringing them food, clothes, toys. Then it continues with adults.

Ninda doesn't care. Sileni is regaining her strength very fast, eating a lot, and she is eager for knowledge. They talk about Szúnahaum, the Jasszani house, and everything.

Meanwhile, Ámmaít as yet prime minister receives a police report from Jaungaimasz. Witnessing a paramedic physician who met a patient who was living nearby and knew the family. The report states the jalar are inheriting the first and last syllable of their name from the parent of the same gender, and the two middle ones belong to the individual. Either one may be used for calling. The patient doesn't know which one was used by the family.

Sileni's real name is Mőeq Leĩ Seà Mĩt.

439. Sileni is assimilating to her new home. They discuss the details of the száfunnup with dr. Szihelgi.

440. Larenka is reporting from a changed city: no demonstrations anymore, and no portraits on the walls. Vÿħaũteĩ is working on his memoirs, detailing his attitude towards Ķiyreàn which have also changed recently. Now he is clearly seeing the president as a talentless guy who climbed up to power but hadn't have another way to hold it than make myths around himself. But now he isn't an uncritical fan of Ninda, he says even the most intelligent person may make a mistake, but only the dumb makes the same serious mistake twice.

441. They have a talk with Lí about Sileni's mental abilities, and define a new science: mentalics.

442. The girls go back to school, and take Sileni along. Hait and Ámmaít are on the way home, and Szinensi's parents are working. She being there, the topic in school is the child raising.

443. Arriving to the Ángahaur hospital, to the száfunnup machine. Sileni lays down on a bed, Tilhakut activates her brain center of sleeping, and her hand is placed in a box. The operation begins.

444. The girls stay in the operating room. All they can see of it is a screen with four big white circles. As they gradually turn to black, they are done. The box is opened and she has a hand, a little, real hand, with five fingers, nails, joints, everything, wrapped in szasszegaut*.

445. Sitting in the huhallup*, they're talking about the szindor medical system. Sileni is getting back the feeling on her fingers.

446. At night, Eidi and Dúnszi are sitting in a park, talking about the changes the country is going through. Eidi decides to make a change herself, abolishing a ritual. Simply, she wants to sleep with Dúnszi this night.

JANNÍHAUM

447. After more than three years, almost 100 days in the Brotherhood, Sileni is fluent in szúni language. Again in the hospital.

448. Now the machine is covering her head and chest. Eight physicians are sitting at the controls, and there's a coordinator. Two circles are picturing both eyes. The physicians are changing every derki, just Ninda, Aini and Szinensi are sitting there.

449. The building of the town Àîndî begins. A letter arrives to Szindoria, from former deputy minister of exterior ÂAreyn, offering his services to his homeland, after an accident and a long illness.

450. After two days and more than a hundred physicians working on it, the operation is finished successfully. Coordinator Nissegun opens the machine, and Sileni is laying there, with closed eyes, without the metal ribbon on her face. Nissegun sends a command to her brain to open her eyes, still sleeping, and they can see her eyes. Two perfect eyes, blue, just like her original ones. Above her face is placed a canvas with

playing children and pets on a flowery meadow, for stimulation. An esszidzsinna carries her to a room to finish her sleep.

When she wakes up she is frightened by a whirling, haywire picture. Szihelgi says this will go away, optically everything is perfect, just her brain needs time. They go home.

451. A hard night. Sileni wakes up several times, crying and complaining for the haywire sight. With the mental help of several ivut and the girls, the dizziness goes away, and she can tell how wrong is the image. While Szihelgi is trying to correct it, Li can reach into Sileni's mind and tune it. Finally, her eyesight is perfect.

452. On the world of Niréka, under the dark blue Naka night, people are demonstrating in front of the presidential palace, with a blonde, blue-eyed girl's portrait on banners. The president asks the members of the government if anyone has any comment. None. Now everything will change, he announces. A child's portrait appeared outside, a teenager girl who doesn't even know about the existence of this solar system. *Ninda!* Remember this name, you guys can thank her the end of your political career. *Unless* if you guys immediately invent something to change this all. President Nakiron sketches the events of Szindoria and Hanit, and says it's not certain this will happen here, too. But if the probability is only 90% it won't calm him, nor the government. Maybe if Ninda wouldn't be alive, thinks a councillor. A moment please, says the defense minister, before discussing what would happen if Ninda wasn't be alive, I would like to say she is. She is a child and in perfect health, probably she will survive all of us. The protection provided for her totally excludes the chances of an assassination. So analyzing her death should be in the category that what would happen if Naka would be a yellow sun and Tani a blue one.

Finally they agree they should join Ninda and try to regain the sympathy of the people.

453. Nomboka speaks on television about Niréka, airing from aboard of a szúni ship, *Áburin Dzsammígi*. President Nakiron asked for some time to study Ninda a bit because they would be willing to support her but they don't know her well enough. Demonstrators agreed. Some days later, the demonstration was restarted, with three times the number of people, because the president failed to tell what will happen. So, reforms will be started.

After this was aired, he visits a restaurant a suár. He is visited by an elderly lady, from the world of Afuy, a small, poor world. She asks him to tell Ninda she is kept in great

honor on Afuv, and they're very thankful to the Brotherhood for making it possible for the Galaxy to get in acquaintance with this extraordinary person.

She leaves, and he looks for the world on the galactic map. It's very far away, at least half a million érang^{*} from Szindoria. Ninda's fame is spreading to larger and larger distances in the Galaxy.

454. They reorganize the area between the two houses, named huhallup^{*} by Ninda. The seating unit is now made of two arching canapés, surrounding three tables in ovoidal form. On the tables, by szúni customs, food and drinks, and suags placed here and there, from which the well-known green captions are flying upwards. The Brotherhood comes home to the Brotherhood.

Here assembles the Ninda Society, including even Ninda, who didn't show much interest in it yet.

Szindor filmmakers plan to make a movie about Ninda.

455. Dúnszi calls Ninda, now by hyperphone, no need to keep it in secret. They are planning a child, and they would like to ask Ninda to be súwsynép^{*}. Ninda tells him she's got no idea what's that. A kind of attendant who introduces the newborn to the world. So, like the hilgihut^{*}, thinks Ninda, and undertakes it.

456. Ámmaít tells Ninda about the súwsynép. The twins didn't have it, they like the hilgihut better. It's the last szahut of the dzsúmi, "tail of tails".

457. Larenka's television commentary on Niréka and president Nakiron describes him as a democratically reelected leader, because there was no opposition, and she announces an address which will be needed by Nirékan officials when they want to sue her: it is the *Political trial office jointly created by the legal department of the Inner Galactic News Agency and the Interstellar Legal Service of the Szúnahaum Brotherhood*, or by shorter name: Ninda Office! They will act on cases when a BGH reporter is sued. She cuts in a record from Niréka. A lady is speaking in the demonstration, quoting Ninda, and she resigns her political functions to become a non-politician; and after the administration of these will be finished, as an unemployed jurist she will come back here and will say the same.

458. Ninda doesn't care about billions of people on the dzserang worlds who try to follow her teachings. They're swimming and playing in the Lengu. Ámmaít is now curious about the financial statement. 150 thousand cityships realize a profit of nearly 2 million each, and the dzsáhifannun of Szindoria cost, including everything, the

foodstuff aids and the lost traffic, 30 million. Change for the Brotherhood, the profit of fifteen ships.

459. The ships are returning for the namindan, Szúnahaum is preparing for the holiday. Ninda is talking with people about sociology.

460. Namindan-szisszakin*. They're celebrating the new dzsúmi. The kids must be present everywhere, look at everything and taste everything. In the dzsíhaum circle* where they're in, Ninda is the first performer. She tells her own poem about her life in the Brotherhood.

461. Celebrating the namindan. The language the four girls are speaking among themselves, a mixture of szúni, sauninas, szindor and jalar, is now called *aran* language, created from sauninas *aranas* "speech", szúni *rána* "understanding", szindor *arân* "group" and jalar *răn* "four".

462. A talk between Vy̋haũteń and former company director Ânw̋hy, who visits him as a lawyer. Vy̋haũteń gives him a lecture about social sensitivity and sends him away. After the man leaves, Vy̋haũteń looks at Ninda's photo on his desk and thinks about things he learned from her.

463. Ninda tells a story from an ancient diary written by Szekriszun Dzsalsb Arokat on the world of Dzsilal, where the domed city was devastating. Seventy million people shall escape because there was an accident in the power plant and the radioactivity is slowly spreading in the city, floor to floor.

464. Namindan-algillíszan, the day of nationalities. They're with the Saunisians living on Szúnahaum.

465. Hait and Ámmaít spends the day with the szindor nationality.

466. The girls are with the Saunisians for the second day again.

467. Larenka is reporting from Âindîn, the town built by ÂLAN for the homeless. This is viewed by Vy̋haũteń who mutes the TV when someone rings, and he goes out to answer. It's a girl of Dúnszi's age, with the usual Ninda portrait badge. She introduces her since he probably doesn't remember, she is his son's schoolmate, Ęwruêy. She didn't come to visit Dúnszi, she came to visit Vy̋haũteń. His career took an interesting bend since *the 17th* – it takes some time for the lawyer to associate to that 17th when Ninda fled to the Brotherhood ship. He is an interesting person, and that's why she would like to ask something from him. She shows a flyer of the Môrdÿn Sÿyndoreia, a series of demagogue, nacionalist lies on a paper in the national colors. She throws it in the paper basket where it burns away, and apologizes for polluting his

home with these thoughts. Nationalist organizations are quickly multiplying. She talks about an organization which aims to pull the lawn out from below their feet. They want to stop the number of their followers from increasing. He was a diplomat and is an expert in several areas – and in his heart Ninda’s light is shining. So she invites him to ĀĀNÛ: the Reconciliation Ninda Group.

He undertakes it.

468. Vỳhaũteń meets his former underling Śawlleỳ ĔĔnaḥý at the meeting of the ĀĀNÛ.

469. Ninda and the family are still celebrating the namindan. Sileni is wondering which tribe she will be assigned to. Now she’s got an established taste in gastronomy.

470. Another celebration. The girls are on the island of Silluhilpan with 82 people who are now inaugurated to doctors in different sciences, and many others. On a large screen, they can see the Bridge, the Third Light and the captain, Límarríp, who is greeting the people assembled in many locations.

471. After the doctoral inaugurations, several awards are handed over. Finally, the girls are awarded, too, Ninda for the dzsáhifannun of Szindoria, and all three for saving and adopting Sileni. They receive the Dzsáná Memorial Award. After this, Ninda is asked to give an interview to the Szúnangé, sitting in the grass and telling about Szindoria. It must be a weird place, says the reporter. No, they’re the everyday ones, Ninda says. We are weird. Since humans appeared on Ancient Earth, it was always that humanity to split to nations and other smaller groups which were looking at each other suspicious and hostile. I don’t know if we are the first and only ones to back out of this, but I presume yes, for one simple reason: because of the Cloud. The Cloud and the structure of our ships make it possible for us to retreat from the Galaxy. Do you think, asks the reporter, that a warless Galaxy could come into being only if all nations would be separated from all the others? No way, she says, then even more conflicts would burst out, everyone would wish the worlds of their neighbors.

TEACHER

472. Dr. Vỳhaũteń is walking in the streets of Ķáyndīm with his family, loving the city when the trees are blossoming in many colors. Then listening to a speech a young man delivers about the political situation. Dúnszi goes up the stage, recognized by the

audience as Ninda's friend immediately, and tells them it's not the hate what they have to fight against, but *disinterest*.

473. The girls are taking the exam for the fourth dír.

474. The exam finished, the fhangí masters notice they're all 100% perfect. And all the previous exams, for all the three girls, were perfect, too. They invent a new term for this, and talk about Ninda's popularity among the dzserang.

475. On television, Ninda tells Szindoria they're on the wrong way: they're paying their trust in someone who is a bad source: *ber*. She doesn't have solutions for their problems, she is a child living abroad. But someone is calling in the program: Szketro Mjanrit. She recognizes him, but he introduces himself for the audience. They have a short, but matterful conversation, and now Ninda knows she should convey her knowledge to those who hasn't got it. They both leave the call, and the program is ended by Larenka's short commentary. Soon after, Larenka is called by the greatest philosopher of Szavansz, who goes by the name Dzsagi, instead of his long Szavanszian name. He would like to be connected with Ninda.

476. Ninda and Dzsagi have a short, but deep conversation. Larenka is very happy to be with them, no matter she cannot publish it. Two extremely wise people. Ninda says she doesn't want to *lead* people, just to *study* them. They wouldn't need a leader, Dzsagi answers. Yes, they would need a teacher, Ninda nods. But I'm just a child yet. I can't teach adult people. Dzsagi mentions a rule that says "say it – be thinking – say it again". Ninda thinks it over and admits he is right. But this sounds like the quest of the khaddahum*. Ain't I too young for such a task? How could I know, asks Dzsagi, no one knows that, just the tham. You won't retire from this duty ever. And there's no salary, just... Ninda nods: Just the appreciation from the tham.

477. Ninda has called the Ninda Society together, they assemble in the huhallup. She tells them about the conversation with Dzsagi, and the quest she has been accepted. Hait asks what will she actually do. I will talk to people, Ninda says, just like I did so far, but Szindoria will be no longer in the center. We can talk about problems of any world, or I will tell them stories. Hiragi asks her to tell one. Ninda tells them about the Dawn Time of Ancient Earth when the man lived in the nature and held animals. But his animals were killed by an animal called wolf, of which we know only that it was similar to the ancient dog. The man tried hard to kill the wolf, but he had had only a knife tied on a long rod, and the wolf was a lot faster. Once the man was talked with an animal, obviously it's just a legend it was able to talk. It was called horse, an animal

similar to the mean* or the mungi*. The horse had lost some members of his family to the wolf. So they agreed the man will sit on the horse, so they can catch him on, and the man will stab him. So was done, and the horse told the man to dismount from his back. The man laughed. “Dumb animal! You believe I will give up your strength and speed? You’ll serve me and your descendants will serve me, too!” They say people were keeping and breeding horses for a long while after that, only stopping it when machines replaced them. And let’s ask now ourselves if aren’t we horses ourselves, too, whom our leaders need to serve – because it isn’t the same if many people are working together and there’s a leader among them, or one is the leader who earns the yield of the work of all the others.

478. Ámmaít announces on television how will Ninda work now. He talks about the old szindor dōōylls*. Ninda doesn’t want to be an advisor of Szindoria, as she’s always saying: I’ve got nothing to do with Szindoria, just I was born there.

479. Ninda continues the airing with a tale about dictatorships of opinion, a thing she wants to avoid. There is a world, Amhvekan, which has a so-called ancestor tale. Most worlds have one. Their one is about a hero who *tore a gas giant to pieces*, and created six worlds out of it, throwing five out to the Galaxy, and the sixth one is Amhvekan. A science fiction, no problem. But if you tell a szindor, a thabbuan or a hinnul you don’t believe the ancestor tale of his world, he’ll smile and doesn’t care, probably he doesn’t believe it himself. But an amhvekanian! They must be held back or they’ll beat you! It’s included in tourist guides. That’s a dictatorship of opinion. Or what was in effect in the Kíyreàn period.

480. The girls are planting a jarráhi* hedge around both houses while Ninda is in call with Szillon Nomboka Marotomandi who is on Niréka, showing the dark blue night which is bright sunlight, the dark blue star Naka is above the capital city. On a stage before the presidential palace, president Karanan Nakiron Szikenar greets president-elect Harinan Niré-Kerapan Szikenar and honorary advisor Ninda who greets the nation from the screen, and receives a much greater applause than both politicians. Then the president says this isn’t a sorrowful day for him. He got his position from the nation, and the nation has the right to take that back. What’s a holiday for the nation is a holiday for a statesman. Even if it is his own defeat! Huge applause. He hands the presidential badge over to Niré-Kerapan, who recites the oath while the national anthem is playing and the national flag (dark blue left, golden right) is raising on the mast. After that, the new president announces his first order which is also the last one

of Nakiron, they both signed it. They give the National Golden and Dark Blue Star Order of Niréka to Ninda. A huge ovation. Then Ninda ends the call and goes to the other girls, to help planting.

481. They visit the Farraugá, one of the few hallilúps* on Szúnahaungaur, near the village Hilgi, where the haurímú tent is now erected. Ninda is the sáhaddihatun for both Szinensi and Aini. But some things don't happen normally. Szinensi comes first. But after a few words in the hinahaóran, the Érahaung-szandzsé leans down, lifts Sileni on his arms, and begins to call fhangí words. After the hinahaóran, he announces: the sáhaddahum is a sáttir* szindanongi*, and by ancient custom, they should take it into account to look for his place among the sáttir tribes. But he feels it would worth to think about another concept. The Iltellilun-szími agrees, so the Érahaung-szandzsé calls for a vote. Unanimously, they vote for the other concept. The Érahaung-szandzsé asks for Szinensi's patience while they evaluate Aini, too. They ask nothing else but fhangí words, and Aini answers with those. After an unusually long series of words, they decide to skip the haukihaóran.

482. No one says a word about the many breaks of the rules. The Érahaung-szandzsé asks a few more fhangí words from Szinensi. Then he begins speaking. Ohangi, I know some of you find the actions of the sáhaddif unusual. But the sáhaddif is always acting unusual when creating something totally new. On our preliminary discussion we decided if both sáhaddahums meet our expectations, we won't look for their place on the Tree of Tribes: we assign them a new place. (Behind him, Hómuruangi begins to sound the baungá with quiet, slow beats.) We do so with Ninda, too, who will keep her haunda from the liktenit-upesz tribe, will keep her membership of the hinerti* of the tribe, but like all those who were founders of a new tribe, she will wear two haundas. But the new tribe won't be a part of our known families. A new branch will sprout on the Tree of Tribes, the szúni clanship will have a new family. We will greet our new family tomorrow at 500 on Hangilaoran, in the Dzsumbauri hall of the Bridge, where the founders of the tribe will tell us what name will they choose and whom did they appoint their chief, and they will receive their new haunda.

After the celebration, the stunned girls receive a lot of congratulations. Angrolími tells them there was no new family sprouted on the Tree of Tribes for thirty thousand years, and he was proud to announce it. Ninda confesses they're flabbergasted. Just like us, when realized if you guys are those whom I believe you to be, then this is the right move. Why, asks Ninda. Well, to quote Falduhúni, "I never saw these kids but I had

talks with all of their teachers, with the basic school ones, even with the music teachers. Everyone thinks they're special. Decide yourself if sprouting a new branch on the Tree of Tribes will be an inspiration for them to become even more special, or simply an acknowledgement of the established fact?" Well, Ninda is thinking, this is astounding even if... If you've got no idea who is Falduhúni, says an elderly man. I am. Then dozens of people are introducing themselves as experts from different decks*.

483. A description of Hangilaoran's institution and its gigantic central idriha. The family is arriving. Ninda, Aini and Szinensi are greeted by the Guard of the entrance hall's fire with an exclusive honor.

484. Arriving to the Bridge, the place where the university is being governed from. Here they meet captain Límarríp and the whole crew. Hait asks if the girls know at all what shall they do. No, Ninda answers with her usual calmness, we know something else instead. We are szúni. In our place, you wouldn't know as well, and you wouldn't need any knowledge. You are a szúni, a haungszi under the Lights.

The girls get white fahuddans, the color of the Light, Ninda takes her haunda over it. Everyone else are wearing the normal black fahuddan. They walk to the Dzsúmbauri hall, a large are lighted by dim lights on the ceiling only, and many people are waiting them, in black fahuddans. Followed by beats of the baungá*, they reach to the Fire Home where the Guard is working as if knowing nothing. Guard, please, says the crowd in a chorus. Who is disturbing the Guard of the Fire of Hangilaoran-Dzsúmbauri in his work, asks the Guard, a middle-aged man. Chorus: The captain of Hangilaoran is visiting you. Guard, turning opposite to the captain and laying his hand on his front: Honor shall be given to the captain. Chorus: Honor shall be given to the captain. Guard: What does the captain of Hangilaoran wish from the Guard of Dzsúmbauri? Límarríp: I wish the grant of darkness from you. Guard, snapping: Not a minor wish, captain! Why do you wish the Guard to extinguish to eternal fire he is guarding for many tens of thousands of years? Límarríp: We would like to see and greet the Third Light. Guard, thinking for a moment: This is Hangilaoran. We are to serve the Third Light. The light of the eternal fire must retreat for it. Please have a little patience. He turns back to the fire and reaches the janníruan towards it. Someone, somewhere presses a button, and the fire is put out. Six people are coming in, dressed in black, bringing a large circular plate, and they place it on the edge surrounding the Fire Home.

Guard: I fulfilled your wish, captain. But it's up to you the Light to come to us. Límarríp: So be it. Let's call the Third Light to Hangilaoran-Dzsúmbauri. Guard, to everybody: Stand up in the presence of the Light of Knowledge! Cover your heads to avoid the shining harm you! Everyone covers their head with the hood of the fahuddan, the Guard gets one, too.

Lights are out. In total darkness, only a thin red circle is lighting on the edge of the Fire Home, enlightening nothing else but the three girls' white fahuddans now appearing pink, the captain's golden cap and white szianerg, and the glistening haundas.

By the beats of the baungá, the Light of Knowledge is brought by two people, walking slowly to the Fire Home. They put the white fire on the Fire Home, step back, the baungá and the dzsógir* sound at the same time, and the large, white fire flares up.

Everyone: The Light!

485. The sáhaddif appears and continues the ceremony. The Érahaung-szandzsé, Angrolími greets the captain, and announces the foundation of the new tribe. Guard: Listen to the word of the new tribe. Did you decide who will be your first chief? The girls: We did. Guard: Step afore the Light! Ninda makes two steps forward. She could hardly name the feeling. She, once a tramp behind the darkness, in this moment, is the most important person in the huge nation of the Brotherhood.

Captain: Did you decide what will be the name of the tribe and the tribal family? Ninda: We did. Érahaung-szandzsé: When you say the name, you'll give life to your tribe. From this moment it will exist and make a part of the Tree of Life. So say it.

Ninda takes a great breath.

Nindaran!

The white fire turns red. The three men in a choir: The new family of Szúnahaum's blood, the tribe of nindaran has been born under the Sínisuál. Simnunná! Everyone: Simnunná!

Three kids run there. One places a haundihilgá* before Ninda, one gives something to the captain and one to the Guard, and they disappear. Someone stands behind Ninda and unfolds a white cloth above her head, appearing red in the light of the fire: the fahuddan-dzsittir*. Límarríp and the Guard step to Ninda who folds the fahuddan hood back (the fahuddan-dzsittir is now protecting her from the Third Light instead of the hood), takes the liktenit-upesz haunda off and puts it on the haundihilgá. Límarríp puts the chief's szianerg on her neck, it's a ribbon covered by a geometric

pattern of red and white squares. Ninda takes the haunda back, then receives the nindaran haunda from the Guard who hangs it on her neck carefully, placing the two golden disks beside each other, neither one covering the other one. Then he takes the tribal stamp from another child, pushes it on Ninda's right arm, and hands it over to her.

Ninda pulls the hood back, steps out from under the fahuddan-dzsittir, and repeats the ceremony with Szinensi, then with Aini. Then they say thank you to the Light, playing the national anthem. Then the Light is carried out.

Crowd: Captain, please. Captain: What do you wish, Guard?, as if it was the Guard who asked the question. Guard: The Third Light went away, captain. But in a janníhaum of the Brotherhood the eternal fire must light always. It would be an honor for us if Hangilaoran's captain lit the janníhaum's fire himself. Captain: It's rejoice and honor for the captain to help the Fire Guard. A tiny hilganil steps there with a fire stick* and a sorgitin* torch. Límarrip lights the fire, and the ceremony ends. The girls are receiving hugs from everyone, even from Hangilaoran's captain.

486. Dr. Vÿħaũteń is at a trial, representing the city district of Lúakěár-Śiolláidróp, against a young man who beat up an ervé. Later, he is sitting at a restaurant terrace in the quarter on the ÝŸdaśiěen hill, which Ninda as a tramp was believing it is the unreachable "Upper City", full of palaces.

487. At the neighboring table, men are talking about a worse situation than under Kíyreàn, now living under the Brotherhood's shadow. Vÿħaũteń goes there and confronts them with their views, revealing his identity as a former cabinet member.

488. The last test during Hait's pregnancy, who is eagerly waiting for it to finish. Only half a year is left. Áuszi is healthy. She and Ámmaít are talking about Ninda's incomes, now she receives at least ten palans a year from royalties. She's getting compensations from trials, too. And she is totally uninterested about her fortune. Ámmaít is called by a diplomat from Niréka, asking for help. They have to give her the Golden and Dark Blue Star Order, and they're worried what if simply she's going to ignore them.

489. Ninda is on a small ship *Filgamil Szilauri*, talking with locals about the political system of Niréka and the Kíyreàn regime.

490. Ninda is now wearing the haudzsi* on her left wrist. Retrospective to its making and her visit on the Bridge with Límarrip.

491. Ninda alone in the space port of Katto. A young Nirékan man is greeting her with great honor, and a camera flies there, speaking Szillon Nomboka Marotomandi's voice. He is on the Nirékan ship *Kaliharen Nimeraszintaran Rakirala*, a horizontal cylinder shaped, black ship, laying nearby. On the walk there, the man tells her the program which includes listening to the national anthem of both states, and she stops him at this point. The Nirékan anthem is enough for her. The man makes a call immediately to settle this. Being the camera there, they're being watched live on thousands of worlds, and lots of commentators at lots of television channels are wondering about the two badges she is now wearing. No dzserang knows what do the haundas mean, the szúni are very uncommunicative about it, and they never saw a szúni wearing two of them. They're also taken aback of the haudzsi. They never saw Ninda to wear any jewellery, even her badge was rarely seen, other – none. She is always wearing her hair loose, seen almost always in a simple szúni robe, or in a Saunisian leita, or in some clothing adequate at the place, desert clothes or a space suit, or in the Javaran aquapark, a bath-gown. So, everyone is immediately thinking the bracelet has got some purpose, it's either symbolic for something or functional. Bracelets are worn as communication devices, medical instruments or other instruments for some special jobs. But they don't believe it a communication device, for she is always carrying her suag. A medical instrument?

The man soon tells her very politely they're worried for her health. Ninda looks at her left hand and says it's not an instrument, it has no medical function. And of course, she doesn't tell what it is.

492. Ninda is accepted on board of *Kaliharen Nimeraszintaran Rakirala* with military honors, as everyone who receives such an award. The president decorates her with the award in a ceremony shortened as short as possible, not to overuse her patience.

493. After the ceremony, Ninda sends the award and both haundas home with a robot, and wants to look around in the city. He is stopped by a lieutenant who is commanded to be her bodyguards with his platoon, and the city isn't secure. They're arguing a bit, but he cannot ignore his commands. So Ninda calls the esszidzsinna who calls the Kattoan security and take the responsibility from them.

She is walking in the city, not alone because there is the Uori and a dozen dzsindrobots flying above her. She finds a back alley, then a little pub.

494. Owner Tinno Anarvi can't believe he is seeing Ninda herself in his pub, first he thinks it's a hologram, but the door is mechanical and a projected image cannot open it. Ninda politely says she would like to drink something. He offers her a mint syrup Katto is famous for. She accepts it and sits down, and he is mixing it very quickly, showing every ingredients to the Uori and the dzsindrobots, which are now quietly under the ceiling, the dzsinds are circling slowly, the Uori floating moveless. Then he pours a bit of Ninda's drink to another glass, shows it to the robots and drinks it. No reaction, so he serves it for her.

The lieutenant, who asked for a day off and followed Ninda from a distance, enters the pub and asks for a drink. Ninda meets a man, Kihu Kalurri system organizer, who lost his job because there's no system in the factory anymore. Ninda tells him let's talk instead of drinking. You want to talk with me? Why? Don't you have anyone to talk with? Yes, I do, says Ninda: you. Kalurri tells her his life. Ninda listens carefully. And now, he asks. Your life won't be changed by talking with me or anyone, just like not by drinking – but it may change if you talk with many people. Why? I don't know. Try it. Talk with many people. After a while, if you've talked with many people and your life has changed, call me and tell me what happened. Good luck.

She walks out. This child is mad, Kalurri says to himself, she won't even remember me.

The lieutenant turns to him. Yes, *she* will. Take her word as if the Galaxy itself said it.

495. Áuszi is coming. The girls are rushing home from the school, Ninda as Little Guard lights a little fire before the house to celebrate Áuszi's arrival. Soon they greet the baby in the world.

496. They celebrate Áuszi's hilgihut three days later. Ninda, Aini and Szinensi, considered Ámmaít and Hair's honorary children, don't go school that day. For first, a hangin-fiengéni* can be a hilgihut-sódan*. Ninda is a hangin-fiengéni, but due to the emotion, she cannot be his hilgihut-sódan. Séssinauri undertakes it, whose interest about the spirits was waked up by Ninda.

People assemble near the house wearing fiengin-ríni*, holding a szulmé lamp*, under a haurímú since the little lights couldn't prevail in the eternal sunshine. There's a fire near the house, now in a makeshift Fire Home, lit by Little Guard Ninda, but cared for by a real Guard.

Séssinauri brings in a black fahuddan, covered by the hood, holding the Sínisuál cylinder. Did you come, szúni?, she asks. I'm glad because you came at the good time. We're awaiting the spirits here, to introduce Áuszi to them.

She issues the Sínisuál circle, now a different way, larger, and Hait and Ámmaít walk into it, carrying Áuszi. Ninda, Aini and Szinensi are walking before and beside them as hilgihut-fódírs, to protect them from any accident that obviously never happened since any parent can take care of their own children. Séssinauri throws a little red rimdzs* orb into the fire, it dissolves and emits fragrant, red smoke. She greets the spirits. Angdzsérámun-hilhallí simeng Szíhpun-rangsíran, you who take care of fetuses and babies, we know you are guarding Áuszi's little life. Ófáhannip-szilgil Dzsórun-hpangsé ílp rginnan-Szógasszinut, you who take care of families, we know you are guarding Hait's and Ámmaít's life and their children's lives. Súrarihongsi-siamdí jull Ikkíran-szinné-Hangé, you who are helping everyone in learning, we know you'll help Áuszi in the centuries beforehand. Ámindzaun-holgip sédin dzsrind-Ásszirafaungrórin, you who take care of our health, we know you'll protect Áuszi's health. Dzsifallup-jalgil fú ámbaun Szófunnundzsíलगुर-fangip, you who take care of lovers, we know you'll look for the one who'll be partner of Áuszi in true love. Who is the one who'll accept in their clan this szúni child, Áuszi, who has no clans by blood relation? I, says Ninda. Who are you? I'm a child of the Cloud. Who are you by your name? Hangikun Szesszinan Nindarangi Szilun Rienszá.

They stand before the Fire Home, and Séssinauri goes on speaking. Ildzsimmun-ríhangszin aull rgíman-Sáttihpuan, you who take care of the szúni clans, please halt for a heartbeat. Here is Áuszi, here is his hilgihut-dzsímtu, and here am I, hilgihut-sódan, whose duty is to connect them both. Ninda throws a green rimdzs orb in the fire.

Near the family, a hilganil is standing with a plate of water. They place their hands in it. May the water of Ancient Earth wash our blood together. Simnunná. Ninda fondles Áuszi's face with her wet hand. I accept you in my clan, Hangikun Szesszinan Áuszi Ídara Kirísz! My blood is your blood, my breath is your breath, may your life continue my life.

Simnunná!

497. They spend the rest of the day in the temporary janníhaum, robots bring tables, benches, dzsomsdzs* stoves. Soon a message arrives from a surgeon: Sileni's száfunnup can probably be performed in the last sixth of the year. Sileni has a flashback experience, remembering her previous mother was making šuep kľu*. She asks if they

can make it, and Ninda asks Jaungaimasz for the recipe, causing some panic there since they want to answer her as quickly as possible, but finally they can manage to find it, and the minister of exterior writes the message, himself.

498. The száfunnup is done, Sileni has a new leg, a complete, real left leg, with a foot, ankle, five toes. Of course she cannot use it yet.

499. Sileni is rehabilitating. Narongi, chief of the liktenit-upesz tribe, tells Ninda he will be resigning soon. And he brings an invitation from a group of Hangilaoran, a second between-deck called Ímasszindzilap, between the modern dzserang social historians and psychologists. They would like to learn together with Ninda. This is an old term which is referring to that on Hangilaoran, the largest and maybe oldest university of the Galaxy, everyone is teaching and learning at the same time.

500. A conference in a Káyndim hotel. Several organizations delegated about a thousand people. But they cannot make an agreement. Dr. Àwřeyp tells them a story about a conference held a long time ago in another country: the president called the parties together, then he asked for excuse and went out. Then he appeared on a screen and said they're locked in there and cannot leave until reaching an agreement.

Delegates laugh, but a bit nervous: what if dr. Àwřeyp repeats the idea, or someone else?

In a break, dr. Vỳhauteń calls the Brotherhood and tells Ámmańt what's happening. They all are claiming their parties are really following Ninda's principles. This is clown house*, Lěěreŷn.

After the break, the conference receives an announcement from the Ninda Society: exclusively for this conference, they forbid Ninda's person to be used as a basis of reference. Offenders will be led out by security. Now the conference works even more slowly, however, they are required to let the Brotherhood government know who will be leading the country in the next two years. There won't be elections yet because the society is too much polarized in the aftermath of the dictatorship, and there are too many politically alphabetic citizens. Therefore, the results of an election would merely depend on advertising. So they have to create a cabinet simply, and the Brotherhood forces will leave the country.

There are voices claiming Szindoria is actually a colony of the Brotherhood now. The reply from the Brotherhood and the ÀLAN, and even from Kíyreànist political analyzers is: either this or the single-person despotism. A more real democracy cannot be established in the country yet.

Finally, Mr. Ílmairë recommends as prime minister dr. Vÿḡaũteń, lawyer, former president of the body of diplomacy and later deputy minister of exterior. He announces he is aware of dr. Vÿḡaũteń held these positions in the dictatorship. But he realized his error and now he is a useful member of ÀLAN and the workgroup against extremist hate groups. *And I need no teaching from anyone* to think: errors can be realized and redeemed!

PART THREE. THE NEW LIGHT

HINNULDUD

501. Ninda is delivering a lecture about dictatorship on Hangilaoran. Later she asks for advice about the strength of the rule that a person below 210 cannot marry. The advisor asks why is it so urgent. Better they should wait for the youngest one among themselves to reach the age limit, and they can design the ceremony in the meantime.

502. They've got a lot to do. They're learning and teaching sociology and history at the same because no one can keep the Light for themselves, everyone on Hangilaoran is both a teacher and a student. Ninda wrote six songs about Limelullí so far, all simply titled *Limelullí*, and she's got a singing evening in the Séfannun Theatre, once a year.

The Ninda Society has data about the Ninda cult in some 900 worlds in 80 dzserang states. They've got nearly 6 billion residents, of whom some 2 billion are enthusiastic fans of Ninda, an additional 1 to 1.5 billion loves and honors her but doesn't consider themselves a fan, and the rest knows her, too. In the Brotherhood, everyone knows her as the founder of the new tribal family, and she's got 10 to 12 fans.

She's grown a lot, too, but still smaller than the average girl in her age, but now she is a big girl, her body is taking shape, and of course, a lot of fans fall in love.

The other are big girls, too, practically adults in the medical sense. Szinensi asks the physician when could she undertake a pregnancy. Any time you wish.

503. Dr. Vÿḡaũteń meets his former prime minister Sālmwnt who is now retired and likes reading youth literature, to remain young. He now admits their politics was wrong. Associating from the lyrics of an old song, they engage in a philosophical talk,

and Vÿhauteń calls Ninda for help. She delivers them a short lecture about the nature of time.

504. The girls are on an excursion to a distant area of Szúnahaum.

505. Nimmud nut-Rumalli calls Ninda to invite her to a program, organized by five countries: Hinnuldud, Ommudi, Salumat, Hanit and Argannesz. All the five loves her. It'll be half a year later, by szúni calendar. She promises she'll be there. Next day the girls go by a small ferry to Auríhaum, to board *Dzsúmun Auríhaum*.

506. In the space port, then the capital city of Dzsául, Ninda can notice something is unusual. As she is walking on the streets, the number of armed people in uniforms increasing, and soon an esszidzsinna, Hódilup is descending nearby. He tells her the world is now declared dangerous, no one may walk outside unprotected. Ninda says above her head is an Uori flying, isn't that enough? Yes, it is, but I will stay with you. Immediately, a local soldier appears and wants to know who is the esszidzsinna and what does he want, armed, in Dzsául. Hódilup introduces himself, and the soldier announces he doesn't have the right to be there and asks him to hand his weapon over. Hódilup calls him to tell his name, but instead, the soldier wants to know who is the girl, this is a closed area for foreign nationals. Other soldiers appear. Hódilup words his disappointment, now speaking in an amplifier. Several aungirs appear and a lot of esszidzsinna are falling from them. The soldiers are puzzled.

Sergeant Rikavak introduces himself and announces they're there unauthorized and must leave. That won't happen, says Hódilup in a warning tone, and wants an explanation. Another Dzsáulian soldier reaches his arm for Ninda and falls, shot by the Uori. Dzsáulians call for reinforcement. A physician appears near the shot soldier who says he can't feel his right arm. You won't for a while, says the physician, but you won't need it. You are arrested.

Colonel Anarvato is speaking from a loudspeaker, asking if the soldiers of the Brotherhood are attacking the army of another state. Gauran Ászahuat tells him what happened and demands an apology from the minister of exterior, immediately.

507. Gauran Ísigasz demands a surrender. Now at least a thousand esszidzsinna are there above the crossing, an uncountable amount of dzsindrobots, and several aungir. They're in an obvious advantage above some hundred Dzsáulian soldiers.

Ninda gets bored, so she continues her way. The Uori and Hódilup are following her. Soon she is halted by a large military vehicle and other soldiers who forbid them from going further. Hódilup says he is very disappointed. In an amplified voice, he

announces: I'm nímud Hódilup from the Outer Star Defense Service of the Szúnhaum Brotherhood, and I'm *very-very disappointed* by your behavior! What's happening here? What are so many soldiers doing on the streets, armed at all points, with armored vehicles, in the middle of your own capital city?!

Lieutenant Tavonacsh greets him and tells him there is a rioting in the city. Ninda wants to see the rioters. The lieutenant rejects. No problem, says Hódilup, gives Ninda an antibelt, and they fly up. The location is easy to find, the central square, surrounded by armored vehicles and soldiers. The commander is shouting towards the rioters, some 20-30 young people staying at a terrace of a large, ornate building. Ninda and Hódilup land there, joined by Szinensi, Sileni and Aini. The rioters recognize her and accept her with respect. They tell her what they want: the corrupt president is doing financial harm to the country, so they want to remove him.

Ninda takes her suag and speaks into it, so her voice is heard in the whole square. Attention, shouting chief soldier! Would you shut up for a while? We would like to have a conversation. Continue it later, right?

I'm not here to shut up! When I stop speaking we will attack you, so it's better for you while I'm speaking!

Nímud Aimarnu answers. You will not start any attack at a place where there are szúni citizens. This would be a wartime action and would be immediately retaliated.

While they're arguing, Ninda says she would like to talk to the president. Don't expect that, says the riot leader. Where is he? Here! We are at a balcony of the presidential palace. Good, then let's go in, says Ninda. She touches the door button, but nothing happens.

508. Hódilup says: We are the esszidzsinna of Szúnahaum Brotherhood, and being that we cannot afford to be hindered when we want to go somewhere. We owe that to our fame and prestige not to tolerate that. So when I stop speaking, this door either will be open or won't exist anymore. What had happened so far wasn't rightful, and the infringements weren't committed by us. Locals probably think if I shoot this door apart and the armed forces of the Brotherhood enter Dzsául's presidential palace, that's a wartime action by interstellar norms. They are right. Now a war has erupted.

He shoots the door to pieces and gives a "here you are" gesture to Ninda who enters the door, following a lot of dzsindrobots.

Half of the spiral arm is watching breathlessly when their admired idol, wearing a white dress, calmly walks into the presidential palace of a foreign state, now considered

a war zone. The picture has such a symbolic strength it travels around the Galaxy and becomes one of the most quoted moments of Ninda's career. Meeting some people inside, she asks where is the president, and being shown the way, she halts at his door.

Many consider the picture made of her by some dzsind the most famous one of her whole life, immediately becoming a galactic symbol. She raises her hand to chest height, pointing her palm towards the door, with her galactically famous deadpan countenance.

She walks in the office, through the flying metal whiff remained of the door, and tells the president: I'm Ninda. I came to look around on this world. As a tourist. But I would go on with my ship. But half of the city was pestered by your soldiers who picked at the Brotherhood esszidzinna. Then it came true you've introduced a state of siege for two dozen unarmed youngsters. I don't ask you what do you imagine of yourself. I don't ask you what do you imagine about the Brotherhood. I ask nothing. Just I notify you were a president till now.

She turns back and goes home, but the scandal is spreading faster. A dozen government are having meetings and sending questions to the Brotherhood, rebuking Ninda is now toppling the second government.

You did address your words to the wrong place. Neither the Szindorian, nor the Dzsáulian government was toppled by Ninda but the armed forces of the Brotherhood. In both states, the local population will form a new government. It's a fact Ninda was present at both occasions, even more, the Szindorian dzsáhifannun was organized because our security measures required it for Ninda, awaited on Szindoria by many, can set foot in the country, being in a state of war with us at the time. But the szindor government was removed by professor Ídara, and the Dzsáulian president by gauran Hilgámi. Also a fact Ninda visited the Dzsáulian president and said "you were a president till now", but this was only an announcement of what will happen.

As for both steps taken in these states, I think all responsible adults who feel solidarity to fellow humans inside and beyond boundaries, will agree with me that a repressive, corrupt government may not be tolerated anywhere, and countries in a luckier situation are bound by humanity to help those having such a government. The Brotherhood stood up for the suppressed in the past and will do so in the future, and relies on the – active or moral – support of countries led by responsible leaders. And our message for the bad leaders: don't be worry of Ninda visiting them. They should be afraid by the whole Brotherhood and all states led by people thinking similarly.

Finally, I call your attention to that the Brotherhood is maximally protecting every citizen. This made the esszidzsinna act when we felt Ninda's safety in danger. Due to actions of the Dzsáulian soldiers we felt the safety of the esszidzsinna in danger, too.

Súhangir, gatiran responsible for outer contacts, Szúnahaum Brotherhood*

Typical for the szúni, the announcement is humanitarian and maximally arrogant at the same time. It's immediately named the Ninda Proclamation, however Ninda doesn't even know about it.

The Dictionary

In this chapter you can find explanations for many terms in the novel, those that are marked with asterisks * in the book. The asterisks below serve to refer to other terms in this dictionary, too.

air plantation An area planted by special vegetables which don't need much but can yield a lot of oxygen. Established on worlds with insufficient atmosphere.

aiskane On Saunis*, a farm-like project owned by a group of families, living together in a big multi-apartment house. Some 10% of the population are aiskanis*.

aiskanion The leader of the aiskane*. The grandparents are rotating the position among themselves, every 100 days another one follows.

aiskanis A member of an aiskane*.

ampentis A Saunisian sleeveless, hoodless cloak, open at the front, reaching till the ankle.

Āmrāsīn, Granny A Szindorian* fairytale character.

Ancient Earth The half-mythical, forgotten world where humanity was originating from. Szúni* are among the nations which remember it, and its location is known, also a lot of data about it. But it is unsure if that one is really the world of the origin, or a later home.

ancient szúni The older version of the szúni* language, practically unintelligible for modern szúni speakers.

angri The area in a cityship* used for freight.

antibelt Antigravitational belt to lift a person up the air.

antrogó An antigravity scooter (from Hungarian “antigravitációs robogó”).

Aulang Laip The cityship* Ninda is travelling first, from Szindoria* to Szúnahaum*. She got there by coincidence, fleeing from the ervé*.

aumas The Saunisian currency.

aungir A small, brick-shaped space ship used for transporting a group of people between a cityship* and a world or another ship. Cityships carry several ones on board.

Aurshaum The second most important szúni* world after Szúnahaum*. It has a breathable atmosphere, oceans, rivers, and an extensive biodiversity. Its life is native, engendered with no human interaction. Being located inside the Cloud*, its existence is kept secret from the dzserang*, as well as its native living beings and all products manufactured from them.

baungá A large drum used for celebratory purposes.

beat Equal to a second. The only unit of time common among the many countries and cultures of the Galaxy.

between-decks?

BGH The Hungarian abbreviation of Inner Galactic News Agency.

bigdeck?

Bridge?

Brotherhood *see* **Szúnahaum Brotherhood**.

captain The leader of Hangilaoran*, thus the person being closest to the role “the leader of the Brotherhood*”, it having no government. The cityships* have no captain, however the dzserang* are kept believing the opposite.

cityship Or trade ship. A large space ship belonging to the Szúnahaum* Brotherhood*. Many such ships are travelling around the Galaxy, carrying passengers and products, and providing services in the suár* for the dzserang*. They’re huge, grey and rectangular, like gigantic bricks. In different sizes and internal arrangement, they usually have the ground floor reserved for the suár and its personnel area; the floor above it is the szísi*; then one or two are the angri*; and above that, several floors are the living area for the szúni*. There is a level for the engines below the ground level. Passengers are allowed only in the suár and the szísi (and a dzserang cannot be anything but a passenger).

clans The szúni* are wearing two clan names at the beginning of their names, one inherited by each parent.

class School classes on Saunis* are not numbered but colored. The order is yellow, blue, red and white, but it's not revealed if these are all.

Cloud (See **Stars of the Cloud** separately.) A large, dark galactic dust cloud between two spiral arms, hiding the Stars of the Cloud* and some worlds, including Szúnaheim*. Everything in the Cloud is classified, kept secret from the dzserang*.

clown house A negative attribute used in szindor for things not going seriously, unlike required. No data if there is any actual institution called so.

cult The Ninda cult was formed around Ninda after the first interview she gave to Szillon Nomboka Marotomandi in the suár* of *Aulang Laip**. In that interview, she gave a full account of a tramp's* life on Szindoria*, first person doing so. She becomes a celebrity on Szindoria, more and more people keeping her in the greatest honor, while the government hates her. Later the cult spreads to a more and more larger area in the Galaxy. Ninda often talks with her fans on television, but otherwise, she doesn't care.

darkness In the use of the sýyndor* tramps*, "behind the darkness" means the area of the city where they live: badly lighted, dirty, abandoned back streets.

daurta The leader of a fengrá* team.

deck?

derkun A very infectious disease.

dimacar A type of self-driving car.

dír A rank a fhangí* master can achieve. Most of them have it below 10 dírs, but there are a very few masters beyond 20 dírs, too.

derki see **szúni calendar**.

dóar?

dòðyll An archaic word from old szindor legends. A dòðyll tells tales which show the solution to problems, teach, educate the audience.

dúth?

dzsádillatun-fódarangi?

dzsáhifannun A rescue action.

dzsarantin-sinní The other important person besides the sinnarszési* at a wedding.

dzsemrur The open market of the hinnul*.

dzserang The szúni* term for everyone not szúni (not a citizen of the Brotherhood*). Not derogative, just that's how they're called.

dzsfhaum circle?

dzsindrobot A small, spherical shaped robot. Manufactured and exclusively used by the Brotherhood, but other states have similar robots, too. They fly very quickly with antigravity and have perfectly aimed, powerful laser weapons.

dzsisszá The direction pointing to the hot pole on Szúnahaum*.

dzsógir A big gong used for celebratory purposes.

dzsodzs A kind of stove, and the food made on it. It's portable and used for picnic-like events.

dzsorongit A room or building serving for playing. There are different kinds of dzsorongit, for table games, for ball games etc.

dzsúmi A period of 12 years in the szúni calendar*.

dzsuór A person, normally a child, performing on a funeral. His or her task is to tell the story of the life of the deceased.

Earth *see* **Ancient Earth**.

eavesdropping On Sýyndořeia*, Ninda frequently used her mentalism* to discover the thoughts of other people. In the Brotherhood* she soon abandoned it.

Elszilin A fengrá* team on *Aulang Laip**.

érang A szúni* measurement unit of galactic distances.

ervé The Hungarian pronunciation of the letters RV, the sýyndoř* abbreviation of the law enforcement authority of Sýyndořeia*.

esszidzsinna The military, police, ambulance, fire brigade, security, astronauts and disaster recovery of the Brotherhood*.

fahuddan?

fahuddan-dzsittir?

fatta?

fengrá?

fhangí?

fhangísilgun?

fiengin-ríni A half-spherical cap, worn for greeting the spirits.

Fire Guard?

Fire Home?

fire stick A simple tool which can be lit on fire, similar to a match.

gauran A rank in the esszidzsinna*.

gatiran A rank in the esszidzsinna*.

haddisf-fongdzsirut?

halligf A role in a fengrá* team.

hallilúp The szúni* word for fumarola.

Handagauri?

handika?

Hangilaoran?

hangin-fiengéni?

haudzsi A golden, soft, flexible bracelet worn by tribe* chiefs. They're wearing it all the time, except when doing any dirty work or when it may be caught in some machinery. They may remove it any other time, too, but usually don't.

hauki A plucked string instrument.

haunda A golden medal worn on a golden necklace by the szúni*, with the tribal* symbol. The esszidzsinna* becomes extremely arrogant if one is stolen on a dzserang* world.

haundihilgá?

haundihúmat A member of a tribe* responsible to give new members their haunda*.

haungszí An adult szúni*, a member of a tribe*.

hây Szindor currency. At the beginning the story, 100 hây's worth a palan*. A tramp* can't collect a hây by stealing in a long while.

herga A large animal on Gresszi. It's as tall as a house two floors high, walks on two feet, and it can fly with two large wings. Fructivorous, warm-blooded.

Hilgerip A fengrá* team on *Aulang Laip**.

hilgihut?

hilgihut-sódan?

hinerti?

hingan-fiengéni?

hingsá-sétturaszingan "World control center", where a cityship* is controlled from during takeoffs and landings.

hinnul The nation and its language of Hinnuldud. There are large minorities on Saunis* and some other worlds.

hirdzsangi A thoroughful disinfectioning process.

Hisszunautilgórin The between-decks* of Hangilaoran* for political sciences.

hofongrí A special attire for celebratory purposes. Actually, simple a long stripe of cloth wound on the body.

huhalli A tree species.

huhallup Ninda's terms for the place between her house and Ámmaít's, under the large huhalli* tree. A long table with a sitting unit is placed there.

hyperlight A type of light travelling through hyperspace. It is used galaxywide for hyperspace communication (hyperphone*). Using hyperplates*, physicians can perform hypertests* and hypersurgery*.

hyperphone A phone calling through hyperspace. A simple suag* is enough for it.

hyperplates A pair of plates emitting and processing hyperlight*. Two hyperplates surrounding a person or object can send hyperlight waves that penetrate the material and get in interaction with it: this is hypertests* and hypersurgery*.

hypersurgery When a hyperplate* emits high energy hyperlight* waves that penetrate the material of a human body and reaches another hyperplate, it's possible to make surgery on a molecular level.

hypertests When a hyperplate* emits low energy hyperlight* waves that penetrate the material of a human body and reaches another hyperplate, it's possible to make diagnostics on a molecular level.

hÿen A szindor* measurement unit of length.

idriha A large underground city with complete infrastructure; similar to a cityship* but cannot move. There are 5000 of them on Szúnahaum*, to host people returning home for the namindan*.

ihafi Szúni* fruit juice, available in many flavors.

ílgaszaumi The enormous archive of the Brotherhood*. The dzserang* can't hear about its existence.

ivut (szindor*: kÿvap, sauninas*: mÿtnis) By common knowledge, a cute, furry pet, somewhat resembling a cat or dog. Only the four girls know the reality: they are sentient beings, more intelligent than humans, with stronger mental* abilities than the girls. They can convey mental signs through hyperspace and suggest humans to act with the feeling it was their own will. But they never abuse humans or do any harm.

jagihut A kind of colorful szúni* cakes.

jalar A nationality living in minority on Jaungaimasz, kept disadvantaged. Sileni's birth identity.

janníhaum?

janníruan?

jari A person with mentalism*.

jarráhi A fast growing tree.

jarrigŋhatuen A person with photographic memory.

javun-tuekan A diagnostic instrument used for brain wave testing.

jirmas A Saunisian dog breed.

julki?

karv A language spoken somewhere in the Galaxy.

khá?

khaddahum?

kiri?

Ķiyrteàn, Vûyrd President and dictator of Sÿÿndořeia* at the beginning of the story.

kýŷriań A valuable jewel.

ķývap The sÿÿndoř* word for ivut*.

larnir An industrial raw material, mined on Szaisz*.

leita A Saunisian short-sleeve dress reaching to the middle of the leg.

lian, lian, lian “Time, time, time” in ancient szúni*, the words a száhpain-sédauni* begins telling a story with.

Light of Knowledge?

lieha A newcomer among the szúni*.

liktenit-upesz The tribe* Ninda was originally assigned to. After founding the nindaran* tribe, she kept her liktenit-upesz membership for her whole life, according to the regulations.

Limelullí A somewhat mystical, feminine being who always helps, but it’s not revealed whom does she help and how. Has got interstellar fame from Vahule Ílu’s poems, who lived long before Ninda’s time. Later, Ninda writes several songs about her, all of them titled *Limelullí*. Limelullí soon becomes associated to herself.

Little Guard?

lombisz A role* in a fengrá* team.

Lŷiakēáń (Luakeán) A city on Sÿÿndořeia*. It’s in the desert, at the ocean shore, an industrial, commercial and traffic hub. Ninda’s birthplace.

lúma?

mean A herbivore animal, people can ride on it. (Not related to the English word “mean”, it’s a szúni word, so pronounced by Hungarian rules, two syllables.)

money card Plastic banknote.

mentalism?

mòðorun Some kind of domestic animal.

mungi A herbivore animal, people can ride on it.

múypràèn A szindor* salutation, used by the lower class: stepping forward with either foot, bowing with the head and holding both hands slightly sideways. It's a gesture of self-abasement. After becoming a szúni* citizen, Ninda never performed it, only to show someone how does it look like.

mýśvīn A racist sýyndoř* slur used for the szúni*. It means a kind of insect. There's a myth that the szúni are torturing other people to strip them from all their wealth, maybe even eat them. Part of the xenophobic propaganda of the Kïyřeàn* regime.

mýtnis The sauninas* word for ivut*.

namindan?

namindan-dzsúmi?

namindan-sziisszakin?

neri A person without mentalism*.

nert A role* in a fengrá* team.

Nikkiszt A fengrá* team on *Aulang Laip**.

nímud A rank in the esszidzsinna*.

Ninda-ónarin sauhátun?

nindaran A tribe* and tribal family founded by Ninda, required by the captain*.

núdzsahan The szúni* organization responsible for child care.

nuéthi?

palan The szúni* currency. A very high value, one palan is worth many units in most other countries' currencies. Its lowest divisor in use is the ten thousandth. It has no physical form, exists only in electronic form.

receptor?

rekki A nation and its language in the Federation of Rekki Worlds, close to Szindoria*.

reru A tree family growing on many worlds, tolerating harsh climate, coniferous, known as originating from Ancient Earth.

rígin A szúni measurement unit of length, roughly about the size of a meter.

rimdzs orb A small, flammable orb used for some ceremonies. When burning, it emits fragrant smoke in its color. No data if *rimdzs* means its material or its purpose.

sádunnun Rhythmical exercise performed by music.

sáhaddahum?

sáhaddif?

sáhaddif-haukihaóran?

sáhaddif-hinahaóran?

sáhaddif-szianerg *see* **szianerg**.

sáhaddihatun?

saipalis A squirrel-like being on Saunis*. They live on the jaršina* trees. Considered a sentient animal, because they have a simple language with 60 words made of squawking, hissing, hooting sounds. They can't learn more words, but humans decyphered their language, and can utter them from a suag*, since no human mouth can form their sounds.

sauhátun?

sauninas?

saupu?

sandwalker?

sáttir A tribe* family.

ŜĂW Television A broadcasting company on Szindoria*, conveying the opposition's opinion in the Kïyřeàn period.

sengiri A cute way of calling the other person dumb.

sénin The direction pointing to the cold pole on Szúnahaum*.

Serangisszaun The bigdeck* of Hangilaoran* for law sciences.

seuru A szúni* word for *epitheton ornans*.

seven In the szúni* culture, seven day names are repeating forever: senut, muhat, nodzsat, famut, dzsirat, higit and szahut*, the holiday.

seven-pointed star The symbol of the Brotherhood*: seven rays from the center, encircled; all of it is white, but the top ray is red. Its origin is forgotten.

sídi A nation and its language in the Sídi Republic, close to Szindoria*.

siéhong Part of the Ílgaszaumi*, a gigantic database where each and every szúni* citizen uploads everything they think important, and it remains there even after their death. Every person and family has their own.

sien A nice calling in szúni*. It can be used alone; with the full name: sien-Sileni; or with a shortened name: sien-Si. Also with some titles, e.g. sien-chief, sien-captain etc.

silgisszónaringi?

Sillau The world the ivut* and the kiri* are originating from. Totally habitable for humans, too: forests, meadows, hills, some smaller seas, untouched nature. But no

human habitation. A ship lands when they want it, picks up some ivut and leaves, but under their mental* influence, humans don't feel they would want to settle there.

Sínisual?

sinnarszési The leader of a wedding ceremony. S/he organizes a lot of things, strides under the sinnisztu* before the pair and speaks on their behalf.

sinnészin At a wedding, the marrying pair.

sinnisztu The wedding canopy. They're extremely old, richly ornamented, special works of art, made of wood and textiles, kept in extensive care. Only the sinnarszési*, the sinnészin* and the dzsarantin-sinni* are walking under it, and the sinnisztu-szingrí*.

sinnisztu-szingrí The carriers of the sinnisztu*, ten strong men.

sómaungir A type of aungir* with a removable roof.

sirgásahi A board game.

sisunu An ice jinn, played by a little child.

Sôdÿ-Vôdÿ, three-eared A Szindorian* fairytale character.

sófunnir-hauróangi?

sombir?

Sómittir The fengrá* team on *Aulang Laip** Ninda is the halligí* of.

sorgitin The fuel of the fire of the jannihaum*, a solid, white material, manufactured exclusively for this purpose.

space war When an asteroid, due to a diverge in its orbit, is threatening by impacting an inhabited world, interstellar treaties state it must be destroyed immediately. Usually, a child is asked to symbolically command the action, who may be alive at the projected time of impact.

Star Defense?

stars of the Cloud The Cloud* hosts many stars, most of them invisible from the spiral arm. Some are orbited by worlds, including Szúnahaum* and Auríhaum*, the only open air worlds of the szúni*. Others have domed cities. The stars of the Cloud are kept in great honor and have a great symbolic value.

The members of the sáhaddif* are named the Stars of the Cloud. When they appear as sáhaddif, they wear names of stars and can be called by that name only.

suag (sauninas*: ÿdis) Similar to a present-day cellphone, but calls are audiovisual. It can call another world, even far away in the Galaxy, as easily as a nearby location. It can display moving holographic images above itself, in the air. It can synchronously

translate between languages. They are used everywhere in the Galaxy, called by different names and manufactured by different companies, but they're all compatible.

suár Part of a szúni* cityship*, the area where they provide stores and services for the dzserang*.

šuep klú Part of a jalar dish, a filling for dough.

šuwšyněp?

šyëndor (szindor) A nation and its language, living mostly on Šyëndorèla*. Characteristic is the light skin and blonde hair (during the Kíyreàn* regime, men wear long hair but women short, and after its fall, it soon turns the opposite). A tonal language, written in Latin script, with diacritics on vowels denoting music pitches. Ninda's original native language and supposed nationality.

swarm The term used by the ivuts* for their crowd, communicating mentally*.

szadmáte A baked dough roll, filled with vegetable pieces in sweet cream.

száfunnap A medical technology, used only by the richer countries because it is expensive. They grow cells and tissues from the own DNA of the patient, gradually creating a complete organ. It is then implanted into the body by a hypersurgery* operation.

szahut The last day of the seven*, a holiday.

száhpain-sédauni (ancient szúni*) A storyteller who tells the old stories of Szúnahaum-sínarraómi*.

szasszegaut A type of plastic used for medical purposes.

szeszkina A dish made of many different kinds of cheeses molten, seasoned with different spices.

Szesszi The largest channel on Szúnahaum*, named after the largest river on Szúnahaum-sínarraómi*.

szianerg A sash worn for certain ceremonies. It goes slanted on the body, from the right shoulder to the left waist.

sziangdzsan The last day of the year in the szúni calendar*, the day of tribes* and clans*.

szimanda In fhangí* terminology, a physical manifestation of a law of nature. For example, electricity is part of the tham*, so the thunderbolt is szimanda.

szimmi Some bulbous plant, eaten fried, for example.

szinda Someone's szinda is a person who belongs to another tribe* from the same tribe family.

szindanongi A person whose parents are szinda* of each other.

szindor calendar The szindor year is 14 months = 840 days long. A month is 60 days. A day is 10 hours. In Earth time, 1 year = 1 year 237 days 12 hours 40 minutes; 1 month = 43 days 1 hour and 20 minutes; and 1 hour = 1:43:20.

The months wear names: vȳnt, aĩkȳn, ȳkaĩ, tavȳrtȳ, dȳȳm, lȳȳȳp, ĳĩnȳ, ĳȳllȳ, sȳndȳ, ĳȳũkȳn, sȳȳllȳ, dȳȳm, lȳȳikȳ, kȳȳȳȳd.

The hours of the day are called by colors instead of numbers: grey (dawn), blue (early morning), pink (morning), yellow (forenoon), orange (late forenoon), white (daytime), red (afternoon), green (evening), purple (late evening), black (night).

szirn The only lifeform on Szaisz. Smaller than child Ninda's fingernail, they look like sand-colored, tiny tree branches. They're breaking down the sand and building up their bodies from silicon threads; the oxygen is released and forms the atmosphere of Szaisz, being nothing it could form chemical bonds with. The szirns have no genetic code, therefore they cannot mutate and no different lifeform could evolve.

szirsi A szȳni* measurement of length, roughly at the size of a kilometer.

szĩsi The area in a cityship* used for passenger cabins. Passengers can freely move between the suȳr* and the szĩsi, but nowhere else.

szissurĩgan-fȳdarangi?

szomtihatuen A person who can perform calculations in the head very well.

szulmȳ lamp A little lamp, emitting a colored light.

Szȳnahaum (*See Szȳnahaum Brotherhood separately.*) The home world of the Brotherhood*, the weirdest world in the Galaxy with human habitation. Details in a separate chapter.

Szȳnahaum Brotherhood The country formed by the szȳni*. All the dzserang* are believing all szȳni are living on the numerous cityships*. The truth is classified: the Cloud* and Szȳnahaum*.

Szȳnahaum-sĩnarraȳmi The lost world of the szȳni*, destroyed by war.

Szȳnahaum-sȳnarĩongi An enormous space city orbiting Szȳnahaum, with many floors covered by forest and other agriculture, including villages.

Szȳnangȳ The internal television news magazine of the Brotherhood*, not visible for the dzserang*.

szȳni The nation and its language most important in the story; Ninda's nationality and native language (only the second one but always considered the only one). Characteristic is the more or less dark skin and hair, but Ninda's light skin and blonde

hair aren't seen weird. 5 billion citizens. The dzserang* believe the szúni are all living on cityships* but actually, many of them live in the Cloud*.

szúni calendar The szúni* calendar has nothing to do with the orbital and rotating period of any world the szúni own. Its origin is unknown.

The length of a szúni day is 80,000 beats* = 22:13:20 (hours:minutes:seconds) by Earth time. It counts 10 derkis, 100 limlis, 1000 matis. So, 1 derki = 8000 beats = 2:13:20; 1 limli = 800 beats = 13:20; and 1 mati = 80 beats = 1:20.

A year is only 30 days long = 27 Earth days, 18 hours and 40 minutes. The days aren't numbered but named, as follows: saurgéman, sillíman, nisszugópan, algillíszan, nangrifan, fargiszíman, dzanargan, lidsúmatan, karisszinan, angdzsagan, szílgaran, nirséhagan, szammunan, finírrugan, muandzsán, nahangan, lilgamíszan, ófarguhan, szimsáhuran, szisszadzsan, mulindzsán, ukingahan, liktuharan, nendihilgan, féninnulgan, dzsorehan, nesszihuran, fattilgópan, úsarrikan, sziangdzsan*.

Another cycle is the seven*, repeating every seven days, called senut, muhat, nodzsát, famut, dzsirat, higit, szahut*.

A period of 12 years is a dzsúmi.

A date looks like 43610. senut karisszinan (the day of Ninda's arrival to the Brotherhood*).

szunnasz The szúni* name of the sauninas* language.

thabbuan A nation and its language living in minority in many countries of the Galaxy. They're mostly known for the fhangí*.

tham (thabbuan*) The laws of the universe, physics, chemistry, physics, mathematics etc. from a philosophical point of view.

Third Light?

thobbinan In the dictionary of fhangí*, the quietude before a storm.

tifong The airlock system of the cityships*. Large, very thick, interlocking metal plates with a separate, self-repairing security system for each one.

tramps Sÿëndor* urban, homeless vagabonds who survive on petty crime, living in ignorance (most of them can't even read) and fear from the ervé*. Ninda's original identity.

tribe The Brotherhood* is a tribal society. Tribes are sometimes separated to smaller tribes, thus tribe families are created. Szúni* aren't born to a tribe but associated to one upon coming of age by the sáhaddif*. Lieha* kids like Ninda receive their tribe assignment earlier.

úld A synthesizer-like musical instrument, but more complex.

varhaszi A negative, vulgar adjective in szúni*.

výřd Derogatory szindor* slang, used by the tramps, meaning rich person or anyone from the higher classes.

VŸLN The intelligence service of Szindoria under the Kíyreàn regime.

ŵwt A szindor* measurement unit of weight.

ȳdis Sauninas* word for suag*.

ynši A sauninas* measurement unit of length.

Selected Quotes

All parts, chapters and sómirs begin with a quote from a famous work. In the final novel, this means (4 parts, 40 chapters, 1000 sómirs plus the prologue) 1045 quotes. The list of the works includes:

Aini

Mental Psychics

Ninda as an Everyday Person

Ninda's Soul Portrait for the Group

Supporting Characters in Ninda's Life

Szinensi's Soul Portrait for the Group

ÀLAN

Epos

Ámmaít Ídara

I'm Almost Ninda's Father

My Friendship with Ninda

The Skipped Szindor Revolution

Angrolími

An Introduction to Fhangí Thinking

Folkways and Social Conventions

The Fhangí Philosophy in the Mirror of Ninda's Thinking

Hait Kirísz

Memoirs

Ninda

Hiragi

My Meetings with Ninda

Those Who Made Her Ninda

Ílgaszaumi

Dzsullá Collection

Foreign Collections

From Contemplations of Feddardin

From Sayings of Numird

Galaxy News

History of Rangáhuap

History of the Fáhaut Wars

Jahanin-szódzsán

Repertory of Proverbs and Folk Wisdom

Sayings of Sinettin Szierg

Szúnahaum-szilgi

Terra-sóhipun

The Ninda Cult

Vabule Ílu

Worlds of The Galaxy

Lí-Nindaran

The First Szían

Thoughts

Ninda

Commentaries to The First Szian

Conversations

Limelulli

Lúmas of the Light

Metaphysics

My Galaxy

My Life on a Leaf

My Nonexistent Political Speeches

Notes for Those Coming After Us

Rekki Everyday

RP 1160

Sileni

From Ninda's Stories

My Diary with Ninda

Nindaran-sóhipun

Ninda's Life

Szillon Nomboka Marotomandi

My Travels with Ninda

Szinensi

My Lúmas Collected

Ninda's Life and Teachings

Ninda's Mental Structure

Szúnahaum and the Galaxy

Quotes

Aini

“Only their native planet was the same – they were different in everything else. No wonder they became friends.” (*Supporting Characters in Ninda’s Life*, 1. A.)

“Friendship doesn’t depend on the job of the other one – or on anything. Friendship is friendship.” (Ibid., 10. D.)

“For a really great mind, the world where they live is too little, because they’re thinking in a smaller or greater part of the Galaxy. Ninda is the first and only one for whom the entire Galaxy is too little.” (*Ninda as an Everyday Person*, 11.)

“Do we live in Ninda’s shadow? Of course, from the first days of our love, and it will remain so. And it’s very well so. We don’t want to be on the air. Ninda is created for a swarm of worlds to follow her word. But this isn’t important for her like for us. At home we are equal, and she is the matriarch.” (Ibid., 18.)

“It happens to Ninda, too, to make a mistake. Two memorable mistakes: at the beginning she considered Szinensi dumb, and once she said for the Szindorian Ninda cult: they’ll forget it.” (Ibid., 23.)

ALAN

“They asked us a million times, both our opponents and vacillaters: and now is it Nīindà whom to criticize is disallowed? What else could we answer beyond that you may but you cannot?” (*Epos*)

“There are so many mythical heros lots of stories are written about. We wanted not to poetize any story about Ninda. The truth is mythical enough.” (Ibid.)

“They took us dumb, mocked us, because our idol is a child. Then that child wrote the most important book in the history of the Galaxy – and she was still a child.” (Ibid.)

“Anywhere you live in the Galaxy, anyone you are, doing anything: all at a sudden Ninda may step in the door, as if she was there before you.” (Ibid.)

“Why do you believe you can lie to us?

Why do you take us dumb?

Why do you believe you can kill us?

Don't you know what people is?" (Ibid.)

"Don't wait for a change. Make it." (Ibid.)

"It isn't Ninda the answer for all imagineable questions. Ninda is the question for all imagineable answers." (Ibid.)

Ámmaít Ídara

"According to Hielgrúni, Ninda could be raised anywhere, she would develop to the personally she was entitled to. Well, it may be so – except one place. If she remains in the milieu where she was born, she wouldn't live till adulthood. And maybe the whole Szindoria would become a sea of flames." (*The Skipped Szindor Revolution*, 44.)

"And here I am sitting in this huge port where two hundred thousand people are looking at me, and by television tens of millions, the whole Federation! And do you except for my answer? Why, Sýyndořeia? You don't even know the questions! Don't ask me. Look at the one sitting beside you. Look into yourselves. I'm not the wizard you believe me!" (Ibid., 266.)

"We were sitting under a hengisz tree and she said I shall concentrate to the tree and feel its love. The tree's? I thought she was kidding with me. But she was serious. As always, in her whole life. So I concentrated. Did I feel it? I don't know. Sure I did Ninda's." (*My Friendship with Ninda*, 3.)

"Many times I was asked what does she mean to me, actually. Usually I simply say she is my friend. But this is more complex. I was a doctor in law for a while when she wasn't yet living, but I never learned so much as from her." (Ibid., 37.)

"If your friend wants to throw himself from the top of the mountain, you can grab him back. If you government is doing it, you can't do anything." (Ibid., 110.)

"The most humorous part of the story: surely we were first in history who could tell from a woman's genetic code if she gave birth to a child." (Ibid., 1320.)

"She was born in the wrong place at the wrong time. Naturally she became a hero." (*I'm Almost Ninda's Father*, 11.)

"This was the day not only we were proud of her from. The entire Galaxy was proud of her. Posterity won't know what a honor it was to live in the age which gave Ninda to us." (Ibid., 400.)

"I cannot say we raised her, since when we met she was a settled character – and a lot more. However... as I look at her, and she looks at me, I feel she is my daughter, too. So am I the grandfather of the Galaxy?" (Ibid., 1204.)

Hait Kirísz

“I’m not a philosopher myself. Nor my husband. But more or less we raised the greatest philosopher in the history of the Galaxy. So we’ve acquired something.” (*Memoirs*, 12.)

“She isn’t the Great Interstellar Problem Solving Someone. She is just a little girl. But the Galaxy was persevering that she certainly is the Great Interstellar Problem Solving Someone until their wish came true. But she still remained a little girl, and she often solved problems being unaware of it.” (*Ibid.*, 60.)

“The most horrible, injurious human feature is irresponsibility. I don’t like to think about how great damages people are making to people by nonchalance.” (*Ibid.*, 330.)

“I was last willing to believe Ninda is the greatest thinker in the history of the Galaxy. Because I love her endless, and I didn’t want to be biased.” (*Ninda*, 1.)