



Quetzalcoatl

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2003 chapbook
scars publications

Quetzalcoat1-2

1

17,000 B.C. A small heard of extremely large buffalo is slowly wiping out an ancient tribe. The tribe, fearful of the beasts, prays to the Gods for help.

The three bulls of the heavens return to the tribe and begin their rampage, more ravenous than ever. Fearful of angering the gods more, the tribesmen do not defend themselves against the beasts and try to flee. The bulls run over those running towards the forest from the field where the tribe is settled. The bulls separate, with two at one end of the settlement and the third at the opposite end.



A dark figure bursts from the forest and runs toward the lone bull. The dark figure, blurry at first, suddenly becomes clear. The dark skinned figure, wearing only a leather strap to hold his crotch and feathers attached to his long hair, grabs a pole from one of the fallen tents and continues toward the bull. The bull sees him and charges. He points the pole towards the eye of the beast and dives toward the beast. The pole drives into the eye of the beast then breaks. The impacted bull suddenly stops, and the man crashes onto and then knocked away from the beast with great force. He hits the ground and gets up quickly. He grabs another pole, runs toward the wobbling beast, and drives the second pole in the other eye. The two bulls witness the fall of their fellow God, and then lunge towards the stranger. The man picks up two spears and runs toward the beasts with great fury in his eyes. As they are about to collide the man dives toward the ground to one side of one of the bulls, close to the feet. The bull bends his head and slashes a side of the man. The man pushes against the ground with his feet, avoiding a crash to the ground, as he is slashed. He spins his body with great speed to face the back of the beast, and throws a spear with great might towards the anus of the bull. A moan bursts from the beast following the impact, then stops and turns with a wobble to try to face the man. However, the man leaps on the injured bull while the uninjured bull runs around his fellow God to try to get to the man. Time slows. The eyes of the injured bull and the man meet the eyes of the uninjured bull. Time returns. The injured bull rises to throw the man off and the uninjured bull circles around his fellow God. While in the air, the man throws his last spear with great force at a hip of the circling beast. The leg of the circling beast collapses, and the man crashes to the ground behind the beast that was first injured. He quickly gets up and yanks the spear out of the bull's anus. He drives the spear in an eye of the bull as it turns to face the man. The bull feebly charges the man, but the man holds onto the beast and yanks and stabs the eyes of the beast until it crashes to the ground. He pulls his legs from underneath the beast and bolts toward the last bull, with the spear in his hand. The bull leaps toward the man, but its hind legs crash to the ground. The man swings the spear upon approach and brushes the forehead of the beast, then runs around it. He drives the spear in the anus of the beast then grabs hold of both impacted spears. The bull spins around and the man, with his feet to the beast, rips both spears out and crashes to the ground. The man gets up quickly and charges with both spears towards the beast, which is turning to face him. Both spears are driven in the mouth and up into the head of the beast. The bull crashes to the ground. The man pushes himself away

from the beast and looks at the other two fallen bull. Blood flows from his mouth and wounds ... and he falls to the ground.

Those in hiding, or watching, rise ... and move toward The Dark One.
2

The Dark One lives with the tribesman and rules them in tyranny, but does not change their daily activities or practices. However, when problems occur that the tribesman cannot remedy or that require divine intervention, The Dark One interferes and resolves the problems. Because of The Dark Ones abilities to resolve abnormal problems, he is thought of and worshiped as a God. And a rumor of an existing man-God spreads to neighboring tribes.

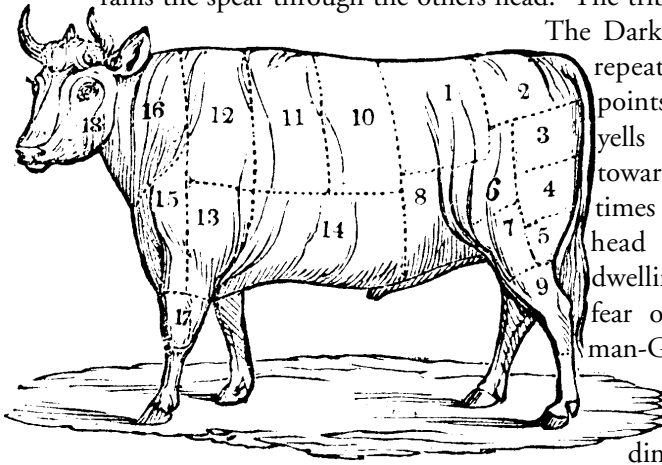
3

A man from another tribe enters The Dark Ones settlement and falls to his knees, and begs for the man-God to appear. The Dark Ones people surround the stranger and say nothing as they listen to the words of a different language. The Dark One pushes his way through the crowd, grabs the hair of the stranger and lifts him. The Dark One, with the tip of a spear in his free hand, lifts his arm as though about to stab the stranger. However, he remains motionless as he listens to the voice and watches the gestures of the stranger.

The Dark One and the stranger arrive at the stranger's settlement at the outskirts of a rainforest. The dead being wrapped for burial, the sick on the ground and in hammocks, mice scurrying everywhere, fur of wolves and jaguars scattered everywhere, are what The Dark One sees. The people gather and look in amazement at the no longer rumored man-God. The Dark One collects the food and the fur, puts it in a single pile, burns it, and threatens the people with gestures and yelling. He grabs two healthy men and leads them deep into the forest.

Hours later the three return carrying freshly killed monkeys, sacs of berries, and a variety of leaves and roots. The tribesmen watch, in confusion, The Dark One prepare food and soups they never imagined eating. Out of fear of the man-God, desperation, or both, the tribesmen learn and repeat what is prepared and what is fed to the sick and healthy. For weeks The Dark One remains with the tribesmen, hunting for monkeys, watching the wolf and the jaguar population, and watching the tribesman slowly recover.

One day The Dark One returns from a hunt and sees the skin of a freshly killed wolf with two men beside the skin with blood on their hands. The Dark One becomes enraged. He grabs a spear and rams it into the throat of one of the men, turns to grab a foot of the other who tries to flee, and then rams the spear through the others head. The tribesmen emerge, watching



The Dark One stab the two men repeatedly. He stops and points to the tribesman and yells and curses. He turns toward a boulder, about five times his width, lifts it over his head and throws it into a dwelling. The people run in fear of the powerful angered man-God. As they run further into the forest, the yells of The Dark One ... dim.

Weeks pass and the people are healed, though slightly fewer in number including one man-God. The victims of the man-God were fed to ants due to their disobedience. The fur of the wolf was placed in the middle of the settlement to remind the people of their obedience, for on the skin are drawings left by the man-God. Drawings of a single wolf and a single jaguar, dozens of mice, and laying people on one portion of the skin. And drawings of four wolves, four jaguars, few mice, and standing people on another. The tribesmen understand how the man-God healed them. They now worship the wolf and the jaguar, for they bring them health and help them grow in number. They now worship The Dark One, for he is the brother of the wolf and the jaguar, their protector ... and their ruler.

4

Stories of a man who defies and defeats the Gods, stories of a man-God using his power and wisdom to help tribes spreads. From the mountains, by the oceans, from the deserts, people seek The Dark One for his divine intervention for problems tribesman cannot remedy. He lives with the tribes he aides and rules them in tyranny, and the people allow this and worship him. The worshipping of the man-God becomes common with many tribes ... and tribesmen realize this.

5

The serpent God is angry and is devouring people from the tribes by the mighty river, where it dwells. People are in fear and pray to the God to forgive them and to others to aid them.

As The Dark One leaves his settlement for his journey along the mighty river, a small group of people along the outskirts of the settlement awaits him. He is offered three of the greatest warriors from various tribes to assist him ... and with great reluctance he agrees.

After weeks of searching and observing several Anacondas', the man-God and the warriors find the angry serpent God. Fear of the abnormally large snake with its abnormal aggression and a small bubble above an eye fills the warriors. The Dark One sticks two spears into the ground, stands briefly in silence while looking at the sweating warriors, and gives orders. With two other spears, one spear in each hand, he turns to face the snake and hits the spears together while slowly creeping toward the snake. The angry God responds and moves quickly toward The Dark One. One of the warriors, mesmerized by the snake, moves forward and grips one of the spears in the ground. The warrior stiffens, grabs the spear harder, and then shakes violently. The Dark One positions himself and yells at the warriors to attack, but the shaking warrior screams and runs into the forest breaking the other standing spear ... with the other in his hand. The snake strikes The Dark One and the other warrior runs into the forest. A shoulder, neck and one arm are in the mouth of the snake with a spear holding it open. He stabs the snake repeatedly with the other spear, but the powerful jaw of the snake breaks the spear in its mouth. The snake begins to wrap itself around The Dark One. The Dark One stabs more quickly as he feels the pressure to his neck mounting, but the spear gets stuck in the snake. He kicks and pushes until an arm reaches through the coiling snake, but feels no standing spear. He reaches harder but pressure on his body and neck begin to suffocate him. He looks south and remains motionless briefly. He then stretches his captured arm further in the snake and grabs hold of part of his broken spear. With all his might he pushes the spear up ... and rips through the head of the snake ... while his neck breaks. The man and the snake crash to the ground ... and the angry serpent God and man-God end their time on earth together.

6

Tribes are in battle. The unsatisfactory worship of the feathered-snake-

man-God of some tribes enrages other tribes and causes battle. Others battle to obtain the same obedience the man-God had from the tribes, and the power he had over them. Blood is spilled, tribes are at times assimilated into another, and the reasons for these times has been changed and forgotten over the centuries.

7

The powerful living soul and the great deeds of The Dark One transformed him into a powerful deity. He watches the activity of the peoples he once lived with, realizes he once ruled, and realizes his ... EMPIRE ... is dwindling. He remembers the unions of some tribes, the accomplishments they made, and their discoveries. He tells his fellow deities about a rise and fall of empires and about discovery during and in between the rising and falling. After millennia's The Dark One's ideas inspires other deities to cause the rise and falls of empires on different parts of the earth in ways of the deities choosing. After a time, he returns to the part of the world where he is from ... to create an empire.

8

Herds of animals and people are dying by some mountaintops. Those who survive or those who live by mountains and hear of the angered Gods, cry for forgiveness and aid.

A young woman from a surviving tribe speaks to her remaining people about the harmful angered breath from the mountains at the times when the mountains are speaking. Members from the tribe speak to their cousin tribe on another mountaintop about this and of the one who originally spoke the words. Brother, sister and neighboring mountain tribes pass their knowledge to each other. And for those tribes who know of these words and leave their mountain when it is speaking, with some watching animals perish on the mountain as they live, believe words of the Gods were spoken through the woman. Members of tribes see the benefit of sharing knowledge and beliefs. Many mountain tribes begin to acknowledge and worship the mountains of earth ... and the woman-God who brings death to those who do not listen to her words.

9

Millennia's pass and Gods and human-Gods are created and worshiped, with some worshiped commonly between tribes. Tribes become larger by breeding, conquering, and unification with other tribes and eventually a people with monuments and large populations are created ... an EMPIRE. Empires surround Gods and human-Gods, who in their lifetime solve mys-

teries and perform mighty deeds to help people by the masses from the death The Dark One creates. His choice of having the empires created in this manner push the development of humans.

Empires rise and fall in the sections of the earth dominionned by The Dark One and his followers. Then one time, during a peak of one of his mighty empires, humans from another part of the world, dominionned by other deities, enter onto The Dark One's domain.

10

The Dark One and other deities debate for decades on the expansion of empires, the uniting of deities for larger empires and their splitting, the creation of world empires ... and battle.

The knowledge of the immortality and power of the deities causes a reluctant decision of battle from The Dark One. However, after almost a century after the arrival of men from other dominions and plague, a tool for conquering derived by another ancient deity, something unexpected occurs. The people from The Dark Ones domain begin to breed with the strangers and pray for their children to carry their blood as far as they can. For in their prayers they believe their way of life will die as fast as their people and a day will come when a king will return to reclaim and rebuild their empire. In amazement of the knowledge derived in this empire, The Dark One decides to watch the change of his people. After centuries he returns to earth to answer the prayers of his people.

In this new time The Dark One will employ destruction and death as equal and beyond as the time of his manhood and the time as a deity. Great tasks will be performed to stop the destruction and death ... and his empires will be reclaimed. If the intruding deities, who create their empires by mass destruction and assimilation of the survivors, attempt to stop him he will wage a battle that will last for an eternity and allow his people to thrive without oppression. For without the aid of the deities the oppressing empire may fall, and his people will be free. And if the knowledge of how an empire was created under his dominion is preserved or rediscovered ... somehow ... his empires will rise and fall again.

THE END

Quetzalcoatl-3

1

17000 B.C. A young woman runs from her tribe's settlement in the middle of a rain forest. She thinks nothing of the reasons why her tribe was attacked or why she is alone. She feels only the desperate need to flee ... and her child in her arms.

The young woman with her child is alone in the forest and miles from her settlement. After days of hiding, playing with her child, and foraging for food, her fear reduces and she returns to her settlement.

Tears flow from the young woman's eyes as she walks across bodies and destroyed homes of the only world she's ever known. She realizes she and her child are the only survivors, and believes her and her child's existence may soon come to an end without the protection and compassion of a tribe. Trembling in fear, she thinks of another tribe that may accept her and her child.



2

Though her nights are filled with pain of those she lost, she is comforted with her child in her arms and the thought she will eventually be an equal in her new tribe.

After weeks the tribe watches her daily laborious routines less closely and she realizes this. Filled with joy from this growing acceptance she turns her attention away from her work one day to some multicolored feathers in the center of the community, dropped by squabbling birds who were there moments before. She walks to the feathers, un-straps her child from her back, and sits him gently in front of the feathers. She picks up the feathers, tickles her child's belly with them, and chants words she used in her childhood. People turn and see what is occurring and talk amongst themselves. The young woman realizes what is occurring and quickly straps her child to her back. As she is about to return to work an elder grabs her arm and shakes the feathers out of her hand. He tells her she must forget the ways of her dead tribe because they may conflict with the ways of the new tribe and cause bad things to happen. The young woman lowers her head and agrees, and some observing the incident watch with mistrustful eyes.

The young woman pleads to those who care for her to believe she was raped. Elders, the accused, her overseeing family, and others surround her in the tent of her overseeing family. Tears flow from her eyes as tribesmen strap necessities to her. People in the tent make room for her to leave. As she walks out elders comment on how they will never accept strangers again. After a short time the tears from her eyes stop flowing, the voices of the elders are dimmed to a silence ... and she runs deep into the forest.

3

Using two rocks she grinds leaves and roots to a paste. She applies the paste to her womb and drinks a soup she prepared. Hours later her body is in pain ... and she bleeds from her womb.

4

With the idea that her and her child still need the security and compassion of a tribe for survival, she thinks of another tribe that uses the same language as hers.

While on her journey to her future tribe she hears voices a distance away. She hides inside some bushes and puts a hand over her baby's mouth. As the

voices near she hears her language being spoken. Excited, she runs out to meet the voices and sees several hunters. She tells them she wishes to join their tribe and will pull her weight for the tribe. Half the hunters' walk past her and others push her and her child to the ground. In fear she says the tribe will find her useful. The hunters who walked past her turn to look at her and her child in her arms. The men surround her. A hunter grabs her child and flings him away from the group. The baby screams, and she is panic stricken on the floor. For hours she is viscously raped and her baby beaten ... until it cries no more.

5

Out of the forest and onto a small cliff, very high above rocks and a waterfall, the beaten and raped woman clutches her barely breathing child. She gets to the edge of the cliff and looks down, and then looks to a mountain at a far distance away. Tears flow from her eyes as she lifts her child to meet his beaten beautiful eyes. Time slows as she stares at the love that empowers her entire existence. Time returns. Her body shakes and a loud shaking sound comes from her mouth as she crashes to the ground behind her.

She lifts him to meet her eyes again as she cries uncontrollably and says in her own tongue, "Our time isn't over yet."

Slowly she gets up ... and walks back into the forest.

6

Living deep in the forest for almost a decade, the woman forages and hunts for food, cares for herself and her son during times of illness ... and grows in strength. For during those years the two person tribe hid in silence from hunters and travelers, but at times were found and beaten and raped viciously ... bringing both close to death. As time proceeded the tribe fought back and became more tolerable to pain ... and further away from death.

Five hunters in the beginning of their hunt stop from their travel and see a young boy standing before two dead monkeys. Two blowgun darts lay next to the monkeys and one of the monkeys has a tear on the skin. The hunters realize the boy just killed the monkeys and was about to prepare them. The men laugh and walk toward the boy. From the shadows of the bushes and trees, a short distance away from the boy, heavy breathing causes the men to stop again. Wind blows through the trees and bushes that allow light to

reveal the source of the breathing. A dark skinned, longhaired woman, holding a spear in each hand, wearing only a leather strap to cover her crotch and feathers tied in her hair, stands motionless while staring at the men. In fear, one hunter throws a spear at the woman that strikes the ground a few inches in front of her. She bursts toward the men while two men run toward her. She swings a spear, slashing the throat of one of the men, then leaps and kicks and crushes the throat of the other. The three remaining hunters, who began a charge, slow and shake in fear as they watch the woman who killed their companions, with deadly lightning fast movements, slowly run toward them. The men scream and bolt toward her. She punches the nearest hunter on the nose with a powerful blow, knees the groin of another, then leaps as she swings an arm around the two hunters, releasing a spear that impacts the eye of the last hunter. She runs toward the impacted hunter, drops her second spear, grabs his head with both hands and twists his head around his neck. She sticks her second spear deep into the ground and walks toward the kneed hunter. He tries to flee but she kicks his feet, which hurls him in the air. He crashes to the ground and then is lifted high above the woman who impales him with the standing spear. She turns and rips the spear out of the head of the impacted man and begins to stab the head and groin of the men. Thuds of the impacts echo through the forest ... that are soon joined by slower and weaker thuds.

7

Fear spreads to tribes of the angered forest and of the woman who carries its malice.

8

A tribe in the forest leaves their home to avoid an attack that will end their existence.

Thunder rumbles as tribesman burst from the forest onto a small field. The injured tribesmen run in desperation from a larger swarming tribe. Babies cry and the fleeing tribe steadily reduces in number. They cry to the Gods to stop their existence from ending. When only few fleeing tribesmen remain, lightning crashes and the attacking tribesmen closest to the fleeing tribe mysteriously fall to the ground. The attacking tribe stops and turns to the dense forest. Blowgun darts fly from the forest and strike the attacking tribe. The forest rumbles as men fall to the ground as a result of chemicals on the dart. A dark figure bursts from the trees and runs toward the attacking tribe. The figure, a young man wearing only a leather strap to hold his

crotch and feathers in his hair, throws a spear at the head of the closest tribesman and viciously strikes others with a club. Those he strikes fall to the ground as quickly as he runs past them. The blowgun darts flying in the air do not cease, which reduces the number of the attacking tribe as quickly as they strike their targets. After only minutes from the first body falling of the attacking tribe, the attacking tribe is vanquished. The young man runs into the forest as quickly as he exited it. The surviving tribe, in awe of the magnificent battle, focuses on another dark motionless figure in the forest. As the figure moves wind pushes against the trees that allows light to fall on the figure. Fear surges through the bodies of the men, women and children as they witness the woman-God, who gave them mercy and answered their cries, go back to her home. Tribesmen fall to their knees ... and thank the mighty God for their lives.

9

The worship of the woman-God, who brings life and protection, spreads from tribe to tribe.

10

For decades the two-person tribe travels in random directions and travel as though they are trying to reach a destination. After decades the pace of the tribe slows. The son of the woman spends most of the hunting and checking for danger without his aging mothers company. She becomes tired more quickly and he is indifferent to the increase in work he performs.

The son gathers supplies for the days hunt. His mother is sitting on a large root of a tree close to him. She touches withered feathers in his hair while listening to kind words from him. He runs and disappears behind some trees. She hears birds squabbling in the tree above her, and sees feathers drop on a branch where they battle and then fly away. She smiles and slowly climbs the tree.

A time later the son returns with fresh kill in his hands and sacs of fruit. He sees his mother lying on large roots of the tree, feathers in her hand, and her head twisted between some roots. He quickly squats beside her and lightly touches her neck. He falls to his side and remains motionless for hours, and after hours he screams with tears flowing from his eyes. For days he lays motionless like the lifeless body beside him.

11

On the fourth day of his mother's death the man rises in his new dark-

ened world and gathers leaves, roots and skin. Using paste he created from the roots and leaves, he wraps his mother completely with the skin, lifts her and walks south. After weeks of walking and climbing, only stopping to feed and briefly rest, the man finds himself on top of a mountain. He turns to see the world where he is from, then looks to his mother ... and cries for the last time in his life. He walks toward a small cave, a short distance away, and places her gently inside. He pushes a boulder about five times his size at the entrance of the cave and seals her inside. A time later the man returns to the place of his mothers death and picks up the feathers that were meant for him.



Out of the forest and onto a small cliff, very high above rocks and a waterfall, the man stands at the edge and looks down. Wind blows, the sky rumbles, and feathers slightly shake in his hair. He thinks of his existence as he knew it and in his own tongue he says,

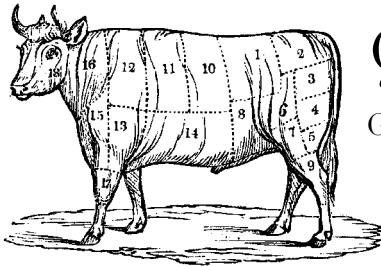
“You were all I knew and I never thought you would be gone. But I am sorry, I cannot be with you where you are at.”

He slowly raises his head so his eyes can meet the mountain where his mother lay.

“My time isn’t over yet,”
The Dark One finishes.

He turns ... and slowly walks back into the forest.

THE END



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scars **suopɔɔɥqnd**

published in conjunction with

**children
churches
& daddies**

the unreligious, nonfamily-oriented literary and art magazine

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ISSN 1068-5154

Editor@scars.tv

<http://scars.tv>

829 Brian Court, Gurnee, IL 60031-3155, USA, Northern Hemisphere,

Planet Earth, Solar System Milky Way Galaxy, the Universe

Freedom & Strength Press



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