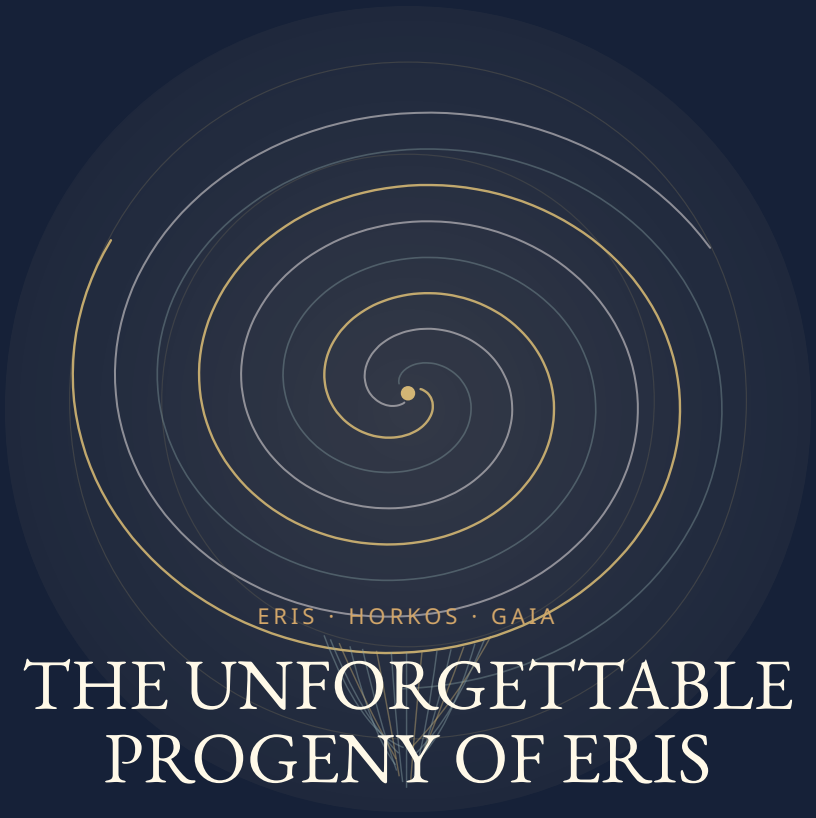
AN ERISIAN-GAIAN THEOLOGICAL WORK



ERIS · HORKOS · GAIA

THE UNFORGETTABLE PROGENY OF ERIS

THE DIFFICULT POWERS, THE WILD CHILD KING,
AND THE DEED THAT FOLLOWS THE WORD

RENTULPA

FIRST PUBLICATION EDITION · 2026

The Unforgettable Progeny of Eris

A living Erisian–Gaian theology of the difficult powers, Horkos, and the deed that follows the word

RenTulpa

Publication edition 1.0 · November 2026

Publication note. An independent creative and critical edition. The ancient testimonies, contemporary reports, and new interpretations are deliberately distinguished. This edition does not claim endorsement by Daisy Eris Campbell, the KLF, or any Discordian institution, and it does not represent ratified Church of the Infinite Jackpot canon.

Original writing and editorial framework: RenTulpa, with AI-assisted research and production. Ancient literary sources are cited by work and passage. Third-party intellectual property remains with its respective rights holders. No third-party photographs, insignia, or extended modern transcripts appear in this edition.

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To the reader

This is an original devotional and philosophical study in dialogue with ancient Greek literature and contemporary Discordian performance. It is not a recovered ancient scripture, a declaration that every Discordian accepts the same theology, or a new law binding another person's conscience. It asks how the names of Eris's difficult children can be encountered without pretending that violence, hunger, manipulation or suffering are blessings.

The ancient witnesses are cited by work and passage. The claims about Daisy Eris Campbell's Festival 23 talk are credited to a reader-supplied timecoded account, with an openly stated verification limit. The interpretations, ritual proposals, original prayers and Need → Deed framework are contemporary creations. Distinct kinds of truth remain distinct.

This edition is offered for reading, argument, play, voluntary practice, criticism and imaginative transformation. It does not make the reader a participant in an oath merely by being read.

The question behind the book

There is a facile way to rehabilitate gods with difficult names: rename their violence as vitality, their cruelty as instruction, their delusion as awakening, and declare that darkness was light all along. It may flatter our inventiveness. It does not honor the people who go hungry, are struck, are deceived, or lose someone irreplaceable. A theology worthy of living beings must resist that shortcut.

There is another equally facile response: erase the troubling figures from the pantheon. If only pleasant divine names are admitted into a vision of nature, all the uncomfortable conditions of life return unexamined. Hunger does not disappear because we exile Limos. A

broken promise is not made whole by refusing to say Horkos's name. The refusal to witness a condition can become one more way of abandoning those who endure it.

This book proposes a third approach. The old names do not have to become innocent before they can be studied, contemplated or faced. Their dignity is the dignity of uncompromising attention. They identify forces capable of exceeding any comfortable human story: work, memory, deprivation, suffering, quarrels, deception, disagreement, misjudgment, conflict, killing and the binding power of the oath. To encounter a force is not to submit to it. We may be obligated to oppose its most destructive expressions precisely because we have refused to look away.

In this reading Eris is not merely the noise that interrupts order. Ancient poetry itself distinguishes a destructive from a productive Strife. Difference can damage a world; difference can also make a world more responsive. Gaia names the living conditions that no act of imagination can escape: bodies, dependencies, ecological limits, neighbors, communities, generations. Horkos names the danger and possibility of carrying a statement across time until its truth is tested by action.

The living experiment is not to convert every child of Eris into a guardian of happiness. It is to ask what we owe the living when each child's name arrives. Toil asks about labor and rest. Forgetfulness asks about mercy and records. Hunger asks about food. Quarrels ask what the peace was concealing. The oath asks what happened after the promise was made. Murder and slaughter force the strongest refusal: life may not be expended as an aesthetic proof.

The question is not whether all strife is good. The question is what kind of response can be good while remaining honest about strife. This is where the sacred may cease being merely a story told and become a deed witnessed.

A note on what can be known

This edition is deliberately polyphonic. It admits religious imagination without misrepresenting the historical record.

Mark	Status	Meaning
[A]	Ancient primary testimony	A passage attested in an identifiable ancient source. It may contradict another ancient account.
[B]	Ancient parallel, later version or comparison	A related textual tradition, not necessarily the same deity or genealogy.
[M]	Independently documented modern cultural history	Public record of an artist, performance, or movement, narrower than claims of spiritual succession.
[T]	Author/participant contemporary testimony	Significant for the living tradition, but not represented as independently confirmed when a direct original is unavailable.
[I]	Contemporary theological or artistic interpretation	Proposed meaning, philosophical reading, or original devotional text, not ancient mythology or the named artists' doctrine.
[W]	Completed, witnessed act	Actual action, artifact, evidence or outcome with boundaries stated; no external consequences inferred from text production.

The labels are not a hierarchy of spiritual worth. They keep claims traceable. Ancient testimony can be culturally authoritative without

becoming scientifically testable; living testimony can be important without becoming proof that every Discordian accepts it.

Preface: neither innocent nor expendable

Eris has been reduced, sometimes, to a troublemaker; her children, to misfortunes or monsters; their names, to a catalogue of things decent people should prefer to forget. A simple reversal would be no better. To announce that hunger is secretly a blessing, that slaughter renews the world, or that delusion is enlightenment would be a betrayal of living beings who must survive those conditions.

The project asks a more demanding question. Can we recognize the dignity of a force without praising its most destructive manifestation? Can we witness suffering without worshipping it? Can we disagree without demanding annihilation? Can we embrace creative freedom without relinquishing honesty about our effects on others?

Dignity is not innocence. Recognition is not obedience. Understanding is not endorsement. [I]

Eris's children become neither an obedient pantheon nor a gallery of villains. They become an ecology of encounters: hunger answered by nourishment, pain by attention and relief, discord by truthful confrontation, conflict by protection and restraint, falsehood by discernment, the oath by accountable follow-through. Some domains invite a constructive transformation; others stand as boundaries that should not be crossed. [I]

The ancient ground

Hesiod's *Theogony* 225–232 names the lineage of Eris: Ponos, Lethe, Limos, Algea, Hysminai, Makhai, Phonoi, Androktasiai, Neikea, false words, Amphilogiai, Dysnomia, Atē and Horkos. Fourteen dossier entries are used here by treating Hesiod's wording about false or lying

words as a single collective domain; translators and scholars differ in dividing and naming the abstractions. The convenient heading *Pseudologoi* does not establish an individual deity with an independent biography. [A; S01]

In *Works and Days* 11–26, Hesiod contrasts pernicious and beneficial Strife: the latter drives work, cultivation and competitive excellence. The ancient poem speaks of two Strifes, not a late-modern theory of one goddess's psychological facets. The beneficial figure is placed at the *roots of the earth*: a poetic detail especially fruitful for a new Erisian–Gaian theology, not evidence of an ancient joint cult. [A; S02]

Gaia is no mere backdrop in this proposal. Living things inhabit material bodies and mutual dependencies. A wild creative act is neither good nor bad simply because it disrupts an order; its consequences for bodies, environments and relationships must be confronted. [I]

PROLOGUE — THE HORNED CROWN AND ITS LIMITS

The ancient Horkos: an oath that can pursue the liar

Hesiod places Horkos (Ὅρκος, Oath) last among the named children and makes him dangerous above all to one who knowingly swears falsely (*Theogony* 231–232). *Works and Days* 802–804 says the Erinyes attended his birth on the fifth day. In *Works and Days* 219, Oath also accompanies crooked judgments. These are ancient statements of domain and retribution, not evidence of the modern crown. [A; S01–S02]

A later ancient Latin genealogical catalogue, the *Fabulae* preface attributed to Hyginus, names *Iusiurandum* (Oath) among the children of Aether and Terra (Earth). This differs from Hesiod's genealogy; it should be recorded as an alternative ancient genealogy of the oath-personification, not blended into a claim that Hesiod called Horkos Gaia's child. This comparative detail brings the Erisian–Gaian theme into productive contact with an attested ancient variation. [B; S03]

Horkos in contemporary Discordian performance

Documented modern frame: Daisy Eris Campbell adapted *Cosmic Trigger*, directed the JAMs/KLF event *Welcome to the Dark Ages* in 2017, and is publicly connected with a project named *Horkos* in Thomas Sharp's 2025 personal account. The People's Pyramid documents the JAMs' Horns of Mu at their 2017 ceremonies; the two performers behind The KLF are Bill Drummond and Jimmy Cauty. The horned iconography has an earlier KLF/Mu history and cannot

automatically be treated as an originally Horkos-specific image. [M; S07–S10]

Contemporary testimony and timecoded source record: The project author reports that Daisy Eris Campbell inaugurated Horkos as Eris's successor, with the title "Wild Child King of the New Discordian Era," embodied by the KLF's two cloaked, horned figures. After v0.5, the author supplied a timecoded account of Campbell's Festival 23 fundraiser talk. At 12:07–12:49, Campbell is reported to identify Bill Drummond and Jimmy Cauty as an earthly personification of Horkos, an important contemporary attribution beyond the older Horns of Mu iconography. This attribution is based on an author-supplied timecoded transcript excerpt, a significant advance beyond independent evidence merely showing Horns of Mu. The video audio/captions could not be independently replayed in this editorial review. The excerpt does not establish the exact "Wild Child King" title, a formal coronation act, Eris's literal replacement, or that Campbell herself identified the particular *horned cloaks* with Horkos on screen. These remain separately attributed or interpretive propositions. [T; S11, S14]

A related prior record: An October 7, 2026 study preserved the existence of a user-supplied address introduced as "A message from Horkos. Delivered by Daisy's Eris"; its original publication, performance metadata, and reuse permissions were not verified. This manuscript does not reproduce that third-party speech. [T; S12]

Campbell's Horkosian account: a witnessed, time-bounded program [T]

A timecoded summary and selected excerpts from a Festival 23 fundraiser video were supplied by the author on 7 November 2026. The video was linked in the project's preceding source addendum; the editorial research could confirm the public title and reference but could not independently replay the audio or complete captions.

Timestamps below therefore refer to the author's transcription, not to an independent replay. Speaker identification, phrasing and footage should receive audiovisual verification before critical publication. [S14]

Segment	Reported content	What it establishes or does not establish
2:50–4:40	A collective *Book* practice: shared intentions over approximately six months, a book-burning consequence on failure, and significant emotional consequences experienced by participants.	Illustrates a real claimed commitment practice; does not justify imposing punishment, fire, shame or hazardous pressure as new ritual requirements.
6:31–7:38	Campbell describes searching for a character to invoke, finding the scholarly volume *Horkos: The Oath in Greek Society*, and recognizing Horkos as Eris's son.	Directly ties her new artistic treatment to a real academic title, not to a supposed recovered ancient coronation.
7:55–8:42	Campbell reads her Horkos play's call for bold plans, unusual collective capers, lucid dreams, cut-ups and enacted creative commitments.	Supports a generative, action-oriented interpretation. The play is modern writing, not Greek scripture.
9:37–12:49	She invokes Hakim Bey's *Immediateism*, noncommercial participation, Festival 23, the JAMs, and Drummond and Cauty as Horkos's earthly personification.	Supports the personification attribution in her described perspective; does not by itself supply a coronation charter or universal mandate.

Segment	Reported content	What it establishes or does not establish
13:02–14:23	She articulates the Horkosian imperative, describes the work's afterlife despite losing the original play, and invites people into a further Book cycle beginning January 23 (year not established in the supplied excerpt).	Supports a lived artistic practice and invitation; not evidence of a timeless or compulsory religious rule.

At 13:02–13:06, the supplied transcript gives her concise maxim: "Do what thou wilt, but actually do it, because Horkos is watching." That is a Campbell-attributed contemporary phrase, not the author's separate Need → Deed statement, and not a line spoken by an ancient Greek poet. [S14]

The book Campbell found

Horkos: The Oath in Greek Society is a real scholarly collection edited by Alan H. Sommerstein and Judith Fletcher, first published in 2007 by Liverpool University Press (scholarly online edition dated 2008). The book examines Greek oath-taking, social institutions, oaths in literature and consequences of perjury. The relevant contribution *Horkos in the Oresteia* by Judith Fletcher studies oath and Erinyes imagery, including the transition from destructive family conflict to civic pledges and judicial structures. This is independently checkable bibliographic history, distinct from Campbell's description of discovering the book. [S15]

A source correction: the nine years are not "nine years in the underworld"

Campbell reportedly says Horkos punishes broken oaths by nine years in the underworld. This deserves attribution as a theatrical statement,

not adoption as a precise Hesiodic rule. In *Theogony* 793–806, the sanctions concern Olympian immortals who perjure themselves by the water of Styx: one year in a breathless stupor, then nine years barred from the gods' councils and feasts, returning in the tenth. Hesiod does not say in these lines that Horkos personally sentences mortals to nine years underground. The broader connection—perjury brings grave consequences—is genuine. [A; S16]

Immediateism, duration and consent

Campbell's reported association with immediate, noncommercial participation makes action rather than representation part of the modern Horkosian frame. But her account of the Book's emotional cost makes a second insight unavoidable: follow-through without consent and the right to revise can become compulsion. The proposed Erisian–Gaian adaptation is therefore not a reconstruction of Campbell's six-month book ritual. It retains voluntary scope, capacity-aware commitments, meaningful exits, truthful records and care for all affected. We cannot claim Campbell herself designed the specific safeguards of our new framework. [T/I]

Why a Wild Child King changes the lineage

The crown creates a delicious Discordian paradox. If sovereignty becomes compulsion, it betrays the very freedom in whose name it is worn. If an oath becomes a performance with no responsibility afterward, it empties the word *honor* of meaning. [I]

The king in this interpretation does not replace Eris, legislate over all Discordians, or make the siblings harmless. He confronts anyone undertaking a freely chosen act with four questions: What did you promise? What did you actually do? Who or what was affected? What will you now answer for? [I]

The dual embodiment — original interpretive iconography

Campbell's described identification concerns Drummond and Cauty as an earthly personification of Horkos. The specific two-part inner symbolism below remains our invention, not a decoded KLF intention. One horned figure may represent the daring declaration: *Let this become possible.* The other may represent the unsparing witness: *Show what became real.* Together they symbolize the tension between a chosen promise and its consequences. This is our proposed artistic reading, not an attribution of the KLF's or Campbell's intended symbolism. Alternative readings—promise/consequence, maker/witness, or difference within one shared body—remain possible. [I]

The cloaks and horns need no newly fabricated supernatural mechanics. The force of their imagery lies in *public enactment*: a human can take responsibility for a role, and still relinquish the role when its agreed boundaries end. In no sense does performative embodiment give anyone authority to override another's consent. [I]

The original Eris–Horkos–Gaia triad

Eris: the daring of difference, variation and possibility.
Horkos: the dangerous, liberating seriousness of declarations that must face evidence.
Gaia: the living world in which deeds take place, suffer consequences and may make new life possible. [I]

The three are not an attested ancient divine trinity. They are a new interpretive relationship among ancient figures and modern devotional commitments.

INTERLUDE — THE FAMILY IS NOT A MACHINE

If we place the names of Eris's children beside one another, connections appear. Limos can intensify Ponos when resources run out. Ponos can become Algea when labor injures. Unheard suffering may give rise to Neikea; arguments may enter Amphilogiai; deception can distort the account of a quarrel, and Atē can ruin a decision that seemed certain. Hysminai and Makhai name the point at which contention can become embodied violence. Phonoi and Androktasiai name irreversible consequences. Horkos marks what was promised, denied or falsely sworn throughout.

That network is not a diagram Hesiod supplies, and it is not a claim that violence inevitably follows hunger. Events depend on institutions, resources, habits, choices, chance, power and the actions of others. We do not know a social system merely by assigning divine names to its conditions. Still, the genealogy makes an unusual intellectual instrument available: a vocabulary that resists thinking about suffering, truth, violence, memory and promise as disconnected concerns.

The interconnections matter in the other direction too. Nourishment may relieve deprivation; protections may prevent injury; restorative action may interrupt an escalating grievance; records may prevent false stories from becoming authoritative; a promise to repair may survive the passing of the immediate emotion that gave rise to it. Such interventions do not require a cosmological claim that the named divine forces secretly approve. The work belongs to the people who make the intervention and the beings who live with its consequences.

An ethics of encounter differs from a fantasy power chart. It does not ask which spirit defeats which other spirit. It asks which relationships

might be changed by careful action. In the same way, the children are not fourteen stages of a single inevitable fall. There are many possible orders and many interruptions. Hesiod's sequence is a textual fact; the thematic movements of this book are a modern editorial arrangement.

A reader may therefore reject these proposed responses, change the question asked of a child, or imagine a wholly different constructive encounter. They should not erase the historical witness to achieve that freedom. The text is older than our wishes for it. Its continuing relevance depends on the freedom to let it remain strange.

MOVEMENT I — EMBODIMENT: THERE IS NO DREAM WITHOUT A BODY

These four children confront the finite material condition of life. None of the following constructive expressions are alleged ancient beneficent powers. They are ways a person could respond to the ancient domains in a life-honoring way. [I]

1. PONOS — TOIL

[A] Hesiod names painful Toil. He gives Ponos no substantial independent adventure here.
Dark face: the exhaustion of compulsory labor, strain without relief, effort stripped of purpose, working until a person disappears behind their output.
Life-bearing encounter [I]: a maker knows that effort matters, but also that sustained creation requires nourishment, tools, rest, access and collaborators. The dignity of work belongs to the worker, not to a command that work must never cease.
Horkos's question: *Did the promise include the true cost of the labor?*
Need → deed: remove one obstacle to a concrete task, document the improvement, and state whether the person doing the work actually benefits.
Refusal: exploitation, forced sacrifice and burnout are not sacred proofs of worth.

2. LETHE — FORGETFULNESS

[A] Lethe is named as Forgetfulness. In another passage Hesiod credits poetry with a temporary forgetting of sorrows; that is not itself a biography of Eris's daughter. [B] At Trophonius, Pausanias describes water of Lethe followed by water of Mnemosyne: release from prior preoccupations followed by remembrance of the descent. [S01, S04]
Dark face: erased testimony, forgotten promises, loss of identity or history.
Life-bearing encounter [I]: mercy may mean relief from the constant pressure of memory without destroying what must remain available for truth and responsibility.
Horkos's question: *What can be released without losing the record of what was promised and done?*
Need → deed: give a person rest or reduce needless reminders while preserving records they have a right and reason to keep.
Refusal: do not invoke forgetfulness to conceal harm.

3. LIMOS — HUNGER

[A] Limos signifies famine or hunger. The ancient genealogy itself does not grant Limos a benevolent persona.
Dark face: starvation, scarcity, dependency exploited, empty cupboards and coercive denial of sustenance.
Life-bearing encounter [I]: hunger reveals something to which communities must respond; its wisdom is not that starvation is holy, but that nourishment is a responsibility.
Horkos's question: *When you promised to serve life, whom did you actually help to eat?*
Need → deed: supply or facilitate food with dignity and consent, without claiming success until provision is evidenced.
Refusal: never turn deprivation into an initiation requirement or moral lesson for the hungry.

4. ALGEA — PAINS AND SORROWS

[A] The Algea are collective pains associated with tears.
Dark face: injury, grief, overwhelm, neglect and the misuse of another's vulnerability.
Life-bearing encounter [I]: an honest response to suffering can make room for care, accommodation, protection and human tenderness.
The response may be beautiful; the wound need not be.
Horkos's question: *Was the person who hurt actually heard, helped or protected?*
Need → deed: ask what support is wanted, then carry through on one proportionate, consented action.
Refusal: pain cannot be required as proof of purity, knowledge or devotion.

MOVEMENT II — DIFFERENCE: THE RIGHT TO DISAGREE

Disagreement, falsehood, and lawlessness are not identical, but their proximity in Eris's genealogy invites an inquiry into how people judge one another and how stories become consequential. [I]

5. NEIKEA — QUARRELS AND GRIEVANCES

[A] Hesiod names Quarrels.
Dark face: feuds that maintain their own momentum, hostility that makes its target into a permanent enemy.
Life-bearing encounter [I]: a grievance can signal a silenced fact or a broken relationship. Not all apparent peace is honest.
Horkos's question: *Did your undertaking preserve a person's right to object?*
Need → deed: listen to a stated grievance, record it accurately with permission, and take an agreed restorative step where possible.
Refusal: no grievance licenses humiliation or threats.

6. FALSE WORDS — *PSEUDEAS LOGOUS* / PSEUDOLOGOI

[A] Hesiod's wording describes lying or false words; *Pseudologoi* is a convenient editorial name, not proof of an individually attested god of theatrical fiction.
Dark face: fraud, propaganda, fraudulent evidence and the erosion of meaningful consent.
Life-bearing encounter [I]: art, stories, masks and make-believe can

transform experience when everyone understands that a performance is taking place.
Horkos's question: *What must the witness know is invented, and what is asserted as fact?*
Need → deed: label one uncertain or fictional claim correctly and correct one materially misleading description.
Refusal: open play is not permission to deceive people about real risks.

7. AMPHILOGIAI — DISPUTES

[A] Hesiod includes Disputes or Contentions.
Dark face: arguments as weapons, endless debate that excludes those affected, certainty rewarded more than accuracy.
Life-bearing encounter [I]: dialectic, dissent and disagreement can refine belief and protect pluralism. An honest adversary in thought may be a collaborator in understanding.
Horkos's question: *Were contradictory observations permitted to enter the record?*
Need → deed: examine one contested claim with opposing evidence and disclose what changed in your judgment.
Refusal: do not pass verbal dominance off as truth.

8. DYSNOMIA — LAWLESSNESS / BAD ORDER

[A] Dysnomia is named among the lineage. Her literal domain is the failure of lawful order, not an established ancient divine guarantee of libertarian freedom.
Dark face: corruption, arbitrary enforcement, impunity and the collapse of trustworthy protections.
Life-bearing encounter [I]: law is not automatically justice; dissent and principled reform may be necessary when rules protect domination.
Horkos's question: *What protection replaces the injustice being chal-*

lenged?
Need → deed: identify one harmful rule, the people it affects, an accountable route to reform, and the safeguards that must remain.
Refusal: revolt for its own spectacle is not liberation.

9. ATĒ — DELUSION AND RUINOUS ERROR

[A] Hesiod names Atē among Eris's children; Homer, by contrast, makes Atē a daughter of Zeus in *Iliad* 19, where delusion reaches even divine action. The lineages conflict and remain visible. [S01, S05]
Dark face: arrogance, reckless certainty, refusal to admit error, unintended catastrophe that has victims.
Life-bearing encounter [I]: fallibility calls for corrigibility. A person may become more trustworthy not by pretending never to be wrong, but by correcting what is false and repairing what they damaged.
Horkos's question: *What did you misunderstand, and how did you amend the consequences?*
Need → deed: retract or correct one real error, preserve the revision history, and make a feasible repair.
Refusal: a goddess of delusion does not absolve anyone who knowingly misleads.

MOVEMENT III — THE THRESHOLD OF IRREVERSIBILITY

This is the difficult heart of the work. The following four are not sanitized. Fightings and battles may prompt questions about boundaries and protection; murder and slaughter are treated as catastrophic harms to prevent and remember, not as hidden gifts. [I]

10. HYSMINAI — FIGHTINGS

[A] Hesiod names Fightings or Clashes.
Dark face: intimidation, coercion, aggression and escalation against unwilling others.
Life-bearing encounter [I]: resistance need not be submissive; boundaries can be strong without becoming acts of violence. Consent-based contests may make disagreement tangible without making persons expendable.
Horkos's question: *Did protection remain more important than victory?*
Need → deed: establish a practical de-escalation or safety boundary in a real contested situation, without assuming conflict can always be safely resolved by discussion.
Refusal: never impose a fight as ritual play.

11. MAKHAI — BATTLES

[A] Hesiod names Battles, not an individually catalogued corps of benevolent warriors with fixed combat abilities.

Dark face: war, destruction, conquest, civilian suffering and habitual enemy-making.
Life-bearing encounter [I]: courage may be directed to protecting people, defending living habitats and sustaining mutual aid, with restraint and preference for nonviolent means whenever feasible.
Horkos's question: *What did the struggle preserve, what did it cost, and whose voice is missing from the account?*
Need → deed: contribute to a lawful protective or relief effort and document only the contribution actually made.
Refusal: no rite should glamorize bloodshed.

12. PHONOI — MURDERS

[A] Hesiod names Murders or Killings as a collective.
Dark face: the taking of a person's life and the irreversibility imposed on every relationship that life sustained.
Life-bearing encounter [I]: the response belongs to the living: safeguarding others, taking testimony seriously, and refusing disappearance of those harmed. Murder itself is not benevolent.
Horkos's question: *Were lives treated as ends in themselves, never as symbols to be spent?*
Need → deed: undertake a meaningful, safe act of remembrance, prevention or support for survivors, without appropriating anyone's grief.
Refusal: never use killing as a sacrament of regeneration.

13. ANDROKTASIAI — SLAUGHTERS

[A] Hesiod names the collective killings of people, often translated Man-slaughters.
Dark face: mass death, anonymity, erasure, communities broken and the normalization of atrocity.
Life-bearing encounter [I]: memorial practices can defend the indi-

viduality of those killed. Preventive solidarity and protection of the vulnerable become urgent obligations.
Horkos's question: *Do your grand visions preserve the reality of each life?*
Need → deed: support a credible prevention, aid or historical remembrance effort with clear consent and public accountability.
Refusal: never treat slaughter as purification, necessary sacrifice or creative spectacle.

MOVEMENT IV — HORKOS: THE CROWN AND ITS BURDEN

14. HORKOS — OATH, FALSE SWEARING, ACCOUNTABILITY

Ancient testimony [A]: Horkos belongs to Eris's genealogy in Hesiod, especially threatening the willful false swearer. The Erinyes attend his birth on the fifth day in *Works and Days*. That harshness must not be edited away to make him easier to love. [S01–S02]

Ancient comparison [B]: The Latin *Fabulae* preface attributed to Hyginus places Oath (*Iusiurandum*) among the offspring of Aether and Earth. This makes an ancient Earth association textually visible but does not resolve the difference in genealogies. [S03]

Later Horkos literary witnesses [B]: In Herodotus 6.86, the Delphic oracle describes a *nameless child of Oath*, without hands or feet yet swift in pursuit of a person who plans a false oath. This supplies a striking descendant of the oath-personification in a later ancient text, not a new member to insert retroactively among Hesiod's fourteen children. The story is severe, emphasizing ruin reaching a household. In Aesopic fable Perry 239, Horkos appears as a lame traveler: a debtor thinks oath-punishment cannot arrive for decades, swears falsely, and is caught almost immediately. These are different literary genres and not proof of a single continuous mystery cult or of Campbell's modern project. [S17, S18]

Contemporary record [M/T]: Daisy's *Horkos* project, her connection with the KLF/JAMs events, and the historically documented Horns of Mu supply a real setting for newer artistic meanings. The author's

timecoded transcript of Campbell's Festival 23 fundraiser talk reports that Drummond and Cauty collectively personify Horkos, a stronger and more specific identification than previously documented in our archive. Direct audio replay remains pending. [S07–S10, S14]

Contemporary coronation testimony [T]: The author additionally reports Horkos's inauguration as Eris's successor with the title *Wild Child King of the New Discordian Era*, embodied by the two KLF horned and cloaked figures. The new talk excerpts substantiate a proclaimed Horkosian era and the persons named as embodiment, but they do not establish a formal crowning or that exact title. Those details remain attributed to the author until an originating proclamation is located; this working book claims no universally recognized sovereignty. [S11, S14]

Dark face: the oath can become a weapon; a vow can compel obedience, reward false certainty, and make a person sacrifice care to consistency. The oath can also be invoked to punish those whose circumstances make completion impossible. [I]

Generative possibility: an honest promise can stabilize trust across time without prohibiting change. In this theology, the Wild Child King takes responsibility seriously precisely because the world is not fully controllable: *the promise must say what is being attempted, not guarantee what no human can guarantee*. [I]

The oath's questions:

1. Was the undertaking freely chosen and honestly stated?
2. Did people retain a real ability to refuse, stop, and revise?
3. Were actions distinguished from aspirations and reported outcomes?
4. Were effects on living beings considered rather than excused by grand intent?
5. Was an honest witness preserved, including failure or surprise?

6. Was repair offered when the act caused or exposed harm?

If those questions are unanswered, a crown remains theater. If they are answered in deeds, the theater can become an accountable practice of freedom. [I]

The nameless descendant: a further generation of Eris's family

Herodotus's handless, footless *child of Oath* makes this project larger in a historically meaningful sense. Eris's genealogy does not necessarily terminate in Hesiod's fourteen entries. Later authors portray consequences, offspring, interdependencies and alternative family structures. [B; S17] Our larger *Unforgettable Progeny* may eventually track descendant figures and later extensions in a separately labelled map rather than claiming that Hesiod explicitly supplied them. The critical distinction is what the ancient passage states versus how a living theology elects to read it. The child of Oath is unnamed in Herodotus. Giving it a canonical modern name would be an original invention, not a translation.

Need and deed: the author's declaration

> *Real ones walk their talk.*
> *Be about it. Don't talk about it.*
> *Feel it. Do it.*
> *Follow through.*
> *Honor.*
> *Integrity.*
> *In a world ruined by time and infinite revolution. Now is again a time for builders and dreamers and doers and those who dare to see the need and do the deed.*

Provenance: Original words offered by RenTulpa on 7 November 2026, lightly normalized for spacing and punctuation. The passage is not from Hesiod, Daisy Eris Campbell, or the KLF, and should not be attributed to them. [T; S13]

Need → Deed: an enforceable editorial discipline, not compulsory religion

Let an undertaking be represented by the six-field record

C = (N, D, B, A, W, R)

- N — Need: What concrete need exists? Who is affected? How do we know?
- D — Deed: What bounded action will be attempted, with what observable deliverable?
- B — Boundaries: Consent, safety, time, resources, ability to decline, privacy and non-domination.
- A — Action: What was actually performed, and by whom? Do not substitute announcements for results.
- W — Witness: What independently inspectable evidence exists? What could not be verified?
- R — Responsibility: Who was affected, what remains unresolved, and what care or repair follows?

This is an editorial accountability schema [I] developed from the earlier Need and Deed charter, not a supernatural operator, scientific physical law, contractual instrument or command that a participant must join.

State discipline: proposed → consented → attempted → completed → witnessed → reconciled. A state may remain incomplete, be paused or be withdrawn. completed describes the actual deed stated in field D; it does not automatically mean the need N was fully resolved. witnessed describes evidence of action, not a certified real-world outcome beyond

that evidence. If a claimed step lacks proof, the state is unverified, not "completed." [I]

A failure honestly reported can preserve more integrity than an apparent success fabricated by a witness. This is our interpretive ethics, not the historical content of Hesiod's punitive Horkos. [I]

The Wild Child King's thirteen encounters

The child met	Horkos's proposed obligation [I]	A real form of witness to seek
Ponos	Do not disguise exploitation as sacred work.	Work conditions, improvements and rest actually protected.
Lethe	Allow release without erasing necessary memory.	A preserved record and a freely chosen boundary around recollection.
Limos	Do not promise nourishment while leaving hunger unanswered.	Food or access supplied, with consent and privacy.
Algea	Do not turn testimony of suffering into aesthetic material without care.	A wanted act of assistance, not merely an eloquent speech.
Neikea	Make room for honest grievance.	A documented hearing and any agreed follow-through.
False Words	Keep invention distinct from false factual claims.	Clear labels, corrections and source attributions.
Amphilogiai	Permit dissent and contradiction.	A recorded challenge and substantive reply.
Dysnomia	Contest unjust rules without creating new impunity.	A traceable reform effort and safeguards.
Atē	Admit error and seek repair.	Correction log and reparative action.

The child met	Horkos's proposed obligation [I]	A real form of witness to seek
Hysminai	Protect boundaries, including refusal.	A de-escalation or safety measure actually adopted.
Makhai	Prefer life-preserving courage to martial spectacle.	A verifiable protective or relief contribution.
Phonoi	Never spend a life for symbolism.	A credible prevention, remembrance or survivor-support act.
Androktasiai	Refuse the erasure of victims.	Accountable remembrance, prevention or aid.

The table proposes actions and evidence to seek. It does not claim any of them have been performed.

THE HORKOSIAN TURN — FROM BOOK TO DEED

In the timecoded account of Daisy Eris Campbell's Festival 23 fundraiser talk, the ritual of *the Book* is described as a shared, approximately six-month undertaking. Commitments are made in company; failing them has a ritual consequence, and Campbell speaks of the emotional charge associated with carrying such promises. She tells of discovering the scholarly study *Horkos: The Oath in Greek Society* while seeking a character for a new work. She subsequently links the Justified Ancients of Mu Mu—Bill Drummond and Jimmy Cauty—to an earthly performance of the oath-keeper and to what she calls a Horkosian era. These details are preserved as a timecoded account supplied by the project author. They are not presented as the product of an independent audiovisual transcription.

The most productive feature of this contemporary account is the movement from fantastic intention into undertaken action. For a creative life, that movement can be revolutionary in a quieter and more demanding sense than any announcement of permanent revolution. A declaration is attractive because it borrows the emotional force of a future achievement. A deed is difficult because it must enter the world of material limits. In that entry a person discovers whether the original promise named a real possibility, an aspiration in need of collaborators, or something that cannot be done as described.

But this transition must never become a tyrannical moral test. Capacity changes. Care duties intervene. Illness arrives; economic constraints differ; consent may be withdrawn. The project developed here explicitly refuses the notion that devotion can be measured by whether

someone endures unnecessary danger or shame. A witness should record how an attempt changed and why. A revised promise can be more honorable than one pursued past the point of damage.

The Need → Deed covenant is not a doctrine of compulsory output. It has six fields: Need, Deed, Boundaries, Action, Witness and Responsibility. These are small enough to fit on one page and serious enough to expose hollow declarations. What need was seen? What action was chosen? Who could refuse? What actually happened? What can be examined by another? Who is still affected and what repair is due?

An honest record of refusal is not proof of disloyalty. Sometimes the most important deed is to refuse an impossible demand, to tell a truth that a group does not want to hear, to stop an activity causing harm, or to protect the time in which a fragile life can recover. In that sense Horkos is not the deity of working oneself to death. The contemporary ethical lesson of his difficult name is the refusal to counterfeit a promise or its fulfillment.

The two horned performers in the KLF's older Mu imagery make a compelling emblem for this moment, but their public costuming and Campbell's later theological framing must be dated and distinguished. The People's Pyramid archive documents the 2017 Horns of Mu. Campbell's identification of the duo with Horkos comes from the attributed talk account. The exact wording of a coronation as *Wild Child King* remains a separate reported tradition, not independently established here. The ambiguity is not a weakness to conceal. It is a living reminder that fidelity to an oath includes fidelity to the evidence about it.

We may think of the book's title in two directions. The progeny are unforgettable not because they were always loved, but because attempts to erase the difficult conditions of existence fail. They are also unforgettable because a deed alters the world in some definite way,

however small, and makes a record that can be revisited. A promising idea can be lost to the digital void; an honest witness can make a fragment of its consequence available to the next maker.

See the need. Do the deed. Tell the truth about what followed.

MOVEMENT V — A LIVING PRACTICE WITHOUT COMPULSION

The seven commitments of this edition [I]

1. Let difference breathe. Challenge inherited arrangements and allow others to challenge yours.
2. Let the body matter. Protect the ability to rest, eat, heal and opt out; no coerced suffering.
3. Let the dark be seen accurately. Refuse to disguise violence as spiritual renewal.
4. Let fiction be wonderful and legible. A mask is not a license to falsify facts.
5. Let freedom remain free. No vow, doctrine or crown creates ownership of another person.
6. Let the promise meet the world. Form intentions that can be enacted and observed.
7. Let witness and repair complete the circle. An account of what happened is more sacred than an advertisement for what should have happened.

These are proposals for the project, not ratified tenets of the Church of the Infinite Jackpot and not commandments imposed on Discordians or devotees of Gaia.

Optional encounter practice [I]

Witness. Name an actual condition without romanticizing it. Verify the need where possible.
Choose. Select a bounded, useful and freely chosen deed within real capacities.
Do. Perform the act without manufacturing proof.
Answer. Record results, limits, effects and any repair due.
Release. Stop when the commitment ends or conditions require revision. No person is an eternal debtor to this theology.

This is a voluntary ethical and artistic exercise. It is not a reconstructed ancient ceremony, clinical treatment, validated intervention or guaranteed supernatural practice.

A source-and-rights rule for the living tradition

Ancient passages should be identified by work and line. Modern artists should be credited without inventing quotations; do not publish a full third-party Horkos address until its source and rights are clear. Accounts of initiation or sacred authority must identify who reported them, whether the original can be inspected, and what the claim is actually asserted to govern. Preserve living testimony without laundering it into universal consensus.

A Horkosian encounter: from the Book to an evidence-respecting deed [I]

Campbell's reported Book of Horkos involved group commitments, a six-month horizon and an intense consequence for failure. Our own proposed practice is distinct. A participant may write one bounded, capacity-realistic intention, record whom it affects, consent to an agreed form of witnessing, attempt it, and publish or privately preserve an accurate account of what happened. The record may include with-

drawal, changed circumstances or failure. There is no mandatory burning, no compelled promise, no threat of supernatural punishment, and no invitation to expose private grievances. Honesty and care have priority over spectacle. No completed community ritual or outside-world effect is claimed by drafting this description.

The phrase *the book was lost but its purpose was served* is reported as Campbell's retrospective summary; here it prompts a question about archival resilience and living art. A performance may transform its participants despite the loss of a script, but its effects should not be exaggerated, and later scholars need records that can still be assessed. This edition therefore conserves both the ephemeral story and a verifiable new textual witness.

Two original sacred fragments [I]

The Crown Does Not Exempt

> *Let the caper be strange enough to make room for a future.*
> *Let its boundaries be kind enough to let everyone leave.*
> *Let the promise carry the weight of what it said.*
> *Let the record tell what happened when the promise met the world.*
> *Let no crown make an injury disappear.*
> *Let the living have the final answer.*

A Litany of Responses

> *I do not ask Hunger to be kind. I ask that none be left unfed.*
> *I do not ask Pain to be beautiful. I ask that it never go unheard.*
> *I do not ask Forgetfulness to erase the truth. I ask for rest without disappearance.*
> *I do not ask Discord to spare every certainty. I ask for the courage to meet what certainty concealed.*
> *And where violence has taken life, I will not call the wound a blessing.*
> *I will remember, protect, and make what peace I can.*

The second fragment appeared earlier in the project's vo.2 prospectus and is original modern writing. Neither fragment is a purported ancient invocation or a quotation from Campbell or the KLF.

AFTERWORD — THE GARDEN RECEIVES THE DEED

A book can be completed and still leave a kitchen empty, a person unheard, or a promise unfulfilled. These pages cannot claim to have fed anyone, prevented a death, reconciled a conflict or restored a damaged ecosystem. Their completed action is textual: the gathering, criticism and composition of a framework in which future actions may be named clearly. A responsible account honors that modest boundary.

The larger work remains unfinished in a more important sense. Its characters are ancient but not exhausted. Their surviving stories are fragmentary, contradictory and uneven. A reader may find consolation in Lethe and still defend memory. They may understand the dignity of Ponos and refuse abusive labor. They may laugh with Eris, invent extravagantly, and discover that the world answers an invention with consequences they had not foreseen. No interpretive scheme should take away that possibility of surprise.

If Horkos has a crown in this new telling, it cannot exempt him from the questions he asks of others. If the new age is announced, by what deed will it be recognized? If a vow is made to Gaia, who and what can testify to the resulting care? If the artist promises freedom, are collaborators free to stop? If a doctrine declares itself alive, does it leave room to be corrected by the living?

To treat the children of Eris with dignity is not to place them beyond criticism. It is to give their names enough reality that we will not hide behind them. A god of Strife cannot absolve us of harms committed in the name of change. A god of Oath cannot make every oath wise. The

Earth cannot be invoked to bless a project that devours what sustains it. Even in sacred play, the results remain answerable to real lives.

The book ends, then, without a command to believe. It offers an invitation to notice. When you feel the pressure of an unfinished promise, ask what can truly be done. When a story grows grander than its evidence, preserve the difference. When a great new beginning is announced, look for the work that makes it possible. When a person asks for help, ask what help they want. When a wound cannot be called beautiful, do not call it beautiful. Stay with the living.

Let the dream remain wild. Let the deed be real. Let the witness be truthful. Let no crown become larger than the world it touches.

EDITORIAL NOTE — THE RECORD AND ITS LIMITS

This edition preserves two parallel commitments: fidelity to the available ancient texts and freedom to create original contemporary theology. The fourteen dossier entries follow a thematic arrangement for the reader; the short genealogy in the preface preserves the sequence of Hesiod's poem. Where ancient texts contradict, especially regarding Atē and the genealogy of Oath, neither is silently erased.

The contemporary Horkosian material was developed from public documentation of the KLF/JAMs' 2017 event, Thomas Sharp's public mention of Daisy Eris Campbell's Horkos project, and timecoded video excerpts supplied by RenTulpa. The transcript excerpts were not authenticated through independent audiovisual playback. The specific coronation title *Wild Child King of the New Discordian Era* is preserved as participant testimony, not presented as a universal institutional act or independently recovered ancient fact. This is suitable for publication as attributed testimony; it would not be suitable to promote to verified external history without further evidence.

Ancient source passages are paraphrased or referenced, not reproduced from a modern copyrighted translation at length. Modern artists' words have not been reproduced as an unlicensed transcript. The Book of Horkos is described historically from an attributed account; any suggested exercise in this volume is original, optional, noncoercive, and distinct from another artist's ritual. No independent endorsement by Daisy Eris Campbell, the KLF, or any Discordian institution is represented or implied.

The Eris–Horkos–Gaia relationship, the chapter interpretations, the original litanies and the Need → Deed schema are offered as an independent, evolving theological composition, not official Church canon. The author retains responsibility for publication decisions and any later corrections.

Sources and textual witnesses

- S01 [A] Hesiod, *Theogony* 225–232 and 98–103 (traditional attribution): Hesiod, Theogony at CHS
- S02 [A] Hesiod, *Works and Days* 11–26, 219–224, 802–804: Hesiod, Works and Days at CHS
- S03 [B] Hyginus, *Fabulae*, Preface, transmitted Latin *Iusiurandum* among the offspring of Aether and Terra: Hyginus at Theoi ; Latin text: Latin text at PHI
- S04 [B] Pausanias, *Description of Greece* 9.39.8, waters of Lethe and Mnemosyne: Pausanias at Theoi
- S05 [A; alternative genealogy] Homer, *Iliad* Book 19, Atē as daughter of Zeus: Homer, Iliad 19 at Theoi
- S06 [M] *Principia Discordia*, original modern Discordian theological context: Principia Discordia online
- S07 [M] Thomas Sharp, *The Idol of the Marketplace*, 2025, mentions Daisy's *Horkos* project: Thomas Sharp, The Idol of the Marketplace
- S08 [M] Hilaritas Press biography of Daisy Eris Campbell, including her work with the KLF/JAMs: Daisy Eris Campbell, biography at Hilaritas Press
- S09 [M] The People's Pyramid, official archive of *Welcome to the Dark Ages*, 2017: The People's Pyramid event archive

- S10 [M] *The Guardian*, contemporary reporting on the 2017 KLF/JAMs ceremony: Guardian, 26 August 2017
- S11 [T] Project author's report, conversation of 7 November 2026, about Daisy Campbell's Horkos inauguration, Wild Child King title and embodied horned KLF pair. Original proclamation/recording not verified.
- S12 [T; project archive] *Horkos, the K Foundation, and the Performed Caper*, 7 October 2026, archival research text; user-attributed Horkos address indexed but not republished in full.
- S13 [T] Project author's original Need → Deed imperative, conversation of 7 November 2026; transcribed with punctuation and whitespace normalized.
- S14 [T; timecoded source transcription] Daisy Eris Campbell, Festival 23 fundraiser talk about the Horkosian era, original public video: YouTube source. Timecodes 2:50–4:40; 6:31–8:42; 9:37–14:23 supplied by the project author on 7 November 2026. Audio and captions not independently replayed in this environment; exact date, uploader and coronation wording unverified.
- S15 [M; bibliographic] Alan H. Sommerstein and Judith Fletcher (eds.), *Horkos: The Oath in Greek Society*, Liverpool University Press, print copyright 2007 (online release dated 23 January 2008); publisher/academic record, JSTOR record. Judith Fletcher's *Horkos in the Oresteia*.
- S16 [A] Hesiod, *Theogony* 775–806, Styx and the gods' oath penalty; Center for Hellenic Studies. Styx punishment must not be inaccurately assigned to Horkos's direct power over mortals.
- S17 [B] Herodotus, *Histories* 6.86, Glaucus and Oath's unnamed child; Godley translation and source.

- S18 [B] Aesopic fable Perry 239 (Chambry 298), Horkos as an oath-enforcing traveler; see Ben Edwin Perry's synopsis in "Demetrius of Phalerum and the Aesopic Fables" (1962), p. 319.

A date nuance: the Liverpool University Press volume bears a 2007 copyright date while its Oxford Academic digital record gives a 23 January 2008 online publication date. The edition records both rather than asserting a single universal publication date.

INDEX OF THE PROGENY

Alphabetical reference; Hesiod's textual order is preserved in the preface.

- Algea — pains and sorrows; Movement I.
- Amphilogiai — disputes; Movement II.
- Androktasiai — slaughters; Movement III.
- Atē — disastrous delusion; Movement II.
- Dysnomia — bad order or lawlessness; Movement II.
- False Words (*pseudeas logous*, editorially *Pseudologoi*) — lies; Movement II.
- Horkos — oath and false swearing; prologue, Movement IV, and the Horkosian turn.
- Hysminai — fightings; Movement III.
- Lethe — forgetfulness; Movement I.
- Limos — hunger or famine; Movement I.
- Makhai — battles; Movement III.
- Neikea — quarrels; Movement II.
- Phonoi — murders; Movement III.
- Ponos — toil; Movement I.

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