

## Lyonese Folkloric Anthropoidicus + Bestiary

**VIE Vol. 36, Suldrun's Garden, 2002**

**VIE Vol. 37, The Green Pearl, 2002**

**VIE Vol. 38, Madouc, 2002**

Key: Vol. 36 = SG  
Vol. 37 = GP  
Vo. 38 = M

### The Lyonese Folkloric Anthropoidicus + Bestiary:

This is a topic irresistible to me, despite running across the inevitable odd inconsistency. Systematizing in Vance faces challenges! Some might deem systematizing in Vance constitutes an Exercise in Futility. It is relatively tantamount to try to assemble the entire corpus of Picasso into one great, self-consistent Hegelian System.

But it is Jack Vance himself who invites systematic conjecturing out of his material{!}; to even offer a Glossary I: "The Faries" in Vol. 36 establishes, I aver, is Exhibit Number One! Jack classifies, delineates, defines, isolates. In the larger perspective, all lumps & bumps in extrapolative succession come directly out of Jack's fecundity of imagination! Verily, once the empty milk bottle is put out on the porch, Jack is not any kind of deep-dyed systematist, but instead is and always remains the superlative generative artist. Thence does systematizing among Vance creations earn well all their bumps & lumps.

I should remark that 'systematizing' is too crushing a word. I feel remorse for its use! But in Taxonomy, the term of use is 'Systematics'. Notwithstanding, it conveys closest to my endeavor with 'organizing', 'cataloging', and/or 'unionizing' Jack's constellation of magical creatures in a way that he did not, which is to say, building further upon what he had started using the things he brought forth or conjured.

It might not often be realized among Vance readers, but the most definitive explanation of magical creatures offered by Jack isn't necessarily Vol. 36's Glossary I: "The Fairies". More affiliations are outlined within the brief footnote{!!} on p. 151, SG!!

Putting the two together, I come up with this schematic:

<u>HALFLINGS</u>		<u>NON-HALFLINGS</u>	
CLADE I	CLADE II	CLADE III	CLADE IV
Fairies	Giants	Merrihews	Sandestins
Falloys	Ogres	Willawen	
Goblins	~Double-Trolls	Hyslop	
Imps	Trolls	Quists	
Skaks		Darklings	

Clades I & II come about because Jack puts it that way: “*First in rank are fairies, then falloys, goblins, imps, finally skaks. In the nomenclature of Farie, giants, ogres and trolls are also considered halflings, but of a different sort*” (SG p. 151).

I insert ‘Double-Trolls’ behind a tilde mark (= ‘approximate’) because although not listed by Jack in his Clade-II, they are still mentioned by King Rhodion in the novel, (SG p. 484). As King of the Fairies, he ought to know! One might also see them as a sub-division under Trolls rather than an independent class. We just don’t know. But if classifying by size, as Clade-II obviously does — and Clade-I does not since falloys are larger than fairies (size variable as fairies are); cf. GP footnote p. 169 — then the double-trolls would fit nicely above the trolls and below the ogres. In just that way, it is pleasing to assess them as stand-alone double-brutes.

## Taxon

When at the beginning of Glossary I Jack says, “*Fairies are halflings, like trolls, falloys, ogres and goblins, and unlike merrihews, sandestins, quists and darklings*”, he amalgams evenly from his own two Clades I & II into a ‘Halfling’ taxon, and — what I take as significant — he puts that in contrast (“unlike”) to Clades III & IV, which is totally consistent with SG’s p. 151 footnote. Given this heuristic, these last two might also be conjoined to form a disparate taxon.

There is a strong implication that all the creature-types in Clades III & IV are not halflings due to the fact that the first two Clades are spoken about specifically in connection to their being halflings (and hence comprising what we might call a ‘Halfling Taxon’) but all the remaining are baldly “*In a third class*” plus sandestins which “*are in a class by themselves*”, or a separate Clade-IV. So I conjecture it is well signposted that Clades III & IV are distinguished by their not being halflings. Via this particular aspect of being or not being ‘halfling’, Vance in my estimate establishes two major taxa.

Another option is a third taxon containing solely sandestins; but other than having the most pliant magical power for wizards & magicians — keeping in mind that wizards & witches are themselves hybrids with magical beings (SG p. 572) — we have no clue to know what else separates them from Clade-III ... we simply don’t know Clade-III well enough! Whereas, Clades III & IV are at least implicated together in not being technical halflings.

The same might be put forth for a Clade-V comprised of the nymphs, falling under a new Nymph Taxon (as I will develop anon). A new Taxon level comes out of their significant differentiating attribute: being Nature Dieties, which I aver cannot be said for Clades-I, II, III or IV.

**And further, the same might be said for the other Dekadiade worlds, e.g., Hidmarth and Skurre, whose demons might populate farther into Clades VI & VII under a new (fourth) Daemon Taxon.**

All these taxa — Halfling, Non-Halfling, Nymph & Daemon — might fall together under one super-regnum category called Dekadiade, indicating all these are from the 10-world system, and stand opposed by a Outremer Super-Regnum or other super-regna of other sorts at a higher stratum above taxa.

Into a Outremer Super-Regnum would fit shybalts, who derive from Xabiste, an otherwhere not within the Dekadiade. Likewise might fit the efferents from Mang Seven, perhaps into their own taxon parallel

to the Shybalt Taxon. And so on for other demon worlds, such as Mel and Dadgath, and efferents from Myrdal, all of these being outside the Dekadiade.

## Halfling

In Vance's parlance, 'halfling' is a technical term, (plus more about this anon to clear up confusion that genius Jack himself creates): 'halfling' very specifically denotes "*functionally hybrids, with varying proportions of earth-stuff*", whereby the being's magic fades evermore with ever further ingestion of Earth materiality (p. 572), even if from breathing air.

A discussion between Dhrun & Madouc in the third book highlights this:

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[M p. 233] {Madouc:} "There is not much fairy stuff left in me."

Dhrun inspected her from head to toe. "I would not be too sure on that account."

Madouc shrugged. "Remember: I never lived among the fairies; I have eaten no fairy bread, nor drunk fairy wine. The fairy stuff – "

"It's called 'soma'. It is true that the 'soma' drains away, leaving only human dross behind."

Madouc looked reflectively out over the town. "All taken with all, I do not like to think of myself as 'human dross'."

"Of course not! Never would I consider you such!"

"I am pleased to hear your good opinion," said Madouc modestly.

In a much later conversation of Madouc with Queen Sollace, she says, "*almost all fairies have taints of human blood in their veins; so they are known as halflings. In time, so it is said, the race will mingle into the ruck and the fairies will be gone*" (M p. 471). I would ascribe breeding as part of the truth concerning the slow expiry of magical halflings, but the ingestion of non- *materia magica* foods and the breathing of mundane air would seem to be primary. Madouc does use the qualifier "*so it is said*".

Distinguished by their not being addressed in relation to halflingness or hybridity, this then implies that Clades III & IV do not ingest "*earth-stuff*", or do so much more faintly, and apparently are not (or are very little) subject to the slow dissolution of magical capability. (And the same might be said about Clades-V, VI & VII.) This would seem to be the case with sandestins (Clade-IV), the strongest of all and necessitating a clade unto themselves; as to the rest in Clade-III, well, it's hard to assess because Jack never directly introduces us, sadly, to any affiliates of his declared members from Clade-III, except for a brief paragraph regarding merrihews (quoted below) which is not informationally very helpful. (However, we might be slightly introduced to an undeclared member! – see Skites, also following below!)

An outright contradiction to my conjecturing a Non-Halfling Taxon occurs in the next volume, GP, in a footnote on p. 159: "*Sandestin: a class of halfling which wizards employ to work their purposes.*" Yet, HaHaaaa!, this in-turn is overruled a little later on p. 177 by what is spoken by Tamurello: "*In such remedial work as this [fixing Melancthe] no entity, be it man, sandestin, halfling, demon, or other creature of controllable power, understands all the intricacies.*" By his statement, 'sandestin' stands properly separate from 'halfling', just as properly does 'man' and 'demon'. What to make of this?

I think the explanation is easy: Jack used 'halfling' (in the p. 159 contradicting statement) as a generic term for 'magical creature'. To wit, the sense of that statement is: "*Sandestin: a class of magical creature which wizards employ to work their purposes.*" Jack has a generic sense of 'halfling' to mean a

‘magical creature’ *in generatim*, but Jack also has a defined ‘technical’ sense of them as *hybrids*, part ‘magical’-stuff (or what Jack also calls *materia magica*) and part mundane ‘earth-stuff’ — viz., “functionally hybrids, with varying proportions of earth-stuff”.

Is that a credible explanation? I opine Yes Undeniably *because* we will find that Jack makes precisely similar confusing use of generic terms VS. his own defined terms, as I will further elucidate. The precedent was begun in the first volume, V. 36 with skaks . . . cf. the parenthetical on skak soon below.

Incidentally, Jack muddies his own delineations, as with his introductory material for *Madouc*: “*In the Forest of Tantrevalles halflings, trolls, ogres and others less easily defined, bestirred themselves [...]*” (p. 4). By Jack’s own taxonomic ‘systematics’, trolls & ogres are halflings! It’s the same as saying “mammals, cats, dogs and other ...”.

However, it’s interesting that even this schematic is not all-inclusive.

### Faylet

There is but one reference in *Lyonesse* to a faylet. All we know is that they fly in the air above a shee, whereby King Throbius “*looked up into the sky and signaled. Down flew small green faylet with gauzy wings. King Throbius gave instructions: ‘Gather your cousins, fly hither and yon’,*” to deliver his message. Are they a subtype of fairy? Perhaps. But having gauzy wings, which actual fairies seem not to bother with (nor sylphs, nor wefkin), and a colored skin (unlike fairies who sponsor only colored hair), they might instead be a closely related class. If that’s so they’d be Clade-I and fall nearest to fairies themselves, I would assess. But it is not impossible that they are a Clade-III creature that enjoys attending to the fairies. We don’t know. In my schematic I tentatively put them directly below the fairies.

### Sylph

These delicate creatures are left out. Even arch-magician Murgan has one with silver hair in his employ who, floating effortlessly, serves refreshments (M p. 172). *Madouc* and her little company encounter a beautiful nude sylph (tantalizingly covered only by long hair like Lady Godiva) riding a white unicorn (M p. 421); she was on her way to a celebration at Thripsey Shee, meaning sylphs must have an acceptance and a standing that approximates the fairies themselves, (unlike, apparently, dryads). I would put the sylphs just below fairies (and faylets), but above falloys.

It could be noted that outside Jack’s *legendarium* of *Lyonesse*, sylphs belong to a quadrumvirate of elementals connected to the four Cardinal elements — earth, water, air, and fire. Gnomes represent earth, undines represent water, sylphs the air, and salamanders fire. But Jack does not use any of this tetrad except for the sylph, and as mentioned, Jack’s conception is that they relate best to fairies. Had they all been included and used apropos, as elementals they’d justify their own Elemental Taxon.

### Dryad

Left out are the dryads (who splashed bees into Dhrun’s eyes), beings who seem to appear as cousins to the fairies, and one might at first suppose them to be listed under Clade-I; when captured by fairies some were inconsiderately used for ‘entertainment’, such that they “*deranged with fury fled to Arcady where we [the fairies] cannot go*” (SG p. 482). Aside from their variance to fairies, dryads appear not to be falloys, one of whom we find described at the Goblin Fair. IF Clade-I, the dryad group might fall in

rank just under the fairies (and faylets and sylphs) and above falloys, but possibly as well under falloys, yet either way certainly above goblins!

That is, IF they aren't in their own taxon of Nature Deities: Nymphs (see next), in a taxon apart from the Non-Halfling Taxon, one which comprises all the subtypes of nymph, such as Naiads (freshwater nymphs), Nereids (sea nymphs), Oreads (mountain nymphs), and Meliae (ash tree nymphs). Technically, the Dryad is an oak tree nymph; Greek 'dry's' signifies 'oak'.

With regard to dryads & trees, it is interesting that there's a connection to Clade-III merrihews:

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[M p. 271] To maintain Trilda, to dust, mop and tidy, to polish the glass, wax the wood, weed the gardens and tend the fires, Shimrod engaged a family of merrihews (sometimes known as tree trolls) recently arrived in the neighborhood. These were small shy creatures who worked only when Shimrod's back was turned, so that he seldom noticed them except as a flicker of movement from the side of his eye.

Characterizing them a tree 'trolls' must indicate merrihews are relatively large.

## Nymph

*"King Throbus reached high into the air and brought down a silver hoop two feet in diameter. 'If you find what you seek, capture it with this hoop. It was once the property of the nymph Atalanta, and is in itself a great curiosity'."* (M p. 379) Atalanta suggests her being a Nereid. Castle Haidion's librarian Kerce knew of a nymph Laloe from an old parchment (M p. 314). Madouc sees paintings in her Falu Ffail chambers containing *"painted representations of nymphs at play in an Arcadian landscape"* (M p. 475). So, in the first instance nymph seems a specific creature-type; in the second, either as an historic or a folkloric nymph; in the third the nymphs could be taken as either a creature-type or as a generic term for beautiful maidens. But I would assess nymph to be an actual creature-type in Lyonesse simply because 'dryad' is a subtype of nymph, and Lyonesse expressly has dryads. Nymph in Greek mythology is a minor female nature deity or spirit. (And see 'Dryad' above for her nymph cousins.)

IF nymphs comprised their own taxon, given their Greek roots as minor nature deities or spirits, then I aver assessing this falls *beyond* both the Halfling and Non-Halfling Taxa. Being a nature deity or spirit would seem to categorize them into their own ordination. All this might explain why the fairies had captured dryads, forced them into entertaining the fairies rather than treating them a honored guest 'sisters' to the fairies themselves, and why the dryads fled to Arcady, and also why it's a place fairies cannot go. This all makes best sense if it is at the level of taxa that separates nymphs from fairies.

All with all, there seems a strong case that nymphs are their own *third* taxon where nature-deityhood transcends consideration of merely being or not being halfling.

## Wefkin

Quite significantly left out is the wefkin! They are solitary creatures, not unlike falloys. Jack spends a relatively appreciable sequence of attention on a wefkin named Zocco, going from *Madouc* pp. 99 to 112 (with a minor two-page gap), thus spending a full dozen pages with this wefkin. I would surmise that the wefkin fit in rank under the fairies (and faylet and sylph), or further beneath even the fallo, but again as with dryads (IF dryads are Clade-I, which I doubt), certainly above the goblins.

An alternative notion is that wefkins are a subclass of falloys. We don't concretely know, except to say this wefkin looks pointedly different from the fallooy that we have met before in GP. Zocco the wefkin is *"a pinched-faced little creature, not much larger than herself [pubescent Madouc], with round sea-green eyes, nut-brown skin and hair"* (M p. 99). Whereas the fallooy we met at the Goblin Fair in GP, Yossip, is strikingly much more exotic: *"His stature was that of a human youth, with supple easy quality to his movements; otherwise he showed a silver skin, pale green-gold hair and enormous eyes with dark silver pupils in the shape of seven-pointed stars"* (GP p. 495). That's a remarkable difference in appearance!

But things are complicated because Yossip *"seemed to be either full fallooy, or fallooy with traces of goblin and humankind"* (ibid.). We can at least say that his silver skin, hair color and fantastic eyes are not human attributes! How much is goblin, even IF there is a trace of goblin, is unknown; but I sincerely doubt that any goblins have silver skins!

### Hobgoblin

Speaking of goblins, hobgoblin receives mention only in a spell's name. Twisk (M p. 107): *"The spell is known as the 'Tinkle-toe', or sometimes 'Hobgoblin's Hopscotch'."* Jack never gives us a hobgoblin as such, but had he done so, I'd hazard them next under the goblins in the case where they were a stand-alone creature-type, and above imps. Alas, also possible is that (1) 'hobgoblin' is another name for 'imp'; or (2) a goblin subgroup; or (3) a certain imp subgroup. We will never know without further information.

### Efferent

These are sentient creatures that seem much like sandestins. They likewise have a certain omniscience to surroundings, and very robust magical power. They derive from an otherwhere (or another world), Mang Seven, (which sounds science-fictional more than fantastical!). 'Efferent' is a Vance coinage; I hazard it derives from the extant creature 'ifrit' also spelled 'efreet' / 'afrit' from Islamic mythology, and is "associated with the underworld and also identified with the spirits of the dead, and have been compared to evil geni loci in European culture" (online). In Lyonesse, they are beneficent helpers for Shimrod working undercover as Travec. Their cogent magic is different than sandestin magic. Taxonomically, I suggest they'd present not only a new taxon, but a new super-regnum above the taxa stratum.

There is another kind of efferent, this time from the pink realm of Myrdal at war with Xabiste (M p. 539). Jack makes no particular distinction between the Mang Seven and the unseen Myrdal efferents. Could it be that Jack's term 'efferent' is another generic for esoteric magical creature? We may never know!

### (Skak)

The foregoing illustrates that the delineation of Vance's magic creatures is problematic since Jack uses his own terms sometimes generically. On p. 173 of SG, as they enter Casmir's secret room, Suldrun is explaining to Aillas: *"The little imp is a skak; he's closed in his bottle."* Just by that does Clade-I get jumbled ... unless reader's forgive this generic use of 'imp' in spite of Jack's own defined hierarchy of creature-types, given earlier on p. 151 and now resident within reader's minds. In fact this same embottled creature is referred in short-order as originally *"double-headed homunculus"* (p. 62), *"[t]he imps"* (p. 63), and *"two-headed goblin"* (p. 64). Thence do 'skak', 'imp' and 'goblin' all get entangled from Clade-I. (That's aside from whether it's counted as a singular being or plural beings.) Resolution is perhaps best if we simply accept 'imps' and 'goblin' as generic usages in alignment with 'homunculus' —

all being from pages 62-64 — and settle finally upon ‘skak’ even though it is inconveniently faraway on p. 173.

By that accounting, the Vance generics are: halfling = magical creature; imp = small halfling; goblin = smallish ugly halfling; and homunculus = small humanlike creature. Later, devil = archfiend, hellion. Possibly: efferent = exotic being.

In *Lyonesse*, ‘imp’, ‘implet’ & ‘impling’ find treatment in most of the generic senses – in fact we are *never* introduced to a ‘technical’ imp of itself! “{B}eware of the fairies of the shee! Above all, do not loiter after dusk or the imps will do you mischief” (M p. 359).

The three fairies who devise the scheme for gifting the anthropophagite three-headed ogre Throop to his final demise are referred to precisely as ‘implets’ in at least four occasions (cf. M p. 418) but are clearly just merrily devious diminutive fairies.

Also in this generic sense ‘imp’ would seem to agree with the robe handlers of King Throbus, the “*six round-faced skew-eyed implings*”, and Queen Bossum, the “*primly-correct*” “*girl-imps*” (GP p. 247), all being small-sized fairies belonging to — and sanctioned & full members of — Thripsey Shee. I would adjudge that any real (‘technical’) imp would primarily find abusive treatment in a fairy shee, just as had the unfortunate dryads.

One other example is the use of ‘implings’ to describe the half-breed children of the human Saint Uldine and the troll Phogastus: “*she bore Phogastus four implings, each with a round bloodstone in the place of a third eye*”. See also the highly teasing footnote about these implings on p. 251, *Madouc*.

### (Goblin)

Least used as generic is ‘goblin’, for which I’ve cited the one generic reference (cf. skak). All other references to goblins are as to the breed itself, which unfortunately Jack never describes — do they have green skin like the faylets? One reference is of a pair of goblins who come upon the skeleton of the last possessor of the Green Pearl and “*played games with the bones: kicking the skull back and forth, wearing the pelvis as a helmet and throwing the vertebrae at a party of dryads, who quickly climbed into the trees and taunted the goblins in sweet high voices*”, (GP p. 356).

Another reference is in regard to the pair of nighttime goblin gardeners employed by Shimrod for Trilda (M p. 135), left undescribed. Another concerns the building of Trilda by the magician Hilario who employed a troop of goblin carpenters, (M pp. 268-270), as amusing tale! A final is the appearance (M p. 424) of the two goblin knights in black armor protecting Castle Doldil of Throop.

The Green Pearl itself was conjectured as being a goblin’s egg (M p. 67).

### Orc

Also speaking of goblins, there is a single mention of orc made by Shimrod. Orc is famed out of the Tolkien legendarium for what he’d originally termed goblins. Jack leaves his one mention without any further appearance. However by the context I will hazard Vance’s orc is far more hazardous than the *Lyonesse* goblin, who can be gardeners, carpenters or imperial knights, for Shimrod warns that “*if a single [spell] syllable went awry, Lady Desdea might become a harpy or an orc, with the whole*

*countryside at peril*" (M p. 153). That indicates a degree of untamed ferociousness vastly worse than goblins, who by comparison are semi-civilized. Because of that, I cannot see them set above or below goblins in Clade-I, but better fitting into the more savage Clade-II, above or below trolls. With Vance, 'orc' does not equal 'goblin'.

## Faun

While Madouc is posing at being staked-out at Idilra Post, a faun comes riding by: *"a faun with a crafty brown face, small horns, and lower limbs overgrown with coarse brown fur"*, (M p. 388). Where does faun fit into Jack's taxonomy? I see it best listed in Clade-I, directly above goblin.

## Skites

Also left out are skites. They receive mention as early as page 13 of SG: *"There are different sorts among the halflings, different as fox from bear, so that fairy and ogre and goblin and skite are different."*

Further along we learn that Skites are the waiflike – manifestly invisible, intangible, inaudible, etc. – entities enacting the mordent (curse) of Dhrun's seven years of bad luck.

Q

[SG p. 481] King Throbius approached Dhrun and touched his shoulder. 'Dhrun, I bless you with the bounties of fortune! I dissolve the fluxes which have worked to your suffering; let the skites of malice who implemented these evils go twittering back to Thinsmole.'

So what type of magical creature is a skite? Well, quite contrary to the quote from p. 13 above, I'd hazard a skite does not find a place in the Halfling Taxon. Why? The same miscataloging is demonstrated earlier on the same p. 13, SG: *"You'll see all kinds of halflings: fairies and goblins, trolls and merrihews, and even the odd fallo, though they show themselves seldom, out of shyness, despite being the most beautiful of all."* All of these are correctly 'technical' halflings except the merrihews; listing merrihews gainsays Jack's own category outline on p. 151 of SG – that 'merrihews' form a third class and, by the strong implication that I have mentioned about a Halfling Taxon, are not Jack's technical halflings. Listing them with the explicit entities from Clades I & II is a simple overgeneralization made by the speaker, that dearest peasant-nurse Ehirme, who was describing an overview of the Goblin Fair to the very young & impressionable child Suldrun. Vance, I aver, is having our bucolic caretaker use *"all kinds of halflings"* in Jack's other sense: widely generic for 'magical creatures'.

Given their likeness to darklings — that *"darklings prefer only to hint at their presence"* (SG p. 572), namely, the skites retain complete insensibility to the natural human senses, as they did with Dhrun in implementing his bad luck — I hazard they belong to Clade-III, somewhere most likely below hyslop, quists or darklings, and maybe as least in rank below darklings, or, as is also possible, a set division of darklings themselves.

Left a bit mysterious is why Ehirme would list skites among *"fairy and ogre and goblin"* ... although in all consistency she never says one 'sees' any of these, just the common lore that they are as *"different as fox from bear"*. If skites are akin to darklings then invisibility is germane; yet fairies surely can be either invisible or visible, so invisibility alone is not a salient distinguisher among creature-types.

(Ancillary Conjecture: a possible exception is that all in Clade-II can only be visible! Just my guess. I seem to doubt that giants & ogres go invisible. Trolls, for example, like to stay hidden but are seemingly never truly invisible. Contrast that with Zocco the wefkin who can actually disappear.)



## (Merrihews, Willawen, Hyslop, Quists, Darklings)

Caution: Skip this subsection if it'll ruin *Lyonesse* for you. These would be people who are congenitally milksops, namby-pambies, recreants, caitiffs, poltroons, and the like.

Since having discussed skites in Clade-III, I find it to be personally amusing to venture thoughts about the rest of Clade-III . . . albeit your mileage may vary about anyone downing a tankard of gall to do so. In your angry letters to me, please include your mailing address so that I may return mail you the fig I no longer care about. You may find it has been stepped on.

### Merrihews

As cited above, Jack touches on them as a family Shimrod engages to perform upkeep chores at Trilda, and that they can be termed as 'tree trolls'. So they are people-like, intensely shy, and suggested to be arboreal or tree-dwellers. I would estimate (for fun) they are somewhat smaller than trolls.

### Willawen

My imagination queues off of 'Willa-' => willow tree; from that I see them having a long, thin and string-like physiques very alike to willow branches, i.e., a somatotype akin to pampas grass. I see them as tall as two feet, down to perhaps a half-foot, and always thin as blades of grass. They go too often unseen simply because as field-dwellers they are capable of hiding in plain sight, thanks to their stringy physique and natural camouflaging colors: tan, taupe or sorrel. They would appear the most plantlike of all magical creatures. . . . But they aren't plants. They're willawen. Magical.

### Hyslop

Rarely seen in my imagination because they dwell only in the highest mountain meadows – Alpine-like glades – open and clear of shrubs and woodland. They are friends to oreads. I envision them with dragon-fly wings and a size *smaller* than faylets. The collective tribe would come in all the skin colors of high mountain-meadow flowers, specifically in the tones of eggshell, saffron, cerulean, ultramarine, turquoise, crimson, pumpkin orange, or mahogany. (Never green, never black.) Sometimes such small magical creatures are otherwise known as the fae, fay, fey, or fee, although Jack never uses these terms.

### Quists

My envisioning, simply implied to me by the name 'quist' and otherwise as inexplicable as a dream, is that quists are rare by their being see-through, or as transparent as some jellyfish. They are detectable only from their sparkling eyes (but only if one were to look directly at you), the diaphanous sheen of their wings, or the hint of their beating hearts. But at will they can light up their entire bodies in ghostly luminescence. I see them as small like faylets.

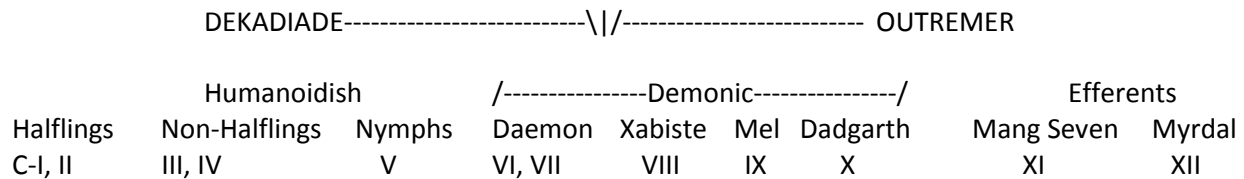
### Darklings

For me these are black-skinned, black-eyed, black-toothed, and bat-winged, and the size of a faylet. Their being nocturnal hinders them ever being seen. During daylight they choose to be invisible.

## So this would be a revised taxonomic table:

<u>HALFLINGS</u>		<u>NON-HALFLINGS</u>		<u>NATURE</u> <u>DEITIES:</u> <u>NYMPHS</u>	<u>DAEMON</u>	
CLADE I	CLADE II	CLADE III	CLADE IV	CLADE V	CLADE VI	CLADE VII
Fairies	Giants	Merrihews	Sandestins	Nereid	Hidmarth-	Skurre-
~Faylets	Ogres	Willawen		Naiads	-Demons	-Demons
~Sylphs	~Orcs	Hyslop		Oreads		
~Wefkin	~Double-Trolls	Quists		Dryads		
Falloys	Trolls	Darklings		Meliae		
~Fauns		~Skites				
Goblins						
~Hobgoblins						
Imps						
Skaks						

To put the above into the grander taxonomic scope, it would have Dekadiade and Outremer at the level of Super-Regnum, a Sub-Regnum (differentiating Humanoidish, Demonic, Efferents), then Taxa, then Clades as follows:



**Note 1.** The Sub-Regnum ‘Humanoidish’ would expansively mean *capable* of humanlike appearance. Thereby are covered the sandestins. It is otherwise a big assumption for applying to willawen, hyslop, quists, darklings and skites, for thanks to Shimrod an indicated physique is implied only for merrihews.

**Note 2:** Demonic entities cross the Dekadiade and Outremer boundary, two clades on one side, three on the other. Demonic too can be anthropomorphic (e.g., bipedal); it’s why I went with Humanoidish.

## Folkloric Creatures

### Unicorn

There seem to be a few mentions in SG, including King Casmir's "royal carriage, drawn by four white unicorns" or "a white double-sprung carriage drawn by four unicorns with gilded horns", and King Audrey "riding in a scarlet and gold carriage drawn by six white unicorns"; two in GP (but as to the name of a pub, the Crown and Unicorn); and six in M – all with regard to the sylph clothed only by her long hair.

## Guardian Lions

At Tamurello's manse, Faroli, "*The gate was guarded by a pair of gray lions, double the size of the ordinary beast, with fur as glossy as fine silk. They rose up on their hind legs and called out: 'Halt, as you value your life!'*," (GP p. 199).

## Heceptor

The swamp heceptor that kills Nerulf (SG) I would not class as a magical creature simply since we're given zero evidence of magic ability, just shrewd creaturely predation. I'd say it fits into a Lyonesse cryptozoology – a humanoid creature that to my mind is a sort of Creature From the Black Lagoon, only grey, not swampy green. King Rhodion (king of the fairies) might class them with dangerous "*things which live under the mire*" (SG p. 484).

A second reference occurs when Twisk cautions Madouc about the dangers of the Tantrevalles Forest: "*Do not explore the morass which borders on Wamble Way; the long-necked heceptors will rise from the slime*", (M p. 381).

## Ghosts

Ghosts are referred to many times in *Lyonesse*, but are unlikely to be magical beings.

## Ghoul

As Aillas & Tatzel sojourn across the descending brakes into eventual civilization, the second brake hosts a ghou. Well, ahem, this is a Vancesque ghou! Not some undead relic of a human but, effectively, a shape-shifter creature intent upon inimical trickery. Is it a class of entity in & of itself? Or perhaps a witch skin-changer? We are only left to speculate. I tend to discount it as a creature-type but rather as a depraved lamia or necromancer – both terms having firm connection to 'death' just as does ghou. Whatever this 'ghoul' is, it clearly has magic.

Incidentally and speaking of ghouls, **zombies** do make an appearance in *Madouc*:

Q

Down the Sfer Arct came a strange conveyance: a large black catafalque borne on the shoulders of four running corpses, which at one time had used the names Izmael the Hun, Este the Sweet, Galgus of Dahaut and Kegan the Celt. On top of the catafalque stood a fifth corpse: the sallow young scout Idis, who now wielded a whip and slashed at the four running cadavers, urging them to their best efforts.

## Demons

This is interesting. There are several mentions about demon realms (Hidmarth, Skurre, Xabiste, Mel, Dadgath), and exactly two mentions in *Madouc* as to "*demon magic*" — understood in *Lyonesse* to be something of decidedly high cogent power — plus the occasional mention of 'demon' in the figurative sense ("*He is a very demon with the sword!*" GP), but there is no realization of a demon as an extant creature-type. The closest acknowledgement to them might have been cited above as was spoken by Tamurello, GP p. 177.

With so many{!} demon domains invented, mere hints of a creaturely demon are given in only two instances: there was display-skeleton in King Casmir's secret workroom (SG p. 63) where "*pegs supported a quasi-human skeleton of black bones, slender as withes. From the shoulder-blades*

*protruded a pair of curving pinions, punctured with dozens of sockets, from which might have grown feathers, or scales. The skeleton of a demon?";* and a loose conjecture that the Green Pearl itself might be "*brain-stone of a demon*" (GP p. 67). The first is tentative, the second is extraordinarily curious.

I would refer the reader to my post "Meliorating Desmei" concerning the demon brain-stone.  
<https://www.tapatalk.com/groups/jackvance/meliorating-desmei-t5007.html>

This is a shame{!!}, for Vance fans know Jack is supremely gifted in conjuring the most iconic and memorable demons, like he did for "Cil" in *Cugel the Clever* and "The Seventeen Virgins" in *Cugel ... Spatterlight*. Alas!

I fantasized dispatching a demon each from Hidmarth and from Skurre by making use of the two swords Zil and Kahanthus from Tanjecterly. Confer the end of my post "[Other Otherwheres](#)" for a fanciful daydream . . . naught but a chimeric pipe dream of mine.

## Gryphs

The two bearded gryphs guarding Swer Smod, are best described early in *Madouc*:

Q

Vus, mottled moss-green, and maroon-red Vuwas, whose color was that of old blood, or raw liver. Both stood eight feet tall, with massive torsos clad in plaques of horny carapace. Vus displayed a crest of six black spikes, to which, in his vanity, he had affixed a number of medals and emblems. Vuwas wore across his scalp and down the nape of his neck a stiff brush of black-red fibers. Not to be outdone by Vus, he had attached several fine pearls to this bristle. Vus and Vuwas, at this moment, sat beside their sentinel box, hunched over a chessboard wrought from black iron and bone. The pieces stood four inches high, and cried out as they were moved, in derision, shock, outrage, or occasionally approval.

## (Devils)

Related to gryphs, terminology confusion occurs because Jack does not stay consistent with his terms. Toward the end of *Madouc* when hapless Melancthe is being torn to shreds (pp. 528-9), Jack now refers to Vus and Vuwas exclusively as devils.

Yet one is justified in taking the label 'devil' as a generic term for 'archfiend' or 'hellion', and still count their creature-type = gryphs. Much earlier in *Madouc* (when explicitly designated as gryphs, p. 167) Shimrod refers to them (p. 172) as "*Your devils are more horrid than ever*" and if a visitor is late "*it is likely that the devils have torn him to shreds*". The generic sense happens to be my preference. I never see them as Lucifer-like evildoers.

They are contracted as Security Guards, and pay union dues and carry union cards.

## **Miscellaneous Misfits**

### Singularities

The one that stands out is of course our dear Grofinet. Naïve, good-hearted, guileless, loyal, affable.

As a unique incidental, poor Naught the seneschal, and thrall to the ogre Throop, is “*a creature mingled of troll, human man, and perhaps wefkin*” (M p. 427). It would indeed take a constitution such as this to survive the impatient & irascible demands of Throop — part troll to withstand the not infrequent “purple beatings”, human for practical intelligence, and wefkin for alacrity and deftness.

### Sundry Mounts (Riding Animals):

The faun rides “*a creature running on eight splayed legs. Its head was like that of a great sea-horse, rearing high from a torso segmented of dark yellow plates*”, (M p. 388).

In Tantrevalles Forest, “*Down the road came dashing a cavalcade of six fairy riders, wearing costumes of black silk and helmets of complex design. They rode black chargers of a strange sort: deep-chested, running low to the ground on taloned legs, their heads like black sheep skulls with flaring green eyes*”, (M p. 420).

At Castle Doldil, the goblin knights in black armor “*rode four-legged griffins with black-green scales; squat heads, half dragon, half wasp, and iron spikes in the place of winglets*”, (M p. 424).

### Unnamables

At the fourth brake Aillas & Tazel encounter these inexplicable lunacies:

Q

[GP pp. 339-40] Still, an odd and troubling odor hung in the air, of a sort Aillas found both mystifying and, at a primordial level, frightening, the more so since he could not identify it.

[...]

For ten minutes they rode through the silence, sunlight filtering through foliage, working odd tricks on the vision. Suddenly a remarkable illusion appeared to Aillas so that he sucked in his breath, blinked and stared with bulging eyes . . . Illusion? No illusion whatever! Two great creatures fifteen feet tall watched placidly from a distance of barely thirty yards. They stood on squat yellow legs, of human conformation. The torsos and arms might have been those of monstrous gray-yellow bears. Stiff yellow bristles surrounded the round heads, producing an effect much like enormous yellow satin pincushions, with no discernible facial features. Here, clearly, was the source of the stench.

The creatures stood motionless, their bristling great heads turned – toward Aillas and Tazel? Hairs prickled at the back of Aillas’ neck; these were not ogres or giants, or anything else of this world, nor would they seem to be demons. They were things beyond both knowledge and hearsay, and they would haunt his memory for a very long time.

These might be the most ‘science-fictionistic’ entities introduced into Lyonesse. I much prefer, rather, to count them as creatures from Lyonesse’s otherwheres following the precedent set by Tanjecterly in containing the *syaspic feroce* (GP p. 419) and the *hespid batrache* (GP p. 485). Perhaps these could be catalogued in cryptozoology. One is free to choose the otherwhere they might’ve derive from. Cf. my topic “Other Otherwheres in Lyonesse”.

<https://www.tapatalk.com/groups/jackvance/other-otherwheres-in-lyonesse-t5006.html>

I suggest as possibilities Cheng, Hai-Hao, Mang Seven, Myrdal, etc. Somehow I like Hai-Hao best, perhaps because red & blue strings are trans-dimensionally ‘knitted’ to produce that nexus so

fascinating to fairies, and harmoniously suggestive with an activity like 'knitting' is the notion of round heads like *"enormous yellow satin pincushions"*!

## Assorted Potentiates

Basilisk. The Green Pearl is pondered to be, aside from demon brain-stone and goblin egg, a basilisk eye. Thus equal with goblins & demons, it would suggest that basilisks are creatures that were extant.

Horse-heads. We know nothing but the name. King Rhodion warns, *"Beware ghosts and horse-heads, gray and white ogres, and things which live under the mire"*, (SG p. 484). Must be an actual entity.

Harpies. Mentioned in GP (p. 165) and also *Madouc* (pp. 91 & 153). Always as very dire creatures.

Succubae. A succuba GP p. 165 (in tandem with harpy) is a dire female entity.

Cacodemon. A *"malignant entity"* who can possess persons (M p. 74).

Esper. An esper is a person who practices psychic abilities or has paranormal talents. In *Lyonesse* it is likewise a *"malignant entity"* who can possess persons (M p. 74).

Banshee. This is one occasion is where the context is most clearly figurative: *Madouc* *"running past, helter-skelter, hair like red ropes, with all the charm and grace of a banshee from hell!"* (M p. 81).

Hellhorses. Feared by Pymfyd (Sir Pom-pom) (M p. 91), no other description.

Lightning-Riders. Feared by Pymfyd (Sir Pom-pom) (M p. 91), no other description.

Hop-Legs. Feared by Pymfyd (Sir Pom-pom) (M p. 91), no other description.

Irchments. Feared by Pymfyd (Sir Pom-pom) (M p. 91), no other description.

Bogles. As touted to *Madouc* by two robbers, one says, *"Beware the forest, where the bogles live!"*, the other saying, *"They will eat you alive and spit up your bones!"* These warnings might be either a factual reference to a man-eating creature OR an empty threat as to a sham 'boogiemán', (M p. 97). We don't know.