

Usonori Sate (Lean Times)

This was a period in the history of the [Poku Saeruo Degonjo](#) that lasted for twenty-five years, starting in [CY 690](#) and ending in [CY 715](#).

The Beginning

The Usonori Sate began with the appointment of Beti Voiqua to the position of [Mui \(Clan Leader\)](#). At the time of Voiqua's appointment, the Clan was engaged in a number of skirmishes and battles with nearby [minor alien species](#) and pirates. Prey was plentiful, and the [Hunters](#) enjoyed numerous bountiful battles, and the storage bays of the [Harvesters](#) were full of salvaged metals and materials. It was in this time of plenty that Voiqua issued a series of edicts that governed hunting and gathering. Under the guise of protecting the Clan, the edicts in fact gave the best opportunities for hunting and harvesting to the larger and more prominent [families](#) and [Ruokai \(Houses\)](#). The smaller families and houses suffered, and so did the lower classes. Less than half the Clan's ships for hunting and gathering were active, and most of their spoils fattened the accounts of the already-wealthier [Tanoi \(Council\)](#) members.

Smaller [Ruokai](#) resorted to defying the edicts with caution. One in ten hunts would “lose their way” and operate in areas restricted to the more prominent houses.

Despite their clandestine harvesting attempts, the resource reserves of the smaller houses were nearly exhausted by 705 CY. Fewer and fewer [Ruokai](#) could support themselves, and had to resort to taking loans. When the loans inevitably went into default, the ships and property were seized, often by those same families who were enjoying privileges under Voiqua. This suffering went on, ignored by the [Tanoi \(Council\)](#) and by the [Mui \(Clan Leader\)](#).

The Prophet

In 710 CY, a charismatic [Goa'a](#) in the [Detis Goa'ai Jael \(Faith Walkers Sect\)](#) claimed to have received a vision from [Siamaka](#), the divine consciousness of the universe. This prophet's name was Aomi Melnoa, and he held the rank of Kasâvyjo (Junior Master). He insisted on speaking to the [Tanoi](#) so that he could deliver his message. He entered their midst wearing only the basic trappings of his position. He accused the [Tanoi](#) of having broken faith with Siamaka and with the people. In his words, they had become more concerned with their plots and schemes and the maintenance of their position. He called for the [Mui](#), Voiqua, to step down and for a new [Tanoi](#) to be seated.

In response, the [Tanoi](#) had Melnoa dragged from the chamber and threatened to have him locked up if he continued to incite sedition. In defiance of their threats, Melnoa began to preach to the oppressed lower classes of the Clan, calling for them to stand up to the [Tanoi's](#) tyranny. Slowly, his following grew, and they began to practice peaceful civil disobedience. This continued for several years, and Melnoa's popularity and following grew; by 713 CY, his following numbered over two million devoted [Poku'vonai](#).

In that same year in 713 CY, Melnoa led a protest to the [Tanoi](#) hall on the [Sotâka Ruomâqi \(World Station\)](#). The council used this as a pretext to finally order his arrest, and obedient members of the [Tavi](#)

Fua Jael (Blood Tooth Sect) Sect moved to capture him. Melnoa's followers resisted, and bloody fighting broke out in the Council Hall and into the streets of the World Station. The fighting continued for several days, with the Council ordering more loyal Qaktoro to take up arms against the common people in pursuit of Melnoa. The total death toll including both sides surpassed 100,000 people when Melnoa, in an effort to stop the bloodshed, agreed to surrender, provided that the *Mui* would meet with him to discuss Melnoa's charges and punishment.

For more than a year Melnoa waited and prayed in a guarded cell. Though Melnoa had no right or ability to send letters, missives in his name and hand appeared in the hands of his followers. The first letter of Melnoa stated that if *Mui* Voiqua refused to fulfill his promise to meet with the *Goa'a*, then they would stage a revolution and take control of the Clan as a people. As more time passed and tensions rose, a second missive was apparently smuggled out by Melnoa. This one declared that in eight Odasaenor (weeks), the sufferings of the people would end, and the *Tanoi* would be replaced. The agitated people spoke fervently of this prediction, and in the days before the predicted date they gathered in massive crowds, camping in public places on the World Station and openly preparing to fight.

The *Tanoi* and *Mui* were well aware of the boiling public sentiment, and they replaced and doubled the guards who were attending Melnoa's cell. Robots were assigned to bring him food instead of living Qaktoro, and the robots were passed through a decontamination chamber before anyone touched them, lest Melnoa sneak a letter onto them somehow.

The End

On the day of Melnoa's predicted revolution, his cell was visited by members of the Council, and by *Mui* Voiqua. Melnoa was found dead, lying on his bed; in his hand was a written note that read, "I stand in the presence of Siamaka, and await your visit." The body was examined, and it was announced that no cause of death could be found. The faithful believed Melnoa had been taken by Siamaka. By that evening, *Mui* Voiqua stepped down at the insistence of the *Tanoi*. Volgua was found hours later in his home, dead, having performed the *Sou Fofi (Cleansing Death)*. The next day, the Council surrendered their seats, and a new *Tanoi* and *Mui* were put in place. This event marked the end of the Usonori Sate.

OOO Notes

- Article by [Nashoba](#). Updates by [Hollander](#).
- For a link to this event in the main Clan history article, click [here](#).

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