

THE TEN GODS OF MARS

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Last Modified: July 10, 2018

1. 'Heavenly' Beings

a) *Old Martian Cosmology*

In H. Beam Piper's story "Genesis", the ancient Martians, or Doorshans, have "Ten Gods", who are also described as the "Great Gods of Power".¹ These are the only references to these deities, and at first glance, it might seem impossible to know more about them. But the solution may in fact be quite simple. The Old Martians are a spacefaring civilization about to plant their first interplanetary colony, and in our own spacefaring civilization, the Sun (Sol), planets and moons of the Solar System are all named after ancient Roman gods. The Ten Gods of Mars may therefore be the Martian names for the nine planets and Sun of the ancient Solar System.

This deduction is supported by the fact that in his *Terro-Human Future History*, Piper extended the planets-named-for-gods theme into interstellar space. "The first extrasolar planets, as they had been discovered, had been named from Norse mythology—Odin and Baldur and Thor, Uller and Freya, Bifrost and Asgard and Niflheim. When the Norse names ran out, the discoverers had turned to other mythologies, Celtic and Egyptian and Hindu and Assyrian, and by the middle of the Seventh Century they were naming planets for almost anything."² The result is that by the time of the Fuzzy novels (early Seventh Century Atomic Era), the vast majority of the "half thousand human inhabited worlds of the Federation"³ are named after the gods of various Terran pantheons.

Thus, it is probable that Beam had his Old Martians do likewise. Particularly since, in "Genesis", we learn that the Terrans themselves are in reality an expatriate Martian race. In naming the celestial bodies of the Solar System after archaic deities, the Terrans are merely following their ancient ancestors. They do not remember their Martian past; therefore they subconsciously repeat it.

b) *The Star Gods of Thalassa*

Moreover, the human race is not the only species to adopt this practice. The heavenly-bodies-as-gods element is also found in Beam's novel *First Cycle*. The arid planet Hetaira is home to a red-furred and catlike humanoid race, while its sister-planet, watery Thalassa, is home to a short and green-skinned species. The Hetairans call Thalassa "Shining Sister", but although it looms forever in the sky above Skystabber Mountain, they "made no myths about it; they did not worship it as a god. They had no gods, and the very concept of a supreme being was incomprehensible to them."⁴

The Thalassans, however, do worship celestial bodies. "There were many gods upon Thalassa, and magic ruled the lives of its people...The god of the Navvazorf was the sun. Of the three major sky-objects, only Elektra gave heat as well as light; it brought the storms and floods, providing fresh silt to renew the land for planting. At first it was worshipped directly, and then as the god's abode, and finally as the god's physical manifestation. Rubra and the Star-Cluster were also venerated, but their cults gradually merged into the worship of Dindash, the Sun God."⁵

So the greatest gods of the Thalassans, at least in their early history, are 'star gods'. The sun (Dindash/Elektra), Rubra (a red dwarf star within the Elektran System) and the Star-Cluster (the brightest stars in the sky, clustered around Elektra).⁶ The lesser celestial bodies, like the other planets of the system, may be more of their 'many gods'. Thus, it is not even necessary for the Old Martians to be the ancestors of Terro-Humanity, because in Beam's universe, primitive sentient beings of all types tend to make 'gods' of things they do not understand, like celestial objects and natural forces.

c) *Planetary Pantheon*

Back in the real Solar System, most of our planets got their current names long before the telescope was invented. "To the people of many ancient civilizations, the planets were thought to be deities. Our

names for the planets are the Roman names for these deities.”⁷ Aside from the Earth, which was thought to be motionless at the center of the universe, the ancients knew of only five planets; Mercury, Venus, Mars, Jupiter, and Saturn. When the heliocentric system was accepted, Earth (‘Terra’ in Latin) became another one of the planets. The others were discovered in more recent times, when it was decided to extend the deity-name theme; Uranus in 1781, Neptune in 1846, and Pluto in 1930.

The Old Martians could have named the planets for gods in a parallel fashion, because as depicted on the historical murals in the city of Kukan, Piper gave them a similar historical progression; from primitive cavemen to an advanced scientific civilization.⁸ This progression is also found in *First Cycle*, where the histories of the Hetairans and Thalassans are described in detail, from their origin as subsapient animals to the establishment of global and nuclear civilizations.

It is therefore reasonable to assume that as their civilization grew and developed, the Old Martians created a parallel cosmological system. Originally this would have been areocentric rather than geocentric, with Mars at the center of the universe. But later, it would certainly have become heliocentric, just as ours did. In addition, the early version of this postulated Old Martian system would contain only five planets (leaving out Mars), plus the Sun. These would have been named for gods from an early Doorshan pantheon, with the outer three planets discovered and named in a similar fashion after the Martian invention of the telescope.⁹

However, another option exists. Mars is many millions of miles farther from the Sun than Terra. If Uranus is visible from Mars, their early astronomers could have known six planets rather than five, assuming that more-distant Mercury is not simply lost in the glare of the Sun. Six planets plus the Sun and Mars (once the latter is discovered to be a planet like the others) would equal eight ‘gods’, leaving only two of the Ten Gods unaccounted for. And there would be two other celestial objects prominent in pre-telescopic Martian skies. Coincidentally, they are also currently named for mythological beings; Phobos and Deimos, the two moons of Mars.

The Ten Martian Gods could then originally have been applied to the sun, moons, and planets of this ancient areocentric cosmology; with a later version only including the Sun and planets. Unfortunately, Beam only gave us the Old Martian names for two planets, Doorsha and Tareesh, yet these may identify two gods in their pantheon. So now, let’s see if we can deduce which deities these planets represent.

2. Doorsha

“Doorsha” is the Old Martian name for their own planet, Mars.¹⁰ But that does not necessarily make Doorsha a war god, which is what the name ‘Mars’ represents to us. Because in its early history, Mars was not a Red Planet, signifying the spilling of blood, but a green and verdant world. Indeed, as the place where Piper’s version of the species *homo* became *sapiens*, it is humankind’s original ‘mother earth’, long before the Old Martians themselves settled on Terra and Freya.¹¹ Thus, the planet Doorsha may be named for an Old Martian earth-mother goddess, supported by the feminine -a ending.

That would make ‘Mother Doorsha’ the precursor of all subsequent earth-goddesses; especially the Roman Terra, her main successor. What about Freya? Well, the main Freyan god named in “When in the Course—” is the evil god Styphon. But since Styphon is merely “one of the gods these people worship”, we know there are others; one of which is Dralm.¹² And when that story was later recast and expanded into the Paratime novel *Lord Kalvan of Otherwhen*, Piper provided more names and details. There, the reworked Freyans (called the Zarthani) have many gods, but worship three in particular; Dralm the peaceful father-god, Galzar the war-god and “Yirtta Allmother, the source of all life.”¹² Thus, Yirtta is the Zarthani mother-goddess, represented in statuary as “a seated female figure, nude and exaggeratedly pregnant, crowned with wheat and holding a cornstalk”.¹³ To the medieval-equivalent Zarthani, Yirtta could someday become their name for ‘Terra’ in the Aryan-Transpacific Sector of Paratime. But since the Zarthani are reworked Freyans, Yirtta could have originally been the Freyan mother-goddess, which subsequently could have become the Freyan name for their own planet.¹⁴

In the Terro-Human Future History, the names Doorsha, Terra and Yirtta might then refer to planets named for mother-goddesses. Yirtta’s epithet of Allmother would certainly seem applicable to Doorsha; whose planetary ‘children’ are the human-inhabited worlds of Terra and Freya; as well as Terra herself, the ‘first-born’ of Doorsha, whose planetary children include most if not all subsequent human-inhabited worlds during the Federation era and the Imperial eras beyond.¹⁵ In fact, during the Fifth Galactic

Empire, set “about 30,000 years in the future”, they still remember “the Mother-World, Terra, the world that sent Man to the Stars.”¹⁶

But it all began with Terra’s ‘mother’ Old Mars, who should perhaps be called *Grandmother Doorsha*.

3. Tareesh

Now, let’s take a look at “Tareesh”, the Old Martians’ name for Terra.¹⁷ Doorsha, Terra, and Yirtta are feminine deities, connected by the –a suffix. This is also suggested by the Martian females in “Genesis”, whose names include Olva, Kyna, Analea, Dorita and Eldra.¹⁸

But the lack of a final ‘a’ suggests that Tareesh is a masculine Martian deity. Indeed, the name Tareesh seems very similar to Dindash, the Sun God (not goddess) of the Thalassans in *First Cycle*.

From the Terran perspective, their home planet is named for a Roman goddess, as is its nearby satellite Luna; and the next planet farther out is Mars, a male war god. Now, let’s mentally step across interplanetary space and view it from the Old Martian perspective. Proceeding from the assumption that Doorsha is named for a mother-goddess, in ancient times the nearby Martian moons may originally have been named for moon-goddesses, perhaps sisters. Phobos is larger and much closer than Deimos, so other possibilities include a brother and sister team, or (moons being synonymous with romance) romantic lovers; even a married couple. But since Terra is the next planet farther out from Mars, Tareesh may be named for an Old Martian war god, just as Mars is named for a Terran war god. A parallel in reverse, similar to how the Terran flight to Mars in “Omnilingual” is a reverse parallel of the Old Martian flight to Terra in “Genesis”.

Assuming this is correct, then Tareesh is actually the precursor to Terran war gods like the Roman Mars, as well as the Norse Tyr. Although it certainly appears that Piper derived the name Tareesh from Terra, its first syllable Tar- seems similar to both Mars and Tyr.¹⁹ Once the Martio-Humans arrive, however, the more fertile and verdant planet Tareesh would become their new ‘mother-earth’, even though named for a Martian war god. Thus, Piper could have derived the name Tareesh by combining ‘Earth’ and ‘Ares’, alternate forms of Terra and Mars. A merging of all the letters of Earth and Ares can result in ‘Taarreesh’; just drop a couple of duplicated letters.²⁰

In any event, the deduction that Tareesh refers to a war god can give us a hint at how the Old Martians viewed the satellite of Tareesh; what we call Luna. The moons of Mars are named for the horses that drew the war god’s chariot, so our large Moon could be named for the ‘Steed of Tareesh’. In fact, since Terra and Luna are far larger than Mars and its moons, the Martian war god might be a bigger and badder version of later Terran war gods. If so, this could reflect the greater importance of war in Martian history, due to greater competition over scarcer resources; particularly since by the time the Old Martians become technologically advanced, the Red Planet is in a state of irreversible decline. The Martians in “Genesis” are attempting to colonize another planet, a parallel of Terro-Humanity in the mid-1990s, but the global canal network already seems to be in existence, indicating that the situation is pretty serious.²¹

Another option coming to mind is that if the planet Tareesh is named after the Martian war god, then our Moon could be named for his weapon. Luna is a large satellite in comparison with our planet, and moreover it dwarfs the moons of Mars. So using the Zarthani (and possibly Freyan) example of Galzar, the war god who is depicted “holding a spiked mace”,²² the image of our large Moon circling the Earth could have suggested to the minds of early Martian astronomers their war god Tareesh swinging his dreaded Mace, ever-ready for battle.²³

4. Lunar Deities

Now let’s take a closer look at the moons of Terra and Mars. As stated above, ‘Luna’ is our moon-goddess, and Doorsha’s two moons may have been named for sister moon-goddesses. Assuming that Piper partially derived Tareesh from the Greek Ares, he could have based the moons of Doorsha on the Greek moon-goddess. This is Artemis, also known as Phoebe, and called Diana by the Romans. Thus, Beam’s Old Martian version of Phobos and Deimos could have been derived starting with something like ‘Phoebe and Diana’. Phoebe actually means ‘brilliant’ or ‘shining’,²⁴ and Phobos is not only closer to Mars but larger than Deimos; presumably making it a much brighter figure in the Doorshan heavens. So

If Phobos/Phoebe was seen as a female sibling, it could be the elder “Shining Sister”²⁵ of Doorshan moon-myth, while the smaller and fainter Deimos/Diana might be the younger sister; a far-ranging cosmic huntress.

Some Terran pantheons describe the Moon as male, so alternately the Martian satellites could be brothers, or a brother and sister, or romantic lovers, or a married couple. But our Luna is actually a minor goddess; therefore, the deduced ‘Phoebe’ and ‘Diana’ may similarly have been named for lesser Martian deities. That would suggest the Ten Gods are the *major* gods of the Doorshan pantheon. Perhaps implied by their status as ‘Great Gods of Power’, which could indicate that there are lesser, weaker gods, who may be more numerous. Removing the Martian moons from among the major deities would support my initial assumption that the Ten Gods are the 9 planets plus the Sun. The minor deities of the Martian pantheon could then be applied to the lesser bodies of the Solar System, paralleling how the names of lesser figures in “Helleno-Roman”²⁶ mythology—such as Ceres, Vesta, Ganymede and Callisto—were given to the minor bodies of the system in modern times.

5. The Burroughs Influence

a) Under the Moons of Mars: Barsoom/Doorsha and Korad/Kukan

The moons of Mars make a good segue into our next section; the influence of Edgar Rice Burroughs. The lunar connection with romance is seen in Burroughs’ Martian novels. In the mythology of his Mars, called Barsoom, Cluros (Deimos) is the “stately, majestic” but “cold husband” of Thuria (Phobos); his “vivacious mate”. She’s a bit too vivacious, for her swift passage across the sky is interpreted as “hurrying on to keep her tryst with the Sun in other skies.” Thuria is therefore called the “mad queen of heaven”, rushing to conduct a not-so-clandestine affair with the Sun, who is “a flaming lover, pursuing his heart’s desire.” But her husband Cluros “continue[s] his serene way, as placid as before his house was violated by this hot Lothario.”²⁷ Although I don’t believe that Burroughs ever actually calls these celestial bodies ‘gods’, that is what they seem to be; sun- and moon-worship being among the most ancient types of religion. And this is supported by the case of Issus (see below).

In his youth, Beam was a great fan of Burroughs, and wanted to write like him.²⁸ It is therefore not surprising to find a strong Burroughs influence on Piper’s version of Mars. In his story “Genesis”, there are Martian characters with names like Kalvar Dard and Seldar Glav, and his main Paratime characters (whose ancestors emigrated from Mars) are Tortha Karf and Verkan Vall. These are all in the same style as the names Burroughs gave to most of his Barsoomians; including Tardos Mors, Kantos Kan, Kulan Tith, and Gantun Gur.

In other papers, I have noted other examples. Beam’s name for Mars, Doorsha, appears to be a creative combination of Barsoom and Dor, the latter being the valley on Mars where life began.²⁹ Also, the Martian city of Kukan in “Omnilingual” is similar to the Barsoomian city of Korad in *A Princess of Mars*. Kukan was once “a seaport on the ocean that was now Syrtis Depression”, and Korad “had been built upon a beautiful, natural harbor, landlocked by magnificent hills.”³⁰ “Korad lies just south of the equator”, and from a map of Mars made in 1910, we see that Syrtis Major is located right on the equator—meaning Kukan is close to it as well.³¹ Kukan “was a big city, in its prime”, and Korad was “an enormous city”.³² Both are now devoid of their previous inhabitants; the extinct Old Martians in Piper, the extinct Orovars in Burroughs. In the “twenty-five story university” of Kukan, the Terrans discover wall-sized murals depicting the Old Martians, who ruled Doorsha in the distant past (and look just like the Terrans).³³ While in a building of “pretentious architecture” in Korad, the Earthman John Carter views frescoes depicting the Orovars who ruled Barsoom in the distant past (and “were of people like myself, and of much lighter color than Dejah Thoris”).³⁴

b) Ten Months, Ten Hours, Ten Gods

Piper only refers to his Old Martian deities as the Ten Gods, or Great Gods of Power. Thus, he seems to have carefully avoided mentioning that this means they are the ‘Ten Gods of Mars’, which is evocative of *The Gods of Mars*, the second Martian novel by Burroughs. And the Burroughs influence can easily explain why Piper’s Old Mars has ‘ten’ gods. Because the Barsoomians have a “decimal” or base-10 system; their day is divided into ten hours, not 24; and their year into ten months, not 12.

Burroughs was a pretty meticulous world-builder, and among his notes on Barsoom he stated that “10 zodes [Martian hours] = 1 padan (day), 67 padans = 1 teean (month), 10 teeans = 1 ord (year)”.³⁵ In “Omnilingual”, we learn that Beam’s Old Martians similarly divided their calendar into ten months. Burroughs never provided names for the ten Barsoomian months, and neither did Piper. He has Martha Dane state that “the names of the [Martian] months are simply numbers, one to ten, spelled out.”³⁶

Thus, Beam’s Ten Gods of Mars seem to be his way of building on, or extrapolating from, the decimal system of Barsoom created by Burroughs.

The reason Burroughs gave the Barsoomian year ten months appears to have been numerical convenience on a world with two moons. “While on the subject of time, one might wonder how the Barsoomians divide their year...Earth uses the revolutions of her moon to arrive at a twelve-month year, but in no practical way can Barsoomian months be figured from either of her two satellites.”³⁷ “A Barsoomian year is 687 Earth days long, but is only 668.6 mean Martian solar days...If the customary decimal system is used, the year would be divided into ten parts of 67 days each, with minor adjustments from time to time—like our own leap year—to even things out.”³⁸ This means that most Barsoomian months contain 67 days, but since this is slightly more than the precise 66.68 it should be, a few months only have 66 days to compensate.³⁹

It is therefore not surprising that in “Omnilingual”, the Terrans discover that the Old Martian months were likewise uneven. “They also found [a] Martian calendar; the year had been divided into *ten more or less equal months*, and one of them had been Doma.”⁴⁰ Notice that Beam’s Terran characters call the Martian yearly divisions ‘months’, as does the Earthman John Carter on Barsoom; glossing over the fact that they are not based on lunar motions at all, due to the swift revolutions of Mars’ two satellites. They are merely convenient divisions, related to the mathematically convenient Martian division of their day into ten hours.

c) “The Martian Room”

Since Beam followed Burroughs in the number of Martian months per year, what about hours per day? His characters in “Omnilingual” do not mention this detail, but one would guess that there are ten, as in Burroughs. And Piper did leave a clue, in the Paratime story “Last Enemy”. The human inhabitants of all five levels of Paratime (including the Fourth Level of “Genesis”) are descended from Martians that colonized Terra “seventy-five to a hundred thousand years ago.”⁴¹ In “Last Enemy”, the capital city of the Second Level Akor-Neb civilization is located in eastern Europe, and contains a Solar Hotel, in which Verkan Vall is staying. He and his personal assassins descend to the Martian Room for a meal.

“The Martian Room...had been fitted to resemble one of the ruined buildings of the ancient and vanished race of Mars who were the ancestors of Terran humanity. One whole side of the room was a gigantic cine-solidograph scene, on which the gullied desolation of a Martian landscape was projected; in the course of about two hours, the scene changed from sunrise through daylight and night to sunrise again.”⁴²

Though Beam cleverly glosses over the exact amount of time this takes, ‘about two hours’ is very similar to a Barsoomian hour; a zode. A zode is “A Barsoomian unit of time, one-tenth of a Barsoomian day, and containing fifty xats [Barsoomian minutes]. It is equal to 2.462 Earth hours.”⁴³ If Piper hadn’t been covering his literary tracks, he would have written that the cine-solidograph scene changes through a full day in ‘about two and a half hours’. Thus, the screen in the Martian Room appears to display ten Martian days during the course of one full Terran day. Projecting this ratio back to Mars would mean there are ten Martian hours during the course of one full Martian day.⁴⁴

That a Barsoomian hour is meant is supported by Piper’s statement that the screen begins a Martian day at “sunrise”. Unlike Terran days which begin at midnight, the Barsoomian day, the padan, begins around sunrise, too. “The Barsoomian day is approximately 24 hours and 37 minutes long—Earth time. *Their day starts at the equivalent to our 6 a.m.* and is divided into ten equal parts.”⁴⁵

So now, let’s translate Beam’s quote, “In the course of about two hours, the scene changed from sunrise through daylight and night to sunrise again.” In Martian, this becomes “in the course of a zode, the scene changed through a padan.” That would make perfect sense: **in the Martian Room, a Martian day passes every Martian hour.**

This is also in keeping with the Paratime setting of the story, with its transposition domes. For one

merely has to ‘transpose’ the word Barsoomian for Martian to discover Piper’s real meaning. Verkan Vall (a Barsoomian-style name) and his assassins are actually eating in the *Barsoomian* Room. And Barsoom is well-known for its Assassin’s Guilds, which are in fact the model for Beam’s Society of Assassins in “Last Enemy”.⁴⁶

d) *The First Level Calendar*

The colonization of Terra in the First Level of Paratime was a “complete success”,⁴⁷ so one would presume that the Martians brought the ten-month calendar with them. Since the Martian month has no relation to the motions of Phobos and Deimos, there would be no need to modify it to the motions of Luna. However, a Terran year has only about half as many days as a Martian year, so they could have adjusted the number of days per month. The inhabitants of Home Time Line may therefore use a Doorshan-style calendar, which on Terra would mean ten months of 36 days each, with five intercalary days; or, they could have five months of 36 days, and five of 37 days, to equal the 365-day Terran year. The latter option seems preferable, because it could be phrased as “the year had been divided into ten more or less equal months”, just as on Mars/Doorsha.⁴⁸

If this is the case, one would further guess that the (modified) Martian calendar is used all over First Level, and possibly on some Second Level timelines. But since the timelines of the Second through Fourth Levels undergo “dark age interludes”, in which the original Martian civilizations were disrupted or destroyed,⁴⁹ most of the successor civilizations on these levels probably converted to a twelve-month year, based on the motions of Luna.

6. The ‘Gods’ of Mars

a) *Organized Pantheon from Disorganized Hodge-Podge*

Whether they represent an ancient pantheon, and/or the planets of the Solar System, Piper’s Ten Gods of Mars are undoubtedly fictitious beings, created by the Old Martians during the ages of ignorance and superstition before they developed a rational and scientific civilization. Thus, they parallel the Gods of Barsoom, who are entirely fictitious, and many of whom have existed since ancient times. Beam’s apparent improvement on Burroughs was to organize the Martian gods into a single pantheon, and limit their number to an appropriately Barsoomian ten; instead of the hodge-podge of deities, of indeterminate number, found on Barsoom.

Although the gods of Burroughs’ Mars seem to include deified versions of the Sun, Phobos and Deimos, the Barsoomian names of other nearby celestial bodies—Rasoom (Mercury), Cosoom (Venus) and Jasoom (Earth)—seem more like scientific names given to members of a specific category, rather than individualized immortal beings.⁵⁰ Furthermore, most of the gods of Barsoom are not celestial bodies but living beings; including remote or ancient humans, giant banths or animated idols.

b) *The Holy Therns and First Born*

The title of *The Gods of Mars* refers first to the Holy Therns, “a divine race” of white-skinned humans who rule over the Valley Dor and Lost Sea of Korus at the Martian south pole. Dor is the “Heaven” of Barsoom; “the valley of love and peace and rest to which every Barsoomian since time immemorial has longed to pilgrimage at the end of a life of hate and strife and bloodshed”, which is reached by journeying down the River Iss and through the Otz Mountains. The Therns are “gods” ruled by Matai Shang; the Holy Hekkador, Master of Life and Death and Brother of Issus, whose daughter, Phaidor, is “a fair goddess”.⁵¹

However, not only are the human Therns not really gods, they are effectively ruled over by the First Born, “the Immortal Race” of black-skinned humans who plunder them periodically for “firearms and ammunition, and young girls as prisoners.” The First Born, also called the Black Pirates, allegedly reside on Thuria, the nearer moon; but in truth come from Omean, a subsurface ocean beneath Korus. Omean is connected by tunnels to the Golden Temple of Issus at the center of the Valley Dor. The Temple precincts therefore constitute “a heaven within a heaven”, and the First Born call their home “the Holy Land...the real heaven of Barsoom”. But the First Born are not really ‘gods’, either, being as mortal as other Barsoomians. Their claim to divine status is due to their belief that they were ‘born first’ from the Tree of Life, millions of years ago. All the other human races on Barsoom came later, and in addition

evolved from lower animals; for example, the First Born believe that the therns evolved from the white apes.⁵²

Most importantly, the First Born serve Issus, the “Goddess of Life Eternal”, who is “the Supreme Deity of Mars”. Among her numerous titles are “Daughter of the Lesser Moon” and “Mother of the Nearer Moon”; this confirms the divinity of the Martian satellites who are, respectively, the father (Cluros) and daughter (Thuria) of Issus. But although Issus is said to be a “holy vision of...radiant beauty”, whose face is of “dazzling loveliness”, in truth this so-called goddess is an extremely old and grotesquely ugly black Martian woman.⁵³

c) Komal and the Great Tur

Nor are these the only gods of Barsoom. In Burroughs' fourth book, *Thuvia, Maid of Mars*, Thuvia, Carthoris and Jav the Lotharian are condemned to death by Tario, Jeddak of Lothar. In a chamber beneath his palace lies their god, Komal, to whom they will be fed. Notwithstanding Tario's amazing ability to temporarily materialize armies of bowmen by mere thought, Thuvia and Carthoris discover that Komal is simply a giant banth. Thuvia has a power over banths, and tames Komal, who then aids the three in escaping from Lothar. Komal kills Jav after Jav tries to take Thuvia by force, and later dies defending her from a band of fierce green Torquasians and red men of Dusar.⁵⁴

And in the sixth book, *The Master Mind of Mars*, Great Tur is the god of Phundahl. Tur allegedly lives on the sun, and created Barsoom 100,000 years ago. He used to speak through a huge idol in the palace of Xaxa the Jeddara, but the idol has been silent for a century. However, Vad Varro (the Earthman Ulysses Paxton) and Gor Hajus (the Assassin of Toonol) discover that the idol is hollow. The pronouncements of Tur were actually spoken by his high priest, Hora San, using a loudspeaker; the eyes of Tur were likewise operated by mechanical means. But Hora San died inside the idol, which is why it's been silent for so long. Vad Varro is able to activate the idol, and has 'Tur' order Xaxa to give up her throne.⁵⁵

d) “He Was Outwardly Antagonistic Towards Organized Religion”

All the gods of Mars are therefore false (indeed, Tan Hadron of Hastor calls them “the false gods of Mars”), and one gets the strong sense that Burroughs was disdainful of organized religion. The religions of Issus and Tur are particularly egregious. That of Issus for keeping the whole planet enslaved to a false hope for countless ages, in which reaching ‘heaven’ actually involves a swift and horrible death at the hands of the plant men and white apes. And that of Tur for promoting ignorance and blind superstition; including the belief that Barsoom is flat, so that the people of Phundahl will not travel far from their city “for fear of falling off the edge of the world; [and] they would not permit the development of aeronautics because should one of their ships circumnavigate Barsoom it would be a wicked sacrilege”. Moreover, even though Tur is supposedly a single god, he is represented by a great variety of idols, all of which must be worshipped by speaking meaningless phrases while depositing coins in money-boxes.⁵⁶

Although Piper later disavowed wanting to write like Burroughs (using the words “God help us”),⁵⁷ he certainly agreed with Edgar on the subject of religion. “Although fascinated by psychic research, and a believer in reincarnation, he was outwardly antagonistic towards organized religion, be it Buddhism or Christianity... Throughout Piper's [future] history, religion is played down or is the butt of satire, as in *Space Viking*, where he gives the following description of the pious Gilgameshers: “Their society seemed to be a loose theo-socialism, and their religion an absurd potpourri of most of the major monotheisms of the Federation period, plus doctrinal and ritualistic innovations of their own.”⁵⁸

In contrast to the Phundahlans, whose religion keeps them ignorant (and presumably poor, from literally ‘paying’ worship to all those idols), the Gilgameshers' faith makes them arrogant. “Aside from their propensity for sharp trading, their bigoted refusal to regard anybody not of their creed as more than half human, and the maze of dietary and other taboos in which they hid from social contact with others, made them generally disliked.”⁵⁹

7. Conclusion

If the current paper is correct, Piper's Ten Gods of Mars are an ancient Doorshan pantheon whose names were applied to the celestial bodies of the Solar System; nine planets plus the Sun. They were an extrapolation into the past of the Roman deity-names (Sol, Venus, Jupiter, etc.) currently in use. This is

consistent with Beam's decision to extrapolate the current system into the future. In the Terro-Human Future History, he used the deities of many Terran pantheons for the naming of hundreds of extrasolar planets in the early centuries of the Terran Federation.⁶⁰

Just as the original geocentric cosmology of Terra was eventually replaced with a heliocentric system, the cosmology of Old Mars was likely areocentric at first. Thus, their name for their world, Doorsha, may represent a mother-goddess, whose name became synonymous with the whole planet; paralleling how the Roman mother-goddess 'Terra' became the name for ours. That Doorsha is a female goddess is supported by the final –a in her name, paralleling the final –a in Terra; as well as Yirtta, which originally may have been the Freyan mother-goddess. And when viewed from the Martian perspective, their name for our planet, Tareesh, may represent an Old Martian war god; a reverse parallel of how the ancient Terrans named Mars for their war god. That Tareesh is male is supported by the name's similarity to Dindash, the Sun God (not goddess) of the Thalassans in *First Cycle*.

We saw that two of the Ten Gods may have originally been lunar deities, representing the two moons of Mars, Phobos and Deimos. Similar to the female Luna, the Martian versions might have been sister moon-goddesses; or, a brother-sister team, or deified romantic lovers, or a married couple. And that led us to the moons of Barsoom, Cluros and Thuria, who in the Martian mythology of Edgar Rice Burroughs are a married couple (although Thuria is carrying on an affair with the Sun). For the Ten Gods of Piper's Mars are certainly reminiscent of the Gods of Mars in Burroughs. This is supported by the personal names of Beam's Martians (Kalvar Dard, Verkan Vall, Tortha Karf) which are in the same style as Edgar's (Kantos Kan, Vad Varro, Tardos Mors); as well as his Martian name for Mars, Doorsha, which seems to be modeled on Barsoom and Dor, the latter being the valley where life on Burroughs' Mars began.

Thus, aside from Beam's Solar System model, we also found that the Ten Gods of Old Mars reflect the decimal or base-10 system of Barsoom. The Barsoomians divide their day into ten hours and their year into ten months. Similarly, in "Omnilingual" we learn that Beam's Old Martians divided their year into ten months; and, as the case of the Martian Room in "Last Enemy" shows, they apparently divided their day into ten hours. Ten months and ten hours; therefore ten gods.

Beam's apparent improvement on Burroughs was to organize the Martian gods into a single pantheon, and limit their number to an appropriately Barsoomian ten. The Ten Gods of Doorsha, whose names may have adorned the major celestial bodies of the ancient Solar System, would then parallel the Gods of Barsoom, which included deified versions of the Sun, Phobos and Deimos, but apparently not the other celestial bodies. Piper's pantheon is therefore superior to Burroughs' in this respect, the more so because the other gods of Barsoom are an unorganized hodge-podge of mysterious or ancient humans (Holy Therns, First Born, Issus), giant banths (Komal) and animated idols (Great Tur). However, all of these so-called gods are shown to be false, and this is something with which Piper, who disdained organized religion, would have agreed.

Although the civilization of Old Doorsha in "Genesis" has nuclear power and space travel, his Ten Gods of Beam's Mars are most likely a remnant of an ancient polytheism, invented by the primitive and superstitious humans of early Doorshan history, to explain the celestial objects and natural forces which they did not understand.⁶¹ The Ten Martian Gods might then originally have been applied to the sun, two moons, and seven planets of this ancient areocentric cosmology; while in a later heliocentric version they referred only to the sun and nine planets.

ENDNOTES

1. 'Heavenly' Deities

1. H. Beam Piper, *The Worlds of H. Beam Piper* (New York, NY: Ace Books, 1983), p. 150
2. H. Beam Piper, *Federation* (New York, NY: Ace Books, 1981), p. 175
3. H. Beam Piper, *Fuzzies and Other People* (New York, NY: Ace Books, 1984), p. 1
4. H. Beam Piper, *First Cycle* (New York, NY: Ace Books, 1982), pp. 28-29
5. Ibid., p. 29 *First Cycle* is actually a parable of the Cold War; the communistic Thalassans parallel the atheistic Soviet Union, and the democratic Hetairans parallel the religious-freedom loving United States. One of Piper's twists is that the communistic Thalassans are the religious race (having combined a monotheistic religion with communism), while the Hetairans are the atheists. But as a parable of Americans and Russians, the Hetairans and Thalassans are a 'reflection' of Terro-Humans, linking the Thalassan veneration of celestial objects to those of Terra and Old Mars.
6. Ibid., p. 1 Elektra is "a yellow-white star thirty-eight light years from the [star] cluster's gravitic center."
7. <https://airandspace.si.edu/exhibitions/exploring-the-planets/online/discovery/greeks.cfm>
8. Piper, *Federation*, pp. 25-27
9. Piper, *Worlds*, p. 155 In "Genesis", the explosion of the colony ship was seen from Mars; "there were observatories all around the planet watching our ship". (ibid.) In "Omnilingual", Martian telescopes are not mentioned, but a Martian spectroscope is. (Piper, *Federation*, p. 28) But the Martians probably had the telescope by then, since on Terra, the telescope was invented more than two centuries before the spectroscope; 1608 and 1814, respectively. (<https://en.wikipedia.org/wiki/Telescope> and https://en.wikipedia.org/wiki/Joseph_von_Fraunhofer)

2. Doorsha

10. Ibid., pp. 148, 149, 155, 156, 163, 170
11. See my paper "The Origin of the Freyans" for more.
12. Piper, *Federation*, pp. 201, 235, 240
13. H. Beam Piper, *Lord Kalvan of Otherwhen* (New York, NY: Ace Books, 1965), pp. 18, 19, 41
14. Yirtta would then be a name in the "Sosti" language. (Piper, *Federation*, p. 229) However, since the medieval-level Freyans "don't know it is a planet" (ibid., p. 226), they may simply adopt the Terran name for their whole world. This would make sense, since after recasting "When in the Course—" into his Paratime series, Piper would have had to completely redesign the Freyans' personal names, as well as those of their cities, political divisions and gods.
15. It is possible that, like their Martio-Human and Terro-Human cousins, the Freyo-Humans settle some worlds of their own. But this would probably not occur until after the Federation era. When they are first discovered circa AE 234, the Freyans only inhabit a single continent. (ibid., p. 206) One would guess that during the following centuries, they are preoccupied with integrating into the far more advanced Federation society, and developing the rest of their planet. However, since Old Mars and Terra both settle new worlds during the heyday of their civilizations, the Freyans may at some future point do likewise. This would entail Freya becoming a major civilized world in its own right, and possibly even the founder of a universal state; one of the Galactic Empires.
16. John F. Carr, *H. Beam Piper: A Biography* (Jefferson, North Carolina: McFarland & Co., 2008), p. 214; and H. Beam Piper, *Empire* (New York, NY: Ace Books, 1981), p. 241

3. Tareesh

17. Piper, *Worlds*, pp. 149, 150, 151, 152, 153, 155, 163, 167, 169, 170

18. Ibid., p. 148

19. This may be part of the Burroughs influence on Beam, as the similarity of Tar- to Mars is also seen in the first syllable of Burroughs' name for Mars, 'Bar'soom. See that section.

20. Beam apparently began the derivation by taking Terra and reversing its vowels (Tarre), then changing one of the duplicate r's into a duplicate e (Taree). But the Earth-Ares deduction may have also played a role. 'Ares' is easily seen right in the middle of Tareesh, with its letters in the proper order. 'Earth' is in there, too, and contributes the initial T and final h. If this is correct, the combination of Earth and Ares to equal 'Tareesh' might then have been a deliberate reference by Beam to the colonization of Terra from Mars.

Incidentally, the Zarthani war god, Galzar, also seems related to Mars. The first element, -Gal, seems to come from Nergal, the Babylonian name for Mars. The second element, -zar, is 'arez' without the e. Piper may therefore have derived Galzar by combining Nergal and Ares.

21. Kalvar Dard is a Colonel in the Frontier Guards, which apparently refers to the edge of the cultivated districts which lie near the planetary aqueducts. (Piper, *Worlds*, pp. 149, 153; and *Federation*, pp. 25, 36) Beyond these districts are "the wastelands of Doorsha"; presumably the same as the "empty plains", "barren deserts and bushlands" caused by "the great planet-wide drought." (Piper, *Worlds*, p. 156; and *Federation*, p. 25) Dard says that after failing to colonize Tareesh, "they'll try to keep Doorsha habitable for a few more thousand years by irrigation, and forget about immigrating to Tareesh." (Piper, *Worlds*, p. 155) This suggests that things on Mars are already so grim they can't spare the resources and manpower to try again. (However, see my paper "The Origin of the Freyans" for what I believe is the Old Martians' second attempt.)

22. Piper, *Lord Kalvan*, p. 19

23. The Mace of Tareesh would then parallel the hammer of Thor, whose name is closely related to that of Tyr. However, assuming my deduction that Luna represents a war-horse is correct, then the war god Tareesh may carry a spear, and the disc of Terra could be seen as his blue-white shining shield. The resulting mythological figure would then be very much like Mars, who is depicted with shield and spear; and this image is the origin of the astrological symbol for the planet (♂).

4. Lunar Deities

24. [https://en.wikipedia.org/wiki/Phoebe_\(given_name\)](https://en.wikipedia.org/wiki/Phoebe_(given_name))

25. Piper, *First Cycle*, p. 40

26. Piper, *Federation*, p. 226

5. The Burroughs Influence

27. Edgar Rice Burroughs, *The Chessmen of Mars* (New York, NY: Ballantine Books, 1922), pp. 35, 39, 40

In the movie *John Carter* (2012), the moons are referred to as "Barsoom's first lovers; Cluros and Thuria". This does not necessarily contradict Burroughs, since it is reasonable to assume that they were lovers before they got married; sometime after which Thuria presumably began her affair with the Sun. But the film's satellites always appear in the sky close together, which of course is impossible. This seems to be director Andrew Stanton's clever way of connecting the moons of Mars with the budding romance between John Carter and Dejah Thoris. She flees Helium to avoid marrying Sab Than, then pursues John Carter for politico-military reasons, and later personal ones; paralleling Thuria's mad rush away from her husband Cluros to tryst with her Solar lover.

Stanton also tried to connect Carter's experience in the American Civil War with the war between Zodanga and Helium. Sab Than calls it "a thousand years of civil war", but that's not true. It is simply a war between two of Barsoom's independent city-states, which began only recently. Zodanga and Helium are "hereditary enemies" which have undoubtedly fought many wars over the centuries, but the current one started when Zodangan "forces took advantage of the absence of the principal fleet of Helium on their search for the princess" Dejah Thoris. (Edgar Rice Burroughs, *A Princess of Mars* (New York, NY: Ballantine Books, 1912), pp. 106, 117-118)

Thus, I think Stanton's 'first lovers' extrapolation is an excellent one, although marred by the two moons always flying in formation. Perhaps his budget wouldn't allow showing their independent movement. But his 'civil war' connection contradicts Burroughs. In this case, one would guess that he was trying to make the story 'relatable' to the audience, most of whom have probably not read the Martian novels.

28. Carr, *Piper Biography*, p. 79

29. From "Beam's Mars Revealed", Appendix 4: "Beam's own name for Mars, 'Doorsha', appears to be a modified anagram of Barsoom itself. The derivation here would presumably be Barsoom—Darsooh—Doorsha, or alternately Barsoom—Boorsma—Doorsha. The first syllable 'Door' is an echo of the Valley Dor, the place on Barsoom where life began. "Doorsha" may therefore be a combination of Dor and Barsoom."

That Piper's human race evolves to sapience on Mars is implicit in both "Genesis" and "Omnilingual". And if the deduction that he derived the name Doorsha from Dor and Barsoom is correct, that would confirm it. Because the human races of Barsoom are said to have originated from the Tree of Life in the Valley Dor, many millions of years ago when Dor (currently at the south pole) was at the equator. (Edgar Rice Burroughs, *The Gods of Mars* (New York, NY: Ballantine Books, 1913), pp. 68, 69)

This should mean that Piper's Mars is likewise the birthplace of the human race. And even without the Barsoom connection, there is support for this. The Martians in "Genesis" remember their home planet in terms of a utopian Golden Age (Piper, *Worlds*, p. 170), and the story title implies that the emigrants leaving Old Mars parallel the expulsion of mankind from the Garden of Eden. And in "Omnilingual", the references to Cyrano and Schiaparelli confirm that the Garden of Eden is an Extra-Terrestrial Paradise, located on Mars. (For more on this, see my papers "Beam's Mars Revealed" and "The Origin of the Freyans".)

30. Piper, *Federation*, pp. 2, 41; and Burroughs, *Mars Princess*, p. 63

31. John Flint Roy, *A Guide to Barsoom* (New York, NY: Ballantine Books, 1976), p. 32; and http://www.cloudynights.com/item.php?item_id=1208

32. Piper, *Federation*, p. 24; and Burroughs, *Mars Princess*, p. 26

33. Piper, *Federation*, pp. 24, 25, 26, 27

34. Burroughs, *Mars Princess*, p. 59; and again see "Beam's Mars Revealed", Appendix 4. More instances of the Burroughs influence on Beam's work will be revealed in forthcoming papers.

35. Roy, *Barsoom Guide*, p. 119

36. Piper, *Federation*, p. 51

37. Roy, *Barsoom Guide*, p. 118

38. *Ibid.*, p. 119

39. *Ibid.* Roy says that astronomer and Burroughs fan Frank J. Brueckel referred to them as "long months" and "short months". But we don't refer to our own months that way, even though our calendar contains similarly long and short months. Seven months contain 31 days, four have 30 days, and one is usually 28. (If they were evened out, five would have 31 days and seven 30 days, similar to the Martian 67/66 day months.)

40. Piper, *Federation*, p. 42, emphasis added

41. H. Beam Piper, *Paratime* (New York, NY: Ace Books, 1981), p. 85

42. *Ibid.*, p. 107

43. Roy, *Barsoom Guide*, p. 164 The number comes from *A Fighting Man of Mars*, p. 22

44. However, if 'about two hours' were literally correct, then Piper's Martian day has 12 hours, not 10. But this would not conform to the ten months of the calendar, or the Ten Gods of Mars. The ever-subtle Beam therefore seems to have been following his habit of deliberately muddying the waters. As Mike Knerr noted, "Like an old Indian scout he was forever covering his back-trail." (Carr, *Piper Biography*, p. 97; sourced from Mike Knerr, "Piper", pp. 19-20)

45. Roy, *Barsoom Guide*, p. 116, emphasis added

46. See my forthcoming paper, "Last Enemy"—Piper's First Born?"

Given its name, the Solar Hotel should have other rooms named for planets; the Mercury Room, Jupiter Room,

and so on. One then wonders if the Venusian Room is fitted out to resemble Amtor, Burroughs' version of Venus.

47. Piper, *Paratime*, p. 53

48. However, in "Time Crime" there are references to "One-Five-Nine Day". (ibid., pp. 162, 185) This suggests the Home Time Line calendar has no months at all, simply numbered days, 1 through 365. If so, the year may no longer need to be subdivided because of the expanded mental capacity of Paratimers, due to such advanced techniques as narco-hypnosis. For example, even while waiting for relief from Home Time Line, Verkan Vall "wouldn't be bored waiting. First Level people never were. He had too many interesting things in his memory, all of which were available to total recall." (Piper, *Lord Kalvan*, p. 86) Perhaps only the lower cultures, which are still influenced by their origins in the lunar-cycles of hunter-gatherers and primitive agriculturalists, would subdivide their yearly calendar.

49. Piper, *Lord Kalvan*, p. 2; and *Paratime*, pp. 53, 86

6. The 'Gods' of Mars

50. For example, Ra-soom could mean 'first planet', Co-soom 'second planet', and so on. If that were so, then Bar-soom should mean 'fourth planet'. However, the element -bar is actually the Barsoomian number 8; as seen in the name Tor-dur-bar, "four-million-eight". (Roy, *Barsoom Guide*, p. 85)

51. Burroughs, *Mars Gods*, pp. 30, 31, 61, 64, 73, 82, 86

52. Ibid., pp. 44, 56, 68, 69, 74, 85

53. Ibid., pp. 83, 85, 92, 186 As John Carter relates, "What I saw was a solid phalanx of armed men between myself and a dais supporting a great bench of carved sorapus wood. On this bench, or throne, squatted a female black. She was evidently very old. Not a hair remained upon her wrinkled skull. With the exception of two yellow fangs she was entirely toothless. On either side of her thin, hawk-like nose her eyes burned from the depths of horribly sunken sockets. The skin of her face was seamed and creased with a million deepcut furrows. Her body was as wrinkled as her face, and as repulsive.

"Emaciated arms and legs attached to a torso which seemed to be mostly distorted abdomen completed the "holy vision of her radiant beauty."

After seeing what Issus really looks like, John Carter's reaction is "I thought her the most repulsive and vilely hideous creature my eyes ever had rested upon." His son Carthoris' reaction is much the same. "By my first ancestor, never was there so grotesque a figure in all the universe." (ibid., pp. 90, 91)

Incidentally, the titles of Issus (Daughter of the Lesser Moon, Mother of the Nearer Moon) should mean that the First Born believe Cluros is the grandfather of Thuria. As Cluros is also Thuria's husband, that not only brings up the question of celestial incest, it could explain why the Nearer Moon takes the Sun as a paramour. For as the father of Issus, one would guess Cluros in human form would be even more decrepit and repulsive than his daughter.

54. Edgar Rice Burroughs, *Thuvia, Maid of Mars* (New York, NY: Ballantine Books, 1916), pp. 89, 90, 91, 93, 100, 107, 113

55. Edgar Rice Burroughs, *The Master Mind of Mars* (New York, NY: Ballantine Books, 1927), pp. 111, 113, 117, 124, 125, 127, 128, 129, 132, 133-135, 152-153, 154

As an old fan of Burroughs, one wonders if Piper was inspired by the human-operated idol of Great Tur. For in "Temple Trouble", he has the Paratime Police animate an idol of Yat-Zar, the god of the Hulgum people in the Proto-Aryan Sector of Fourth Level. Yat-Zar is fitted with antigravity, remote control and a loudspeaker, enabling him to physically move against his rival deity, Muz-Azzin, who is actually backed by renegade paratimers. Like the booming pronouncements of Tur, by which Vad Varro humbles and deposes Jeddara Xaxa of Phundahl, Yat-Zar's booming voice and imperviousness (his idol is shielded in collapsed nickel) cause King Kurchuk to humbly beg forgiveness for his sins. (Piper, *Paratime*, pp. 263, 267, 279, 287-290) The Paratime Police could have easily decided to depose Kurchuk instead, and put a local noble of their own choosing on the throne; paralleling how 'Tur' deposes Xaxa.

Also, the fates of high priests are similar. Tur's high priest Hora San mysteriously died inside the idol, and so no one knows about it; Xaxa explains his disappearance by saying that Hora San was "taken away" by Tur (Burroughs, *Master Mind*, pp. 127-128, 132). While in "Temple Trouble", the high priest of Muz-Azzin, Ghromdur, is mysteriously killed by Yat-Zar, when the idol arrives at Kurchuk's palace. After which 'Yat-Zar' booms out, "Is that your puny best, Muz-Azin?...Where is your high priest now?" Ghromdur has been 'taken away' like Hora San; he is gone from this world. (Piper, *Paratime*, p. 288; actually, Verkan Vall rayed Ghromdur dead with a needler.)

56. Edgar Rice Burroughs, *A Fighting Man of Mars* (New York, NY: Ballantine Books, 1930), p. 90; and Burroughs, *Master Mind*, p. 112 To Ulysses Paxton, one supposedly holy phrase of the Phundahlions sounds like “*bibble-babble-blup*”; another being “Tur is Tur”, which is reversed (“Tur is Tur”) when said before a different idol. (Burroughs, *Master Mind*, pp. 109, 110)

Moreover, after he leaves the great idol in Xaxa’s palace, Vad Varro continues pretending that he is Tur, even though he is now obviously just a man. Making even less sense, he then says that Tur comes again in the form of a great white ape, and points to Hovan Du, who suddenly appears nearby. Yet so superstitious (or maybe confused) are the ignorant Phundahlions, that palace guardsmen and even the Jeddara, Xaxa, believe him. (ibid, pp. 136-137)

57. Carr, *Piper Biography*, p. 79

58. John F. Carr, Introduction to *Federation*, p. xxii

59. H. Beam Piper, *Space Viking* (New York, NY: Ace Books, 1963), p. 112

7. Conclusion

60. After “Omnilingual”, the Terrans are presumably successful in translating all the books contained in the library of the university in Kukan. They could therefore discover the names of all the Ten Gods of Old Mars. And since “by the middle of the Seventh Century AE, they were naming planets for almost anything”, it is conceivable that the Ten Gods are once again used to name the bodies of a stellar system; this time somewhere in the outer reaches of Federation space. If so, one would guess that it is a system which fairly closely resembles the Terran system, so that the use of the Old Martian names is appropriate.

61. In Piper’s Future History stories, his main characters live in the Atomic Era, and are always rational and non-religious. But they do swear by various deities, such as Allah and Ghu, even though they don’t believe in them. These can be considered oaths, or expletives, expressing strong emotion. Likewise, his Old Martians had atomic power and spaceships, and were a scientifically-minded and rational people. Thus, when the main character in “Genesis” references the Ten Gods, he does not necessarily believe in them. Taken in context, Dard seems to be simply expressing strong emotion at the serious problems encountered by the Martians during their space voyage to Tareesh. But even though this makes perfect sense within the story and imagined universe, the Ten Gods, plus the planet name Doorsha and the Barsoomian-style personal names like Kalvar Dard, were deliberate hints at, or tributes to, Burroughs’ Mars.

