

# **God Emperor of Dune Study Guide**

## **God Emperor of Dune by Frank Herbert**

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# Plot Summary

God Emperor of Dune describes the climax of the millennia-long "Golden Path" by which Leto II Atreides sacrifices everything and tyrannically prevents the extinction of humankind.

The God Emperor Leto II is nearing the end of his anticipated 4,000-year lifespan and reign according to the "Golden Path." Siona Atreides, a beautiful rebel leader is the daughter of Leto's majordomo, Moneo. Hoping to find his vast stash of melange, she steals plans to Leto's citadel and journals that show he can be defeated through love. An undercover Fish Speaker and religious fanatic, Nayla, spies on Siona but is sworn by Leto to absolute obedience. When the current Duncan Idaho ghola attempts to kill Leto using an Ixian weapon, a new ambassador and replacement Idaho are required. Knowing only his death can restore Dune's ecology and that Siona must thereafter play a special role, Leto prepares to test her.

Tleilaxu Face Dancers botch an assassination attempt en route to the decennial "Great Sharing" in the Festival City of Onn. Flogging the Tleilaxu ambassador intensifies scattered armed resistance and the new Ixian ambassador, lovely Hwi Noree, receives a long interview that breeds envy. She reveals a mysterious past and bonds with Leto. Idaho shows interest in Noree and is ordered to avoid her. Leto grows so impassioned for Noree that he finds no consolation in his inner lives and realizes her perfection is an Ixian weapon. Idaho and Siona, whom Leto throws together, intending them to mate, insist neither is interested. Leto performs the "Siaynoq" ritual, mystically uniting the Fish Speakers with himself, among themselves, and now with Idaho, who finds the religious rituals bewildering and frustrating.

An investigation is mounted to see if Noree's mysterious past is linked with troublesome Ixian innovations, and terrorism outside the Ixian Embassy enrages a protective Leto. He reveals to Noree how his journals will set the record straight posthumously. Moneo and Idaho are dismayed by their betrothal and disgusted by the mental image of the lovers. Leto meets Siona, is angered by her defiance, and sees the weaknesses to exploit while testing her in the desert. He tries to help her survive without telling her directly how, for this would undermine the independence he needs in her. Moneo orders Noree and Idaho to end a brief, forbidden tryst, while he worries about Siona, who reaches the crisis point. She survives drinking spice-essence, sees the Golden Path, but retains her hatred of Leto. She now knows how to destroy him.

Idaho, Siona, and Nayla travel to Tuono, a Museum Fremen village at the foot of a precipice, atop which runs the Royal Road. Idaho scales the rock face and organizes an ambush for the wedding cortege. Nayla goes down in history as a Judas for shooting out the bridge's supports, sending Moneo, Leto, and Noree into the Idaho River. In his pathetic dying agony, Leto explains how Siona is now the Golden Path: she and her descendants are invisible to prescience.



# Pages 1-46

## Pages 1-46 Summary

Hadi Benotto announces findings at Dar-es-Balat that shed light on the era of "The Scattering." These include authentic journals of the God Emperor Leto II, translated by the Spacing Guild using methods that earlier deciphered his Stolen Journals. They come from an invisible storehouse—an Ixian Globe from which "no-rooms" later evolve. There are also recordings by Leto in the voice of his father, Paul Muad'Dib, which the Bene Gesserit are authenticating. Translated excerpts are distributed and the opening page projected on a large screen. Famed poet Rebeth Vreeb reads an excerpt in which Leto talks of questions as enemies, of the terrors of entering the past and returning as a stranger, of having many voices inside but responding only to Leto, of holding many threads, of remembering every image and moan, of giving birth to generations of babies, teaching toddlers, and sharing youths' victories. Everything is the same, but must be kept intact. Each new instant is an important learning, for the past is only the past.

Three people race through the Forbidden Forest, pursued by D-wolves. Warm summer air drifts in from the Last Desert of the Sareer and from the Kynes Sea beyond. First pudgy, brilliant Ulot and then athletic but injured Kwuteg fall, leaving only swift Siona to carry the sealed packet they have stolen from the fortress. Through the pain of running she wonders where Leto hides his hoard of melange-spice. Ulot and Kwuteg are sure the two cryptic volumes are vital to finding it. For the eight who have fallen, Siona prays to Shai-Hulud, and then plunges into the freezing water, hoping the D-wolves obey conditioning and stop at the edge. When they depart to consume their prey, Siona climbs out, vowing personal vengeance on Leto.

In the journals, Leto describes himself as born over 3,000 years ago to Paul Muad'Dib and his Fremen consort Chani. Grandparents are Faroula, a noted Fremen herbalist; Jessica, a product of the Bene Gesserit breeding program; Liet-Kynes, the Planetologist responsible for transforming Arrakis; and the Atrides, Leto I. All reside in Leto's memory, where Muad'Dib shares the consequences of the "Golden Path," which is allowing humankind to survive as Leto peers through the "veils of time." The capital of his multigalactic Empire is much changed since its days as Dune. Only the Sareer is desert, too small to support the giant sandworms that produce melange, the most valuable substance known to humankind. As it cannot be chemically duplicated but is vital to Guild Navigators, Bene Gesserit, and anyone seeking longevity, organizations hoard what they can and covet Leto's massive cache, which he would destroy before relinquishing. He doles it out as reward and punishment, creating peace for 3,000 years.

Leto begins his journal in the first year of his stewardship, while still undergoing metamorphosis. All he retains of humanity is his face. He is a "pre-worm," seven meters long, two in diameter, ribbed, with face, arms, and hands positioned man-height at one end. His legs and feet have atrophied into flippers. He weights five tons, usually



supported on a Royal Cart of Ixian making, despite bans on such technology. Leto understands the Ixians, who make the "dictate!" that preserves the words that fascinating Siona has stolen. The D-wolves are an extension of Leto's purpose: to be the greatest predator ever. One day, when he undergoes the "likeness of death," he will become many giant sandworms again.

"The Welbeck Fragment" contains a brief dialog between Siona and her father, Moneo, Leto's chief aide and majordomo. It dates from her teenage years in the Fish Speakers' School at Onn. Moneo warns her about risky behavior and insists that Leto does not kill, but rather the Worm-God, Shai-Hulud. Siona rejects Leto's divinity and any differentiation, but Moneo insists he serves "the Worm Who is God."

At the hub of elaborate, cool, dimly lit catacombs beneath the Citadel, Leto waits bemusedly for his current Duncan Idaho. The Guild, anxious about melange supplies, has warned that Idaho is armed and upset about a replacement ghola being on order. Leto is curiously nervous, hoping this Idaho, unlike most predecessors, survives. Moneo signals their arrival. The Commander of the Royal Guard speaks angrily about tolerating rebels and reports on a Cult of Alia on Giedi Prime. This bores Leto, except for the connivance of the Bene Gesserit, which indicates spice hoarding. Leto is disappointed that Idaho's plot blinds him to the Harkonnen connection.

As Idaho continues, Leto thinks about how the Tleilaxu disobey religious strictures to produce new Idahos from the original cells. He thinks about leveling Mount Idaho to fence in the Sareer and create the Idaho River. Occasionally, Leto breeds an Idaho's mongrel strength back into his program, and hopes mate him with Siona. The wary commander continues, convincing himself that Leto is not worth loyalty. All Idahos are doubters and boring—as are all rebels. Most, being "closet aristocrats," are easily converted. Leto has this argument with all Idahos, who want to crush, suppress, and prevent rebellions rather than use what they have to offer. The art of government is mastering chaos. Once in power, radicals spawn new extremists and continue the cycle. One must co-opt or kill radicals, all of whom are hypocrites. When he catches Leto daydreaming, Idaho draws a lasgun and aims at his vulnerable face. The worm-flesh hurtles from the cart, and crushes Idaho, while sustaining a minor burn. Idaho gasps Siona's name as he dies, giving Leto pause to wonder. Climbing back onto his cart, Leto is happy Idaho does not realize his brain is now dispersed in nodes throughout his massive body.

Stocky Nayla types on a thin keyboard, her square jaw moving with the words. She writes directly to Leto, predicting violence by Siona, who is giving copies of the stolen books to the Sisterhood, Guild, and Ix, to get the Holy Words translated. Nayla begs to be released from her vow of obedience to Siona. She transmits the message, conceals the desk, and finds Siona and assistant Topri examining the stolen items. When Topri blurts out secret information, Siona expresses trust in how Nayla's words and actions always agree, and somehow interprets Nayla's belief in Leto as allegiance to the rebellion bent on settling with the "tyrant worm." Siona shows them a flower and strand of Ghanima's hair, and a poem written for her death. Such sentimentalism is a means to conquer Leto.



Moneo realizes Leto must grieve for Idaho and endures the usual musings about the mausoleum: Muad'Dib's water is here as are his sister and brother-in-law's remains, and many Idahos. Leto himself is his ancestors' crypt. Siona is an ardent enemy whose energy fills Leto with ecstasy and justifies all he has done. She is fresh and precious, a clean slate for great things, while he is a relic, preparing the slate carefully. What could Idaho have meant, calling her name? Moneo is cautious, nearing the corpse, and remorseful. He is told to disable the lasgun for presentation to the Ixian ambassador, to reward the Guildsman who brought the warning, to alert Giedi Prime about Harkonnen contraband, and to order a replacement Idaho.

Leto smiles when Moneo mentions Siona, but conceals that she has a special genetic gift. Leto reminds Moneo of his own testing at her age. Siona surprises Leto but reminds him that boredom could break the Golden Path. Leto boasts of early rebelliousness and aberrations. Inward travels among ancestors have shown he is but a mote in time. He recalls those suffering "pharaonic disease"—the rulers of the world and devotes himself to killing myths of government. The Army knows Ix is the Sorcerer's Apprentice and cannot afterwards return the magic to the bottle. Leto teaches a different magic to the hordes, among whom technology breeds anarchy. Leto knows anathemas are useless because the motivation to ravage runs deep. Leto announces he needs time in his tower to mourn, and Moneo reports a replacement is on its way.

The new Idaho is sure only of his name—and that he is a ghola. He disbelieves and fears Tleilaxu stories and feels alien in his flesh and clothing. Sadistic Shape Changers are his guards as the Guild delivers him to an unfamiliar spaceport, speeds him to Onn, and deposits him in a featureless room to await the women of the Imperial Guard. Gholas are not supposed to recover their original identity, but the Tleilaxu have repeatedly accomplished it in Idahos. He recalls being Swordmaster of the Atreides and dying while defending Paul and Jessica. He has read a brief history of the 3,500 years in ghola flesh and of Leto's transformation into a sandworm. Idaho remembers strange twins and how the boy becomes a tyrant.

Idaho turns as two women enter wearing blue uniforms adorned with the Atreides hawk. One is hooded and powerfully built; the other, who introduces herself as Luli, is graceful and slender. Luli addresses Idaho as Commander of the Royal Guard, says Leto will summon him in time and wants them to make sure the "dirty Tleilaxu" have not tampered with his psyche. They inform Idaho that mentats are now forbidden and that Leto still loves him as the Atreides always have. Idaho relaxes and draws conclusions from what he has heard and seen. They propose to take him to the Citadel and Luli offers to bathe him personally.

## Pages 1-46 Analysis

The opening pages bring fans of the Dune series up to date on what has happened in 3,000 years since *Children of Dune* shows Leto II beginning his transformation into a sandworm and reign as Emperor. Long-lost documents explain how arid Dune (officially Arrakis) has become lush Rakis, ruled for millennia under the "Golden Path." Scenes



fall into the familiar Herbert style: historical epigrams preceding narration. Most of the epigrams come from Leto II's documents. While most of the space devoted to bringing the reader up to speed in the new situation, Herbert indulges a favorite topic by having Leto muse about rebellions, armies, and weaponry.

New readers must recognize 1) "melange" is an addictive spice that offers longevity and limited prescience; it is found only on Dune and is no longer being naturally produced; 2) the Bene Gesserit is a sisterhood of "witches" wielding vast physical and mental powers, thanks to melange; 3) the Guild holds a monopoly on space travel, folding space to cross vast distances instantly, thanks to melange; 4) gholas are persons grown from cadaver cells by the Tleilaxu, a universally despised race, using proprietary techniques; 5) shape changers and face dancers are interchangeable terms for sterile Tleilaxu who can put on the look and mannerisms of anyone they kill, and 6) the Ixians remain just legal under the Great Convention, which bans the use of atomic weapons against human targets and "thinking machines," and Leto II turns a blind eye when they transgress in his service.

Two new major characters are introduced: Siona, a rebel leader, and her important but worried father, Leto's majordomo. Leto has an odd attitude towards her. Duncan Idaho's gholas is killed off and a second introduced, effectively a new character, learning his identity and place. Nayla appears as a double agent sworn by Leto to obey Siona and a member of the Royal Guard.



# Pages 47-81

## Pages 47-81 Summary

Siona is bored with the "Showing" ceremony that opens meetings. Nineteen disguised rebels meet in a storage chamber beneath Onn. Topri is good at inspiring new recruits, focusing attention on a plastic "crysknife" copied from a museum piece. Siona goes along with donning black gauze masks to greet a special visitor, Iyo Kobat, ex-Ambassador from Ix, who tells of his banishment following an attempt on Leto's life with an Ixian weapon. Leto wants him to tell Ix that he knows about joint research with the Guild and Sisterhood to bypass melange in navigation, and Siona threatens to tell these allies that Ix is cheating them. She is sure the Worm knows who the rebels are and where they meet, but disagrees with the Oral History's claim he is incapable of human emotions. Kobat reveals the Worm wants an extension for his cart and a large supply of ridulian crystal paper. His replacement is ex-Ambassador Malky's niece, Hwi Noree. After Kobat leaves the meeting, Siona summarizes: the Worm is challenging them and has set the rules of combat. Topri may tell Moneo they accept—and never return, for clumsiness is unforgivable. Topri may tell the Worm that Siona knows he is not clumsy.

The Inquisitors of Ix question Hwi Noree about her appointment. Noree is dissatisfied with formal analyses of Leto's motives in accepting his "hideous transformation" and loss of humanity in exchange for longevity. Leto's prescience before the sacrifice must mean he sees something that it can prevent. Atreides have always been selfless servants of the people. Malky says Leto can be tolerant to select companions who pose no clumsy threat or pretension, but executes the historians and destroys their work for lying about the past. He is "ultimately civilized" but capable of brutality. He wants newness and originality. Noree is confirmed in office.

Moneo gets caught in a rain shower that weather controllers fail to prevent as he comes in from inspecting the Citadel's perimeter. The Worm hates water. Fatigued, Moneo goes to plan the upcoming "peregrination," involving off-planet visitors, rituals, retirements, appointments, and now fitting in a new gholia. Moneo is nearly 118 years old without taking spice and is longing for death once Siona is installed as director of the Imperial Society of Fish Speakers and bred with an Idaho. As Moneo and Leto discuss the breeding program, Leto wonders if he suspects what he has achieved in Siona. When Moneo asks about the goal of Leto's "transformational evolution," Leto shocks him, declaring himself a predator, making Moneo fear he has missed the "approach of the Worm." There are no signs: tremors or glazing of the eyes. Leto hungers for a humanity that can make "long-term decisions" by being able to change its mind. Short-term decisions fail in the long-term, even from Leto's perspective; his lifespan merely stretches a "finite matrix."

Moneo thinks about one day lying in the mausoleum but refocuses on the one thing needful: the Golden Path. Leto talks about the predator's function and his own mortality, and then seems to read Moneo's mind, declaring he will test Siona soon, and reassuring





the father that others—including Moneo—have survived the ordeal that sensitizes to the Gold Path. Moneo's tears touch Leto as he thinks of humanity as his own only child. Accidents happen even in Leto's universe, so Siona must be awakened to her duties as an Atreides. Only afterwards comes mating to Idaho, whose company Moneo hopes she will enjoy. Moneo bows away without being dismissed, hoping Leto will understand his weariness and forgive him.

"The Welbeck Abridgement" assesses the Empire in the 3,508th year of Leto's reign. Sisters Chenoeh and Tawsuoko return from Arrakis after investigating the painless execution of nine historians in 2116. Leto, who dislikes creating dramatic martyrs, denies clemency because they "lied pretentiously." Chenoeh reports on a conversation with Leto while trotting beside his cart during a peregrination. Leto feels assailed on all sides by the Sisterhood and wants Chapter House to know it. Chenoeh considers Leto a truthsayer for he knows her abilities, training, and mission precisely. Leto laments to her about cluttering the landscape with things that stifle mystery and invite an introspection that few can bear. He intends to restore the outward view and says the Sisterhood should understand the dangers of "breeding for a particular characteristic." Leto tells Chenoeh that he is the unexpected, the wild card, and he has "achieved Siona."

The investigators report on matters concerning Chapter House. 1) The Fish Speakers: Leto's "female legions" are holding their Decennial Festival; there has been no progress in allying them; Leto is expanding garrisons and giving Fish Speakers non-military missions. 2) The Priesthood: The institution has undergone no significant changes, but the religious aspect of the Fish Speakers seems to be decreasing. 3) The Breeding Program: Closely monitored by the Sisterhood, the program seems random; Leto prohibits participation and weeds out objectionable births among them, making it difficult to maintain the level of Reverend Mothers. 4) Economics: Chapter House remains solvent through conservation, and will both reduce ritual use of melange and increase rates on services; Leto refuses to increase its melange allotment; relations with CHOAM are sound and profits offset losses on Giedi Prime.

The report continues: 5) Great Houses: 31 suffer economic disaster and only six maintain House Minor status, continuing a 1,000-year trend; survivors are heavy investors in CHOAM and the Star Jewel project. 6) Family Life: The 2,000-year trend towards homogenization continues; Leto's grand design is emerging. RM Syaska attributes this to "hydraulic despotism" (tight control over a vital but limited resources like melange). 7) Transport/Guild: Except for Ix, the Arrakian three-mode transportation system (foot, suspensors, and air/space) is spreading; the Sisterhood is watching dubious attempts at eliminating the need for melange. 8) The God Emperor: Leto has grown incrementally but changed little; his rumored aversion to water cannot be confirmed; he seems to have increased surveillance on Ix while continuing orders; a new ghola has been delivered; evidence is growing that Leto employs computers; proving this could perhaps restore the breeding program to Sisterhood control; they dare not defy Leto's political control, but ask that he tell them if anything threatens his grand plan so they can desist.



The report concludes: 9) The Ixians: New Ambassador Hwi Noree is the niece of Leto's one-time "boon companion"; scant information suggests both are bred for this purpose. 10) The Museum Fremmen: These "degenerate relics" continue as the major source of information on Arrakis in exchange for higher fees; their ability to perform ancient rituals shows Fish Speaker influence on their training. 11) The Tleilaxu: The new gholia is not expected to bring surprises; a recent envoy has tried to entice the Sisterhood into a joint venture to produce an all-female society with no need for males; distrusting them, the sisters decline and intend to report fully to Leto during the Festival.

Nayla climbs to Leto's audience chamber, watched by an Ixian device. Once past the guard station, she abandons the cibus mask that hides her unique face. Her strength is legendary. Nayla is Leto's most useful assistant, but recent messages suggest she needs her inner strength restored. Leto recalls their first conversation, when he demands she obey Siona unconditionally, even if the order is to kill Leto. Nayla never questions Leto's tests. She wears a real crysknife Leto bestowed according to the ancient ritual. Leto considers how the Fish Speakers are priestesses and his answer to the Bene Gesserit. He is not creating a religion; he is the religion.

Nayla enters subserviently and accepts Leto's condemnation of his own cult without attempting to understand. All religions are harmful, he rants, creating fanatics like Nayla. She thanks him and, on command, reports on the rebels. Leto knows to whom Siona has sent copies of the stolen books and declares he wants his words read. The charts do not reveal his melange hoard and Ix will not provide tunneling tools. He confirms the myth that Arrakis will be destroyed if anyone steals his melange and adds that nothing in the Empire will survive. Leto has brought Nayla to a crisis of faith and now reiterates her task of guarding Siona with her own life. He dismisses her, having learned from her innocently that Siona has reached the "explosive moment" he requires.

## Pages 47-81 Analysis

This section looks at the underground rebellion, a potentially revolutionary plot to bypass melange in navigations, and introduces as yet unseen Malky and his niece, Hwi Noree, who is destined to play a major role later in the novel. The transcript of Noree's "Inquisition" adds detail while keeping up the façade of historical reporting. Moneo's meeting with Leto allows Herbert to discuss "transformational evolution" and tie in the Sisterhood's genetic failure. Note Leto's compassion for the conflicted, aged father and his feelings about humanity as his only child. Siona earlier gauges compassion as the key to defeating Leto. Another Welbeck document is quoted, beginning a look-back at an event that elevates Sister Chenoe to sainthood for millennia: her face-to-face meeting with Leto. It shows Leto in complete control of history and realizing he has "achieved" something in Siona. An 11-point formal report to the Sisterhood provides a device for compactly answering questions left hanging. Nayla's character is deepened, showing her to be a true religious fanatic and providing Leto the information he needs to test Siona for her ultimate role in the Golden Path.



# Pages 82-126

## Pages 82-126 Summary

Leto holds his first interview with Idaho in the darkened crypt, wanting the ghola to hear him before seeing the disconcerting body. Breaking in new gholas is a boring ordeal that Leto endures for the pleasure of Muad'Dib-within. Standard practice is for houris to gentle the ghola and answer select questions. Leto begins by determining that the Tleilaxu have reawakened pre-death memories properly and then soothes Idaho's hysteria. He admits his body has changed but he remains Atreides. He is pleased to enjoy Idaho's company again. In his own voice, Leto talks about his 3,500-year transformation but leaves it to Idaho to look up previous versions of himself. Leto returns to Muad'Dib's voice to comfort Idaho as he remembers his first death, and waits patiently for him to be satisfied with "tamed history." Leto then describes his ultimate fate to return to a multitude of aware sandworms—and then dramatically turns on the lights.

Idaho studies Leto carefully, and is assured Leto has changed for good reasons that he will learn in good time. For now, Idaho must accept an Atreides' word. Leto talks about the peace he has given to the Empire and humans' long-standing reaction against tranquility. Idaho will command an elite Guard of females. Leto plays an old game with new rules. If anyone could run the universe better, Leto would abdicate. He uses people without their knowledge or consent. He needs Idaho to guard the secret that he is vulnerable. Idaho wishes he had memories of previous gholas who have performed this dangerous but vital work, but hears only all the Atreides within asking for his renewed loyalty. Finally allowing his devil-may-care grin to shine, Idaho asks to be used well, for he has loved Paul and Leto. These words always distress Leto, for he knows love makes him vulnerable. Moneo, who has been listening, comes to the rescue.

Idaho shakes off a nightmare about a swarm of weaponless women in black armor and prepares to assume command. He has been housed in self-indulgent comfort. Moneo arrives to explain this very different civilization and shrugs off the inevitable question about the predecessor's death. Idaho requests a full briefing on the rebellion before breakfast is served, including Idaho's favorite foods, and Moneo begins describing Leto's "curious theory" about armies.

Male armies are too dangerous, with non-breeding older males sending breeders into combat to protect everyone from predators. Under Leto, there are no external enemies. All-male armies are homosexual or filled with adolescents that never mature. When such a force breaks free of restraints, it rapes and murders; only tight Atreides discipline prevents this in Idaho's time. Moneo watches, contemplating Leto's observation that self-awareness is unpleasant. When Idaho damns the Atreides, Moneo reveals he is descended from Ghanima and Harq al-Ada, and then continues: women make better soldiers because they mature during pregnancy. Moneo confesses he does not know the goal of Leto's breeding program. When Idaho bristles about being used as a stud his



first night, Moneo confirms that Idaho has descendants, including he. There are things only Leto understands. Idaho is surprised when Moneo says Leto's god is chance. Moneo leaves, realizing Idahos always begin this way.

Leto lies on his side as his cart rolls along and Moneo jogs beside him. Leto asks if he recalls how young Siona watches him like a desert hawk. It is dawn as they ride the artificial ridge joining the Citadel and the Festival City, just before crossing the Idaho River. The bubble cover is open, despite the vague distress the moisture causes Leto, for he enjoys the smell of desert growth in the Sareer. They stop on a whim, so Leto can study remnants of the Shield Wall and approaching switchbacks. Leto asks why Idaho seems subdued, four days into his adjustment. Moneo reports he has been busy nights with the Guard. The entourage pretends not to eavesdrop, but Idaho stands staring at the cart. The green-clad Guard like this Idaho. He is the first to teach them Atreides hand signals. They have convinced him to carry only a knife, since lasguns require special training. Leto declares it is too early to fear this Idaho. Idaho clearly does not enjoy the parading courtiers in foolish finery.

Reassuring Moneo that he cherishes Siona, Leto asks if she has been introduced to Idaho. The father fears her insights—and Idaho's impatience. Leto is troubled by the exposed ritual journey, but when Idaho inquires about the stop, explains he often stops before the faery bridge to watch the sunrise. The distant fields of grain stir memories of sweeping dunes. He aches over having caused this slow transformation and for his lost humanity. Leto points out that the city is built on the former Tanzerouft, the "Land of Terror." They are the only ones on Arrakis who remember the original desert. Moneo reminds Leto it is time to move on, but he muses on. Sometimes Leto drops important information when he is sad.

Moneo hopes his stubborn daughter will heed his warning. Leto had already tamed his rebellion before putting him to the test. As the two talk about faded landmarks, Moneo realizes fascination with Leto brings him to heel. He is unpredictable. Early in his service, Moneo studies historical accounts of the transformation and symbiosis that supposedly make him invulnerable to time and violence. Now the whole cycle that produces melange lies entirely within the God Emperor. As Leto orders them forward, Moneo realizes he has missed something; Leto has joked to Idaho about his "woolgathering." Idaho seems to have put Leto in a good mood. Leto uses wheels instead of antigravity and steers simply by thinking. Leto does not like describing further. Moneo orders Idaho back to his assigned place and hurries ahead. Leto complements Moneo on how he has handled Idaho. Moneo cannot understand why Leto does things like ignoring danger.

RM Tertius Eileen Anteac and fellow Truthsayer Marcus Claire Luyseyal endure a terrible morning, being assigned inferior quarters, denied communications, and having their audience moved from third to last, which means the spice allotments will be fixed or gone. A postulant brings word from Othwi Yake, acting head of the Ixian Embassy, that the Emperor will be eliminated before he reaches Onn. She reproduces a finger message warning that Face Dancers are involved. Guild data suggest that Siona can conceal herself from the oracular eye—perhaps even Leto's—but the sisters dare not



contact her and cannot reach Leto. Anteac worries about Idaho being a Face Dancer, but calls in a Fish Speaker guard to tell the story.

As they enter the first switchback, Moneo confirms the Bene Gesserit has learned of the new schedule and being turned down again for a permanent Embassy on Arrakis. The Worm is much in evidence as Leto decries the "rhetorical despotism" that religion creates, recalling the Jesuits as predecessors of the Bene Gesserit: prevaricators of self-fulfilling prophecies, justified obscenities, and the self-righteous shielding of evil. Jesuits talk of "securing your power base," which leads to hypocrisy, witch-hunts, and scapegoats. Asking why Moneo is so afraid, Leto continues attacking religious power bases that attract the insane, and how every religion produces its Torquemada, an obscenity who makes living torches out of opponents. When Moneo dares mention the historians, Leto points out they die peacefully.

As the cortege comes in sight of the bridge, Moneo studies Leto, brooding with closed eyes—a bad Worm sign. Few know about the infrequent breaks in Leto's peace that Fish Speakers put down. Moneo wonders if Leto anticipates moments of violence and posts guards before the event. Moneo knows Leto employs spies but also reads mind. Leto asks why Moneo does not let understanding of his ways come naturally and, changing his mind about freezing spice allotments, orders Moneo to draw greater bribes from the Great Houses. Idaho is to kill the offerer from House Corrino as a test.

Moneo shifts to thoughts of melange. He has never known where Leto hides his hoard, but has visited the gigantic underground site blindfolded. Leto has said it will be gone one day and the Guild and Sisterhood will increase assassinations, raids, spying, and intrigue. Then Leto will return to the sand and become a new source of spice. The hybrid sandtrout he releases will breed prolifically, link together to enclose the planet's water as in Dune times; within 300 years, aware, cunning, and deadly sandworms will reign again, followed by Shai-Hulud, the Maker. Many will die, but survivors will be hardy. The alternatives are worse. Moneo considers how he has since learned of alternative evils. The Oral History keeps citizens docile, but Moneo knows the Fish Speakers' bloody work, destroying gluttons and torturers.

Leto recalls how Moneo's young daughter watching him brings delight, reminds him that he too is Atreides, and warns him to fear for himself. Worm signs are clear. Leto reveals a mystery: surprise is what he desires most. Siona is worth almost any price and may love one of her companions. Idaho does not like the rising road with overlooking walls but lacks the forces to guard everywhere. Museum Fremmen are stationed to raise alarms at Moneo's command. Moneo has not mentioned Siona to Idaho, but this talk has made him suspect a change in plans. When Moneo broaches the subject, Leto specifies "love" not "breed." Moneo gathers wool about his own arranged marriage but is pulled out when Leto swerves and talks about having known physical love. Worm signs are increasing. Leto orders him to listen as though his life depends on it: part of him simply reacts lethally and he can only watch it. Expecting a crisis, Moneo explains incompletely why he fears the unknown, but Leto is pleased and grants his request to move Siona to the Citadel away from evil companions. Worm signs subside a bit, but



Moneo worries about Leto's response to the foolish Fremen petition. They must wait across the river.

At Leto's command, Chenoeh has withheld certain information for posthumous reading: how genetics and prenatal spice awaken in Leto and his twin a potential "Abomination," from which they are saved by hatred of the "pharaonic model" of government and alliances with like-minded ancestors-within. Leto is anxious that Chenoeh record precisely his words about the "tyranny" that many will look back on once he is gone, trying to understand him not as a leader or guide, but as a god. Leto has warned people not by words but by example, but some day his journals will be discovered and read at people's peril. Leto's words have—like myths—mysterious power and secret knowledge: "The only past which endures lies wordlessly within you." Leto inevitably changes facts as he molds them into history. He predicts Chenoeh will die without becoming a Reverend Mother, to become an integral part of Leto's myth and cult. As Leto laughs and smiles, Chenoeh feels a profound bond, a wordless truth.

## Pages 82-126 Analysis

During Leto and Idaho's first interview, which is apparently genetically imprinted into each new ghola, Leto demonstrates the Atreides-within. Idaho's assignment gives Herbert an opportunity to philosophize about armies and inevitable violence against civilians. The peregrination allows description of physical changes to Arrakis that only Leto and Idaho can appreciate. Describing Leto's ultimate fate—the restoration of Dune's ecology—begins, culminating in Chenoeh's report. Though badly treated, the Bene Gesserit try to warn of a Tleilaxu assassination plot involving Face Dancers, just as Leto is railing against religion. Note the explicit link between Jesuits and Bene Gesserit. Leto explains how his violence is subconscious; anyone can suffer without Leto feeling guilt. Chenoeh's document allows Herbert to return to an interplay of favorite subjects: politics, power, myth, language, and history. The touching, fleeting bond that Leto forms with Chenoeh is repeated later when Leto takes a bride. Love is his weak point.





# Pages 127-173

## Pages 127-173 Summary

Under a bright sun, the procession nears the chasm of the Idaho River and a "paved ribbon" across a "lacery of plasteel." Moneo dreads meeting the Museum Fremmen ahead. When Leto hears them, orders them cleared out, and advances, the newcomers reveal they are Face Dancers dressed in uniforms identical to Idaho's and morphing into his features. Leto accelerates, backs over a group, and then moves out of lasgun range, laughing convulsively. When the last Face Dancer is dispatched, Leto sees Idaho standing naked, having shed his uniform to stand apart from his look-alikes. Again, Leto laughs in surprise.

Leto eases onto the roadway. Idaho runs up, naked like an ancient Greek warrior messenger, and angry the Fish Speakers do not let him fight. Leto reveals that is their orders, laughs at the ineptitude of contemporary Tleilaxu, and points out a lasgun hole in his canopy (the blast hits him, but he is immune). When Idaho insists on shield belts, Leto informs him that wearing one is a capital offense, and explains that all family atomics are now gathered in a safe place. Leto accepts responsibility for not explaining the wiles of Face Dancers clearly and suspects their boldness hides a more sinister plot. The Tleilaxu feel immune because they hold Idaho's original cells hostage. Leto orders new uniforms and a replacement canopy sent out, dead guards and courtiers replaced, and knows mourning by survivors will stop shortly, rather than face his wrath.

Moneo brings from Onn a Bene Gesserit warning, which Leto knows arrives late because of Fish Speaker Guard's doubts. He orders the guard removed and the sisters reassured that "the last will be first." The Tleilaxu Ambassador is, without explanation, to be publicly flogged and expelled. People must sense his "underground," reactive part—and fear. When the entourage arrives unscathed, the Tleilaxu will know they have failed. As 'thopters deliver a new canopy, Leto tells Moneo privately to advise Siona that she reminds him what it is to be human and to love. As they prepare to move out, Moneo notices courtiers using Ixian earpieces to eavesdrop and sees it as a symptom of societal rot.

Mid-afternoon, the entourage enters Onn, which quiets as Fish Speaker guards chant, "Siaynoq!" Leto once explains to Moneo that it comes from a recreated Fremmen ritual, signifies sincerity, reality, and light, and recalls Sihaya, the angel who interrogates the newly dead. It belongs to the Fish Speakers, who resent males learning of it. Since that explanation, Moneo feels it also means mystery, prestige, power, and license to act in the name of God. Preparing for the procession, Idaho has studied charts of the Sareer and Onn, a city designed to allow public viewing of the God Emperor once every ten years at the "Great Sharing." Between times, it houses embassies, offices, schools, museums, and libraries. Around the plaza, 2-km. wide, stand tiers of balconied apartments, a ring of spires for the elite, and an outer circle viewing via Ixian devices. Leto rises in the center on a presentation stage, reenacting a myth of people that



require their ruler to walk among them once a year unarmed in shining clothing at night; if he survives, he must be good. Leto sees it as part of being a god, conducting the Empire as a symphony. Leto assures Idaho he will get to know Siona. Idaho watches the cart disappear down a ramp and worries about the openness above. Idaho descends, examines the gigantic, secure underground complex, and hears the chant resume: "Siaynoq!"

Many remark that Leto spends much time with the new Ambassador from Ix in his private chamber. Noree resembles her Uncle Malky physically but moves with gravity, calmness, and inner peace. Leto sees she has been bred to charm him and find a chink in his armor. When she speaks, Leto sees a Bene Gesserit-education that has not destroyed sweetness and openness. She accepts Leto's actions in murdering an ancestral assassin but now sparing Kobat and reveals personal fear when he talks of punishing all Ixians should another attempt be made. She has warned against starting a new secret colony supposedly beyond Leto's reach.

Leto relates how, early in his reign, he learns the location of the Ixian Core, which Ix has been bribing the Spacing Guild to keep secret. He warns Ix of punishment if it acts against him, laughs at their indignation, limits his technological demands, but slays an entire delegation that tries to smuggle in a violent instrument with one shipment. Noree waits patiently for him to conclude. Leto feels needed in Noree's presence. Perhaps she signals a partial breakthrough in amplifying Guild navigator's linear prescience without him seeing it. He refuses to examine the possibility, wishing to be surprised. When Leto asks how Noree has been prepared to woo him, she says she has memorized many things she will not use. He tells her she pleases him and while probing her immediate future sees that a Guild Steersman has detected Siona's disturbance in the "temporal fabric." No mortal has been able to sit before him peacefully like Noree without fidgeting.

Leto asks where Noree was born and raised. She is told she is an orphan but imagines Uncle Malky, whom she admires, does not like, and has not seen in years, is her father. Specialists, including Bene Gesserit, prepare her for great things; Malky says she is to charm Leto. She guesses she is 26. Leto can detect no Tleilaxu interventions in her flesh, wonders at the secrecy, and offers an enlightened guess that her birthplace is the machine that the Ixians are perfecting for the Guild. Noree reveals that is supposed to be a secret, but Malky has mentioned it to her. Leto laughs, seeing this as revenge on the Ixians who remove him from his court. Leto warns her that some of Malky's remaining associations on Arrakis could be dangerous and promises to protect her when he can.

Leto passes word to Ix that their plot with the Tleilaxu is transparent and perilous, that no replacement for Noree will be welcome, and if they ignore his warning and interfere with his wishes he will crush them. Weeping, Noree says she has already told them this. Leto sees her as the epitome of goodness, breeding, and careful calculation. He pictures her as an idealized nun. She can shade the truth only to prevent pain in others. She is outgoing, sensitive, sweet, responsive, wholesome, and profoundly seductive to Leto without flirting. He has told an earlier Idaho that he cherishes the delusion of a fully functioning adult human body somewhere inside himself. Knowledge does not suppress





feelings or memories, personal or ancestral. He weeps, tortured by her presence, and asks her to leave but come immediately when summoned. Leto sees that Noree too is tortured by his sacrificed humanity. She knows they could have been lovers, as her masters planned for her to know. He curses the cruel Ixians.

Leto recalls cruel but enjoyable Malky, a balance of virtue and vice, who loves his hours. Ixian ambassadors have always been charged with seeing why Leto tolerates Ix. They know they cannot conceal anything from him, so why do they test his limits? He has told Malky they are "criminals of science," leaking inventions, disrupting, causing doubts. Laughing, Malky points out that Leto is one of Ix's best customers. Leto realizes he must tolerate them, for they provide the imaginative things outlawed by the Butlerian Jihad that he needs to write his journals. Still, he must remind them of the danger of their activities. The Guild distrusts Ix and must see that if the new Ixian machine works, it loses its monopoly on space travel.

Acolyte Fish Speakers present Duro Nunepi, the proud, flinty-faced Tleilaxu Ambassador, early and out of turn. Idaho's armed presence beside Leto concerns him. He denies being a Shape Changer when Leto declares them obnoxious and is shocked when Leto abandons the language of diplomacy. Nunepi points out the service provided in restoring gholas, but Leto claims Idaho would happily exterminate his whole race. Leto tells a bold lie that Nunepi cannot deny and shrinks in babbling fear. Tleilaxu loses its spice allotment and Nunepi is condemned to 50 lashes in public. As guards drag him away, Nunepi screams that he wishes Leto had been killed. Idaho points out potential diplomatic and logistical problems, but Leto is resolved. He is teaching a lesson: one is always responsible for one's behavior. The "invader mentality" of armies does not see this. Few understand the peril of those who take pride in the past. Leto declares Idaho has ears that do not hear, claims not to be poking fun at him, and says discovering something one does not understand is the beginning of knowledge.

Before Idaho can respond, Leto signals for a three dimensional display of the punishment to be displayed. Nunepi is bound to a tripod and stripped. A bulky, masked Fish Speaker—Idaho's old "friend"—brandishes a whip, which she slashes down on his bare back. Nunepi bears it in silence. Idaho winces. The crowd gasps. Leto worries Nayla will kill Nunepi and orders the sentence reduced to 20 lashes. Idaho asks what the lesson is in Nunepi's bloody punishment and is told no one may blaspheme the God Emperor. Leto agrees nothing good will come of it.

Late on Audience Day, Leto meets with the Bene Gesserit, who expect a rich reward. Idaho has complained to Moneo that the flogging is "not Atreides," and declared Noree attractive. Leto orders any liaison between them prevented. He sends Idaho out to patrol the City and waits for the sisters in the False Sietch. Ten arrive in double file, led by Antecac and Luyseyal. Leto recalls sisters in the old days, subserviently cautious but confident in their religious power, and is pleased they have only such power as he allows. Reverend Mothers are most like him among creatures, but limited in memory to female ancestors and predecessors. As usual, he greets them using his grandmother Jessica's voice, but senses menace. Antecac opens, asking about his "antics" in the plaza, but then gets down to business.



Leto allows the hooded Reverend Mothers to glide closer while studying the acolytes. Luyseyal asks what it is like to be Leto, hoping common knowledge will let them ally, but Leto would rather link with degenerate Great Houses. Only the Sisterhood could benefit from cooperation. Leto sees the hypocrisy of wanting to document his physical changes. As Luyseyal begins creeping closer by millimeters, Leto senses menace but sees no signs of a Face Dancer. Seeing it must be a diversion, he horrifies Moneo by revealing that his brain is too enormous to be confined in a skull. They talk on about suk mentality and adjusting to Leto's standards until Luyseyal is close enough for Leto to smell spice-essence, which is believed to be a specific poison for sandworms. Leto assures them he has not yet reached that stage. The women see they are bested and plead curiosity. Leto confiscates their spice-essence.

Leto does not punish them for amusing him and intends to reward them. He mentions the Ixian experiments in artificial intelligence, which Anteac calls a fearful "new Abomination." Luyseyal admits the alliance and demand for their full cooperation. The Sisterhood fears anything it does not control, including Leto. Without him, people would need them. Leto assumes the role Oracle, while recalling countless scenes that match throughout history. He declares: "What you fear is not what you fear," dismisses as trivial the Ixians' attempts at automation, and answers Luyseyal, who loses self-control, that if the Ixians do predict Leto's actions by machine, this will make them his allies, for they cannot conquer him, while he can conquer them. Noting the long audience with Noree, Luyseyal asks if Leto is allied with Ix, bring the declaration he has no allies, only servants, students, and enemies.

Automation does not equate with conscious intelligence. As Anteac looks back into memories, Leto feels the attraction of community with the Sisterhood, and commends her analysis: machines think by serial bits while humans use "unbroken continuum." When Luyseyal, the true leader, orders Anteac to share, she says, "Intelligence adapts"; amused, Leto corrects her: "Intelligence creates." Leto demands to know how they know they are alive and rejects pat answers. He invites them to leave the Sisterhood and join him. Luyseyal speaks angrily of Ixian machines simulating human thinking, and Leto counters: have humans not learned from the past the reliability of machines? When Luyseyal raises Butlerian prohibitions, Anteac skillfully reins her in, warning the Emperor would never defy proscriptions. Leto says it is obvious there are areas where he will not interfere. The women are left pondering what his meaning, knowing he is the most devious creation ever. He points out that devices condition users to employ one another like machines.

Idaho enters as Anteac asks about their reward. Leto notes her bravery, continues the spice allotment at the present level, and generously overlooks the intent of the spice-essence. Idaho reports an attack on the guards and spotty violence in the City and the Forbidden Forest. Noting they are hunting his wolves, Leto specifies deployments in such detail that Idaho wonders why he is needed. Leto needs his strength and loyalty and says Idaho serves as debt to the Atreides who rescue him. Leto wants one survivor per area, lest their efforts be wasted. Idaho departs, slightly changed from how he enters. When Anteac remarks the flogging causes this, Leto agrees and sends a



message to their Superior, the RM Syaksa: he prefers predators to prey. Leto orders human wolves introduced into his forest.

## Pages 127-173 Analysis

Celebration of the decennial "Great Sharing" continues with the Face Dancers' ambush. Note the Greek motif; the Atreides mark their descent from the ancient House of Atreus at the time of the Peloponnesian Wars. The cleaned-up procession continues to Onn, whose unique function is described at length. Leto's "Siaynoq" ritual, meant mystically to unite the Fish Speakers with him and among themselves is introduced; more detail is given in later sections. The long interview with Noree reveals her mysterious past, hints at her uncle's relationship with Leto, and shows how he experiences lost human feelings. This perhaps explains the bold lie he concocts to confound the accused Tleilaxu ambassador: Leto insists he is not a sexual pervert, but non-sexual. Their relationship depends on coming sections and the question of sex is discussed. Ix's checkered history is sketched and more hints emerge about some mysterious power in Siona. Note Leto's order that Idaho have nothing to do with Noree and promise he will soon be with Siona. Leto toys with the Bene Gesserit ambassadors who want an alliance of like minds against the Ixian artificial intelligence. Note Luyseyal's emotional meltdown, which seems impossible in a Bene Gesserit and her sister's use of Voice to bring her back in control. Perhaps because of the flogging or the natural rebelliousness Leto has already discussed, he now faces scattered armed resistance against which he orders decisive action, making Idaho resent the micromanagement.



# Pages 174-220

## Pages 174-220 Summary

Thoughts of Noree keep Leto awake. Her presence means that his "most secret secret" is known. His metamorphosis cannot be reversed and even if it could, Noree would not live to see it. He could breed something like her, but it would not be gentle Noree, who shares his torment. The mob-within taunts him: he must complete his "one purpose"; he cannot break his oath. Leto sees himself as a disruptive force limiting expectations, dampening the pendulum, so he must release it and drop the self-pity. His original unselfish choice is filling him with selfishness. Forces assault him with flesh rather than machines. The voices suggest he knows the antidote. Leto's body trembles. He must make a safari into his past, stopping to revel in sensory delights. He could visit great musicians, as after the death of a beloved Idaho; pretentious Mozart tires him, but Bach is a joy. Perhaps he should visit female intellectuals like his grandmother.

Leto imagines describing his safari to a visitor. He would mention Norma Cenva, the true inventor of the Guild ship, not her egotistical lover, who gets the credit. Leto considers a tour of sexual exploits, but is depressed by the troubles sexual ignorance and misunderstanding have caused, and inhibited by Noree. Perhaps he should review warfare: which Napoleon is the greatest coward? Leto continues his time travels, not as safari but as purifying pilgrimage. He could go alone into his inner world and never return—his inevitable fate. No antidote exists. The Fish Speakers sense God is troubled by the sins of the universe, and Leto weeps.

At dawn, a large 'thopter flies Idaho and Siona to a "safe place." The pilot, a brawny, unsmiling woman named Inmeir, commands seven muscular guards. They return tomorrow for Siaynoq. Overnight, Idaho has realized that organized rebels are not behind all the violence. Moneo commends Siona to Idaho's care, and now, as she sits sullenly beside him, he wonders what drives her bitterness. He compares her with gentle yet powerful Noree, whom he finds intensely attractive. The landscape reminds Idaho of Caladan. He sees six-legged "thorses," the Empire's chief work beasts, and recalls Moneo's dictum: "a population which walks is easier to control."

Sighting a plume of smoke over Goygoa, Siona through Idaho has Inmeir land. It is a pleasant, black-stone fenced village set amidst terraced gardens and orchards. When Siona says this is Shuloch on old charts, Idaho whispers "Jacurutu," the legendary place of water stealers. As they stroll, unguarded, Idaho suspects Siona is up to something. She asks what Leto is like in the old days. The Oral History claims he takes a bride from this village while still in human shape, and many more who vanish inside the Citadel, but none for thousands of years. Idaho remembers Muad'Dib as a best friend. Siona seems anxious but elated. A child runs up, his face and hair bearing Idaho's genotype, announces, "You're not my father," and runs away. Guilt seizes Siona. This is the previous Idaho's son and the reason for their coming here. The mother, Irti, has an older son and daughter. Idaho suddenly realizes that Siona is Atreides yet a



rebel, almost sanctioned by Leto, and about to be tested. All his Atrides friends dwell appallingly inside Leto.

Feeling empty, Idaho walks towards where the boy has vanished, Siona following, her face a mixture of sadness, regret, and curiosity. The boy lifts the corner of a curtain, and a woman flings it aside. Stunned, Idaho stumbles towards the house, whispering, "Jessica" - Muad'Dib's mother, recreated in slightly aged and more motherly flesh. Irti closes the curtain and a young man with the same features emerges, confronts Idaho as "the new one," and orders him to cause his mother no more pain. Idaho apologizes and explains the Fish Speakers have brought him against his will. The youth nods and admonishes Siona for not treating her own more kindly.

In shock, Idaho stops at the crest of the hill and asks why Siona hates Leto. She says he has turned Arrakis into a prison with no transportation besides what he orders. Idaho recalls the old days as different, but often dangerous, when Dune is the Atrides Dukedom and Fremen inhabit escarpment and sand. As a child, Siona spies on the Worm telling her father about denying humans crises and affliction so they concentrate on him. It is a sickness. Idaho is sure Siona is sincere but is not stirred by her concerns or by Moneo's qualms over killing the fat, power-hunger Corrino man. His corpse seems unreal, recalling Muad'Dib's statement that the mind imposes reality as a framework; Idaho wonders what reality moves Leto. Returning to the village, Siona predicts the Fish Speakers have put them in the same quarters on the Worm's orders. He wants them to breed. Idaho growls about picking his own partners and being no one's stud. He watches Siona's lithe young body whirl away.

Idaho's new escort leads him into an uncharted maze. On landing in Onn, Siona asks if Idaho would be offended to be her friend, phrasing he finds curious after sleeping on separate cots, each sensitive to the other's presence. Leto is waiting. He tells Idaho this is a "signal honor" for an adult male. Casualties in the street fighting are trivial and Idaho's evacuation is a precaution against him stirring up the guards' passions. Idaho denies being tempted to stay in Goygoa and rejects the idea of being Leto's stud. Leto denies sending him to that village, declares Idaho precious, and postpones talk of mating, but answers questions: violence during the celebration is cyclical; the previous Idaho dies because he is too close and not removed to safety in time; he would have preferred the predecessor to end his days in Goygoa, but Idahos do not seek peace; and that ghola's family are now Leto's wards.

As the women are restive, Leto glides forward, agreeing to answer Idaho's questions as they process. Leto retracts the wheels lest he crush worshipers' feet. Siyanoq is the sharing of a spice-infused wafer. Idaho will hear offending males lampooned and experience a unity only the Fish Speakers share, and they will love him. Idaho is frustrated by the mysterious words. The tunnel widens into a vast arched hall filled with swaying, glistening, perspiring women. A ramp leads to a ledge, where Leto greets his "brides," three representatives per planet. Idaho wonders how Leto inspires such adulation and realizes one word from the God Emperor and he would be torn apart.



As Leto and the masses begin litany, which leads up to the changing of the guard, women in white gowns, some with babies and infants, gather before the ledge. They are ending the active Fish Speaker phase to become priestesses or full-time mothers. Idaho muses about the impact of this ritual on male children, and is awed at the silent unity he observes. He recalls a conversation with Leto about differing loyalties in male and female armies, and questioning why people remain aggressive. Leto says the Golden Path brings not peace but tranquility, which invites aggression. He is modifying the human desire for war while not suppressing forces that favor human survival. It is dangerous to dissipate or redirect energies, controlling or harnessing. Leto as leader keeps the female army from taking over.

Looking at the mass of women, Idaho sees Leto is their focus, but questions his contention that women resort to explosive violence only when male-dominated. Leto's women hold the reins to prevent this. Idaho trembles over gaining part of this power, but perceives Leto is tempting him. Idaho marvels at the women's rapture, which surpasses that during sex or victory-at-arms. After Leto introduces Idaho and he pledges loyalty to the Atrides, they respond, "We share!" Trainees distribute tiny brown wafers. Leto has Idaho take two and pass one to him. Satisfied that a new Guard has been chosen, pledged to keep the faith and walk the Golden Path, Leto consumes his wafer. The white-clad women share with their offspring, and the masses and Duncan eat theirs. His gholia body is unaccustomed to spice, but the taste brings back memories of old Dune.

Stillness comes over the hall as Leto displays Muad'Dib's jeweled cysknife and begins reciting about Shai-Hulud's return. Clearly, Leto has tapped an enormous reservoir of power and Idaho sees the truth of his earlier words: he has been moving the human species beyond adolescence. Women do not see rape as the pay-off of conquest. Leto's houris tame males to accept "orderly survival patterns" and supervise their maturation, becoming wives and mothers who keep their sons from adolescent fixations. Idaho has doubts during the explanation and is told he will see it at the Great Sharing. Idaho now sees how this could create the kind of universe Leto describes. The hall falls silent as Leto puts away the talisman. The Royal Festival regulates transitions. Leto gives his benediction and moves among them, with Idaho walking fearfully ahead of him through the masses.

Noree receives a report from her assistant, Othwi Yake, about massacres and a failed attempt on Leto's life. A young Fish Speaker brings a summons to Leto's private room. Her companion, Antec, studies a fidgeting Yake, and outside says, "Yes." Noree feels dizzy descending the spiral ramp, feeling sorry for the man Leto and wonders if anyone understands. She wishes he had intense Idaho's attractive body, and asks the escort to explain Moneo. Leto has predicted this question. Moneo is Leto's closest confidant and an Atrides.

The small room is carpeted and strewn with cushions surrounding Leto's sunken pit, which makes him less overpowering. Noree sits near his face. She has sent his message to Ix. They discuss Leto's practice of Taquiyya—concealing harmful identity. Malky has mentioned pseudonymous writings, and she is amused to learn she has read him unknowingly. Leto changes tack: asking what secrets her masters want wrested





from him and observing she is a terrible representative when she answers. Noree replies she is his servant, but has troubling curiosities. Leto suggests less intimate matters. Noree finds Anteac frightening even before learning she has ferreted out Face Dancers from her embassy. Her staff is dead, replaced by Face Dancers who are also dead, and Noree survives because she is too difficult to copy and survive Leto's scrutiny. Leto has refrained from eliminating the Tleilaxu because such specialists have uses. He is surprised Noree suggests it, but she says they are too cruel to be human. Leto objects he has been cruel when provoked and has contemplated eliminating the Bene Gesserit.

The Sisterhood is close to what it should be still far off from. They used to engineer religions for specific societies. Leto's monotheism now dominates, but sects survive underground. Fremen deify his father to keep political ascendancy, but he does not inherit godhead—a deadly heresy to the Fish Speakers—but assumes it while consecrating his sister's death-water. By making all Atrides speak from her urn, he convinces the Fremen he is the Supreme Deity. One day, Leto will subdivide into billions, each descendant carrying awareness, somehow conscious but mute, none truly him. Leto wonders if Noree can picture the subdivided bits trying to record his final moments and the wrenching silence that follows.

Leto recognizes Bene Gesserit training as Noree regains control. Leaning closer, she asks about his religion. Leto says that any religion circles around, consumes energy from, and depends on an untouchable, lethal sun. Leto's sun is a timeless universe of many windows. If Noree can accept his body as holy, he will ease the burden of life together. First, he must deal with Idaho and return to the Citadel. There, he will reveal that which he prevents. He will not ask her to be "the bride of a god," warns not to search for missing parts, and asks to pick the father if she needs children. Noree is speechless and frightened. Leto knows she will agree to anything and even trade places with him. Her perfection is frightening. The Ixians know she is the kind of mate he would want if he were a normal male. Leto asks Noree to leave him now.

Leto confronts Idaho about visiting the Citadel after Siaynoq. Idaho is concerned about Siona's test and wants to understand those around him. Leto tests Siona's father at her age and is testing Idaho. It is good that Idaho understands little any more, for he is acquiring a new habit of looking behind what he thinks he knows. Idaho wants to know the motives for taking him to Siaynoq. Leto is binding the Fish Speakers to their commander. Idaho objects to being the center of an orgy, but Leto knows the guards like to please him by producing Idaho children. They obey Idaho, but make him uncomfortable.

Idaho finds Siaynoq "Mumbo jumbo" and declares the Fish Speakers a police force, not an army. Leto objects that police are inevitably corrupt and says he has tempted Idaho with power. Laws and prisons work only if breaking the law is a sin, punished extravagantly. Idaho finds talk of prisons as illusions dumbfounding. Leto declares that the primary sins in his Empire are failure to worship his holiness—by attempting to corrupt an official or an official practicing corruption. Leto warns Idaho against doubting he believes in his own godhead and notes Idaho does not yet know his secret. Gods



have more power than tyrants. As Idaho grows angry with the guards being judge, jury, and executioner, Leto calculates his breaking point and is sad this Idaho is reaching the end so rapidly. Idaho's dispensation from worshipping Leto is different from Moneo and Siona, once rebels like all of Leto's trusted administrators.

Leto reminds Idaho of his role in overthrowing a ruling monarch, which makes Idaho think a moment before demanding what Leto has done with that Empire. Leto has set up patterns of patterns. Idaho rejects this mumbo jumbo, asking the pattern in bringing him back, ghola after ghola. Muad'Dib's voice explains: Idaho is his best friend. Leto's own voice then assures Idaho that he is still Atrides: preserving life and setting the stage for a next cycle. Atrides have often seen the use in death, unlike the Ixians, who want to make a machine to conceal their other machination. Leto laughs hearing that Noree is choosing sides and will serve the God Emperor. Idaho is beginning to doubt everyone. Leto advises him to trust Siona's open creativity and forbids Idaho to talk to Noree further; he has something special in mind for her.

## Pages 174-220 Analysis

In this section, Leto talks a lot with the voices-within, with Noree, and with Idaho, allowing a wide variety of topics to be covered. Leto's great passion for Noree and the failure of past antidotes to console him contrasts with Idaho and Siona's sexual tension while insisting neither is interested in the other. The previous Idaho's wife is a look-alike for Jessica, with whom Idaho has a complex relationship in earlier Dune novels. Shuloch and Jacurutu are where Leto begins changing in Children of Dune. Poor confused Idaho hears about tyranny and theocracy from both Siona and Leto. The religious rituals of Siyanoq leave Idaho frustrated. Leto differentiates peace from tranquility when talking about the Golden Path. Leto and Noree talk around uncomfortable intimacy. Most shockingly, Leto reveals he has thought of eliminating the Bene Gesserit and describes his own ending. He says nothing of Noree sharing his fate, but realizes her perfection is itself an Ixian weapon. As Leto discusses many subjects with Idaho, he observes again that all Idahos follow a pattern, but, sadly, this one is becoming dangerous too rapidly. Idaho may not see beautiful Noree again, for Leto has a special purpose for her.





# Pages 221-266

## Pages 221-266 Summary

At dawn, Moneo worries how to break news that is sure to arouse the Worm: Anteac is a Mentat. Leto is amused and lenient, even though she objects to amnesty for select captive Face Dancers. The Tleilaxu have told Moneo that the Ixians are close to producing a clone in an experiment shielded from Leto's powers. Leto knows by inference that 26 years ago, Malky enters a chamber and emerges with an infant who may be Noree. She is Malky's opposite in everything. Noree is not to be sent home. Leto asks Moneo to consider why he asks for reports if he is prescient. The measure of time lies in consciousness itself. Moneo is not to interfere with Siona receiving a package of translations today. It holds no melange, which he fears to take because some Atreides experience revelations. Moneo recalls first sensing the Golden Path but fears spice for what it has done to Leto. Leto points out many benefits, talks of Adam plucking fruit before Eve and blaming her, and then sends Moneo to Noree.

Within an hour, Moneo brings Noree to Leto's small audience room. She seats herself without being asked, and quotes Moneo about Leto being different to each person. Moneo wonders insightfully what part each plays in creating the difference. Leto tells her about the Ixians once considering making a hunter-seeker type of weapon with a self-improving machine mind. The danger is that when machines inevitably fail, no life is left behind. The Ixians are now engaged in concealing another endeavor, even from Leto, and he is sending Anteac to investigate. Noree must tell Anteac every memory of where she spends her childhood, which Leto knows is the place of concealment. Noree appreciates Leto's deviousness in using her past as an excuse to look around Ix. Leto asks if she has any questions about their earlier conversation. She trusts he will answer them as she needs them, striking Leto with her warmth and empathy, and making her think of the frustration the Bene Gesserit have in trying to mold her self-honesty.

Leto tells Noree about seeing the future as a continuum where nothing is separated from its source. It is like bubbles at the base of a waterfall; if the stream ends, it is as if the bubbles never exist. The end of the stream is his Golden Path, and his bodily choice is changing it. Leto will die four deaths: flesh, soul, myth, and reason. Each contains the seed of resurrection. People will still worship him, for all religions are a single communion seen in various parts. Some will delude themselves that Leto is an ordinary tyrant. When Noree cannot see the shape of Leto's Empire and unpeaceful Peace, he marvels at her honesty and perception of something missing. That is the psyche, which now must grow. This is why Noree's friendship and company mean so much to Leto; conditions do not permit others to see this.

Noree believes the prohibition against space travel is intended to keep people out of trouble, but Leto says it makes them long to travel and eventually means freedom. Wealth is a tool of freedom, but the pursuit of wealth leads to slavery. There will be famines and Leto's Peace will be seen as "the good old days." The sandworm will return



to Arrakis when people are tested sufficiently to help other planets. Death is any creature's most profound experience. The Fish Speakers are survivors who teach survival. One must appreciate life to preserve it, and as birth is a reflection of death, women understand this better than men, who go through life unchallenged—unless Leto lets them rebel. Leto is the ultimate predator and the cohesive force that binds. He recruits rebels with principles to his administration. Good administrators make immediate choices, while committees hide mistakes until it is too late to correct them. Most bureaucracies before him seek and promote people who avoid decisions. Noree smiles and says women can make decisions too: she will wed Leto. He sends her to instruct Anteac.

Anteac prepares a short report to Chapter House on her visit with Noree. Noree arrives with a large escort of armed Fish Speakers, who search everywhere but Anteac's room. Once alone, Noree emphasizes Leto's trust by announcing they will wed. For now, it is secret, even from Ix. Noree declares her first loyalty is to truth. Ampre, the Ixian Director of Outfederation Affairs believes Leto permits limited threats to his person, sees the future, and forces to provide him machines and weapons. As Noree moves to detailing all she can recall, Anteac realizes that Leto is not sending Fish Speakers because he does not want them suspecting he has a weakness: wheels-within-wheels is Leto's way. Anteac omits the part about marrying.

The first blast comes at dusk in Onn, outside the Ixian Embassy, where Face Dancers are performing an ancient drama. Leto detects and locates the explosion and, driven to fury at the threat to Noree, orders the Fish Speakers to wipe out all Face Dancers. After a second and third blast, Leto heads to the surface. As another blast sends bodies flying into the air, Leto bullets his cart across the plaza into the enemy's flank, running over and scattering them. As lasgun beams tickle Leto's ribbed body, the heat makes him belch oxygen, and instinctively protect his face and arms before lashing out insanely, lubricating the square with blood, whose water content makes him sizzle and contort, igniting more violence. Guards pick off the stragglers.

Leto climbs onto his damaged cart, orders Noree brought to him—if she has survived—and heads to a room where superheated dry air cleanses and restores him. There, he learns it is too late to keep some Face Dancers alive. On the spot, Leto promotes Guard Captain Kieuemo to sub-bashar to strengthen Noree's protection. Leto worries that many have seen him kill. This has not been a typical Tleilaxu attack. That it could have killed Leto perhaps explains why he does not foresee it, but Leto also suspects Malky, the human mind that knows him best. He orders Anteac while on Ix to find Malky and have the Guard garrison either execute him or bring him to Leto. Nayla reports that Siona is at the Citadel and has not contacted rebels. A splinter group is responsible. Leto orders Nayla to reveal to Siona that she is a Fish Speaker and to reaffirm her holy oath to obey Siona. Siona and Idaho should have opportunities to be alone.

Leto next summons the fatigued commander of the plaza forces, Nyshae, who reports everything will be cleaned and repaired by morning. Leto sees in her face a realization that hereafter, when disaster threatens, Leto will come, a "terrible death-machine" waiting in the wings. Nyshae reports the Arsenal Guard has been "replaced" (killed) for



carelessness, but Leto knows it is better to limit the desire for violence than to think determined rebels can be kept from making explosives. Leto orders civilian survivors cared for and convinced of Tleilaxu guilt.

Noree comes to the brightness surrounding Leto's face, searching for injuries, but he suffers only inner aches and tremblings. Noree is limping slightly from a cut that has been treated. Only the first explosion endangers her, for she is swiftly whisked to safety. Leto is thankful she has not witnessed his violence. Those who want to know how deeply he feels about her are testing him. While giving her another chance to change her mind, Leto builds from memories a full lifetime of wedded bliss, and sees his aching mirrored in her sweet face. She suggests returning to Ix to relieve his pain and futility, but agrees to stay and take whatever pleasures they can.

As the aching subsides, Leto damns the Ixians for placing this danger across the Golden Path. He announces they will wed and ignore the Tleilaxu rumors. He does not ask Noree to lie about anything, just remain silent in the face of detractors. Leto longs to wipe away her tears, but dares not touch the water. After his death, he will be called Shaitan, Emperor of Gehenna, but this is part of the Golden Path. Hatred of him will fade and the originals of his hidden journals will be found in the distant future and correct false impressions. Noree knows what they will find: Leto is something utterly other, removing the need for his kind ever again. Leto declares Noree has the makings of a saint for whom people are not prepared. The Golden Path will have saints after Leto, and Siona may be one, if she follows her breeding: to rule. The attachment of the Fish Speakers to Idaho is significant. Reasoning with young Siona is pointless. Every ending is a beginning, and Leto is saving humankind from itself. Beginning to understand, Noree asks if Ix still conspires to threaten the Golden Path. Leto sees honesty as her essence, announces that the surviving Face Dancers will perform tomorrow, and then they will announce their betrothal.

The announcement shocks people and disturbs the Fish Speakers, ostensibly Leto's brides. Leto enjoys the Face Dancers' performance, with Noree beside him in the cart. He is still thinking about this diversion when Moneo arrives, furious at not having heard about the betrothal beforehand. Leto cautions him and then admires the ancient Greek pantheists, who allow gods their foibles. Moneo insists this will unite Leto's enemies and demands an explanation so he can help. Leto is doing it to enjoy the last sweet sips of humanity: emotions. Anger too is an emotion, which Moneo is provoking. Calming, Moneo claims only to care for Leto, who advises he hold this emotion dear. Moneo has never seen Leto in this mood, both elated and resigned. Through Noree, the antithesis of the mechanical and non-human, Leto understands the Butlerian Jihad — how humans must destroy the machines that they let usurp beauty. When Leto declares that for the first time in centuries, he does not feel lonely, Moneo identifies, and seems suddenly old to Leto, who cares greatly for his aide. Leto is happy if people laugh at him obscenely, as his task is to introduce new things. As Moneo fails to understand, Leto reminds himself not to remove doubt as he has with the Fish Speakers on the plaza.

When Moneo asks how Noree accepts this, Leto admits it cannot be a conventional union. He contemplates how primates survive by thinking and how he has specially



sensitized Moneo to cellular awareness. Moneo asks when, where, and how the wedding will occur—but not why—showing he is back on duty as majordomo, while Leto muses about the transcendental and mundane and the fallacy of cause-and-effect. Leto explains "woolgathering" and defends his right to idle thoughts, which can be productive over a 4,000-year lifespan. Moneo realizes Leto is reading his mind as he lectures about the use of words in history. Looking defeated, Moneo asks again about the wedding, and Leto reaffirms only Moneo can manage things as they must be. It will take place in Tabur Village at a time of Moneo's choosing. Leto himself will perform the Old Fremem ritual. Only the Fish Speakers, aristocracy, and family will attend, including Siona, if she survives her test—for she is Atrides. Leto watches Moneo take notes, realizing his talents would shine if he were not in Leto's shadow. As Idaho bangs on the door, Moneo bows away, leaving Leto to contemplate the hope he once held for Moneo and now assigns to Siona.

Idaho strides in loudly, exhibiting what Leto calls "The Since Syndrome": what has been happening during centuries of oblivion since the death they remember? Why would he, a relic, be needed now? Past Idahos have suspected Leto implants things to manipulate him. Once started, the Syndrome can be checked or diverted, but not eliminated. Idahos never forget. Studying the room as Atrides teach him centuries before, Idaho feels dislocated. He has heard stories about the melee in the plaza, which now focus on Leto's "miraculous visitation." Idaho is offended by the thought of lovely, gentle Noree wedded to this gross creature. It must be a game or a test. Idaho goes dizzy, struggling to experience what the other gholas have gone through.

When Idaho declares he does not belong here, Leto chooses to misunderstand and then declares he needs him in innumerable ways—particularly his wits. Idaho objects: Leto wants his sperm, and Idaho is not willing to leave a widow and orphans behind. Resurrecting gholas is criminal. Leto takes interest in this new way of Idaho-thinking. Idaho claims to have overheard his deep thoughts from the anteroom. Leto reminds himself that only his journals hear everything. Idaho insists, evocatively, that there is a single, magic time when one is to be alive. Waking up, recalling one's death and the axlotl tank is criminal. The magic is gone. Watching Idaho clench his fists, Leto knows the gholas could not understand that he too will never happen again.

Idaho demands to know about the marriage and, like everyone, looks for genitalia. Leto declares there is more to marriage than sex. He loves Noree more than any man has ever loved a woman, and she needs to share with him. Idaho is revolted, says people will believe the Tleilaxu, asks if he is must mate with Siona and about that Nayla, who acts like Siona's sister. Leto informs him Nayla is "Friend," and sees Idaho's moment of truth is near. Idaho changes topics: how can Moneo be furious but docile? Moneo is an aristocrat who controls himself to do his duty, and will one day have to be put aside. There is no new frontier or hiding place. Predictably, Idaho changes topics: he is appalled at having Face Dancers perform at the betrothal, but reiterates his oath. Leto is satisfied. Noree is going to the Citadel tonight and he follows tomorrow. Idaho is to avoid Noree. As Idaho leaves, Leto reflects: he is the oldest and youngest man in the universe.



## Pages 221-266 Analysis

Noree's mysterious past may be linked with troublesome Ixian innovations, and an investigation is mounted. Leto offers analogies to the Golden Path and Noree sees him as "neither devil nor god, but something never seen before and never to be seen again." They discuss freedom, death, and decision-making. Terrorism outside the Ixian Embassy enrages a protective Leto and he inspires a potentially troubling new myth as defender of the Fish Speakers rather than vice versa. The effect of water on his sandtrout skin is seen graphically and Leto resists wiping Noree's tears, lest he irritate himself again. This points to his ultimate fate. Leto reveals to Noree how his journals will set the record straight posthumously, but over halfway through the novel, Leto remains an enigma. They talk of saints including Siona (who with Chenoeh is canonized in subsequent Dune novels), with the suggestion that her testing is near. Moneo and Idaho are both dismayed by the betrothal and disgusted by the mental image of the lovers. Emotion and Butlerian Jihad mix as Leto considers Noree an antithesis of Ixian technology. Idaho's "Since Syndrome" provides a sympathetic treatment of a gholah's anguish, and Leto shows a touch of self-pity at being misunderstood. The drama transfers to the Citadel.



# Pages 267-310

## Pages 267-310 Summary

Alone in the Citadel aerie, Leto says coldly that Idaho is disobeying him. Moneo smells of fear as he worries about wedding arrangements and Fish Speaker morale—and the proximity of the Worm. Leto wants the wedding moved up and demands what Moneo will do about Idaho and Noree. Moneo observes that she is sympathetic to the rootless ghola and initiates the meetings, but denies knowing they are forbidden. Leto orders a replacement ghola, just in case, not wanting this to happen and unable to hurt Noree by mentioning Idaho to her. Moneo stands in awe of Leto's emotional pain, but also seeing Worm sign, he appeals to Leto's human side and only makes the twitching worse. Moneo leaves, promising to talk with Noree and Idaho. Safely outside, Moneo hears thumping in the aerie but dares not investigate. The deadly guard at the foot of the stairs wonders who or what has disturbed God. The Fish Speakers are becoming as dangerous as Leto and Moneo curses Idaho and Noree for the peril they put everyone in.

Leto prepares carefully for his first private meeting with Siona since banishing her to Onn in her childhood. She is 'thoptered to the Little Citadel in the central Sareer, while he travels by a secret tunnel that he digs personally millennia ago before he needs a cart. Leto loves dumping his body onto the sand, enjoying its heat, and tolerating the dew. At a distance, his tower is an impossible feat of engineering. Leto enjoys the place so much he comes only under "Great Necessity." He takes a day to shed the Golden Path, relax, think, play, and restore his worm-self. As he glides across the dunes, Leto knows it is time for Siona's testing. Moneo has mentioned the terrible violence in her and Leto sees early adrenalin addition from which she must withdraw "cold-turkey." Moneo understands, having undergone his own perilous "cold-turkey" test. As Leto circles, he considers Siona a bull and he a matador; he must exploit her susceptibilities.

Towards nightfall, loyal Moneo and suspicious, curious Siona arrive. Leto and Siona talk on an open balcony where they cannot be overheard. Leto senses she is receptive as she watches the desert, which he also studies, comparing it to Dune times. Leto knows he is vulnerable. He talks to Siona's back of dreading the day when he can no longer converse. In Atreides fashion, she comes to the point: why is she here? Will he kill her as he has her friends? Is he a god? Why would her father believe he is? Leto is encouraged by her doubts and enjoys her intellect. He recalls her watching him curiously as a child and sees the same look tonight. Siona closely resembles Ghanima, but Leto refrains from saying so. He talks about his early evolution: losing the ability to digest food and running to relieve black feelings. He sees sympathy form in her, reluctantly, and talks of nearing the final metamorphosis and his return to the sand. Siona demands why Leto has done this and what more cannot be seen. Leto replies he feels mellow today. His sight and hearing are extremely acute but he has regrettably lost his sense of feeling, except on his face. Time sometimes rushes and sometimes creeps.





In the end, time will freeze and he will become a pearl frozen in ice in each of the bodies that scatter from him.

Siona asks Leto to turn up the dimmed lights and stares at the remnants of his humanity. He explains how he and Ghanima are married in name only—to consolidate power—and Harq al-Ada is the Atreides biological ancestor. His marriage to Noree will be different. Siona is shocked that he could choose as a child to forego love. Leto says he misses being one of humanity more than he misses sex. Noree cannot transform herself, but Siona Atreides could. The first moments of the transformation are critical, but given enough melange and awareness driven inward and outward simultaneously, she could survive. Leto hopes Siona like Moneo will one day understand that the alternative to his transformation is more horrible. She has a great potential but is inexperienced. Leto and Noree cannot mate, but they can pair because the Ixians have made her "the essential god-trap." Siona realizes that from the stolen journals she know how to catch Leto. He has loved and lost many companions, as he is losing Moneo and lost her mother.

Showing compassion, Siona still resolutely rejects Leto's right to govern. He smiles, for they have gotten to the root of Siona's rebellion. Leto knows the revolutionary cant and rhetoric and skips to her function: she strengthens him by opposing him and letting him sharpen his claws, figuratively speaking. It is time for family members to speak bluntly. He has more to fear from her than she from him. She wonders why and he says she and the Ixians realize love makes him physically vulnerable. Soon word of this will spread through the universe. Leto has difficulty suppressing anger at Siona's gloating but declares he rules by "right of loneliness"; he serves all to the best of his ability. The Ixians have strengthened and weakened him through their gift. There has never been a government like Leto's: he answers to himself, exacting full payment for his sacrifice. She objects to the thesis but waivers, not trusting her instincts and untrained abilities at prediction. Leto says there is much knowledge to be gained from his tricky words. When Siona announces she is tired of talking, Leto is satisfied he sees her vulnerable points. She is ready to be tested. Moneo will return her to the Citadel and they will see what she is made of.

Idaho is angry, striding from the Guard Mess to his Citadel quarters. Moneo has relayed Leto's order to stay away from his intended and advised him that to confront Leto about this is suicide. Speaking so the guards can hear him, Idaho quotes the original Atreides dukes about liberty vanishing when one has an absolute ruler. Moneo is shocked at this recklessness, tries to explain Leto to him, and finally washes his hands of him. Idaho wonders about words that slip out of Moneo inadvertently: "The Worm can dominate him." It galls Idaho to be compared with previous gholas. As he reaches his door, he knows he has been reported and wonders at his fate.

Inside, Idaho finds Noree in a revealing gown. Guards have warned her that Idaho is in danger. She is Leto's intended, and will serve him faithfully—after she and Idaho make love. Knowing it is insane, Idaho carries her to bed. Afterwards, Noree talks about losing her virginity in a youthful test, Malky's foolish view that love needs guarantees, and the danger now facing Idaho. They will cherish this lovemaking for as long as they live, but



never repeat it. She will tell Leto about it, but he knows she has needs and will not harm them. Leto has larger plans and larger needs. He is good and honest. The Ixians have made her a reagent that reveals more than they intend. Idaho vows Leto will never see him again, but Noree says he will. She kisses his hand and says she did not think serving God would be this hard.

Moneo expects his summons to Leto's crypt to talk about the guards' reports of Idaho, demanding to know their origins. Such behavior is terminal but the Tleilaxu may need two years to produce a replacement. It shows Idaho's early Atrides training, his need to know how subjects live. Idahos tend to believe Leto holds the universe hostage, but the universe will not permit this. As Leto declares he has "created a vehicle of injustice," Moneo sees Worm signs. When Leto challenges him to state what religion perpetuates, Moneo retreats until ordered to stand still. He trembles at the unanswerable—and perhaps fatal—question, but Leto explains: religious institutions "perpetuate a mortal master-servant relationship" and attract prideful, prejudiced power seekers. Idahos are too compassionate for their fellows. Leto's rings smoke, making Moneo fear the appearance of a new mouth filled with corkscrew teeth like ancient sandworms. Leto roars that he has deliberately ignored Muhammad and Moses' admonition to be servants of God, not servants of servants. Leto had intended to mate Noree with Moneo, but it is too late. He asks if Moneo's works will be forgotten when he passes. Moneo flees when Leto thrashes off his cart, but returns as ordered. Leto announces he will test Siona tomorrow.

Leto enjoys the sand's caress, waiting for Siona, but realizes his vulnerability. Moneo cannot tell Siona what she faces, because it is different for everyone. Leto warns that she should wear an authentic Fremen stillsuit and dark outer robe, and Moneo explains the operation. Siona follows Leto with "uncharacteristic docility" as he glides away from the tower. Walking in his compression tracks makes for easier going. Leto moves slowly to give Siona time to recognize that this is his natural domain, the way Dune used to be. Knowing the flatness and barrenness will impress her Fremen blood, he advises her to take a good look. Siona feels abandoned in a dangerous place. Leto contemplates how, without the Coriolis storms the Sareer is degenerating. When Siona asks if Leto has a personal religion, he responds she is Atrides for sure, and then elaborates: "Nature makes no leaps." Divine revelation is always needed.

Leto offers Siona a ride. Lacking "Maker hooks," she kneels, but it is close enough to the Old Fremen way of travel for her to taste the past. Leto steels himself against pity for what she will endure. The death of any human—even Noree—is merely a "required event." He can tell when Siona begins to enjoy the ride, and he too enjoys old sensations. Leto contemplates the folly of maintaining a desert through Ixian technology. As they leave the sweeping barracan dunes for a region of long whaleback dunes, and then braided dunes in the central erg, Leto knows the magic the air will work on Siona. She hears but does not respond to stories of the Fremen past, but Leto senses her interest—and feels her fear rising.

Light wind has already obscured their path. The desert is the true museum of Fremen traditions, the only tradition not lost, Leto teaches. Siona dramatically underestimates





the distance they have covered and fears abandonment if she dismounts. Leto invites her to eat her dried food as he explains that, having felt the past, she must be sensitized to her future: the Golden Path. Only by the Golden Path, in which Siona disbelieves, can she live. They stand in the midst of Infinity. Leto has carried her 60 km. in four hours. There is nothing around, especially water. Siona does not heed her father's warning to seal her face flap and Leto does not point out the danger, saying only that when used wisely, a stillsuit can keep one alive. He warns against going in the first directions that she suggests, and points out that she speaks in terms of their survival, whereas there is no interdependence on his part. Siona admits she does not know how to survive and piteously asks for help. Leto demands something valuable in return, and glides away when she objects to the threat. He stops in a dune shadow, remarking one uses less water walking at night.

After searching two hours for the majordomo, Idaho finds Moneo in an ominous, sietch-like underground corridor housing young Fish Speakers. Moneo leaves off speaking with a guard to meet Idaho, who demands to know where Leto is. Moneo notes the old-fashioned Atreides uniform, complete with knife, and asks why Idaho is so anxious to die. When Idaho threatens him, Moneo declares Leto is in the desert, testing Siona. Idaho is sick of this place and the Fish Speakers' open lesbian sexuality. Moneo explains it is part of the heritage and impossible to suppress. When Idaho lashes out at Moneo's acceptance that his daughter may perish in the testing, he says that he cannot prevent it and laments that this Idaho is so much more foolish than others. Idaho demands to know how the others have died, and rejects the explanation that they simply run out of time. Moneo cautions him to grow up, lest he upset Leto in these sensitive times, and states forcefully that he has had, several times, to learn about Idahos.

This tangles the gholas and Moneo continues: when evolution is blocked, humans turn potential into giving or seeking pain. Adolescents are particularly vulnerable. Moneo lacks Bene Gesserit Voice control but has a lifetime of command experience behind it. Idaho claims to make allowances for Moneo's concern about his daughter until Moneo says all Idaho thinks about is sex and having to leave Noree. Idaho has not expected such passion in mild Moneo, who states that crueler things have been done to Leto for no better reason. Moneo tries to sooth Idaho, explaining that homosexuals throughout history have been great warriors, priests, and priestesses. It is no accident that religions require celibacy and adolescents make good soldiers. Idaho insists it is perversion, and Moneo agrees, but insists it is also useful. A military force that understands inflicting and enduring pain is most effective. If Leto uses Moneo, it is a smaller price than what Leto pays. As a good Atreides, Leto holds nothing back. The Idahos never have the guts to pay Leto's price. In a blur, Idaho whips out his knife and lunges at Moneo, but he is too quick and subdues him. Realizing he is attacking an Atreides, Idaho cannot move. Moneo suggests sadly that next time Idaho stab him in the back. Walking gracefully away. Moneo remarks that Leto has been breeding Atreides for speed, intelligence, self-restraint, and sensitivity for a long time. Idaho is "an older model."



## Pages 267-310 Analysis

This section shows Moneo fearing death by the Worm and twice confronting a crazed, confused, rebellious Idaho. Leto seeks the desert for his first meeting with Siona, reveals much to her about ancient Dune, his transformation, and his inevitable destiny to be dissolved into not-quite-sentient pieces. Another Atreides—like her—might be able to survive the transformation when his death releases necessary sandtrout, but no non-Atreides like Noree could. Siona's defiance angers Leto by also reveals her weaknesses. Noree seduces Idaho but announces it is a one-time affair, and Leto surprisingly reveals he had intended to mate her with Moneo. Moneo tells Siona how a stillsuit works, but she does not follow the vital instructions. Leto, who wants her to get a taste of the old Fremen ways in order to accept his Golden Path, declines to give her free survival tips. Finally, when Idaho confronts Moneo, the 118-year-old survivor, who is a product of Leto's advanced genetics, takes down the great swordmaster of Dune, now an "older model" human.



# Pages 310-350

## Pages 310-350 Summary

Through the day, Leto shares survival tips with Siona, but fails to convey her dire vulnerability. He knows the futility of telling her directly about her face flap. With evening's chill, he regales her with songs omitted from the Oral History. In Dune times, Fremen sing and tell stories in the gloom before moving out at night. As darkness falls, Siona trails Leto. He points to a vulture, saying it lives off the dead or nearly so. He then talks about desert survival customs and lets her stride ahead, seeing she has an instinct for direction but depends on intellect, navigating by the stars. Still she forgets her face flap. Despite a beginning loyalty, Siona is more rebellious than anyone Leto has tested and he reviews his breeding program, deciding what to do if she fails.

When they rest, Leto talks about Siona wasting her opportunity to be alone and share with him. He talks about Old Fremen freedom from possessions. He says candidly that if Siona does not learn her lesson, she will probably die. This silences her, but eventually she asks if he ordered her conception as the Fish Speakers claim. Leto confirms this and charts all Atreides matings, while allowing latitude so long as he gets the children he orders. He asks if Siona is thirsty (since thirsty people talk about water, not sex), and at a pebbly, windswept flat, discusses running water in Fremen music, but still Siona does not catch the hint and Leto begins to despair. By morning, she is cold and exhausted, so Leto makes a hammock of his first segment. He is touched that she curls up without hesitation, but knows she is likely to die. He knows his actions appear cruel from a human standpoint, but humans have always overlooked consequences. As he draws closer to being a sandworm, Leto finds it harder to be inhuman.

Moneo invites Idaho, brooding about the "older model" remark, to his workroom. Moneo spends most of his time in the small, sparsely furnished room, with a cluttered wooden table. From an earlier visit, Leto suspects he harbors an illegal computer. Idaho asks if the shapely acolyte who delivers the invitation would like to be impregnated. Surprised by the non sequitur, the acolyte announces Noree is also invited, and then suggests a visit after her shift. Changing his mind and disappointing her, Idaho waves her away, considers ignoring the invitation, but is curious and longs to see Noree. Ignoring guards' looks, Idaho heads to the workroom.

Noree is there, angry, forming Idaho's name soundlessly as Moneo invites him to sit beside her and apologizes for making him feel inadequate earlier. Idaho accepts. When Moneo asks them not to hold hands, they tighten their grip. Moneo announces Leto and Siona have not returned, insists their relationship is not theirs to decide, and reviews how he progresses from prayer to rebellion to dutiful servant. Without Voice, but vowing by tears he dares not shed, Leto makes of him a follower. After discussing Leto's view that prayer is coercion and his contention that he is all the miracle that people need, Moneo admits he has sneered as Idaho does, only to be laughed at and told sincerely he is the same miracle. Idaho insists Leto's body is grosser than Baron Harkonnen and



asks how Moneo can let his daughter die, to which Moneo responds: Idahos are given to hysteria, which makes poor leaders. Atreides are responsible in their use of power. When Idaho demands what Leto has done responsibly, Moneo talks of the horror of the decision that he has seen, and Noree also knows.

Damning them, Idaho storms out. Moneo tells Noree both she and the Fish Speakers have failed to gentle Idaho and she has contributed to his destruction. Idaho storms to his quarters, concealing his pain from the guards. Encountering Nayla looking lost, he asks what is wrong, and she replies she is no longer "Friend." Idaho feels no longer tied to any time, but this brings no liberation. By diminishing himself in Noree's eyes, he is freeing her to forget. Moneo must seek refuge in duty and responsibility. Idaho recalls doing so in another life.

Siona loses precious water for two full days and nights, until Leto talks about Fremen children guarding every breath. The nearest water is five days and nights away and Siona is suffering "the thirst of desperation," nearing her moment of crisis. When she mentions her special place in Leto's breeding program, he responds that desire, data, and doubt matter, but accuracy and honesty do not. Argument closes doors, masks violence, and then leads to violence. Hatred, hope, fear, and awe mingle on Siona's face as she asks if Leto can save her. Clarity comes to her and she asks the right question, allowing Leto to declare that without him, horrible extinction would have happened by now. They are now "interdependent" and Siona is the Golden Path. Had Leto warned her about the face mask, she would only have been dependent, but he wants a resourceful, independent, truthful Atreides woman to command the Fish Speakers.

Sure that Leto will save her if she agrees, Siona is shocked when he says no. He does not "make bloody bargains" with those whom he must trust, cannot be made to do anything, but can be induced by another path. Leto watches Siona as awareness dawns: he wants her to know everything about him, weaknesses included. Small amounts of spice in her dried food have also prepared her for the spice-essence infused in liquid that can be teased from a flap beside Leto's face. Despite her thirst and Atreides memories welling up inside, Siona cannot act. Leto eases her through the crisis by telling her about Fremen children hunting sandtrout to extract this liquid. Oral History makes it clear that the spice-essence can kill Atreides. That is the test. If Siona survives, she becomes a real Fremen able to teach descendants survival once Leto is gone. Siona's inner memories teach her the technique and cinnamon-rich blue drops form. Cautious like her father, Siona dares only a small taste and seals her face mask to wait for the reaction.

As Siona crawls into his hammock, Leto sees her life ebbing. No one has sunk so deeply. Leto calls on Siona to fight the darkness, rocks her gently, and eventually feels strength return. Siona awakens, crawls out, and stands with her back to Leto for an hour. Earlier Atreides have reacted by ranting, retreating, or staring, but only Moneo and now Siona turn their backs. This is a hopeful sign. Siona feels the cruel Golden Path and asks what Leto has done to her. Leto sees remorse begin and knows it will swiftly build to guilt and anger. He asks gently if she would have believed mere words.



Reminded that she has not yet survived, Siona through her Fremen instincts declares she will. Revealing he reads people by their emotions, those "igniters of thought," that betray every "behavioral nuance," Leto probes time to see Siona will survive, Anteac will perish in a Fish Speaker attack, and Malky will return. He opens his eyes to Siona's glare. She has seen Leto is blind to her tracks in time, a trait she must preserve by breeding.

Suddenly, rain begins to pour and Siona drinks greedily, not noticing Leto curl into a "ball of agony," as sandtrout seek to encapsulate the water and he begins manufacturing spice-essence internally. After the storm passes, Leto explains water's effect on him and sees the flame of rebellion return to Siona's eyes. She sees the Golden Path, rejects Leto's cruelties and legitimacy, and now knows how to undo him. Leto is tempted to retreat into memories, but his "children" require a last "lesson-by-example." Leto sympathizes with the Bene Gesserit's inability to contain Muad'Dib, the goal of their breeding program, and enjoys his own histrionics, riding again into the breach.

Nayla informs Moneo that his daughter lives, they are at the Citadel, and the matter they discussed earlier has been arranged. He tells Nayla she has the honor of being the only one armed with a lasgun at the wedding. Moneo wonders what is troubling Nayla, but thinks about Siona's survival. They now share the burden of an inner sense of the Golden Path. No Atrides can go against this. Shaking off memories of his rebel days, he knows Siona is caged as he and Idaho are. Moneo has much work to do on wedding plans, but summons Idaho, who arrives, grimacing, sits opposite him, and asks what his predecessor failed to learn. Surprised at the question, Moneo asks what prompts it, and Idaho responds he has been thinking like a Fremen, as he learned on Dune. It tells him not to be in company with whom he would not want to die. Idaho has been wondering why Leto has chosen Moneo as his closest companion. Moneo attributes it to passing the test, which Idaho can understand only if he is some day tested. There is a Leto that neither of them knows. Moneo declares Leto's moods are like a river, smooth or foaming but never obstructed. He is the loneliest person the universe has ever seen. Moneo drops into a reverie about crossing a surging sea on a distant planet long ago; Leto is like the storm and the ship. He tells Idaho that the gholas never learn to trust. Idaho objects: he has trusted too much.

Before they can argue the point, Siona enters and Moneo sees the change beyond the new Fish Speaker uniform and physical signs of her desert ordeal. She has been eavesdropping and speaks cynically of Moneo reaching his goal of having a child in the God Emperor's service, and of Idaho as her intended mate. She has taken Nayla as her attendant and waits to be fitted into the command structure. She asks whom powerful Moneo trusts, and he declares he trusts Leto and must now convey his wishes to them—or, rather, to save them from their own foolishness. They are to avoid the wedding by going to a pleasant Museum Fremen village, Thuono, on the edge of the Sareer, in the shadow of the Wall. Siona says it is a fruitless ploy to get her pregnant. Idaho accepts Moneo's "kindness" first. Nayla will lead a detachment. They are to leave immediately and stay until the day after the wedding. Siona accepts, provided Idaho keeps his hands



off her. Idaho has no interest in touching her. She tells Idaho they can go voluntarily, be bound and taken, or die. Moneo affirms he is trying only to keep Idaho alive, as always.

Leto is angry that Moneo sends Siona and Idaho away without consulting him, but finally asks only that Moneo have faith in himself. Leto wonders if Moneo senses Malky's return and why he struggles to hold back the sand in his two-dimensional hourglass universe. Noree has approved wedding plans and is being prepared by Fish Speakers. Leto asks why Moneo insists on taking pieces out of the continuum of the unending Golden Path and, as always, puts aside his anguish at failing to understand. The Fish Speakers, whom Leto has called his "brides" resent him marrying someone untrained in Siaynoq yet understanding it better than they. Everyone is born knowing his or her destiny, but adults confuse them until they hide it. When Leto demands he "uncover" himself, Moneo trembles in anguish, until Leto admits he asks too much and exhausts him. Leto orders wedding changes: substitute Chani's water rings for Ghanima's and transfer the ceremony to Tuono Village.

## Pages 310-350 Analysis

Siona's testing continues, with Leto trying to help her survive without telling her directly how, as this would undermine the independence he needs in her. More details come out about Old Fremen life and the Golden Path. Moneo, Noree, and Idaho meet to end the tryst, and Moneo suggests Noree has made love with Idaho to "gentle" the volatile Idaho, who storms off, hoping this will make her forget him. In the desert, Leto lets Siona reach the crisis point and then allows her to take what is called in other Dune novels "The Water of Life," which turns Bene Gesserit novices into Reverend Mothers, Paul Atreides into Muad'Dib, his son Leto into the God Emperor, and her father into the faithful majordomo. It would seem to portend great things for Siona, but it does not cure her skepticism—while showing her how to destroy Leto: water. Moneo arranges for Siona and Idaho, more contentious towards one another than ever, to be out of the way in Tuono during the nuptials, but Leto moves the wedding there.





# Pages 351-404

## Pages 351-404 Summary

After a sullen, three-hour flight, Idaho, Siona, Nayla, and a Fish Speaker contingent land at Tuono Village, a mockery of Fremen culture, which smells of garbage and uncovered cesspools. Dignitaries wear Fremen robes, children wait with flowers, and women peer from side streets. Brown-eyed Naib Garun greets them and offers a performance of Fremen rituals, music, and dance. The whole stage-setting scenario depresses Idaho, who parts Garun's robe to display a fake stillsuit and calls him a sham. Idaho is tempted to "cleanse" this place until his laughter crushes Garun's spirits and he feels ashamed. Embarrassed, Nayla says Leto has ordered Siona and Idaho quartered together.

Six days later, Leto frets over the postponements caused by shifting the wedding location. Moneo is confused when Leto says that, if nothing else, the two of them make great theater. As a storm brews, Leto muses about his past and Moneo wonders why they are at the Little Citadel. Leto explains that he knows how Malky once tempted Moneo, and has withheld news of Malky's visit, for Moneo may have to eliminate him. Both wanting "Malky's secret," the Tleilaxu and Guild attack Ix ahead of the Fish Speakers, and Antecac dies trying to hold them off. When something vanishes, that is as clear a sign as when something suddenly appears. Empty spaces deserve study. Malky holds a greater secret within his bosom that he believes Leto does not suspect. The Ixian device has spread widely, so many can conceal secrets from Leto. Moneo is puzzled about talk of hidden tracks, Nayla, and Idaho in a single breath, and worries that Leto would increase his peril by making Nayla remain loyal to Siona. The roar of a landing spacecraft cuts off their conversation. Leto sends Moneo down on his cart, watches from the balcony as a litter is loaded aboard, and guides the cart back as the Guild lighter departs.

Lashed to the litter, an injured Malky is ashen-faced and aged. He smiles at Leto and asks about his hours. Malky feels sorry for Moneo, having to discuss Infinity with Leto, but admires Leto's use of paradox and language. Moneo is angry at being excluded by two old friends. Malky shocks Moneo by asking if the Worm conceals a "monster penis" to shock his gentle niece. Moneo bristles at Malky's attitude, but Leto wants information. Malky reveals that Noree is formed in a "no-room" by nurturing and educating a few of his cells into his exact opposite. Shocked, Moneo pleads to call off the wedding, but Leto refuses. Leto talks about a mistake he makes as another person, long ago, saying that the present is distraction, the future dream, and only memory unlocks the meaning of life. The words are beautiful, but wrong, for without anguish of spirit—a wordless experience—"there are no meanings anywhere." Leto asks if Moneo really serves the Golden Path. If so, he may never reveal what he learns here. Out of loyalty, Leto cannot kill Malky or ask Moneo to do it, but it must be done. Malky continues taunting the Old Worm as Leto squirms away. Malky dies calling Leto as the best and unsurpassed evil in the universe. Being alone in the universe, Leto can pray for neither man.



Stretched out on his cot, Idaho wonders why Siona is always reading numbered volumes. He tries not to think about Noree. Garun's aide excitedly announces the God Emperor is coming to Tuono to wed in the ancient Fremmen way. Idaho tenses with rage. Siona sits up and reads Leto's words about compromising integrity by leaving one's sanctus to realize goals (to which she adds Moneo's advice: send others to do her dirty work). Siona tells how she and friends steal the books from the Citadel and offers to let him read them. Idaho reads a passage, which he finds inaccurate, and Siona agrees Leto is "the ultimate cynic." Leto has shown her the Golden Path, which is real enough but no excuse for Leto becoming what he has. "The Worm must go!" Nayla has a lasgun and they have knives and rope. A lasgun may not work on Leto but would affect his cart. Idaho suggests talking to Nayla and killing her if she will not go along. Siona suspects Leto will follow his usual peregrination.

Moneo wishes he had had more time to prepare. A seat is installed within the bubble cover for Noree, just below Leto's face. She is calm and curious. Moneo shudders at what he knows, and wonders if Noree would have mated with him. Resplendent courtiers and Fish Speakers, upset about relinquishing their lasguns, assemble ahead of a baggage caravan. Noree remarks on Moneo's mood and notices Leto avoids questions about the Little Citadel. He observes that people are wrong looking to build a future by returning to an idealized past. Nothing in Noree's past could create this beautiful, vibrant woman, whom he studies and says he loves. Noree wants to share the "love of the soul," but Leto says his soul merely digests experiences. She quotes Malky and says that she cannot share the Ixians' mechanical view of the universe, for she senses the supernatural everywhere. Her uncle refuses to talk about what happened long ago between him and Leto, and Leto only slowly revisits their argument, admitting Malky had been right: Ixians can invent catastrophe, which Leto escapes only by running faster. Noree informs Leto he is now sharing his soul with her.

Leto looks away, studying Moneo's purposeful footsteps, which seem to be drawing away. Noree saying she senses Leto's fears and where he lives, making him twitch in fear. She adds that he lives where fear of being and love of being are one, and is a mystic who cannot share. While she has no inner eye or voices, she has seen and known what Leto alone truly understands. Fearing what she might say next, Leto feels two tears run down his cheeks and is thankful for the pain. Leto is surprised when the cowl fails to keep Noree from touching his cheek, and remarks she is the first to do so. Now he is only this face; all else is hidden in the shadows of memory. Noree objects that it is not hidden from her. The Ixians do not know what they have created in her, for she has never revealed herself fully to anyone but Leto. He says he will not mourn what might have been and agrees to share his soul with her.

Idaho combines "Tleilaxu-young" muscles with childhood survival skills as he scales the rock wall behind Tuono. Siona stands on a ledge below him, having refused to let him climb alone. Nayla and three aides, and Garun and three chosen Museum Fremmen wait on the sand at the foot. Carrying a coil of light rope, Idaho does not let his mind be dulled by thinking about the height, but he concentrates wholly on where to put his next hand or foot. He remembers the patterns he determined while studying the rock face for a full day. He does not look up or down. He paces himself lest his shoulders tire too





soon. He is a mote defying gravity and clinging to rock by sheer willpower. Idaho climbs because the Royal Road runs atop the cliff. His light rope will be let down to pull up a heavier rope for all to climb and provide the God Emperor a "suitable greeting." Nayla still confounds Idaho: her awesome strength and perfect obedience to Siona's will, as if she were obeying secret voices in her head.

Idaho rests on the high ledge he has seen from below and resumes the climb, picturing rock patterns as he did as a child, hiding from Harkonnen slave raiders. Watching from below, Nayla feels an affinity and wants to bear him a strong, resourceful child, but the Emperor God wants otherwise. Nayla has been thinking about the plan since before dawn. It must be fate or God's will. When a bit of rock falls, Nayla watches its long descent. She believes she may have an orgasm if Idaho reaches the top. Idaho forces himself to center and climb naturally, vowing to defeat Leto just as Siona had after her flight through the Forbidden Forest. Now she has taken an oath to command the Fish Speakers and intends to honor it, but not in the way Leto intends. She will not forgive him. Idaho finds his center in "never forgive." He feels the ghosts of previous gholas who die in Leto's service. Siona is a true Atrides, while Leto is not even human.

Idaho's hand reaches a sharp ledge and blue sky confirms he has reached the top. He hears cheering, waves, and relaxes in the roadway. He estimates the climb at 900 meters. Parts of the Royal Roadway are 100 meters across, marked by rock pillars. Idaho pictures Leto's approach through a narrowing, sloping "S" curve before a toy like bridge, and recalls a similar bridge on the road to Onn. At the far anchorage of the faery bridge, there are two walls and a man-made chasm below containing confined moisture. As he strategizes, Idaho lowers the light rope and Nayla has her orgasm.

After an overnight stopover, Moneo verifies they will reach Tuono at noon but is forbidden to send 'thopter patrols. That night, Moneo has pictured bodies falling into the canyon and is tempted to jump. Leto remarks every temptation holds a lesson. Noree and the guards are at breakfast, leaving Leto alone, which upsets Moneo, who fears a universe with no God Emperor. Leto is in a terrible mood until Noree returns. She likes her new dress, which the Fish Speakers have decorated, until Leto explains that decorating means preparation for sacrifice. He assures Noree that their fates are joined. As Noree takes Leto's hand, the sandtrout skin shudders. She observes that Leto speaks directly to the senses with his own life rather than through words. Leto shudders and cannot speak. Finally, he thanks Noree for the little space he has enjoyed being human, between being superhuman and inhuman.

Nayla first spots the cortege from her post by a rock pillar 20 meters short of the bridge. She finds this "madness," but follows Siona's explicit orders. The four Fremen stand in the roadway at this end of the bridge, ostensibly to greet Leto, and three Fish Speakers are at center-span on Siona's orders, waiting to dance before the Royal Cart. They and the cortege will die—unless Leto performs a miracle. Moneo strides in the vanguard, white uniform brilliant. The cover of the cart is sealed and opaque. Siona nods for Nayla to draw her lasgun and sight it at the first target: the left cable. She will then fire at the right cable and the left trellis. Moneo sees the gathering, asks who has ordered it, and, receiving no answer, resumes the march. Glancing down at the river, he senses the



inevitable: people are primal elements linking pieces of Time; they pass into "no-sound" but the universe is not the same. Moneo hears a lute-player's song in his mind and hums along. He longs for these festivities to be over and knows what a sham Fremen life in Tuono is. Moneo focuses on the Fish Speakers just ahead as they begin their dance. Such public dancing by them is unprecedented.

As Moneo thinks this, a lasgun hums and the bridge lurches. The Royal Cart scrapes sideways and its cover slams open. Moneo grabs a severed cable and swings from it, watching the Royal Cart teeter at the edge. Leto gropes futilely for Noree but she plunges, silently, straight as an arrow. As Moneo wonders why Leto does not activate the suspensors, a lasgun beam hits them, releasing golden smoke. As Moneo plunges toward the rapids, he calls out, "Siyanog! I believe!" and, just before he dies, sees Leto slide out of the cart. Leto pictures Noree striking the river and recalls her final words: "I shall go on ahead, Love." Leto cannot cry or shout, but moans in grief and feels more alone than ever. Seeing Siona, he thinks, "Now you will learn!" As the river approaches, Leto thinks of joining Noree in the "banquet of the gods."

As he hits the water, Leto's body flexes and writhes. His skin explodes, as silver sandtrout leave him to begin colony lives. Leto marvels that he remains conscious as instinct drives him to seek a sandbar. There, he watches blue spice-essence drift from his body and, through flaming sheets of pain, recognizes he has fallen near Old Sietch Tabr, where his spice horde is hidden. Leto drags himself into the now shallow cave. A rope drops and Nayla slides down, then Siona, and finally Idaho. Idaho steals Nayla's lasgun, carves her to pieces, and covers his face in grief over Noree. Leto cannot imagine what he looks like, but sees Siona as a female demon—Hanmya—who coldly says Idaho will get over her and find other loves. Leto tells Siona she will never know love because she gives nothing, laments all he has given, and dares her to touch him. Siona touches what had been the front segment where she had slept and withdraws a hand covered in blue. Leto will not let her turn away from what she has done and charges that she walks around in the greatest miracle of the universe but refuses to touch, see, feel, or believe in it.

Leto's awareness wanders to the Ixian no-room where printers clack away, recording his last thoughts. Leto asks to be remembered and declares he will be innocent again. Leto asks Idaho to let them scatter anywhere in the universe they want. The Fish Speakers will follow Idaho, not Siona, and Leto warns she is vital to human survival. Leto sinks back into the delicate myths of his memories as awareness flees. He opens his eyes to see Siona and Idaho holding hands like children. Leto reveals that the spice horde is deep in Sietch Tabr (Tabur), that no one will find Siona's descendants, for the Oracle cannot see her and he has given them the Golden Path—a new kind of time without parallels, always diverging, no concurrent points. The agony ends as the Worm emerges. Leto taunts Idaho with his new power, while Siona wishes he would die rather than philosophize. Leto approves of this Idaho more than any predecessor and declares anything is possible in a "magic universe." The "others" inside Leto reassert themselves as he loses his place among them. He wants to silence their "what ifs," for only fools prefer the past. In a fading whisper, he tells Idaho not to fear the Ixians, who can no longer make "arafel." He once again silences the foolish voices within and dies.



Idaho and Siona discuss Leto's final messages and Siona realizes she is the new Atreides. Leto's body continues melting until only human bones and puddles of blue remain. Siona talks of walking unseen through multitudes of ancestors. As they rejoin the frightened Museum Fremen, Siona realizes Idaho will need gentle seduction and care, while Idaho pictures sandtrout darting away from Leto's body. Siona says she has heard the Worm's directions about the Fish Speakers, and Idaho senses again the temptation of Siaynoq. Arafel she tells him means "the cloud-darkness of holy judgment," from an old story in the journals.

Speaking for the minority, Bene Gesserit-trained Hadi Benotto wants to share the patterns she has seen in the Dar-es-Balat journals. Idaho, Siona, Chenoeh, and Judas/Nayla have become cult figures in the Church and now require historical and scientific reevaluation. The poor sandworms on the Rakian Reservation cannot provide sufficient melange, so Ixian Navigation Machines and Tleilaxu vats must be tolerated. Invisible descendants of Idaho and Siona, beyond the Church's touch, must fearlessly compare every historical reference in myth to the contents of Leto II's journals. Humankind has spread too widely to be extinguished, and must not be left ignorant and uninformed, as the Majority wishes. Attempts must continue to communicate with Leto II's "pearls of awareness." One may not turn one's back on this inheritance.

## Pages 351-404 Analysis

The dramatic but not unexpected (given all the hints) climax comes as Idaho, Siona, Nayla, and a Fish Speaker contingent land at Tuono Village, a mockery of Fremen culture. Leto eliminates Malky after hearing the truth about Noree's genesis. Siona reads the translated journals and declares, "Leto must go." Idaho is with her and conceives the plan to climb the rock face (offering details of his youth that begin to explain why he hates the Harkonnens) and ambush the royal procession at the vulnerable bridge crossing. Nayla goes down in history as Leto's Judas—a reference to the New Testament's Iscariot—but she merely does her duty, believing it is a test and perhaps the occasion for the God Emperor to work a miracle. In his pathetic dying agony, Leto explains how Siona is herself now the Golden Path: she and her descendants are invisible to prescience. The postscript by scholar Hadi Benotto, who opens the novel, reveals considerable antagonism between religious authorities of her day who want to keep the journals under wraps, so as not to challenge received tradition, and a minority—Idaho and Siona's invisible offspring—who demand that history and science prevail wherever humanity has been scattered.



# Characters

## Leto II Atreides

The God Emperor and antihero of this novel (and its predecessor, *Children of Dune*), Leto II is born over 3,000 years ago to Paul Muad'Dib Atreides and his Fremen consort Chani. All Atreides back to the ancient Greek House of Atreus reside in Leto's memory. Leto is a sandworm/human symbiote, having taken the fateful step that his father could not take, and has been tyrannically organizing and homogenizing humans to conform to a "Golden Path" that alone can prevent human extinction. Like Paul, Leto uses prescience to peer through the "veils of time."

Leto II begins a journal in the first year of his "stewardship," while still undergoing metamorphosis, feeling new strength, and losing vulnerability. Three millennia later, all he retains of humanity is his face, as sandtrout skin covers the rest of his "pre-worm" form: seven meters long, two meters in diameter, weighing five tons, usually supported on a Royal Cart of Ixian manufacture. Leto is subject to terrible fits of anger, announced by shaking and unfocused eyes. He claims it is involuntary when the Worm takes over and crushes victims to death, including several Duncan Idaho gholas. Sandworm genetics make contact with water both excruciating and potentially lethal. Leto ultimately dies in agony and disintegrates after a plunge into the River Idaho precipitated by Idaho and Siona.

The metamorphosis also makes Leto, "the most ardent people-watcher who ever lived," see everything up close. All of his senses are heightened so nothing escapes his notice. He contains every expertise known to mankind and draws on it all to prevent war. Leto sees himself as the only "spectacle" remaining in the Empire. One day he will undergo the "likeness of death" freeing millions of sandworms to return to colony life, one day under the right conditions to become giant sandworms again, returning to the universe an abundance of melange. In the course of the novel, Leto II deals with a new Duncan Idaho clone, a beloved, aged, but frustratingly narrow-minded majordomo, his rebellious daughter whom Leto has specially bred for genes essential to the Golden Path after his demise, and a completely unexpected love, the gentle Ixian Hwi Noree. Leto II learns he has a real soul.

## Hwi Noree

The successor to Iyo Kobat as Ambassador of Ix to the Court of the God Emperor Leto II, Noree tells the Inquisitors of Ix before her appointment of her dissatisfaction with formal analyses of Leto's motives in accepting his "hideous transformation" and loss of humanity in exchange for longevity. Leto's prescience before the sacrifice must mean he sees something that it can prevent. Noree is confirmed in office and arrives during the decennial Festival. Noree resembles her Uncle physically but moves with gravity, calmness, and inner peace. Noree knows little about her origins other than she is an



orphan. She imagines Malky, whom she admires, does not like, and has not seen in years, is her father. Specialists, including Bene Gesserit, prepare her for great things. She guesses she is 26. Leto sees her as the epitome of goodness, breeding, and careful calculation, and pictures her as an idealized nun. She is outgoing, sensitive, sweet, responsive, wholesome, and profoundly seductive without flirting. Her presence means that his "most secret secret" is known. His metamorphosis cannot be reversed and even if it could, Noree would not live to see it. He could breed something like her, but it would not be gentle Noree, who shares his torment.

Noree survives a takeover of her embassy by Tleilaxu Face Dancers only because she is too difficult to copy and survive Leto's scrutiny. Leto asks her to detail all she can recall of her youth to Reverend Mother Antec, whom he tasks to investigate the situation on Ix. When Face Dancers assault the embassy directly, Leto personally enters the battle. Noree is slightly wounded. Leto knows this is a test of how deeply he feels about her. He loves Noree more than any man has ever loved a woman, and she needs to share with him. Nevertheless, Noree makes love with Duncan Idaho—once. As they part, Noree says she had not thought that serving God would be this hard. Leto had intended to mate Noree with Moneo, and it falls to him to order them to desist.

Noree approves wedding plans and her seat is installed in the Royal Cart. She is calm and curious as they ride to the ceremony. Noree wants to share the "love of the soul," and insists she cannot share the Ixians' mechanical view of the universe, for she senses the supernatural everywhere. Leto assures her that their fates are joined and thanks her for the little space he has enjoyed being human, between being superhuman and inhuman. During the ambush at the bridge, Leto gropes futilely for Noree but she plunges into the Idaho River. Her last words are: "I shall go on ahead, Love." As he too plunges to his death, Leto thinks of joining Noree in the "banquet of the gods."

## Moneo Atreides

The 118-year-old majordomo and chief aide to the God Emperor Leto II, Moneo normally wears a white Atreides uniform without insignia. He is nearly as recognizable as Leto, with a flat, even face, thick sandy hair, and deep gray eyes that show he understands his personal power. He spends most of his time in a modest office at a cluttered desk, and probably uses an illegal Ixian computer. He is detail-oriented and frustrated when not allowed sufficient time to arrange everything. Moneo is also father to Siona Ibn Fuad al-Seyefa Atreides, leader of a group of anti-Leto rebels. Moneo has worried about her for years and wants to see her brought around and placed in Leto's service before he dies. Moneo refuses to take life-extending melange, which Leto uses in testing him and opening to him the "Golden Path." Moneo now firmly insists he serves "the Worm Who is God." Previously a rebel (after earlier being quite religious), Moneo knows the testing can be deadly and fears for Siona as Leto insists her time has come.

Moneo sees the Fish Speakers becoming as dangerous as Leto and curses Duncan Idaho and Hwi Noree for imperiling everyone by their tryst. Moneo shudders at what he knows about Noree's background, and wonders if the beautiful young woman would



have mated with him as Leto planned. During formal peregrinations, Moneo marches ahead of Leto's Royal Cart. During the last night of his life, Moneo is filled with premonitions of disaster, but Leto refuses to take extra precautions. When the structural elements of a bridge over the River Idaho are shot away, Moneo grabs a cable and his grip holds long enough for him to see Leto's beloved fiancée fall and the God Emperor begin to slide. Moneo's last words are, "Siyanoq! I believe!"

## **Siona Ibn Fuad al-Seyefa Atreides**

The only one of nine rebels to survive raiding the God Emperor Leto II's Citadel and stealing its plans and some personal journals, Siona is beautiful, athletic, and shapely, having the classic features of an Atreides: a gently oval face, generous mouth, alert eyes, small nose. At a young age she is sent to attend the Fish Speakers' School at Onn, where her teenaged rebelliousness worries her father, Moneo Atreides, Leto's majordomo and closest aide. Even as a student, Siona rejects Leto's divinity and the idea that the Worm takes over in times of violence and alone is morally responsible. Leto has bred Siona for a special place in his Golden Path, and allows her to rebel until the time comes to test her and see if she will accept her fate.

The testing occurs in the Sareer, the last remnant of desert on Arrakis, and Siona forgets her father's advice to keep her face-flap closed to conserve moisture. She is nearly dehydrated and close to death when one of Leto's stories finally clicks. Siona accepts the hated Leto's help and drinks the spice-essence that grants prescience. Having seen the Golden Path, Siona accepts its reality but continues rejecting Leto's tyrannical behavior. She swears the Worm must be destroyed. Installed as head of the Fish Speakers, Leto's all-female guard, Siona orders her aid Nayla to shoot out the supports from the bridge over the Idaho River as Leto and his fiancée ride to their nuptials. Dying, Leto reveals that Siona is invisible to prescience and her children will also be. They will be able to disappear throughout the universe, guaranteeing that humankind can never become extinct. It is suggested that she and Idaho, who have scrupulously insisted they want nothing to do with one another sexually, are destined to be together.

## **Duncan Idaho**

The original Duncan Idaho is House Atreides' black-haired, stony sharp featured Swordmaster, a skilled warrior, and trainer of Paul-Muad'Dib Atreides. He dies defending Paul and his mother Jessica against a Harkonnen/Sardauker invasion of Dune (Arrakis). Before joining up with the Atreides, Idaho is a Harkonnen slave on Giedi Prime, so his hatred of that Great House runs deep. Paul and his son Leto II, for 3,000 years the God Emperor, so enjoy Idaho's company and expertise, that they replace him whenever necessary by a fresh "ghola" grown from Tleilaxu axlotl tanks. As the novel opens, the current Idaho has served Leto for almost 60 years, but has been perverted and armed with an Ixian lasgun to assassinate Leto. He becomes the 19th Idaho to die an unnatural death as an enraged Worm rolls over him.





Idahos serve as Commander of the Royal Guard, female Fish Speakers, and are all amazed that Leto uses women for combat forces. A replacement Idaho is delivered and begins the boringly repetitious process of figuring out who he is and how he fits into a radically changed universe. Gholas have been engineered to recover the memories of their original lifetime, but not intermediate gholas' lives. This replacement Idaho seems to develop problems quicker than most. He has an instant aversion to beautiful Siona Ibn Fuad al-Seyefa Atreides, the rebellious daughter of majordomo Moneo Atreides, with whom Leto wants him to mate. Idaho refuses to be a stud and grows sullen.

At the same time, he is attracted to beautiful Hwi Noree, the new Ixian Ambassador, and offended at the thought of lovely, gentle woman marrying this gross creature. It must be a game or a test. Idaho becomes dizzy, struggling to experience what the other gholas have gone through. Leto orders Idaho to avoid Noree, but they make love—once—and defiantly hold hands during another warning from Moneo. Idaho's attitude gets so bad that Leto orders a replacement, but there is a two-year waiting period. After her testing, Siona convinces Idaho that Leto must die. Idaho scales the cliff behind the village where the royal wedding is to take place, and lays out the strategy for assassinating the tyrant. As Leto lies dying, he tells Siona and Idaho of her crucial genetic role in the preservation of humankind, and it is apparent but not shown that Idaho and Siona come together.

## **Tertius Eileen Anteac**

With red hair belying her advanced age and a scar of unknown origin on her forehead, Anteac is a Bene Gesserit Truthsayer and covert mentat. She is sent with the younger, more adept Truthsayer Marcus Claire Luyseyal to the Decennial Festival on Arrakis, where the God Emperor Leto II orders them snubbed. When they learn of an assassination attempt against Leto, Anteac is certain the Tleilaxu will boggle it but summons a Fish Speaker guard to tell the story. Anteac is dispatched to see if Face Dancers have infiltrated the Ixian Embassy, and confirms it with a simple "Yes." During an audience with Leto, Anteac opens, asking about Leto's "antics" in the plaza, but then gets down to business. She remains in Luyseyal's shadow until the younger woman loses all composure, calms her, and saves the day. Anteac warns about Ixian technology and is entrusted by Leto to ferret out a new "no-room" facility and turn over ex-Ambassador Malky to the Fish Speakers. Tleilaxu and Guildsmen invade Ix before the Fish Speakers arrive and Anteac dies making a valiant stand. Leto remembers her as a loyal subject.

## **Jessica Atreides**

The grandmother of Leto II, Jessica is Leto I's concubine. She is a graduate of the Bene Gesserit School, and designated to bear a daughter who will become mother of the Kwisatz Haderach—the male Bene Gesserit who can be in many places at once. Instead, she falls in love with a Duke and bears him a son, Paul Muad'Dib, who becomes Emperor and inspirer of a great bloody Jihad that the God Emperor Leto II's



"Golden Path" is intended to correct. Jessica's memory is sometimes bound up with her daughter Alia's underground cult, to her dismay inside Leto II. Leto likes to greet the Bene Gesserit using Jessica's voice, largely because this annoys them. In Goygoa Village, Idaho runs into the widow of his predecessor and is shocked to see she is a slightly aged and more motherly version of Jessica.

## **Paul-Muad'Dib Atreides**

The God Emperor Leto II's father, Paul-Muad'Dib usurps the Imperial Throne in the original Dune and inspires a violent jihad across the universe. Leto's Golden Path is a reaction to that jihad, and attempt to control humankind and prevent its extinction. Paul-Muad'Dib is one of the myriad of voices that live inside Leto, and he uses his voice when he needs to calm and control the ghola Duncan Idaho, Paul-Muad'Dib's Swordmaster and boyhood teacher. Paul-Muad'Dib sees the solution Leto adopts but shrinks back from the horror of a 4,000-year life as a symbiote.

## **Ghanima Atreides**

The God Emperor Leto II's twin sister, Ghanima dies after a normal lifespan and is mourned by her brother. The rebels perceive his love for her as a defect by which he can be defeated. Ghanima bears children in Leto's name by Harq al-Ada. Leto intends to use Ghanima's water rings during his wedding to Hwi Noree, but bows to his mother Chani's wishes to use hers instead.

## **Quintinius Violet Chenoeh**

A Bene Gesserit novice, Chenoeh is elevated to sainthood and legend for millennia following her face-to-face meeting with the God Emperor Leto II. The interview shows him in complete control of history and realizing he has "achieved" something in Siona Atreides. Chenoeh dies in the 53rd year of her sisterhood of melange incompatibility while trying to become a Reverend Mother. Her verbatim account of the conversation with Leto is discovered only after her demise, per the Emperor's strict orders.

## **Iyo Kobat**

The ex-Ambassador from Ix, banished after Idaho's attempt on the God Emperor Leto II's life using an Ixian weapon, Kobat appears at a rebel meeting without mask and is forced to take home a copy of the books Siona Atreides steals from the fortress, along with orders to translate the material or be revealed as plotting to defraud the Guild and Bene Gesserit with impossible plans to develop a mechanical alternative to spice navigation.



## Marcus Claire Luyseyal

A young, accomplished Bene Gesserit Truthsayer, Luyseyal dominates older fellow Truthsayer, Tertius Eileen Anteac, during their embassy to Arrakis during the Decennial Festival. Believing raw spice-essence to be a specific poison for sandworms (and wrongly assuming Leto has reached that stage), Luyseyal creeps up on him by millimeters. Leto sniffs out the evidence, confiscates the goods, and is amused as the women plead curiosity. Luyseyal loses all semblance of Bene Gesserit control and Anteac skillfully uses Voice to control her. Leto remarks that Luyseyal ought not to be allowed out in public without controllers.

## Malky

A former Ambassador of Ix to the court of the God Emperor Leto II during which time he is Leto's "boon companion," Malky is uncle to the new designee, Hwi Noree. Cruel but enjoyable, Malky is a balance of virtue and vice, with a great taste for houris. Malky likes Leto and finds him ultimately civilized but capable of brutality. He has been missing for approximately as long as Noree has been alive, and Leto sees a coincidence. Fish Speakers discover Malky on Ix in a "no-room" and injure him bringing him back. Malky banter with his former friend, audaciously asking whether Leto has a giant penis to shock his niece with after their wedding, but finally confesses that Noree is formed from his cells to be his precise opposite and thus seduce the Worm. Malky keeps up his bravado to the end, as his successor as majordomo, Moneo Atreides, hurls him to his death from the tower of the Little Citadel. Malky dies calling Leto the best and unsurpassed evil in the universe.

## Nayla

A Fish Speaker personally assigned by the God Emperor Leto II to spy on the rebel Siona Ibn Fuad al-Seyefa Atreides, Nayla is a heavily muscled woman with distinctive features: square jaw, wide mouth, compelling pale green eyes, close-cropped ivory hair, straight nose, and thin lips. She moves her jaw while talking like a primordial animal. Her strength is legendary among the guards. Leto considers her his most useful assistant and has implanted an Ixian transmitter in her skull in order to communicate directly. Also known as "Friend," wearing a mask, Nayla takes part in the initial briefing of a new Duncan Idaho, for whom she later lusts, and late in the novel is chosen to flog the Tleilaxu ambassador who offends Leto.

When he feels recent messages suggest Nayla needs a dose of the "Holy Presence" to restore her inner strength, Leto summons her and brings her to a crisis of faith before reiterating her task to guard Siona with her own life. He dismisses her, having learned from her innocently that Siona has reached the "explosive moment" he requires. Once Siona passes her test and is named Commander of the Fish Speakers, Leto assigns Nayla as Siona's aide, reiterating that she must obey Siona implicitly. Nayla believes the God Emperor intends a miracle when Siona orders her to shoot out the structural

elements on a bridge over the River Idaho, which leads instead to Leto's death. Idaho hacks her to pieces for inadvertently causing Hwi Noree's death. Nayla is remembered in history as a Judas.



# Objects/Places

## Bene Gesserit

A sisterhood of mentally and physically conditioned women who have in past Dune novels been at the center of the action, preparing the desert planet to accept its messiah, Paul Atreides, plotting to overthrow his tyrannical rule, and trying to thwart the rise of his equally-gifted son, Leto II, to the Imperial Throne. The Bene Gesserit in this book are much reduced. They no longer have access to sufficient melange spice to transform novices into Reverend Mothers, and like the rest of the population travel across space only at the God Emperor's command. The Bene Gesserit are the only group in the galactic Empire that Leto II has considered wiping out because they are so like him but fall short of his expectations. They continue their machinations, warning him of an assassination plot and a secret alliance to which they are being coerced to join, but no longer have the panache of millennia ago. Bene Gesserit efforts to ally with Leto's Fish Speakers, another all-female force in the Empire, fail. The Sisterhood fears anything it does not control, including Leto. Without him, people would once again need them.

## Citadel

A fortress built by the God Emperor Leto II, the Citadel is a great medieval-style structure where Leto spends most of his time. His favorite place is the mausoleum that contains the water of his father, Paul-Muad'Dib Atreides, the remains of his sister Ghanima and her consort, and the bones of countless Duncan Idaho gholas. Leto uses lighting and the situation of his cart to give himself a psychological edge over visitors. While still mostly human, Leto digs tunnels large enough to accommodate the cart that he will eventually need to convey him about. They form an intricate underground network. The novel opens with nine rebels invading the Citadel to make off with its plans through the neighboring Forbidden Forest. Siona Atreides alone survives. Leto knows the plans will not help their cause.

## Dar-es-Balat

The prototype Ixian "no-room" in which God Emperor Leto II causes his thoughts to be automatically transcribed on Ixian equipment, Dar-es-Balat is recently uncovered by archeologists, and sets off a controversy between the Church, which wants to continue relying on received traditions, and a scientifically-minded minority of Atreides descendants over how the documents it contains should be used.



## Face Dancers / Shape Changers

"Face Dancers" and "Shape Changers" are interchangeable terms for a subspecies of Tleilaxu human beings able to change their appearance to match that of anyone they kill and incorporate their memories and mannerisms, manifesting them convincingly. They are sterile individuals and exist as a colony. Bene Gesserit Truthsayers have learned to identify them reliably as can, of course, the God Emperor Leto II. When they disguise themselves as Museum Fremmen on pilgrimage and then morph into the perfect resemblance of the Duncan Idaho ghola, Leto laments that he has not taught his guards well enough how to discern them. They first infiltrate the Ixian Embassy, killing and impersonating everyone but the new Ambassador, Hwi Noree. She is Leto II's new fiancée and presumably impossible to imitate well enough. Face Dancers next attack the Ixian Embassy and are ordered wiped out by Leto, who then relents and allows a handful to survive. These he compels to perform when his and Noree's engagement is announced.

## Forbidden Forest

Inhabited by vicious D-wolves, the Forbidden Forest surrounds God Emperor Leto II's Citadel. It is bounded by the River Idaho. The "monster guardians" that inhabit the forest are giant gray beasts nearly man-high at the shoulders. In the opening scene, the wolves devour eight rebels who steal plans to the Citadel. Only Siona Atreides reaches the river's safety. Rebels subsequently poison the D-wolves, much to Leto II's dismay, for he identifies with predators, calling himself the ultimate predator.

## Imperial Society of Fish Speakers

God Emperor Leto II's "female legions," the Fish Speakers (whose name comes from an ancient legend about them learning valuable things while talking to fish in dreams) hold their Decennial Festival on Arrakis, without male consorts. The Fish Speakers refuse Bene Gesserit efforts at allying. Leto expands Fish Speaker garrisons on various worlds and gives them non-military missions, which increase popular respect for them. The Fish Speakers have a school at Onn and Siona Atreides is a graduate before turning revolutionary. Leto uses women for combat forces because they can be violent and vicious while still tending to protect life. Their training provides routines on which they can look back fondly when they go on to raise families.

## Ix

A planet renowned for its technology, often pushing the boundaries of the Great Convention and Butlerian Jihad (forbidding the manufacturing of any device in the likeness of the human mind), Ix is the birthplace of the gentle Hwi Noree, niece of Leto's old friend Malky, the planet's former ambassador who is called home and disappears. Ixian ambassadors are regularly charged with seeing why Leto tolerates Ix. They know





they cannot conceal anything from him, so why do they test his limits? He has told Malky they are "criminals of science," leaking inventions, disrupting, causing doubts. Laughing, Malky points out that Leto is one of Ix's best customers. Leto realizes he must tolerate them, for they provide the imaginative things outlawed by the Butlerian Jihad that he needs to write his journals. Still, he must remind them of the danger of their activities. The Guild distrusts Ix and must see that if the new Ixian machine works, it loses its monopoly on space travel.

After a Duncan Idaho uses an Ixian weapon in an attempt to assassinate the God Emperor Leto II, the current ambassador is sent home bearing Imperial threats, and is replaced by Noree, who very quickly wins Leto's heart. They become betrothed. When Malky, captured in a raid on Ix reveals his cells are used to create his antithesis, guarded from Leto's prescience by an advanced cloaking device, Majordomo Moneo insists the wedding be called off, but it goes forward with fatal results. Before setting out, Moneo eliminates his Ixian predecessor.

## **Last Desert of the Sareer**

The remnants of a planet-wide desert, the Sareer is in the reign of God Emperor Leto II, too small to support the giant sandworms that produce melange, the most valuable substance known to humankind. Leto levels Mount Idaho to fence in this last preserve, and maintains it through Ixian weather satellites. but without Coriolis storms, even the Sareer is degenerating. Whenever he can, Leto enjoys the sand's caress, but too much of it accelerates his final metamorphosis. Leto chooses the Sareer to test Siona Atreides. She nearly dies before recalling her father's advice.

## **Melange**

No laboratory can duplicate this resource, the most valuable substance known to humankind. Melange alone allows Guild Navigators to cross the parsecs of space, the Bene Gesserit to serve as Truthsayers and Reverend Mothers, and people everywhere to live beyond 100 years. Guild, Sisterhood, and a few Great Houses hoard all they can—and covet the God Emperor Leto II's massive hoard. All know Leto would destroy it rather than relinquish it. He doles it out as reward and punishment, thereby creating peace for 3,000 years. At his death, Leto reveals the location to Duncan Idaho and Siona Atreides.

## **Museum Fremen**

Actors who mouth their way through the ancient rituals, songs, and dances of the original inhabitants of Arrakis—Dune—the Museum Fremen range in Duncan Idaho's opinion from pitiful to obscene. They wear non-functioning stillsuits, cloaks too small to allow the expansive Fremen gestures, do not understand the Galach words they speak, and even carry (and sell) plastic crysknives. They live in filthy, stinking villages where they entertain tourists, thinking all the while that they are authentic Fremen.



## Onn

The Festival City of Arrakis, Onn is designed to allow public viewing of the God Emperor Leto II once every ten years at the "Great Sharing." Between times, it houses embassies, offices, schools, museums, and libraries. Around the plaza, 2-km. wide, stand tiers of balconied apartments, a ring of spires for the elite, and an outer circle viewing via Ixian devices. Leto rises in the center on a presentation stage, reenacting a myth of people that require their ruler to walk among them once a year unarmed in shining clothing at night; if he survives, he must be good. Leto sees it as part of being a god, conducting the Empire as a symphony. Beneath the city small rebel bands hold secret meetings and Leto maintains sietch-like and romantic quarters along with more formal meeting rooms. A gigantic, secure underground complex with raised stage provides the setting for the decennial Siaynoq Sharing ceremony of the Fish Speakers.

## The Stolen Journals

Historical treasures from the time of the God Emperor Leto II, deciphered by the Spacing Guild and providing the key to understanding the new discoveries at Dar-es-Balat, the Stolen Journals provide the lion's share of epigrams separating the scenes in the novel. They allow Leto II in his own voice, in the first person, to muse about his misunderstood life and reign.

## Tleilax

A planet that produces gholas, recreations of human beings from cadaver cells, in "axlotl" tanks, Tleilax (whose inhabitants are called Tleilaxu) is universally despised in the universe. The God Emperor Leto II allows them to survive, however, first because he needs a continual supply of Duncan Idaho gholas, and secondly because he finds specialists like the Tleilaxu generally useful. Part of the Tleilax population are sadistic "Shape Changers" (also known as "Face Dancers"). They attempt to assassinate Leto II during the decennial Festival Days and are nearly wiped out. Tleilax also joins with the Space Guild to invade Ix and kidnap Malky before Leto's Fish Speakers can get to him. They kill Reverend Mother Anteac as she tries to fight them off, but are massacred by Leto's female legions when they arrive.



# Themes

## Survival of the Fittest

God Emperor of Dune is about the institution of the "Golden Path," Leto II's radical program for ensuring the survival of the human race. This is signaled by the first action scene, in which rebels race through the Forbidden Forest, pursued by D-wolves, and only the athletic Siona survives. Notably, she carries a sealed packet they have stolen from the fortress, which they hope will reveal where Leto hides his hoard of melange-spice, but also she is an Atréides, the product of selective breeding over millennia. Dune's ecology has been radically transformed, and the giant sandworms that produce melange, the most valuable substance known to humankind, are extinct. By controlling a massive cache and doling it out as reward and punishment, Leto has kept the peace for 3,000 years. The D-wolves are thus an extension of Leto's purpose: to be the greatest predator ever. One day, the predator will undergo the "likeness of death" and from his remnants will arise giant sandworms again.

Neither Siona nor her father Moneo realizes she has a special genetic gift. Leto tells Moneo that the goal of his "transformational evolution" is predation. Leto hungers for a humanity that can make "long-term decisions" by being able to change its mind. Soon he must test Siona to sensitize her to the Golden Path and awaken her to her duties as an Atréides. The Golden Path brings not peace but tranquility, which invites aggression. Leto is modifying the human desire for war while not suppressing forces that favor human survival. Leto controls space travel not to keep people out of trouble, but to make them long for it—and freedom. There are famines ahead and "Leto's Peace" will be seen as "the good old days." One day, the Guild and Sisterhood will increase assassinations, raids, spying, and intrigue, and Leto will return to the sand and become a new source of spice. The hybrid sandtrout he releases will breed prolifically, link together to enclose the planet's water as in Dune times; within 300 years, aware, cunning, and deadly sandworms will reign again, followed by Shai-Hulud, the Maker. Many humans will die, but survivors will be hardy. The tested people of Arrakis will know how to help other planets. The alternatives are worse.

In testing Siona, Leto declares that without him, horrible extinction would already have occurred. Siona has forgotten basic desert survival skills and is near death. Having probed time to see that Siona will survive, Leto realizes he is blind to her tracks in time, which is the essential trait she must preserve by breeding. Leto allows the rebels to kill him. Duncan Idaho succeeds in his monumental climb by picturing rock patterns as he did as a child, eluding death at the hands of Harkonnen slave raiders. In the end, his and Siona's offspring spread throughout the universe, invisibly, and too widely ever to be extinguished. Some seek to communicate with Leto's "pearls of awareness," lest they turn their backs on their heritage, but Leto has accomplished his unique mission and another like him is not required.



## Sex

God Emperor of Dune is infused with sexuality, first because Leto II is preoccupied by perfecting the genetic program he has taken over from the Bene Gesserit, to perpetuate the one gene needed to prevent the extinction of humankind. He intends the latest Duncan Idaho to mate with Siona Atreides, but the ghola adamantly insists he is no one's stud. He resents having (perhaps) been mated on the night of his arrival on Dune with the houris assigned to tame him.

A second layer of sexuality involves the way in which Leto bonds his all-female (but rather unfeminine) guards, the Fish Speakers, with himself and with Idaho, their new commander. Collectively, they are his brides and each takes it individually to heart. The Fish Speaker Nayla becomes so enamored of Idaho that when he succeeds in scaling a tall cliff, she has a spontaneous orgasm. Leto's army is female because females do not have the instinct to rape conquered populations, and through childbearing transition out of adolescent hostility more easily than males and help to domesticate them. Idaho is disgusted to see lesbianism openly practiced among the young Fish Speakers. He is told this is part of the plan: homosexuals understand suffering.

The Fish Speakers resent it when Leto falls in love with Hwi Noree, the beautiful young Ambassador sent from Ix. She is specially bred to seduce the Worm. Idaho, who is attracted to Noree, is incensed that she would consider marrying that great hulking thing. Noree's uncle, Leto's former friend, knowing he is doomed anyway, asks if Leto has an enormous penis waiting to surprise the delicate girl. Moneo also finds the marriage repulsive, particularly after he learns Leto intended him to breed with Noree, since Leto is sterile. Much is made of people searching for remnants of Leto's genitalia, and the Tleilaxu spread rumors that he is a sexual pervert. Leto repeatedly and calmly insists there is a difference between love and sex, but sometimes longs to be able to make love to Noree in his long-lost human flesh.

## Religion

By the time of God Emperor of Dune, the institutional Priesthood is undergoing no significant changes, but the religious aspect of the Fish Speakers, Leto II's chief devotees, is decreasing. Nayla is the consummate believer in Leto II's divinity, but he tells her he is not creating a religion; he is the religion. All religions are harmful, he rants, creating fanatics like her. Religion creates "rhetorical despotism," best seen (before the Bene Gesserit) in the Jesuits, prevaricators of self-fulfilling prophecies, justified obscenities, and the self-righteousness shielding of evil. Jesuits talk of "securing your power base," and every religion produces its Torquemada. Any religion circles around, consumes energy from, and depends on an untouchable, lethal sun. Leto's sun is a timeless universe of many windows. Leto is anxious to be understood in the future not as a leader or guide, but as a god.

In the Fish Speaker ritual of Siaynoq, the sharing of a spice-infused wafer and liturgical changing of the guard serve to transition guards into priestesses or full-time mothers.



Siyanoq is an ancient Fremen term signifying sincerity, reality, and light, which recalls Sihaya, the angel who interrogates the newly dead. Muad'Dib's jeweled crysknife serves as a talisman, as Leto recites about Shai-Hulud's return. Parallel with this rite for the populace at large, Leto every ten years reenacts a myth about people who require their ruler to walk among them once a year unarmed in shining clothing at night; if he survives, he must be good. Leto sees it as part of being a god.

In the past, the Bene Gesserit Sisterhood engineers religions to fit specific societies. Now Leto's monotheism dominates, although underground sects survive. The Fremen deify his father, Paul-Muad'Dib, to keep political ascendancy, but Leto II does not inherit that godhead. He assumes it while consecrating his sister's death-water. By causing all Atreides ancestors to speak from her urn, he convinces the Fremen that he is the Supreme Deity. One day, Leto will subdivide into billions, each descendant carrying awareness, somehow conscious but mute, none truly him.

Leto sees laws and prisons working only if breaking the law is a sin, punished extravagantly. There can be no separation of church and state. The primary sins in his Empire are failure to worship his holiness—by attempting to corrupt an official or an official practicing corruption. Gods have more power than tyrants. Leto will die four deaths: flesh, soul, myth, and reason. People will continue to worship him, for all religions are a single communion seen in various parts. Leto admires the ancient Greek pantheists, who allow gods their foibles. Religious institutions "perpetuate a mortal master-servant relationship" and attract prideful, prejudiced power seekers. Leto has deliberately ignored Muhammad and Moses' admonition to be servants of God, not servants of servants. "Nature," he remarks, "makes no leaps." Divine revelation is always needed.

# Style

## Point of View

Frank Herbert narrates *God Emperor of Dune* in the third person past tense, often quoting newly found historical sources to clarify what has happened in the 3,000 years that have passed since *Children of Dune*. As in the earlier volumes, Herbert uses the device of epigrams to open new scenes, in the manner of a historian. The epigrams are more integral to the story line than in works since the original *Dune*, and most are drawn from Leto II's apologia in the newly found "Lost Journals." Leto comes across as self-sacrificing, ferocious, amorally tyrannical because only he knows what it takes to rule and steer humankind; high-minded but constrained, profoundly lonely, searching, musing, hoping, and organizing.

Having ordered life in the universe to best serve his purpose of helping humankind to survive, Leto constantly waxes philosophical, metaphysical, and theological. He dearly wants to be understood and appreciated, but realizes that can only come posthumously. Breaking in a replacement Duncan Idaho ghola, falling unexpectedly in love with a beautiful Ixian, Hwi Noree, and dealing with a rebellious Atreides, Siona, whom he has bred to perpetuate his Golden Path, Leto (or Herbert) has ample opportunities to sound off on favorite subjects. Dialog is more important than in the preceding novels for driving the story forward, and Leto very often speaks in the first person—past, present, and future.

## Setting

*God Emperor of Dune* is set, like the three preceding Frank Herbert novels, *Dune*, *Dune Messiah*, and *Children of Dune* on the planet Arrakis, whose official name is shortened to Rakis. The unofficial name, *Dune*, is no longer applicable, for after 3,000 years, only a tiny patch of desert remains, too small even to support the giant sandworms responsible for creating melange spice. Leto II, last seen beginning his fearful transformation into a Worm/human symbiote, rules from his Citadel, preferring the dark crypt and tunnels he builds early in his reign. Because of his vast size, he normally reclines on a powered cart and controls lighting and position to make the most impression on those who come fearfully to his invitations. Leto utilizes products of technology that he personally bans, in keeping with the now truly ancient strictures of the Butlerian Jihad, but has decreed that humans live a simple agrarian life on all the planets in his Empire. He severely restricts space travel in order to create a yearning for freedom. Scattered rebels oppose his tyranny but pose little threat. Inhabitants of Ix and Tleilax are a greater threat, and the Bene Gesserit "witches" scattered throughout the universe are his greatest scourge.

Several scenes are set in the "Festival City" of Onn, whose only true function is to display the God Emperor to his subjects every ten years. With its central plaza and





balconied residences, it has a distinctly medieval feel. Like the Citadel, Onn has a vast underground network of tunnels and meeting areas, where the Fish Speakers hold their decennial rituals. Other scenes depict a Little Citadel located in the desert remnant, the Sareer, and particularly its aerie overlooking the barren landscape. The mountains and ridges familiar from earlier novels have been reduced and a river carved through the landscape. Leto muses often about the desert and the ancient desert ways, which he has effectively destroyed. Two scenes set in villages show life outside the Imperial Court offending all Fremen ideals even while fawning at its externals. The Idaho River provides the setting for the dramatic climax as close companions mount a treacherous and successful ambush. Leto II and his companions plunge to their deaths.

## Language and Meaning

God Emperor of Dune expands upon Frank Herbert's best selling planned trilogy (Dune, Dune Messiah, and Children of Dune), looking 3,000 years into the future. Like the earlier works, it is narrated in straightforward Standard American English, using contractions, but avoiding the tendency of many science fiction writers to incorporate contemporary idioms that quickly date their works. Dialog is far more important than in the earlier volumes, driving the story and building up the characters.

Much attention is given to bringing readers up to speed on holdover characters, in passages spread throughout the novel. Like earlier volumes is, God Emperor of Dune abounds in references not only to the political, social, and religious life of the universe since the "Butlerian Jihad" and Paul's emergence as Muad'Dib, but also to the human species' rich cultural experience on the home planet Terra before the jihad. Herbert has strong feelings on these subjects and indulges his interests freely, often in page after page of arcane arguments that can leave readers as confused as the characters that strain to understand the frightening and volatile God Emperor.

God Emperor of Dune continues to be filled with specialized cultural vocabulary, including easily understood compound words from Fremen times (e.g., "stillsuit"), but overall, the Arabic flavor of the earlier novels is muted, as the Fremen degenerate into a weak Museum people. Non-stop allusions to the earlier novels put at a disadvantage readers who approach this volume as a stand-alone.

## Structure

God Emperor of Dune is a single 404-page narrative without section or chapter breaks. As in the earlier Dune novels, historical epithets mark the beginning of discrete scenes, but in this volume, they are most often from Leto II's "Stolen Journals," his long-lost apologia. The novel opens and closes with commentary by a Bene Gesserit trained historian at the time of the finding of authentic documents from the times of Leto II.

The main story unfolds chronologically, with epithet-demarcated sections cycling through the major characters' intertwining subplots. Leto knows he is nearing the end of his 4,000-year lifespan but has not finally secured humanity's future. At every turn, Leto



philosophizes at great length and challenges each of his uncomprehending companions to think and understand. At Leto's side is the latest in a series of Duncan Idaho gholas. Leto and his elderly majordomo, Moneo, are throughout the novel amused and frustrated as this Idaho repeats behaviors inherent in his regenerated cells. Idaho struggles with being one in a series, falls in love with Leto's intended, and scorns Siona, with whom Leto wants him to mate. Woven throughout the novel are Leto's memories of old Dune, and Idaho is able to corroborate the ancient ways. Both contemplate with regularity the meaning of the Atreides legacy.

Moneo worries about this rebel daughter, Siona, the pinnacle of Leto's breeding program, which is the successor to the Bene Gesserit's breeding program. That program was to have reached perfection in Leto, but (in earlier novels) is sidetracked by Leto's father, Paul-Muad'Dib Atreides. Siona's special gifts are dangled before the reader until the final pages. After surviving feeble assassination attempts on the road and in the Festival City, Leto succumbs to love as the Stolen Journals indicate he must. Gentle Hwi Noree weaves through the second half of the story as an icon of human perfection abnormally produced by a technologically oriented civilization.



## Quotes

"Idaho did not like the sound of fanaticism in this Friend's voice, but he felt secure in the integrity of the Atreides. They could appear cynical and cruel to outsiders and enemies, but to their own people they were just and they were loyal. Above all else, the Atreides were loyal to their own.

"And I am one of theirs, Idaho thought. But what happened to me that I am replacing? He felt strongly that these two would not answer the question.

"But Leto will.

" 'Shall we go?' he asked. 'I'm anxious to wash the stink of the dirty Tleilaxu off me.'

"Luli grinned at him.

" 'Come. I shall bathe you myself.'" God Emperor of Dune, pg. 46.

"Let me see, Leto thought. Moneo will be one hundred and eighteen years old in the week after our return from Onn.

"The man could live many times that long if he would take the spice, but he refused. Leto had no doubt of the reason. Moneo had entered that peculiar human state where he longed for death. He lingered now only to see Siona installed in the Royal Service, the next director of the Imperial Society of Fish Speakers.

"My hours, as Malky used to call them.

"And Moneo knew it was Leto's intention to breed Siona with a Duncan. It was time." God Emperor of Dune, pg. 61.

"Let it be noted that our breeding program achieved the Kwisatz Haderach one generation early. In becoming Muad'Dib, the leader of the Fremen, Paul Atreides escaped from our control. There is no doubt that he was a male with the powers of a Reverend Mother and other powers for which humankind still is paying a heavy price. As the Lord Leto said:

" 'You got the unexpected. You got me, the wild card. And I have achieved Siona.'

"The Lord Leto refused to elaborate on this reference to the daughter of the majordomo, Moneo. The matter is being investigated." God Emperor of Dune, pg. 68.

" 'A simple "no" should suffice,' Leto said. 'They no longer need to be reminded that I abhor their religious pretensions.'

" 'Yes, Lord.' Moneo held himself to just within the prescribed distance beside Leto's cart. The Worm was very much present this morning—the bodily signs quite apparent to Moneo's eyes. No doubt it was the moisture in the air. That always seemed to bring out the Worm.

" 'Religion always leads to rhetorical despotism,' Leto said. 'Before the Bene Gesserit, the Jesuits were the best at it.'

" 'Jesuits, Lord?'

" 'Surely you've met them in your histories?'

" 'I'm not certain, Lord. When were they?'



"No matter. You learn enough about rhetorical despotism from a study of the Bene Gesserit. Of course, they do not begin by deluding themselves with it.'

"The Reverend Mothers are in for a bad time, Moneo told himself. He's going to preach at them. They detest that. This could cause serious trouble." God Emperor of Dune, pg. 113.

"A great burden for one word, Lord.'

"Words can carry any burden we wish. All that's required is agreement and a tradition on which to build.'

"Why must I not speak of this to the Fish Speakers, Lord?'

"Because this is a word reserved for them. They resent my sharing it with a male.'

"Moneo's lips pressed into a thin line of remembrance as he marched beside the Royal Cart into the Festival City. He had heard the Fish Speakers chant the God Emperor into their presence many times since that first explanation and had even added his own meanings to the strange word.

"It means mystery and prestige. It means power. It invokes a license to act in the name of God.

"Siaynoq! Siaynoq! Siaynoq!" God Emperor of Dune, pg. 140.

"He could see both women absorbing the multi-pronged thrust of his words, weighing the possible meanings and intents. Was the God Emperor distracting them, focusing their attention on the Ixians while he maneuvered elsewhere? Was he telling the Bene Gesserit that the time had come to choose sides against the Ixians? Was it possible his words had no more than their surface motivations? Whatever his reasons, they could not be ignored. He was undoubtedly the most devious creature the universe had ever spawned." God Emperor of Dune, pg. 171.

"Blood lubricated the street. Blood was buffered water to his body, but death released the water. His flailing body slipped and slithered in it, the water igniting blue smoke from every flexion place where it slipped through the sandtrout skin. This filled him with water-agony which ignited more violence in the great flailing body." God Emperor of Dune, pg. 240.

"The hate which will blossom after I am gone, that, too, will fade into the inevitable past. A long time will past. Then, on a far-distant day, my journals will be found.'

"Journals?' She was shaken by the seeming shift of subject.

"My chronicle of my time. My arguments, the apologia. Copies exist and scattered fragments will survive, some in distorted form, but the original journals will wait and wait and wait. I have hidden them well.'

"And when they are discovered?'

"People will learn that I was something quite different from what they supposed.'

"Her voice came in a trembling hush. 'I already know what they will learn.'

"Yes, my darling Hwi. I think you do.'

| "You are neither devil nor god, but something never seen before and never to be seen again because your presence removes the need." God Emperor of Dune, pgs. 247-248.



"She took three deep breaths and regained some of her composure, then: 'If you can't mate with the Ixian, what..'

"'Child, why do you persist in misunderstanding? It's not sex. Before Hwi, I could not pair. I had no other like me. In all of the cosmic void, I was the only one.'

"'She's like ... you?'

"'Deliberately so. The Ixians made her that way.'

"'Made her...'

"'Don't be a complete fool!' he snapped. 'She is the essential god-trap. Even the victim cannot reject her.'

"'Why do you tell me these things?' she whispered.

"'You stole two copies of my journals,' he said. 'You've read the Guild translations and you already know what could catch me.'

"'You knew?'

"He saw boldness return to her stance, a sense of her own power. 'Of course you knew,' she said, answering her own question." God Emperor of Dune, pg. 281.

"'What need have you for me?'

"'Ahhh, the cry of youth unsure of its niche. He felt the strength within the secret bonds of dependency and forced himself to be hard. Dependency fosters weakness!

"'You are the Golden Path,' he said.

"'Me?' It was barely a whisper.

"'You've read those journals you stole from me,' he said. 'I am in them, but where are you? Look at what I have created, Siona. And you, you can create nothing except yourself.'

"'Words, more tricky words.'

"'I do not suffer from being worshipped, Siona. I suffer from never being appreciated. Perhaps ... No, I dare not hope for you.'" God Emperor of Dune, pgs. 331-332.

"Once more, his gaze came around to the Royal Cart. It lay jammed against the stubs of broken girders. Even as Moneo looked, the God Emperor's futile hands groped for Hwi Noree, but failed to reach her. She fell from the cart's open end, silently, the golden gown whipping upward to reveal her body stretched out as straight as an arrow.

"A deep, rumbling groan came from the God Emperor." God Emperor of Dune, pg. 395.

"'Stop that foolishness!' he cried, or thought he cried.

"Idaho and Siona heard only a gasping hiss.

"Presently, Siona said: 'I think he's dead.'

"'And everyone thought he was immortal,' Idaho said.

"'Do you know what the Oral History says?' Siona asked. 'If you want immortality, then deny form. Whatever has form has morality. Beyond form is the formless, the immortal.'

"'That sounds like him,' Idaho accused.

"'It think it was,' she said.

"'What did he mean about your descendants ... hiding, not finding them?' Idaho asked.

"'He created a new kind of mimesis,' she said, 'a new biological imitation. He knew he



had succeeded. He could not see me in his futures.'

"What are you?' Idaho demanded.

"I'm the new Atreides.'" God Emperor of Dune, pgs. 401-402.



## Topics for Discussion

What is Nayla's function in the novel? Is she ultimately a Judas?

What is Anteac's function in the novel? How does she contrast with Luyseyal?

What is Chenoeh's function in the novel? Why would Leto want her notes published only posthumously?

Why do Leto and Moneo consider Malky dangerous? Is his murder justifiable?

How does Leto's treatment of the Tleilaxu and Ixians differ? How is his breaking the Butlerian Jihad with each justifiable?

Why is Leto tempted to destroy the Bene Gesserit?

How is Hwi Noree a "god-trap"?