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Beginnings

Legend has it that the first pidgets arose in the enchanted forests of Pijwana, located in present-day Madagascar. This magical land was inhabited by a variety of mystical gnome-like creatures, ruled over by their magnanimous king, Ugwebe. Ugwebe governed a well-run and prosperous kingdom, and his subjects were obedient and amusing. Yet as fortunate as he was, he was doomed to father only a single child, Princess Marujo.

Marujo grew up, and when she was of nubile age her father attempted to find a husband for her so she could produce children and continue his line. Alas, there was a problem – Marujo was, by all accounts, “hideous at best.” Even the threat of royal punishment and the promise of royal power failed to persuade any man to wed such a beast. And so, Marujo decided to take matters into her own hands. Using a combination of sticks, stones, and her very own feces, she molded the form of a small creature as revolting as herself, but male. After a few minutes of praying to Weewa, the goddess of fertility, the creature came to life. The two mated profusely, and a new race began.¹

Of course, this is just a story, and it would be foolish indeed to believe an ancient story, composed for explanatory and literary purposes during a simpler time, and making no sense whatsoever when considered rationally and scientifically, to be literally true. In reality, pidgets probably first arose as a breakaway group from the Kwatu and Mnama peoples at around 4000 BCE, in the present-day Democratic Republic of Congo.² It is likely that the Kwatus and Mnamas exiled those who failed at both the “hunting” and “gathering” aspects of their societies, forcing the exiles to form their own communities of worthless individuals – the world’s very first pidgets.

Pre-Enslavement Era

Soon the exile communities began to culturally and socially diverge from their Kwatu and Mnama origins. At first, the only thing that differentiated pidgets from their Kwatu and Mnama cousins was, of course, their level of productivity. Pidgets, due to a combination of their poor stature, intelligence, and work ethic, failed at even

basic tasks that normal individuals could perform with ease. After all, they were deemed too unproductive even for a primitive hunter-gatherer society.

But this single difference led to a more general divergence. For example, pidgets began to use their own language, Pijol. Pijol was a combination of the Kwatu and Mnama languages, but was characterized by a highly simplified grammar and miniscule vocabulary of only about three hundred words. It is believed that the language developed in this manner because the sheer laziness that typified pidget communities caused many linguistic complexities and extraneous “big words” to disappear. For example, to indicate something negative, a pidget would say “*ga*,” while to indicate something positive he would say “*ga ga*.”³ These two words, translated to “bad” and “good” in English, have no synonyms in Pijol.*

But the linguistic difference was still relatively minor. Rather, the larger divergence occurred in the socioeconomic sphere. Lacking both the skill and motivation for economic or cultural pursuits, pidgets instead began to engage in an ever increasing amount of various sexual activities. These soon became the main outlet for these noble people’s physical as well as creative energies. Often accompanied by the consumption of *gatu*, or cow beer, pidget intercourse typically lasted about eight hours with few breaks in between, roughly the equivalent of the modern working day.⁴

But alas, there was a problem: intercourse is procreation. The combination of decreasing productivity and increasing birth rates meant soaring infant mortality rates and plummeting pidget populations. Fortunately, the solutions were as simple as the problem: birth control and prostitution. At around 3600 BCE, the very first stone condom, or *nektumakchengo*, was developed. Though crude by modern standards, it revolutionized pidget society by curbing birth rates while preserving its unique way of life.⁵ Prostitution was the second revolution – to stave off starvation, pidgets began to utilize the one commodity they had in abundance: sexual knowledge. Though beastly in appearance, the average female pidget, or *miquayo*, had enough man-hours of experience to more than make up for what she lacked aesthetically. Her sexual prowess soon became the revenue powerhouse for pidget society. Within a century of the development of the stone condom, pidget civilization, built by exiles deemed unfit for society, became the wealthiest in the land.⁶

Thus began what is known as the Pidget Golden Age. No longer worried about procreation, the pidgets began to enjoy their nightlong bacchanalian sexual escapades even more. And since they were now paid exorbitantly for simply sharing some of their fun with eager customers, during the day they rested and lazily enjoyed every luxury imaginable, in preparation for their “work” at night.⁴

* Interestingly enough, though “good” and “bad” have no synonyms in Pijol, it does contain forty-seven words describing a man’s phallus. This was a result of the pidgets’ exhaustive sexual culture. See article: *A Review of Pidget Sexual Culture*.

Post-Enslavement Era

Unfortunately, as can be guessed from the title of this section, the good times were short-lived. One day, around the year 3500 BCE, a passing traveler noticed a cloud of dust emitting strange noises. Not knowing this was what two fighting pidgits drunk on cow beer looked like, he stepped on the moving ball of tiny flailing limbs. The noises stopped, and the traveler was astonished to find that the pidgits were actually dead! Pidgits were, apparently, amazingly easy to kill. The mighty pidgit nation, built on the diamond-studded vaginas of their hideous women, was all but an illusion.

And so the conquest began. As news spread of the pidgits' one weakness, their lack of strength, neighboring nations began attacking. First came the fearsome Tikakua people from the east, who trained small yet wily African green monkeys to become formidable warriors. Normally, the Tikakua used their green monkeys to supplement an already well-disciplined and capable army, but it quickly became apparent that against the inept pidgits, green monkeys were more than enough to carry out full scale battles from start to end.⁷

From the north came the Jumpangua, a species of super-intelligent gorilla. Formerly controlled by the Tikakua, the Jumpangua had gained their independence by perfecting the ancient martial art of *Skatoko*, or feces-throwing. Practitioners of *Skatoko* trained for battle by eating a special meal of fibrous foods. Then, six to eight hours later, they charged into battle with their newly formed weaponry. Using tactics originally developed to fight the Tikakua, a single Jumpangua could bring down several pidgits at a time under a barrage of lethal fecal matter.⁸

The people of the western nation, the Smuika, were masters of the snake. They were able to ingeniously train many different species of snakes, each one with its own particular task. For example, the thin and slender Boomslangs were used to milk cows, while the poisonous Mozambique Spitting cobras were used to blind naughty children. For battle, however, the Smuika used the enormous African Rock Pythons. Easily capable of swallowing a normal man whole, against pidgits they were terribly efficient; indeed, the Rock Pythons, which are on average 30 feet long, were able to swallow and digest about 15-20 pidgits in a single gulp. In fact, an illustrating example of a Smuika trap was the *adakutangu*, or the "Tunnel of Death;" an entire squadron of pidgits was tricked into escaping through a conveniently placed small cave, which turned out to be the salivating mouth of a Rock Python.⁹

Finally came the Gribakshi, who were normally the weakest of all the attacking nations. While the Tikakua trained their monkeys and the Smuika their snakes, the Gribakshi trained the *piku*, or African Fighting Flea. Although, as can be imagined, the fleas were normally useless in war and led to massive casualties for the Gribakshi, against the pidgits they were actually the most effective of all the animals.

Armed with nothing but sheer determination and unimpressive jumping capabilities, a dogged young flea could wipe out entire pidget villages.¹⁰

With foes like these, it was no wonder that the pidget resistance was quickly dispatched. By the end of the war, pidgets became completely uninvolved with the fighting; rather it became a territorial war between the four surrounding tribes. Eventually, the invading armies divided up the riches and enslaved the defeated pidgets.¹¹

Though at first the pidgets were put to basic agricultural tasks, the conquerors soon discovered why the pidgets had been so easy to subjugate in the first place: They were simply not adept at tasks requiring physical exertion (except when it came to sexual intercourse). Annoyed, their masters now had to figure out what exactly they should do with them. Mass genocide was a clear option (as is often the case), but instead something else happened, never seen before or after in human history. Finding them useless, masters began trading their pidgets for other commodities. But when the new owners discovered they had been duped, they did the same thing and traded their pidgets further along. The process continued, until eventually everyone understood that pidgets were in fact a form of currency.

And indeed, pidgets excelled at being currency, almost as much as they did at sexual intercourse. Chained together in clusters, they took up little space and could be transported relatively easily. They also required minimum upkeep; as long as they were provided a small amount of nutritious gruel and cow beer every day, they would happily spend their days having orgies. In fact, now that they did not have to prostitute themselves to survive and were instead taken care of by their masters, they had much more free time for sexual intercourse. Furthermore, various pidget tribes now interacted with each other like they never had before, permitting a mass exchange of sexual ideas (See article: *A Review of Pidget Sexual Culture*). It was a win-win situation for everyone.

The one flaw, of course, was that owners could “counterfeit” money by simply breeding their pidgets. To counter this, the *Zakpijo*, or Central Pidget Bank, was established in 3267 BCE by the authorities of the Jumpangua nation (the gorillas had by this time become the dominant power in the region). Here, thousands of years before contemporary macroeconomic theory was developed, bureaucrats controlled the money supply and interest rate of an amazingly advanced economic system by breeding an appropriate number of pidgets and sterilizing them before distributing them to the public (See article: *Central Pidget Banking*).

Sadly, this wondrous system ended, as many good things are, by a foolish despot. In 3049 BCE, the new King of Jumpangua, Yinchutyo the Simian, ascended the throne. Possessing an IQ closer to that of a normal gorilla than a super-intelligent one, he failed to understand the complexities of monetary theory and decided to switch to the much more primitive barter system. He shut down the central bank, and committing one of the worst atrocities in human/gorilla history, ordered the Mass

Pidget Execution. The pidgets were summarily killed, and their rubbery skin was used to make balls for sports. Few survived this cruel fate, and the ones that did escaped into the forests, never to be seen or heard from again.¹²

It has never been confirmed that the pidgets are extinct. In all likelihood the survivors either succumbed to starvation, disease, and predation in the forests, or traveled elsewhere and bred with others. But the Congolian jungles are vast, and it is conceivable that somewhere deep inside them, far removed from modern civilization, some pidgets remain to this day. There they continue the traditions of their ancestors, and perhaps if one is lucky enough to venture there, one will still be able to catch a glimpse of this noble race, and hear the ancient, dulcet tones of their tiny orgasms.

References

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