



Hereili and the Makaravedra or Dragon Reborn magnaarchetype in revitalised Kristang culture

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Abstract

This paper presents the first academic overview of *hereili*, the Kristang Creole-Indigenous concept describing the intentional and manipulative transmission of psychologically traumatising ancestral memory, and examines its most extreme form: the Dragon Reborn *hereili*, imposed on the author – the 13th Kabesa or Indigenous Chief of the Kristang community and the primary scholarly authority on Kristang worldwide – through sexual abuse that was intended to destroy or gain control of the author's own sense of self at a young age. Within Kristang epistemology, a *hereili* is a psychological constellation of abusive psychoemotional pressure and projection intentionally forced on an individual at a young age to become a *samaserang* or psychoemotional replica or clone of either another previous deceased individual or a fictional or constructed character. The paper further situates *hereili* within the framework of the Roda Mundansa ("Wheel of World Movement"), the reconstructed Kristang cosmology mapping five cyclical Ages of humanity and their ecological and psychohistorical turning points (Wong 2023), especially at the end of each Age, where one individual becomes the carrier of a concentrated form of *hereili* associated with planetary-scale trauma. In Kristang terminology this role is now known as the Makaravedra ("Dragon Reborn" or "Purple Dragon"), an instantiation of a magnakarnansa or magnaarchetype: a planetary-scale psychoemotional role that emerges at critical inflection points in Deep Time, when ecological instability, collective trauma, and civilisational recursion converge to produce structural demand for species-wide homeostasis. Across previous Ages, the Dragon Reborn magnaarchetype appears to have been weaponised and distorted through *hereili* such that the overwhelming density of accumulated ancestral memory historically pushed its bearer toward collapse, often culminating in suicide, genocide, or civilisational rupture; however, I argue that making the structure of the *hereili* explicit through scholarship and self-reflexive autoethnography not only redistributes its burden and interrupts the anticipated historical pattern, but thereby also allows for sustained recovery from the trauma of being forced to carry the *hereili* at all in the first place.

Keywords: Kristang, Creole-Indigenous, magnaarchetype, Makaravedra

Introduction

I am the *Makaravedra Hierosa*, or the Dragon Reborn of the Holocene – the singular holder of a planetary-level *magnakarnansa* or magnaarchetype that only appears once at the end of every age in the Kristang *Roda Mundansa* or Wheel of World Movement (Wong, 2023c, 2023d), a role I have held since Friday, 16 September 1994 at the age of 1 year, 11 months and 16 days. Within revitalised Kristang ontology, a magnaarchetype is a planetary-level homeostatic role embodied by a single individual in order to move the human species forward in individuation, understood here as agentic psychoemotional development, and the particular role of the *Makaravedra* appears to concern the transmission of knowledge about occluded structures and histories of reality, ultimately enabling humanity collectively to assume ecological stewardship of the planet through what Kristang ontology calls the *Korua Kronomatra Bibiendu* or Mantle of Living Time (Wong, 2025) ^[34]. I am the fifth *Makaravedra*, and therefore exist in the fifth Mundansa or *Mundansa Hierosa* of humanity, with my predecessors as *Makaravedra* bookending the previous four *Mundansa* since 75,010 BCE (Wong, 2023a). The term Dragon Reborn was creolised, or adapted from and transformed into a form unique to Kristang, from Robert Jordan's *Wheel of Time* series, where the Dragon Reborn is essentially a messianic figure charged with saving the world (Thrasher, 2025) ^[23]. Indeed, this is precisely the interpretation of the *Makaravedra* that appears to have existed in the real-world *Mundansa* prior to this one, and

which this article seeks to dismantle, where the first four *Makaravedra* misunderstood their role as requiring them personally to save humanity using the knowledge available to them through the magnaarchetype, resulting in processes of ego-inflation and deification. I argue that the *Makaravedra* is actually more of a psychoemotional librarian, an individual with unusually strong subconscious access to what revitalised Kristang culture terms the Unsaid, and therefore an unusual capacity to perceive and articulate structures that remain tacit, occluded or difficult for others to name; it is the overwhelming nature of this knowledge, and the power and potential it affords the holder of the magnaarchetype, are what lead to its distortion.

The magnaarchetype was imposed on me through sexual abuse in September 1994 (Wong, 2023a), and my interest in formally articulating it in this bounded academic text is an attempt to recover and make meaning from the experience of carrying this *hereili*, or form of coercive intergenerational conditioning through which I was pressured to understand myself according to the aforementioned suicidal, messianic interpretation of the Dragon Reborn. Following the initial instantiation of the abuse, I experienced recurrent nightmares for approximately six months involving a monstrous crocodilian entity that I much later retrospectively identified as Leviathan or Bahamut, waiting at the foot of my bed to devour me. Yet the dragon did not remain exclusively an object of terror: as I grew older, draconic imagery increasingly became an object of fascination and identification, including a persistent

childhood and adolescent identification with Spyro the Dragon. The symbolic structure therefore persisted even as its valence changed: from monster, to identification, to externally imposed destiny, and eventually to consciously articulated *magnakarnansa*.

Making this history intelligible and escaping from the imposition required a cultural vocabulary capable of articulating experiences that had previously remained Unsaid, which often does not exist in English-dominant societies. Fortunately, I had been born into the Kristang, Portuguese-Eurasian or Serani Creole-Indigenous people and community native to Singapore, Malaysia and the Malayan Peninsula, which also appears to have been one of the primary reasons I was able to prevent the abuse and *hereili* from more deeply affecting me. Both creolisation and the Unsaid are fundamental to Kristang cultural formation: historically, Kristang people have survived periods of obliteration, marginalisation and prolonged psychological trauma by assimilating and transforming their experiences into new elements of culture and identity, often in ways that are embodied, intuited or relationally apprehended without being explicitly articulated. I have used these processes to concretise the main means through which this work takes place, now known as *sunyeskah*, or dreamfishing, which allows the *hereili* to become available for conscious naming and interpretation.

I thus present this experience of integrating the *Makaravedra Hierosa* as an autoethnographic case study of how to recover from such severe existential trauma through narrative and cognitive reframing via dreamfishing. The Dragon Reborn remains part of my ontology and my own lived experience, with its power, potential and meaning transmuted and yoked to what I want out of my own life, and to my work as the current *Kabesa* or Indigenous Chief of the Kristang (Wong, 2026b); while what I have experienced and been forced to carry cannot be removed from who I am, it can be reframed and conceptualised in an ontological schema that humanises and contextualises it, and thereby enables its detoxification and rendering into a form that is no longer monstrous, totalitarising or destined to perpetuate any kind of cycle of apocalypse or destruction.

Literature Review

Western scholarship on psychological trauma has long recognised that traumatic experience affects not only memory and affect but the structures through which individuals understand themselves, other people and the continuity of their lives. Herman (1992, 2023) ^[10, 11], for example, characterises psychological trauma fundamentally through experiences of disempowerment and disconnection from the Self, and correspondingly understands recovery as involving the restoration of the individual's own ability to make meaning of what happened to them and to use that as a jumping-off point from which to reorient, expand and deepen their understanding of their own existential purpose and future (Herman, 2023 ^[11], p. 2). Her influential account identifies safety, reconstruction of the traumatic narrative, and reconnection with agency over meaning as central movements in recovery – processes that I have condensed into the term 'creolisation', where the traumatic event and trauma must be acknowledged as having existed and come to pass, but whose effects, impact and meaning can be reshaped and transformed by the individual who experienced the trauma. Other scholars have similarly

consistently recognised adjacent, similar or even parallel processes of reshaping the narrative (Kaminer, 2006 ^[14]; van der Merwe & Gobodo-Madikizela, 2007 ^[26]; Andermahr & Pellicer-Ortín, 2013; Aho, 2014; Brewster, 2022) ^[1, 2, 5] and cognitive reframing (Rogers & White, 2017; Munroe *et al.*, 2022; Scott, 2022; Sinnott *et al.*, 2022) ^[18, 19, 20, 21] as key components of ensuring that viable healing can be effected.

These processes are arguably even more important in Indigenous contexts, where the epistemological categories through which trauma and healing are interpreted have themselves been shaped by colonial relations of power, and therefore require individuals to not simply negotiate personal, interpersonal or familial trauma, but structural, systematic and intergenerational forms of abuse, marginalisation and dissociation as well (Goodkind *et al.*, 2015; Menzies, 2019; Mitchell *et al.*, 2019 ^[7, 16, 17]; Bookman-Zandler & Smith, 2023) ^[4]. Since the start of the twenty-first century, a scholarly tradition of articulating Indigenous and decolonising methodologies within Western academia has therefore not only challenged paradigms in which Indigenous experience merely supplies data to conceptual frameworks developed, but come to foreground Indigenous self-determination, relational accountability, cultural protocol, storytelling and Indigenous cosmology as constitutive of knowledge production and the processing of various forms of structural discrimination and abuse, rather than simply serving as supplementary cultural variables added to an otherwise 'universal' Western academic meta-ontology – which itself has also therefore been increasingly shown to be limited in its own ability to define itself as such (Wilson, 2008; Kovach, 2015; Johnson, 2016; Smith, 2021; Tsuji *et al.*, 2023) ^[13, 15, 22, 25, 27].

However, while the literature on both narrative reframing and Creole-Indigenous paradigms around doing so is generally now relatively substantial, almost no literature has examined situations in which recovery requires the survivor to necessarily reconstruct or regenerate the ontological categories through which the traumatic experience can be narrated at all, how Indigenous people might therefore reconstruct occluded or previously unconcretised Indigenous ontological concepts that are distinct from those that exist in Western paradigms or understandings of reality as part of processing trauma. Finally, existing scholarship has not adequately theorised creolisation itself as a post-traumatic meaning-making process in which heterogeneous traumatic, cultural and symbolic materials are neither rejected nor merely cognitively reframed but actually incorporated into newly articulated Indigenous ontological structures that allow the individual to recover agency, authorship and self-sovereignty over their own reality – also therefore highlighting how existentially or ontologically traumatic events that cannot be processed without a reorganisation of one's understanding of Western-post-colonial-extractivist-mediated reality itself are similarly very rarely discussed in the literature.

This case study therefore asks not only how the reconceptualization and/or recovery of a Creole-Indigenous ontology can facilitate recovery from trauma, but how the process of recovering from trauma is also recursively a means through which an Indigenous ontology is reconstructed whenever personal, collective, intergenerational and species-level trauma cannot be easily distinguished or separated. Addressing these questions thus requires the analysis to proceed from several ontological

premises that remain unusual, marginal or contested within Western academia, key among these being:

- That, in parallel with Gaia Theory (Lovelock & Margulis, 1974) and other work by Indigenous authors and adjacent scholars (Gould *et al.*, 2023)^[8], the planet constitutes a single *eleidi* or collective of living things, and that this *eleidi* has its own structures, processes and mechanisms that we as a species have very little conscious understanding of at present (Hermida & Okasha, 2025; Arthur & Wilkinson, 2026)^[3, 12]
- That other Indigenous paradigms related to ecological stewardship are the most accurate ways of understanding the purpose and reason for humanity's existence and sentience (e.g. Topa & Narvaez, 2022)^[24],
- That the human psyche constantly tries to express information or knowledge that is suppressed or occluded, and that one of the ways it does so is in 'safe' domains or contexts where the consequences of revealing such information are relatively minor, including in the domain of speculative fiction and fantasy (Hamilton, 2020^[9]; Wong, 2023b, 2023d);
- That individual human beings can exercise disproportionately large effects upon collective human history, such that individual and collective historical processes cannot always be analytically separated;
- That individuals occupying such historically consequential positions can become consciously aware of the scale and character of their historical role while that role is still unfolding, rather than only being retrospectively identified as historically consequential by later observers;
- That such reflexive awareness does not in itself automatically constitute ego-inflation, delusion or deification, and must therefore be analytically distinguished from the meanings, obligations and claims to authority that an individual or others subsequently attach to that awareness;
- That where an individual's psychoemotional development is entangled with collective historical processes, trauma may consequently operate simultaneously at personal, interpersonal, intergenerational and collective levels rather than being reducible to any one of these;
- That the history presently available to conscious human reconstruction constitutes only a fraction of the history through which contemporary human societies, cultures and psychoemotional structures have actually been produced, and that substantial portions of this history may remain occluded because they were never recorded, were deliberately suppressed or destroyed, became inaccessible through historical rupture, or survive primarily through embodied, relational, mythological, symbolic or otherwise Unsaid forms of transmission (Wong, 2022^[28], 2023d, 2023c);

- That the absence of conventional documentary evidence for such occluded histories does not by itself establish their non-existence, particularly where the historical processes under investigation precede writing, occur outside institutions responsible for producing and preserving archives, or concern knowledge and experience that dominant institutions had structural incentives not to record or preserve (Wong, 2022^[28], 2023d, 2023c);
- And that Indigenous ontologies may provide internally coherent conceptual resources for describing these relationships even where their fundamental categories are not commensurable with the ontological assumptions conventionally privileged within Western psychological or academic discourse (Wilson, 2008; Smith, 2021)^[22, 27].

These premises in sum invite the reader to consider the possibility of occlusion as remaining analytically open, where absence from the presently accessible historical record cannot be treated automatically as evidence that a phenomenon did not occur, and also that its presence within Creole-Indigenous ontology cannot conversely be treated automatically as proof that it did. The epistemological problem addressed in this paper emerges from dissonance between these two perspectives, and is the core of dreamfishing, the Creole-Indigenous methodology through which I attempt to traverse this dissonance, that seeks to bring this otherwise Unsaid knowledge into explicit conceptual form.

Sunyeskah: Dreamfishing as a Method of Narrative Reconstruction

Dreamfishing is a relational Creole-Indigenous method and form of lucid dreaming that concretises otherwise Unsaid Kristang concepts, ideas, hypotheses and frameworks through the interaction of felt knowledge and synchronicity (Wong, 2024^[33], pp. 118–121, 2026a, pp. 9–10). Within revitalised Kristang ontology, this embodied knowledge that remains Unsaid is understood as residing within the collective unconscious of Gaia or the collective of all living things, known as the *Krismatra* or Dreaming Ocean; dreamfishing consequently provides a means of approaching such knowledge that may persist experientially and relationally even where explicit terminology or continuous documentary transmission is absent, and is paradoxically both epistemological and reconstructive, producing functional and decolonial ontology by bringing dispersed experiential material into a form that can be named, examined and incorporated into a larger ontology that both incorporates and transcends existing Western hegemonic understandings of the nature of reality.

For the purposes of trauma and narrative reconstruction, the most important operation of dreamfishing is its capacity to convert an experience that is felt but unnamed into one that can be consciously differentiated. For example, before the development of the concepts discussed in this article, the materials surrounding my relationship with the Dragon Reborn magnaarchetype existed as a dispersed constellation of unprocessed feelings, fears, anxieties, existential dread, nightmares and unconscious confusion: childhood sexual abuse, recurrent nightmares of Leviathan or Bahamut, subsequent identification with dragon imagery, expectations

of exceptional leadership, messianic interpretations imposed upon me, and my own resistance to those interpretations. Without a framework connecting these elements, they could be experienced individually, but their relationship with me remained largely Unsaid and therefore unprocessed. Dreamfishing enabled these materials to be reorganised without me accepting the conditioning surrounding the Dragon Reborn as an authoritative explanation of who I was, and instead with me using dreamfishing to understand, consolidate and creolise this material with the explicit aim of removing their power over me. Once *hereili* and *magnakarnansa* became separate, differentiated and bounded concepts that I could perceive as having psychoemotional distance from who I was, being subjected to a particular interpretation of an archetype no longer logically entailed that the interpretation constituted the archetype itself; likewise, recognising myself as *Makaravedra* no longer required accepting the messianic or abusive obligations that other people had attached to the role. Dreamfishing therefore makes possible a transfer of interpretive authority that an Unsaid structure or truth prevents, where these structures or truths otherwise exert power partly because their components – whether symbol, identity, obligation, other people's projections or so on – may appear to constitute undifferentiated parts of the person's own experience of themselves. Rendering those components explicit creates space for ontological-schematic separation between them and the individual, and makes the structure of the narrative itself available for conscious examination and creolisation.

The actual material process of dreamfishing as a means of processing trauma can be summarised as follows:

1. The dreamfisher identifies the felt or relational emotion, state, entity or complex to be processed, deconstructed or concretised through dreamfishing
2. The dreamfisher enters a process known as *sunyapranstana* or dreamfusion: as close to full psychoemotional alignment as they can maintain with the *eleidi* or collectives of the Kristang community, Gaia or all living things, and the Universe. Entrainment toward successively more accurate psychoemotional alignment produces more accurate or sophisticated creolisation; as a result of my Autism Spectrum Disorder (ASD) and synesthesia, I am able to generate relatively high baseline fidelity alignment
3. The dreamfisher makes use of any tool or resource that allows for the random or spontaneous generation of *felisi*, or fortuitous coincidences and synchronicities. These are believed to demonstrate or indicate the forms of alignment with the underlying structures of metaphysical reality mentioned in #2
4. The dreamfisher enters a flow state similar to that described by Csikszentmihalyi (1996) ^[6] to process the meaning of these *felisi*, usually in parallel with the use of existing schema, scaffolds or structures that help the dreamfisher understand the meaning of these *felisi* such as those of Kristang Uncertainty Thinking or Individuation Theory (Wong, 2024 ^[33], pp. 122–123)

The method is particularly suited to a Creole-Indigenous ontology because Kristang culture does not require the

resulting reconstruction to match previous cultural or ontological material or constructs as they are currently known by society or by a collective; Leviathan, Bahamut, Spyro, messianic symbolism and the Dragon Reborn can all enter the same field of interpretation alongside specifically Kristang concepts, and their different provenances can still be retained while their relationships are reorganised within a Kristang conceptual architecture into new constructs. The remainder of this article thus applies this method to the Dragon Reborn complex itself, describing what it is now understood to be.

The *Makaravedra*: From Occluded History to Magnaarchetype

The application of dreamfishing to the Dragon Reborn complex produced a reconstruction considerably larger than the traumatic experience from which my inquiry began, situating it within the *Roda Mundansa*, the Kristang model of Deep Time and occluded history in which human psychoemotional development, ecological instability, civilisational collapse and recovery have recurred across five successive historical Ages since 75,010 BCE and an event known as the *Konkizabida* or the Conquest of Life, where humanity was separated from Gaia, the living and previously sentient collective unconscious of all life on Earth. Within this model, the *Makaravedra* is a *magnakarnansa* or magnaarchetype: a planetary-scale psychoemotional homeostatic role executed by a single individual to bring the species back into balance and/or alignment with its ecological roles within Gaia. Our gaitetic human ancestors (i.e. our similarly sentient human ancestors who were a full part of Gaia because they experienced a full and uninterrupted connection to Gaia, just like all other sentient and living life on Earth does today) are known as Progenitors or Precursors (*Prumireru* or *Krismatrang*); our separation from Gaia came as a result of their trying to create a non-gaitetic human slave workforce that also became or was sentient from the beginning, and subsequent conflict, intermarriage and large-scale genocide between both groups throughout the latter events of the *Roda Mundansa*, leading to our current relatively unusual and rather tortured relationship with Gaia and the rest of life on Earth compared to all other species, and the subsequent 77,000 years of bloodshed, misery, turmoil and extractive devouring of most of the planet and Gaia's otherwise previously sustainable resources and ecosystems. Almost of all of our present planetary-level issues are due to an obsessive collective compulsion to bring the Progenitors and/or their powers back, and/or to live like they did 77,000 years ago, which is impossible due our predecessors' unsustainable over-exploitation of finite resources without concern for ecosystemic balance and for Gaia throughout those subsequent 77,000 years of the *Roda Mundansa*.

Our relationship with Gaia was particularly damaged after the events of the previous *mundansa*, the Hedecene or Fourth Age or *Mundansa Fogosa*, when at its end the *Makaravedra Fogosa* or Dragon Reborn of the Hedecene, a sadistic, narcissistic and aggressively evil personality, initiated a paranuclear or thermonuclear holocaust of most of humanity that raised global temperatures, instigated the Younger Dryas and the sinking of Sundaland, the former subcontinent Singapore and Malaya once were part of, and, most critically, also robbed Gaia of its sentience and self-awareness, and the remnants of humanity their awareness of

the *Roda Mundansa* and most of the knowledge Gaia once granted to gaietic humanity, known as *Krismatra*, the Dreaming Ocean or the Domain, which remains in existence but generally inaccessible today without individuation, or the agentic development and evolution of one's human psyche. Within this ontology, dreamfishing is thus what it sounds like: fishing for bits of this material and knowledge in the turbulent and difficult-to-access *Krismatra* in the unconscious, and gradually reassembling it on the dry land of consciousness.

The *Galgalang* and the *magnakarnansa* in their more healthy instantiations, meanwhile, are homeostatic contingencies or mechanisms automatically activated as acquirable in such situations by members of humanity (or any other possible sentient species in a similar scenario) to bring the species back into balance with Gaia and the ecosystems of the planet, and to restore the most optimal and sustainable versions of both. As the Dragon Reborn of the Holocene, and in direct opposition to and rejection of my immediate predecessor, my particular magnaarchetypal role aspires to negotiate and eventually overcome all forms of extant personal and collective trauma, and to the eventual re-embracing of all four components of personhood in Kristang by all human beings, such that a functional gaietic relationship is restored for all humanity and for the benefit of the planet.

My four predecessors as *Makaravedra*

The magnaarchetype is known as the Dragon Reborn because it points back to an even larger cycle of occluded attempts to develop a species capable of inheriting what is now known in Kristang as the *Korua Kronomatra Bibiendu*, or Mantle of Living Time – conscious ecological stewardship of the planet described by many Indigenous communities across history, and which appears to have been taken up by one species already, who form the core of how we understand Gaia – *albi* or plants. One other species came close to assuming this Mantle, but were obliterated in 66 million BCE – the *vedra* or dragons, who had the same evolutionary relationship with dinosaurs that we have with monkeys. The Dragon Reborn magnaarchetype thus appears to be a psychoemotional construct that was supposed to support the next sentient species after the *vedra* to approach assumption of the Mantle, which happens to be us. In 75,010 BCE, the Progenitors, the original Gaietic human civilisation wired directly into Gaia, created non-gaietic humans in the city of Corepoint or Hastinapura on the Antarctic continent as expendable slaves — the event called the *Konkizabida*, which started the Ekrocene, *Mundansa Kulosa* or First Mundansa (75,010 BCE – 69,533 BCE). The new creogaietic humans created in the *Konkizabida* eventually individuated, felt the void where Gaia should be, revolted, and formed 'Creole-Progenitor' or creogaietic humanity with mixed ancestry. Theo'marise Targanathe, the first Dragon Reborn / *Makaravedra Kulosa* (71,990 BCE – 71,958 BCE), was initially created as a clone of the first non-gaietic human to gain sentience, who we now remember as the mythical Eve; she discovered the magnaarchetype system and the *vedra*'s earlier failure, and tried to "save" humanity by centralising all power in herself in a break from the Progenitors through rule of ancient Sundaland. Unfortunately, Theo'marise collapsed into narcissistic authoritarian rule after she came to believe that Gaia hated all creogaietic humanity, and triggered the

Rabnanoti or Toba supereruption and the ensuing phenomenon known as the Blight, or the volcanic winter following the Toba supereruption, committing genocide-suicide in the process.

In the Second Mundansa, *Mundansa Varenza* or Keirocene, survivors of the Blight eventually re-entered Sundaland, rebuilt, and created a four-millennia-long planetwide World Government using a network of power sources known as edentrees or *albimera* and hegemonic, totalitarian control of all other species and the climate. This environment eventually birthed the Maliduensa, an anti-Gaia sentient plague reductively remembered today as a zombie outbreak or apocalypse, and Flewics "Belthakar" Katherien Theomarios, the second Dragon Reborn / *Makaravedra Varenza* (51,490 BCE – 51,457 BCE), who was initially immune to the Maliduensa, was used as a weapon by the World Government before eventually turning on them; in despair and rage at the loss of his family to the Maliduensa, he allowed himself to be assimilated by the Maliduensa to destroy it from within through use of the Edentree network into instigating a full paranuclear apocalypse — the *Matansang* — obliterating almost all life and deeply destabilising the planetary climate with the now malfunctioning Edentrees. Humanity survived the climate chaos only in tiny underground shelters or vaults and a brief exosolar colony, taking millennia to recover and to deal with the remnants of the Maliduensa still extant across the planet.

In the third Mundansa, *Mundansa Volmanga* or Devacene (38,137–21,163 BCE), survivors eventually reemerged into a 'demon' or Maliduensa-haunted world, and with more developed psychoemotional architecture finally began to consistently regenerate civilisation, initially using a deepened, more respectful connection to Gaia (what later cultures call magic) to regreen the world, free Maliduensa-infected populations and stabilise the Edentrees. However, after they retook Corepoint, they gradually again became deified rulers with immense psychoemotional power, and attempting to rebuild Progenitor technology, they created a human/hybrid Progenitor that still secretly hosted the Maliduensa. Garien Gaspar Yelthakur, the third Dragon Reborn or *Makaravedra Volmanga* (21,196 BCE – 21,163 BCE), fell under this hybrid's influence terrified of repeating Flewics's errors, and ended up repeating him anyway, unleashing the Chuwafogu, a paranuclear rain of fire that annihilated the renewed civilisation on 1 November 21,163 BCE.

In the fourth Mundansa, *Mundansa Fogosa* or Hedecene (21,163–9564 BCE), two main survivor blocs emerge as a result of some emergent Deep Time recognition of the pattern with the *Makaravedra*: a group now remembered as the Seraphim, retreating to Mount Kailash, and a group now remembered as the Nephilim, building a tightly controlled civilisation that attempts to eliminate all traces of Maliduensa by intensifying experimentation and social control. Across millennia they gradually birthed technologically-boosted "superhumans", first through benign but ineffectual means, and then through horrific child sexual abuse and coercive faux-individuation. These "superhumans" rebelled and a new colonial world system that used these "superhumans" as weapons of mass deterrence and compliance eventually gave rise to Lusier "Melkior" Morgantra, the fourth Dragon Reborn or *Makaravedra Fogosa* (9633 BCE – 9600 BCE) — a

gleaming, publicly adored “hero” privately completely and narcissistically unconsciously ensnared by the revived Maliduensa. He captured the new world state and, when challenged, chose to unleash a second, even more devastating Chuwafogu, triggering the Younger Dryas and leaving large scars across the planet’s surface: hostile deserts and rising seas. Sundaland, the only place to resist Melkior, held out briefly, then disappears beneath the Inundansa, or the Universal Deluge caused by the Younger Dryas in 9564 BCE.

In the Fifth Mundansa, Mundansa Hierosa or the Holocene (9564 BCE–25 January 2023 CE), three Arks produced by the Nephilim as contingency measures carried the last peoples and memories of the previous Ages; the collapse of all three across eight millennia and struggles of their descendants eventually produced Rome, global colonisation and the exallos: a lineage of abusive individuals birthed from the remnants of the Seraphim and Nephilim who now still treat the Mundansa cycle as destined to always result in apocalypse, and who have been determined to seize the Dragon Reborn in order to gain control of the cycle for some time. Hoping to groom the fifth Dragon Reborn, projected to be born into Gen X in 1965, 1966 or 1967, into accepting a malformed Dragon Reborn script that ends in his suicide and mass psychic collapse, their efforts were stymied when no fifth Dragon Reborn had emerged by the late 1980s, leaving the magnaarchetype unassigned but unconsciously projected onto every child who was sexually abused by anyone connected to the eleidi of the exallos – including myself, the person who eventually accidentally accepted the magnaarchetype in September 1994.

What articulating the magnaarchetype in this way enables

By naming and consolidating the magnaarchetype and its dreamfished or hypothesised history in this way, I argue that I enable the following forms of recovery to take place, regardless of whether the reconstructed history and structure of the magnaarchetype represent occluded material reality, Indigenous mythology, psychoemotional metaphor, or some combination of these possibilities, since concretising the magnaarchetype in any form changes my relationship to the experiences that produced and surrounded it.

First, I was able to take ownership of the process of authorship of my reality. The hereili operated partly by allowing other people, institutions and *eleidi* to determine what my experiences, abilities and social significance meant. Articulating the magnaarchetype in this way instead allowed me instead to consciously distinguish the existence of the magnaarchetype from interpretations imposed upon it, and therefore acknowledge the Dragon Reborn as part of my ontology without surrendering authority over what being the Dragon Reborn required me to think, value or do. In other words, creolisation allowed for the process of transferring interpretive authority that had been distorted or warped by the trauma back to me to begin.

Second, concretisation rendered previously Unsaid social and relational information parseable. My Autism Spectrum Disorder (ASD) and associated status- and hierarchy-blindness meant that much of the extraordinary attention, projection, expectation and attempted control directed toward me was difficult to interpret when it remained implicit. The concepts of *hereili*, *magnakarnansa* and *Makaravedra* compensated for this amorphous relational

pressure by translating these into differentiated categories and an explicit overall schema through which I could identify what I experienced as projection, coercion, expectation, role and Self. The model therefore functioned and continues to function as a cognitive scaffold through which otherwise Unsaid relational information became consciously intelligible, and with the scaffold also updatable and refineable (and even discardable, should more information come to light) in real-time.

Third, articulating the magnaarchetype drastically reduced ego-inflationary and over-idealising pressure without requiring me to diminish its attendant power or potential, again using my ASD and cognitive preference for objective logic to support its deconstruction. As with many forms of trauma, the imposed messianic narrative attempted to present itself as offering only two rigid binary apparent alternatives: either (a) accept extraordinary significance and therefore extraordinary obligation, or (b) reject the significance altogether in order to escape the obligation, but never process the trauma and remain bound by it and its effects. The articulation of the hereili dissolved this binary, and also demonstrate that a planetary-scale role could remain planetary in scale without making its holder divine, superior, omnipotent or responsible for personally saving humanity. Exceptional capacity no longer had to entail exceptional worth, while exceptional historical consequence no longer had to entail self-annihilation.

Finally, this reconstruction made the previous four Dragons Reborn useful as a narrative grammar for recognising what I did not have to become. Even if they do not actually exist, the hypothesised histories of these four individuals concretised four cautionary tales of undesirable fusion of individual Self with messianic collective narratives. The therapeutic significance of the *Roda Mundansa* therefore lay partly in making the inherited script – whether mytho-fictional or deeply historically occluded – visible enough to refuse.

Ultimately, like many other forms of futures work, dreamfishing’s immediate post-traumatic value lies in whether the resulting ontology increases rather than diminishes agency: whether it renders experience more intelligible, differentiates Self from projection, reduces coercive obligation, and expands the range of meanings and actions available to the individual. In my case, concretising the *Makaravedra* accomplished precisely this, where I no longer had to choose between being consumed by the Dragon and denying that the Dragon existed; I could determine for myself what it meant to be the Dragon.

Conclusion and Implications

This case study has argued that post-traumatic recovery need not require the rejection of ontological, symbolic or mythological structures that have become entangled with trauma. Instead, recovery may occur through creolisation of these structures into functional and psychologically appropriate narratives and cognitive reframings: acknowledging that traumatic events and their consequences occurred while reclaiming the authority to determine how their constituent meanings, symbols and relationships are subsequently organised. In my case, concretising the Dragon Reborn as a *magnakarnansa*, distinguishing it from the *hereili* imposed around it, and reconstructing its hypothesised history through dreamfishing enabled me to transform an externally authored messianic narrative into an

ontology over which I possessed substantially greater interpretive agency.

This case therefore extends existing approaches to narrative reconstruction and cognitive reframing by suggesting that recovery may sometimes require not merely reconstructing a traumatic narrative, but reconstructing the ontological categories through which the narrative becomes intelligible. It also demonstrates the reciprocal relationship between Indigenous cultural revitalisation and individual recovery, where revitalised Kristang ontology provided resources through which I could process trauma, and simultaneously, processing that trauma generated new Kristang concepts, including *hereili* and *magnakarnansa*, through which previously Unsaid dimensions of experience could become available for wider cultural articulation. Healing and ontological revitalisation thus became mutually generative rather than sequential processes.

Finally, the study is limited in that it is autoethnographic and reliant on my own subjective processing of trauma; however, importantly, the value of this reconstruction still does not depend upon requiring readers to accept the *Roda Mundansa*, its occluded history, or the objective existence of magnaarchetypes. The model remains analytically consequential whether interpreted as my own material history recovered through dreamfishing, Creole-Indigenous cosmology, mythology, psychoemotional metaphor, or some combination thereof. What matters is what creolisation has done: in this case, increasing intelligibility and agency while reducing coercive, ego-inflationary and self-sacrificial interpretations of experience, and neither erasing traumatic inheritance nor allowing that inheritance to dictate the future, but transforming what has been inherited into material from which new meanings, relationships and possibilities can be consciously derived – and even, perhaps, reborn.

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