

Irathient Deities

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According to the Irathient spirit system (where the Irathient spirit is divided into three distinct regions), each region has a representative organ, and then a metaphysical spirit that generates from that organ—and when all combined, it forms the body. The system of deities can work the same way. While there will be a hierarchy, no one deity—including the great god—would be *the* deity, because they can't work independently, like the body and its organs (i.e. you can't have a heart, a stomach and a brain and expect to live if you haven't got a body. Likewise, you can't have a body without the organs and expect to live). For these deities, then, I was imagining a split like this:

Deity: Irzu (the great god)

Corporeal Association: utagne (the body)

Metaphysical Association: gyanagne (the spirit)

Associated Color: black

Associated Animal: kaziri (serpent-like beast)

Associated Element: the earth and sky (combined)

Associated Cardinal Direction: south

Deity: Gyamasha (the slow one)

Corporeal Association: ubire (the brain)

Metaphysical Association: gyabire (the seat of intellect)

Associated Color: green

Associated Animal: kagnazi (an aquatic predator)

Associated Element: water

Associated Cardinal Direction: east

Deity: Idanyu (unknown origin)

Corporeal Association: ugbe (the heart)

Metaphysical Association: gyagbe (the seat of vitality)

Associated Color: red

Associated Animal: kaigyi (large, dangerous predator)

Associated Element: fire

Associated Cardinal Direction: north

Deity: Gyakusa (the quick one)

Corporeal Association: urgye (the stomach)

Metaphysical Association: gyargye (the seat of passion)

Associated Color: yellow

Associated Animal: kenti (a flying predator)

Associated Element: wind

Associated Cardinal Direction: west

Idanyu would likely be female, when represented (because the prototypical kaigyí is female), but the others could be either (whatever the writers like). As for representing them, I figured they could be represented as Irathi, but perhaps could appear in the form of their associated animals—or as half-animal, half-Irathi. A hierarchy is implied here (as with the body and the organs), but the great god Irzu would never really take over as the sole god in a monotheistic religion, since, by the cosmology, he can't exist without the other three. Along with the gods, there's an assumption about the cycle of the world (or at least Irath): the wind causes fire to spread and grow; the fire causes heat, which in turn evaporates the water; the evaporated water rises to the sky, which causes the wind (and so on). Similarly, one's passion or emotions cause the heart to beat more quickly; the heart's beating pumps blood to the brain, causing it to fire; and the brain guides the body towards food and desire, which helps to refuel one's passion (and so on). This is similar to the cycle of life: one burns for a time, then one's ashes are swept up by the wind, where they ultimately rain down on the land, producing more fuel for the fire of life (and so on).

In coming up with these, I imagined that the Gyakusa and Gyamasha would be opposites, in a way (or represented as such in the religion), each vying for control of the body (just as one's lust/desires vie with one's intellect over which direction to go in). A storm (rain and wind) is seen as Gyakusa and Gyamasha warring. Idanyu serves as both intermediary and antagonist, sometimes acting as a peacemaker between the two, and sometimes siding with one over the other. Idanyu is unpredictable, though; one will never know what she'll do. Irzu rarely intercedes in disputes. When he does, he comes in the form of an earthquake. (For his associated animal, the serpent-like beast, depending on how similar it is to Earth snakes, serpents are often taken as gods because they, for example, can predict earthquakes *well* before any other animal.)

Different individuals or tribes of Irathients may take one of these gods as more primary than the others, but it seems likely that they would take all of them as important. With the prayer bones, perhaps they can take the bones of their associated animals as offerings. Thus, a necklace/bracelet may have kaziri bones, kaigyí bones, kenti bones and kagnazi bones, and an Irathient would use each one to pray to a different god, depending on their needs.

Given the multiplicity of gods and symbology, it would be easy for a group to single out

different aspects of the religion to take as primary. For example, Mary holds a special place in Catholicism. In Protestant Christianity, Mary, of course, exists, and is the same figure (the mother of Jesus), but she doesn't hold the place she does in the Catholic church. The Kaziri cult, then, may latch onto the kaziri form of Irzu as important, and turn it into the focal point of their worship. This would still be a part of the overall religion, but other Irathients would likely see it as perverse (e.g. attaching too much importance to something that's simply a manifestation of a true god).

Also, in moving forward, this need not be the sum total of the pantheon of Irathient deities. After all, each god can have helpers, and may divide their tasks among others (e.g. Gyamasha may have another god that specifically controls waters [both drinkable and non], and Idanyu may have a deputy primarily concerned with war, etc.).

As a note: All the names, at this point, have been used in dialogue, so the names are locked.

Animal Descriptions (from the Irathient dictionary):

kaziri [ka.'zi.ri] (iv) a poisonous, serpent-like Irathient animal with long fangs

kagnazi [kag.'na.zi] (iv) an aquatic Irathient animal known for studying its victims for hours at a time in order to determine its weaknesses before striking (rarely engages in a fight it cannot win)

kaigyī ['kai.ji] (iv) an unpredictable and dangerous animal native to the Irathient home world (quite large; prototypical member of the species is female, as opposed to male [kind of like the black widow])

keinti ['ken.ti] (iv) a native Irathient raptor (a flying predator known for eating its young and, somewhat paradoxically, violently and desperately defending its eggs or egg sacks)