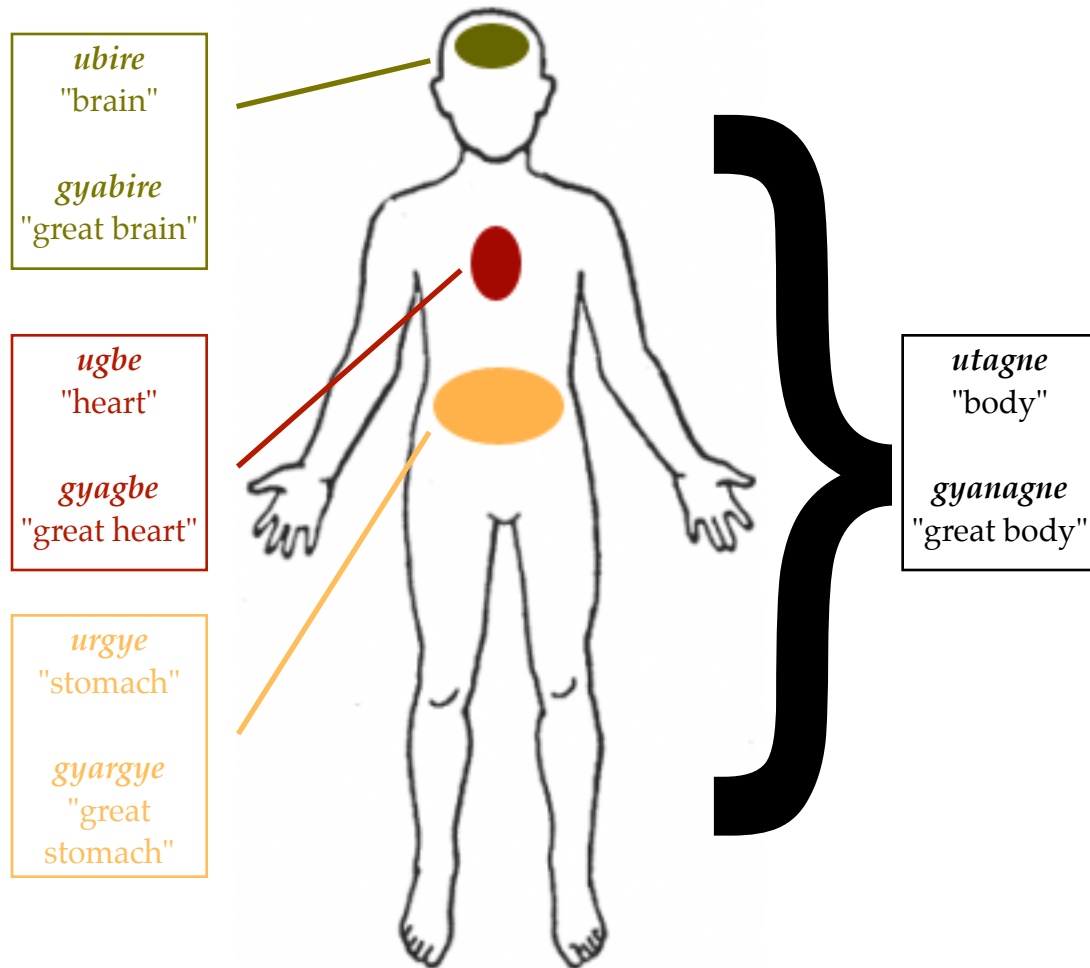


Irathient Spirit System

As the Irathients have spirit riders, I thought it might be good to translate the term into Irathient. A word for "rider" isn't too difficult, but "spirit" is a bit taxing. I gave some thought to how one might translate the word for "spirit" into Irathient, and I came up with following; let me know what you think.

The Irathient spirit is an idealized version of the body, which itself is broken down into three separate parts. Each individual part and the whole has a physical component and a metaphysical component, the two considered to be different sides of the same coin. Visually, this can be conceptualized as follows:



The body is conceived as being a composite of the heart, brain and stomach (with other organs tied crucially to one of those organs [e.g. the intestines and esophagus to the stomach, the veins and lungs to the heart, etc.]), and each of those organs serves as the seat of one aspect of a Irathient life. The brain is the seat of the intellect, which itself is called *gyabire*. The heart, usually thought of as the seat of emotion in Western systems, is instead treated as the seat of vitality (*gyagbe*). This is where not only one's

literal vitality comes from, but also one's strength, one's prowess in battle, one's stamina, etc. The final region is the stomach, which is the seat of emotion and passion (*gyargye*). Altogether, this forms the great body, *gyanagne*, which one might translate as "spirit".

Given this tripartite system, I imagined that several other lexical areas could be included. For example, the color system is an idea I had for characterizing the three vital areas (blue for the intellect; red for vitality; green for emotion; and black for all three combined [*note*: all of this is *PENDING* further elaboration of Irathient physiology (in particular the color of their blood)]). In addition, different senses are tied to one or more of these vital areas. The sense of taste and smell (not distinguished in Irathient) is tied primarily to the seat of passion (*gyargye*), and secondarily to the seat of vitality (*gyagbe*). The eyes are the portal to the seat of intellect (*gyabire*), as are the ears, but the ears are also a portal to the seat of passion (consider the burning in the back of the ears one feels when one imagines one is being whispered about). The skin is, then, the primary portal to the seat of vitality.

In addition, the three major elements (solid, liquid and gas) are tied directly to the seat of passion, the seat of vitality and the seat of intellect, respectively. And from there one can imagine how the rest of the world might be carved up to adhere to this imaginary system taken as sacred. And just as one can't function without any one of these three major organs, one can't function without one of those areas of vitality (intellectual stimulation, vitality or emotion), and can't live without one of the three elements (solids being food; liquid being water; and gas being breathable air).

Based on the above, then, the spirit riders can be conceptualized in terms of this tripartite system. Perhaps combined the group is referred to as *Zagrə Zwəgyanagnu*, literally "the riders of the spirit" (able to be shortened to *Zwəgyanagnu*). Or perhaps there could be three main groups divided up by vital area, which, combined, form a gigantic group known as the spirit riders. Thus, you might have *Zagrə Zwəgyagbu* (riders of passion), *Zagrə Zwəgyabiru* (riders of the mind), and *Zagrə Zwəgyargyu* (riders of vitality). Or, looking at it a different way, perhaps a band of spirit riders would have different subcommanders in charge of strategy, or who lead in battle, or who lead, each of those tied to a different vital area.

All in all, this could serve as a guiding metaphor or schema for Irathient life, and could help to give structure to various aspects of their culture.