

**Abenjukala**—The classic treatise on benjuka, written anonymously in Near Antiquity. Because of its emphasis on the relation between benjuka and wisdom, many consider it a classic philosophical text as well.

**Absolute, the**—Among the Dûnyain, the state of becoming “unconditioned,” a perfect self-moving soul independent of “what comes before.” See *Dûnyain and Conditioning, the*.

**Abstractions**—An epithet for Gnostic sorceries.

**Adûnyani**—“Little Dûnyain” (Kûniüric from Ūmeritic *ar’tûnya*, or “little truth”). The name taken by the followers assembled by Kellhus in Atrithau.

**Aëngelas** (4087-4112)—A Werigdan warrior.

**Aethelarius VI** (4062- )—(Sheyic form of Athullara) The King of Atrithau, last of the line of Morghund.

**Agansanor**—A province of south central Ce Tydonn, noted for the martial zeal of its sons.

**Age of Bronze**—Another name for Far Antiquity, during which bronze was the dominant technology of Men.

**Age of Cenei**—The era of Ceneian dominance of the Three Seas, from the conquest of Nilnamesh in 2478 until the Sack of Cenei in 3351.

**Age of Kyraneas**—The era of Kyranean dominance of the northwestern Three Seas.

**Age of Warring Cities**—The era following the dissolution of Kyraneas (c. 2158) until the rise of Cenei, characterized by perpetual warfare between the cities of the Kyranae Plain.

**Aghurzoi**—“Cut Tongue” (Ihrimsû) The language of the Sranc.

**Agmundr**—A province of northeastern Galeoth, located beneath the Osthwai Mountains.

**Agnotum Market**—The main bazaar of Iothiah, dating back to the days of Cenei.

**agoglian bulls**—Ancient Kyranean symbols of virility and fortune. The most famous examples are found in the Hagerna opposite the Vault-of-the-Tusk.

**Agongorea**—“Fields of Woe” (Kûniüric) The blasted lands to the west of the River Sursa and north of the Neleost Sea.

**Agonic Collar**—A sorcerous artifact of the Ancient North, reputedly crafted by the Mihtrulic Gnostic School. According to Mandate scholars, the purpose of the Agonic Collar was analogous to that of the Uroborian Circle utilized by the Anagogic Schools of the Three Seas, namely, to inflict excruciating pain on the wearer should he attempt to utter any sorcerous incantation.

**Agonies**—The name for the Gnostic Cants of Torment, a reputed specialty of the Mangaecca.

**Ainoni**—The language of High Ainon, derived from Ham-Kheremic.

**Ajencis** (c. 1896-2000)—The father of syllogistic logic and algebra, held by many to be the greatest of all philosophers. Born in the Kyranean capital of Mehtsonc, he is reputed to have never once left his city, even during the horrific plagues of 1991, when his advanced age made his death a near certainty. (According to various sources, Ajencis bathed on a daily basis and refused to drink water drawn from city wells, claiming that these practices, combined with a distaste for drunkenness and a moderate diet, were the keys to his health.) Many commentators, both antique and contemporary, complain that there are as many Ajencises as there are readers of Ajencis. Though this is certainly true of his more speculative works (such as *Theophysics* or *The First Analytic of Men*), his work does possess a discernible and consistent sceptical core, primarily exemplified in *The Third Analytic of Men*, which also happens to be his most cynical work. For Ajencis, Men by and large “make their weaknesses, not reason or the world, the primary measure of what they hold true.” In fact, he observed that most individuals possess no criteria whatsoever for their beliefs. As a so-called critical

philosopher, one might have supposed he would eventually share the fate of other critical philosophers, such as Porsa (the famed “Philosopher-Whore” of Trysë) or Kumhurat. Only his reputation and the structure of Kyranean society saved him from the vicissitudes of the mob. As a child, he was allegedly such a prodigy that the High King himself took notice of him, granting him what was called Protection at the unprecedented age of eight. Protection was an ancient and hallowed Kyranean institution; the “Protected” were those who could say anything without fear of reprisal, even to the High King. Ajencis continued speaking until he suffered a stroke and died at the venerable age of 103.

**Ajokli**—The God of thievery and deception. Though listed among the primary Gods in *The Chronicle of the Tusk*, there is no true Cult of Ajokli, but rather an informal network of devotees scattered across the great cities of the Three Seas. Ajokli is oft mentioned in the secondary scriptures of the different Cults, sometimes as a mischievous companion of the Gods, other times as a cruel or malicious competitor. In the *Mar’eddat*, he is the faithless husband of Gierra.

**Ajowai**—A mountain fastness in the north Hinayati Mountains that serves as the administrative capital of Girgash.

**akal**—The base monetary unit of Kian.

**Akkeägñi**—The God of disease. Also known as the God of a Thousand Hands. Scholars have oft noted the irony that the Priesthood of Disease provides the primary repository of physicians for the Three Seas. How can one at once worship disease and war against it? According to the scriptures of the Cult, the *Piranavas*, Akkeägñi is a so-called Bellicose God, one who favours those who strive against him over sycophants and worshippers.

**Akksersia**—A lost nation of the Ancient North. Though the White Norsirai of the north shore of the Cerish Sea lacked any sustained contact with the Nonmen, they gradually became the second great seat of Norsirai civilization. Akksersia was founded in 811 by Salaweärn I, following the dissolution of the Cond Yoke. Though confined to the city of Myclai, her commercial and administrative capital, the nation gradually extended its hegemony, first along the length of the River Tywanrae, then across the plains of Gâl and the entire north shore of the Cerish Sea. By the time of the First Great Sranc War in 1251, it was the largest of the ancient Norsirai nations, incorporating almost all the White Norsirai tribes save those of the Istyuli Plains. It fell to the No-God after three disastrous defeats in 2149. Akksersian colonists on the Cerish Sea’s heavily forested south shore would form the nucleus of what would become the Meörn Empire.

**Akksersian**—The lost language of ancient Akksersia, and “purest” of the Nirsodic tongues.

**Akkunihor**—A Scylvendi tribe of the central Steppe. As the tribe closest to the Imperial frontier, the Akkunihor are the traditional brokers of Three Seas rumour and knowledge among the Scylvendi.

**Algari** (4041-4111)—A body-slave to Prince Nersei Proyas.

**Alkussi**—A Scylvendi tribe of the central Steppe.

**“All heaven cannot shine through a single crack ...”**—The famous line attributed to the poet Protathis suggesting that no man can be trusted with divine revelation.

**Allosian Forum**—The great judicial galleries located at the foot of the Andiamine Heights.

**Am-Amidai**—A large Kianene fortress located in the heart of the Atsushan Highlands, raised in 4054.

**amicut**—A ration used by Scylvendi warriors on the trail, consisting of wild herbs and berries beaten into dried sections of beef.

**Ammegnotis**—A city on the south bank of the River Sempis, raised during the Kyranean New Dynasty.

**Amortanea**—The merchant carrack that bore Achamian and Xinemus to Joktha.

**Amoteu**—A governorate of Kian, located on the southern edge of the Meneanor Sea. Like all the nations in the shadow of the Betmulla Mountains, Amoteu, or Holy Amoteu as it is sometimes called, grew in the influential shadow of Old Dynasty Shigek. According to extant inscriptions, the Shigeki referred to both Xerash and Amoteu as Hut-Jartha, the “Land of the Jarti,” or as Huti-Parota, the “Middle-Lands.” The Jarti were the dominant Ketyai tribe of the region, to which the Amoti and several others were tributaries before the Shigeki conquest. But with the extensive cultivation of the Shairizor Plains, and the slow rise of Shimeh and Kyudea along the River Jeshimal, the balance of power slowly shifted. For centuries the Middle-Lands found themselves the battleground between Shigek and her southern competitors, Eumarna across the Betmulla Mountains and ancient or Vapartic

Nilnamesh. In 1322, Anzumarapata II, the Nilnameshi King of Invishi, crushed the Shigeki and, in an effort to secure his conquests, transplanted hundreds of thousands of indigent Nilnameshi on the Plains of Heshor, an act that would long outlive his brief empire (the Shigeki reconquered the Middle-Lands in 1349). With the collapse of Shigeki regional dominance in 1591, the Jarti attempted to reassert their ancestral control—with disastrous consequences. The resulting war gave rise to a brief Amoti Empire, which reached the length of the Betmulla to the frontier of the Carathay Desert. All the Middle-Lands would fall under the power of Kyraneas in 1703.

With the dissolution of Kyraneas, c. 2158, Amoteu enjoyed its second—and last—period of independence, though now the Xerashi, the descendants of Anzumarapata’s settlers, had become its primary competitors. This second “golden age” would witness Inri Sejenus, and the slow growth of the faith that would eventually come to dominate the Three Seas. After a brief period of Xerashi occupation, Amoteu would suffer a long succession of foreign overlords, each leaving its own stamp: first the Ceneians, who conquered the Middle-Lands in 2414, then the Nansur in 3574, and finally the Kianene in 3845. Despite the peace and prosperity enjoyed by other conquered provinces, the early years of Ceneian rule would prove particularly bloody for Amoteu. In 2458, while Triamis the Great was still in his infancy, Inrithi fanatics led the province in a vicious rebellion against Cenei. As punishment, Emperor Siaxas II butchered the inhabitants of Kyudea and razed the city to the ground.

**Amoti**—The language of Amoteu, a derivative of Mamati.

**Anagkë**—The Goddess of fortune. Also known as “the Whore of Fate.” Anagkë is one of the primary “Compensatory Gods,” which is to say, one who rewards devotion in life with paradise in the afterlife. Her Cult is extremely popular in the Three Seas, especially among the higher, political castes.

**Anagogis**—A branch of sorcery that turns on the resonance between meanings and concrete things.

**Analogies**—An alternate name for Anagogic sorceries.

**Anasûrimbor Dynasty**—The ruling dynasty of Kûniûri from 1408 to 2147. See *Apocalypse*.

**Anaxophus V** (2109-56)—The Kyranean High King who wielded the Heron Spear against the No-God at Mengedda in 2155.

**ancestor scroll**—A scroll kept by most pious Inrithi, bearing the names of all the dead ancestors who might intercede on their behalf. Since the Inrithi believe that honour and glory in life brings power in the afterlife, they are particularly proud of renowned ancestors and ashamed of known sinners.

**Ancient North**—The name given to the Norsirai civilization destroyed in the Apocalypse.

**Ancilline Gate**—One of the so-called Lesser Gates of Momemn, located to the immediate south of the Girgallic Gate.

**Andiamine Heights**—The primary residence and principal administrative seat of Nansur Emperors, located on the seaward walls of Momemn.

**Anfirig, Thagawain** (4057- )—The Galeoth Earl of Gesindal.

**Angeshraël** (?-?)—The most famed Old Prophet of the Tusk, responsible for leading the Five Tribes of Men into Eärwa. Also known as the Burnt Prophet for bowing his face into his fire after confronting Husyelt at the foot of Mount Eshki. His wife was Esmenet.

**Angka**—The ancient Norsirai name for Zeüm.

**animas**—The “moving force” of all existence, typically analogized as the “breath of God.” Much ink has been spilt over the question of the relation between animas, which is primarily a theological concept, and the sorcerous concept of “onta.” Most scholars are of the opinion that the latter is simply a secular version of the former.

**Anissi** (c. 4089- )—The favourite wife of Cnaiür urs Skiötha.

**Ankaryotis**—A demon of the Outside, one of the more manageable Potents controlled by the Scarlet Spires.

**Ankharlus**—A famed Kûniüric commentator and high priest of Gilgaöl.

**Ankiriöth**—A province of south central Conriya.

**Ankmuri**—The lost language of ancient Angka.

**Ankulakai**—The mountain on the southern limit of the Demua that cradles the city of Atrithau.

**Anmergal, Skinede** (4078-4112)—A Tydonni thane, slain at the Battle of Tertae Fields.

***Annals of Cenei, The***—The classic treatise of Casidas, covering the history of Cenei and the Ceneian Empire from the Imperial City’s legendary foundation in 809 to the time of Casidas’s death in 3142.

**Annand**—A province of north central Conriya, known primarily for its silver and iron mines. “All the silver in Annand” is a common Three Seas expression, meaning “pricelessness.”

**Anochirwa**—“Horns Reaching” (Kûniüric) An early mannish name for Golgotterath.

**Anphairas, Ikurei**—See *Ikurei Anphairas I*.

**Anplei**—The second-largest city in Conriya after Aöknysus.

**anpoi**—A traditional drink throughout the Three Seas, made of fermented peach nectar.

**Ansacer ab Salajka** (4072- )—The Sapatishah-Governor of Gede. The Black Gazelle is his totem.

**Ansansius, Teres** (c. 2300-2351)—The most famed theologian of the early Thousand Temples, whose *The City of Men*, *The Limping Pilgrim*, and *Five Letters to All* are revered by Shrial scholars.

**Anserca**—The southernmost province of the Nansur Empire.

**Antanamera**—A province of High Ainon, located on the highland frontier of Jekk.

**Anwurat**—A large Kianene fortress to the south of the Sempis Delta, constructed in 3905.

**Anyasiri**—“Tongueless Howlers” (Ihrimsû) An early Cûnuroi name for the Sranc.

**Aöknysus**—The administrative and commercial capital of Conriya. Once the capital of the long-lost Shiradi Empire, Aöknysus is perhaps the most ancient of the Three Seas’ great cities, with the possible exception of Sumna or Iothiah.

**Aörsi**—A lost nation of the Ancient North. Aörsi was founded in the 1556 partitioning of Greater Kûniüri between the sons of Anasûrimbor Nanor-Ukkerja I at his death. Even contemporaries recognized Aörsi as the most warlike of the ancient Norsirai nations, though her ambitions remained uniquely defensive rather than expansionist. Sparsely populated save for the regions surrounding her capital, Shiarau, Aörsi faced considerable and unrelenting pressure from the Sranc and Bashrag tribes of the Yimaleti Mountains to the north, not to mention the Consult legions of Golgotterath across the River Sursa to the west—a challenge that would spur the construction of Dagliash, the greatest fortress of the age. It is no accident that the word *sursa* came to mean “front line” across the Ancient North.

Aörsi’s history is one of ingenuity and determination in the face of never-ending crises. Perhaps it is fitting that her destruction in 2136 (see *Apocalypse*) was due more to the betrayal of her southern Kûniüric cousins than to any real failure on the part of Anasûrimbor Nimeric, her final King.

**Apocalypse**—The protracted wars and atrocities that obliterated the Ancient North. The roots of the Apocalypse are many and deep. Mandate scholars (who, popular opinion to the contrary, are not the recognized authorities on the subject) argue that they are older than recorded history. More sober accounts reach back no further than the so-called Nonman Tutelage, which eventually led the Gnostic School of Mangaecca to the site of the Incû-Holoinas, the Ark-of-the-Skies, where it lay protected, hidden by Nonmen glammers in the shadow of the western Yimaleti Mountains. Accounts are incomplete, but it seems clear that what were called the Great Sranc Wars were a consequence of the Mangaecca occupation of what would come to be called Golgotterath.

Traditionally, scholars date the beginning of the Apocalypse with Anasûrimbor Celmomas’s call for a holy war against Golgotterath, his Great Ordeal, which is to say, with the beginning of the accounts found in *The Sagas*, the primary historical source text for this cataclysmic event. Legend has it that Nonmen Siqu informed the Grandmaster of the Sohonc (the pre-eminent Sauglish School) that the Mangaecca, or Consult as they had come to be called, had uncovered lost Inchoroi secrets that would lead to the world’s destruction. Seswatha in turn convinced Celmomas to declare war on Golgotterath in 2123.

There has been much debate regarding the next twenty years, and much severe criticism of the pride and bickering that would

eventually destroy the Ordeal. What most fail to realize is that the threat facing the High Norsirai of Kûniûri and Aörsi at this time was entirely hypothetical. In fact, it is surprising that Celmomas was able to hold his coalition, which included Nonmen as well as token contingents of Kyranians, together for as long as he did.

The first great battle, fought in 2124 on the Plains of Agongorea, was indecisive. Celmomas and his allies wintered in Dagliash and forded the River Sursa the following spring, catching their foe unawares. The Consult withdrew to Golgotterath, and so began what would be called the Great Investiture. For six years the Ordeal attempted to starve the Consult into submission, to no avail. Every assault proved disastrous. Then, in 2131, after a dispute with King Nimeric of Aörsi, Celmomas himself abandoned his own Holy War. The following year disaster struck. Consult legions, apparently utilizing a vast subterranean network of tunnels, appeared in the Ring Mountains to the rear of the Ordeal. The coalition host was all but destroyed. Embittered by the loss of his sons, Nil'giccas, the Nonman King of Ishterebinth, withdrew altogether, leaving the Aörsi to war alone.

The following years witnessed a string of further disasters. In 2133 the Aörsi were defeated at the Passes of Amnerlot, and Dagliash was lost soon after. King Nimeric withdrew to his capital of Shiarau. A year passed before Celmomas acknowledged his folly and mobilized to relieve him. By then it was too late. In 2135, Nimeric was mortally wounded in the Battle of Hamuir, and Shiarau fell to the Consult legions the following spring. The Aörsic House of Anasûrimbor had perished forever.

Now it was Kûniûri that stood alone. His credibility destroyed, Celmomas was unable to rally any allies, and for a time the situation seemed bleak. But in 2137 his youngest son, Nau-Cayûti, managed to rout the Consult at the Battle of Ossirish, where he earned the name Murswagga, or "Dragonslayer," for killing Tanhafut the Red. His next victory, within sight of Shiarau's ruins, was more complete still. The Consult's remaining Sranc and Bashrag fled across the River Sursa. In 2139 the young Prince besieged and recaptured Dagliash, then launched several spectacular raids across the Plains of Agongorea.

Then, in 2140, Nau-Cayûti's beloved concubine, Aulisi, was abducted by Sranc marauders and taken to Golgotterath. According to *The Sagas*, Seswatha was able to convince the Prince (who was once his student) that she could be rescued from the Incû-Holoinas, and the two of them embarked on an expedition that is almost certainly apocryphal. Mandate commentators dispute the account found in *The Sagas*, where they successfully return with both Aulisi and the Heron Spear, claiming that Aulisi was never found. Whatever happened, at least two things are certain: the Heron Spear was in fact recovered, and Nau-Cayûti died shortly after (apparently poisoned by his first wife, Iëva).

In 2141, the Consult returned to the offensive, wrongly thinking the Kûniûri crippled by the loss of their greatest and most beloved son. But Nau-Cayûti's mead-brothers proved themselves able, even brilliant, commanders. At the Battle of Skothera, the Sranc hordes were crushed by General En-Kaujalau, though he died of mysterious causes within weeks of this victory (according to *The Sagas*, he was another victim of Iëva and her poisons, but again this is disputed by Mandate scholars). In 2142, General Sag-Marmau inflicted yet another crushing defeat on Aurang and his Consult legions, and by the fall of that year he had hounded the remnant of their horde to the Gates of Golgotterath itself.

But the Second Great Investiture proved far shorter than the first. As Seswatha had feared, the Consult had been merely playing for time, nothing more. In the spring of 2143 the No-God, summoned by means unknown, first drew breath. Across the world, Sranc, Bashrag, and Wracu—all the obscene progeny of the Inchoroi—hearkened to his call. Sag-Marmau and the greater glory of Kûniûri were annihilated.

The effect of his coming cannot be overestimated. As numerous independent accounts attest, all Men could sense his dread presence on the horizon, and all infants were born dead. Anasûrimbor Celmomas II had little difficulty gathering support for his Second Ordeal. Nil'giccas and Celmomas were reconciled. Across Eärwa, hosts of Men began marching toward Kûniûri.

But it was too late.

Celmomas and his Second Ordeal were destroyed on the Fields of Eleneöt in 2146. The Heron Spear, which could not be used because the No-God refused to give battle, was lost. Kûniûri and all the great and ancient cities of the River Aumris were destroyed the following year. The Nonmen of Injor-Niyas retreated to Ishterebinth. Eämnor was laid waste the year after, though its capital, Atrithau, raised on anarcane ground, managed to survive. The list continues. Akksersia and Harmant in 2149. The Meöri Empire in 2150. Inweära in 2151, though the city of Sakarpus was spared. The Shiradi Empire in 2153.

The Battle of Kathol Pass, fought primarily by the remnants of the Meöri and the Nonmen of Cil-Aujas in the autumn of 2151, would be mankind's only victory during these dark years, one which was entirely undone when the Meöri turned on their benefactors and sacked the ancient Nonman Mansion the following spring (which gave birth to the myth that the Galeoth, the descendants of those Meöri refugees, were forever cursed with treachery and fractiousness).

Though defeated at the Battle of Mehsarunath in 2154, Anaxophus V, the High King of Kyranias, managed to save the core of his host and fled southward, abandoning Mehtsonc and Sumna to the Scylvendi. The Tusk was evacuated and brought to ancient Invishi in Nilnamesh. Though the historical record is scant, Mandate scholars insist that it was at this time that the High King admitted to Seswatha that his knights had rescued the Heron Spear from the Fields of Eleneöt eight years previously.

Perhaps no single event from these dark times has inspired more acrimony and debate among Three Seas scholars of the Apocalypse. Some historians, the great Casidas among them, have called this the most monstrous deception in history. How could Anaxophus conceal the only weapon that could defeat the No-God while the greater part of the world died? But others, including many belonging to the Mandate, argue precisely the opposite. They admit that Anaxophus's motive—to save Kyranias and Kyranias alone—was more than a little suspect. But they point to the fact that had he not hidden the Heron Spear, it would surely have been lost in the catastrophes following the Fields of Eleneöt and the destruction of the Second Ordeal. According to extant accounts, not once did the No-God expose himself to battle during this time. It was the years of attrition that forced him to intercede in the Battle of

Mengedda.

Whatever the case, the No-God, or Tsuramah as the Kyraneans called him, was destroyed by Anaxophus V in 2155. Freed of his terrible will, his Spranc, Bashrag, and Wracu slaves dispersed. The Apocalypse had ended, and Men set out to recover what they could of a ruined world.

**apples**—Galeoth slang for severed heads gathered as trophies.

**Araxes Mountains**—A range forming the eastern frontiers of both Ce Tydonn and Conriya.

**Architect**—An epithet used by skin-spies to describe their Consult makers.

**Arithmeas**—The Prime Augur to Ikurei Xerius III.

**Ark-of-the-Skies**—See *Incû-Holoinas*.

**Arweal** (4077-4111)—One of the Nascenti, formerly a client thane of Earl Werijen, claimed by disease at Caraskand.

**Ascension**—The direct passage of Inri Sejenus to the Outside as described in “The Book of Days” in *The Tractate*. According to Inrithi tradition, Sejenus ascended from the Juterum, or the Sacred Heights, in Shimeh, though *The Tractate* seems to suggest that Kyudea and not Shimeh was the location. The First Temple was purportedly raised on the very location.

**Asgilioch**—“The Gate of Asga” (Kyranean from Kemkaric *gelo*ch) The great Nansur fortress, dating back to Far Antiquity, guarding the so-called Southron Gates in the Unaras Spur. Perhaps no Three Seas fortress can claim such a storied past (which includes, most recently, stopping no fewer than three Fanim invasions). Over the years the Nansur have coined many epithets for the famed stronghold, among them Hubara, or “the Breakers.”

**Aspect-Emperor**—The title taken by Triamis the Great in the twenty-third year of his rule (when the Shriah, Ekyannus III, formally institutionalized the so-called Emperor Cult) and adopted by all his successors.

**Athjeäri, Coithus** (4089- )—The Earl of the Galeoth region of Gaenri, and nephew to Coithus Saubon.

**Atkondo-Atyoi**—The language group of the Satyothi pastoralists of the Atkondras Mountains and surrounding regions.

**Atkondras Mountains**—Perhaps the greatest range west of the Kayarsus, running from the Sea of Jorua to the Great Ocean, and effectively sealing Zeüm from the rest of Eärwa.

**Atrithau**—The ancient administrative and commercial capital of what was once Eämnor, and one of two Norsirai cities to have survived the Apocalypse. Atrithau is peculiar in that it is built upon what is called “anarcan ground,” which is to say, ground that renders sorcery impotent, found at the foot of Mount Ankulakai. It was originally founded c. 570 as the fortress Ara-Etrith (“New Etrith”) by the famed Umeri God-King Carû-Ongonean.

**Atrithi**—The language of Atrithau, derived from Eämnoric.

**Atsushan Highlands**—The arid hill country of the Gedean interior.

**Attong Plateau**—“Missing Tower” (from Kyranean *att anoch*) Also known as the Attong Gap. The famous opening in the Hethanta Mountains, and the traditional invasion route of the Scylvendi.

**Attrempus**—“Tower of Respite” (Kyranean) The sister fortress of Atyersus, founded in 2158 by Seswatha and the nascent School of Mandate, and held in trust by House Nersei of Conriya since 3921.

**Atyersus**—“Tower of Warning” (Kyranean) The sister fortress of Attrempus, founded in 2157 by Seswatha and other Gnostic survivors of the Apocalypse. Atyersus is the primary stronghold of the Mandate.

**Auja-Gilcûnni**—The lost “ground tongue” of the Nonmen. See *Languages of Nonmen*.

**Aujic**—The lost tongue of the Nonmen Aujan Mansions.

**Aumri-Saugla**—The language group of the ancient Norsirai peoples of the Aumris Valley.

**Aumris River**—The primary river system of northwest Eärwa, draining the greater Istyuli basin and emptying into the Neleöst Sea. The River Aumris is also the cradle of Norsirai civilization. Over a relatively brief period of time, the High Norsirai tribes that settled the rich alluvial plains along the lower Aumris founded the first cities of Men, including Trysë, Sauglish, Etrith, and Ümerau. As the result of trade with the Nonmen of Injor-Niyas, the power and sophistication of the Aumris River civilization grew quickly, culminating in the Trysean Empire under the God-King Cûnwerishau in the fourth century.

**Aurang** (?- )—A surviving Prince of the Inchoroi and Horde-General to the No-God during the Apocalypse. Very little is known of Aurang, save that he is a ranking member of the Consult and the twin brother of Aurax.

**Aurax**—(?- )—A surviving Prince of the Inchoroi. Very little is known of Aurax, save that he is a ranking member of the Consult and the twin brother of Aurang. Mandate scholars speculate that it was he who first taught the Tekne to the Mangaecca.

**Auvangshei**—Famed Ceneian fortress on the extreme western frontier of Nilnamesh, often symbolically invoked as the limit of the known world, which is to say, the Three Seas.

**Avowels**—The classic text by Olekaros, which poses as a “spiritual exploration” but is in actual fact little more than a collection of wise sayings from various thinkers in various nations. Its Sheyic translation enjoys widespread popularity among caste-noble lay readers in the Three Seas

## **B**

**bagaratta**—The “sweeping way” of Scylvendi sword fighting.

**Bajeda, Straits of**—The straits separating the southwestern tip of Nron from the southeastern extremities of Cironj.

**Balait urs Kututha** (4072-4110)—A Scylvendi warrior of the Utemot tribe, and Cnaiür urs Skiötha’s brother-in-law.

**Bannut urs Hannut** (4059-4110)—A Scylvendi warrior of the Utemot tribe, and Cnaiür urs Skiötha’s uncle.

**Bardic Priest**—In the traditional folk religions of the Ancient North, a type of wandering priest who earned his living reciting scriptural lays and performing priestly functions for various gods.

**Barisullas, Nrezza** (4053- ) The King of Cironj, at once admired and maligned throughout the Three Seas for his mercantile ingenuity. He is notorious for surviving and managing to reverse Shrial Censure not once but three times.

**Batathent**—A ruined fortress-temple dating back to pre-classical Kyraneas, and destroyed by the Scylvendi shortly after the fall of Cenei in 3351.

**Battle-Celebrant**—An honour bestowed by the Gilgallic Priesthood on those most responsible for victory in battle.

**Battlemaster**—Among the Inrithi, the traditional rank assigned to those commanding coalitions.

**Battle of Anwurat**—A pivotal battle of the First Holy War, fought in the summer of 4111 about the fortress of Anwurat south of the Sempis Delta. Despite early setbacks, the Inrithi under Cnaiür urs Skiötha managed to rout the Kianene host of Skauras ab Nalajan, allowing the subsequent conquest of southern Shigek and opening the road to Caraskand.

**Battle of Caraskand**—Sometimes called the Battle of Tertae Fields. The desperate and pivotal battle in 4112 between the host of Kascamandri ab Tepherokar, the Padirajah of Kian, and the First Holy War under Anasûrimbor Kellhus, where the Fanim, despite outnumbering the diseased and starved Inrithi, found themselves incapable of slowing or stopping the First Holy War’s general advance. Many attribute the Inrithi victory to the intercession of the God, though a more likely explanation is to be found in the revelatory events immediately preceding the battle. Nersei Proyas is particularly effective in his descriptions of the maniacal morale enjoyed by the Inrithi as a result of the Warrior-Prophet’s Circumfixion and subsequent vindication. That the Kianene were overconfident is amply demonstrated by the Padirajah’s decision to allow the First Holy War to assemble its ranks unmolested.

**Battle of Eleneöt Fields**—The great battle between the Horde of the No-God and the Second Ordeal on Kûniûri’s northeastern frontier in 2146. Despite having assembled the greatest host of their age, Anasûrimbor Celmomas and his allies were unprepared for the vast numbers of Sranc, Bashrag, and Wracu gathered by the No-God and his Consult slaves. The battle was an unmitigated

catastrophe, and signalled the eventual destruction of Norsirai civilization.

**Battle of Kiyuth**—An important battle between the Imperial Army of Nansur and the Scylvendi, fought in 4110 on the banks of the River Kiyuth, a tributary of the Sempis river system. The overconfident Scylvendi King-of-Tribes led his people into a trap laid by Ikurei Conphas, the Nansur Exalt-General. The resulting defeat was unprecedented, given that it occurred on the Jiünati Steppe.

**Battle of Maän**—A minor battle fought between Conriya and Ce Tydonn in 4092.

**Battle of Mehsarunath**—The first great battle fought between the gathered might of Kyraneas and the host of the No-God on the Attong Plateau in 2154. Though Aurang, the No-God's Horde-General, won the battle, the Kyranean High King, Anaxophus V, was able to escape with much of his host intact, setting the stage for the far more decisive Battle of Mengedda the following year.

**Battle of Mengedda, the Second**—The desperate battle where Anaxophus V and his southern tributaries and allies made their victorious stand against the Horde of the No-God in 2155. Thought by many to be the most important battle in history.

**Battle of Mengedda, the Fourth**—The battle where the so-called Vulgar Holy War under Nersei Calmemunis suffered utter destruction at the hands of the Kianene under Skauras ab Nalajan in 4110.

**Battle of Mengedda, the Fifth**—The first decisive battle fought between the First Holy War and the Kianene, in 4111. Plagued with organizational problems and dissension among its commanders, the First Holy War, under the nominal command of Prince Coithus Saubon, was caught by Skauras ab Nalajan and his Kianene host on the Plains of Mengedda with only half of its available strength. From morning to late afternoon, the Inrithi managed to beat back innumerable Kianene charges. When the remainder of the First Holy War arrived on the Fanim flank, the will of the Kianene broke and they were routed.

**Battle of Parenti**—A minor battle fought between Conriya and Ce Tydonn in 4109, and the first military victory of Prince Nersei Proyas. Historically significant because Proyas had his cousin, Calmemunis, whipped for impiety, an act that many historians claim precipitated Calmemunis's decision to prematurely march with the so-called Vulgar Holy War.

**Battle of the Slops**—Name given to the prolonged contest between the Kianene and the Ainoni at the Battle of Anwurat.

**Battle of Trantis Bay**—The decisive sea battle where the Kianene fleet, using Cishaurim, was able to annihilate the Imperial Nansur fleet under General Sassotian in 4111, thereby denying the First Holy War its primary source of water for its march across Khemema.

**Battle of Tywanrae Fords**—One of three disastrous defeats suffered by Akksersia and its allies at the hands of the Horde of the No-God. Tywanrae is often evoked by Mandate scholars as an example of the limitations of using Choraes alone to cope with enemy sorcerers in battle.

**Battle of Zirkirta**—A major battle fought between the Kianene host of Hasjinnet ab Skauras and the Scylvendi under Yursut urs Muknai on the Jiünati Steppe in 4103. Though their cavalry proved no match for the Scylvendi, and Hasjinnet himself was slain, the Kianene were quick in recovering, and most of the ill-fated expedition survived.

**Battleplain**—See *Mengedda Plains*.

**Battles of Agongorea**—See *Apocalypse*.

**Bengulla** (4103-12)—Son of Aëngelas and Valrissa.

**benjuka**—A subtle and ancient game of strategy played by caste-nobility throughout the Three Seas. A derivative of the more esoteric *mirqu* played by Nonmen, the first extant references to benjuka date back to the so-called Nonmen Tutelage (555-825).

**Betmulla Mountains**—A minor mountain range forming the southwestern frontier of both Xerash and Amoteu.

**Biaxi, House**—One of the Houses of the Congregate, and traditional rival to House Ikurei.

**blood-of-the-onta**—A common term for what Zarathinius called the “ink” of the Mark.

**Bogras, Praxum** (4059-4111)—The general of the Selial Column, slain at Anwurat.

**Bokae**—An old Ceneian fort on the western frontier of Enathpaneah.



**Boksarias, Pirras** (2395-2437)—The Ceneian Emperor who standardized trading protocols within the empire and established a thriving system of markets in its major cities.

***Book of Circles and Spirals, The***—The magnum opus of Sorainas, providing an entertaining blend of philosophical commentary and religious aphorism.

***Book of Devices, The***—An oft-revised Nansur military manual depicting the banner devices of their ancestral foes.

***Book of Divine Acts, The***—The magnum opus of Memgowa, the famed Zeümi sage and philosopher. Though not as commonly read or copied as his *Celestial Aphorisms*, most scholars consider it a vastly superior work.

**Bowl, the**—The name given to Caraskand's central quarter, which is surrounded by five of the city's nine heights.

**Breaking of the Gates**—The name given to the assault on the Gates of Eärwa, a series of fortified passes through the Great Kayarsus, by the Men of Eänna. Since *The Chronicle of the Tusk* ends with the determination to invade Eärwa, or the Land of the "Uplifted Sun," and since the Nonmen Mansions most involved in resisting the Tribes of Men were all destroyed, very little is known either of the Breaking of the Gates or of the subsequent migratory invasions.

**Bukris**—The God of famine. As one of the so-called Punitive Gods, who command sacrifices through threat and the imposition of suffering, Bukris has no real Cult or priesthood. According to Kiünnat tradition, Bukris is the older brother of Anagkë, which is why Anagkean Cultic Priests typically administer the rites of propitiation during times of hunger.

**Burning of the White Ships**—One of the more famous acts of treachery during the Apocalypse. Falling back before the Consult legions, Anasûrimbor Nimeric dispatched the Aörsic fleet in 2134 to shelter in the Kûniüri port of Aesorea, where it was burned by agents unknown mere days after its arrival, deepening the feud between the two peoples, with tragic consequences. See *Apocalypse*.

**Burulan** (4084- )—One of Esmenet's Kianene body-slaves.

**Byantas**—A near antique writer of the Ceneian Empire.

**Calasthenes** (4055-4111)—A sorcerer of rank in the Scarlet Spires, slain by a Choraë at Anwurat.

**Calmemunis, Nersei** (4069-4110)—The Palatine of the Conriyan province of Kanampurea, and nominal leader of the Vulgar Holy War.

**Cants**—The name given to offensive sorcerous incantations. See *sorcery*.

**Cants of Calling**—The family of incantations that enable communications over distance. Though the metaphysics of these Cants is only loosely understood, all long-distance Cants of Calling seem to turn on the so-called Here Hypothesis. One can call only to slumbering souls (because they remain open to the Outside) and only to those residing someplace where the Caller has physically been. The idea is that the "Here" of the Caller can only reach a "There," or other location, that has been a "Here" sometime in the past. The degree of similarity between Anagogic and Gnostic Cants of Calling has led many to suspect that they hold the key to unravelling the Gnosis.

**Cants of Compulsion**—The family of incantations that control the movements of an individual's soul. Typically these include the so-called Cants of Torment, though not always. An insidious aspect of these Cants is that their subject often has no way of distinguishing sorcerously compelled thoughts from his own thoughts. This has spawned a whole literature on the very notion of "will." If the compelled soul feels every bit as uncompelled as the free soul, then how can anyone truly know himself to be free?

**Canute**—A Province of Ce Tydonn, one of the so-called Deep Marches of the Upper Swa.

**Caphrianus I** (3722-85)—Commonly called "the Younger" to distinguish him from his Ceneian namesake. The Nansur Surmante emperor famed for his wily diplomacy and far-reaching reforms of the Nansur legal code.

**Cara-Sincurimoi**—"Angel of Endless Hunger" (Ihrimsû) An ancient Nonman name for the No-God. See *No-God*.

**Caraskand**—A major city and great caravan entrepot of the southwestern Three Seas. The administrative and commercial capital of Enathpaneah.

**Carathay Desert**—Vast arid region of dunes and gravel flats occupying southwestern Eärwa. Large oases are primarily found along the eastern regions of the desert, but there are skeletal river systems throughout.

**Caro-Shemic**—The language of the scriptural pastoralists of the Carathay Desert.

**Carythusal**—Also known as “the City of Flies.” The most populous city in the Three Seas, and the administrative and commercial capital of High Ainon.

**Casidas** (3081-3142)—A famed philosopher and historian of Near Antiquity, best known for his magisterial *The Annals of Cenei*.

**caste-apparati**—A term for hereditary officials in Three Seas bureaucracies.

**caste-menial**—A term for the suthenti, or the hereditary labourer caste.

**caste-noble**—A term for the kjineta, or the hereditary warrior caste.

**caste-priest**—A term for the nahat, or the hereditary priest caste.

**castes**—Inherited social statuses. Though weaker in the so-called Middle-North, the Inrithi caste system is one of the central institutions of Three Seas society. In a technical sense, there are almost as many castes as there are occupations, but in practice they fall into roughly four different groups: the suthenti or labouring castes, the momurai or transactional castes, the nahat or priestly castes, and the kjineta or warrior castes. Elaborate protocols supposedly govern all interactions within and between castes to ensure the observances of various privileges and obligations, as well as to minimize ritual pollution, but in practical terms they are rarely adhered to unless in the pursuit of advantage.

**caünnu**—The Scylvendi name for the hot southwestern winds that cross the Jiünati Steppe during the height of summer.

**Celestial Aphorisms**—One of Memgowa’s most celebrated texts.

**Celmomas II, Anasûrimbor** (2089-2146)—The implacable foe of Golgotterath in the early days of the Apocalypse, and last of the Kûniüric High Kings. See *Apocalypse*.

**Celmomian Prophecy**—The dying words of Anasûrimbor Celmomas II to Seswatha on the Fields of Eleneöt in 2146 to the effect that an Anasûrimbor would return at “the end of the world.” Given that the prevention of the so-called Second Apocalypse is the Mandate’s entire reason for existence, it is perhaps no surprise that most Mandate scholars think the Celmomian Prophecy authentic. Few others in the Three Seas credit their claims, however.

**Cememketri** (4046- )—The Grandmaster of the Imperial Saik.

**Cenei**—A city of the Kyranae Plain that arose from the Age of Warring Cities to conquer the entire Three Seas. Cenei was destroyed by the Scylvendi under Horiötha in 3351.

**Ceneian Empire**—The greatest Ketyai empire in history, embracing the entirety of the Three Seas at its greatest extent, from the Atkondras Mountains in the southwest, to Lake Huösi in the north, to the Kayarsus Mountains in the southeast. The primary agent in the creation and maintenance of this empire was the Ceneian Imperial Army, which was perhaps the best trained and organized in history.

No more than a minor river trading town in the days of Kyraneas, Cenei emerged from the Age of Warring Cities as the pre-eminent city of the Kyranae Plain. The conquest of Gielgath in 2349 sealed the city’s regional dominance, and in the ensuing decades the Ceneians under Xercallas II would secure the remnants of what had once been Kyraneas. Xercallas’s successors continued his aggressive, expansionist policies, first pacifying the Norsirai tribes of Cepalor, then waging three consecutive wars against Shigek, which fell in 2397. Then, in 2414, after conquering Enathpaneah, Xerash, and Amoteu, General Naxentas staged a successful coup and declared himself Emperor of Cenei. Though he would be assassinated the following year, all his successors would avail themselves of the Imperial institutions he created.

Triamis I became Emperor in 2478, beginning what most scholars consider the Ceneian Golden Age. In 2483 he conquered Nilnamesh, and then Cingulat the following year. In 2485 he defeated a great Zeümi host at Amarah, and would have invaded the Satyothi nation had not mutinies among his homesick troops prevented him. He spent the next decade consolidating his gains, and striving against the internecine religious violence between followers of the traditional Kiünnat sects and the growing numbers of “Inrithi.” It was in the course of negotiating settlements that he became friends with the then Shriah of the Thousand Temples, Ekyannus III, and in 2505 he himself converted to Inrithism, declaring it the official state religion of the Ceneian Empire. He spent the

next ten years putting down religious rebellions, while at the same time invading and occupying both Cironj (2508) and Nron (2511). He then spent ten years campaigning across the eastern Three Seas against the successor nations of the old Shiradi Empire, first conquering Ainon (2518), then Cengemis (2519), and finally Annand (2525).

Ensuing Aspect-Emperors would marginally add to the extent of the empire, but its boundaries remained fairly stable for nearly eight hundred years, during which time the language and institutions of Imperial Cenei and the Thousand Temples would be stitched into the very fabric of Three Seas society. Aside from periodic wars with Zeüm, and the interminable wars against the Scylvendi and Norsirai tribes across the empire's northern frontier, this would be an age of unprecedented peace, prosperity, and commerce. Only the periodic civil wars, usually fought over succession, posed any real threat to the empire.

Though Cenei itself was destroyed by the Scylvendi under Horiötha in 3351, historians traditionally date the collapse of the Ceneian Empire in 3372, when General Maurelta surrendered to Sarothesser I in Ainon.

**Cengemic**—The language of Cengemis, a derivative of Sheyo-Kheremic.

**Cengemis**—The province that once marked the northern limit of the Eastern Ceneian Empire. After the collapse of the Eastern Empire in 3372, it enjoyed independence until overrun by Tydonni tribes in 3742.

**Cepalor**—A region of temperate, semi-forested plains extending east of the Hethantas from the Nansur frontier to the southwestern marches of Galeoth. Since the fall of Kyraneas, Cepalor has been inhabited by Norsirai pastoralists known as the Cepalorae, who have long been tributaries of the Nansurium.

**Cepaloran**—The language group of Norsirai pastoralists of the Cepaloran Plains.

**Cerish Sea**—The largest of Eärwa's inland seas.

**Cerjulla, Sheorog** (4069-4111)—The Tydonni Earl of Warnute, claimed by disease at Caraskand.

**Cern Auglai**—A fortress and pirate entrepot located on the coast of Thunyerus.

**Cet'ingira** (?- )—See *Mekeritrig*.

**Ce Tydonn**—A Norsirai nation of the Three Seas, located north of Conriya on the eastern shoreline of the Meneanor, founded in 3742 in the wake of Cengemis's collapse. The first mention of the Tydonni is found in Casidas's *Annals of Cenei*, where he mentions their raids across the River Swa. Descendants of White Norsirai refugees from the Apocalypse, the Tydonni are thought to have occupied the southern regions of the Dameori Wilderness for centuries, prevented by their native fractiousness from causing much difficulty for their southern Ketyai neighbours. At some point in the thirty-eighth century, however, they united, and with little difficulty overwhelmed the Men of Cengemis at the Battle of Marswa in 3722. It wasn't until King Haul-Namyelk finally succeeded in unifying the various tribes under his absolute authority in 3741 that Ce Tydonn proper came into existence.

Perhaps the most peculiar and distinctive predilection of the Tydonni is found in their racial beliefs. *Ti dunn* literally means "struck iron" in their tongue, reflecting their belief that their people have been purified by the crucible of their long wandering through the Dameori wildernesses. They hold that this gives them "privileged blood," rendering them morally, intellectually, and physically superior to other races. This has made the Tydonni cruel overlords of the Cengemi, who have often rebelled against them.

**chav**—An addictive narcotic popular among the Ainoni aristocracy, although many eschew it because of its uncertain origins. Chanv reputedly sharpens the intellect, extends one's lifespan, and drains the body of all its pigment.

**Charamemas** (4036-4108)—The famed Shrial commentator and author of *The Ten Holies*. Achamian's replacement as Proyas's tutor in exoterics in 4093.

**Charcharius, Trimus** (4052- )—The Patridomos of the House Trimus.

**Chargiddo**—A large fortress located on the frontier of Xerash and Amoteu beneath the Betmulla Mountains.

**Chemerat**—An ancient Kyranean name for Shigek, meaning "Red Land."

**Chepheramunni** (4068-4111)—The King-Regent of High Ainon, nominal leader of the Ainoni during much of the First Holy War, claimed by disease at Caraskand.

**Chiama**—Walled town on the River Sempis, destroyed by the First Holy War in 4111.

**Chianadyni**—A governorate of Kian and one-time tributary of the Nansur Empire. Located to the west of Eumarna and east of Nilnamesh, Chianadyni is the traditional homeland of the Kianene and, after Eumarna, the wealthiest and most populous governorate in Kian.

**Chigra**—“Slaying Light” (Aghurzoi) An ancient Sranc name for Seswatha.

**Children of Eänna**—An epithet for Men in *The Chronicle of the Tusk*.

**Chinjosa, Musammu** (4078- )—The Count-Palatine of the Ainoni province of Antanamera, appointed King-Regent of High Ainon shortly after Chepheramunni’s death in the winter of 4111.

**Chorae**—Artifacts of the Ancient North, also known as “Trinkets” (to the Schools) and “The Tears of God” (to the Inrithi). In appearance, Chorae are small iron spheres, one inch in diameter, that are banded by runes written in Gilcûnya, the holy tongue of the Nonmen Quya. Chorae are extraordinary in that they render their bearer immune to all sorcerous Cants and instantly kill any sorcerer who comes into contact with them. Although the principles behind their creation (they belong to a lost branch of sorcery called the Aporos) are no longer understood, thousands are believed to circulate in the Three Seas alone. The Chorae play a pivotal role in the political balance of power in the Three Seas, insofar as they allow the non-scholastic Great Factions to check the power of the Schools.

**Chorae bowmen**—Specialized units that use Chorae affixed to the end of arrow shafts or crossbow bolts to kill enemy sorcerers. Chorae archers are a staple of almost every military organization in Eärwa.

**Chronicle of the Tusk, The**—The most ancient extant human text in Eärwa, and the scriptural foundation for all mannish faiths save Fanimry. As the oldest literate work, its provenance is almost entirely unknown. Many Inrithi commentators have pointed out that it must have been a collective work, cobbled together from many (likely oral) sources over a period of many years. Like most scriptures, its popular interpretation is highly selective and idealized. It consists of the following six books:

**Book of Canticles**—The old “Tusk Laws” regarding every aspect of personal and public life, which were superseded in the Inrithi tradition by the revised strictures of *The Tractate*.

**Book of Gods**—The primary scripture of the Cults, enumerating the various gods, and explaining the rites of purification and propitiation basic to each.

**Book of Hintarates**—The story of Hintarates, an upright man plagued with apparently undeserved adversity.

**Book of Songs**—A collection of verse prayers and parables extolling the virtues of piety, manliness, courage, and tribal loyalty.

**Book of Tribes**—The extended narrative of the first Prophets and Chieftain-Kings of the Five Tribes of Men before the invasion of Eärwa.

**Book of Warrants**—The account of the observances governing the interactions between castes.

**Cil-Aujas**—A lost Nonman Mansion, located in the shadow of the Osthwai Mountains.

**Cincûlic**—The undeciphered tongue of the Inchoroi, which the Nonmen call *Cincûl’his*a, or “the Gasp of Many Reeds.” According to the *Isûphiryas*, communication between the Cûnuroi and the Inchoroi was impossible until the latter “birthed mouths” and began speaking Cûnuroi tongues.

**Cinganjehoi ab Sakjal** (4076- )—Famed Kianene Saptishah-Governor of Eumarna, known among his people as “the Tiger of Eumarna.”

**Cingulat**—A Ketyai nation of the Three Seas, located on the northwestern coast of Kutnarmu, just south of Nilnamesh.

**Cinguli**—The language of Cingulat, a derivative of Sapmatari.

**Cironj**—A Ketyai island nation located at the juncture of all three of the Three Seas, and possessing a strong mercantile and maritime tradition.

**Cironjic**—The language of Cironj, a derivative of Sheyo-Kheremic.

**Cishaurim**—The notorious priest-sorcerers of the Fanim based in Shimeh. According to Fanim religious tradition, the Prophet Fane became the first of the Cishaurim after he went blind in the desert. Given Fane’s claim that the true power of the Solitary God cannot be exercised so long as one sees the profane world, Cishaurim initiates voluntarily blind themselves at a certain point in their study, enabling them to dispense the “divine water” of the “Psûkhe,” as the Cishaurim refer to it. Little is known about the metaphysics of the Psûkhe beyond the fact that it cannot be perceived by the Few and that it is in many ways almost as formidable as the Anagogic

practice of the Schools.

The Scarlet Spires categorize individual Cishaurim according to their power: Tertiaries, or those with only the most rudimentary strength, Secondaries, or those with strength comparable to sorcerous initiates, and Primaries, those with strength exceeding that of initiates (but still, according to the Scarlet Magi, short of the strength possessed by true Anagogic sorcerers of rank).

**Citadel of the Dog**—The great redoubt of Caraskand as named by the Men of the Tusk. Raised by Xatantius in 3684, it was originally called Insarum, until it fell to the Fanim in 3839, who called it Il’huda, “the Bulwark.”

**Cleansed Lands**—A Kianene epithet for nations where Fanimry is predominant.

**Cmiral**—The great temple complex of Momemn, located near the heart of the city, adjacent to the Kamposea Agora.

**Coithus, House**—The ruling dynasty of Galeoth.

**Cojirani ab Houk** (4078-4112)—The Grandee of Mizrai, famed for his enormous strength and size, slain by Prince Nersei Proyas at the Battle of Caraskand.

**College of Luthymae**—The College of the Thousand Temples responsible for spying and intelligence.

**College of Marucee**—A College of the Thousand Temples destroyed in the Sack of Shimeh in 3845.

**College of Sareöt**—A College of the Thousand Temples dedicated to the preservation of knowledge, destroyed in the Fall of Shigek in 3933.

**Colleges**—Organizations of priests directly subordinate to the Thousand Temples, with mandates ranging from caring for the poor and sick to the collection of intelligence.

**come after, to**—For the Dûnyain, “to come after” means to be victimized by events over which one has no control. See *Dûnyain*.

**come before, to**—For the Dûnyain, “to come before” means to master the passage of events. See *Dûnyain*.

**Commerce of Souls, The**—Ajencis’s classic treatise on politics.

**Condic**—The language group of ancient pastoralists of the Near Istyuli Plains.

**Conditioned, the**—A term used to refer to the Dûnyain.

**Conditioning, the**—Specifically, the arduous physical, emotional, and intellectual training undergone by Dûnyain monks, though the term has more general and far-reaching connotations as well. The Dûnyain believe that everything is conditioned in some way, but they draw a principled distinction between the arbitrary conditioning of the world and the rational conditioning of Men. Conditioning in the light of the Logos, they believe, allows *more* such conditioning, which in turn leverages more such conditioning, and so on. This virtuous circle, they believe, finds its apotheosis in the Absolute: the Dûnyain believe that, using reason, they can condition themselves to the point of becoming *unconditioned*, a perfect, self-moving soul. See *Dûnyain*.

**Conphas, Ikurei** (4084- )—The nephew of Emperor Ikurei Xerius III and heir apparent to the Imperial Mantle.

**Conriya**—A pre-eminent Ketyai nation of the eastern Three Seas, located south of Ce Tydonn and north of High Ainon, founded in 3374 (after the collapse of the Eastern Ceneian Empire) around Aöknysus, the ancient capital of Shir. Of the four successor nations to the Shiradi Empire (Cengemis, Conriya, Ainon, and Sansor), none has worked so hard to reclaim and preserve its ancient traditions. Nowhere are the caste divisions more rigidly observed, and nowhere are the codes governing caste-noble behaviour more strict. Though many, particularly the Ainoni, scoff at what they consider the affectation of antique ways, there can be little doubt that the resulting social discipline has served the Conriyans well. Since gaining independence, Conriya has successfully weathered innumerable incursions, invasions, blockades, and embargoes, almost all of them due to the machinations of High Ainon.

**Conriyan**—The language of Conriya, a derivative of Sheyo-Kheremic.

**Consult**—The cabal of Magi and Generals that survived the death of Mog in 2155 and has laboured ever since to bring about the return of the No-God.

**Coyauri**—The famed elite heavy cavalry of the Kianene Padirajah, first organized by Habal ab Sarouk in 3892 as a response to the Nansur Kidruhil. The White Horse on Yellow is their standard.

**Csokis**—A derelict Inrithi temple complex located in Caraskand.

**Cuärweth**—A province of interior Ce Tydonn, located to the north of Meigeiri.

**Cuäxaji** (4069- )—The Sapatishah-Governor of Khemema.

**Cu’jara Cinmoi** (?-?)—The greatest of the Nonman Kings and first great foe of the Inchoroi. See *Cûno-Inchoroi Wars*.

**Cultic Deities**—See *Hundred Gods*.

**Cultic Priests**—Those priests, usually hereditary, devoted to the service and worship of one of the Hundred Gods.

**Cults**—The collective name of all the various sects devoted to the individual Gods of the so-called Kiünnat. In the Three Seas, the Cults have been administratively and spiritually subordinate to the Thousand Temples since Triamis I, the first Aspect-Emperor of Cenei, declared Inrithism the official state religion of the Ceneian Empire in 2505.

**Cumor, Haarnan** (4043-4111)—The High Cultist of Gilgaöl in the Holy War, claimed by disease at Caraskand.

**Cûno-Halaroi Wars**—The wars between Nonmen and Men following the Breaking of the Gates, of which very few accounts exist. See *Breaking of the Gates*.

**Cûno-Inchoroi Wars**—The protracted series of wars between the Nonmen and the Inchoroi following the ancient arrival of the latter. According to the *Isûphiryas*, the Incû-Holoinas, the “Ark-of-the-Skies,” plunged to earth to the west of the Sea of Neleost in land ruled by Nin’janjin, the Nonman King of Viri. The letter sent by Nin’janjin to Cû’jara-Cinmoi, the King of Siöl, is recorded as follows:

The Sky has cracked into potter’s shards,  
Fire sweeps the compass of Heaven,  
The beasts flee, their hearts maddened,  
The trees fall, their backs broken.  
Ash has shrouded all sun, choked all seed,  
The Halaroi howl piteously at the Gates,  
Dread Famine stalks my Mansion.  
Brother Siöl, Viri begs your pardon.

Rather than send aid to Nin’janjin, Cû’jara-Cinmoi assembled an army and invaded the lands of Viri. Nin’janjin and his Ishroi capitulated without battle; Viri became a bloodless tributary of Siöl. The western lands of Viri, however, remained shrouded in cloud and ash. Survivors from the region spoke of a fiery vessel streaking across the skies. So Cû’jara-Cinmoi commanded Ingalaria, a hero of Siöl, to lead an expedition to find this Ark. What happened to Ingalaria on this expedition is not recorded, but he returned to Siöl some three months later and presented two inhuman captives to Cû’jara-Cinmoi. Ingalaria called these captives *Inchoroi*, or “People of Emptiness,” both because the sounds they made were empty of meaning and because they fell from the emptiness of the sky. He spoke of flattened forests and gouged plains, of mountains thrown into a ring, and of two golden horns rearing from a molten sea, so mighty they brushed the clouds.

Repelled by the obscene aspect of the Inchoroi, Cû’jara-Cinmoi had them put to death, and set a Watch upon the Incû-Holoinas, the Ark-of-the-Skies. Years passed, and the power of Cû’jara-Cinmoi and the High Mansion of Siöl waxed. The Mansion of Nihrimsul was subdued, and her King, Sin’niroiha, “First Among Peoples,” was forced to wash the sword of Cû’jara-Cinmoi. With the subsequent conquest of Cil-Aujas to the south, Siöl and her High King commanded an empire that ranged from the Yimaleti Mountains to the Sea of Meneanor.

During this time, the Watch was kept on the Ark. The land cooled. The skies cleared.

Either because of original inconsistencies or because of subsequent corruptions, extant versions of the *Isûphiryas* are unclear as to the subsequent order of events. At some point a secret embassy of Inchoroi reached Nin’janjin at Viri. Unlike the Inchoroi brought to Cû’jara-Cinmoi by Ingalaria, these possessed the ability to speak Ihrimsû. They reminded Nin’janjin of Cû’jara-Cinmoi’s treachery in his time of need, and offered an alliance to break the yoke of Siöl over Viri. They would undo, the Inchoroi said, the misfortune their coming had wrought upon the Cûnuroi of Viri.

Despite the warnings of his Ishroi, Nin’janjin accepted the Inchoroi terms. Viri revolted. The Siölan Ishroi within its halls were slain; the rest were enslaved. At the same time, the Inchoroi swarmed from the Ark, overwhelming the Watch. Only Oirinas and his twin, Oirûnas, survived, riding hard to warn Cû’jara-Cinmoi.

Sil, the Inchoroi King, and Nin’janjin assembled their hosts to meet Cû’jara-Cinmoi on the fields of Pir-Pahal, which Men would call Eleneöt in a later age. According to the *Isûphiryas*, the Nonmen of Viri were dismayed by the sight of their allies, who wore fierce and

festering bodies as garments of war. Gin'gûrima, the greatest hero among them, pointed to Nin'janjin and declared, "Hate has blinded him." This treason within a treason was repeated by others, until it became a thundering chorus. Nin'janjin fled, seeking protection from Siöl. The Inchoroi then turned upon their allies, hoping to destroy the host of Viri before Cû'jara-Cinmoi and the great host of Siöl could close with them.

Overmatched by the Inchoroi and their weapons of light, the Nonmen of Viri were driven back with horrendous losses. Only Cû'jara-Cinmoi and his Ishroi Chariots saved them from utter destruction. The chroniclers of the *Isûphiryas* claim the battle raged through the night and into the following morning. Eventually, all but the most powerful of the Inchoroi were overwhelmed by the valour, sorceries, and numbers of the host of Siöl. Cû'jara-Cinmoi himself struck down Siöl, and wrested from him his great weapon, Suörgil, "Shining Death," which Men in a latter age would call the Heron Spear.

Much reduced, the Inchoroi fled back to their Ark, taking Nin'janjin with them. Cû'jara-Cinmoi hunted them within sight of the Ring Mountains, but was forced to abandon his pursuit when word of further disasters reached him. Emboldened by Siöl's distraction, Nihrimsul and Cil-Aujas had revolted.

Weakened by the Battle of Pir-Pahal, Cû'jara-Cinmoi was hard pressed to recover his empire. A Second Watch was put upon the Holoinas, but no attempt was made to breach the gold-grooved faces of the Ark. After years of hard campaigning, Cû'jara-Cinmoi finally brought the Ishroi of Cil-Aujas to heel, but King Sin'niroiha and the Ishroi of Nihrimsul continued to resist him. The *Isûphiryas* chronicles dozens of bloody yet indecisive confrontations between the two Kings: the Battle of Ciphara, the Battle of Hilcyri, the Siege of Asargoi. Proud beyond reason, Cû'jara-Cinmoi refused to relent, and put to death every embassy Sin'niroiha sent to him. Only when Sin'niroiha became King of Ishoriöl through marriage did the High King of Siöl concede. "A King of Three Mansions," he is said to have declared, "may be Brother to a King of Two."

The *Isûphiryas* mentions the Inchoroi only once during this time. Unwilling to assign desperately needed Ishroi to the Second Watch, Cû'jara-Cinmoi had charged Oirinas and Oirûnas, the sole survivors of the First Watch, with recruiting Men for the duty. Among these Halaroi was a "criminal" named Sirwitta. Apparently Sirwitta had seduced the wife of a high-ranking Ishroi and conceived by her a daughter named Cimoira. The Judges of the Ishroi were perplexed: such a thing had never happened before. The truth of Cimoira was suppressed, and despite her mannish blood she was accepted as Cûnuroi. Sirwitta himself was banished to the Second Watch.

Somehow (the *Isûphiryas* does not go into detail) Sirwitta managed to enter the Incû-Holoinas. A month passed, and all thought him lost. Then he reappeared, deranged, screeching claims so alarming that Oirinas and Oirûnas brought him directly to Cû'jara-Cinmoi. What was said between Sirwitta and the High King of Siöl is not recorded. The chroniclers say only that Cû'jara-Cinmoi, after hearing Sirwitta speak, ordered him put to death. A later entry, however, describes Sirwitta as "tongueless and imprisoned." It appears the High King, for some unknown reason, had rescinded his warrant.

Many years of peace followed. From their fortresses in the Ring Mountains, the Ishroi of Siöl guarded the Ark. Whether the Inchoroi lived still or had perished, no one knew. Cû'jara-Cinmoi grew old, for the Nonmen of those days were still mortal. His eyesight dimmed, and his once-mighty limbs began to fail him. Death whispered to him.

Then Nin'janjin returned. Invoking the ancient codes, he appeared before Cû'jara-Cinmoi begging Mercy and Penance. When the High King of Siöl bid Nin'janjin come near so he might see him, he was astonished to discover his old adversary had not aged. Then Nin'janjin revealed his true reason for coming to Siöl. The Inchoroi, he said, were too terrified of Cû'jara-Cinmoi's might to leave their Ark, so they dwelt in confinement and misery. They had sent him, he claimed, to sue for peace. They wished to know what tribute might temper the High King's fury.

To which Cû'jara-Cinmoi replied: "I would be young of heart, face, and limb. I would banish Death from the halls of my people."

The Second Watch was disbanded and the Inchoroi moved freely among the Cûnuroi of Siöl, becoming their physicians. They ministered to all, dispensing the remedies that would at once make the Nonmen immortal and doom them. Soon all the Cûnuroi of Eärwa, even those who had initially questioned Cû'jara-Cinmoi's wisdom, had succumbed to the Inchoroi and their nostrums.

According to the *Isûphiryas*, the first victim of the Womb-Plague was Hanalinquû, Cû'jara-Cinmoi's legendary wife. The chronicler actually praises the diligence and skill of the High King's Inchoroi physicians. But as the Womb-Plague killed more and more Cûnuroi women, this praise becomes condemnation. Soon all the women of the Cûnuroi, wives and maidens both, were dying. The Inchoroi fled the Mansions, returning to their ruined vessel.

Ishroi from across Eärwa answered Cû'jara-Cinmoi's call to war, even though many held the High King responsible for the deaths of their beloved. Grieved almost to madness, the High King led them through the Ring Mountains and arrayed them across the Inniür-Shigogli, the "Black Furnace Plain." Then he laid Hanalinquû's corpse before the unholy Ark and demanded the Inchoroi answer his fury.

But the Inchoroi had not been idle over the long years since the Battle of Pir Pahal. They had delved deep into the earth, beneath the Inniür-Shigogli and out into the Ring Mountains. Within these galleries they had massed hordes of twisted creatures unlike any the Cûnuroi had ever seen: Sranc, Bashrags, and mighty Dragons. The Ishroi of the Nine High Mansions of Eärwa, who had come to destroy the diminished survivors of Pir Pahal, found themselves beset on all sides.

The Sranc withered before the sinew and sorcery of the Ishroi, but their numbers seemed inexhaustible. The Bashrags and the Dragons exacted a horrifying toll. More terrible still were those few Inchoroi who ventured out into battle, hanging above the tumult, sweeping the earth with their weapons of light, apparently unaffected by the sorceries of the Ishroi. After the disaster of Pir Pahal, the Inchoroi had seduced the practitioners of the Aporos, who had been forbidden from pursuing their art. Poisoned by knowledge, they devised the first of the Chorae to render their masters immune to Cûnuroi magic.

But all the heroes of Eärwa stood upon the Black Furnace Plain. With his bare hands, Ciögli the Mountain, the strongest of the Ishroi,

broke the neck of Wutteät the Black, the Father of Dragons. Oirinas and Oirûnas fought side by side, working great carnage among the Sranc and Bashrags. Ingalira, the hero of Siöl, strangled Vshikcrû, mighty among the Inchoroi, and cast his burning body into the Sranc.

The mighty closed with the mighty, and innumerable battles were fought. But no matter how hard the Inchoroi pressed, the Cûnuroi would yield no ground. Their fury was that of those who have lost wives and daughters.

Then Nin'janjin struck down Cû'jara-Cinmoi.

The Copper Tree of Siöl fell into pitching masses of Sranc, and the Cûnuroi were dismayed. Sin'niroiha, the High King of Nihrimsul and Ishoriöl, fought his way to Cû'jara-Cinmoi's position, but found only his headless body. Then the hero Gin'gûrima fell, gored by a Dragon. And after him Ingalira, who had been the first to lay eyes upon the Inchoroi. Then Oirinas, his body sundered by an Inchoroi spear of light.

Realizing their plight, Sin'niroiha rallied his people and began fighting his way into the Ring Mountains. A greater part of the surviving Cûnuroi followed him. Once clear of their foe, the glorious Ishroi of Eärwa fled, gripped by a mad fear. Either too weakened or suspecting a trap, the Inchoroi did not pursue.

For five hundred years the Cûnuroi and the Inchoroi waged a war of extermination, the Cûnuroi to avenge their murdered wives and the eventual death of their race, and the Inchoroi for reasons they alone could fathom. No longer did the Cûnuroi speak of the Incû-Holoinas, the Ark-of-the-Skies. Instead they spoke of Min-Uroikas, "the Pit of Obscenities"—what would later be called Golgotterath by Men. For centuries it seemed the abominations had the upper hand, and the poets of the *Isûphiryas* record defeat after defeat. But slowly, as the Inchoroi exhausted their fell weapons and relied more and more on their vile slaves, the Cûnuroi and their Halaroi servants gained the advantage. Then at long last the surviving Ishroi of Eärwa trapped the last of their diminished foe within the Incû-Holoinas. For twenty years they warred through the Ark's labyrinthine halls, finally hunting the last of the Inchoroi into the deep places of the earth. Unable to destroy the vessel, Nil'giccas instructed the remaining Quya to raise a powerful glamour about the hated place. He and the surviving kings of the Nine Mansions forbade their peoples from mentioning the Inchoroi or their nightmarish legacy. The last Cûnuroi of Eärwa withdrew to their Mansions to await their inevitable doom.

**Cûnuroi**—See *Nonmen*.

**"Cut from them their tongues ..."**—The famous phrase from *The Chronicle of the Tusk* condemning sorcery and sorcerers.

**Cynnea, Braelwan** (4059-4111)—The Galeoth Earl of Agmundr, claimed by disease at Caraskand.

**Dagliash**—The ancient Aörsic fortress overlooking the River Sursa and the Plains of Agongorea. It changed hands several times in the wars preceding the Apocalypse. See *Apocalypse*.

**Daimos**—Also known as noömancy. The sorcery of summoning and enslaving agencies from the Outside. For both political and pragmatic reasons, many Schools forbid its practice. Some esoteric scholars claim that Daimotic sorcerers condemn themselves to eternal torment at the hands of their erstwhile slaves when they die.

**Dakyas**—A semi-mountainous district of Nilnamesh.

**Dameöri Wilderness**—A vast tract of forested, Sranc-infested wilderness extending from the Tydonni frontier in the south and running northeast of the Osthwai Mountains to the Sea of Cerish.

**Dark Hunter, the**—A common epithet for Husyelt, the God of the Hunt.

**"[the] darkness which comes before"**—A phrase used by the Dûnyain to refer to the congenital blindness of individuals to the worldly causes that drive them, both historical and appetitive. See *Dûnyain*.

**Daskas, House**—One of the Houses of the Congregate.

**Daybreak**—Achamian's mule.

**Dayrut**—A small fortress in the Gedean interior, built by the Nansur after the fall of Shigek to the Fanim in 3933.

**Dead-God, the**—See *Lokung*.

**Defence of the Arcane Arts, A**—The famed sorcerous apologia of Zarathinius, which is as widely cited by philosophers as by sorcerers because of its pithy critiques not only of the Inrithi prohibition of sorcery but of Inrithism itself. The work has long been banned by the Thousand Temples.



**Demua Mountains**—An extensive range located in northwestern Eärwa, forming the frontier between Injor-Niyas and what was once Kûniüri.

**denotaries**—In Gnostic sorcery, the “primer” Cants given to students to practise “dividing their voice,” which is to say, saying and thinking two separate things.

**Detnammi, Hirul** (4081-4111)—The Palatine of the Ainoni province of Eshkalas, slain at Subis under dishonourable circumstances.

***Dialogues of Inceruti, The***—One of the most famous “missing works” of Far Antiquity, frequently referenced by Ajencis.

**Dinchases** (4074-4111)—A Captain of Attrempus and lifelong comrade-in-arms to Krijates Xinemus, slain at Iothiah. Also known as “Bloody Dinch.”

**“Doff your sandals and shod the earth ...”**—A common saying meant to remind listeners not to project their failings onto others.

**Domyot**—(Sheyic version of “Torumyan”) Also known as the Black Iron City. The administrative capital of Zeüm, famed for the cruelty of its rulers and for its iron-skirted walls. For most in the Three Seas, Domyot is as much a place of legend as Golgotterath.

**Dragons**—See *Wracu*.

**Dreams, the**—The nightmares experienced by Mandate Schoolmen of the Apocalypse as witnessed through Seswatha’s eyes.

**Dunjoksha** (4055- )—The Sapatishah-Governor of Holy Amoteu.

**Dûnyain**—A severe monastic sect that has repudiated history and animal appetite in the name of finding enlightenment through the control of all desire and all circumstance. Though the origins of the Dûnyain are obscure (many think them the descendants of the ecstatic sects that arose across the Ancient North in the days preceding the Apocalypse), their belief system is utterly unique, leading some to conclude their original inspiration had to be philosophical rather than religious in any traditional sense.

Much of Dûnyain belief follows from their interpretation of what they consider their founding principles. The Empirical Priority Principle (sometimes referred to as the Principle of Before and After) asserts that within the circle of the world, what comes before determines what comes after without exception. The Rational Priority Principle asserts that Logos, or Reason, lies outside the circle of the world (though only in a formal and not an ontological sense). The Epistemological Principle asserts that knowing what comes before (via the Logos) yields “control” of what comes after.

Given the Priority Principle, it follows that thought, which falls within the circuit of the before and after, is also determined by what comes before. The Dûnyain therefore believe the will to be illusory, an artifact of the soul’s inability to perceive what comes before it. The soul, in the Dûnyain world view, *is part of the world*, and therefore as much driven by prior events as anything else. (This stands in stark contrast to the dominant stream of Three Seas and Ancient North thought, where the soul is taken to be, in Ajencis’s words, “that which precedes everything.”)

In other words, Men do not possess “self-moving souls.” Far from a given, such a soul is an *accomplishment* for the Dûnyain. All souls, they claim, possess *conatus*, the natural striving to be self-moving, to escape the circle of before and after. They naturally seek to *know* the world about them and so climb out of the circle. But a host of factors make outright escape impossible. The soul men are born with is too obtuse and clouded by animal passions to be anything other than a slave of what comes before. The whole point of the Dûnyain ethos is to overcome these limitations and so become a self-moving soul—to attain what they call the Absolute, or the Unconditioned Soul.

But unlike those exotic Nilnameshi sects devoted to various other forms of “enlightenment,” the Dûnyain are not so naive as to think this can be attained within the course of a single lifetime. They think of this, rather, as a multi-generational process. Quite early on they recognized that the instrument itself, the soul, was flawed, so they instituted a program of selective breeding for intellect and dispassion. In a sense the entire sect became a kind of experiment, isolated from the world to maintain control, with each prior generation training the next to the limit of their capabilities, the idea being that over the millennia they would produce souls that could climb further and further from the circle of before and after. The hope was that eventually they would produce a soul utterly transparent to Logos, a soul capable of apprehending all the darknesses that come before.

**Dûnyanic**—The language of the Dûnyain, which remains very close to the original Kûniüri from which it is derived.

**Eämnor**—A lost White Norsirai nation of the Ancient North. The roots of Eämnor reach back to the days of Aulyanau the Conqueror and the Cond Yoke. In 927, Aulyanau conquered the fortress of Ara-Etrith (“New Etrith”) and, struck by the anarcane characteristics of Mount Ankulakai, settled several Cond tribes in the vicinity. These tribes flourished, and under the influence of the nearby cities of the Aumris they quickly abandoned their pastoral ways. In fact the Cond were so effectively assimilated into Aumris culture that their White Norsirai cousins, the Scintya, took them for High Norsirai during the time of the Scintya Yoke (1228-1381).

Eämnor proper emerged from the Scintya Yoke as one of the pre-eminent nations of the Ancient North. Though laid waste in 2148, Eämnor could be considered the sole surviving nation of the Apocalypse, insofar as Atrithau survived. Due to the concentrations of Sranc, however, Atrithau has never been able to recover more than a fraction of the lands constituting historical Eämnor.

**Eämnoric**—The lost language of ancient Eämnor, a derivative of Condic.

**Eänna**—“[Land of the] Uplifted Sun” (Thoti-Eännorean) The traditional name of all the lands to the east of the Great Kayarsus.

**Eärwa**—“[Land of the] Felled Sun” (Thoti-Eännorean) The traditional name of all the lands to the west of the Great Kayarsus.

**Ebara**—A small fortress in the Gedean interior, built by the Nansur after the fall of Shigek to the Fanim in 3933.

**Ecosium Market**—The main “wares market” of Sumna, located just south of the Hagerna.

**Ej’ulkiyah**—A Khirgwi name for the Carathay Desert meaning “Great Thirst.”

**Ekyannus I** (2304-72)—The first “institutional” Shriah of the Thousand Temples, and the author of the widely admired *44 Epistles*.

**Ekyannus III, “the Golden”** (2432-2516)—The Shriah of the Thousand Temples who converted Triamis the Great in 2505 and thus assured the predominance of Inrithism in the Three Seas.

**Eleäzaras, Hanamanu** (4060- )—The Grandmaster of the Scarlet Spires.

**Eleneöt, Fields of**—See *Battle of Eleneöt Fields*.

**elju**—The Ihrimsû word for “book,” referring to someone, either Man or Sranc, who accompanies a Nonman to aid with his failing memory.

**Empire-behind-the-Mountains**—A Scylvendi name for the Nansurium.

**Emwama**—The indigenous Men of Eärwa, who, as slaves of the Nonmen, were massacred by the Five Tribes following the Breaking of the Gates. Very little is known of them.

**Enathpaneah**—A governorate of Kian and former province of the Nansur Empire. Located at the hinge of Khemema and Xerash, Enathpaneah is a semi-mountainous, semi-arid land whose wealth is predominantly derived from the caravans that pass through Caraskand, its administrative and commercial capital.

**Ennutil**—A Scylvendi tribe of the northwestern Steppe.

**Enshoiya**—Sheyic for “certainty.” The Zaudunyani name for the Warrior-Prophet’s sword.

**ensolarii**—The base monetary unit of High Ainon.

**Eöthic Garrison**—The primary fortress and barracks of the Emperor’s personal guard, dominating Momemn’s northern quarter.

**Eöthic Guard**—The personal heavy infantry guard of the Nansur Emperors, consisting primarily of Norsirai mercenaries from Cepalor.

**Epistemologies, The**—A work oft attributed to Ajencis but more likely a redacted compilation drawn from his other works. Many consider it his definitive philosophical statement on the nature of knowledge, but some argue that it distorts his position since it presents a unitary vision of views that actually evolved quite dramatically over the course of his life.

**Eritga** (4092-4111)—A Galeoth slave-girl belonging to Cutias Sarcellus, slain in the deserts of Khemema.

**Eryeat, Coithus** (4038- )—The King of Galeoth, and father of Coithus Saubon.

**Eshganax**—A Palatinate of High Ainon, located across the north Secharib Plains.

**Eshkalas**—A Palatinate of High Ainon, famed for the quality of its cotton, located on the western edge of the Secharib Plains.

**Eumarna**—The most populous governorate of Kian and former province of the Nansur Empire. Located to the south of the Betmulla

Mountains, Eumarna is a large, fertile land that is primarily known for its exports of wine and horses.

**Eumarni**—The language of Eumarna, a derivative of ancient Mamati.

**eunuchs**—Men castrated either before or after the onset of puberty, but usually before. Eunuchs have become something of an informal caste in the Three Seas, both in the management of harems and also in high administrative posts, where their lack of progeny, the belief is, renders them more immune to influence and less likely to harbour dynastic ambitions.

**Exalt-General**—The traditional title of the Imperial Army’s supreme commander.

**Exhortations**—The sole surviving work of Hatatian. See *Hatatian*.

**“Expect not, and you shall find glory everlasting ...”** —*The Tractate*, Book of Priests, 8:31. The famed “Expect Not Admonition” of Inri Sejenus, where he urges his followers to give without hope of exchange. The paradox, of course, is that by doing this, they hope for eternal paradise in exchange.

**Fallow Gate**—The northernmost gate of Ishuäl.

**Fama Palace**—The residence and administrative seat of the Warrior-Prophet while the First Holy War remained in Caraskand, located on the Heights of the Bull.

**Fanashila** (4092-)—One of Esmenet’s Kianene body-slaves.

**Fanayal ab Kascamandri** (4075- )—The first-born son of the Padirajah, and leader of the Coyauri, his famed elite heavy cavalry.

**Fane** (3669-3742)—The Prophet of the Solitary God and founder of Fanimry. Initially a Shrial Priest in the Nansur province of Eumarna, Fane was declared a heretic by the ecclesiastical courts of the Thousand Temples in 3703 and banished to certain death in the Carathay Desert. According to Fanim tradition, rather than dying in the desert, Fane went blind, experienced the series of revelations narrated in the *kipfa’aifan*, the “Witness of Fane,” and was granted miraculous powers (the same powers attributed to the Cishaurim) he called the Water of Indara. He spent the remainder of his life preaching to and consolidating the desert tribes of the Kianene, who after his death would launch the White Jihad under the leadership of Fane’s son, Fan’oukarji I.

**Fanim**—The name used by the Inrithi to refer to the followers of Fanimry.

**Fanimry**—A monotheistic faith founded upon the revelations of the Prophet Fane. The central tenets of Fanimry deal with the solitary nature and transcendence of the God, the falseness of the Gods (who are considered demons by the Fanim), the repudiation of the Tusk as unholy, and the prohibition of all representations of the God.

**Fan’oukarji I** (3716-71)—“Peerless son of Fane” (Kianni) The son of the Prophet Fane and the first Padirajah of Kian. Fan’oukarji is credited with the fantastic success of the White Jihad against the Nansur Empire.

**Far Antiquity**—The historical period beginning with the Breaking of the Gates and ending with the Apocalypse in 2155. See *Near Antiquity*.

**Feast of Kussapokari**—A traditional Inrithi holiday marking the summer solstice.

**fevers**—A generic name for various forms of malaria.

**Few, the**—Those born with the innate ability to sense the onta and work sorcery. See *sorcery*.

**Finaöl, Weofota** (4066-4111)—The Earl of the Tydonni province of Canute, slain at Anwurat.

**First and Final Word**—A common epithet for the words of Inri Sejenus.

**Five Tribes of Men**—The five rough cultural and racial groups that migrated into the Eärwic subcontinent at the beginning of the Second Age; respectively, the Norsirai, the Ketyai, the Satyothi, the Scylvendi, and the Xiuihianni.

**Flail, the**—A constellation in the northern sky.

**flat-place, the**—According to Scylvendi custom, the ideal spiritual state wherein the Scylvendi warrior, freed of all passion and desire, becomes the very expression of the land.

**Forbidden Road**—A secret military road connecting the Scylvendi and Kianene frontiers of the Nansur Empire.

**44 Epistles**—The magnum opus of Ekyannus I, consisting of forty-four “letters” written to the God, including commentary and confession as well as philosophical inquiry and critique.

**Fourth Analytic of Men, The**—Also known as *The Book of Maxims*. One of the more famous works of Ajencis, containing several hundred not so very flattering “Observations of Men” and the corresponding maxim outlining the practical way to deal with each of the Men so observed.

**Fourth Dialogue of the Movements of the Planets as They Pertain to Astrology, The**—One of the famed “lost works” of Ajencis.

**Fustaras** (4061-4111)—An Orthodox agitator and proadjunct from the Selial Column.

**Gaenkelti** (4068-4111)—The Exalt-Captain of the Palatial Eöthic Guard.

**Gaenri**—A fiefdom of Galeoth, located to the northwest near the Hethantas.

**Gaeterius** (2981-3045)—The Ceneian slave-scholar celebrated for his commentaries on *The Chronicle of the Tusk* collected under the title *Contemplations on the Indentured Soul*.

**Gaethuni**—A fiefdom of Ce Tydonn, located on the southwestern coasts.

**Gaidekki, Shressa** (4062- )—The Palatine of the Conriyan district of Anplei.

**Gâl, Plains of**—A great expanse of grasslands to the north of the Cerish Sea.

**Galeoth**—A Norsirai nation of the Three Seas. Following the Apocalypse, countless thousands of Meöri refugees settled the environs north of Lake Huösi. Though nominally tributary to the Ceneian Empire, surviving records indicate that the “Galoti,” as the Ceneians called them, were a fractious and warlike people. At some point in the thirty-fifth century, sedentary kingdoms began to displace the pastoral tribes along the Vindauga and Sculpa rivers. Galeoth proper did not arise until c. 3683, when King Norwain I reputedly concluded twenty years of campaigning and conquest by having his captive foes butchered en masse in the reception hall of Moraör, the great palace complex of the Galeoth Kings.

**Galeoth Wars**—The wars fought between Galeoth and the Nansur Empire, first in 4103-4, then again in 4106. In each case the Galeoth, under the generalship of Coithus Saubon, enjoyed early successes, only to be subsequently defeated in more decisive engagements, the last of which was the Battle of Procorus, where Ikurei Conphas commanded the Imperial Army.

**Galgota, Nisht** (4062- )—The Palatine of the Ainoni palatinate of Eshganax.

**Gallish**—The language of Galeoth, derived from Old Meoric.

**Ganbrota, Murworg** (4064- )—The Earl of the Thunyeri fiefdom of Ingraul.

**gandoki**—“shadows” (Gallish) A traditional Galeoth sport where two men, their wrists bound to either end of two poles, attempt to knock each other off their footing.

**Ganrelka II, Anasûrimbor** (2104-47)—The successor of Celmomas II and the last reigning High King of Kûniüri.

**Ganrikka, Warthût** (4070- )—A clientthane of Gothyelk.

**Ganyatti, Amurrei** (4064- )—The Conriyan Palatine of the district of Ankirioth.

**Gaörtha**—The true name of the second skin-spy to pose as Cutias Sarcellus.

**Garsahadutha, Ram-Sassor** (4076-4111)—A Tributary Prince of Sansor, leader of the Sansori in the Ainoni contingent of the Holy War, slain at the Battle of Anwurat.

**Gate of Horns**—One of Caraskand’s main gates.

**Gate of Pelts**—One of Sumna’s famed Nine Great Gates, opening onto the Karian Way.

**Gaumum, House**—A Nansur House of the Congregate, with holdings scattered across the western Kyranæe Plain.

**Gayamakri, Sattushal** (4070- )—One of the Nascenti, formerly an Ainoni baron.

**Gedea**—A governorate of Kian and former province of the Nansur Empire. Located between Shigek and the Anaras Spur, Gedea is a semi-arid land with interior plateaus and semi-mountainous coasts. Historically, Gedea is primarily known as the battleground between ancient Shigek and Kyranæas.

**Gekas**—A palatinate of High Ainon, located on the upper River Sayut.

**Gerotha**—The administrative and commercial capital of Xerash.

**Geshrunni** (4069-4110)—A Shield-Captain of the Javreh, slain in Carythusal.

**Gesindal**—A fiefdom of Galeoth located to the immediate northwest of Oswenta. A disproportionate number of Gesindalmen belong to the so-called Tattoo Cult of Gilgaöl—a subsect common among the Galeoth and Cepalorans—believing that skin tattooed with the sacred signs of War is immune to injury.

**Ghoset**—An ancient Wracu spawned during the Cûno-Inchoroi Wars.

**Gielgath**—An important Nansur city located on the Meneanor coast.

**Gierra**—The God of carnal passion. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Gierra is very popular throughout the Three Seas, particularly among aging men drawn to the “aphrodisica,” Cultic nostrums reputed to enhance virility. In the *Higarata*, the collection of subsidiary writings that form the scriptural core of the Cults, Gierra is rarely depicted with any consistency, and is often cast as a malign temptress, luring men to the luxury of her couch, often with fatal consequences.

**Gilcûnya**—The tongue of the Nonmen Quya and the Gnostic Schools, thought to be a debased version of Auja-Gilcûnni, the so-called “ground” (or first) tongue of the Cûnuroi.

**Gilgallic Gate**—An immense gate located at the westernmost point of Momemn’s walls.

**Gilgaöl**—The God of war and conflict. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Gilgaöl is perhaps the most popular of the Hundred Gods. In the *Higarata*, the collection of subsidiary writings that form the scriptural core of the Cults, Gilgaöl is depicted as harsh and sceptical of Men, continually demanding proof of worth from those who would follow him. Though subordinate to the Thousand Temples, the Gilgallic Cult boasts nearly as many priests, and perhaps receives more in the way of sacrificial donations.

**Ginsil** (2115-c. 2147)—The wife of General En-Kaujalau in *The Sagas*, who pretended to be her husband to fool the assassins coming to kill him.

**Girgalla** (1798-1841)—An ancient Kûniüric poet famed for his *Epic of Sauglish*.

**Girgash**—A nation of the Three Seas, located on the mountainous northern frontier of Nilnamesh, and the only Fanim nation aside from Kian.

**Girgashi**—The language of Fanic-Girgash, a derivative of Sapmatari.

**Girgilioth**—A ruined city on the south bank of the River Sempis, which was once the capital of Kyranæan-occupied Shigek but was destroyed following Kyranæas’s demise in the Apocalypse.

**gishrut**—A traditional Scylvendi drink made from fermented mare’s milk.

**Gnosis**—The branch of sorcery once practised by the Gnostic Schools of the Ancient North but now known only to the Schools of Mandate and Mangaecca. Unlike Anagogic sorcery, Gnostic sorcery is leveraged through the use of the Abstractions, which is why Gnostic sorcerers are often referred to as Philosopher Magi. The Gnosis was first developed by the Nonmen Quya, who imparted it to the early Norsirai Anagogic sorcerers during the Nonman Tutelage, 555-825.

Several Gnostic Cants are: the Bar of Heaven, the Bisecting Planes of Mirseor, the Cirroi Loom, the Ellipses of Thosolankis, the Odaini Concussion Cant, the Seventh Quyan Theorem, and the Weära Comb.

See *sorcery*.

**Gnostic Schools**—Those Schools that practise the Gnosis. Only two such Schools, the Mangaecca and the Mandate, survive, though prior to the Apocalypse some dozen or so Gnostic Schools were in existence, the Sohonc foremost among them.

**Goat's Heart, The**—The famed book of fables by Protathis.

**God, the**—In Inrithi tradition, the unitary, omniscient, omnipotent, and immanent being responsible for existence, of which Gods (and in some strains Men) are but “aspects.” In the Kiünnat tradition, the God is more an abstract placeholder than anything else. In the Fanim tradition, the God is the unitary, omniscient, omnipotent, and *transcendent* being responsible for existence (thus the “Solitary God”), against which the Gods war for the hearts of men.

**Gods, the**—Supernatural inhabitants of the Outside possessing human characteristics and figuring as objects of ritual and worship. See *Hundred Gods*.

**Goken the Red** (4058- )—The notorious pirate and Thunyeri Earl of Cern Auglai.

**Golgotterath**—The nigh impregnable stronghold of the Consult, located to the north of Neleöst Sea in the shadow of the Yimaleti Mountains. Called Min-Uroikas by the Nonmen during the Cûno-Inchoroi Wars, Golgotterath did not become significant to human history until its occupation by the Mangaecca School in 777, who excavated the Incû-Holoinas and raised vast fortifications about it. See *Apocalypse*.

**Gonrain, Hoga** (4088- )—The second-eldest son of Earl Gothyelk.

**gopa**—A red-throated gull common to the southern Three Seas, and notoriously ill-mannered.

**Gotagga** (c. 687-735)—Great Umeri sorcerer credited with the birth of philosophy apart from what had been purely theological speculation. According to Ajencis, Men explained the world with characters and stories before Gotagga and with principles and observations after.

**Gotheras, Hoga** (4081- )—The eldest son of Earl Gothyelk.

**Gothyelk, Hoga** (4052- )—The Earl of Agansanor, and leader of the Tydonni contingent of the Holy War.

**Gotian, Incheiri** (4065- )—The Grandmaster of the Shrial Knights and Maithanet's representative in the Holy War.

**Grandmaster**—The title bestowed upon the administrative rulers of the Schools.

**Great Desert**—See *Carathay Desert*.

**Great Factions**—The general term used to refer to the most powerful military and political institutions of the Three Seas.

**Great Kayarsus**—The vast system of mountain ranges that forms the eastern frontier of Eärwa.

**Great Library of Sauglish**—The archive founded by Carû-Ongonean, the third Umeri God-King, c. 560, and transformed by Nincaerû-Telesser II (574-668) into the cultural heart of the Ancient North. At the time of its destruction in 2147, it was rumoured to be as large as some small cities.

**Great Names**—The epithet for the ranking caste-nobles leading the various contingents of the First Holy War.

**Great Ocean**—The ocean to the west of Eärwa, largely uncharted beyond the coastline, though some claim the Zeümi have mapped its extent.

**Great Pestilence**—Also known as the Indigo Plague. The devastating pandemic that swept Eärwa following the death of the No-God in 2157.

**Great Ruiner**—A folkloric name of the No-God among the surviving tribes of Men in the Ancient North.

**Great Salt**—A particularly harsh region of the Carathay Desert bordering traditional Chianadyni.

**Great Ziggurat of Xijoser**—The largest of the Shigeki Ziggurats, raised by the Old Dynasty God-King Xijoser c. 670.

**Griasa** (4049-4111)—A slave belonging to House Gaunum, and a friend of Serwë's.

**Gunsae**—A long-abandoned Ceneian fortress located on the Gedean coast.

**Gurnyau, Hoga** (4091-4111)—The youngest son of Earl Gothyelk, slain in Caraskand.

**haeturi**—The Nansur name for the bodyguards assigned to high-ranking officers in the Imperial Army.

**Hagarond, Raeharth** (4059-4111)—The Galeoth Earl of Usgald, slain at Mengedda.

**Hagera**—The vast temple complex located in Sumna, housing the Junriüma, the many Colleges, and the administrative machinery of the Thousand Temples.

**Hamishaza** (3711-83)—A renowned Ainoni dramatist, remembered for his *Tempiras the King* and his jnanic wit, which was rumoured to be unparalleled.

**Ham-Kheremic**—The lost language of ancient Shir.

**Hamoric**—The language group of the ancient Ketyai pastoralists of the eastern Three Seas.

**“[the] hand of Triamis, the heart of Sejenus, and the intellect of Ajencis”**—The famous saying attributed to the poet Protathis, referring to the qualities all men should strive for.

**Hansa**—A slave-girl belonging to Cutias Sarcellus.

**Hapetine Gardens**—One of many architectural idylls on the Andiamine Heights.

**Hasjinnet ab Skauras** (4067-4103)—The eldest son of Skauras ab Nalajan, slain by Cnaiür urs Skiötha at the Battle of Zirkirta in 4103.

**Hatatian** (3174-3211)—The infamous author of the *Exhortations*, a work that eschews traditional Inrithi values and espouses an ethos of unprincipled self-promotion. Though long censured by the Thousand Temples, Hatatian remains popular among the caste-nobility of the Three Seas.

**Haurut urs Mab** (4000-4082)—An Utemot memorialist when Cnaiür was a child.

**Heights of the Bull**—One of the nine heights of Caraskand.

**hemoplexy**—A common disease of war characterized by intense fevers, vomiting, skin irritation, severe diarrhea, and, in the most extreme cases, coma and death. Also known as “the hollows” or “the hemoplectic hand.”

**Heörsa, Dun** (4078- )—A Shield-Captain of the Hundred Pillars, formerly a Galeoth thane.

**Heresiarch**—The title of the leader of the Cishaurim.

**Heron Spear**—A powerful artifact of the Inchoroi Tekne, so named because of its unique shape. The Heron Spear first appears in the *Isûphiryas* as Suörgil (Ihrimsû, “Shining Death”), the great “spear of light” taken by Cu’jara Cinmoi from the corpse of Sil, the Inchoroi King, at the battle of Pir Pahal. For millennia the Heron Spear lay in the possession of the Nonmen of Ishoriol, until it was stolen by Cet’ingira (see *Mekertrig*) and delivered to Golgotterath c. 750. Then in 2140 it was stolen again by Seswatha (see *Apocalypse*), who believed it to be the only weapon capable of destroying the No-God. For a brief time it was thought destroyed at the catastrophic Battle of Eleneöt Fields, but it reappeared in 2154 in the possession of Anaxophus V, High King of Kyraneas, who

used it to slay the No-God at the Battle of Mengedda. For centuries it resided in Cenei, a treasured possession of the Aspect-Emperors, only to be lost once again when the Scylvendi sacked Cenei in 3351. Its whereabouts are presently unknown.

**Hethanta Mountains**—A large mountain range located in central Eärwa.

**Hifanat ab Tunukri** (4084-4111)—A Cishaurim sorcerer-priest and servant of Anasûrimbor Moënghus, slain at Caraskand.

**High Ainon**—A Ketyai nation of the eastern Three Seas, and the only nation to be ruled by one of the Schools, the Scarlet Spires. Founded in 3372 after Sarothesser I defeated General Maurelta at the Battle of Charajat, High Ainon has long been one of the most populous and powerful nations of the Three Seas. The agricultural production of the Secharib Plains combined with that of the Sayut Delta and River Valley supports both an extensive caste-nobility (noted for their wealth and their obsession with jnan) and an aggressive mercantilism. Ainoni ships can be found berthed in every port in the Three Seas. During the Scholastic Wars (3796-3818), the School of the Scarlet Spires, which is based in the capital, Carythusal, managed to destroy the army of King Horziah III and assumed indirect control of the nation's primary institutions. The nominal head of state, the King-Regent, answers directly to the Grandmaster.

**High Kunna**—The debased version of Gilcûnya used by the Anagogic Schools of the Three Seas.

**High Sakarpean**—The language of ancient Sakarpus, a derivative of ancient Skettic.

**High Sheyic**—The language of the Ceneian Empire, a derivative of ancient Kyranean.

**High Vurumandic**—The language of the Nilnameshi ruling castes, a derivative of Vaparsi.

**Hilderath, Solm** (4072- )—One of the Nascenti, formerly a Tydonni thane.

**Hinayati Mountains**—A large system of mountain ranges located in southwestern Eärwa, sometimes called “the spine of Nilnamesh.”

**Hinnant**—A palatinate of High Ainon, located in the heart of the Secharib Plains.

**Hinnereth**—The administrative and commercial capital of Gedeia, located on the Meneanor coast.

**History (Dûnyain)**—The movement of human events through time. The significance of History for the Dûnyain is found in the fact that past circumstances dominate and determine present actions, such that individuals continually find themselves “coming after,” which is to say, at the mercy of events over which they have no control. The Dûnyain believe that utter detachment from history is a necessary precondition for absolute awareness.

**History (Inrithism)**—The movement of human events through time. The significance of History for the Inrithi is that the God is manifested within it. The Inrithi believe that certain configurations of events express the truth of the God while certain other configurations are inimical to such expression.

**Hoga, House**—The ruling dynasty of Agansanor. The Black Stag on Green is their traditional device.

**Hoga Brood**—The name given in the Conriyan court to Hoga Gothyelk's sons.

**hollows**—See *hemoplexy*.

**Holy Precincts**—See *Hagera*.

**Holy War**—The Inrithi host summoned by Maithanet that invaded Kian in 4111 bent upon the reconquest of Shimeh.

**Home City**—A common Nansur epithet for Momemn.

**Hortha, Sonhail** (4064- )—A Galeoth knight, client to Prince Coithus Saubon.

**Houses of the Congregate**—A quasi-legislative assembly consisting of the primary landholding families of the Nansur Empire.

**Hulwarga, Hringa** (4086- )—The second son of King Hringa Rauschang of Thunyerus, and leader of the Thunyeri contingent of the First Holy War after the death of his older brother, Prince Hringa Skaiyelt, in Caraskand. Called the Limper because of his uneven gait.



**Hundred Gods**—The collective name of the Gods enumerated in *The Chronicle of the Tusk* and worshipped either under the auspices of the Cults (which is to say, subordinate to the Thousand Temples), or in the traditional versions of the Kiünnat. In the Inrithi tradition, the Hundred Gods are thought to be aspects of the God (whom Inri Sejenus famously called “the Million Souled”), much the way various personality traits could be said to inhabit an individual. In the far more variegated Kiünnat tradition, the Hundred Gods are thought to be independent spiritual agencies, prone to indirectly intervene in the lives of their worshippers. Both traditions recognize the differences between the Compensatory Gods, who promise direct reward for worship and devotion, the Punitive Gods, who secure sacrifices through the threat of suffering, and the more rare Bellicose Gods, who despise worship as sycophancy and favour those who strive against them. Both the Inrithi and Kiünnat traditions see the Gods as indispensable to eternal life in the Outside.

The esoteric apologist Zarathinius is infamous for arguing (in *A Defence of the Arcane Arts*) the absurdity of worshipping deities as imperfect and capricious as mere Men. The Fanim, of course, believe the Hundred Gods are renegade slaves of the Solitary God—demons.

**Hundred Pillars**—The Warrior-Prophet’s personal bodyguard, named after the one hundred men rumoured to have surrendered their water—and their lives—to him on the Trail of Skulls.

**Huösi, Lake**—A large freshwater lake draining the Vindauga and Sculpa river systems, and emptying into the Wutmouth.

**hustwarra**—The Galeoth name for camp wives.

**Husyelt**—The God of the hunt. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Husyelt comes after only Yatwer and Gilgaöl in Cultic popularity, particularly in the Middle-North. In the *Higarata*, the collection of subsidiary writings that form the scriptural core of the Cults, Husyelt is depicted as the most anthropocentric of the Hundred Gods, as intent upon enabling his worshippers as he is upon securing their obedience and devotion. The Cult of Husyelt is rumoured to be extraordinarily wealthy, and high-ranking members of the Husyeltic priesthood often possess as much political clout as Shrial apparati.

**Huterat**—A town on the Sempis Delta, destroyed by the First Holy War in 4111.

**idolaters**—A term commonly used by Fanim to refer to Inrithi.

**Ihrimsû**—The tongue of Injor-Niyas.

**Ikurei, House**—A Nansur House of the Congregate, with holdings concentrated in and about Momemn. The Imperial House since 3941.

**Ikurei Anphairas I** (4022-81)—The Emperor of Nansur from 4066 to 4081, and grandfather of Ikurei Xerius III, assassinated by persons unknown.

**Ikurei Dynasty**—Always one of the more powerful Houses of the Congregate, the Ikurei seized the Imperial Mantle in 3941, capitalizing on the turmoil following the loss of Shigek and then Gedeia to Kian in the Dagger Jihad. Ikurei Sorius I became the first of a line of shrewd yet defensive Ikurei Emperors. See *Nansur Empire*.

**Ikurei Xerius III** (4059- )—The Emperor of the Nansur Empire.

**Imbeyan ab Imbaran** (4067-4111)—Sapatishah-Governor of Enathpaneah and son-in-law of the Padirajah, slain at Caraskand.

**Imperial Army**—A common name for the standing Nansur army.

**Imperial Precincts**—The name given to the grounds of the Andiamine Heights.

**Imperial Saik**—The School indentured to the Nansur Emperor.

**Imperial Sun**—The primary symbol of the Nansur Empire.

**Impromta, The**—The anonymously written collection of the Warrior-Prophet’s earliest sermons and aphorisms.

**Imrothas, Sarshressa** (4054-4111)—The Palatine of the Conriyan province of Aderot, claimed by disease at Caraskand.

**Inchoroi**—“People of Emptiness” (Ihrimsû) A mysterious and obscene race that, according to legend, descended from the void in the Incû-Holoinas. Very little is known about them, aside from their apparently limitless capacity for cruelty and their malignant obsession with the carnal. See *Cûno-Inchoroi Wars*.

**Incû-Holoinas**—“Ark-of-the-Skies” (Ihrimsû) The great vessel that brought the Inchoroi from the heavens and became the golden heart of Golgotterath.

**Indara-Kishauri**—The “tribe” of the Cishaurim. The “Indara” refer, in the Kianene tradition, to the “tribe of water-bearers,” a legendary band that supposedly wandered the dunes dispensing water and mercy to the faithful. The designation is critical (according to the *kipfa’aifan*, it saved Fane’s life), given the importance of tribal affiliation in desert Kianene society.

**Indenture, the**—The infamous document used by Ikurei Xerius III in his attempt to secure the lands conquered by the First Holy War.

**Indigo Plague**—According to legend, the pestilence swept up from the No-God’s ashes after his destruction at the hands of Anaxophus V in 2155. Mandate scholars dispute this, claiming that the No-God’s body was recovered by the Consult and interred in Golgotterath. Whatever the cause, the Indigo Plague ranks as among the worst in recorded history.

**Indurum Barracks**—A lodging for soldiers located in Caraskand and dating back to the Nansur occupation of the city.

**Ingiaban, Sristai** (4059- )—The Palatine of the Conriyan province of Kethantei.

**Ingoswitu** (1966-2050)—A far antique Kûniüric philosopher, famed in his own day for his *Dialogia* but primarily known in the Three Seas through Ajencis and his famed critique of Ingoswitu’s *Theosis* in *The Third Analytic of Men*.

**Ingraul**—A fiefdom of the Thunyeri Sranc Marches.

**Ingusharotep II** (c. 1000-c. 1080)—The Old Dynasty Shigeki King who conquered the Kyranae Plains.

**Injor-Niyas**—The last remaining Nonmen nation, located beyond the Demua Mountains. See *Ishterebinth*.

**Inrau, Paro** (4088-4110)—A former student of Drusas Achamian, slain in Sumna.

**Inri Sejenus** (c. 2159-2202)—The Latter Prophet and spiritual (although not historical) founder of the Thousand Temples, who claimed to be the pure incarnation of Absolute Spirit (“the very proportion of the God”), sent to emend the teachings of the Tusk. After his death and supposed ascension to the Nail of Heaven, his disciples recounted his life and teachings in *The Tractate*, the text that is now considered by the Inrithi to be as holy as *The Chronicle of the Tusk*.

**Inrithi**—The followers of Inri Sejenus, the Latter Prophet, and his amendments to the Tusk.

**Inrithism**—The faith founded upon the revelations of Inri Sejenus, the Latter Prophet, which synthesizes elements of both monotheism and polytheism. The central tenets of Inrithism deal with the immanence of the God in historical events, the unity of the individual deities of the Cults as Aspects of the God, and the role of the Thousand Temples as the very expression of the God in the world.

Following the alleged ascension of Inri Sejenus, Inrithism slowly established itself throughout the Ceneian Empire as an organized hierarchy independent of the state—what came to be called the Thousand Temples. Initially, the existing traditionalist Kiünnat sects simply dismissed the new religion, but as it continued to grow, a number of attempts were made to circumscribe its powers and prevent its further spread, none of them particularly effective. Escalating tensions eventually culminated in the Zealot Wars (c. 2390-2478), which, although technically a civil war, saw battles fought far outside the boundaries of what then constituted the Ceneian Empire.

In 2469, Sumna capitulated to Shrial forces, but hostilities continued until Triamis was anointed Emperor in 2478. Though himself Inrithi (converted by Ekyannus III), and despite enacting the constitution governing the division of powers between the Imperium and the Thousand Temples, he refrained from declaring Inrithism the official state religion until 2505. From that point the ascendancy of the Thousand Temples was assured, and over the ensuing centuries the remaining Kiünnat “heresies” of the Three Seas would either wither away or be forcibly stamped out.

**Inshull** (?-?)—One of the Chieftain-Kings named in the Tusk.

**Inskarra, Saweor** (4061-4111)—The Earl of the Thunyeri province of Skagwa, slain at Anwurath.

**Inûnara Highlands**—A region of foothills to the northeast of the Unaras Spur of the Hethanta Mountains.

**Invishi**—The commercial and spiritual capital of Nilnamesh, and one of the most ancient cities of the Three Seas.

**Iothiah**—A great Old Dynasty city located on the Sempis Delta.

**Irreüma**—A so-called “all-Gods temple” located in the administrative quarter of the Hagerna. Though its architecture belongs to the classical Kyranean period, its provenance is unknown.

**Iryssas, Krijates** (4089- )—The young and impetuous majordomo of House Krijates, and cousin to Krijates Xinemus.

**Ishoiya**—Sheyic for “uncertainty.” The so-called Day of Doubt, an Inrithi holy day celebrated in late summer, commemorating the spiritual turmoil and renewal undergone by Inri Sejenus during his imprisonment in Xerash. Among the less pious, Ishoiya is renowned as a day of copious drinking.

**Ishroi**—“Exalted Ones” (Ihrimsû) The name given to the Nonmen warrior castes.

**Ishterebinth**—“Exalted Stronghold” (Ihrimsû) The last of the Nonmen Mansions, located to the west of the Demua Mountains. Known as Ishoriöl (“Exalted Hall”) in the Isûphiryas, Ishterebinth was considered one of the premier cities of the Cûnuroi after Siöl and Cil-Aujas. See *Cûno-Inchoroi Wars*.

**Ishuäl**—“Exalted Grotto” (Ihrimsû) The secret fastness of the Kûniüric High Kings, located in the Demua Mountains, and subsequently inhabited by the Dûnyain.

**Istriya, Ikurei** (4045- )—The mother of Emperor Xerius III, once famed for her legendary beauty.

**Istyuli Plains**—A vast and largely semi-arid tableland running from the Yimelati Mountains in the north to the Hethanta Mountains in the south.

**Isûphiryas**—“Great Pit of Years” (Ihrimsû) The great work chronicling the history of the Nonmen prior to the Breaking of the Gates. In all likelihood it is the most ancient text in existence. Sometime in the fourth century, a copy of the *Isûphiryas* was given to Cûnwerishau by Nil’giccas, the Nonman King of Ishoriöl (Ishterebinth), as part of the ancient treaty between their two peoples—the first between Nonmen and Men. During the reign of the God-King Carû-Ongonean, five Ümeri translations of the *Isûphiryas* were bequeathed to the Library of Sauglish. Four of these were destroyed in the Apocalypse. The fifth was saved by Seswatha, who delivered it to the scribes of the Three Seas.

**Ivory Gate**—The northernmost gate of Caraskand, so named because of the pale limestone used to construct it (as well as the Gate of Horns).

**Iyokus, Heramari** (4014- )—A Daimotic sorcerer of rank within the Scarlet Spires, and, despite his chanv addiction, Master of Spies to Hanamanu Eleäzaras.

**Jahan Plains**—The large, arid tableland that makes up the western frontier of Eumarna.

**Jarutha**—A small agricultural town some twenty miles southwest of Momemn.

**Javreh**—The slave-soldiers of the Scarlet Spires, famed for their ferocity in battle. The first unit was created in 3801 by Grandmaster Shinurta at the height of the Scholastic Wars.

**Jekhia**—A tributary nation of High Aion, famed as the mysterious source of chanv, located at the headwaters of the River Sayut in the Great Kayarsus. The Men of Jekhia are unique in that they exhibit Xiuhianni racial characteristics.

**Jeshimal River**—The primary river system of Amoteu, draining the Betmulla Mountains and emptying into the Meneanor Sea at Shimeh.

**Jihads**—Fanim holy wars. Since the inception of Fanimry, the Kianene have waged no fewer than seven jihads, all of them against the Nansur Empire.

**Jirux**—A great Kianene fortress on the north bank of the River Sempis.

**Jiünati Steppe**—A vast region of semi-arid plains extending northward from the Carathay Desert to the Istyuli Plains, and inhabited by Scylvendi pastoralists since the early years of the Second Age.

**jnan**—An informal code of manner and speech understood by many to be a “war of word and sentiment.” Adeptness at jnan is understood, particularly by the more refined subcultures of the Three Seas, to be the key determinant of status among individuals who are otherwise of equal caste or station. Given that the God is believed to be manifested in the movement of history, and history is determined primarily by the disparate statuses of men, for many jnan is understood as a sacred and not simply an instrumental enterprise. Many others, however, especially the Norsirai of the Three Seas, regard jnan with contempt, as a “mere game.” Jnanic exchanges are typically characterized by concealed antagonism, the appreciation of irony and intellect, and the semblance of detached interest.

**Joktha**—A port city on the Enathpaneian coast.

**Jorua Sea**—A great inland sea located in mid-western Eärwa.

**Journals and Dialogues**—The collected writings of Triamis I, greatest of the Ceneian Aspect-Emperors.

**Judges**—The name given to Zaudunyani missionaries.

**Jukan**—The God of sky and season. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Jukan rivals Yatwer in popularity among subsistence farmers yet is scarcely represented in major urban centres. The priests of Jukan are readily recognizable by their blue-dyed skin. The Marjukari, an extreme ascetic branch of the Jukanic Cult, are notorious for living as hermits in the mountains.

**Junriüma**—Also known as the Vault-of-the-Tusk, the ancient fortress-temple that houses the Tusk, located in the heart of the Hagerna in Sumna.

**Jurisada**—A governorate of Kian and former province of the Nansur Empire. Located on the southeastern end of the Eumarnan Peninsula, Jurisada is an intensively agricultural region, densely populated, and thought to be a land of “spiritual sloth” by many Kianene.

**Juru**—God of virility and fertility. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Juru is popular among aging caste-noble men, and possesses only a handful of temples, most of them found in major cities. It is often mocked as the Mistress Cult.

**Juterum, the**—The so-called Sacred Heights in Shimeh, where, according to scripture, Inri Sejenus ascended to the Nail of Heaven.

**Labyrinth**—See *Thousand Thousand Halls*.

**Lance, the**—A Scylvendi constellation in the northern sky.

**Languages of Men**—Until the Breaking of the Gates and the migration of the Four Nations from Eänna, the Men of Eärwa—called the Emwama in *The Chronicle of the Tusk*—were enslaved by the Nonmen and spoke debased versions of their masters’ tongues. No trace of these languages remains, nor does any trace of their original, pre-bondage language. The great Nonman history, the *Isûphiryas*, or the “Great Pit of Years,” suggests the Emwama originally spoke the same tongue as their kin across the Great Kayarsus. This has led many to believe that Thoti-Eännorean is indeed the primeval language of all men.

**Languages of Nonmen**—Without doubt, the Nonmen, or Cûnuroi, tongues are among the oldest in Eärwa. Some Aujic inscriptions predate the first extant example of Thoti-Eännorean, *The Chronicle of the Tusk*, by more than five thousand years. Auja-Gilcûnni, which has yet to be deciphered, is far older still.

**Latter Prophet**—See *Inri Sejenus*.

**“[to] laugh with Sarothesser”**—An Ainoni phrase expressing their belief that laughter at the moment of death signifies triumph. This tradition stems from the legend that Sarothesser I, the founder of High Ainon, laughed at death the moment before it claimed him.

**Law of the Tusk**—The traditional law as laid out in the Book of Canticles in *The Chronicle of the Tusk*. Though largely superseded

by *The Tractate*, it is still referred to in cases on which Inri Sejenus was silent.

**Legion**—A Dûnyain term referring to the preconscious sources of the conscious thought.

**Leweth** (4061-4109)—A trapper in the abandoned Atrithan province of Sobel.

**Library of Sauglish**—The famed temple complex and text repository found in ancient Sauglish. According to legend, the Library had grown to the size of a city within the city by the time of Sauglish’s destruction in 2147.

**Library of the Sareots**—See *Sareotic Library*.

**Ligesseras, House**—One of the Houses of the Congregate.

**Logos**—The name used by Dûnyain to refer to instrumental reason. The Logos describes the course of action that allows for the most efficient exploitation of one’s circumstances in order “to come before,” that is, to precede and master the passage of events.

“**[The] Logos is without beginning or end.**”—A Dûnyain phrase referring to the so-called Rational Priority Principle. See *Dûnyain*.

**Lokung**—The “Dead-God” of the Scylvendi. See *No-God*.

**Low Sheyic**—The language of the Nansur Empire and lingua franca of the Three Seas.

**Labyrinth**—See *Thousand Thousand Halls*.

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**Lokung**—The “Dead-God” of the Scylvendi. See *No-God*.

**Low Sheyic**—The language of the Nansur Empire and lingua franca of the Three Seas.

**Maëngi**—The true name of the first skin-spy to pose as Cutias Sarcellus.

**Magga, Hringa** (4080-4111)—A cousin of Prince Hringa Skaiyelt of Thunyerus.

**Maithanet**—The Shriah of the Thousand Temples, and primary instigator of the First Holy War.

**Mallahet**—A notorious member of the Cishaurim.

**Mamaradda** (4071-4111)—The Javreh Shield-Captain assigned to execute Drusas Achamian.

**Mamati**—The language of scriptural Amoteu, a derivative of Caro-Shemic.

**Mamayma** (?-?)—One of the Chieftain-Kings named in *The Chronicle of the Tusk*.

**Mamot**—A ruined Ceneian city located near the mouth of the River Sweki.

**Mandate, School of**—The Gnostic School founded by Seswatha in 2156 to continue the war against the Consult and to protect the Three Seas from the return of the No-God. Based in Atyersus, the Mandate maintains missions in several different cities about the Three Seas and embassies in the courts of all the Great Factions. Aside from its apocalyptic calling, the Mandate is distinct from the other sorcerous Schools in several respects, not the least of which is its possession of the Gnosis, a monopoly it has been able to protect for almost two thousand years. The Mandate also differs in the fanaticism of its members: apparently, all sorcerers of rank continuously dream Seswatha’s experiences of the Apocalypse every night, the effect of a sorcerous rite called the Grasping, where initiates reputedly submit to incantations while holding Seswatha’s mummified heart. Also, the members of the Mandate elect an executive council (called the Quorum) rather than an individual Grandmaster to further guard against deviations from their core mission.

Typically, the Mandate can boast between fifty and sixty sorcerers of rank, and perhaps twice that number of initiates. These numbers, which are typical of minor Anagogic Schools, are deceptive, however, since the power of the Gnosis makes the Mandate more than a match for Schools as large as, say, the Scarlet Spires. Because of this power, the School has long been courted by the Kings of Conriya.

**Mandate Catechism**—The ritual set of questions and answers on Mandate doctrine, recited by teacher and student at the beginning of each day of study. The first thing learned by all Mandate Schoolmen.

**Mangaecca**—The ancient rival to the School of Sohonc, and last of the four original Gnostic Schools. From its founding in 684 by Sos-Praniura (the greatest student of Gin’yursis), the School of Mangaecca had pursued a predatory ethos, regarding knowledge as the embodiment of power. Though this earned the School an ambiguous reputation, the Mangaecca managed to avoid running afoul of the High Gnostic Writ, the edict of Nincama-Telesser circumscribing sorcerous conduct. Then, in 777, at the behest of a Nonman Erratic named Cet’ingira, they discovered the Incû-Holoinas, the dread Ark of the Inchoroi. Over the following centuries they continued their excavations of the Ark and their investigations of the Tekne. In 1123 rumours began spreading that Shaeönanra, then Grandmaster of the Mangaecca, had discovered a catastrophic means to undo the scriptural damnation of sorcerers. The School was promptly outlawed, and the remainder of the School fled to Golgotterath, abandoning Sauglish forever. By the time of the Apocalypse, they had transformed into what would be called the Consult. See *Apocalypse*.

**Manghaput**—A major port city in Nilnamesh.

**Mansions**—The mannish name for the great subterranean cities of the Nonmen.

**Mantraitor**—See *Mekeritrig*.

**Mark, the**—The name for what is otherwise known as the “bruising of the onta.” Aside from the Psûkhe, which may or may not be a true sorcery, all sorcerous manifestations and practitioners exhibit what is called the Mark. Various descriptions of the Mark have come down through history, but there seems to be little consistency in the accounts, apart from the experience’s ephemeral nature. According to religious accounts, the Mark is akin to the disfiguring of criminals, the way the God reveals the blasphemers in the presence of the righteous. But apologists such as Zarathinius point out that if this is indeed the case, then it is more than a little ironic

that only the *blasphemers* can see the Mark. In secular accounts, textual analogies are typically resorted to: seeing the Mark is akin to seeing where text has been scratched away and overwritten in ancient documents. In the case of sorcery, since the amendments to reality are as flawed as the Men who do the amending, it stands to reason that some essential difference would be visible.

**Marsadda**—The former capital of Cengemis, located on the coast of Ce Tydonn.

**Martemus** (4061-4111)—A Nansur General, and aide to Ikurei Conphas.

**Massentia**—A province of the central Nansurium, called “the Golden” because of the bounty of her wheat fields.

**Meärji** (4074- )—A Galeoth thane, client to Prince Coithus Saubon.

**Mehtsonc**—The ancient administrative and commercial capital of Kyraneas, destroyed in the Apocalypse in 2154.

**Meigeiri**—The administrative and spiritual capital of Ce Tydonn, founded in 3739 about the Ceneian fortress of Meigara.

**Meigon** (4002- )—A member of the Dûnyain Pragma.

**Mekeritrig** (?- )—“Traitor of Men” (Kûniüric) The mannish name for Cet’ingira, the Nonman Siqu who revealed the location of Min-Uroikas to the School of Mangaecca in 777, and who would become a ranking member of the Consult during the Apocalypse. See *Mangaecca* and *Apocalypse*.

**Memgowa** (2466-2506)—The famed near antique Zeümi sage and philosopher, primarily known in the Three Seas for his *Celestial Aphorisms* and *The Book of Divine Acts*.

**memorialists**—Those members of a Scylvendi tribe, typically the old and infirm, entrusted with the memorization and recitation of the Scylvendi oral tradition.

**memponti**—A Sheyic term meaning “fortuitous turn.” In jnan, the most auspicious moment to make one’s purposes clear.

**Men**—With the possible exception of the Sranc, the dominant race of Eärwa.

**Meneanor, Sea of**—The northernmost of the Three Seas.

**Mengedda**—A ruined city in the heart of the Mengedda Plains, famed as the battleground where Anaxophus V struck down the No-God with the Heron Spear in 2155.

**Mengedda Plains**—The natural geographical frontier between Shigek and Nansur, just south of the Unaras Spur and north of the Gedeia Highlands. As the site of innumerable battles, the fields are widely reputed to be haunted.

**Men of the Tusk**—The warriors of the First Holy War.

**Meöri Empire**—A lost nation of the Ancient North. Founded as a trading stronghold by Akksersian colonists c. 850, the city of Kelmeöl grew rapidly, and its people, the Meöri, progressively asserted more and more authority over the neighbouring White Norsirai tribes. By the time Borswelka I was declared King in 1021, it had become an aggressive, militaristic city-state. By the time his grandson Borswelka II died in 1104, it had conquered most of the Vosa River Basin and had established trading contacts with Shir to the south through a series of forts along the River Wernma. Strategically situated, and without any regional competitors, the Meöri Empire, as it came to be called, flourished as a mercantile nation. It collapsed with the destruction of Kelmeöl in 2150 during the Apocalypse.

**metaphysics**—Generally, the study of the ultimate nature of existence. More specifically, the study of the operative principles behind the various branches of sorcery. See *sorcery*.

**Meümaras** (4058- )—The Captain of the *Amortanea*.

**Middle North**—A term sometimes used to refer to the Norsirai nations of the Three Seas.

**Mimara** (4095- )—Esmenet’s first-born daughter.

**Mimaripal** (4067- )—A client baron of Chinjosa.

**Ministrate**—The Zaudunyani organization dedicated to the conversion of the Orthodox.

**Min-Uroikas**—“Pit of Obscenities” (Ihrimsû) The Nonman name for Golgotterath. See *Cûno-Inchoroi Wars*.

**Miracle of the Circumfixion**—The second of the Warrior-Prophet’s three so-called “Miracles,” referring to his survival of the Circumfix in Caraskand.

**Miracle of Water**—The first of the Warrior-Prophet’s three so-called “Miracles,” referring to his discovery of water in the wastes of Khemema.

**Misarat**—An immense Kianene fortress located on the northwestern frontier of Eumarna.

**Mog-Pharau**—The ancient Kûniüric name for “No-God.” See *No-God*.

**Mohaïva**—A district of Nilnamesh.

**Momas**—The God of storms, seas, and chance. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Momas is the primary deity worshipped by seamen and merchants, and is the patron divinity of Cironj (and to a lesser extent Nron). In the *Higarata*, he is depicted as cruel, even malicious, and obsessed with minute matters of propriety—leading some commentators to suggest he is in fact a Bellicose, as opposed to a Compensatory, God. His primary device is the White Triangle on Black (representing the Shark’s Tooth worn by all devotees of Momas).

**Momemn**—“Praise Momas” (Kyranean) The administrative and commercial capital of the Nansurium. Heavily fortified, Momemn houses the residence of the Nansur Emperor, as well as one of the busiest harbours on the Three Seas. Historians have oft noted how each of the three capitals (Mehtsonc, Cenei, and Momemn) of the three great empires to arise from the Kyranae Plain have stood along the River Phayus, each closer than the last to the Meneanor. Some claim that Momemn, which stands at the river’s mouth, will be the last, thus leading to the common phrase “running out of river” to indicate changing fortunes.

**Mongilea**—A governorate of Kian and former province of the Nansur Empire, located along the coasts adjacent to the River Sweki. Long a tributary land, Mongilea has exchanged masters many times. As the original conquest of Fan’oukarji I (3759), it has become the “Green Homeland” of the Kianene, and a famed producer of horses.

**Moraör**—“Hall of Kings” (Old Meoric) The famed palace complex of Galeoth’s rulers, located in Oswenta.

**Morghund, House**—The ruling dynasty of Atrithau since 3817.

**Moserothu**—An Ainoni city located in the heart of the populous Secharib Plains.

**Mother-of-Cities**—See *Trysë*.

**Mount Eshki**—The legendary “Mountain of Revelation” where, according to *The Chronicle of the Tusk*, the Prophet Angeshraël received the call to lead the Tribes of Men into Eärwa.

**Mount Kinsureah**—The legendary “Mountain of Summoning” where, according to *The Chronicle of the Tusk*, the Prophet Angeshraël sacrificed Oresh, the youngest of his sons by Esmenet, to demonstrate his conviction to the Tribes of Men.

**Mouth-of-the-Worm**—A Yatwerian temple in Carythusal, so named because of its proximity to the slums commonly called the Worm.

**Munuäti**—A powerful Scylvendi tribe from the interior of the Jiünati Steppe.

**Muretetis** (2789-2864)—An ancient Ceneian scholar-slave famed for his *Axioms and Theorems*, the founding text of Three Seas geometry.

**Mursiris**—“Wicked North” (Ham-Kheremic) The ancient Shiradi name for the No-God, so named because his presence was for so long sensed only as an intimation of doom on the northern horizon.

**Myclai**—The ancient administrative and commercial capital of Akksersia, destroyed in 2149 during the Apocalypse.



**Mygella, Anasûrimbor** (2065-2111)—The famed Hero-King of Aörsi, whose deeds are recounted in *The Sagas*.

**Mysunsai**—“The Bond of Three” (Vaparsi) The self-proclaimed “mercenary School,” which sells its sorcerous services across the Three Seas. Perhaps the largest of the Anagogic Schools, though far from the most powerful, the Mysunsai are a commercial result of the 3804 defensive amalgamation of three minor Schools during the Scholastic Wars: the Mikka Council from Cironji, the Oaranat from Nilnamesh, and the (Cengemic) Nilitar Compact from Ce Tydonn. Under the terms of the infamous Psailian Concession during the Scholastic Wars, the Mysunsai assisted the Inrithi in their Ainoni campaigns, an act for which the School was never forgiven, though it did much to confirm the School’s exclusive commercial interests to its customers.

**Nabathra**—A mid-sized town in the province of Anserca, whose markets control the regional distribution of wool, the province’s primary commodity.

**Nagogris**—A large New Dynasty city on the upper River Sempis, famed for her red sandstone fortifications.

**nahat**—See *castes*.

**Nail of Heaven**—The northern star that, aside from being the brightest in the night sky (it is sometimes visible in daylight), provides the axis from which all other stars revolve.

**Naïn** (4071-4111)—A sorcerer of rank in the Scarlet Spires, slain by Chorae at Anwurat.

**Nangael**—A fiefdom of Ce Tydonn, located along the Swa Marches. Nangael warriors can be readily identified by their tattooed cheeks.

**Nanor-Ukkerja I** (1378-1556)—“Hammer of Heaven” (Kûniüric from Umeritic *nanar hukisha*) The first Anasûrimbor High King, whose defeat of the Scintya in 1408 would lead to the founding of Kûniüri and begin what most scholars regard as the longest-reigning dynasty in recorded history.

**Nansur**—See *Nansur Empire*.

**Nansur Empire**—A nation of the Three Seas and self-proclaimed inheritor to the Ceneian Empire. At the height of its power the Nansur Empire extended from Galeoth to Nilnamesh, but it has been much reduced by centuries of warfare against the Fanim Kianene.

Though the Nansur Empire has witnessed its fair share of usurpers, palace revolts, and short-lived military dictatorships, it has enjoyed a remarkable degree of dynastic stability. It was under the Trimus Emperors (3411-3508) that the “Nansur” (the traditional name for the district surrounding Momemn) emerged from the chaos following Cenei’s destruction to unify the Kyranæ plains. But true Imperial expansion did not occur until the Zerxei Dynasty (3511-3619), which, under the rule of successive and short-lived Emperors, managed to conquer Shigek (3539), Enathpaneah (3569), and the Sacred Lands (3574).

Under the Surmante Emperors (3619-3941), the Nansurium enjoyed its greatest period of growth and military ascendancy, culminating in the rule of Surmante Xatantius I (3644-93), who subdued the Cepaloran tribes as far north as the Vindauga River, and who even managed to capture the ancient Nilnameshi capital of Invishi, thus very nearly restoring all the so-called Western Empire that had once belonged to Cenei. But his practice of debasing the talent in order to finance his endless wars fairly wrecked the empire’s economy. By the time Fan’oukarji I embarked on his White Jihad in 3743, the empire still had not recovered from Xatantius’s excesses. His Surmante descendants found themselves embroiled in never-ending wars they could ill afford, let alone win. Scarce resources and an intransigent commitment to the Ceneian model of warfare, which seemed incapable of coping with Kianene tactics, conspired to render the empire’s decline an inevitability.

The dynasty of the most recent claimants to the Imperial Mantle, the Ikurei, arose as the result of a coup brought about by the turmoil following the loss of Shigek to the Kianene in 3933 (in the so-called Dagger Jihad of Fan’oukarji III). A former Exalt-General, Ikurei Sorius I reorganized both the Imperial Army and the empire, changes that allowed him and his descendants to defeat no fewer than three full-scale Fanim invasions. The Nansur Empire has enjoyed a precarious stability ever since, though it remains continually fearful of the prospect that the Scylvendi tribes might unite once again.

**Nansurium**—See *Nansur Empire*.

**Narradha, Hringa** (4093-4111)—The youngest brother of Prince Hringa Skaiyelt, slain at Mengedda.

**Nascenti**—The nine primary disciples of Anasûrimbor Kellhus, the so-called “Thanes of the Warrior-Prophet.”

**Nasueret Column**—Also known as the “Ninth Column.” A Column of the Nansur Imperial Army, traditionally stationed on the Kianene

frontier. Their device is the Black Imperial Sun halved by an eagle's wing.

**Nau-Cayûti** (2119-40)—“Blessed Son” (Umeritic) The youngest son of Celmomas II and the famed “scourge of Golgotterath.” Nau-Cayûti is famed for his heroism and martial brilliance during the dark days after the fall of Aörsi (2136), when Kûniûri stood alone against Golgotterath. Many of his exploits, such as the Slaying of Tanhafut the Red and the Theft of the Heron Spear, are recounted in *The Sagas*.

**Naures River**—An important river system in eastern Nilnamesh.

**Nautzera, Seidru** (4038- )—A senior member of the Mandate Quorum. See *Mandate, School of*.

**Near Antiquity**—Sometimes called the Ceneian Age. The historical period beginning in 2155 (the end of the Apocalypse) and ending with the Sack of Cenei in 3351. See *Far Antiquity*.

**Neleöst Sea**—A large inland sea located in northwestern Eärwa that formed the traditional northern frontier for those nations arising from the Aumris River Valley.

**Nenciphon**—The administrative capital of Kian, and one of the great cities of the Three Seas, founded by Fan’oukarji I in 3752.

**Nergaöta**—A semi-mountainous fiefdom in northwestern Galeoth, renowned for the quality of its wool.

**Nersei, House**—The ruling House of Conriya since the Aöknyssian Uprisings of 3942, which saw the entire line of King Nejata Medekki murdered. The Black Eagle on White is their device.

**Nerum**—A minor port city and the administrative capital of Jurisada, located on the coast just south of Amoteu.

**Neuropuncture**—The Dûnyain art of producing various behaviours by probing the exposed brain with fine needles.

**Ngarau** (4062- )—The Grand Seneschal to Ikurei Xerius III.

**Nil’giccas** (?- )—The Nonman King of Ishterebinth.

**Nilnamesh**—A populous Ketyai nation on the extreme southwest edge of the Three Seas, famed for its ceramics, spices, and stubborn refusal to relinquish its exotic versions of Kiünnat either to Inrithism or to Fanimry. Primarily for geographical reasons, the fertile plains to the south of the Hinayati Mountains have long enjoyed cultural and political independence from the Three Seas. Casidas was the first to remark that the Nilnameshi were an “inward people,” both in the sense of their obsession with the plight of their souls and in their utter disdain for outland Princes. Only two periods in their history cut against this tendency. The first is the Old Invisi period (1023-1572), when Nilnamesh was united under a series of aggressively expansionist Kings based in Invisi, which is now the traditional spiritual capital of Nilnamesh. In 1322 and then again in 1326, Anzumarapata II inflicted crushing defeats on the Shigeki, and for some thirty years compelled tribute from the proud river kingdom. Then, in 2483, Sarnagiri V, leading a coalition of Princes, was routed by Triamis the Great, and Nilnamesh found itself a province (albeit an unruly one) for more than a thousand years. The era following the collapse of the Ceneian Empire is commonly called the New Invisi period, though none of the ancient city’s Kings has been able to hold more than a fraction of Nilnamesh for more than a generation.

**Nimeric, Anasûrimbor** (2092-2135)—The High King of ancient Aörsi before its destruction in the Apocalypse. See *Apocalypse*.

**nimil**—The Nonmen steel forged in the sorcerous furnaces of Ishterebinth.

**Nincaerû-Telessar** (c. 549-642)—The fourth God-King of the Umeri Empire, and famed patron of the ancient Gnostic Schools.

**Nin-Ciljiras** (?- )—The last surviving Nonman King.

**Nine Great Gates**—The epithet given to the main gates of Sumna.

**Nirsodic**—The language group of ancient Norsirai pastoralists ranging from the Sea of Cerish to the Sea of Jorua.

**No-God**—Also known as Mog-Pharau, Tsurumah, and Mursiris. The entity summoned by the Consult to bring about the Apocalypse. Very little is known about the No-God, save that he utterly lacks remorse or compassion and possesses terrible power, including the ability to control Sranc, Bashrag, and Wracu as extensions of his own will. Because of his armour (the so-called Carapace), which

eyewitnesses describe as an iron sarcophagus suspended in the heart of a mountainous whirlwind, it is not even known whether he is a creature of flesh or of spirit. According to Mandate scholars, the Inchoroi worship him as their saviour, as do—according to some—the Scylvendi.

Somehow, his mere existence is antithetical to human life: during the entirety of the Apocalypse, not one infant drew breath—all were stillborn. He is apparently immune to sorcery (according to legend, eleven Choraes are embedded in the Carapace). The Heron Spear is the only known weapon that can harm him.

See *Apocalypse*.

**Nomur** (?-?)—One of the Chieftain-Kings named in the Tusk.

**Nonman King**—The poetic name of Cu’jara Cinmoi in the High Norsirai bardic tradition.

**Nonmen**—At one time the pre-eminent race of Eärwa, but now much reduced. The Nonmen call themselves *ji’cûnû roi*, “the People of Dawn,” for reasons they can no longer remember. (They call Men *j’ala roi*, “the People of Summer,” because they burn so hot and pass so quickly.) *The Chronicle of the Tusk*, which records the coming of Men to Eärwa, generally refers to Nonmen as Oserukki, the “Not Us.” In the Book of Tribes, the Prophet Angeshraël alternately refers to them as “the Accursed Ones” and “the sodomite Kings of Eärwa,” and he incites the Four Nations of Men to embark on a holy war of extermination. Even after four millennia, this xenocidal mission remains part of the Inrithi canon. According to the Tusk, the Nonmen are anathema:

Hearken,	for	this	the	God	has	said,
“These	False	Men		offend		Me;

*blot out all mark of their Passing.”*

But Cûnuroi civilization was ancient even before these words were carved into the Tusk. While the Halaroi, Men, wandered the world dressed in skins and wielding weapons of stone, the Cûnuroi had invented writing and mathematics, astrology and geometry, sorcery and philosophy. They dredged mountains hollow for the galleries of their High Mansions. They traded and warred with one another. They subdued all Eärwa, enslaving the Emwama, the soft-hearted Men who dwelt in Eärwa in those early days. Their decline is the result of three different catastrophic events. The first, and most significant, was the so-called Womb-Plague. In the hope of achieving immortality, the Nonmen (specifically, the great Cu’jara Cinmoi) allowed the Inchoroi to live among them as their physicians. The Nonmen did in fact attain immortality, and the Inchoroi, claiming their work done, retired back to the Incû-Holoinas. The plague struck shortly after, almost killing males and uniformly killing all females. The Nonmen call this tragic event the Nasamorgas, the “Death of Birth.”

The following Cûno-Inchoroi Wars further sapped their strength, so that by the time the first Tribes of Men invaded, the Nonmen had not the numbers or, some say, the will to resist their advance. Within the course of a few generations they were nearly exterminated. Only the Mansions of Ishoriol and Cil-Aujas survived.

See *Cûno-Inchoroi Wars*.

**Nonmen Tutelage**—The great period of Norsirai-Cûnuroi trade, education, and strategic alliances, beginning in 555 and ending with the Expulsion in 825 (following the famed Rape of Omindalea).

**Norsirai**—The typically blond-haired, blue-eyed, fair-skinned race predominantly concentrated along the northern fringe of the Three Seas, although they once ruled all the lands north to the Yimaleti Mountains. One of the Five Tribes of Men.

**noschi**—A Kûniüric term meaning “source of light,” but used in the sense of “genius” as well.

**Noshainrau the White** (c.1005-72)—The founding Grandmaster of the Sohonc and author of the *Interrogations*, the first elaboration of the Gnosis by Men.

**Nron**—A minor island nation of the Three Seas, nominally independent but in fact dominated by the School of Mandate in Atyersus.

**Nroni**—The language of Nron, a derivative of Sheyo-Kheremic.

**Numaineiri**—A populous and fertile fiefdom of interior Ce Tydonn, located to the west of Meigeiri. Numaineiri warriors are known to paint their faces red whenever they believe themselves doomed in battle.

**number-sticks**—A means of generating random numerical results for the purposes of gambling. The first references to number-sticks reach as far back as ancient Shigek. The most common variations consist of two sticks typically referred to as the Fat and the Skinny. A groove is carved all the way through the Fat so that the Skinny can drop up and down its interior length. The Skinny is then capped on either end to prevent it from falling out. Numerical values are marked along the length of the Fat, so that when the sticks are thrown, the Skinny can indicate a result.

**Numemarius, Thallei** (4069-4111)—The Patridomos of House Thallei, and General of the Kidruhil until his death in Nagogris.

**Nymbricani**—A tribe of Norsirai pastoralists who range southern Cepalor.

**Nyranisas Sea**—The easternmost of the Three Seas.

**Oknai One-Eye** (4053-4110)—The inveterate chieftain of the Munuäti, a powerful federation of Scylvendi tribes.

**Okyati urs Okkiür** (4038-82)—The cousin of Cnaiür urs Skiötha, who first brought Anasûrimbor Moënghus as a captive to the Utemot camp in 4080.

**Old Ainoni**—The language of Ceneian Ainon, a derivative of Ham-Kheremic.

**Old Father**—An epithet used by skin-spies to describe their Consult makers.

**Old Meöric**—The lost language of the early Meöri Empire, a derivative of Nirsodic.

**Old Name**—A term referring to the original members of the Consult.

**Old Science**—See *Tekne*.

**Old Scylvendi**—The language of ancient Scylvendi pastoralists, a derivative of Skaaric.

**Old Zeümi**—The language of Angka (ancient Zeüm), a derivative of Ankmuri.

**Olekaros** (2881-2956)—A Ceneian slave-scholar of Cironji descent, famed for his *Avowals*.

**omen-texts**—The traditional indexes, usually specific to each of the Cults, detailing the various omens and their meaning.

**Omiri urs Xunnurit** (4089-4111)—The lame daughter of Xunnurit and wife of Yursalka.

**Oncis Sea**—The westernmost of the Three Seas.

**111 Aphorisms**—A minor work of Ekyannus VIII, consisting of 111 aphorisms that primarily deal with matters of faith and integrity.

**“one lamb for ten bulls”**—A saying that refers to the relative difference in value between a witting and an unwitting sacrificial victim.

**Onkis**—The Goddess of hope and aspiration. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Onkis draws followers from all walks of life, though rarely in great numbers. She is only mentioned twice in the *Higarata*, and in the (likely apocryphal) *Parnishtasshe* is portrayed as a prophetess, not of the future, but of the motivations of Men. The so-called “shakers” belong to an extreme branch of the Cult, where the devotees ritually strive to be “possessed” by the Goddess. Her symbol is the Copper Tree (which also happens to be the device of the legendary Nonman Mansion of Siol, though no link has been established).

**“Only the Few can see the Few”**—The traditional expression used to refer to the unique ability of sorcerers to “see” both the practitioners and the products of sorcery.

**Onoyas II, Nersei** (3823-78)—The King of Conriya who first forged the alliance between the School of Mandate and House Nersei.

**onta**—The name given by the Schools to the very fabric of what is.

**On the Carnal**—The most famous of Opparitha’s exhortatory works, popular among lay readers though widely derided by Three Seas intellectuals.

**On the Folly of Men**—The magnum opus of the famed satirist Ontillas.

**On the Temples and Their Iniquities**—A quasi-heretical Sareot text.

**Ontillas** (2875-2933)—The near antique Ceneian satirist most famous for his *On the Folly of Men*.

**Opparitha** (3211-99)—The near antique Cengemian moralist most famous for his *On the Carnal*.

**Opsara** (4074- )—A Kianene slave who serves as the infant Moënghus’s wet nurse.

**Ordeal, the**—Sometimes referred to as the Great Ordeal. The tragic holy war Anasûrimbor Celmomas called against Golgotterath in 2123. See *Apocalypse*.

**Orthodox**—The name taken by the Inrithi opponents of the Zaudunyani during the siege of Caraskand.

**Osbeus**—A basalt quarry used in Near and Far Antiquity, located near the ruins of Mehtsonc.

**Osthwai Mountains**—A major mountain range located in central Eärwa.

**Oswenta**—The administrative and commercial capital of Galeoth, located on the north coast of Lake Huösi.

**Other Voice**—The name given to the “voice” used to communicate in all Cants of Calling.

**Othrain, Eorcu** (4060-4111)—The Tydonni Earl of Numaineiri, slain at Mengedda.

**Ottma, Cwithar** (4073- )—One of the Nascenti, formerly a Tydonni thane.

**Outside**—That which lies beyond the World. Most commentators follow Ajencis’s so-called Dyadic Theory when characterizing the World and its relation to the Outside. In *Meta-Analytcs*, Ajencis argues that it is the relation between subject and object, desire and reality, that underwrites the structure of existence. The World, he argues, is simply the point of maximal objectivity, the plane where the desires of individual souls are helpless before circumstance (because it is fixed by the desire of the God of Gods). The many regions of the Outside then represent diminishing levels of objectivity, where circumstances yield more and more to desire. This, he claims, is what defines the “spheres of dominance” of Gods and demons. As he writes, “the greater will commands.” The more powerful entities of the Outside dwell in “sub-realities” that conform to their desires. This is what makes piety and devotion so important: the more favour an individual can secure in the Outside (primarily through the worship of Gods and the honouring of ancestors), the greater the chance of finding bliss rather than torment in the afterlife.

**Over-Standard**—The sacred military standard of the Nansur Exalt-General, decorated with the disc-shaped breastplate of Kuxophus II, the last of the ancient Kyranean High Kings. Imperial Columnaries often refer to it as “the Concubine.”

**Paäta** (4062-4111) A body-slave belonging to Krijates Xinemus, slain in Khemema.

**Padirajah**—The traditional title of the ruler of Kian.

**Palpothis**—One of the famed Ziggurats of Shigek, named after Palpothis III (622-78), the Old Dynasty God-King who raised her.

**Panteruth urs Mutkious** (4075-4111)—A Scylvendi of the Munuäti tribe.

**Parrhae Plains**—A region of fertile tablelands located in northwestern Galeoth.

**Pasna**—A town on the River Phayus, known for the quality of its olive oil.

**pembeditari**—A common pejorative used for camp prostitutes, meaning “scratchers.”

**pemembis**—A wild bush prized for its fragrant blue blooms.

**peneditari**—A common name given to camp prostitutes, meaning “long-walkers.”

**perrapta**—A traditional Conriyan liquor, often used to inaugurate meals.

**Persommas, Hagum** (4078- )—One of the Nascenti, formerly a Nansur blacksmith.

**Pharixas**—A disputed island stronghold in the Meneanor Sea.

**Phayus River**—The primary river system of the Kyranae Plains, draining the south central Hethanta Mountains and emptying into the Meneanor Sea.

**Pherokar I** (3666-3821)—One of Kian’s earliest and fiercest Padirajahs.

**pick**—A derogatory term often used by Norsirai when referring to Ketyai. The word comes from the Tydonni *pikka*, or “slave,” but has come to have broader, racial connotations.

**Pilaskanda** (4060- )—The King of Girgash and a tributary ally of the Kianene Padirajah.

**Pirasha**—An old Sumni whore befriended by Esmenet.

**Pisathulas**—The personal eunuch attendant of Ikurei Istriya.

**Plaideöl**—A fiefdom of Ce Tydonn, one of the “Deep Marches” above the eastern headwaters of the River Swa. Plaideölmen are famed for their ferocity in battle, and are easily distinguished by their great beards, which they never trim.

**Pon Way**—An old Ceneian road that runs northwest from Momemn parallel to the River Phayus and serves as one of the Nansurium’s primary commercial arteries.

**Poripharus**—An ancient Ceneian philosopher and adviser to Triamis the Great, famed for drafting the Triamic Code, the body of laws that forms the basis of legal practice in most Three Seas nations (with the notable exception of Kian).

**Possessors of the Third Sight**—An alternate name for the Cishaurim, so called because of their reputed ability to see without their eyes.

**Pragma**—The title given to the most senior of the Dûnyain.

**Prima Arcanata, The**—The magnum opus of Gotagga, representing the first sustained examination of sorcerous metaphysics by Men.

**Prince of God**—One of several names given to the Warrior-Prophet by the Men of the Tusk.

**Principle of Before and After**—Also known as the Empirical Priority Principle. See *Dûnyain*.

**Proadjunct**—The highest non-commissioned rank in the Imperial Nansur Army.

**Probability Trance**—A meditation technique used by the Dûnyain to assess consequences of hypothetical acts in order to determine the course of action that will most effectively allow them to master their circumstances.

**Prophet of the Tusk**—The name given to the prophets depicted in *The Chronicle of the Tusk*.

**Prophilas, Harus** (4064- )—The commander of Asgilioch.

**Protathis** (2870-2922)—A famed near antique poet of Ceneian descent, celebrated for many works, including *The Goat’s Heart*, *One Hundred Heavens*, and the magisterial *Aspirations*. Protathis is regarded by many as the greatest Ketyai poet.

**Proto-Caro-Shemic**—The language group of the ancient pastoralists of the Eastern Carathay Desert, a derivative of Shemic.

**Psailas II** (4009-86)—The Shriah of the Thousand Temples from 4072 to 4086.

**Psammatus, Nentepi** (4059- )—A Sumni Shrial priest of Shigeki descent, and regular customer of Esmenet’s.

**Psûkalogues, The**—The magnum opus of Imparrhas, sorcerer of the Imperial Saik and esoteric metaphysician primarily interested in the Psûkhe of the Cishaurim.

**psûkari**—Practitioners of the Psûkhe.

**Psûkhe**—The arcane practice of the Cishaurim, much like sorcery, though cruder in its exercise, and distinguished by its invisibility to the Few. See *sorcery*.

**Pulit**—A tribe of Scylvendi from the southern desert fringes of the Jiünati Steppe.

**Quandary of Man**—The classic Dûnyain problem referring to the fact that Men, though beasts like other beasts, can apprehend the Logos.

**Quorum**—The ruling council of the Mandate.

**Quya**—The generic name for Nonmen Magi.

**Rash** (4073-4112)—The nickname of Houлта, a caste-menial Zaudunyani agitator, slain in the Battle of Caraskand.

**Rauschang, Hringa** (4054- )—The King of Thunyerus and father of Skaiyelt and Hulwarga.

**Restored Empire**—For some in Nansur, the cherished goal of restoring all the “lost provinces” (the territories seized by the Kianene) to the Nansur Empire.

**Ring Mountains**—The range that encircles Golgotterath.

**Rite-of-the-Spring-Wolves**—A rite of passage marking the transition of Scylvendi adolescent boys to manhood.

**Rohil River**—The easternmost of the three major river systems draining into Lake Huösi.

**Ruminations**—The magnum opus of Stajanus II, the so-called Philosopher-Emperor who ruled Cenei from 2412 to 2431.

**Ruöm**—The innermost citadel of Asgilioch, often called the High Bull of Asgilioch, destroyed by an earthquake in 4111.

**Sacred Lands**—A name for Xerash and Amoteu, the two lands that figure directly in *The Tractate*.

**Sagas, The**—A collection of epic lays that recount the Apocalypse. It primarily consists of “The Kelmariad,” the story of Anasûrimbor Celmomas and his tragic Ordeal; “The Kayûtiad,” the account of Celmomas’s son, Nau-Cayûti, and his heroic exploits; “The Book of Generals,” the story of the deceptive events following Nau-Cayûti’s murder; “The Trisiad,” which recounts the great city’s destruction; “The Eämnoriad,” the story of ancient Atrithau’s expulsion of Seswatha and subsequent survival; “The Annal Akksersa,” which recounts the Fall of Akksersia; and lastly, “The Annal Sakarpa,” or “The Refugee’s Song” as it is sometimes called, the strange account of the city of Sakarpus during the Apocalypse.

Despite the scorn of Mandate scholars (or perhaps because of it), *The Sagas* possess an almost scriptural reputation in the Three Seas.

**Saik**—The Anagogic School based in Momemn and indentured to the Nansur Emperor. The Saik, or the Imperial Saik as they are often called, are the institutional descendants of the Saka, the notorious state-sanctioned School of Imperial Cenei, who for a thousand years dominated the Three Seas under the aegis of the Aspect-Emperors. Though still considered a Major School, the Saik have dwindled in strength, their resources limited by Nansur’s losses and their numbers diminished by continual skirmishing with the Cishaurim. Also known as “Sorcerers of the Sun.”

**saka’ilrait**—“Trail of Skulls” (Khirgwi) The Khirgwi name for the route taken by the Holy War across Khemema.

**Sakarpic**—The language of Sakarpus, a derivative of Skettic.

**Sakarpus**—A city of the Ancient North located in the heart of the Istyuli Plains, and, aside from Atrithau, the only city to survive the Old Wars.

**Sakthuta**—A mountain in the Hethantas overlooking the River Kiyuth.

**Sanathi** (4100- )—The daughter of Cnaiür and Anissi.

**Sancla** (4064-83)—Achamian’s cellmate and lover during his adolescence in Atyersus.

**Sansor**—A nation of the Three Seas tributary to High Ainon.

**Sansori**—The language of Sansor, a derivative of Sheyo-Kheremic.

**Sapatishah-Governor**—The title of the regional, semi-autonomous rulers of the various provinces of Kian.

**Sapatishah's Palace**—The name given by the Men of the Tusk to Imbeyan's palace in Caraskand, located on the Kneeling Heights.

**Sapmatari**—The lost language of Nilnameshi labouring castes, a derivative of Vaparsi.

**Sappathurai**—A powerful mercantile city in Nilnamesh.

**Sarcellus, Cutias** (4072-99)—A Knight-Commander of the Shrial Knights, murdered and replaced by Consult skin-spies.

**Sareotic Library**—In the time of the Ceneian Empire, one of the greatest libraries in the known world. The so-called “script law” of Iothiah forced, on punishment of death, all visitors bearing books to surrender them for copying and inclusion in the Library. Though the Sareots were massacred when Shigek fell to the Fanim in 3933, Padirajah Fan'oukarji III spared the Library, thinking it the will of the Solitary God.

**Sarothesser I** (3317-3402)—The founder of High Ainon, who overthrew the yoke of the Ceneian Empire in 3372 and ascended the Assurkamp Throne as the first Ainoni King.

**Sasheoka** (4049-4100)—The Grandmaster of the Scarlet Spires, assassinated in 4100 by the Cishaurim for reasons unknown, and predecessor to Eleäzars.

**Saskri River**—A major river system in Eumarna, with headwaters in Eshgarnea and draining the Jahan Plains.

**Sassotian, Pomarius** (4058-4111)—The General of the Imperial Fleet during the First Holy War, slain at the Battle of Trantis Bay.

**Sathgai**—The Norsirai name for Uthgai, Chieftain of the Utemot and legendary Scylvendi King-of-Tribes, who led the People under the No-God during the Apocalypse.

**Satiothi**—The language group of the Satyothi peoples.

**Satyothi**—The black-haired, green-eyed, black-skinned race predominantly concentrated in the nation of Zeüm and the southern extremities of the Three Seas. One of the Five Tribes of Men.

**Saubon, Coithus** (4069- )—The seventh son of King Coithus Eryeat of Galeoth and titular leader of the Galeoth contingent of the Holy War.

**Sauglish**—One of the four great ancient cities of the Aumris Valley, destroyed in the Apocalypse in 2147. From the early days of the Nonmen Tutelage, Sauglish was established as the intellectual capital of the Ancient North, home to the first Gnostic Schools and to the Great Library of Sauglish. See *Library of Sauglish* and *Apocalypse*.

**Sayut River**—One of the great rivers of Eärwa, originating in the Southern Great Kayarsus and draining into the Nyranisas.

**Scaralla, Hepma** (4056-4111)—The ranking high priest of Akkeägni during the First Holy War, taken by disease at Caraskand.

**Scarlet Magi**—A name for Schoolmen belonging to the Scarlet Spires.

**Scarlet Spires**—The most powerful School of the Three Seas and de facto ruler of High Ainon. The roots of the Scarlet Spires reach as far back as ancient Shir (to this day traditionalists within the School refer to themselves as the “shiradi”). In many ways the development of the Scarlet Spires exemplifies the development of every Three Seas School, that of loose networks of sorcerous practitioners becoming progressively more organized and insular in the face of chronic, religiously motivated persecution. Originally called the Surartu—“Hooded Singers” (Ham-Kheremic) —the Scarlet Spires secured the river fortress of Kiz in Carythusal c. 1800, and emerged from the chaos surrounding the Apocalypse, the collapse of Shir, and the Great Pestilence as one of the most powerful factions in ancient Ainon. Sometime around 2350, Kiz was severely damaged in an earthquake and subsequently covered with red enamel tiles in the reconstruction, thus leading to the School's now-famous moniker.

**Scholastic Wars**—A series of holy wars waged against the Schools from 3796 to 3818. Called by Ekyannus XIV, the Scholastic Wars saw the near-destruction of several Schools and the beginning of the Scarlet Spires' hegemony over High Ainon.



**Schoolmen**—Sorcerers belonging to the Schools.

**Schools**—Given the Tusk’s condemnation of sorcery, the first Schools, in both the Ancient North and the Three Seas, arose out of the need for protection. The so-called “Major Schools” of the Three Seas are the Circle of Nibel, the Imperial Saik, the School of Mandate, the Mysunsai, and the Scarlet Spires. The Schools are among the oldest institutions in the Three Seas, surviving, by and large, both because of the terror they inspire and by their detachment from the secular and religious powers of the Three Seas. With the exception of the Mysunsai, all the Major Schools predate the fall of the Ceniean Empire.

**Scindia**—The Scylvendi-dominated land to the immediate west of the Hethanta Mountains.

**Scorpion Braid**—A mummer’s trick, consisting of a rope soaked in a poison that makes the jaws and claws of scorpions seize when they grasp it.

**Scoulas, Biaxi** (4075-4111)—The second Knight-Commander of the Shrial Knights, slain at Mengedda.

**Scuäri Campus**—The main parade ground of the Imperial Precincts in Momemn.

**Sculpa River**—The northernmost of the three major river systems draining into Lake Huösi.

**Scylvendi**—The dark-haired, pale-blue-eyed, and fair-skinned race predominantly concentrated in and around the Jiünati Steppe. One of the Five Tribes of Men.

**Seat, the**—A symbolic name for the station of Shriah.

**Secharib Plains**—The vast alluvial tablelands that sweep north from the River Sayut in High Ainon, noted for their fertility (sixty- to seventy-fold crop yields) and dense population.

**Second Apocalypse**—The hypothetical catastrophe that will inevitably befall Eärwa should the No-God ever walk again. According to the Mandate tradition, Anasûrimbor Celmomas, the High King of Kûniûri during the Apocalypse, prophesied that the No-God will in fact return. The prevention of the Second Apocalypse is the Mandate’s ultimate goal.

**Seleukara**—The commercial capital of Kian, and one of the great cities of the Three Seas.

**Selial Column**—A division of the Imperial Nansur Army traditionally stationed on the Kianene frontier.

**“selling peaches ...”**—A common Three Seas euphemism for selling sex.

**Sempis River**—One of the great river systems of Eärwa, draining vast tracts of the Jiünati Steppe and emptying into the Meneanor Sea.

**Seökti** (4051- )—The Heresiarch of the Cishaurim.

**Sepherathindor** (4065-4111)—The Count-Palatine of the Ainoni palatinate of Hinnant, claimed by disease at Caraskand.

**Seswatha** (2089-2168)—The founder of the School of Mandate and implacable enemy of the Consult throughout the Apocalypse. Born the caste-menial son of a Trysean bronzesmith, Seswatha was identified as one of the Few at a very young age and brought to Sauglish to study with the Gnostic School of Sohonc. A prodigy, he became the youngest sorcerer of rank in the history of the Sohonc at the age of fifteen. During this time he became fast friends with Anasûrimbor Celmomas, a so-called “Hostage of the Sohonc,” as the School referred to its resident exoteric students. As this strategic friendship might suggest, Seswatha proved an adroit political operator, both before becoming Grandmaster and after, forging relationships with important personages across the Three Seas, including Nil’giccas, the Nonman King of Ishterebinth, and Anaxophus, who would become the High King of Kyraneas. These skills, in addition to his peerless command of the Gnosis, would make him the natural, if not the titular, leader of the various wars waged against the Consult before the Apocalypse. He and Celmomas would become estranged during this time, apparently because Celmomas resented Seswatha’s influence over his youngest son, Nau-Cayûti, but legends have long circulated that Nau-Cayûti was in fact Seswatha’s son, the product of an illicit union between him and Sharal, the most prized of Celmomas’s wives. They would not be reconciled until the eve of the Apocalypse—after it was far too late. See *Apocalypse*.

**Seswatha’s Dreams**—See *Dreams, the*.

**Seswatha's Heart**—The mummified heart of Seswatha, which is the key artifact in the so-called Grasping, the sorcerous rites that transfer Seswatha's memories of the Apocalypse to Mandate Schoolmen. See *Mandate, School of*.

**Setpanares** (4059-4111)—The General in command of the Ainoni contingent of the First Holy War, slain by Cinganjehoi at Anwurat.

**Shaeönanra** (c. 1086- )—"Gift of Light" (Umeritic) The Grandvizier of the Mangaecca who, according to legend, went mad studying the Incû-Holoinas, and whose subsequent acts would eventually see him convicted of impiety and his School outlawed in 1123. The greatest prodigy of his age, Shaeönanra claimed to have rediscovered a means of saving the souls of those damned by sorcery. He reputedly spent his life investigating various soul-trapping sorceries in the hope of avoiding passage to the Outside—and to great effect, given that he allegedly continues to live some three thousand years afterward, though in an obscene and unnatural manner. By the fourteenth century the Trysean annals began referring to him as Shauriatas, the "Cheater of Gods."

**Shakers**—The name given to extreme devotees of Onkis who claim that their fits of shaking are the result of divine possession.

**Shanipal, Kemrates** (4066- )—The Baron of Hirhamet, a district in south central Conriya.

**Shaul River**—The second most important river system in the Nansur Empire, after the Phayus.

**Shauriatas** (c. 1086- )—"Cheater of Gods" (Umeritic) See *Shaeönanra*.

**Shelgal** (?-?)—One of the Chieftain-Kings named in the Tusk.

**Shemic**—The language group of the ancient non-Nilnameshi pastoralists of the southwestern Three Seas.

**Shem-Varsi**—The language group of the proto-Nilnameshi pastoralists of the southwestern Three Seas.

**Sheyic**—The language of the Ceneian Empire, which still serves, in debased form, as the liturgical language of the Thousand Temples and as the "common tongue" of the Three Seas.

**Sheyo-Buskrit**—The language of Nilnameshi labouring castes, a derivative of High Sheyic and Sapmatari.

**Sheyo-Kheremic**—The lost language of the lower castes of the Eastern Ceneian Empire.

**Sheyo-Xerashi**—The language of Xerash, a derivative of Xerashi and High Sheyic.

**Shield-Breaker, the**—A common name for Gilgaöl, God of War.

**Shigek**—A governorate of Kian and former province of the Nansur Empire. Located on the fertile delta and alluvial plains of the River Sempis, Shigek was the ancient competitor of Kyranas and the first civilized nation of the Three Seas.

Shigek reached the height of her power during the so-called Old Dynasty period, when a succession of Shigeki God-Kings extended their dominion to the limits of the Kyranas Plains in the north and to ancient Eumarna to the south. Great cities (of which only Iothiah survives) and monumental works, including the famed Ziggurats, were raised along the River Sempis. At some point in the twelfth century various Ketyai tribes began asserting their independence on the Kyranas Plains, and the God-Kings found themselves waging incessant war. Then, in 1591, the God-King Mithoser II was decisively defeated by the Kyranas at Narakit, and Shigek began its long tenure as a tributary to greater powers. It was most recently conquered in 3933 by the Fanim hosts of Fan'oukarji III. Much to the dismay of the Thousand Temples, the Kianene method of simply taxing non-believers—as opposed to out-and-out persecuting them—led to the wholesale conversion of the populace to Fanimry within a few short generations.

**Shikol** (2118-2202)—The King of ancient Xerash, famed for sentencing Inri Sejenus to death in 2198, as recounted in *The Tractate*. For obvious reasons, his name has become synonymous with moral corruption among the Inrithi.

**Shimeh**—The second-holiest city of Inrithism, located in Amoteu, and the site of Inri Sejenus's ascension to the Nail of Heaven.

**Shinoth**—The legendary main gate of ancient Trysë.

**Shir**—An ancient city-state on the River Maurat that eventually became the Shiradi Empire. See *Shiradi Empire*.

**Shiradi Empire**—The first great nation to arise in the eastern Three Seas, where it ruled much of what is now Cengemis, Conriya, and

High Ainon for much of Far Antiquity. By c. 500 a number of Hamori Ketyai tribes had settled the length of the River Sayut and the Secharib Plains, becoming more sedentary and socially stratified as they exploited the rich cereal yields afforded by the fertile soils of the region. But unlike Shigek, where the first God-Kings were able to unify the Sempis River Valley quite early, Seto-Annaria, as it came to be called (after the two most dominant tribes), remained a collection of warring city-states. Eventually the balance of power shifted to the north, to the city-state of Shir on the River Maurat, and sometime in the thirteenth century it managed to subdue all the cities of Seto-Annaria, though its rulers would spend generations putting down rebellions (the Seto-Annarians apparently thought themselves superior to their uncouth cousins from the north). Then, sometime in the fifteenth century, Xiuihianni invaders from Jekk ravaged the empire and Shir was razed to the ground. The survivors moved the capital to ancient Aöknysus (the present administrative capital of Conriya), and after some twenty years managed to oust the Eännean invaders. Centuries of stability followed, until 2153, when the forces of the No-God inflicted a disastrous defeat on the Shiradi at the Battle of Nurubal. The following two hundred years of chaos and internecine warfare effectively destroyed what remained of the empire and its central institutions. The influence of ancient Shir is evident in many respects in the eastern Ketyai nations of the Three Seas, from the revering of beards (first cultivated by caste-nobles to distinguish themselves from the Xiuihianni, who were reputed to be unable to grow beards) to the continued use of a Shiradi-derived pictographic script in High Ainon.

**Shortest Way**—See *Logos*.

**Shriah**—The title of the Apostle of the Latter Prophet, the administrative ruler of the Thousand Temples, and the spiritual leader of the Inrithi.

**Shrial Apparati**—The generic term for career and hereditary functionaries in the Thousand Temples.

**Shrial Censure**—The excommunication of Inrithi from the Thousand Temples. Since it rescinds all rights to property and vassalage as well as to worship, the worldly consequences of Shrial Censure are often as extreme as the spiritual. When King Sareat II of Galeoth was censured by Psailas II in 4072, for instance, fairly half of his client nobles rebelled, and Sareat was forced to walk barefoot from Oswenta to Sumna in contrition.

**Shrial Knights**—Also known as Knights of the Tusk. The monastic military order founded by Shriah Ekyannus the Golden in 2511, charged with prosecuting the will of the Shriah.

**Shrial Law**—The ecclesiastical law of the Thousand Temples, which in a labyrinthine variety of forms serves as the common law for much of the Three Seas, particularly for those areas lacking any strong secular authority.

**Shrial Priests**—Inrithi clerics who, as opposed to Cultic Priests, are part of the hierarchies of the Thousand Temples, and perform the liturgies of the Latter Prophet and the God rather than those of the Gods.

**Shrial Remission**—A writ issued by the Thousand Temples absolving an individual of sin. Remissions are commonly awarded to those who accomplish some act of penance, such as joining a pilgrimage or a sanctioned war against unbelievers. Historically, however, they are primarily sold.

**Shrial Warrant**—A writ issued by the Thousand Temples authorizing the arrest of an individual for the purpose of trial in the ecclesiastical courts.

**Sign of Gierra**—The twin serpents that Sumni harlots must have tattooed on the back of their left hand, apparently in imitation of the Priestesses of Gierra.

**Simas, Polchias** (4052- )—Achamian's old teacher and a member of the Quorum, the ruling council of the School of Mandate.

**Sinerses** (4076- )—A Shield-Captain of the Javreh and favourite of Hanamanu Eleäzaras.

**Singer-in-the-Dark**—See *Onkis*.

**Siqu**—Generally, the term referring to Nonmen who find themselves in the service of Men, usually as mercenaries or in some advisory capacity. Specifically, those Nonmen who participated in the so-called Nonmen Tutelage from 555 to 825. See *Nonmen Tutelage*.

**Sirol ab Kascamandri** (4004- )—The youngest daughter of Kascamandri ab Tepherokar.

**Skafadi**—A Kianene name for the Scylvendi.

**Skafra**—One of the principal Wracu, or Dragons, of the Apocalypse, finally slain by Seswatha at Mengedda in 2155.

**Skagwa**—A fiefdom on the Thunyeri Sranc Marches.

**Skaiyelt, Hringa** (4073-4111)—The eldest son of King Rauschang of Thunyerus and leader of the Thunyeri contingent of the Holy War. Claimed by disease at Caraskand.

**Skalateas** (4069-4111)—A member of the Mysunsai School, murdered in the Ansercan countryside by the Scarlet Spires.

**Skauras ab Nalajan** (4052-4111)—The Sapatishah-Governor of Shigek and the first principal antagonist of the First Holy War, slain at Anwurat. A veteran of many wars, he was deeply respected by both his allies and his enemies. The Nansur called him Sutis Sutadra, the “Southern Jackal,” because of his Black Jackal standard.

**Skavric**—The language group of the Scylvendi peoples.

**Skettic**—The language group of ancient pastoralists of the Far Istyuli Plains, a derivative of Nirsodic.

**Skilura II** (3619-68)—Also called “the Mad.” The most cruel of the Surmante Emperors of Nansur, whose deranged antics led to the Granary Revolts of 3668 and the accession of Surmante Xatantius I to the Mantle.

**Skiötha urs Hannut** (4038-79)—The father of Cnaiür urs Skiötha, and former Chieftain of the Utemot.

**Skogma**—An ancient Wracu thought destroyed during the Cûno-Inchoroi Wars.

**Skuthula the Black**—An ancient Wracu spawned during the Cûno-Inchoroi Wars, one of the few Dragons known to have survived the Apocalypse, though his present whereabouts are unknown.

**Snakeheads**—An Inrithi epithet for the Cishaurim.

**Sobel**—An abandoned province north of Atrithau.

**Sodhoras, Nersei** (4072-4111)—A Conriyan Baron and cousin of Prince Nersei Proyas.

**Sogian Way**—A Nansur coastal road first constructed in the age of Kyraneas.

**Solitary God**—“Allonara Yulah” (Kianni) The name used by Fanim to denote the transcendent singularity of their supreme deity. According to Fanim tradition, the God is not, as the Inrithi claim, immanent in existence, nor is He manifold in the way described by the Latter Prophet.

**Sompas, Biaksi** (4068- )—The General of the Kidruhil following the death of General Numemarius in Nagogris. Sompas is the eldest son of Biaksi Coronsas, Patridomos of House Biaksi.

**Sorainas** (3808-95)—A celebrated Nansur scriptural commentator, and author of *The Book of Circles and Spirals*.

**sorcerer of rank**—Though practices differ extensively between Schools, generally the title given to a sorcerer who is qualified to teach sorcery to another.

**Sorcerers of the Sun**—A common epithet for the Imperial Saik. See *Saik*.

**sorcery**—The practice of making the world conform to language, as opposed to philosophy, the practice of making language conform to the world. Despite the tremendous amount of apparently unresolvable controversy surrounding sorcery, there are several salient features that seem universal to its practice. First, practitioners must be able to apprehend the “onta,” which is to say, they must possess the innate ability to see, as Protathis puts it, “Creation *as created*.” Second, sorcery also seems to involve a universal commitment to what Gotagga calls “semantic hygiene.” Sorcery requires precise meanings. This is why incantations are always spoken in a non-native tongue: to prevent the semantic transformation of crucial terms due to the vagaries of daily usage. This also explains the extraordinary “double-think” structure of sorcery, the fact that all incantations require the sorcerer to say and think two separate things*simultaneously*. The spoken segment of an incantation (what is often called the “utteral string”) must have its meaning “fixed” or focused with a silent segment (what is often called the “inutteral string”) that is simultaneously thought. Apparently the

thought incantation sharpens the meaning of the spoken incantation the way the words of one man may be used to clarify the words of another. (This gives rise to the famous “semantic regress problem”: how can the inutteral string, which admits different interpretations, serve to fix the proper interpretation of the utteral string?) Though there are as many metaphysical interpretations of this structure as there are sorcerous Schools, the result in each case is the same: the world, which is otherwise utterly indifferent to the words of Men, *listens*, and sorcerous transformations of reality result.

**Soroptic**—The lost language of ancient Shigek, a derivative of Kemkaric.

**Soter, Nurbanu** (4069- )—The Palatine of the Ainoni district of Kishyat.

**“[The] soul that encounters Him passes no further.”**—A line from *The Sagas* referring to the Battleplain and the belief that all those who perish there remain trapped.

**Southern Columns**—Those divisions of the Imperial Nansur Army stationed on the Kianene frontier.

**Southron Gates**—The series of passes through the Unaras Spur guarded by Asgilioch.

**Sranc**—The violent, inhuman creatures first created by the Inchoroi as instruments of war against the Nonmen. According to the *Isûphiryas*, the Sranc are one of the “Weapon Races” created by the Inchoroi to prosecute their war of extermination against the Nonmen and their Emwama slaves.

The motivations of the Sranc seem to be as base as imaginable, in that they seem to find sexual gratification in acts of violence. There are innumerable accounts of the indiscriminate rape of men, women, children, and even corpses. They seem to know nothing of mercy or honour, and though they do take prisoners, very few are known to have survived captivity, which is said to be savage beyond imagining.

They reproduce rapidly. Though no outward physical differences are readily visible, female Sranc seem to have roles identical to those of male Sranc. Apparently, a great number of Sranc in various stages of pregnancy were observed in battle over the course of the Apocalypse. Though generally inferior to Men in individual combat, they are ideal logistically, as they are able to live for sustained periods on little more than grubs and insects. Survivors recount tales of vast tracts of ground overturned and rooted by passing Sranc hordes. Under the command of the No-God they are utterly fearless, and seem to strike with unerring control and coordination.

Typically, Sranc stand no higher than the average caste-menial’s shoulder. Their skin is devoid of pigment, and despite the refined—to the point of repulsiveness—beauty of their faces, their physiognomy is bestial (though hairless), with pinched shoulders and deep, almond-shaped breasts. They are exceedingly fast across both open and broken terrain, and their sheer viciousness is said to compensate for their slight stature.

Mandate scholars are prone to make dire warnings about the present numbers of Sranc in Eärwa. Apparently the ancient Norsirai had reduced the Sranc, pressing them to the margins of Eärwa, and the No-God was still able to summon hosts that reportedly blackened the horizon. Now Sranc dominate half the continent.

**Sranc Pits**—The famed gladiatorial arena of Carythusal, where human slaves are typically pitted against Sranc.

**Stajanas II** (2338-95)—The famed “Philosopher-Emperor” of Cenei, whose *Ruminations* has remained an important work in the Three Seas literary canon.

**Stalker, the**—A common epithet for Husyelt.

**Steppe, the**—See *Jiünati Steppe*.

**Subis**—A once-fortified oasis in Khemema, frequented by caravans passing between Shigek and Eumarna.

**Sudica**—A province of the Nansur Empire, largely depopulated by 4111 but among the wealthiest districts of the Kyranae Plain during the ages of Kyraneas and the Ceneian Empire.

**“suffer not a whore to live ...”**—The passage from Canticles 19:9, *The Chronicle of the Tusk*, condemning prostitution.

**summoning horns**—The great horns of bronze used to signal the “prayer watches” to the Inrithi faithful.

**Sumna**—The site of the Tusk and the holiest city of Inrithism, located in Nansur.

**Surmante, House**—A former Nansur House of the Congregate, and the Empire’s ruling dynasty from 3619 to 3941.

**Surmantic Gates**—The great northern gate of Carythusal, whose construction was financed in 3639 by Surmante Xatantius I to commemorate the ill-fated Treaty of Kutapileth, a short-lived military pact between Nansur and High Ainon.

**Sursa River**—The river system that once formed the crucial frontier between Agongorea and Aörsi before the Apocalypse.

**Suskara**—A vast region of broken plains and highlands between Atrithau and the Jiünati Steppe, inhabited by numerous tribes of Sranc, some of which are tributary to the so-called Sranc King of Urskugog.

**suthenti**—The menial castes. See *castes*.

**Sutis Sutadra**—See *Skauras ab Nalajan*.

**Swa River**—The river that forms the northern frontier of Ce Tydonn.

**Swarjuka** (4061- )—The Sapatishah-Governor of Jurisada.

**swazond**—The ceremonial scars used by Scylvendi warriors to denote foes slain in battle, believed by some to be markers of stolen strength.

**Swazond Standard**—The name given to Cnaiür’s banner at the Battle of Anwurat.

**Sweki River**—“The Sacred” (Kianni) The so-called “miracle river,” revered as holy by the Kianene, who claim that its waters arise from nothing by the will of the Solitary God. Before the first Jihads, Nansur cartographers made several attempts to locate its headwaters in the Great Salt, none of them successful.

**Synthese**—Artifacts of the Inchoroi Tekne, thought to be living “shells” specifically designed to house the souls of senior Consult figures.

**syurtpiütha**—A Scylvendi euphemism for life, meaning “the smoke-that-moves.”

**talent**—The base monetary unit of the Nansur Empire.

**Tamiznai**—A fortified oasis two days south of the River Sempis, frequented by caravans.

**Tears of God**—See *Chorae*.

**Tekne**—Also known as the Old Science. The non-sorcerous craft of the Inchoroi, used to mould abominations out of living flesh. According to various Nonman sources, the Tekne proceeds on the presumption that everything in nature, including life, is fundamentally mechanical. Despite the absurdity of this claim, few dispute the efficacy of the Tekne, as the Inchoroi and the Consult after them have time and again demonstrated the ability to “manufacture flesh.” Mandate scholars claim that the fundamental principles of the Tekne have been long lost, and that the Consult can only proceed in a trial-and-error fashion, on the basis of an incomplete understanding, and using ancient and ill-understood instruments. This ignorance, they claim, is all that preserves the world from the No-God’s return.

**Tempiras the King**—A work widely thought the greatest of Hamishaza’s satiric tragedies.

**Temple of Exorietta**—A notorious temple in Carythusal.

**Temple Prayer**—Also referred to as the High Temple Prayer. The prayer, beginning “Sweet God of Gods” and attributed to Inri Sejenus in *The Tractate*, that has become the standard among the Inrithi.

**Tendant’heras**—An extensive fortress located on Nilnamesh’s frontier with Girgash and Kianene.

**Tertae Plains**—The heavily cultivated alluvial plain bordering northeast Caraskand.

**tesperari**—A Nansur term for naval captains who retire to command merchant ships.

**Thampis, Kemetti** (4076- )—A Conriyan Baron from the Anpleian frontier.

**Tharschilka, Heänar** (4068-4110)—The Galeoth Earl of Nergäöta, and one of the three leaders of the Vulgar Holy War.

**Therishut, Gishtari** (4067-4111)—A Conriyan Baron from the Ainoni frontier, murdered by persons unknown.

**Thesji Bowmen**—An elite Kianene unit of Choraë archers.

***Third Analytic of Men, The***—Regarded by many as Ajencis’s magnum opus, the *Third Analytic* interrogates the aspects of human nature that make knowledge possible, as well as the human weaknesses that make knowledge so difficult to attain. As Ajencis notes, “if all Men disagree on all matters, then most Men confuse deception for truth.” He investigates the reasons, not only for deception in general, but for the erroneous sense of conviction that sustains it, giving what has come to be called the “selfish knower” thesis, the idea that convenience, conditioning, and appeal (as opposed to evidence and rational argumentation) are the primary motivation for the beliefs of the vast majority.

**Thoti-Eännorean**—The alleged mother tongue of all Men, and the language of *The Chronicle of the Tusk*.

**“Though you lose your soul, you shall gain the world.”**—The penultimate answer in the Mandate catechism, referring to the fact that Mandate Schoolmen, unlike other Schoolmen, damn themselves for a purpose.

**Thousand Temples**—The ecclesiastical and administrative framework of Inrithism, based in Sumna but omnipresent throughout most of the Three Seas. The Thousand Temples first became a dominant social and political institution during the reign of the first Aspect-Emperor, Triamis the Great, who declared Inrithism the official faith of the Ceneian Empire in 2505. Authority is nominally centralized in the person of the Shriah, who is regarded as the Latter Prophet’s living representative, but the sheer size and complexity of the Thousand Temples often renders that authority ceremonial. Aside from the management of the temples proper, there are the ecclesiastical courts, the political missions, the various Colleges, and the labyrinthine interconnections with the Cults to administer. As a result, the Thousand Temples often suffers from weak leadership, and is regarded with cynicism by many in the Three Seas.

**Thousand Thousand Halls**—The labyrinth constructed by the Dûnyain beneath Ishuäl and used by them to test their initiates. Those who become lost in the Thousand Thousand Halls invariably die, ensuring that only the most intelligent survive.

**Three-Headed Serpent**—The symbol of the Scarlet Spires.

**Three Hearts of God**—A term referring to Sumna, the Thousand Temples, and the Tusk.

**Three Seas**—Specifically, the seas of Meneanor, Oncis, and Nyranisas, located in south central Eärwa. More generally, the (primarily Ketyai) civilization that has thrived in this region since the end of the Apocalypse.

**Threesie**—The name given to Nansur who sign on for a third fourteen-year term of service in the Imperial Army.

**Throseanis** (3256-3317)—A late Ceneian dramatist, famed for his *Triamis Imperator*, a dramatic account of the life of Triamis I, the greatest of the Ceneian Aspect-Emperors.

**Thunyeric**—The language of Thunyerus, a derivative of Meoric.

**Thunyerus**—A Norsirai nation of the Three Seas located on the northeastern coasts of the Meneanor Sea. According to Thunyeri legend, their peoples migrated down the length of the Wernma River, continually pressured by the Sranc tribes that largely rule the great forests of the Dameori Wilderness. For two hundred years the Thunyeri plied the Three Seas as pirates and raiders. Then, in 3987, after three generations of Inrithi missionaries had largely converted them from their traditional Kiünnat beliefs, the tribes elected their first King, Hringa Hurrausch, and began adopting the institutions of their Three Seas neighbours.

**Tirummas, Nersei** (4075-4100)—The eldest brother of Nersei Proyas, and Crown Prince of Conriya until his death at sea in 4100.

**Tokush** (4068-4111)—The Master of Spies to Ikurei Xerius III.

**topoi**—Locations where the accumulation of trauma and suffering has frayed the boundaries between the World and the Outside.

***Tractate, The***—The writings of Inri Sejenus and his disciples, forming the second part of the Inrithi scriptural canon. The Inrithi believe *The Tractate* to be the prophesied culmination of *The Chronicle of the Tusk*, an amendment of the Covenant of Gods and Men for the realities of a new age. Among its seventeen books are various accounts of the life of the Latter Prophet, many parables for the purposes of moral instruction, and Inri Sejenus’s own explanation of the “Intervention” he himself represents: that mankind, as it

matures, will become more and more able to worship the God in His “singular multiplicity.” Given that *The Tractate* was written more as a testament to the divinity of Inri Sejenus’s vision than out of any real commitment to historical rigour, it is impossible to assess the veracity of the text. Zarathinius and, more recently, Fanim commentators have pointed out several glaring inconsistencies in the text, but nothing that Inrithi apologists have not been able to explain away.

**Trail of Skulls**—See *saka’ilrait*.

**Triamarius I** (3470-3517)—The first of the Zerxei Emperors, acclaimed by the Imperial Army following the assassination of Trimus Meniphas I in 3508. See *Nansur Empire*.

**Triamarius III** (3588-3619)—The last of the Zerxei Emperors of Nansur, murdered by palace eunuchs. See *Nansur Empire*.

**Triamic Walls**—Caraskand’s outermost fortifications, raised by Triamis the Great in 2568.

**Triamis Imperator**—The famed drama by Throseanis, based on events in the life of Triamis the Great.

**Triamis the Great** (2456-2577)—The first Aspect-Emperor of the Ceniean Empire, famed for his conquests and for declaring Inrithism the official state religion in 2505. See *Ceniean Empire*.

**Triaxeras, Hampei** (4072- )—The Captain of Ikurei Conphas’s bodyguard.

**Trimus, House**—A Nansur House of the Congregate.

**Trinkets**—See *Chorae*.

**Trondha, Safirig** (4076- )—A Galeoththane, client to Earl Anfirig of Gesindal.

**Trucian Dramas, The**—The magnum opus of Xius, a near antique poet and playwright.

**Truth Room**—An interrogation chamber located deep in the catacombs beneath the Andiamine Heights.

**Trysë**—The ancient administrative capital of Kûniûri, destroyed in the Apocalypse in 2147. Arguably the greatest city of the Ancient North and, with the exception of Sauglish, Umerau, and Etrith, also the oldest.

**Tshuma** (4073- )—One of the Nascenti, formerly a Kutnarmu mercenary.

**Tsuramah**—“Hated One” (Kyranean) The ancient Kyranean name for the No-God. See *No-God*.

**Tusam**—A village in the Inûnara Highlands destroyed by Fanim raiders in 4111.

**Tusk, the**—The premier holy artifact of both the Inrithi and Kiûnnat traditions, and the most unholy in the Fanim tradition (where it is referred to as Rouk Spara, or “Cursed Thorn”). Since the Tusk bears the oldest extant version of *The Chronicle of the Tusk*, which in turn is the oldest human text, its provenance remains an utter mystery, though most scholars agree that it predates the coming of the Tribes to Eärwa. It has been installed in the holy city of Sumna throughout most of recorded history.

**Twin Scimitars**—The primary holy device of Fanimry, symbolizing the “Cutting Eyes” of the Solitary God.

**Tydonni**—The language of Ce Tydonn, a derivative of Meoric.

**Tywanrae River**—A major river system in north central Eärwa, draining the Gâl basin and emptying into the Cerish Sea.

**Uän, Samarmau** (4001- )—One of the Dûnyain Pragma.

**Ukrummu, Madarezer** (4045-4111)—A sorcerer of rank in the Scarlet Spires, slain by Chorae at Anwurat.

**Ulnarta, Shaugar** (4071- )—One of the Nascenti, formerly a Tydonnithane.

**Umeri Empire**—The first great nation of Men, encompassing the length of the River Aumris, founded after the overthrow of the Trysean God-Kings, c. 430. See *Kûniûri*.



**Umeritic**—The lost language of ancient Umerau, a derivative of Aumri-Saugla.

**Umiaki**—The name of the ancient eucalyptus tree located in the heart of the Kalaul in Caraskand, famed as the tree from which the Warrior-Prophet was hung on the Circumfix.

**“umresthei om aumreton”**—Kyranean for “possessing in dispossession.” Ajencis’s term for those moments where the soul comprehends itself in the act of comprehending other things, and so experiences the “wonder of existence.”

**Unaras Spur**—The low mountain range that extends from the southern terminus of the Hethantas to the Meneanor coast, marking the geographical frontier between the Kyranae Plain and Gedeas.

**Unclean, the**—A name, derived from *The Chronicle of the Tusk*, commonly used by Inrithi as a pejorative for sorcerers.

**Unmasking Room**—A chamber located in the labyrinth below Ishuäl where Dûnyain children are taught the connections between facial musculature and passions.

**Unswolka, Goeransor** (4079- )—The Tydonni thane of Hagmeir in Numaineiri.

**Uranyanka, Sirpal** (4062- )—The Palatine-Governor of the Ainoni city of Moserothu.

**Uroborian Circle**—A so-called “artifactual Cant” used to prevent the utterance of sorcery and thought to turn on the same aporetic principles that make Choraes possible.

**Uroris**—A constellation in the northern sky.

**Usgald**—A fiefdom in the Galeoth interior.

**Uskelt Wolfheart** (?-?)—One of the Chieftain-Kings named in the Tusk.

**Utemot**—A tribe of Scylvendi located in the northwest extremes of the Jiünati Steppe. Among the Scylvendi, the Utemot are noted as the tribe of both Uthgai and Horiötha, the two greatest conquerors in their history.

**Utgurangi ab Hoularji** (4059- )—The Sapatishah-Governor of Xerash.

**Uthgai** (c. 2100-c. 2170)—The folklore hero and Scylvendi King-of-Tribes during the Apocalypse, whose deeds are oft recited in the Scylvendi oral tradition.

**Valrissa** (4086-4112)—A daughter of the Werigda and wife of Aëngelas.

**Vaparsi**—The lost language of ancient Nilnamesh, a derivative of Shem-Varsi.

**Vasnosri**—The language group of the Norsirai peoples.

**Vault-of-the-Tusk**—See *Junriüma*.

**Venicata**—An Inrithi holy day celebrated in late spring, commemorating the so-called First Revelation of Inri Sejenus.

**Vindauga River**—The westernmost of the three major river systems draining into Lake Huösi, and the primary geographical boundary between Galeoth and Cepalor.

**Vulgar Holy War**—The name given to the first contingent of the Holy War to march against the Fanim.

**Wainhail, Swahon** (4055-4111)—The Galeoth Earl of Kurigald, slain at Mengedda.

**war, Scylvendi mode of**—Despite their illiteracy, the Scylvendi possess an extensive war nomenclature that provides them with a thorough understanding of battle and its psychological dynamics. They call battle *otgai wutmaga*, a “great quarrel,” wherein the point is to convince the foe of their defeat. The concepts central to the Scylvendi understanding of war are as follows:

**unswaza**—envelopment  
**malk unswaza**—defensive envelopment  
**yetrut**—penetration  
**gaiwut**—shock  
**utmurzu**—cohesion  
**fira**—speed  
**angotma**—heart  
**utgirkoy**—attrition  
**cnamturu**—vigilance  
**gobozkoy**—moment of decision  
**mayutafiüri**—ligaments of conflict  
**trutu garothut**—flexible unit cohesion (literally, “men of the long chain”)  
**trutu hirthut**—inflexible unit cohesion (literally, “men of the short chain”)

**War-Cants**—The Gnostic sorceries developed in Sauglish (primarily by Noshainrau the White) for the express purpose of waging war and overcoming opposing sorcerers.

**Wards**—The name given to defensive sorceries in contradistinction to offensive sorceries, or Cants. See *sorcery*. The most common types of Wards (found in both Anagogic and Gnostic sorceries) are: Wards of Exposure, which provide advance warning of intruders or imminent attacks; Shield-Wards, which provide direct protection against offensive sorceries; and Skin-Wards, which provide “protection of last resort” against all types of threat.

**Warnute**—A fiefdom of Ce Tydonn, one of the so-called Deep Marches of the Upper Swa.

**“war of word and sentiment”**—The explanation of jnan found in Byantas’s *Translations*.

**Wathi Doll**—A sorcerous artifact common to Sansori witches, also known as a “murder doll,” either because a human sacrifice is required for its manufacture (a soul is imprisoned as the artifact’s animus) or because the Dolls are often used as remote assassins.

**Werigda**—A Norsirai tribe from the Plains of Gâl.

**Werijen Greatheart, Rilding** (4063- )—The Tydonni Earl of Plaideöl.

**Werbau, Sainhail** (4070- )—One of the Nascenti, formerly a Galeoth thane.

**Wernma River**—An extensive river system in east central Eärwa, draining vast tracts of the Dameori Wilderness and emptying into the Meneanor Sea.

**Whelming**—A hypnotic trance instrumental to Dûnyain Conditioning, and a purificatory rite of induction for the Zaudunyani.

**“When sorcerers sing, men die.”**—The traditional expression used to refer to the fact that sorcery is destructive rather than constructive.

**White Jihad**—The holy war waged against the Nansur Empire by Fan’oukarji I and the Kianene from 3743 to 3771. See *Kian*.

**White Lord of Trysä**—An honorific of the Kûniüric High King.

**White-Sun Palace**—See *Korasha*.

**White Yaksh**—The traditional tent of Scylvendi tribal chieftains.

**Whore, the**—A popular name for the Goddess Anagkë. See *Anagkë*.

**witches**—The name given to women who practise sorcery, despite their persecution by both the Thousand Temples and the Schools.

**wizards**—The name given to men who practise sorcery independent of any School, despite their persecution by both the Thousand Temples and the Schools.

**World Between**—The world as it exists “between” our perceptions of it, or “in itself.”

**World-Breaker**—A name for the No-God. See *No-God*.

**Worldhorn**—A ceremonial sorcerous artifact belonging to the Aörsic House of the Anasûrimbor and lost in the destruction of Shiarau in 2136.

**Worm, the**—A vernacular name for the great slums of Carythusal.

**Wracu**—Also known as Dragons. Immense, fire-spitting, winged reptilian monstrosities created by the Inchoroi during the ancient Cûno-Inchoroi Wars to destroy the Nonmen Quya, then subsequently wielded by the No-God during the Apocalypse. Very few are thought to have survived.

**Wrigga** (4073- )—A caste-menial Zaudunyani agitator.

**Writ of Psata-Antyû**—The proclamation issued by the high clergy of the Thousand Temples at the Council of Antyu (3386) that limits the power of the Shriah. The Writ was motivated by the cruel excesses of Shriah Diagol, who held the Seat from 3371 until his assassination in 3383.

**Wutmouth River**—The immense river joining Lake Huösi to the Meneanor Sea.

**wutrim**—A Scylvendi word meaning “shame.”

**Xatantian Arch**—The triumphal arch marking the ceremonial entrance to the Scuäri Campus, which depicts the military exploits of Emperor Surmante Xatantius. See *Xatantius I*.

**Xatantius I** (3644-93)—The most warlike of the Surmante Emperors of Nansur, Xatantius enlarged the Nansur Empire to its greatest extent, pacifying the Norsirai tribes of the Cepalor and for a time even managing to hold the far southern city of Invishi (though he failed to entirely subdue the Nilnameshi countryside). Despite his military successes, his continual wars exhausted both the Nansur people and the Imperial Treasury, inadvertently laying the groundwork for the disastrous wars against the Kianene following his death. See *Nansur Empire*.

**Xerash**—A governorate of Kian and former province of the Nansur Empire. Located north of Eumarna on the Meneanor coast, Xerash is primarily known, through *The Tractate*, as the violent and debauched neighbour of Amoteu during the time of Inri Sejenus. See *Amoteu*.

**Xerashi**—The lost language of scriptural Xerash, a derivative of Vaparsi.

**Xerius**—See *Ikurei Xerius III*.

**Xiangic**—The language group of the Xiuhianni peoples.

**Xijoser** (c. 670-c. 720)—An Old Dynasty God-King of Shigek, known primarily for the Ziggurat bearing his name.

**Xinemus, Krijates** (4066- )—The Conriyan Marshal of Attrempus.

**Xiuhianni**—The black-haired, brown-eyed, olive-skinned race that still dwells beyond the Great Kayarsus. One of the Five Tribes of Men, who, according to *The Chronicle of the Tusk*, refused to follow the other four tribes into Eärwa.

**Xius** (2847-2914)—The great Ceneian poet and playwright, famed for *The Trucian Dramas*.

**Xoägi'i**—A Sranc tribe from the Plains of Gâl.

**Xothei, Temple of**—The primary edifice of the Cmiral temple complex, famed for its three great domes.

**Xunnurit** (4068- )—The Scylvendi chieftain of the Akkunihor tribe, infamous for leading the Scylvendi to defeat at the battle of Kiyoth.

**yaksh**—The conical tents of the Scylvendi, made of greased leather and poplar branches.

**Yalgrota Sranchammer** (4071- )—The Thunyeri groom of Prince Hringa Skaiyelt, famed for his giant stature and ferocity in war.

**Yasellas**—A prostitute acquaintance of Esmenet.

**Yatwer**—The Goddess of fertility. One of the so-called Compensatory Gods, who reward devotion in life with paradise in the afterlife, Yatwer is far and away the most popular Cultic deity among caste-menials (as Gilgaöl is among caste-nobles). In the *Higarata*, the collection of subsidiary writings that form the scriptural core of the Cults, Yatwer is depicted as a beneficent, all-forgiving matron, capable of seeding and furrowing the fields of nations with a single hand. Some commentators have noted that Yatwer is anything but revered in either the *Higarata* or *The Chronicle of the Tusk* (wherein “tillers of soil” are often referred to with contempt). Perhaps this is why Yatwerians tend to rely on their own scripture, the *Sinyatwa*, for their liturgical rites and ceremonies. Despite the vast numbers of adherents enjoyed by the Cult, it remains one of the more impoverished, and seems to generate a large number of zealous devotees as a result.

**Year-of-the-Tusk**—The primary dating system for most mannish nations, which takes the legendary Breaking of the Gates to be year zero.

**Years of the Crib**—A common term for the eleven years of the No-God’s manifestation during the First Apocalypse, wherein all infants were stillborn. See *Apocalypse*.

**Yel** (4079- )—One of Esmenet’s Kianene body-slaves.

**Yellow Sempis River**—A tributary of the River Sempis.

**Yimaleti Mountains**—An extensive mountain range located in the extreme northwest of Eärwa.

**Ysilka**—The wife of General Sag-Marmau in *The Sagas*, whose name is often used as a euphemism for “adulteress” in the Three Seas.

**yursa**—A Galeoth liquor made from fermented potatoes.

**Yursalka** (c. 4065-4110)—A Scylvendi warrior of the Utemot tribe.

**Yutirames**—A sorcerer of rank in the Scarlet Spires, slain by Achamian in the Sareötis Library.

**Zarathinius** (3688-3745)—The famed author of *A Defence of the Arcane Arts*.

**Zaudunyani**—“Tribe of Truth” (Kûniüric) The name taken by Kellhus’s followers during the First Holy War.

**Zealot Wars**—The prolonged religious conflict (c. 2390-2478) between the early Inrithi and the Kiünnat, which eventually led to the ascendancy of the Thousand Temples in the Three Seas.

**Zenkappa** (4068-4111)—A Captain of Attrempus, formerly a Nilnameshi slave belonging to the household of Krijates Xinemus, slain at Iothiah.

**Zerxei, House**—A former Nansur House of the Congregate, and the empire’s ruling dynasty from 3511 to 3619, when Zerxei Triamarius III was assassinated by his palace eunuchs.

**Zeüm**—A mysterious and powerful Satyothi nation beyond Nilnamesh, and the source of the finest silks and steel in the Three Seas.

**Zeümi**—The language of the Empire of Zeüm, a derivative of Old Zeümi.

**Zeümi Sword-Dancers**—The members of an exotic Zeümi Cult that worships the sword and has developed sword fighting to an almost supernatural level.

**Ziek, Tower of**—The prison, located in Momemn, used by the Nansur Emperors to incarcerate their political foes.

**Ziggurats of Shigek**—The immense stepped pyramids found to the north of the Sempis Delta and raised by the ancient God-Kings of Shigek to serve as their mortuary tombs.

**Zirkirta**—See *Battle of Zirkirta*.

**Zohurric**—See *Aghurzoi*.

**Zursodda, Sammu** (4064-4111)—The Palatine-Governor of the Ainoni city of Koraphea, claimed by disease at Caraskand.