

The SOLEYN Territories

AJAS: l. in the the S - E of the Soleyn Territories, along the course of the r. Meren Sin.

AJASA: r. in the S - E of the Soleyn Territories flowing S for 380-miles from sources in the Hashath Mtns. before meeting with its distributary, the r. Meren Sin.

ALLAHADAL: tropical f. in the W of the Soleyn Territories, to the N of th Ethitul Mtns.

AMENABAST: so-called 'demon sultan' otherworlder, who between c. 940 - 1329 RM subjugated the people of extant Soleyn, W Suor and E Mulciber, regions which had a sizeable shie population. He was killed by Rahankhen I, who would go on to unite the Soleyn Territories and become the first Mahantkhaj.

AMENABAST'S ARCHIVE: ancient library in the extant E of Mulciber, said to have belonged to the otherworlder Amenabast. It was once a treasure-trove of ancient books and historic artifacts, though following Amenbast's death at the hands of Rahankhen I in 1328 RM, the library was allowed to fall into ruin, and its treasures were eventually looted over ensuing years, spreading across Elyden.

ANGEL OF KWEI: immense ancient granite idol in the S - W of the Soleyn Territories, about 50-miles inland of the Brine Sea. It depicts a sullen four-winged angel, its face hidden beneath a hood, its details worn by sea spray and time into indistinction. It is the centre of the Soleyn Territories' rel. known as Kwei; a distant figure that demands constant painful atonement and punishment. **See Vol IV: Religions and Cults.**

ANSA: capital city in the Soleyn Territories (Pop. c. 1,000,000).

ASHTRA: r. in the c of the Soleyn Territories flowing S for 290-ft. From sources in the Muhupur and Hashath Mtns. before meeting its distributary, the r. Meren Sin.

BADAYAN: major copper mining area and conurbation in the c S - W of the Soleyn Territories. The area around the conurbation is known for its vast open-cast mines and deforested hills. It has a large shie ghetto, which is renowned for its brothels (Pop. c. 18,000).

BARAKH: small city in the c W of the Soleyn Territories. Its main industry is logging (Pop. c. 20,000).

BHANAMAL: large valley in the E of the Soleyn territories, leading S from l. Purri to the coast and the mouth of the r. Meren Sin.

BHINIYAN: small city in the c W of the Soleyn territories. It is major producer of food (Pop. c. 13,000).

BOOK OF KINGS: royal ledger in the Soleyn Territories. When a new Mahantkhaj is sworn he signs his name in the Book of Kings in Solyeni Cuneiform, and pierces his palm with a pointed thimble, allowing his blood to drip onto the book. The book dates back to the 1328 RM, when the first Mahantkhaj, Rahankhen I, rose to power.

BRINE SEA, the: also Haidu Mort, yo. N-W-most tip of the Roiling Sea, forming a bay between the Soleyn Territories and Suor. It is characterised by its shallow salty waters. It is bordered by land from the W to the E, and shallows and reefs to the S, granting it few safe passages to the Roiling Sea beyond.

CHADBHARR: major fort in the far S of the Soleyn territories and centre of the ntns. S forces.

CHUNDAR: 1. isl. off the S - E coast of the Soleyn Territories, around 90-square-miles in area. .

2. Coastal fortress in the S - E of the Soleyn Territories, named after the isl. it overlooks.

CHUTA: small fortified city in the W of the Soleyn Territories, and part of a trade route linking Soleyn with the Mulciber. It is known for its small shie ghetto (Pop. c. 8,350).

DAYIB: coastal settlement in the S - E of the Soleyn Territories (Pop. c. 5,500).

EPHOT THAS: large region in the S - E of Anubia, covering around 235,000-square-miles. Though dominated by sandy deserts, one can also find stony deserts and badlands, and parts of its S-most reaches receive enough rainfall to make it not technically a desert.

Its soils are known for their highly acidic nature, which, though promoting certain flora in areas where this isn't too pronounced, can be inimical to life in other regions, for instance the Sands of Moreg.

ESAYAN: settlement in the c E of the Soleyn Territories. It is a major producer of firearms (Pop. c. 7,000).

ETTRYAN: settlement in the c W of the Soleyn territories (Pop. c. 10,000).

ETHITLU: Mtn. in the far S-W of the Soleyn Territories, forming a natural border with the clan of Esseris in Mulciber. The Kwei philosophy was born here in the early Fifth Age.

GHASH: spiritual leaders in the Soleyn Territories who operate independently of the Kwei philosophy and, in theory, are agnostic to any rel. and philosophical movements. Over the years they have become the centre of an agnostic spiritualism, now known as Ghasha, that became prevalent between c. 3470 - 3540 RM, to the disgust of fervent worshippers of Kwei, and there has existed a schism between the different beliefs that persists to this day, causing much friction across the Soleyn Territories.

They are comparable to viziers of other nations, and act as advisors to the Mahantkhaj, and elect a new Mahantkhaj should anything happen to the current one. They are often students of the Materia Omnia and the teachings of the Mythologia Elyden (or what corrupted forms are known to the Solyeni), and, rarely, are shapers, though Soleyn has little in the form of a shaping tradition.

GHASHA: an agnostic spiritualism in the Soleyn Territories and, less popularly the E of Mulciber, that emerged in c. 3470 - 3540 RM in the city of Pashani and surrounding areas as the teachings of the first Ghash became wildly popular. It has since become a rival to the severe philosophy of Kwei and there is a divide in Soleyn between the disparate philosophies.

HALLAS: wastes in the far W of the Soleyn Territories, crossing N into the S - W border of Anubia. The region is covered in smooth windswept rocks that are home to the seasonal flow of the r. Ateigh. and its tributaries.

HANAS: coastal settlement in the S of the Soleyn Territories. Its main industry is fishing (Pop. c. 6,000).

HASHATH: massif in the N - E of the Soleyn Territories. It tapers to the W, and at an elevation of around 1800 - 2100-ft. its W- face is near unassailable, with sharp crevices and buttes serving as aeries and rooks to various types of birds, including rocs. The Hashath massif is said to be the birthplace of a bull-blooded scionic creature whose presence is claimed to be responsible for the relative barrenness of the region.

HERATTA: settlement in the S - W of the Soleyn Territories. It lies within the Imyri trade-zone and is a major source of stone in the area (Pop. c. 8,000).

HURAPUR: Mtn. range in the Soleyn Territories, forming a rim around the N of l. Purri, dividing Soleyn from the harsh terrain in the N in Anubia.

ILLIROR: dry plains dominating the N-W reaches of the Soleyn Territories. The entire area is peppered with half-buried ruined colossi, their double-paired wings worn down by the elements, their origins and purpose forgotten. The largest such colossus is

known as the Angel of Kwei, and is located over 450-miles to the S - E, some miles outside the city of Imyri.

IMELROR: cliff-side conurbation in the N-E region of the Soleyn Territories, at the foot of the Hashath massif. Like most settled areas in the Soleyn Territories, it was once a web of small settlements which slowly grew into the conurbation of today. The Kwei philosophy not as prevalent here as in other settled areas (Pop. c. 25,500).

IMYRI: large walled city in the W of the Soleyn Territories. It is known for its large number of satellite settlements that stretch around it for around 100-miles. It is the nucleus of a large trading area shared between those settlements, and acts as a capital of sorts to them.

The city is known as the birthplace and hub of the nomas pariahs – wandering merchants who travel across the Soleyn Territories, Suor, Mulciber and elsewhere in the N - E of Sammaea and subscribe to the Kwei philosophy. It is home to the Kwei tablets, discovered in caves in the N-face of the Ethitul Mtns. in c. 2200 RM (Pop. c. 150,000).

IMYRI TRADE-ZONE: zone of economic influence surrounding the city of Imyri at a radius or around 100-miles. Settlements in this area have a close-knit trade network, with many of the smaller settlements having little contact outside the trade-zone. Imyri acts as a nucleus to all this trade, exporting it and trading it with Soleyni cities outside the trade-zone.

JAYAKAN: trade city in the N - E of the Soleyn territories. The city maintains good relations with Suor (Pop. c. 45,000).

JEYRAN: fortified settlement in the W of the Soleyn Territories. It's main industry is copper mining and the settlement is overlooking a very large open cast mine, with part of it spilling down the S - E edge of the mine (Pop. c. 10,000).

JHESRAT YAN: pylon-like concrete fortress built upon a small dreamscape sinkhole in the far N of the Soleyn Territories. The fortress was constructed in c. 3750 RM to keep the nightmare creatures spawned in the dreamscape at away from the surface world.

JUSTAKAR: settlement in the c of the Soleyn Territories. It is a major manufacturer of food in the region (Pop. c. 8,000).

KALPI: small city in the W of the Soleyn Territories (Pop. c. 18,000).

KUMBRAYA: settlement in the N of the Soleyn Territories, to the E of the Hashath Mtns. (Pop. c. 8,500).

KWEI: a cultural philosophy and rel. amongst the people of the Soleyn Territories. It dominates many aspects of their lives and promotes the use of pain and physical suffering as a means of reaching enlightenment. Many rituals (including coming-of-age, weddings, rels. feasts etc.) include ceremonies designed to test pain thresholds. It is believed that these may stem from a form of suffering as a form of redemption or a means of seeking perfection, though the object of their admonishments (be it deity or ideal) is oddly distant, never mentioned or depicted, save for one great idol outside the city of Imyri that is shaped like a great four-winged angel. The idol is nameless and venerated only on nights when the Ivory Moon Siella is in dominance and a cold rain (said to be the moon's tears) falls. This link with Siella is otherwise unrecognised.

In a more pragmatic sense, the concept of Kwei takes the form of willing labour - only through hard work can you learn who you are or find joy. Soleyni settlements tend to dedicate themselves to a particular trade or craft, and most of its craftsmen or labourers take up that craft that, under the philosophy of Kwei, consumes their lives. The settlements are connected in an intricate trade-web that serve each other, with a pariah caste of nomadic merchants, known as nomas, selling and buying goods, keeping the settlements working.

The philosophy emerged in c. 2400 RM, following the discovery of clay tablets in a cave in the N-face of the Ethitul Mtns. in 2200

RM. Before then the region was largely secular, with loose worship of elemental forces that were once the focus of worship in the extinct Aberanni empire.

There are some who take the inflicting of pain to extremes, and these are the individuals who make the pain-houses, for which the ntn. is most-known to outsiders, commercially viable. In truth most settlements only have one pain-den and its largest city, Ansa, which boast a population of around 1-million, only has around a dozen. **See Vol IV: Religions and Cults.**

KHARISUD: hills in the W of the Soleyn Territories, to the N of the Ethitul Mtns.

KUMAYAN: small city in the N of the Soleyn Territories, to the E of the Hashath Mtns. It is known for its falconers and roc-mounted messengers, which operate an efficient mail and courier service across Soleyn and Suor (Pop. c. 18,000).

KUMDAR: city in the c E of the Soleyn Territories, famed as the manufacturer of pristine powderguns that are prized across the Inner Sea (Pop. c. 38,200).

KWEI TABLETS: clay tablets discovered in a cave in the N-face of the Ethitul Mtns. in 2200 RM, which later became the basis of the Kwei philosophy that dominates life in the Soleyn Territories.

LOSHAYA: settlement in the c S - W of the Soleyn Territories, in the middle of the tropical f. of Allahadal. Its main industry is logging (Pop. c. 10,000).

LOSHKAL: small city in the S - W of the Soleyn Territories, forming part of the Imyri trade-zone. It has a relatively large shie population, which is distributed evenly across the various districts and classes (Pop. c. 18,000).

LOTHYAN: settlement in the c E of the Soleyn Territories. It is a major producer of firearms (Pop. c. 8,400).

MADRA: Mtn. forming a border between the N of the Soleyn territories and Anubia, itself an extension of the Hashath Mtn.

MADARAL: city in the far N - W of the Soleyn Territories, and home to many mil. forces that patrol the N - W border with Mulciber and Anubia (Pop. c. 10,000).

MAHANTKHAJ: lit: 'Supreme King'. The ruler of the Soleyn Territories. The first Mahantkhaj, Rahankhen I, rose to power in 1328 RM. Soleyn is still ruled by a Mahantkhaj to this day, the title of which is appointed by a spiritual leader known as a Ghash.

MEREN: 1. Bay in the S - E of the Soleyn Territories and mouth of the r. Meren Sin.

2. Delta of the r. Meren Sin leading to the above bay.

MEREN SIN: r. dominating the c and S of the Soleyn territories, flowing E for 880-miles from sources in the Ethitul, Shaipur, Muhupur, Hashath, and Naramas Mtns. before emptying in the Brine Sea. It is considered the lifeline of the ntn. and many of its major cities are located in its drainage basin.

MERGATA: city in the W of the Soleyn Territories. Its main industry is logging, though it is more famously known for its monastery where shie devotees train to serve the Mahantkhaj, in a tradition that stretches back around 2700-years to the freeing of shie by the first Mahantkhaj from the demon sultan Amenabast, who had subjugated their people (Pop. c. 47,800).

MUHUPUR: Mtn. in the c W of the Soleyn Territories, forming an extension of the Growing Mountains in the W. To its W are the Untana plateau and the Illiror plains.

NALALDA: settlement in the S of the Soleyn territories, in the Imyri trade-zone (Pop. c. 10,000).

NARAMAS: small Mtn. range in the N - E of Sammaea, forming a border between the Soleyn Territories and Suor.

NOMAS: an important wealthy pariah caste in the Soleyn Territories, that fulfils the role of merchant and businessman. The nomas are itinerant merchants who were once the backbone of society in Soleyn. Traditionally the nomas would circumvent Soleyn, buying excess produce in one town and selling it in another in an endless cycle that was the backbone of the region's

economy. They remain a common sight along the length of the East Road and are resented merchants there and beyond.

At the peak of their presence between c. 3000 - 3200 RM, their caravans numbered hundreds of individuals and beasts of burden and stretched for miles as they marched across the rainforest holloways.

They are pariahs, and are not generally allowed within city limits, but most settlements have sizeable caravanserais and markets outside the city limits, which are the nomas's domain and subject to their laws, which may be archaic, or subject to the whims of the nomas under whose jurisdiction the markets fall. The nomas became pariahs because they refused to honour the masochistic beliefs of the rapidly spreading Kwei beliefs after its appearance in Soleyn between c. 2400 - 2550 RM, though their status as pariah remains largely as little more than tradition today and few really care for their dismissal of the rel. Indeed, many of the pain houses that are common in most Solyeni cities are owned by the nomas.

OSIAN: fort in the S - E of the Soleyn Territories overlooking the Bay of Meren.

PAIN-HOUSE: centres of the Kwei philosophy in the Soleyn Territories. An object of fascination to foreigners, who imagine Soleyn as a land of pain-houses and little else, the truth is in fact far more subtle. Most practitioners of Kwei do so in a sensible manner and the pain that they inflict upon themselves is more metaphorical than literal - working in fields, giving birth, and other daily sufferings. Many rituals that are important to Kwei, such as coming-of-age observances and weddings, will involve a small amount of bloodletting or physical trials that will cause momentary small amount of pain, after which the survival of the act is celebrated.

Pain-houses exist cater to those who are more fervent in their worship and take the words of the Kwei philosophy to be more literal. They see the need to inflict pain upon themselves every day. There is no dictate stating that the pain must be felt and in many cases those going to pain-houses will imbibe narcotics as a means of negating the effects. Indeed in many cases the pain-houses are little more than opium dens, with true fanatics hiding themselves in dungeons and hidden rooms where they can suffer in peace.

These extremists take the teachings of Kwei to an excess and may flagellate themselves and other willing people. They may wear a spiked chain (called a cilice) on their thigh, or seek out some other form of harm that can be readily found in the pain-houses. In most cases this behaviour becomes something separate from the need to fulfil the teachings of Kwei, becoming instead an obsession or a mental disorder.

PAJUH: settlement in the S of the Soleyn territories, in the Imyri trade-zone. It was once the seat of power of the demon sultan Amenabast, though following his death in 1328 RM, the city suffered and the capital was moved to Ansa. Today echoes of the old capital remain outside the extant limits of Pajuh, in the form of crumbled ruins and half-buried idols constructed in the sultan's name (Pop. c. 8,000).

PASHANI: major city in the N of the Soleyn Territories that is noted as the birthplace of the Ghasha spiritual movement in c. 3470 - 3540 RM. It is a centre of education and philosophy to this day (Pop. c. 200,000).

PAYCHUR: city in the c S of the Soleyn Territories, in the Imyri trade-zone. It is a major producer of rice in the region (Pop. c. 37,500).

PRUTTIGA: conurbation in the c N of the Soleyn Territories. A series of large soulstones were found there in c. 2780 RM and a boom town soon appeared around the site as mining operations began, growing quickly. It became notorious as a lawless place without streets - buildings were all constructed adjacent to each

other, with streets positioned on the rooftops, making it a dark claustrophobic place.

A total of 47 soulstones were found, before the mine ran dry centuries later, though the settlement remained, if smaller in size and notoriety (Pop. c. 10,000).

PUDUMARRA: city in the c S of the Soleyn Territories, along the course of the r. Ashtra. The city is a major manufacturer of food, including rice (Pop. c. 20,000).

PURN: isl. off the S - E coast of the Soleyn territories, measuring some 46-square-miles. It is known for its many ancient Shie ruins.

PURRI: large endorheic salt l. in the N of the Soleyn territories. The l. is below sea-level with an average depth of -200-ft. at its shore and a depth of -575-ft. at its deepest point. The l. is extremely salty, though there is no evidence that it was ever linked to the sea. If that is the case, we do not know the source of this salt, which takes on a pinkish hue at the shore. The level of the l. fluctuates as r. that feed into it dwindle by season.

RAHANKHEN I: the first Mahantkhaj (supreme king) of the Soleyn territories, who rose to power in 1328 RM.

ROCHAD: 1. isl. 125-miles off the S - W coast of the Soleyn Territories.

2. fort on the above isl. Ships stationed here patrol the periphery of the Brine Sea against piracy and chorsairs.

SANGRUR OSH: major fortress in the N - E of the Soleyn Territories, just S of the Madra Mtn. close to the border with Anubia and Suor. It employs a small elite corps of fire lizard troops who patrol the border along the Mtn.

SAPPHIA: major city in the S - W of the Soleyn Territories. It is an industrial centre of the area, and is known for its factories and shipbuilding yards (Pop. c. 1,000,000).

SARAL: major city in the c of the Soleyn Territories, and one of its oldest permanent settlements. Saral is well known for its prestigious pain-houses, and wealthy hedonists travel there from distant lands to taste what experiences are on offer. It is also home to one of the largest nomas markets, outside its main walls. The market can be considered a settlement apart Saral, and like most such markets, it is governed by the nomas families and falls under their archaic laws and customs, and the militia and armies of Saral have no influence there (Pop. c. 220,000).

SHAIPUR: Mtns. in the W of the Soleyn Territories, just S of the Untarna plateau, E of the Growing Mountains, W of the Muhupur Mtns. They are ancient and rounded and covered in plant-life.

SHIPRA: settlement in the S of the Soleyn Territories, forming part of the Imyri trade-zone (Pop. c. 6,500).

SITANAYAN: only major city in the region of l. Purri in the N of the Soleyn Territories. It is sustained by the waters of a nearby r. That flows near year-round into the l. (Pop. c. 32,000).

SOLEYN TERRITORIES, the: (Dem. Solyeni) ntn. in the N - E of Sammaea, situated E of Mtn. clans of Mulciber, S of Anubia and W of Suor, overlooking the Brine Sea. From the comfort of their homes, thousands of miles away, the people of Korachan see the Solyeni as masochists who spend their days in, pain-houses in a stupor. The truth is far more subtle.

It is unknown to whose ancestry the Solyeni owe their heritage (be they human or some other race) though they are unlike any other people in Elyden; their tongue has no common root and has its own cuneiform script, their skin is covered in symmetrical achromatic patterns, and their philosophy of Kwei teaches them to inflict pain on themselves. The Solyeni are aloof, of an almost etheric nature, and foreigners often have difficulties in understanding their mannerisms. Traditionally, they were very insular, living in large walled city-states with a number of vassal satellites, that formed a small trade network with each other. This tradition has decreased with the ntns. Advance to the modern age, though its people remain somewhat insular, though the region of Imyri in the S - W retains this antiquated custom and maintains a

close trade network to this day, with each settlement in the zone providing a service or resource to the greater part.

Soleyn was founded in 1328 RM following the deposing of a tyrannical otherworlder, the demon sultan Amenabast, who had subjugated the area since c. 940 RM. The entirety of extant Soleyn and parts of W Mulciber and E Suor were under his control. This included a large shie population in its S - W, most of which was enslaved to the whims of the noble sycophants beneath Amenabast.

A resistance emerged in c. 1321 RM centred around the city of Ansa and led by the champion Rahankhe. It rapidly gained control of the surrounding area, deposing the local government there. This earned the attention of the sultan, whose rule in the city of Pajuh began to be questioned. The resistance grew, and skirmishes with Amenabast's armies, though this only services to steel Rahankhe and his allies, who marched onto the capital, gaining followers as they went. Shie slaves rioted in response to this. Many were killed, but it signalled the end for sultan's tyranny. A 2-year siege of Pajuh followed this, ending only with the surrender of the demon sultan's armies, many of whom defected to the side of Rahankhe.

Eventually only Amenabast was left opposing the armies and he was executed by Rahankhe in 1328 RM. This marked the birth of the Mahantkhaj dynasty, which survives to this day, and the birth of the Soleyn Territories. The eponymous territories are the regions into which the domains of Amenabast were divided. Though there were originally 18, their borders have changed greatly over the centuries, and much of the W reaches of Soleyn were lost to Mulciber, leaving it with 17 smaller territories.

The enslaved shie were freed and granted rights of citizenship, though the act caused the region's economy to suffer in the short-term. It took many years for Soleyn to recover, though the discovery of vast copper reserves in the S - W saw the economy take a turn for the better by c. 1500 RM.

Many of the freed shie looked to Rahankhe as a saviour and many of them would come to devote their lives to the protection of the Mahantkhaj, a calling that has since become an official state position, exclusive to shie.

The people of Soleyn are skilled pyrotechnicians and produce fine powderguns that command high process and are exported north and south at great profit. They are famed for their heavy hand cannons, which require expert training and have become a mainstay of their armies.

The Kwei philosophy that originated in the S - W of Soleyn in c. 2400 RM became a dominant force in the region, and promotes the use of pain and physical suffering as a means of reaching enlightenment, particularly in rituals such as coming-of-age and wedding ceremonies. It is believed that these may stem from a form of suffering as a form of redemption or a means of seeking perfection. In a more pragmatic sense, Kwei takes the form of

willing labour, though there are some who take the concept of redemption through pain to an extreme, which is where most outsiders's view of Kwei and Soleyn originates.

Vitiligo is relatively common in Soleyn, with as many as 1 in 10 people have it to some degree. In ancient times such individuals were thought to be touched by the otherworld and though the superstition remains in some rural areas, it is now largely dead, though many Soleyni with vitiligo may become occultists in light of past prejudices. **See Vol III: Extant Nations and Realms.**

SONATH: settlement in the c N of the Soleyn Territories, S of I. Purri (Pop. c. 5,750).

SINNLECHA: shie ruins in the N - E of Mulciber, around 55-miles S of the border with the Soleyn Territories. The Sinnlecha was a major shie city in the first centuries of the Fifth Age, with some accounts claiming it had a population of 200,000. The city was destroyed following a war with the Demon Sultan Amenabast in 979 RM, after which most of the shie were slain or enslaved, with the remaining numbers displaced to the N and S. Many cities in the S - W of the Soleyn Territories have large shie population to this day.

SOLEYNIC CUNEIFORM: the unique written script of the Soleyni people. Originally written on clay tablets and walls with variously shaped bone pens (the practice of scrimshawing is common amongst the Soleyni people), the script has thousands of characters, each of which can take on hundreds of different meanings given context and position. This cuneiform is said to displease the Kweian ideal (personified in the Angel of Kwei), and only certain basic cunes are allowed openly - all others must be used if the person writing also punishes himself after every use.

This is an ancient tradition that dates to an age when literacy was rare and the Kwei philosophy was gaining much power, and though it is still the law, it is not (indeed, cannot be) enforced. The only time it is enforced is during the swearing-in of a new Mahantkhaj, when he signs the Book of Kings and pierces his palm with a pointed thimble, allowing the blood to drop onto the paper.

THANJAR: settlement in the c N of the Soleyn Territories (Pop. c. 8,000).

TURIVA: small city in the far E of the Soleyn Territories (Pop. c. 20,000).

UNTANA: plateau in the W of the Soleyn Territories, to the W of the Muhupur Mtn.

VOYDAJ: settlement in the c N of the Soleyn territories. It's main industry is granite quarrying (Pop. c. 10,000).

VOYLU: settlement in the c W of the Soleyn territories (Pop. c. 6,000).

The Thaumaturgy of SUOR

ABALA: bay to the S - E of Suor, forming the N - W-most part of the Sea of Orma.

ANCESTRAL FORTS: old coastal forts dominating 230-miles of what was once the Suori coastline, now over 35-miles inland from the Sea of Orma.

APARRA: city in the c of Suor, along the course of the r. Ish Habbar (Pop. c. 30,000).

ARHARNAZHA I: (? - D. 3867 RM) otherworlder ruler of Suor and the head of it Thaumaturgy. Came to power in 3496 RM following decades of uncertainty and chaos due to continuous Korachani attacks in the form of the Egret Crusades that were particularly harsh in the region, leaving what is now the S - E of Suor, around the Bay of Orma, in tatters, with entire cities emptied by its witch hunters and slavers.

ARHARNAZHA VI: (B. 3991 RM) the current ruler of Suor, and direct descendant of Arharnazha I, he is a 5th generation halfblood of 16 years and has a reputation for pettiness. He surrounds himself with 4 creant bodyguards, whose origins are unknown. His rule over the Theocracy is harsh and unpredictable.

Arharnazha is the first figure of a dynasty that continues to this day, with its halfblooded offspring ruling the Thaumaturgy, with each generation taking on lesser roles within society.

Arharnazha died in 3867 RM, and was never replaced, and the ntn. Is now ruled by the Theocratic council, based in the city of Kiash. His body is preserved in a glass block in a bombastic tomb-temple outside l. Mudari. A small cult of character has emerged around him, and the tomb has become synonymous with his reign.

ARHARNAZHA I, TOMB OF: temple to the E of l. Mudari in the c of Suor. It is the final resting place of the otherworlder Arharnazha I, who funded Suor in 3496 RM and ruled the Theocratic council until his mysterious death in 3867 RM. His body is encased in a block of glass and is on display where he is venerated, almost as a rel. figure by those who were loyal to him.

ASURGAH: Mtn. in the S of Suor. The range is characterised by cliffs in the S - W.

AVAA: shale highlands in the S-E of Suor, covering some 6,000 square-miles of land.

BADDRA OSH: coastal marsh lands in the S - E of Suor. The region is affected by extreme tides and is largely uninhabited.

BAHATRA: small city in the c S - W of Suor (Pop. c. 15,750).

BASSORAN: Mil. crossroad guards in Suor. They have a high status and are well-equipped, working shifts that last an entire season.

BEL RUD: city in the c N of Suor, along the course of the r. Lotan (Pop. c. 43,500).

BESH: major fortified city in the S - W of Suor, along the course of the r. Lotan. It is a major agricultural and industrial centre (Pop. c. 120,000).

BESHER AD: city in the S - E of Suor, at the mouth of the r. Ish Ebben. It is known for its large shipyards (Pop. c. 40,000).

BUKHARA: major city in the N - W of Suor, along the course of the r. Ish Rata. It is a centre of trade W with the Soleyn Territories.

CHURCH OF THE MACHINE (SUORI): sect of the Church of the Undying Machine that emerged in the region of Suor following the arrival there of the explorer Navah Berden in 598 RM. The rel. rapidly spread in the region of Suor, though was quickly corrupted by ancient Aberanni elementalism that had survived the ancient empire's collapse in the Fourth Age. Berden himself had become recognised as a holy figure by c. 1200 RM,

and he is venerated as a prophet of the Suori church to this day, with effigies built facing S (he was last seen leaving Suor in c. 605 RM, where he is recorded as having successfully navigated the Roiling Sea en route to Gibeah in 609 RM).

The Undying Machine is seen as a distant god, unreachable and unknowable. The constant pilgrimage to the Sepulchral Palace in Karkharadontis is ignored by worshipers of the Suori sect of the Church, who deem the 'accessibility' of the Korachani god as belittling his greatness. Images and idols to the Suori god are not allowed, and physical worship has instead been transferred to Berden and the ship that brought him to Suor, and every house has a small effigy of the imperial explorer, and every settlement has a central statue dedicated to him, always facing S - the direction from which he came and eventually disappeared after teaching them of the Undying Machine.

Though contact with the outside world since that time has revealed that Navah Berden was a Zioni mortal with no particular divine traits. The Suori continue to worship him as the one who brought them knowledge and understanding of the outside world. **See Vol IV: Religions and Cults.**

DAAPURA: city in the W of Suor, along the course of the r. Ish Darpa (Pop. c. 28,000).

DACHARA: ruined Korachani fort in the far S - E of Suor, on the peninsula of Saburr. It dates back to early colonisation attempts of Suor by the Korachani empire in c. 3350 RM, though was abandoned within 30-years.

DARADAN: coastal city in the S of Suor overlooking the Roiling Sea (Pop. c. 40,000).

DINIKARA: .Mtn. in the E of Suor, forming an extension of the Sirdaira Mtns.

DRUS AD: settlement in the S - W of Suor, along the course of the r. Lotan. It is a major agricultural centre in the region (Pop. c. 8,000).

ESHUNNA: Mtn. range in the far W of Suor, the N-most reaches of which form the border with the Soleyn Territories. The range is known for its reddish colour.

GANANTUR: region of sub-tropical scree in the c of Suor, S of the Jhapara Mtns. and N of the Madhara Mtns. It is largely uninhabited, though is home to much wildlife..

HARRUS: dry sparse f. in Sammaea, forming a border between the N - E of Suor, and the W of Naareth.

HABBARAD: abandoned city in the S - E of Suor, abandoned following the effects of the Egret Crusades.

ISH DRAPA: r. in the W of Suor, flowing S for 240-miles from sources in the Naramas and Eshunna Mtns. before reaching the Bay of Mezra.

ISH EBBEN: r. in the E of Suor, flowing S from sources in the Ayala and Dinikara Mtns. for 235-miles before empty in into the Bay of Abala.

ISH HABBAR: r. in the c of Suor, flowing W for 280-miles, from sources in the Jhapara and Madhara Mtns. before joining its distributary, the r. Lotan, at l. Kalar.

ISH RATA: r. in the N - E of Sammaea, flowing S across the border between the N - E of the Soleyn Territories and the N - W of Suor for 405-miles, before meeting its distributary, the r. Lotan.

ISILAT: narrow bay in the S of Suor, dividing the peninsula of Saburr from the mainland. It is connected to the Bay of Tresk via canals passing through the city of Seber Pan.

JHAPARA: Mtn. range in the c of Suor

KARATEPPA: city in the S of Suor (Pop. c. 45,000).

KAPURRA: conservatory-city in the N - E of Suor. It represents the peak of Suori glasswork and ironworking traditions and is famed for its immense conservatory, that envelops most of the city. It is part of the East Road and is a major hub of trade (Pop. c. 50,000).

KASHERA: settlement in the W of Suor, along the course of the r. Ish Drapa (Pop. c. 10,000).

KERAMA: small city in the c E of Suor. Its main industry is iron mining (Pop. c. 17,500).

KIASH: fortified coastal capital city of Suor. For many years it was thought to be a hub of chorsair activity. The city is home to the ship on which the explorer Navah Berden sailed into Suor, in 598 RM. It is kept in a large temple behind thick glass, where it is visited by members of the Suori Church of the Machine, which also has its headquarters in the city (pop. c. 1,350,000).

KOTCHARA: tropical grasslands in N - W of Suor. It is home to many fire lizards.

LOTAN: major r. in the W of Suor, flowing for 745-miles S - W into the Brine Sea. it is the main river in Suor, and many of its cities and settlements lie along its banks.

MADHARA: Mtn. in the S - E of Suor.

MEGARA: major city in the c S - W of Suor, at the S shore of l. Kalar, and the course of r. Lotan. It is a major agricultural centre and is known for its stone steps that overlook the r. (Pop. c. 105,000).

MEZRA: 1. Bay at the border between the E of the Soleyn Territories and the W of Suor, forming the N - E-most part of the Roiling Sea. It is relatively shallow, and provides good fishing, its waters being less saline than those of the parent sea.

2. Settlement in the S - W of Suor, close to the delta of the r. Ish Drapa. It is a major farming community in the area (Pop. c. 8,400).

MIRORMM: 1. peninsula off the S - E coast of Suor, dividing the Sea of Abala, from the Sea of Orma.

2. coastal fortress in the S - E of Suor, at the E-most tip of the above peninsula.

MOHJARA: 1. Bay in the S - W of Suor, forming the N - E-most part of the Brine Sea.

2. coastal city in the S - W of Suor, overlooking the eponymous bay (Pop. c. 42,000).

MUDARI: 1. l. in the c of Suor, along the course of the r. Ish Habbar.

2. Isl. on the eponymous l.

NEKHER AD: coastal settlement in the S of Suor. Its main industry is fishing (Pop. c. 8,000).

PIRATE COAST, the: common name for Suor within the Korachani empire and other regions around the Inner Sea, based on false accounts of its people being pirates.

RAMAN DARA: coastal settlement in the S - W of Suor. It's main industry is fishing (pop. c. 5,000).

SABURR: 1. Headland in the far S - E of Suor, occupying some 3,500-square-miles. It is idyllic, covered in rainforest and many small coastal villages along its N-coast.

2. Verdant Mtn.-chain in the above headland.

SAM AD: coastal settlement in the S - W of Suor. It's main industry is fishing (pop. c. 8,000).

SEBER PAN: major coastal city in the S - E of Suor. It occupied a 4-mile isthmus between the mainland and the peninsula of Saburr, and the disparate shorelines have been connected by canals, facilitating sea passage across the coast of Suor (Pop. c. 160,000).

SITHACHORNA: feculent dreamscape in the c S of Suor, believed by natives to be the body of the recumbent Demiurge Sith (who was one half of the dichotomous halves of Doppelanis). There is little evidence to support this, but whatever the source, the region is a has a foul reputation, and grim portentous thoughts are known to invade the dreams of those who sleep close-by. Trees in the region grow twisted and bear tumorous growths, and their branches weep Atr. sap.

SUOR: ntn. in the N - E of Sammaea, N of the Roiling Sea, E of the Soleyn Territories and W of Naareth. A tropical nation that was founded in 3496 RM in the wake of over a century of Korachani attentions in the form of the genocidal Egret Crusades that left the region depopulated and without a unified government.

Farther back, Korachan had once tried to colonise Suor. This was between c. 700 - 740 RM, over a century after the regions' discovery by the explorer Navah Berden in 598 RM. He sojourned there for 7-years before continuing his exploration of Elyden, but changed the culture of Suor in his short stay there. He brought various imperial customs to the region, including a reverence towards crossroads, which continues to this day in the elite bassoran guards that can be found across the ntn. Foremost amongst these imperial customs was the church of the Undying Machine, which quickly spread in the area, supplanting the ancient elemental beliefs of the locals - a remnant of the ancient Aberan empire that once occupied the region in the Fourth Age.

The Suori Church of the Machine developed independently of the true imperial church, and by the time of the Korachani colonisation attempts, it had become a different entity entirely, with Berden canonised as a saint and prophet of the church. Idols dedicated to him were worshipped around the ntn. but the style was so different to Imperial statues that the colonisers were none the wiser. By the time they discovered this, their presence in Suor was on the wane. They left behind a handful of ailing settlements and descendants that to this day carry echoes of Korachan in their blood.

By c. 2500 RM, Suor was trading with Saragos and other regions in the region of the Roiling Sea. Its sailors became adept at crossing its dangerous waters and became famed for their navigational skills, which are prized across the Inner Sea and beyond. Indeed, for much of its history the people of the Inner Sea mistakenly believed that Suor was a ntn. of pirates and chorsairs, so much so that its common name in the Korachani empire is the Pirate Coast. This could not be farther from the truth - its sailors have for centuries been opposing the predations of sea raiders.

By the time the first Egret crusades arrived in Suor in c. 3300 RM, memory of the Korachani migrations there over 2 millennia past had long been forgotten. The crusades reached Suor and its neighbours via two routes - overland from the N - W and by Sea from the E. The Soleyn Territories bore the brunt of the overland crusades, but Suor became subjected to near-constant naval bombardments and coastal raids between 3350 - 3480 RM. The crusades waned after this time, though Suor was left devastated, its population reduced to a fraction of its previous numbers. Those who remained alive had moved inland, leaving its territories to the W and E, as well as much of its coast, empty. Its borders reduced, its districts in anarchy, the crusades left little in the form of a unified government overseeing the region.

The ensuing decades were characterised by various opposing groups, all vying for power. The otherworlder Arhamazha I emerged from this period in 3496 RM with a dedicated following and a brood of 1st and 2nd generation halfblood offspring, from which the extant ruling caste of the Theocracy is descended. The Theocracy is recognised as an authoritarianism by outside nations, and its power is concentrated in a few large coastal cities - Kiash (the capital), Seber Pan, and Besh (once coastal, though now 20-miles from the coast, along the r. Lotan) - where the majority of the ntns. population is located. Smaller rural settlements exist outside of the main influence of the otherworlder's regime, though they are never truly free of the Thaumaturgy's reach.

Suori settlements are traditionally built on hilltops, which are entirely covered in stone buildings, many of which have glass skylights or verdigris-encrusted copper domes. Each settlement has at its heart a large church dedicated to the Suori Church of the Machine. These hilltop settlements have in their bowels stark catacombs, where the dead are buried.

The people of Suor are expert glassmakers and ironworkers and their large greenhouses and conservatories are famed throughout Sammaea, most famed of which is the conservatory-city of Kapurra, which grows tropical plants that would otherwise not survive in this climate. Vitiligo is quite common in Suor, and often manifests in unneering symmetry, often covering as much as 80% of a body. It is thought that as many as 2 in 7 people in Suor have vitiligo of some form, and it has no bearing on their position or role in society.

The current ruler of Suor is a 5th generation halfblood calling himself Arharnazha VI. He is young, only 16 years old in 4007 RM, and has a reputation for pettiness. He surrounds himself with 4 creant bodyguards, whose origins are unknown. His rule over the Theocracy is harsh and unpredictable. **See Vol III: Extant Nations and Realms.**

SURBAD: abandoned city in the S - E of Suor, abandoned following the effects of the Egret Crusades.

TACHATA: 1. Settlement in the S of Suor.

2. Major fortress in the S of Suor, overlooking the Bay of Tresk

TAION: small fortified city in the S - E of Suor. It was once part of the coastal fortifications known as the Ancestor's Forts, though is now over 50-miles from the coast. It forms part of the East Road and maintains vast caravanserais and hostels for merchants (Pop. c. 18,000).

TOMB OF ARHARNAZHA I: see Arharnazha I, Tomb of.

TRESK: bay off the S-coast of Suor, to then N of the Roiling Sea.

URIPATRA: city in the c of Suor, forming part of a trade network with the capital in Kiash (Pop. c. 40,000).

URKISH: settlement in the c of Suor. Its main industry is copper mining (Pop. c. 6,000).

URUBAD: coastal settlement in the S of Suor. Its main industry is fishing (Pop. c. 7,500).

ZABAL LAH: small city in the c of Suor. It's main industries are the mining of rick zinc and copper reserves in the region (Pop. c. 16,250).
