

Red Khémèresh Glossary

The people of the Tashihyel use some Geberesh words, translated here, with added notes on the uses of the terms. I've added pronunciations, but these are merely how I pronounce them. Reader, please feel free to put your own spin on things, as the book is currently in your hands. If I've done my writing well, you'll not need this except as added entertainment value.

Aghika: [Ah-gee-ka] Fermented mares milk.

Aneyh: [Ahn-eh] A term of endearment for a mother.

Bhaganev: [Baa-ga-nev]. It is the center post of a gher in the Tashihyel, representative of the World Tree. It acts as a bridge between the ihyel and vhagas. The *Bogeh* use it to help them ground as they rise up into the spirit world. The gher, in fact, acts as a microcosm of the world. The walls represent the material world, the *bhaganev* acts as the world tree, and the smoke that rises past it and out through the smoke hole above it, represent what happens to the *Bogeh*.

Bogeh: [Bow-geh] A *Bogeh* is a shaman. They interpret the spirit world to those who live in the ihyel. They are highly regarded, and can overrule chiefs.

Falleh: [Fah-leh] Is a healing herb

Geberesh: [Geh-beh-resh] A glossopoeia that primarily focuses on words to describe a philosophy of perception.

Ihyel: [Ee-yel] The land, ostensibly the material world. It is our world, primarily limited to the material.

Ihyelouhbu: [Ee-yell-oo-boo] It is a spirit place where people pray and leave a toke of their prayer or hope in thanks. If the Tashihyel were mountainous, it might be in a grotto or cave, and if it had roads, an altar like shrine. Being flat, it is a very important mound of stones covered with tokes of various people's spiritual journeys.

Ihyelvhagas: [Ee-yell-vaa-gahs] It is the world undivided, where material and spiritual are in harmony... well, they always are, but one could say it's when that balance is also known by a human.

Khémèresh: [Kheh-meh-resh] based on the Ghebereshian term *khémè* that describes the world we perceive—with whatever senses that we have. *Khémè* includes the “seen” world, as well as the other, depending on an individual's ability to perceive (and interpret what they perceive) and why each individual is valued. It can mean how we perceive, not just what. *Khémèresh*, thus, is a spiritual book that helps the *Bogeh*, and others, to understand the mystery of the world, spiritual and physical.

Toub: [Toob] Call it a potato.

U'wuhshu: [Oo-woo-shoo] It is like the sound of wind upon deep snow at night. It is the lingering sense of what could be called magic, the echoes of the other world, the *vhagas*, upon us.

Ushadaz: [Ooo-shah-daz] A three stringed instrument played with a bow, based on the Morin khuur of Mongolia. The scene was inspired by listening to a piece of traditional music. I could hear the wind on the grasses, see the horses thundering upon a landscape as vast as an ocean.

Vhagas: [Vaa-gahs] The spiritual side of the material world. It can be described as the world behind the trees where the spirit of the trees might talk with angels or other demi-god like creatures. It is the part of the whole world that is generally unseen.

Walika: [Wah-lee-ka] Call it vodka.