

Legendary Items of

Wonder and Magic

of Known Tékumel



Compilation of Artefacts of Kurt Hills Campaign 2023

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Cover art: Midjourney AI

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Items described here are based on my ongoing Tékumel White Crystal Kurt Hills campaign (2017+). Items started as very simple one-line ideas and were further developed as my players engaged, stumbled, and occasionally even researched more about them. I did not make the items complete beforehand but rather due to my laziness took an simple idea and further developed it to fit the plot or just ideas of either my players or myself, as the game proceeded. These examples ended up as major plot items. Quite many others did not. Some has still not been fully revealed.

This process is reflected on the item description structure. First is a simple physical/visible/trial and error description where simple facts seen by characters are explained. Next comes in rough order of increasing complexity and difficulty more details each separated by paragraph mark (''). First two-three paragraphs information is assumed to be available from usual temple/clan sources. The further paragraphs give more and more restricted information probably requiring special permissions or use of contacts, Temple library access etc. Gamemaster must use their own judgement here depending on their campaign.

Normally each paragraph would require, depending on item, character etc. at least one separate successful investigation/inquiry/identification roll/favour/spell. This way I not only minimised the preparation/creation work and also kept my players in the dark and unsure of the items they have found.

Items include some background information, further adventure seeds and hints for players. These are partially made up, but I took as much small details form the published and fanon work as I had available, sources are mentioned in the last “Sources and Notes” section. Game mechanics are given in generic terms, it is left to the Gamemaster to convert the effects to their preferred rule system.

Have fun with them,

Mikko



Beads of Uninterruptable Placidity of Lady Tolokkón

Rosary of 37 grey pearls, each inscribed with an emblem of Lord Thúmis with a single white end-stone bearing the stylised face of female deity or aspect with closed eyes wearing a ceremonial helmet of tlalúkrikh-style.
Stylistically carving conforms to late Third Epoch Engsvanyáli style.



The stylised head can be identified as the 37th aspect of Lord Thúmis, Lady Tolokkón. The early Tumíssan editions of *the Book of Understandings* record a tale of Lady Tolokkón, patron of Aridáni soldiers and women's athletics and martial arts, escaping from the clutches of Demon Kekkéka the Tormentor by just proudly walking away unharmed with closed eyes, using Her divine concentration and holy prayer beads of Uninterruptable Placidity.

Priest of temples of Lord Thúmis have a common proverb especially among practitioners of Dedarátl of the temple. Someone who has been able to block or dodge all strikes but will not be able to do so further is said to be "*He is on his last bead*", meaning that pain and damage will be the inevitable result of next action.



Anyone chanting a special ritual prayer using the Rosary will be safe from all harm from physical strikes or attacks including knockback. Praying person must concentrate and may not attack, use sorcery, ancient devices or perform other demanding activity during the recitation but may move at walking pace. The protection ends if person stops the recitation.



The prayer activating the powers of the rosary is a part of a common ritual text used in the temple of Thúmis: first 37 words of 3rd stanza from the *Litany of Elevated Sublimity*, recited in High Engsvanyáli.

After all the beads are destroyed the item ceases to work It is told that the ritual priests of temple of Thúmis in Hauninngákte Monastery possess the rituals to create new beads to the rosary.



Most scholars of Thúmis have however noted already centuries ago, that the items carrying the name of the Beads of Uninterruptible Placidity are too numerous and rather weak to actually be the Divine Artefact described in the Book of Understandings. It is therefore believed (but not advertised) that these beads of lesser nature are latter pious products just inspired by the legend and that the True Beads of Uninterruptible Placidity are a hidden artifact of temple of Thúmis.

Interestingly, late Qusúnchu Hukétlayu hiTánkolel, High Priest of Lord Thúmis and a renowned scholar of holy artefacts has referred several times in the finished chapters of his “Divinely Inspired Treatises of Interpretation” with curiously detailed manner to a set of Holy Beads with several other powers much better fitting the story of Lady Tolokkón (divination, martial arts, decision-making). It is therefore suspected by few expert scholars of Lord Thúmis that the late Hukétlayu had secret access, or even possessed the True Beads of Uninterruptible Placidity of the Lady Tolokkón.

Any attempts to find such a secret relic have been in vain so far, partially due to the unfortunate fate of late Qusúnchu Hukétlayu hiTánkolel and his extensive personal library. It is however reported that some years ago a few loose pages of the unfinished portion of the much-lamented High Priest’s commentary have miraculously surfaced on an antiquary bookshop of *Gáishan & Tulivé Íto* at Butrús.

Game statistics

Miscellaneous magical item, rare, damage adsorption up to 37 points (2d20-3) + freedom of action/immunity to sweep, tackle, knockback, and pushback effects.

Each point of damage absorbed destroys one of the pearls. Rosary does not work against spiritual or mental damage or injury. No charges are expended for preventing knockback etc. attacks.

Material cost 7400 K (great pearls of 5 Carats á 40 K), +100 K per pearl = 37 * 300 K

Total estimated value 11 100 Káitars

Notes and sources

Lady Tolokkón, Mitláyal, Volume 1, The Gods of Stability, Bob Alberti and M.A.R. Barker, Zottola Publishing, 2002

Kekkéka, Tormentor, One of Many Barbed Hooks, Master of 48th circle, Lesser Demon, essence of Durritlámish and substance of Chíténg. Book of Ebon Bindings, M.A.R. Barker, Adventure Games, 1981

Book of Understandings, Mitláyal, Volume 1, The Gods of Stability, Bob Alberti and M.A.R. Barker, Zottola Publishing, 2002

Qusúnchu Hukétlayu hiTánkolel, High Priest of Lord Thúmis, Man of Gold, M.A.R. Barker, DAW Books 1984

Divinely Inspired Treatises of Interpretation, fanon work, Mikko Moisio, scholarly study of historical and mythical backgrounds of different doctrines and dogmas of Lord Thúmis. Written by former prior of Monastery of Sapient Eye of Thúmis.

Bookshop of Gáishan & Tulivé Íto at Butrús. Butrús Gazetteer, fanon project, Kim Kuroda, Internet, unpublished, (partially published in Seal of Imperium v2 n2, Tita's House of Games 2009)

In my campaign the Beads are in possession of Niniel hiMéhelen, 3rd circle warrior priestess of Lord Thúmis. She has found out all available details of the item thanks to the trip to the Endless Library but has not, due to constant ongoing problems of other “loose ends” been able to investigate the True Beads of Placidity. Beads have saved her and her companions at least twice from certain death.

The Unbreakable

Seal of Chancellor Veshkúma

Seal-stone (8" x 8") made of square pale blue unidentified and unbreakable semi-precious stone. Face carved with complex interwoven grid of symbols embossed with gold. Reverse with carved handle in form of two Küni-birds and three carved golden monogram glyphs. Handle is tied with tasselled gold-laced strings. Carvings and calligraphy are in style of the 4th Epoch of Éngsvan hlá Ganga. Weight 10 lbs.

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The glyphs can be identified as High Engsvanyáli name-symbols followed by ideograms of “*Great Seal*” with determinative affix of “*Unbreakable of Indestructible*”. An item bearing the name of The Unbreakable Seal is mentioned in the various texts describing the building of the tomb-pyramid of Priestking Ssesmuga III (3,357 - 3,402 J.V.) where it was stated to be used as one of the four ancient magical seals for closing the second great ascending gallery with gigantic stone-plugs. Such item is also briefly mentioned in the magical treatise of *Forty-two Enclosed Destinies* where it is listed as one of the magical barriers of which the ritual of *Pandects of Impurity* cannot breach. Both occurrences are disputed by some scholars as the description of the device is not clear and there exists other magical seals which are also attributed as “unbreakable” or “eternal”. The Seal indicates as magical corresponding to thirteenth circle (modern fifteenth) if tested with appropriate sorcery.

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The Unbreakable Seal is described in detail in the magnificent but alas, only partially survived tome of *Ancient and Beauteous Architecture of Tombs and their Methods of Protection from Intrusion* (partial copy without the maps is kept in the Ebony Library of City of Púrdimal,



approximately hundred loose pages are known to exist in private collections). Here it is first attributed to the Legendary Engsvanyálu High Chancellor *Numinátlu Veshkúma*, a gifted servant and builder of Empress Chayetlesa IV (2035–2071 J.V.). This is confirmed by the name symbols of the famous Chancellor.

The Seal is described to be a sorcerous device capable of imprinting almost any material with its complex grid-like glyph. If the glyph is formed over two different adjoined objects, they will be fused together with great magical power which cannot be broken without destroying physically the materials. It is written that the Seal hardens the stamped material so that even after the surrounding doorway or great flagstones have been pulverized, the imprint itself is still left intact.

The *Ancient Architecture* mentions several examples where the only evidence of the ancient use of the Seal is now testified only by the remaining stone “glyph” *in situ*. There are few specimens of removed stone glyphs on display, one in the Curiosity Hall of the Azure Inquisitiveness on Prince Rereshqála’s palace

and one can be seen at the top of the northern portico to the Engsvanyálu Garden in the Governor's palace in Jakálla.

It is known within the secretive circle of experts of magical devices of temples of Lord Ksárul and Lord Thúmis and his cohort Keténgku that something has happened to the Unbreakable Seal sometime after the reign of Empress Sháira Su "Divine Daughter of Thúmis". The last known use of the Seal was on her funerary temple (985 A.S.). There exists an intriguing internal report where it is described by an unnamed archivist of Lord Thúmis that the Seal, after it has been lost and later recovered by the temple of Lord Thúmis at Haumá, has been found magically tampered or broken. The Seal still operates but can now seal only one target at a time. When the Seal is applied second time the previous seal imprint will disappear and materials revert to normal, reducing the usefulness of the item significantly.

Some of the scholars suspect that this change has been due to an attempt to modify the magic in the Seal perhaps to nullify some existing unbreached Seal (some few still exist in ancient necropolises and imperial tombs). It is however not known whether this attempt has been successful and no famous intact Seal imprints have been reported as opened. Shortly after the report was written (1210 A.S.) the Seal has disappeared again.

Game statistic

Miscellaneous magical item, unique, single semi-permanent wizard's lock/Equivalent.

Seal does not work on living beings, "soft" materials, or magical items. It is impervious to almost all known methods of disenchantments or spells of opening. Seal requires sorcerous energy to operate (expending a spell slot of

+5th level/magic points or equivalent, more depending on the size of the objects sealed).

The Unbreakable Seal be applied only once (second application cancels previous one and replaces it with a new seal). At its current state applying the seal second time to a different object cancels the previously made seal, this can lead to potential security breach at the hands of clever and sorcerous tomb-rober.

Material cost 2 500K, Total value app. 10 000-25 000K to a collector or exceptionally savvy dilettante tomb-explorer.

Notes and sources

Forty-two Enclosed Destinies, fanon work, Mikko Moisio, a treatise describing different sorcerous methods of barring and broaching.

Ancient and Beauteous Architecture of Tombs and their Methods of Protection from Intrusion, fanon work, Mikko Moisio, beautifully detailed book explaining different ancient tombs and their known protection methods. Only incomplete copies and loose pages exists.

(Inspired by the "*Tomb Security in Ancient Egypt from the Predynastic to the Pyramid Age*", by Reg Clark, Archaeopress, 2016)

Pandects of Impunity, Book of Ebon Bindings, M.A.R. Barker, Adventure Games, 1981

Chancellor Numinátlu Veshkúma, Ever-Glorious Empire: Éngsvan hlá Ganga, M.A.R. Barker, Netbook,
<https://www.drivethrurpg.com/>

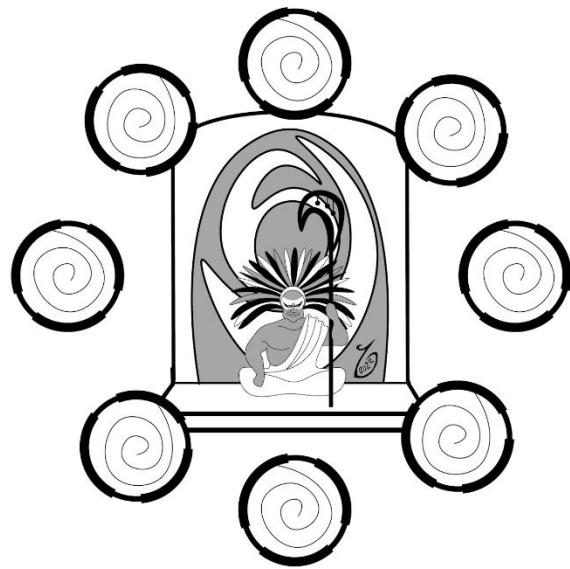
Tomb-pyramid of Priestking Ssesmuga III, fanon work, Mikko Moisio. Located in the great necropolis outside of Town of Haumá. Secrets of the Tomb has not yet been revealed.

Ominous Apertures of the Purple Lord

Circular ring(s) made of unknown black metal, 10-12" diameter. Weight 2 lbs. Smooth except for three indentation slots on the other side of the ring. Any object (fingers) crossing the aperture (from the side of the slots) does not appear on the other side of the ring. Aperture looks otherwise normal but close inspection reveals that if the ring is moved the "image" seen through the aperture is slightly delayed compared to the background. Object pushed completely through the aperture disappear. Objects can be retrieved by hand (they seem to be suspended in the extra-dimensional space inside the aperture). Weight of the objects inside does not appear to increase the weight of the ring, but they do retain somehow their inertia. Items inside the Aperture seem not to age or spoil and there seem to be no limit to the number of objects stored (barring the reach of user's arm).



Ominous Apertures of the Purple Lord are first attested in a compilation of reports of archaeological excavations sponsored by the temple of Lord Hriü'ü during the reign of Emperor Heshtu'atl "The Mighty" (2199 A.S.). It is written on the treatise *Ever-Glorious Acquisitions of the Opponent of Permanence*, copies of which can be found in larger libraries of Lord Hriü'ü, that an archaeological expedition was sent to the Kurt Hills to "evaluate and recover" devices of ancients and other treasures. The expedition found a cache of the ancients near the Keep of Elicitation (hex. 3711). Among the various wondrous items were eight metal rings which were first named as "Useful Apertures of the Purple Lord" after it was discovered that items can be stored and recovered inside the "planar folds within" the enigmatic rings. Similar items were not known (or records not survived) although similar spells



are known since ancient times. The Apertures were thus considered only as one of the numerous oddities of the Ancients and they were considered forgotten to the vast and inexhaustible treasure troves of the Lord Hriü'ü



Apertures suddenly resurfaced after 50 years of quietness. Six of them were then exchanged to other minor treasures with other temples or collectors of curiosities, especially of the temples of Qón and Thúmis. It is described in the book of *Unseen Threshold of Reality* by well-regarded scholar of Ancient Devices Sikún hiVitlánme of the clan of the Golden Sunburst, that disturbing anomalies concerning the Apertures were discovered by his colleagues of the temple of the Lord Qón.

They found out first that the rings are dangerous to handle while they are moved. A sudden sharp over 3 ft. movement of the ring while having hand inside can lead to aperture's pocket dimension shearing off the unfortunate hand or fingers. Also, it was reported that the pocket dimensions were not very stable if subjected to extra-planar magic leading to a loss of items stored. Even worse, scholar Sikún reports that at least two separate explorers of

the Other Planes were mysteriously lost while carrying the Apertures through a known safe nexus point. Temple of Lord Qón issued a warning that the Apertures should not be borne when conducting any planar travel.

For some unknown reason Temple of Lord Qón failed to warn the scholars of the Lord Hrü’ü. This unfortunate neglect is suspected to have caused yet another tragedy. The disappearance of celebrated Extra-Planar researcher, Zhána hiSórunga of the clan of the Dark Flame, lay-priestess of Lord Hrü’ü, who has just purchased an Aperture from unknown seller at a bargain price. The temple and clan of the missing researcher-sorceress have promised a reward for any information concerning the incident.

Not long after this incident it was ignominiously exposed that the temple premises of Lord Qón used for planar experiments were mysteriously annihilated together with a sphere 100' radius of rock surrounding the chambers, seven scholar priests and various treasures amongst of which were the last remaining two Apertures of the Purple Lord owned by the temple.

It is rumoured that the temple of Lord Qón held somehow the blame on the incident upon the temple of Hrü’ü. The whispered blame came more pronounced after it was revealed that the temple of Lord Hrü’ü has had similar annihilation accident while conducting experiments on two Apertures shortly before they started trading the remaining Apertures. Since then, the Apertures are renamed as Ominous Apertures and considered as cursed. Current whereabouts of the remaining three are not known and collectors of Ancient Devices refuse to trade or handle them in any way (especially in pairs).

Game statistics

Ancient Device of unknown purpose, very rare, 3 known to exist, pocket dimension inside the aperture, prone to reset on magical failure or if subjected to spells manipulating the dimensions. Storing any magical items with extra-dimensional properties (such as second smaller Aperture) will cause immediate random planar displacement of everything within 100' radius. Alters entered nexus point destinations if carried through a nexus point or equivalent (at Gamemaster's discretion).

Material value 100 K, total value 0 Káitars, pair might be sold to a vengeful planar researcher of Temple of Qón.

Notes and sources

Ever-Glorious Acquisitions of the Opponent of Permanence, fandom work, Mikko Moisio. Record and description of archaeological expeditions and treasure hunting endeavours of the Temple of Hrü’ü

Unseen Threshold of Reality, fandom work, Mikko Moisio. Treatise of experimental planar sorcery experiments, unfortunately almost unintelligible for any outsider.

In my campaign one of the Apertures were found beneath the ruins of the village of Mishánbar in Kurt hills (in the deeper ancient levels) See the great Kurt Hills Atlas and the *High and Dry* adventure. (Un)fortunately my players lost the item after some sorcerous mishaps, thus missing the opportunity to lose fingers or even more treasures stored into it. Apertures are a nice way of getting the players rid of their accumulated treasures if they take them as just another convenient bags of holding...

Fang of Lord Biyü the Inextinguishable

Ritual knife, 7" long made of obsidian with carved human bone handle. Pommel bears symbol of unknown entity. Single-edged blade is engraved with pictograms enclosed in cartouche (tooth, flame, and classifier of sorcery). It is always carried in plain sheath made of lead. Weight 3 lbs.

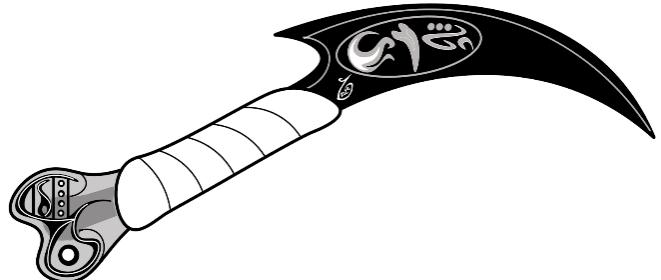
*

The symbol is recognised as the Name-symbol of Lord Biyü The Inextinguishable, 5th aspect of Lord Chegárra. Superficially the knife looks like a standard small ritual knife carried by of priests or followers of Lord Chiténg: such knives are typically used for various ceremonial mutilations, disfigurements, excoriations, phlebotomizations and cauterizations so much enjoyed by the advocates of this cruel temple.

There are no publicly known instances of the use of the Fang, although such must have occurred. The priests of temples of Ksárul and Grugánu will absolutely forbid any inquiries related to it. Any research of the matter will result in very violent interruption in form of visit/abduction by the Company of the Orange Band. Getting caught with possession of such item will assuredly bring fate worse than anything imaginable.

History and nature of this malicious item is therefore left to the secretive innermost circles of Lord Chiténg and should not be pursued any further.

In the extensive corpus of Tsolyáni sorcerous items there exists only one oblique reference to the true nature of this heinous item: In the versions derived from the so-called Kúrdis' Long Recension of *the Articles of Arú Tetlákte the Mourner* (present on libraries of temple of



Belkhánu), it is written that Biyü uses his sorcerous powers to ward off the magical servants of Lord Ksárul defending his Great Master of Flame. He slashes seven times with His Weapons of Inextinguishable Flame, and it is written that:

“... therefor with every strike enkindled the Mighty-and-Potent Fang the Thaumaturgic Essences of the foul-and-despised-Chusétl-Beast, upon which the Beast was no avail to quench itself, perishing squirming in its own foul ichor with imperceptible conflagration consuming its unwholesome entrails of magic and finally scorching its ebon-black soul...”

(Scroll LVII, Stanzas 35-37).

In all other versions of *the Articles* the text is much shorter stating only that the Fang of Biyü ignited the beast, which then perished in flames. The question why the priests of Biyü use only the much-abridged version have had no answers (there really have been not many askers either).

Game statistics

Magic weapon, very rare, damage 1d4, ignites victim's magic/soul on shadow-plane, 1d6 "fire" damage twice a day.

Material value 50 K, total value: 0 Káitars (only a criminally insane person would knowingly take the risk).

The slash of Fang of Biyü does little physical harm but it does flare up a fire in the invisible shadow plane of Chusétl-soul. A single strike of the weapon ignites the magical power of a person itself causing an invisible, unfelt sorcerous fire which consumes first any available magical Pedhétl- power, then spells, magical items and finally the Chusétl- and Báletl- souls of the hapless victim.

This horrible fire is visible or detectable only on the shadow-plane or by creatures which can see into several planes (e.g., some demons, spirits or Mihálli). Successful use of Chusétl-projection skill will also reveal the peril. Only detectable mundane effects of the magical flame are the horrific nightmares of flames or being burned alive and some minute changes on the depleted magic items (discolouration by heat etc.). Fortunately, the flame seems not to spread to others (it is in a way a specific type of injury to the Chusétl-soul). Process can take several days if there is plenty of fuel to feed the magic-eating flame.

The Fang can be wielded only by a self-castrated priest of Lord Chiténg.

In game terms a hit of the Fang causes “magic damage” of 1d6, it consumes “points” consisting of memorized spells and stored raw power, depending on game system (spell level /Magic Point equalling one point). On “magic damage” roll of 5-6 the flame spreads and on next sunset/rise the damage will raise to 2d6. Again, any further rolls of 5-6 will add 1d6 to the pool for the next damage rolls.

After all raw power/spell slots are burned, the damage will spill to the magic items carried by the person affected, again spell levels are counted as points, lesser items depleted first. Half-burned items given away will continue to burn but do not spread the flame to others.

Energy from ancient devices is depleted but items are not ruined. After the items run out the damage is subtracted from statistics (e.g.,

WIS and CHA or other Pedhétl and Chusétl equivalent statistics).

It is recommended to inform the players just strictly the directly observable effects and keep them in the dark and guessing what is happening and why their precious magical powers and treasures are unexpectedly depleted.

If and how the horrific Conflagration of Lord Biyü can be extinguished on the shadow-plane is left to the GM’s decision (may be as simple as somehow generating water on the Shadow Plane, summoning a water Chusétl-spirit, using the *Litany of Flooding* or even divine intervention).

Notes and sources

Lord Biyü the Inextinguishable, Mitláyal, Volume 2, The Gods of Change, Bob Alberti and M.A.R. Barker, Zottola Publishing, 2002

Articles of Arú Tetlákte the Mourner, Mitláyal, Volume 2, The Gods of Change, Bob Alberti and M.A.R. Barker, Zottola Publishing, 2002, the “long recension of Khéiris” is my own addition as is the quotation.

Litany of Flooding, (see the dismissal of Demon Lord Jnéksha’á) Book of Ebon Bindings, M.A.R. Barker, Adventure Games, 1981

This horrific item was purposefully developed as a weapon of vengeance of the Company of Orange Band of Lord Chiténg against my player characters, as they managed to humiliate the Temple of Lord Vimúhla by stealing the Demon Lord Jnéksha’á from their secret temple stumbling on it after escaping the Plane of Endless Grey. Long story. Actions have consequences. They survived only by accepting (again) to a very interesting divine quest.

The Fang is based on some co-invented ideas of a cursed item for my son’s D&D campaign and idea of ethereal fire was influenced by spell of Harnworld.



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