

The Distant and Forgotten

# North-Eastern States

of Known Tékumel

*Compilation of known sources 2023*

## Forewords

Material presented here is collected from several various sources (mainly the Tékumel Sourcebook S&G V1, clans and people come from Alva Hardison's compilation of Tékumel Lineages, Notes, Clans, and People). Possible inclusion of some non-official (?) fandom material cannot be ruled out.

North-eastern states here include the small states east of lake Parunál and north of state of Mihállu. Search included terms of "far northeast" but was limited to the state of Nuru'ún.

## Available Maps

The NE-states and principalities are fully depicted in the Gamescience's Swords and Glory: Volume 1 the Tékumel Sourcebook (1983) and later published Gardásiyal -Deeds of Glory (Theatre of Minds Enterprise 1995).

Part of the State of Chayákkú is displayed also on original Empire of Petal Throne (TSR 1975)

map and later map of Tékumel: Empire of Petal Throne (Guardians of Order, 2005).

None of the above maps show the extent of NE-states to the north, however the Tékumel Globe has some crude indication of the northern borders (see below). It must be noted that the Tékumel Globe differs lot from the more accurate maps, especially on the northern edge of the main continent (and the area NE-states are located). The location of Yan Kor and the northern shoreline together with lake Parunál is located far more to the east if compared to S&G maps set. Therefore, the map projection of the Globe and borders shown are not to be used for navigational purposes. For more information about the Globe projection see the Tékumel Atlas.

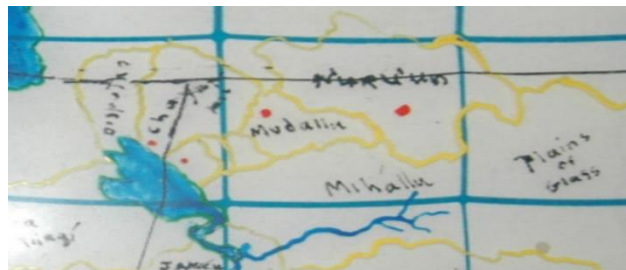


Figure 1: Tékumel Globe NE-states borders

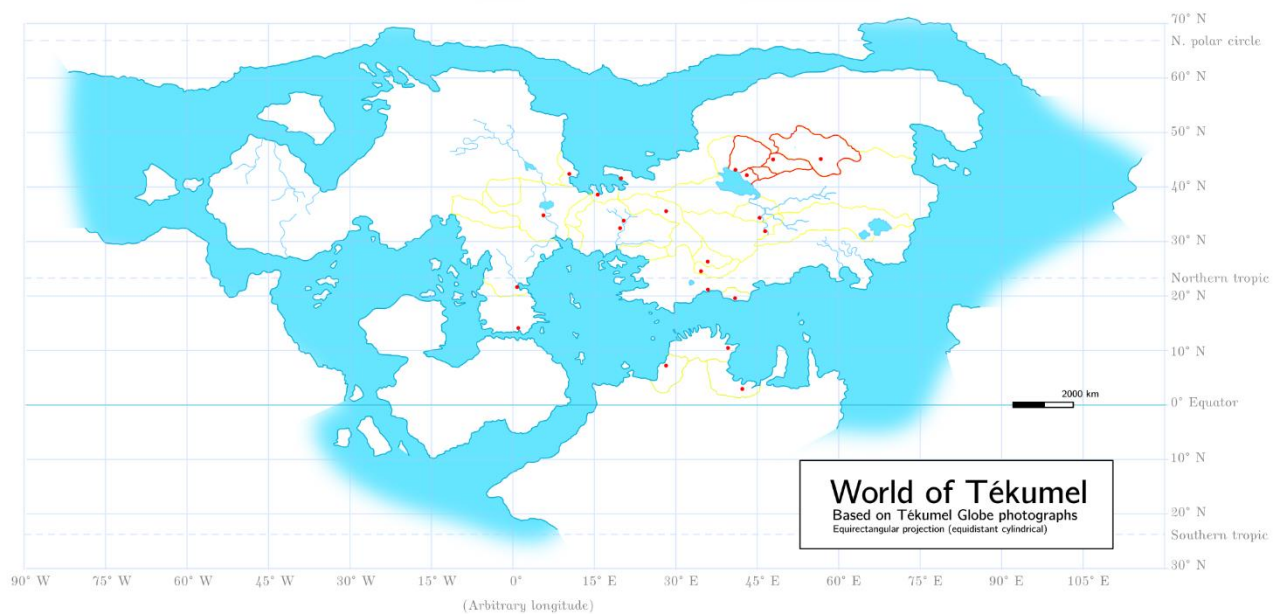


Figure 2: North-Eastern States (in red) related to the known Tékumel



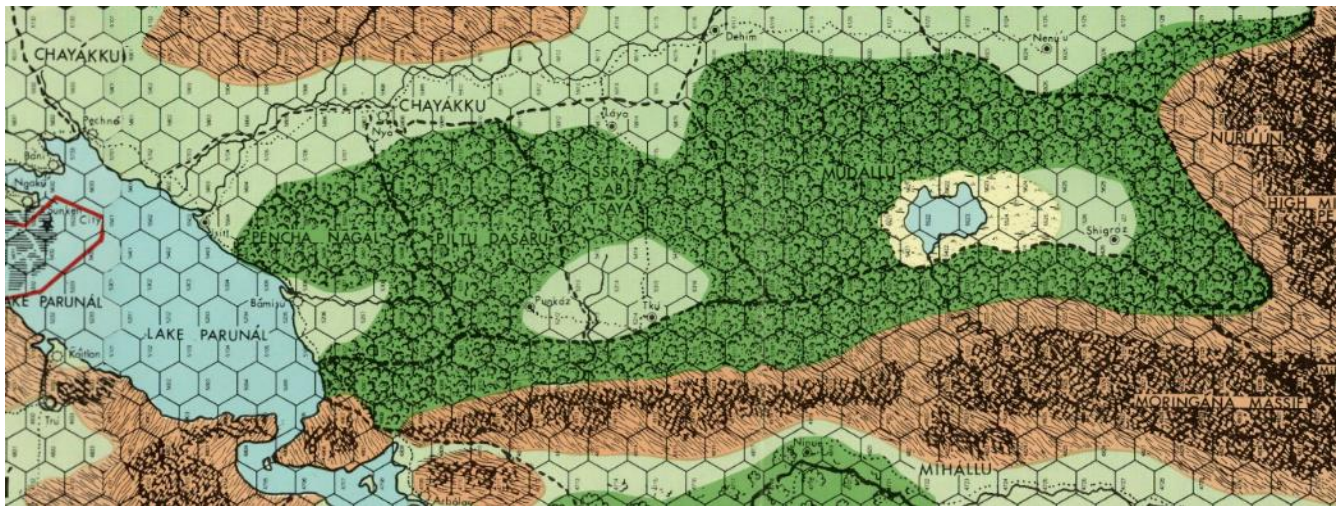


Figure 3 The North-Eastern lands in S&G map

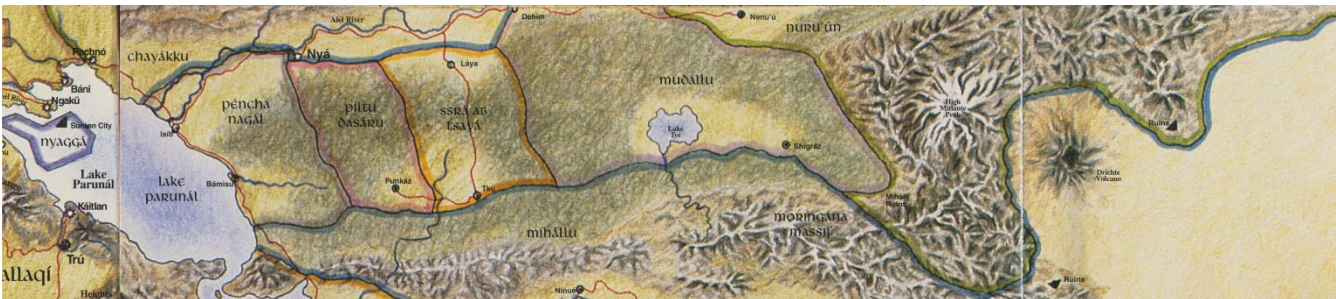


Figure 4: The North-Eastern lands in Gardásiyal map

## History

Ancient libraries of Mihállu writing tablets are said to exist in the ruined Mihállu cities of the far east and northeast.

The North-eastern states were part of the Bednálljan and later Engsvanyáli empires.

During the first imperium first time the names Jámmu, Mihállu, Nuru'ún were heard, along with others which had not even been fables aforetime.

God-King Balaknúma I, took the throne of Éngsvan hlá Ganga and devoted himself to the Stability war-god Lord Kerék (Karakán) and the Bednálljan army. He ruled for forty years, doubled the size of the realm, marched north along the shores of the Northern Sea, which are

mostly within the present-day Desert of Sighs, in the region now called Milumanayá. His troops seized the island of Hlekér (modern Kè'ér) from the remnants of the Dragon Warriors and the Lorún tribes, then went on to assault Ssédh Eléq (Sa'á Allaqí). They finally reached the shores of Lake Parunál somewhere near modern Káitlan, "(...) where they halted to view the world".

During the Flower Wars of the Engsvanyáli Empire (3464–3490 J.V.) The Archon of the Lavender fled to his own region in modern Yán Kór and was not seen again; it is said that he sought refuge in Nuru'ún in the far northeast.

During the reign of Tsolyáni Emperor Metlunel II “the Builder” the Emperor refused to treat with the rebels of the *Legion of the Searing Flame* and gave them two choices: throw down their arms and become slaves, or leave the

Empire forever never to return. The Legion chose the latter course and had to traverse great distances to the north in order to find a place of refuge. They saluted the prince, however, and departed. After an altercation with the Yan Koryáni some survivors of the Legion marched eastwards and disappeared into Chayákkú and the principalities to the east.

The Sákbe-road system that crisscrosses the Five Empires is one of the marvels of Tékumel, reaches through the north-eastern states all the way to Nuru'ún.

### Religion and myths

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From Chayákkú eastwards through Nuru'ún, people worship Aridzó and Heshuél, gods known as the Two Brothers; although the scholars of Éngsvan hlá Gánga took Aridzó to be a Hnálla and Karakán combination, and Heshuél a mix of attributes of Hrü'ü and Vimúhla, neither identification fits completely.

All local myths recount how these deities fought over their father's patrimony and how, during the fight, one of the brothers was killed. From here, traditions diverge, however. The peoples of the neighbouring nations of Chayákkú, Péncha Nagál, Píltu Dasáru, and Ssrá Áb Tsáya hold that it was Aridzó, the brother who was faithful to his father's commands, who died. Farther east, it is Heshuél who was slain. This schism has resulted in much political and religious friction over the millennia.

Many of the myths told in these far north-east regions cannot be accommodated within Pavár's theology at all, which leaves Tsolyáni theologians quite confused. The goddess Váris, for instance, which seems to combine Avánthe and Dlamélish, is said to have first married Aridzó. After his death (or Heshuél's, depending on who tells the tale), Váris wedded the surviving brother and bore Him three children, who became the ancestors of the

nobility, the warrior class, and the common folk respectively.

Myths then go on to recount how Váris later left that husband to marry Súr, the lord of Death, who may correspond to Sárku and Belkhánu. She gave Him offspring who became the animals, the semi-intelligent species, and mysterious entities called Tlónu, non-physical demonic beings who, some scholars claim, may be dim, ancestral memories of the alien Mihállí.

The natives of the western states of the far northeast, who are proponents of the version where Aridzó dies first, tend to join the temples of Hnálla, Karakán, and Avánthe when settling in Tsolyánu, while those who come from Mudállu and Nuru'ún prefer the sects of Hrü'ü, Vimúhla, and Dlamélish. Very few become members of the other Engsvanyáli faiths.

In the states of the far northeast, small temples dedicated to Súr, Váris, Aridzó, Heshuél, and other deities are found scattered about.

Sorcerers of these countries specialize in healing, animal control, and power over natural phenomena. Each shaman selects (some say, is selected by) an animal archetype, which becomes the spiritual source from which they learn the craft. There are no ranks or titles amongst these shamans—scholars of the Five Empires theorize that these powerful animal spirits are only Aspects of their own deities simplified to appeal to tribal cultures, and that the sometimes-astonishing effects that these shamans can achieve are due to the unrecognized use of other-planar power. A young person may simply opt to become one after having experienced dreams or supernatural visitations and seek out a senior shaman with whom to study.

The ascetics of the states of the northeast practice both vegetarianism and lengthy fasting.

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States of the far northeast have less interest in “book learning”, although an occasional enlightened ruler or warrior lineage may import tutors for their offspring.

Cyclical system of calendar is found in some states of the far northeast. Each of the eight years in the cycle is given a name, such as the Tree, the Stone, the Peak, the Sun, the First Moon (Káshi), the Second Moon (Gayél), the Spear, and the Slaying, which presumably stand for Aridzó or Heshu’él, no formal record of these cycles is kept. (Year 2354 is the year of the Slaying).

Interestingly, a person’s age is reckoned both according to this system and to the regnal year of the local ruler, when asked their age, citizens of Nuru’ún may thus reply, “I was born in the year of the Tree in the 34th year of King Jnárès”, which would mean 63 years ago.

### Feasts

22<sup>nd</sup> of Drénggar: Feast of Aridzó; throughout the states of the northeast; The Sanctification of Weapons; rituals, displays of military prowess, and amnesty for common prisoners.

23<sup>rd</sup> of Halir: Heshu’él; throughout the states of the northeast; The Dance of the Youthful Slayers; dancing and rituals.

Burial: In the states of the northeast, the corpses of both genders are stripped, bathed, wound in plain cloth sheets, and buried with no personal possessions whatsoever.

### Education

In Jánnu, Ghatón, Chayákkú, and Kilalámmu, it is the clan houses that provide whatever meagre education is to be had. The states of the far northeast have even less interest in “book learning”, although an occasional enlightened ruler or warrior lineage may import tutors for their offspring.

## Geography

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### Lake Parunál

*Nyaggá* The Dwellers Below are aqueous beings who only dwell beneath the waters of Lake Parunál, east of Yán Kór and Sa’á Allaqí. Dead specimens of these creatures, either washed up on the beaches or speared by fishermen. They come ashore only for brief raids, including infrequent nocturnal forays which purposes are not known. Otherwise, the *Nyaggá* remain aloof and generally do not bother human shipping. They cannot, or perhaps choose not to, communicate with human beings, preferring to engage in silent barter with merchants, bringing up objects and sculptures made of valuable glass-coral from the bottom of the rivers that empty into Lake Parunál and the lake itself; in exchange, humans traders leave items they believe the *Nyaggá* will want in return. The Dwellers Below do react with hostility to incursions conducted into their watery domains, however.

Some of the mercantile clans of Prájnu and Ngakú utilize a system of “silent barter”: one side leaves its trade commodities on a deserted beach, and the other side replaces them with items which it hopes will be of equivalent value.

City of the *Nyaggá*: (S&G Map 2 Hex submerged, very-much inhabited capital accessible to swimmers when the waters Parunál, west of Sa’á Allaqí, are low.

Far northeast lands that lie from Chayákkú on through to Nuru’ún, seem to be somewhat less magically fertile than average. Reports indeed indicate that more energy and psychic talent are needed to cast spells in those remote regions.

### Languages

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Aòm family of languages and dialects. Prominent members include Sa’á Allaqiyáni,



Aómorh (the tongue of Chayákkú and several of the northeastern states), Jannuyáni (spoken in a variety of dialects through- out Jánnu, Kilalámmu, and the Chaigári Protectorate of Tsolyánu), and Nuru'ún Sí (used in eastern Mudállu, Nuru'ún, and Hrgá Lorúnje).

Aòmórh: the language of the small northeastern states, from Chayákkú over through western Mudállu. There are many dialects. The ideographic Kázhra Vé Ngakóme script is used to express it in writing.

Tsáqw: the ancient Yán Koryáni language, which remains important for the history of the lands of the north and northeast.

### Script of Kázhra Vé Ngakóme

Beyond Saá Allaqí and Lake Nyaggá, every mountain -locked valley has its own form of speech, and none knows his fellow from beyond the next ridge. More, the Saá Allaqiyáni are divided into twelve linguistic areas, and once one has got beyond simple statements (e. g. food, hunting, etc.), they cannot comprehend one another whatsoever. Yán Koryáni a simplified form of which is used as a lingua franca as far east as Pechná in Chayákkú and which can be heard in the marketplace of the city of Tru, is unknown in the craggy reaches of Jánnu, and if one then travels southwards through the peaks to Kilalámmu, one finds such a profusion of complex tongues as would make even the Halls of Belkhánu seem a veritable place of simple wisdom [The number of languages spoken in the Halls of the Excellent Dead is proverbial in Tsolyáni. Translator.]

Since no one language or script could be made to do duty for all of these multitudes of people, some means of communication had to be found. Feuds, marriages, trade, matters of farming and herding, etc. etc. must be served — and solved. It was in the year 1224 A.S., therefore, that the then-ruler of the north, Téngguren Churitáshmu, the Iron Fist of the Peaks,

ordered a conference to be held at the village of Khárcha Sárk in Yán Kór. This was to be a peace conference and was' to result in the alliance of all the tribes against the power of the Tsolyáni Imperium to the south and also against the forces of Mu'ugalavyá, which were at that time occupying Pijéna. Although this meeting failed to achieve its original purpose, it did succeed in forming a group of scholars to study the problem of communication amongst Téngguren's hordes. As a spoken language, it was agreed to utilise the Kúmbri dialect of Jannuyáni, a proposal put forth by the Lord of Trú, Hyégu L Lamdrikím. This agreement lasted only for a generation or two, however, and need not concern this discussion further.

The only Salarvyáni delegate at this conference, however, one Lord Vurrighénd Khurrdichché, put forth an idea which was then developed by the scholars of Téngguren's encampments: viz. the creation of an artificial script which would represent not words or sounds but rather ideas. These abstract symbols were to be standardised and developed into a real means of written communication.

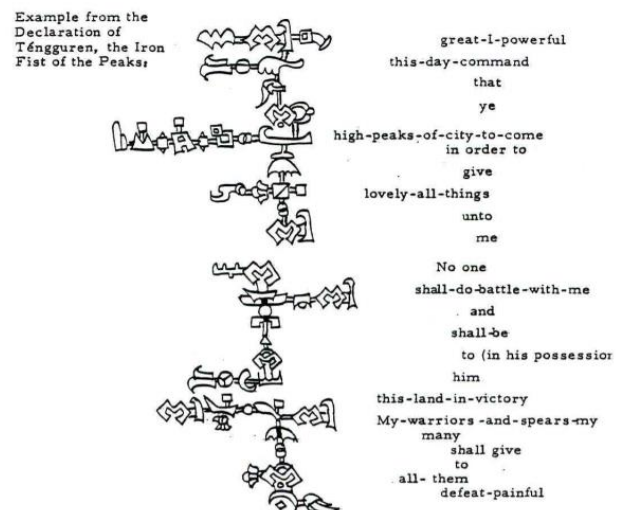


Figure 5: Example of Kázhra vé Ngakóme script [JoTA II v2]

Messengers were sent with rolls of these symbols written upon bark, skin, slate, and parchment to all of the various tribes within

Téngguren' s army, and once the idea caught on, it was elaborated and continues unto this day as the "Mountain of Wisdom" (/Kázhra vé Ngakóme/ in the Jammyáni tongue of Kúmbri) script. The script consists of about two thousand symbols.

### Governance

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The governments of the other states of the northeast are generally founded upon the dichotomy between warrior (or “noble”), priestly, and plebeian lineages. Rulers traditionally belong to one of the warrior families, while the others remain vassals. Power may pass from one lineage to another, however, because of a lack of heir, or due to political intrigue or even a palace revolution.

Local rulers, clans, and families own most of the resources in the states of the far northeast.

No (formal) taxation is reported in the northeastern states.

In the states of the far northeast, people obtain permission from the ruling warrior lineage to buy or build a house, to rent, and even to live in a particular area.

The clergies of these nations take little part in secular matters: their functions are restricted to rituals, healing, the taking of omens, and the making of talismans to protect against lurking evil spirits. The common folks are also denied much of a role in politics, although one does find rare instances of a plebeian lineage that has been elevated to the warrior class for one reason or another.

The states of the far northeast display class oriented legal structures: one code for warrior lineages, another for the priesthoods, and a third for the common folk. Difficult decisions are left to the ruler or to a council of his senior advisers. These rulings are not always accepted, however, and redress may be obtained through

violent revenge, possibly beginning a feud which may last for centuries.

The practices of battles and duels in the states of the far northeast are more complex: those who have a blood-feud with one another fight first in a series of challenge-duels. The concept of equal weapons is absent, however, and fighters employ any arms they may possess. When these matches are finished the two sides parley. If it is decided that an insoluble quarrel still exists, they withdraw, form up in a rather simple line or phalanx, and charge. Should one party turn to flee, it is pursued until all its members are either slain, captured, or until the pursuers themselves have become exhausted.

Prisoners who are members of warrior lineages may be released as a mark of *Kögháà* (“nobility”), but foemen of lesser status are killed, castrated, or deprived of their sight. Those known to be bards, poets, or singers are invariably freed, however, “so that they may bear warning of our prowess to their people”.

### Miscellaneous

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#### People

People of the Chayákkú and the states of the far northeast are stockier, heavier, and sometimes bow-legged.

In the states of the far northeast, from Chayákkú over through Nuru’ún, men have the reputation of being loyal, proud, and interested mainly in hunting and war; their ancient feuds are legendary, as the following Tsolyáni saying suggests, “*Men act not because of themselves but because of some slight to their great-grandfather’s pisspot*”. The women of these regions are said to be shrewish, passionate, and more inclined to stab a man than reason with him!

Certain groups in the far northeast, as well as the people of Chayákkú, bind the heads of

newborns. The head can thus be moulded into a more pleasing shape before the bones set.

The peoples of the far northeast use the personal name of the town or village in which they live. One may therefore encounter people named Míu Shigrázái, which stands for “Míu, of the town of Shigrázái”

In the smaller states, professional titles are not based on any formal hierarchy but are instead often given based on one’s reputation amongst one’s peers. As a result, there may be differences between the titles of “apprentice” and “craftsman”, while higher appellations may not exist at all, as is the case in the states of the far northeast.

Various nations of the far northeast, from Chayákkú and Jánnu over through Nuru’ún, are all conscious of their genetic parents and have separate terms for each type of kinship, such as “uncle” or “aunt”.

The states of the far northeast are segregated along hereditary lines between warrior lineages, priestly lineages, and commoners; again, wealth plays a significant structuring role within each of these groups.

States of the northeast, from Péncha Nagál over through Hrgá Lorúnge, uphold the institution of the forest ascetic (Aómorh: *Gréshú*; Nuru’ún Sí: *Rnó*). These individuals eschew all human society and dwell alone or, more rarely, in small groups of two or three, in the remote fastnesses of the forests, where they dress only in woven moss, practice fasting and self-flagellation, and go on quests to attain mystic communion with archetypal animals and forest spirits.

They are famed for their healing, their control of natural phenomena, and their power over wild beasts. They are also said to be experts in sword-touching, which is the enchantment of steel weapons. However, it is difficult to find

these individuals. It is even harder to cozen them into employing their arts, as they are not interested in personal gain and care little for the sophisticated sorcery of the southern lands.

### Customs

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Northeastern states hunting activities are relegated to local clans or tribes which are paid for their services.

In the far northeast, knives, spoons, and small tongs are set forth before each diner. Ramshackle wooden eateries serve food and alcoholic beverages. These buildings are divided into three sections: one reserved for warriors, another for priests, and a third for all other people, including foreigners. These eateries have no private rooms nor any sleeping accommodations, these being available only at the mean little hostels that can be found in these areas.

Slavery is uncommon and slaves are more expensive than in Tsolyánu (10%)

In the states of the far northeast foreign merchants hang paper pictures of their wares upon poles in front of their quarters.

A man greets another by raising his right-hand palm outward to ear level and crying, “Okhú!” while a woman of the northeast only touches her lips with the fingers of her right hand. In the far northeast, one does not speak to a woman until her menfolk have indicated that they do not object.

In Jánnu, Kilalámmu, and the states of the far northeast, the warriors dine together while seating upon cushions found in a central communal hall. Priests eat apart in another chamber, and children, commoners, and minor retainers are fed from great cauldrons outside. Women and girls of high station kneel daintily before small individual tables in an inner apartment, where they are waited upon by female servants.



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Minstrels (in a plain and ordinary way) may be found in some of the smaller nations, especially those of the far northeast.

Double-ended oblong dice of wood or bone are used in the states of the far northeast.

In the states of the far northeast, artists use slabs of thin, fine-grained wood as support for their work, and, in some areas, clay tablets as well. The ideographs of the Kázha Vé Ngakóme script are lacquered or carved upon plaques of Nmúr wood. The more decorative of these are collected as art objects by the connoisseurs of the Five Empires without regard for any message they may contain.

### Narcotics

The warriors of the states of the far northeast take Mághz on occasion, and the priesthoods of this region also eat the yellow berries of the Shrá-plant to produce strange mystical visions and “meetings” with the gods—too large a dosage of these may result in death, and the peoples of the Five Empires avoid them.

### Money

States of the far northeast mint crude, square coins that must each be weighed to ascertain their value—as a result, nearly all merchants trading in those areas have scales at the ready to haggle.

Mihállí coins”: the ruins of the far northeastern lands contain strange cruciform coinage made of electrum, sometimes with a small diamond set in their centre. These are highly prized by collectors and can be sold for 700 to as much as 2,000 Káitars apiece.

Mirúzh: sometimes found in the markets of the far northeast, this is an old Salarvyáni coin that is worth between 10 and 20 Káitars.

### Clothing

Men of the northeastern states wear calf-length kilts, short-sleeved tunics, a broad sash in

which money and valuables are knotted, and low leather shoes or taller boots. Warriors employ two baldrics crossed over the chest: one for a dagger, or sometimes a belt-pouch, and the other for the long-bladed saw-toothed sword used in the region. Out-of-doors, an ankle-length robe may be added. These tend to have broad sleeves trimmed with fur and, instead of a collar, a cowl may be worn. Headdresses other than this hood are uncommon.

As one goes eastward through Chayákkú, the costume of women changes from that favoured by Yán Kór to a full skirt, a short-sleeved blouse, and a bodice or sash of brightly coloured cloth. Females of this area do not appear before strangers without a thin headcloth which is pulled across the face as a veil.

The peoples of the states of the far northeast are partial to fuller costumes, and enjoy an almost infinite variety of fashions, styles, and associated mores. Their womenfolk, who wear light veils before strangers, even look with disdain and pity upon their “naked southern sisters”.

Cloaks and head-dresses of silky grass cloth and feathers are worn in Ngakú and Prájnu on the shores of Lake Parunál, and these may be further embellished with loops and chains of precious, multi-hued glass-coral.

### Military

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Short and long one-handed weapons of bronze or Chlén-hide (rarely iron), two-handed axes and flails, longbows, short self-bows, slings, staff-slings, crossbows (used by some palace guard units), quarterstaves.



*Figure 6 Staff slinger of Chayákkku, of the Legion of the Snows of Mayársha. Warriors of Sa'a Allaquí (Armies of Yan Kor and allies)*

Men alone make up the warrior classes of the states of the far northeast (excepting Chayákkku).

The nations that border Lake Parunál, like Sa'a Allaquí, only use free men on their navy; these nations' merchant and law enforcement ships are, at most, only half the size of a Hró. The little states around Lake Parunál maintain only, at most, Séscha-class vessels.

### Weapons

Sta} -slings: this weapon consists of a sling affixed to the end of a 90- to 120-centimetre-long pole. It is used to throw much heavier missiles, weighing between 350 and 750 grams. Its effective and extreme ranges are less than those attained by the hand-sling though, as they "only" reach 50 meters and 90 meters, respectively. Some cohorts of the Legion of the Clan of the Standing Stone employ this weapon, but its greatest popularity lies in Chayákkku and the states of the northeast, where it is the common weapon of the lower classes.

Armour: In the states of the northeast and amongst the Lorún, padded or quilted coats are relatively common. This form of protection is

less useful in the hotter climes of the south though, where it is restricted to the peasants and those who cannot afford anything better. Leather coverage is encountered almost universally, except for those tribal areas where clothing itself is rare.

Cuirbouilli, that is, leather boiled in oil or water to harden it, is employed in Jánnu, Yán Kór, Kilalámmu, Sa'a Allaquí, the states of the far north- east, and occasionally elsewhere as well. Archers, slingers, sappers, and support troops often wear a leather tunic and simple helmets of Chlén-hide.

True baldrics and sword-belts are found in the states of the northeast, where blades tend to be narrower and more amenable to scabbarding.

Shields: Long ovals and kite-shields are favoured by the peoples of the states of the northeast.

Helmets: Chayákkku and the states of the northeast prefer variations of the Spangenhelm or plain, round- topped caps of bronze or Chlén-hide. These may have a spike or a transverse crest and a mail aventail. The nobles of these little countries wear similar helmets

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but with a crown of upward-projecting spikes and points.

The warriors of the states of the northeast identify their provenience and lineage with pennons and banderols blazoned with the pictographs of the Kázhra Vé Ngakóme script.

### Resources

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Glass-coral, which is costlier than gold, can only be obtained through barter from the Dwellers Below of Lake Parunál. The artists of Lake Parunál carve in coral.

Ardúro-bark (chewed) 2-6 Káitars per 10-20 g Specific against ingested poisons, particularly Delé-buds and Ssalán-root, against which it has an 80% chance of effecting a cure; against other poisons it offers a 60% chance; available in Chayákkú and the states of the far northeast, it is also beginning to be imported into the Five Empires.

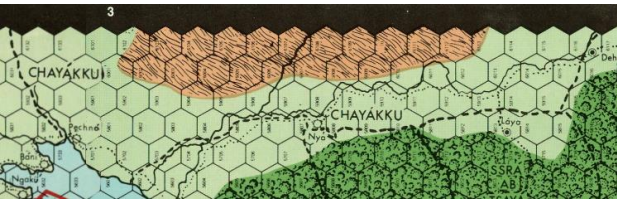
Mághz 200-500 Káitars per 10-15 g A common party drug. Produced from the bark of the Ghái-tree found in Mudállu, Nuru'ún and other states of the far northeast, this brownish powder softens the mood to a drowsy peacefulness. Its effects wear off after an hour or two and cause no “hang-over”.

Shrá 5,000-10,000 Káitars per 5-6 g Very rare narcotic in the Five Empires, this substance is found in the states of the far northeast.

Ajatl-wood or Tíu-wood, which grows tall and slender, with needle-like foliage is considered the best for arrows in the states of the far northeast.



# Chayákku



## Cities, towns and villages

Pechnó, Town (Map 2, hex 5733)

Nyó, Town (Map 3, hex 5807)

## Persons

**Tsí Chá Vü;**  
Race:**H**;  
Clan:();  
Personal Status: **High**;  
Religion;;  
Deity;;  
Profession: **Soldier**;  
Friendly To:**Yán Kór**;  
Opposed To: **Tsolyánu**;  
Notes: Commander of the Legion of the  
Snows of Mayársha. [AoTV2]

## Clans

**Sun Blaze-** Religion;; Deity;;  
Profession;; Friendly To;; Opposed  
To;; Notes: In Láya. All but 2  
children, in Chayákku, were  
exterminated by the king. They will  
grow up, and, no doubt, seek revenge  
in the time-honored way.(C)

Western parts of Chayákku have female clan  
elders predominantly, as these are matrilineal  
and matrilocat societies.

## History

Chayákku was part of the Engsvanyáli  
imperium but was declared independent after  
the Flower Wars (3,464- 3,490 after Pavar).

Chayákku has recently taken over the border  
town of Nyá.

## Military

Occupied Pijéna and the bandy-legged hill  
people of Chayákku also provided the baron  
Ald with soldiers, but those from Pijéna only  
went through the motions. The remainder of  
the northeastern peoples remained independent,  
protected by their mountains and their distance  
from the mighty empires of the southeast. Such  
was the case with the other more southern and  
eastern states as well.

Chayákku has urban police forces, Sákbe-road  
guards, and, here and there, tomb police.  
However, these tend to be shabbier, less  
disciplined, and more inclined to abrupt and  
capricious settlements.

Chayákku follow the Yán Koryáni pattern of  
having quite a few women in their ranks. They  
organize their troops along Yán Koryáni lines  
(Chayákku mustered app. 10,000 troops during  
the Yán Kór-Tsolyánu war).

(1) The Legion of the Snows of Mayársha

Ochúr: Tsí Chá Vü  
Based: Krél, now at Tléku Miriyá  
Arms: Medium Infantry have half armour, skullcap  
helmets of chlén-hide, staff slings, used  
to throw small pots of highly incendiary  
substances, double-bladed axes; Light In-  
fantry have leather armour, small targe  
shields, double-bladed axes

Strength: 4,000 Medium Infantry, 3,000 Light Infantry

Stats: MI									
4	2	M	-	-	AX	fss	12		
4	5	5	4	-	8	5	5/4		
Stats: LI									
3	2	L	S	-	AX	-	10		
4	5	5	5	-	8	-	3/2		

Remarks: These little northerners speak their own  
language and can obey only the simplest  
commands in Yán Koryáni. They tend to run  
away once they have exhausted their supply  
of incendiary firepots.

Figure 7: Stats of the Legion of the Snows of Mayársha  
[AoTV2]

## Weapons

Quarterstaff: It is highly developed as a non-  
military weapon in Sa'á Allaqí, Chayákku. This  
weapon is usually a bronze- banded, thick pole  
some 190 to 250 centimeters long, weighing as  
much as one kilogram. As might be expected,  
the quarterstaff is relatively ineffective against

## The Distant and Forgotten North-Eastern States

armor, but an individual clad in fabric or leather had best learn to respect it.

The *Legion of the Snows of Mayársha*, supplied by Chayákkú to Yán Kór during the war, uses the staff-sling to hurl pots of incendiaries into an enemy force before closing into melee.

### Geography

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Mad City of Du'ún: (S&G Map 2 Hex 6129) this walled ruin is located northwest of the town of Pechná in Chayákkú, beyond the far eastern Yán Koryáni border. No explorer has ever re-emerged from them, at least in the form they had when they first entered the ruins. Some people assume these ruins to be of Vlëshgayal origin.

The main river Alél runs from north of Dehím of Mudállu to the lake Parunál at Isítl.

### Government

---

Governance in Chayákkú, which extends north of Lake Parunál, resembles that of Sa'á Allaquí, its southern neighbor. A non-hereditary monarch (Chayakkuyáni: Tsoú), who is the senior elder of one of the country's most powerful clans, reigns over the country from the lake-port city of Pechná (S&G Map 2 Hex 5733)– unlike in Sa'á Allaquí, this post is frequently held by a woman.

The sovereign controls a small national army, a few bodies of urban police, two or three companies of Sákbe-road guards, and even a squad of tomb police at the ancient burial grounds at Nyá (S&G Map 3 Hex 5807). These troops are supported by clan contributions and custom duties.

Chayakkuyáni administration is simple, consisting of local clan-elders holding positions of responsibility in the country's rural areas, and a body of permanent officials and bureaucrats residing at the Tsoú's court at Pechná.

Chayákkú use (to an extent) the same Engsvanyáli dual system of Circles and hierarchical ranks as in Five Empires.

### Calendar

---

Chayákkú, and the more urbanized areas of Jánnu and Kilalámmu all begin their calendar from the reign of Téngguren Churitáshmu, “The Iron Fist of the Peaks”, who conquered many of the lands of the north in 1218–1256 A.S. The year 2358 A.S in those northern lands is thus 1128 A.T.

### Miscellaneous

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In Chayákkú, the middle and upper classes prefer longer kilts, over-tunics with short sleeves, leggings of leather or high laced sandals, capes edged with colored velvet or brocade, and the omnipresent Chlén-hide skull cap. The priesthoods display the same variety and complexity of costume found amongst the Tsolyáni, but the details differ somewhat.

The women of these northern lands wear the poncho-like tunic found in western Tsolyánu and the Chákas, although frequently laced down the sides. In addition, a tight-fitting bodice of Chlén-hide or some thicker fabric is worn to support and partially conceal the breasts. Women rarely employ headgear and braid their tresses into elaborate wheel-like forms over the ears at the sides of the head.

In Chayákkú members of different species are not encouraged to mix.

Lás -tea Typical of the north and northeast. This hot tea is made from the black, needle-like leaves of the Tíu-tree. Some drink it black, while others add Hmélu milk and sugar–in Chayákkú, salt is added instead.

### Etiquette

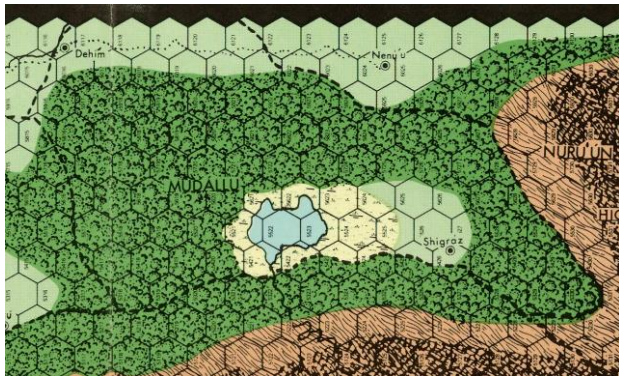
More “sophisticated” folk of Chayákkú, employ a two-tined fork, a small broad-bladed knife,

## The Distant and Forgotten North-Eastern States

and a metal spoon. People receive a set of these items at puberty from their clan mother and no one else is allowed to eat with them. Hosts from these regions offer cutlery only to foreign guests and to those who may have forgotten their own implements at home.



## Mudállu



### Cities, towns and villages

Dehím, town (Map 3, hex 6116)

Shigráz, town (Map 3, hex 5426)

### Geography

In the centre of the forests of Mudállu is a lake of Tyé surrounded by impenetrable swamps.

### Persons

#### Kü Tlá Shké

Race: **Human**

Clan: ()

Personal Status:

Religion: **Change**

Deity: **Súr**

Profession: **Lord-Soldier**

Friendly To:

Opposed To:

Notes: Feudal lord of Mudállu and commander of the Gurék of the Dark of the Moons. (Súr is considered to be a local variant of Sárku).

### Clans

\***Dehím**-Religion;; Deity;; Profession;; Friendly To;; Opposed To: Shigráz; Notes: Aòmórh speaking.

\***Shigráz**- Religion;; Deity;; Profession;; Friendly To;; Opposed To: Dehím; Notes: Nuru'ún Sí speaking.

### Other

In the far northeast, in the towns of Jánnu or Mudállu, for instance, extramarital sex is punished by public humiliation, much to the

astonishment of travellers from more permissive areas.

### Resources:

Coal is mined in Pecháno, parts of Sa'á Allaquí, and in Mudállu, where outcroppings lie close beneath the surface of the earth.

Mághz: 200-500K per 10-15 g. A common party drug. Produced from the bark of the Ghái-tree found in Mudállu, Nuru'ún and other states of the far northeast, this brownish powder softens the mood to a drowsy peacefulness. Its effects wear off after an hour or two and cause no "hang-over".

### Religion:

The natives of the western states of the far northeast, who are proponents of the version where Aridzó dies first, tend to join the temples of Hnálla, Karakán, and Avánthe when settling in Tsolyánu, while those who come from Mudállu and Nuru'ún prefer the sects of Hrü'ü, Vimúhla, and Dlamélish. Very few become members of the other Engsvanyáli faiths.

23<sup>rd</sup> of Firasúl: Varis; Shigráz (Mudállu); Adoration of the Goddess and Her Nuptials with Aridzó; feasting and dances.

### Languages:

Another group unconnected with either the Khíshan or the Nlü'ársh stock is the Aòm family of languages and dialects. Prominent members include Sa'á Allaqiyáni, Aómorh (the tongue of Chayákkú and several of the northeastern states), Jannuyáni (spoken in a variety of dialects throughout Jánnu, Kilalámmu, and the Chaigári Protectorate of Tsolyánu), and Nuru'ún Sí (used in eastern Mudállu, Nuru'ún, and Hrgá Lorúnje).

Aómorh: the language of the small northeastern states, from Chayákkú over through western Mudállu. There are many dialects. The

## The Distant and Forgotten North-Eastern States

ideographic Kázhra Vé Ngakóme script is used to express it in writing.

Nuru ún Sí: this language, spoken in eastern Mudállu, Nuru'ún, and Hrgá Lorúnje, possesses its own complex syllabary.

Ái Chè: a language found on monoliths, cave walls, and inscriptions at the temple of the Eye of the World in the far northeast. Most examples are from Mudállu and Nuru'ún.

Historical and magical texts are also written in this language, which appears to be the ancestor of the Aòm group.

### Government

---

Mudállu is divided between the Aómorh-speaking clans of the northwestern town of Dehím (S&G Map 3 Hex 6116) and the lineages of the southeastern town of Shigráz (S&G Map 3 Hex 5426), which speak Nuru'ún Sí. The long-standing causes of this hostility are ethnic, economic, and linguistic, although the immediate bone of contention is the missing Sword of Aridzó, the symbol of the function of the *Nahé* (Mudállan: king).

Each party accuses the other of having stolen this weapon from the shrine of the Red Hand at Shigráz. The priesthoods, too, are not above suspicion: dreams of theocratic power are heady wine indeed. A civil war is currently in progress, and both factions welcome inexpensive mercenaries.

## Péncha Nagál

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### Cities, towns and villages

Isítl, Small town (Map 3, hex 5503)

Bámisu, town, (Map 3, hex 5205)

### Clans

---

**\*Green Hill-** Religion;; Deity;; Profession;; Friendly To;; Opposed To;; Notes: Forest dwellers.

**\*Mace of Iron-** Religion;; Deity;; Profession;; Friendly To;; Opposed To: Mourning Goddess; Notes: In Isítl.

**\*Mourning Goddess-** Religion;; Deity;; Profession;; Friendly To;; Opposed To;; Notes: Very High King and most of the members of his government (who are fellow clansmen) belong. In Bámisu.

### Government

---

Péncha Nagál, on the eastern shore of Lake Parunál. This state has a king (Pencháni: *Tséi*) who governs from his capital, the coastal town of Bámisu (S&G Map 3 Hex 5205). Most administrative posts are held by the king's clanmates from the Mourning Goddess lineage. The king's household troops, which happen to encompass the totality of his armed forces, are commanded by his younger brother.

The Tséi is opposed by the members of the Family of the Mace of Irons lineage, who have their stronghold in Isítl (S&G Map 3 Hex

5503), located a bit over 300 Tsán north of Bámisu.

### Military

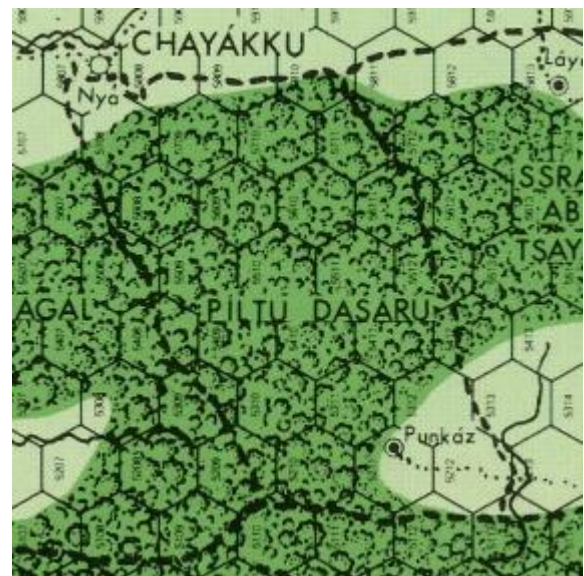
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States to the north, the Yán Koryáni have engaged the fleets of Ghatón and Pijéna from time to time, mostly due to quarrels over the fishing rights. None of these nations maintain much of a navy, however, because of the storms and rough waters of the Pentrúrtra Deep. The small states bordering Lake Parunál support small fleets to protect their fishing and trading interests, but it is rare for any vessel to even reach the Séscha or Hró size.

A sea battle of rather Lilliputian proportions is said to have occurred between the “navies” of Jánnu and Péncha Nagál as recently as 2357 A.S.

## Píltu Dasáru

---



### Cities, towns and villages

Punkáz, small town (Map 3, hex 5211)

### Clans

---

**\*Golden A'ping-** Religion;; Deity;; Profession;; Friendly To;; Opposed To;; Notes:

**\*Green Hill-** Religion;; Deity;;



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Profession;; Friendly To;; Opposed To;; Notes:Forest dwellers.  
**\*People of the Bright Sword-**  
Religion;; Deity;; Profession;; Friendly To;; Opposed To;; Notes: Based in Punkáz.  
**\*Company of Heroes-** Religion;; Deity;; Profession;; Friendly To;; Opposed To;; Notes: Based in the northern countryside.

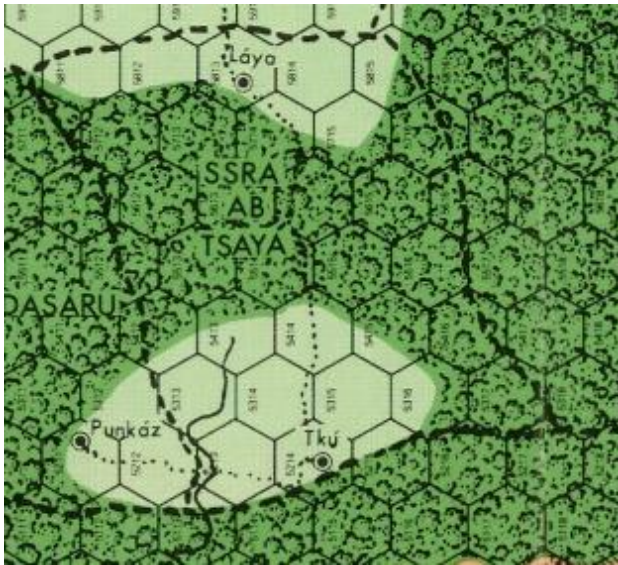
### Government

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Píltu Dasáru is governed by an oligarchy of twelve war-chiefs, rather grandiosely termed *Khigé* or general. Six come from the People of the Bright Sword clan, which is based at Punkáz (S&G Map 3 Hex 5211), in the south of the country; four come from the Company of Heroes clan which is centred just south of Nyá (S&G Map 3 Hex 5807), a border city now in Chayakkuyáni hands; and two are from the forest-dwelling clan of the Green Hill.

## Ssrá Ab Tsáya

---



### Cities, towns and villages

Tkú, small town (Map 3, hex 5214)

Láya, small town, (Map 3 hex 5813)

### Clans

---

**Sun Blaze-** Religion;; Deity;;  
Profession;; Friendly To;; Opposed  
To;; Notes: In Láya. All but 2  
children, in Chayákkú, were  
exterminated by the king. They will  
grow up, and, no doubt, seek revenge  
in the time-honored way.

### Government

---

Ssrá Ab Tsáya has a king (Ssrayáni: *Tsá'è*) who governs from the town of Tkú (S&G Map 3 Hex 5214) on the southern border. The Ssrayáni king's rule is currently unopposed as he recently almost exterminated his competitors, the Sun Blaze clan of Láya (S&G Map 3 Hex 5813) in the north.

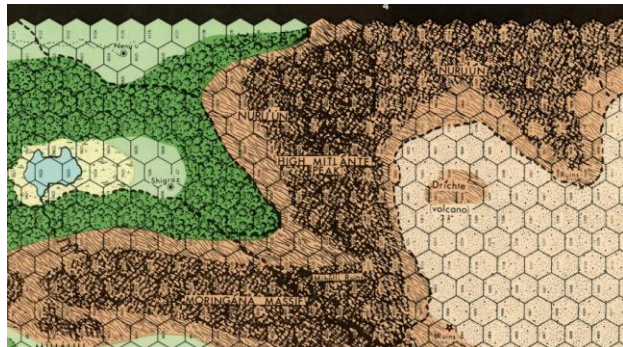
Two children of the latter lineage were abroad at the time of the massacre and thus escaped. They have since been granted asylum in Chayákkú and are doubtless awaiting a suitable opportunity to gain revenge.

## Military

---

Mihállí army has been called out only twice in the past twenty years, once to repel an incursion by the ambitious monarch of Ssrá Ab Tsáya, and again to drive away a tribe of Rannálan nomads.

## Nuru'ún



### Cities, towns and villages

Nenú'u, small town (Map 3, hex 6024)

Jásht, city?, location unknown (far north-east)

### History

Even the remote Nuru'ún was part of the Mighty Engsvanyáli empire, having a court of Legate installed.

At the end of the Flower Wars of the Engsvanyáli Empire (3464–3490 J.V.) The Archon of the Lavender fled to his own region in modern Yán Kór and was not seen again; it is said that he sought refuge in Nuru'ún in the far northeast.

During the Fall of Éngsvan Hla Ganga in the far eastern part of the continent, just before fleeing, the priestly caretakers of the Temple of the Eye of the World had time to record that Drichte Peak, The Hag of Flame, had erupted and vented its fury upon the Plain of Glass and the forestland of Nuru'ún.

### Government

In Nuru'ún, a king (Nuru'ún Sí: *Ngákhè*) reigns over the mostly mountainous country from the western plain city of Nenú'u (S&G Map 3 Hex 6024) where his palisaded log-built citadel hardly qualifies as a palace.

The king is the hereditary chief of a powerful warrior lineage, and his government consists of

a disorganized band of clansmen and retainers. Mysteriously, this ruler claims that he is only a subject of a great overlord who dwells in a city called Jásht, far away to the northeast. There are no roads to Jásht, and the Nuru'úni discourage and mislead any who would travel thither, even using forcible restraint to do so. The reason for this peculiar behaviour is a mystery since these northern people are otherwise friendly enough to traders and visitors.

### Geography

One of the highest mountains of known Tékumel is the High Mitlánte Peak (S&G Map 3 Hex 5533) in Nuru'ún.

Ruins of an ancient city (S&G Map 4 Hex 5508), which have Ssü, Mihálli, or some other origins, are found in the foothills of the Nuru'ún mountains overlooking the Plains of Glass.

### Languages

Nuru ún Sí: this language, spoken in eastern Mudállu, Nuru'ún, and Hrgá Lorúnje, possesses its own complex syllabary.

Ái Chè: a language found on ancient monoliths, cave walls, and inscriptions at the temple of the Eye of the World in the far northeast. Most examples are from Mudállu and Nuru'ún.

Zna yé: the ancient tongue of the Goddess of the Pale Bone, which, understandably, is only rarely taught in any of the Five Empires. The only place it is known to be spoken is in the mountainous region of Nuru'ún, west of the Plains of Glass, where it is kept a dark secret by those who use it for their religious rites.

### Military

Longer self-bows, some of which resemble the longbow of medieval England in weight and



length, are found in the Chákas, the forest of Gilráya, the Tláshte Heights of Livyánu, and throughout the north- east, from Sa'á Allaquí over to Nuru'ún. These are between 160 to 180 centimetres and have pulls measured at anywhere from 36 to 52 kilograms, depending upon local preferences and the stature and strength of the user.

### Resources

---

The best diamonds come from the Prakú Cháya volcanic region in western Mu'ugalavyá, near Surúim Peak in Kilalámmu, and near the old Mihállí ruins south of High Mitlánte Peak in Nuru'ún

### Miscellaneous

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The nineteen-sided Divan of Héres Fáà, found in an excavation of ancient Mihállí ruins in Nuru'ún about a hundred years ago, graces the Inner Hall of the High Chancery of Avanthár, and visitors often stop to marvel at the incised optical illusions which cover its surface.

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*Cover: Midjourney AI-generated picture of forest river estuary on Lake Tyé in Mudállu*