



YELE'U UNIVERSITY

# THE HISTORICAL ENCYCLOPEDIA OF MAR-KTU

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*based on the events of*  
*/r/CivWorldPowers*

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# Foreword

To the astute reader, it should already be obvious that neither Yele'u University nor Mar-Ktu actually exist. For that matter, not one person or place mentioned in this book is to be found in the real world, unless something has changed very drastically since this book was penned. *The Historical Encyclopedia of Mar-Ktu* is an orderly and itemized breakdown of the most critical concepts, people, and powers of a fictional world, written by nostalgic moderators and players of the now-defunct roleplaying subreddit /r/CivWorldPowers. In these pages, we the authors endeavor to expand and elaborate on the events of a nationbuilding play-by-post we still remember fondly, while simultaneously improving on the original to achieve a more cohesive world and more intricate detail. As we do this, we also try our hardest to remain completely in character.

Once you have finished this brief preamble, the entire book is written to resemble an actual publication in the field of World History from the esteemed Yele'u University in Pylona. This work has, of course, been translated from its original [LUX Creole] to English for your enjoyment and ease of reading. We hope you find the peoples, places, cultures, and conflicts of Mar-Ktu to be as interesting as we do. After all, they gripped us enough that we sat down to write a book. Two, in fact.

As a final note to readers, *The Historical Encyclopedia of Mar-Ktu* exists as a companion piece to *The History of Mar-Ktu*. While this book provides one with focused and consolidated information on individual topics of interest, the *History* provides one with a chronological narrative that serves as a useful overview of this world's history. As this world is fabricated in its entirety, readers may find reading first through the *History*, while searching for information on people and places here as the need should arise, to be a fast and effective way of acquiring a deeper comprehension of the subject matter than this book can provide alone. For this reason, we recommend perusing both books in conjunction.

And now, without further ado, we hope you enjoy a look into the itemized history of a world both very much—and yet in many ways nothing—like our own.

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# Introduction

# Bambania



**Enki & Thoth**





# Ma'at

## Ujiteru

The islands of Ujiteru is an archipelago off the western coast of Ma'at. Fractitious since its early days, it is well known in history for being the seat where Sodai Kokenjin managed his empire.

## Soda, Kokenjini

Sodai Kokenjin - sometimes known as Niruwatum, meaning 'Tiger of Light' - was a daimyo and later a shogun in Ujiteru and the founder of the Toran Empire. He was born in [BIRTH YEAR] before the Year of the Conclave, as a child of Daimyo [FATHER'S NAME] of the Sodai Clan and a noble woman of the [Yadayadayada denny take care of this pls I suck at this]. His childhood was spent in [place], where he learned the teachings of Aumwen, the belief system which he would adhere to for the rest of his life and spread throughout his conquests.

## Accession to the throne

## Unification of Ujiteru

## Conquest of the Trinity

## Conquest of Qian

## Conquest of Al-Eru

## Betrayal

## Tinar Era of Bulkhai

## Tinar Mubarat

The establishment and rise of the Bulkhai Sahinate began with the emergence of the Tinar tribe cir. 20, and ended in 196 with the establishment of the Bulkhai Sahinate. This period of history was marked by the decline of Valona, the decline and fall of the Firiik Mubarat Confederation, and the fall of the Lashnar Mubarat. The Tinar Mubarat expanded throughout the Arberesh region, managing to defeat and best its surrounding powers over its two-hundred year history: Valona in the

Tinar-Valonan War of 119, Firiir in the Fourth Lashnar-Firiir War, and Lashnar following the Battle of Burk in 178. The Tinar Mubarat also managed to improve its relations with Valona following the Tinar unification of the peninsula after the Skudar Campaigns of 181-193, and managed to politically unify the Tinar Mubarat with Valona in 194. Following the Babuas' Coup of the Mubarat in 196, the Mubarat was transformed into the Bulkhai Sahinate, establishing the foundation for the regional superpower it would become.

## Tinarlar I (cir.20 - 54 AC)

*"Tinarlar I (11 BC - 54 AC) was the first leader of the Tinar Mubarat, who acted as the next major step in the spread of Dregunism across the Bulkhan Peninsula."*<sup>1</sup>

At the turn of the millenia, the Bulkhan Peninsula was a world in turmoil. The First Firiik-Lashnar War (15 - 17 AC) had ended disastrously for the Firiik Mubarat Confederation following the Battle of Uloshank, and saw the Lashnar Mubarat sweeping across the western Bulkhan coastline. The Confederation which had reigned supreme on the peninsula for almost five hundred years was beginning its hundred-year long decline. Following the loss, the Skudar and Burk Mubarats relinquished their hold on the Jurizid region, while the Allogron Mubarat began a process of removing its advisors and soldiers from the Arberesh region, beginning the removal of the Arberesh region from the Confederation's governing. Although the eastern Mubarats were confident in their ability to maintain their territories (unlike the western Mubarats, which were falling piecemeal to the rising Lashnar Mubarat), The Mubar of Allogron, Erudazir (29 BC - 31 AC), made the decision to release the Arberesh region from Firiik control. This loss of authority made it possible for the Fistins of the region to rise up and craft their own independent states, and began the almost century long period of warfare and bloodshed that would eventually be ended by the Tinar Mubarat's consolidation of Arberesh in 120 AC.

The Arberesh region, situated between the southehrn Mubarat Confederation and the northern Valona

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<sup>1</sup>Mar Pionjin, *History of the Dregunist Faith*, 671 AC

Navalire, gave way to the unilateral rule of independent Fistin leaders (Fis) who ruled over small tracts of land. One of these Fis was named Tinarlar, now known as Tinarlar I and father of the Tinar Dynasty. The history of the Arberesh region has often been seen by curious historians as a difficult hurdle to jump over. During the three hundred years of nominal Firiik rule over the Arberesh region, few written records remain. Firiik influence over the region was light-handed, with the Confederation only demanding tribute every few years and intervening against Fistins growing too powerful if the need occurred. Because of this, the tradition of documentation characteristic of the Firiik Mubarats, the later Tinar Mubarat, and the Bulkhai Sahinate is absent in the Arberesh region for much of its early history. As a result, little is known about Tinarlar's origins, his early life, or his lineage prior to the founding of the Tinar Fistin. Despite these difficulties, there are several facts that have been widely accepted among historians.

Tinarlar himself claimed Firiik ancestry. Between the years 150 and 40 BC, the Firiik Mubarat Confederation had attempted to extend Firiik influence into the Arberesh region by sending Firiik "colonizers" to settle in the barbaric lands. The new Mubarats were initially successful, able to settle and expand four minor Mubarats north of the Mubarat River. However, continuous raids from the Arberesh against the new Mubarats finally proved too much to handle for the Confederation, which withdrew support for the northern Mubarats in 53 BC. The Firiik in the north formally dissolved them in the year 40 BC. Tinarlar claimed that he, through his mother's lineage, contained Firiik blood dating back to the last of the Firiik Mubarats north of the Mubarat River, Romain, and claimed to be directly related to the last ruler of the Mubarat, Illintok II. Whether this claim was true is doubted among historians: Tinarlar would likely have lacked the ability to know whether he was related to the lost Mubarats due to the lack of familial records following the loss of the final Mubarats. However, what is factual is that he claimed Firiik ancestry, and was able to use this claim to exert authority over the surrounding, emerging Fistins. It would not be until the early 50s AC that this claim would truly come to help the emerging Tinar Fistin, when the Tinar Fistin gained the support of the minor Mubarat, Kilibir.

Much of what is known about Tinarlar and the early Tinar Fistin comes from records written in the Kilibir Mubarat about Tinarlar's expansion and exploits. In the year 22 AC, Tinarlar I fought against the Fistin of Maliri at the Battle of Maliri, emerging victorious and establishing Tinar control over the Fistin. This victory was important for several reasons. Maliri was the holder of the holy Dregunist mountain of Malietr, and its po-

sition as the holder of Malietr had been backed by the Firiik Confederation for roughly 120 years. Tinarlar's victory over Malietr not only showed his prowess over stronger powers, but also highlighted a growing apathy in Firiik towards its northern provinces. The Confederation, at this time, seemed more focused on maintaining its current way of life and society than it was respecting the borders that it was responsible for upholding. Additionally, Tinar's conquest of the holy mountain of Malietr allowed Tinarlar to claim himself as the next ruler of the Dregunist faith. This claim was nominal more than anything else, as Tinar lacked the strength to back up this claim. Following Tinarlar's victory over Malietr, he turned east towards the Lower Mubarat River. Here, too, Tinarlar I won another victory against the Deggestin Fistin in 26 AC and extending his control further along the Mubarat River.

Following Tinar's expansion and subjugation of the Deggestin and Malietr Fistins, Tinarlar slowed his conquests. Over the next roughly 30 years of his rule over Tinar, he would only go to war two more times. Tinarlar instead worked to consolidate his power over the subjugated Fistins, managing to bring the Fistins together and in line behind Tinar's will. Tinarlar also worked diligently to improve Tinar's position with the Kilibir Mubarat.

Following the Firiik loss in the First Lashnar-Firiik War, many of the minor Mubarats found themselves placed in an awkward position. The Confederation, while defeated, was still a strong power. The remaining Mubarats - particularly the major Mubarats of Allogron, Kurfin, Durris, and Maidan - became closer and more intertwined. Together they demanded more payments and tributes from the minor Mubarats under their authority, citing the ineffectiveness of the minor Mubarats during the war against the upstart ex-slave empire and blaming the loss on them. The law was passed in Allogron following a unanimous declaration among the major Mubarats in the year 19 AC, upsetting several minor Mubarats. Additionally, following the Firiik loss there was a string of cancelled marriage plans between the major Mubarats and the minor. Several of the larger Mubarats - particularly Allogron and Kurfin - felt it would be politically safer to increase the relations between themselves and other major Mubarats, and not the minor ones. This marks a continuing shift in thinking for the major Mubarats, which over the past century had increasingly seen the minor Mubarats as subjects rather than less-powerful equals. These movements angered many of the minor Mubarats and were the main reasons for the distancing of the Kilibir Mubarat away from the Confederation and towards new possibilities.

The Kilibir Mubarat thus looked out to the north,

where the disruption caused by the leaving of the Confederation opened up ample opportunities for a future for the Mubarat. Following Tinarlar's victory against Malietr, the Kilibir Mubar Firtik accepted Tinarlar's offer for diplomacy. Intrigued by the small Fistin's rapid gains and Tinarlar's claim to Firiik ancestry, Firtik saw in Tinarlar an opportunity for a politically safe partnership of sorts. It was Kilibir's support which allowed Tinarlar to rebound from his victory at Malietr and continue east against the Deggestin.

Tinarlar's strength ended up being in his effective use of diplomacy and charm over his military strength. By his death in 54 AC, he had conquered the northern bank of the Mubarat River (no small feat on its own) and established strong relationships between not only his subjects but also his neighbors. Tinar's relationship with Kilibir would eventually grow into one of marriage, which would finally turn the Tinar Fistin into a Mubarat.



Pangu



**Silvonia**





# Ullr

## Id

The Kingdom of Id is a large nationstate encompassing the majority of Northern Ullr, comprised of an expansive and complex hierarchy of provinces ruled by local lords, and assembled into a parliamentary monarchy. Its terrain is poor for farming though rich in mineral and natural wealth, as it is mountainous, heavily wooded, and cold. Some of the farthest northern Iddish Lords remain tribal chiefs, though most of Id has since modernized into a feudal, then imperial, and finally metropolitan society.

### Iddish History

For much of its history, Id has seemed to be a monolithic entity, inscrutable to outside eye and violent beyond all restraint. The latter claims are exaggeration while the former is an outright fabrication. While Iddish history has been marked with violence due in part to the scarcity of their land and large systems of familial alliances, Id is in no way a singular entity beyond being coalesced under a single overarching government. From the beginning of their known history, Id has been fragmented, and it is only in the modern era that the nation has somewhat solidified.

### Early History

From when mankind first entered the Iddish realms, they were confronted with inhospitable terrain. The ground is rocky, and a large portion of the realm is densely forested, rugged, and generally difficult to grow crops in. Most importantly, the winters of Id are quite severe, tending towards blizzard and deep freeze. Early Iddish life would have been extremely difficult, and when the first cities were first flourishing the Iddiat were still hunting and gathering.

While their lands were poor, the Iddiat became very proficient at archery, hunting, and survival. Taking refuge in caves, usually hot spring caves that Id is known for, the Early Iddiat managed to build their first tribal communities. These tribes were heavily patriarchal, and relied on dogsleds and archery in order to hunt game

such as elk, moose, and occasionally bear. The lack of Iddish coast or river precluded fishing, but the Iddiat continued to live within the Northern Ullr Expanse.

Early Id was marked with endemic warfare due to scarcity of game and fruit. Tribes would frequently raid in search of food, either other Iddiat tribes or any traders taking advantage of the central Iddish Expanse as an easier route between East and West Ullr. In Iddiat society, anyone who was not related to a tribe was considered a fair target for that tribe's raids.

Late in the Iddish Early History, these tribes began to mark out their territories as areas near where their wintering caves. Cave art depicting territorial maps have been found in since abandoned Iddiat Wintering Caves, as well as some other spiritual art, depicting animistic gods and mountain deities to the far north. Drawings of stellar constellations, such as the Ice Bear, or the Sky Tree, have also been found in their early art. Iddiat society began to settle down, and Ancient Skadunism took root within their society. To describe this, notable Iddish historian Alexei Burgensen has said "The Early Iddiat did not believe in their superstitions. They feared them."

### Introduction of Agriculture

Proximity to Bialka lead to a number of imported concepts and customs from Bialkan culture, the first of which being agriculture. Though millet and sorghum are the crops native to Ullr, they grow poorly in the boreal Iddish realm, and thus never became a major crop. As the rest of the world proceeded into an Agricultural revolution, the Iddiat were stuck hunting and gathering. They populated modern Iddish lands only sparsely.

However, with the spread of potatoes, rye, and various other grains from Ma'at, the Iddiat were no longer restricted by a lack of food. Although Id has no major rivers, the hot springs in their caves were used to irrigate their new farmlands. Their number grew exponentially due to hardier crop, and the mountain complexes became all the more vital. However, the increase in population meant that even these new crops were not enough to satisfy the food requirements of the Iddiat population.

## Iddiat Clans and Raiding of Bialka

The increase in population meant that the Iddiat communities could grow larger and more powerful, but also that they needed more food in order to survive. Though permanent mountain complexes for farming began to form, most men of a clan would embark on long raiding expeditions on dogsled to retrieve more food for the winter. The targets of these raids were usually other Iddiat Clans, but groups on the southeastern fringe of Iddish territory would often conduct raids into Bialkan territory.

These raids brought back not only food but Bialkan customs. Rather than basic pictograms, the Iddiat began to write in the Bialkan form, and use the ore they excavated from their mountain complexes in order to forge iron instruments and weapons. Quickly, the most powerful Iddiat clans became the southeastern ones due to their technological advantage and greater food supply recovered from raids into fertile Bialkan territory.

Most notable of these clans was the Beliskner clan. Reaching its apex in power in the year [GIVE ME A FUCKING YEAR], it was one of the first of the tribes to adopt the formal system. Khan Harald Beliskner proudly inscribed a monument to his greatness before the mountain complex of Khan-Beylik. He notes on his achievements the tribute of eleven other more minor clans, and his ability to summon a host numbering in the thousands. His monument is one of the best preserved examples of its kind. Generally speaking, these monuments proclaim the achievements and the abilities of an Iddiat patriarch, in addition to their formal inscription of key parts of the Law of Taboo.

## The Iddish Crusades

### Iddiat Participation in Skadunist Crusades

### Creation of Hearths

### Demirbjorn Revolution and Iddish High Kings

### Conspiracy of Id

### First Dissonance

### Reformative Era

### Kupperstar and Panserna Dynasties

### Second Dissonance

### Empire of Great Id

### Third Dissonance

### First Parliamentary Era

### Fourth Dissonance and Second Parliamentary Era

### Millennial Id and the Millennium War

### Modern Id

### Ancient Iddiat Customs

### Iddiat Houses and Tribes

The Iddiat Houses and Tribes were the adoptive familial groups that were headed by a patriarchal 'Father', and whose decisionmaking were largely dominated by the advice of said Father's 'sons', both adopted and biological. These sons would usually be ranked by age, with the eldest sons being considered more powerful and more intelligent than the younger. However, sons with proven aptitude could be considered spiritually older than their biologically older counterparts.

When an Iddiat Tribe settles in and becomes the de facto owner of a cave system, it was generally accepted that they had become a House, and that they should be afforded the respect deserving of one. Iddiat Houses were held to higher standards, being allowed less leniency in violation of Taboo due to their greater political power. Fathers of Iddiat Houses were also to be given gifts of higher worth, and their sons being expected to be more honorable in their exploits. Women of Iddiat houses were also of a greater marital value than those of Iddiat Tribes.

The women of Iddiat society were given a submissive role. Their duties were held in place by the Law of Taboo, and were relegated to most of the same duties as men but without the ability to intervene in the decision-making process. Women were also forbidden from being

warriors or knights, and were otherwise relegated to being marital stock.

The collapse of a House or a Tribe can be brought about by the elimination of the Father and majority of high ranking sons, or the breakage of Taboo on multiple levels. Rarely does the breakage of Taboo occur. Should a House or Tribe collapse, its constituent members will be considered orphaned, and therefore not protected by most Taboo law. However, many tribes adopted orphans out of pity, though some orphans chose to leave the Iddish Realm entirely.

### **Law of Taboo**

The Law of Taboo is a fundamental component of Iddiat and Modern Iddish society. Though some portions of Taboo were later codified, they were originally a set of unwritten rules and customs agreed upon by all Iddish Tribes and Houses, entirely informal in nature.

Taboo is formulated in a way that describes how the ideal Father, the ideal Son, and the ideal Brother should act. A wide variety of beliefs from prehistoric Iddiat society are believed to have sanctified in Taboo. Usually taught in an ad hoc format, Taboo is passed down from Father to Son, and frequently communicated between tribesmen. In early days, this meant that Taboo varied widely in teaching, though as trans-iddish communication became easier and the importance of Taboo grew, these variations shrank. This coincided with several All-Fathers using their power to codify the most important Laws of Taboo.

No penalties were described in the Law of Taboo, beyond violators of the law would no longer be protected by it, and thus were free to be dealt with however other Iddiat saw fit. If a violation of Taboo was not punished, that violation would itself become a part of the Law. Large archives and records of major events in Iddish History were compiled so that Fathers would know what had and had not been permitted by Sanctified Violations, as well as dissertations on what constituted a violation.

### **Filial Retinue**

Iddiat and later Iddish familial groups were dominated by males, either taking a Father role or a Son role. The

Father, being the patriarch of the group, was expected to act righteously and honorably with Taboo in mind. As the Iddiat tribes grew into Houses, this burden became too great for a singular man to bear, and Fathers began entrusting their Sons with these tasks.

Sons were expected to act righteously and honorably with Taboo in mind as well, effectively becoming administrators, generals, guardians, and advisors to their Fathers, while acting as Fathers themselves to their sons. Brothers were not permitted to command any of their brothers, no matter younger or elder, but Fathers were permitted to command Sons.

A man with more able bodied sons was considered a more powerful Father than one who had fewer. Smaller tribes may have only had five or six sons, while the most powerful Fathers had sons numbering in the thousands. Most famously, Allfather Iorek Chelikhhan Andersen boasted regularly of having well over ten thousand direct sons himself, with over half being biological.

### **Marital Negotiation**

Entrance into a tribe would be done through marriage and ritual adoption. When a marriage was being negotiated, both of the Iddiat Patriarchs would come to an agreement of how the two tribes would merge. Usually, this could result in either of the two fathers gaining a gift while the other absorbs the son, and any of that son's subservients, into his family, or the two tribes integrating into one, with the two patriarchs becoming sworn brothers. These are the first traces of the infamous Iddiat Houses.

### **Ancient Iddish Mythology**

#### **Iddiat Dogsleds**

#### **Modernity**

#### **Iddish Houses**

#### **Modern Iddish Society**

#### **Iddish Culture**



# Vinayaka

## Tz'amtanak'al

Tz'amtanak'al (Other Language Information) is a semi-autonomous City-State within Lu'um Utz-Xib. Tz'amtanak'al is one of the largest and most historically significant cities in Vinayaka, and is commonly considered to be among the oldest Tetsk'in City-States. Even today, Tz'amtanak'al's population is majority Tetsk'in.

## Mythology

In Tetsk'in Mythology, the Founding of Tz'amtanak'al occurred shortly after the Tetsk'in were delivered to the world by the heavens. According to myth, the Tetsk'in were drawn to the future site of the city, a pristine marsh in the exact center of the world. The Tetsk'in were drawn to this place due to their resonance with heaven, as it is said that above this spot the sun is directly overhead.

After the Tetsk'in had begun to live around the marsh, a great man measuring a full head taller than the tallest among them arrived, and it is said he broadcast the same warmth and radiance as the sun. Known

as the Heavenly Ajaw [Name Needed], this man invited the Tetsk'in to live atop the marsh, where they might be as close as possible to heaven. This Ajaw oversaw the foundation of the city atop that marsh, and also the creation of Tz'amtanak'al's Pyramid of the Sun.

Once the city was complete, the Heavenly Ajaw pronounced it Tz'amtanak'al, meaning Throne in the Marsh, then departed from the world, instructing the people of his city to unify their brothers and drive out the barbarians living on the edges of the world.

Tetsk'in mythology glorifying Tz'amtanak'al is not unique to the city itself; many Tetsk'in throughout West Vinayaka hold the city in high esteem or even reverence, and this myth is part of the standard mythology for much of the region. This mythologized view of Tz'amtanak'al has led to it becoming an object of pilgrimage and of desire, even to the modern day. This has led to multiple conflicts over control of the city, most notably the Siege of Tz'amtanak'al in the Tetsk'in Civil War. It is only a slight exaggeration to call Tz'amtanak'al the holy city of Tetsk'in folk religion.



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