Yele'u University

the Historical Encyclopedia
of Mar-Ktu

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April 2, 2018

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

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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

Bulkhai Sahinate

The Bulkhai Sahinate was the ruling body of the Bulkhan Peninsula - and later, the Tokkan Plains, Rokali highlands, and Il'Vagur Peninsula - between the years 196 and 717 AC. It is one of the longest lasting continuous governments in history and the longest one in southern Ma'at. The Sahinate was the last government which held a unified peninsula until the de-colonization period following the Millenium War and the establishment of the Bulkhai Republic. Although the capital Tinar was lost in 717, the Sahinate continued to survive under the rule of the Dragmar until 723, although this is not considered a part of the Bulkhai Sahinate but a successor.

Following the Babuas' Coup against the Tinar Mubar Gezuar II, the Bulkhai Sahinate was established as a way for the religious elite of the peninsula to maintain an overbearing influence on the government, a status which they would maintain until Beliar's reforms in 363 AC. Between 196 and 363 AC, the Sahinate was ruled in a de-centralized fashion, with the Zoginates maintaining an increasing level of autonomy and the Zogs charged with ruling these regions were allowed increasing levels of power. The Babuas' influence on the Sahinate was greatly diminished following Enver's War (359 - 361 AC) and Beliar's reforms of 363, which granted the Sahin increased authority, expanded the number of ruling bodies was three to five, and worked to centralize authority within the capital while creating a meritocratic system of advancement. The reforms eventually allowed Bulkhai to spread far beyond the peninsula, gaining influence and territories in the Tokkan Plains, lower Rokali Highlands, and southwestern Kriovuh coastline.

The expansion of the Bulkhai Sahinate came at a cost of stability, particularly in the high government. An increasing amount of internal squabbling saw the Zoginates and the Babuas openly in conflict for several decades, attempting to wrest power both from one another and from the Sahin himself. However, this expansion also allowed for Bulkhai to expand its horizons and establish more direct contact with states outside of the Bulkhan Ring. Voyages under Bulkhan explorers, in particular Barkabir Aimat, would lead to the exploration of southern Vinayaka, north Ma'at, and north Enki.

The late 400s saw a decline in Bulkhan "extravagances". Following the Battle of Altivo (472 AC), Bulkhai would not capture any new territory until after Ximal's ascension to the position of Sahin in 521 AC. Between 472 and 521, Bulkhai saw a substantial decrease in its standing army, a loss of several territories in the Mai-Mai coastline and the Rokali Highlands, the Sahinate navy to fall into disrepair, and an increasing dependence on slavery in Valona and Girok (despite the practice being illegal against other Dregunist worshippers). In particular, the rise of slavery coincided with several tax laws and an updated census which resulted in

increased taxes for those with more workers under their command. As a result, raids from Valona and Girok into the Rokali lands were quite frequent, where both Dregunist and non-Dregunist worshippers would be taken and enslaved without being listed on the census.

Following the Scribe's Revolt (520 AC) and Ximal's accession to position of Sahin (521 - 566 AC), Bulkhai saw a massive gain in territory within the Tokkan Ring. Ximal oversaw the addition of the entirety of the Il'Vagur Peninsula, Mai-Mai Plateau, and the Tokkan Angxaos. The Sahinate maintained very loose control over its new territories, preferring to allow much of its newly conquered regions a great amount of autonomy as long as taxes were paid and Bulkhai was recognized as the Chosen of the Dregunist Faith. Bulkhai's Golden Age continued with its expansion into the Rokali Highlands between 578-596 AC, ending following Il'Poal's Rebellion (617 - 632 AC).

The 7th century saw the expansion of Pan Gu and Ullr trade throughout the world. Bulkhai, while not maintaining a completely isolationist stance, Bulkhai allowed foreign powers to lease ports within its borders, with Glimmer being allowed the vast majority of these ports. This increase in trade between 633 and 680 helped to maintain a declining empire. Bulkhai's lifespan was extended until the eruption of Maliri in 717 AC, which saw the complete loss of the High Government of Bulkhai and began the Wars of Bulkhan Succession, which signaled the beginning of the Feuding Cities Era and the end of the Bulkhai Sahinate.

History

Founding

Decline of the Firiik Confederation The exact starting point of the Firiik Mubarat Confederation's decline has eluded historians for centuries, with the question dating back to the early scholars of the Bulkhai Sahinate who yearned to answer the reason for their own government's power. There are a few main events which are favored: the abandonment of the Rumain Mubarat in 40 BC, ending a century-long attempt to colonize the Arberesh region with Firiik peoples; the Lashnar slave revolt of 28 BC, which began as a minor slave rebellion in the capital of the Mjerkin Mubarat that quickly ballooned and spread into the formation of the Lashnar Mubarat; the victory of the Lashnar Mubarat over the Confederation at the Battle of Uloshank that signaled the end of the First Lashnar-Firiik War (15-17 AC), which began an almost two-century long era of Lashnar dominance over the peninsula while the Confederation saw a continuous fall in prestige, territory, and authority. While these three events are popular, several

others are also seriously considered. Whichever the case, the most common accepted theory is that the decline of the Confederation is impossible to pin down to any one event, emerging as a sum total of a continuous dependence of the Confederation on northern slaves, mercenary companies, increasing taxes on the poor majority, and over-extension of Firiik influence in regions which could not be continuously and properly defended. As a result, the final century before the First Conclave saw a slow but definite decline in the Firiik Mubarat Confederation, leaving behind a power vaccuum that would be filled first by the Lashnar Mubarat, and then the Tinar Mubarat.

While the western Firiik Mubarats were embroiled in a 40-year long conflict with the Lashnar Mubarat, the eastern Mubarats afforded themselves more time and relative territorial safety. However, the economic burden of supporting the wester Mubarats in their conflicts against Lashnar forced the Allogron Mubar Erudazir (17 - 27 AC) to relinquish control of the northern territories which were under the rule of the Confederation, albeit with great autonomy. Under the Firiik Mubarats, the Arberesh region was ruled by local Fistins, led by the hierarchical Fis. With the abandonment of the Arberesh Fistins seemingly overnight, the Confederation allowed the Arberesh region to fall into a power vaccuum that would see both exogenous and indigenous powers vying for control and influence of the entirety.

Rise of Tinar As the Arberesh Fistins emerged from the departure of the southern Mubarats, a Fistin led by the Arberesh leader Tinarlar (? - 57 AC) emerged on the northern bank of the Mubarat River. Tinarlar's early life is masked in Bulkhan legend and myth, and not much is known about his origin or his early life apart from his possible Firiik ancestry.

Following the establishment of the Tinar Fistin, Tinarlar immediately went to war with the Maliri Fistin at the mouth of the Mubarat River, defeating it at the Battle of Maliri (22 AC). With this subjugation, Tinarlar proclaimed himself the chosen of the Dregunist faith by holding the holy Mountain, Malietr. Additionally he showed that the Confederation's presence in the Arberesh lands was truly no longer north of the Mubarat River. Following his victory against Maliri Tinarlar forged a friendship with the Kilibir Mubarat, a minor Mubarat south of the river which had grown disillusioned with the Confederation following continuous slights against it and defeats from without. With the aid of the Kilibirs, Tinarlar managed to win against the Deggestin Fistin further along the Mubarat River and established a strong hold on the northern bank by his death in 54 AC.

In the century following Tinarlar's death, the Tinar Fistin would transform to a formal Muabrat and grow to encompass the entirety of the Arberesh region and extend south to conquer the former Allogron Mubarat and several of its dependent minors. Tinarlar's son, Clintir would expand north, capturing the city of Zid in 69 AC and expanding along the Bulkhan Sea coastline to the Suri River by the year 75 AC. Firiik scholars would migrate en masse to Tinar during Clintir's reign, following continuous internal strife within the Mubarats of the Confederation and providing Tinar with important cultural, historical, and administrative experts and educators. In 93 AC, Fis Tinef married the Kilibir noble Reinap and created the Tinar Mubarat, and managed to subjugate the Dunavidin Fistin by 100 AC. The Tinar Mubarat defeated the Firiik Mubarat Confederation at the Battle of Halif in 102 AC, following a string of other smaller victories against the Confederation. Gezuar's vicory over the League of Arber in 114 AC assured Tinar's dominance over the Arberesh region and established Tinar as the foremost power between the Mubarat and Suri Rivers.

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Albion

Albion is a nation with territory consisting primarily of the island of Albia, of western Ullr. (fig. 1) The island takes its name from the state, rather than vice versa, "Albion" originally being a dynastic name of sorts, describing a kingdom that originated from the mainland. Although Albion was forced to migrate across the East Sea against its will some thousand years ago, this proved to be fortuitous, as the relative isolation and hospitable terrain preserved the nation. Many of its contemporaries, lacking the natural defense the sea provided, fell to the sword of invaders. Albion expanded into the vacuum their demise created, which facilitated the rise of one of the greatest empires of the Middle and Imperial eras.
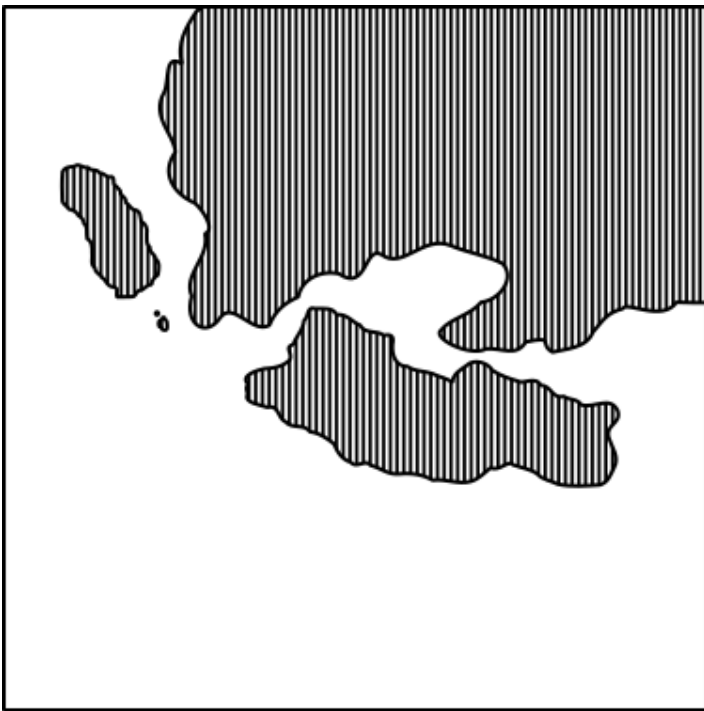

Figure 1: Albia shown in relation to western Ullr.

Albion has been best known as one of the two founding members of the East Sea Commonwealth, for its extensive new world colonial empire, and for the invention of the railway.

History

Early History   Albion is the sole survivor of four sister kingdoms, the other three being Elbion, Sertion, and Marion. Evidence for the existence of the other three states is readily available, however the popularly believed story of their origin is unverified and considered legend by most historians.

"The king of the realm had four sons. In order to preserve the peace between his sons upon his death, he ordered that his realm be split in four, with one kingdom given to each son. The eldest was granted the largest amount of land, named the Kingdom of Marion, and the youngest was granted the smallest kingdom, the Kingdom of Albion. For a time, there was peace. However, despite its small size, Albion grew richer and more powerful than the other three brothers. Eventually the three became tired of being overshadowed by Albion, led by Marion they attempted to destroy Albion out of jealousy. Albion avoided destruction by crossing the water, and in doing so saved the Albian nation from destruction at the hands the other three did not foresee." -Albian Legend

The final words of the story refer to the invasion of the three remaining kingdoms by numerous groups of Voromen who migrated south. Their incursions were typically violent and over their course they led to the collapse of Marion, Sertion, and Elbion. Many refugees escaped to Albion by sea, the Voromen not being mariners, however the majority of the ethnically Albian population remained on the mainland, living under Voromen rule.

Exile   Albion had little difficulty recovering from its setback thanks to the habitability of Albia. Unlike the Voromen, the Albians were a very maritime culture, and had no trouble adapting to their new life on an island. Additionally, Albia was already inhabited with small numbers of ethnic Albians, who had moved there over the course of the preceding centuries, and had formed independent villages. Many of these villages readily became subjects of Albion. Others banded together to form petty kingdoms in response to the arrival of Albion, and a few small wars were fought on Albia between the 1st and 3rd centuries. However, none of the petty king-

doms ever approached the strength of Albion, and most were absorbed into Albion, often peacefully, by the 4th century.

Reconquest In 201 AC, Wodenburg, a kingdom adjacent to the Voromen territory to the east, launched a westward invasion with the intention of reclaiming territory they had lost a decade before. Their campaign ended in disaster thanks to a variety of misfortunes, both on the battlefield and at home. Wodenburg appealed to Albion for assistance, offering both the chance to reclaim territory that had once been Albian, as well as regular tribute. Albion accepted the proposal and within a few months launched an invasion of the mainland.

Thanks to the decentralized nature of the Voromen leadership, they were slow to react to the opening of a new theater, and the two-pronged assault on the part of Albion and Wodenburg quickly proved to be successful. After approximately two years of war, the Wodenburg frontier was pushed a staggering 700 kilometers west, not including Albion's substantial gains. All parties involved were exhausted by the war by this point, so in 204 AC a peace treaty was signed.

East Sea Commonwealth

Rise of the Empire

Fall of the Empire

Modern Albion

Government

For most of recorded history, Albion has been governed by a monarch. Succession was initially hereditary, however an elective succession was instituted to solve a succession crisis circa 370 AC. Although the system was imperfect, it did prove useful for expanding Albion's influence in neighboring Kingdoms, as the succession code permitted the ascension of foreign royalty to the Albian throne. In this way, personal unions could be formed, with future monarchs continuing to rule both countries. The most notable instance of this is the union between Albion and Wodenburg, which is commonly cited as the founding of the East Sea Commonwealth. It is important to note that this is not a retrospective label- the first recorded use of the name is believed to date back to only a few years after the union was first created.

Historically the Albian monarchy was quite strong, however the same was not necessarily true of the nobility. Until the 7th century Albion was a nominally feudal society, but this system had coexisted with a limited civil

service since the 2nd century, primarily for the collection of taxes as well as a rudimentary secret police force. One significant and exclusive (At least until the 9th century) power the nobility held was the right to participate in the election of the Albian monarch. As with any feudal monarchy, the monarch was beholden to the whims of the nobility. However, thanks to the lessened reliance on the nobility for income, as well as the intelligence gathering and peacekeeping functions of the organized secret police force, more Albian monarchs angered the nobility and lived to tell the tale than in a typical fedual state.

Society

Economy

The economy of Albion is heavily industrialized, and Albion places among the world's foremost manufacturers. Other important industries in Albion include agricultiure, fishing, and mining.

East Sea Commonwealth

The East Sea Commonwealth is a supranational federation encompassing numerous states, most notably in western 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.

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 the 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 Chelikhan Anderssen 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

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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 Tetk'in City-States. Even today, Tz'amtanak'al's population is majority Tetk'in.

Mythology

In Tetk'in Mythology, the Founding of Tz'amtanak'al occured shortly after the Tetk'in were delivered to the world by the heavens. According to myth, the Tetk'in were drawn to the future site of the city, a pristine marsh in the exact center of the world. The Tetk'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 Tetk'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 Tetk'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.

Tetk'in mythology glorifying Tz'amtanak'al is not unique to the city itself; many Tetk'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 Tetk'in Civil War. It is only a slight exaggeration to call Tz'amtanak'al the holy city of Tetk'in folk religion.

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