

Hâidzòêla (theme)

New stuff/changes as of turn 2 is written in **dark green**.

Location:

Society:

The Hâidzòêla have very deep roots in the highlands they call the Xwda. Their ancestors typically migrated back and forth between the canyons and the plains as it suited them, but the introduction of wheat, rice, barley, and the domestication of quinoa allowed for higher populations and a more stable food base. While some segments of the population continued herding, they typically traded their products to those who clustered around the Îpwr River; the riparian population in turn specialized in grain agriculture; both began to trade with their fishing neighbors on the Sàs (the great lake to the southwest). All three populations continued to blend, becoming nearly indistinguishable, especially after the founding of the first few cities and the expansion of prototypical imperial states.¹

Due to the strong interdependence and the importance of each part of the population to the comfort (if not survival) of the others, the Hâidzòêla exhibit minimal caste structures. Traditional rule centered around consensus-based decisionmaking, which obviously became unwieldy with the larger populations of more recent times; as a result, republican modes of government became standard.² Local government is still typically consensus-based; while others sneer at such systems and claim they can be easily coopted, this would require effectively buying out the entire town -- something impractical in most situations. At any rate, cultural norms prevent abuses in most situations, with the state governments intervening if situations get serious.

Though religion is not hierarchical, it is strongly institutionalized.³ While counterintuitive, this stems from a religious tradition of wandering gurus who gradually began to gather in monasteries; for the vast majority of the population, they mostly offer interpretations of dreams and other omens, as well as medicinal and spiritual rituals to help with a variety of ills.

¹ It should go without saying that this integration was far from bloodless; nevertheless, though local resistance continued to sputter on for a few generations, by the creation of the first expansionist states most violence could be best described as spurred on by "political" rather than "ethnic" tensions.

² Tyrants could, did, and will continue to coerce these systems.

³ See below for a section on religion.

Values:

The ideal Hâidzòêla might be a former herdsman who decided to go on a long distance caravan ride, came back to find his country overtaken by tyranny, and leads a rebellion with cleverness and wit to restore the republic.

The worst possible Hâidzòêla would be the person overtaking the land with tyranny.

Despite constant contact with the Marugae, there is not a strong attachment to landed-ness; most Hâidzòêla simply think that land is just a thing. Those in the agricultural sector view it as their livelihood, but others, not so much.

Religion:

*Everything has its place;
The world turns,
And I turn with it;
My song is four-fold and will be sung again.*

The Eight Sages

There have been eight sages that have lived and died in this age of humanity, and they are renowned for their teachings, all of which are repeated to this day. They are as follows:

*Xodôke (0-256 EH (traditional))
The first man and the first sage,
Xodôke saw the world and laughed;
The first man and the first sage,
Xodôke taught us to sing.*

*Zeliwâdâ (293-549 EH (traditional))⁴
Wandering alone on the Xwâda,
Zeliwâdâ carried only a walking stick.
He kissed the first rose of the highlands,
And taught us to make peace with loss.*

[will add 3-8 later]

Calendar:

With the cyclical nature of time in the Hâidzòêla cosmology, the nascent calendar system is composed of larger and larger cycles:

1 year - composed of four quarters, roughly corresponding to winter, spring, summer, and autumn, though the main change is from dry winters to wet summers rather than temperature.

4 years - blah blah blah; the calendar holds the number 4 as sacred.

16 years

64 years - the ideal lifespan of a normal human.

256 years - the ideal lifespan of a sage or a hero.

1024 years - a long, long time.

4096 years

16384 years - the length of a year for a spirit.

65536 years - the length of an age of humanity.

262144 years

1048576 years - the length of the ideal life of a spirit; their "old age."

4194304 years - the lifespan of this earth; it, too, will get broken down and remade after this length of time.

16777216 years

67108864 years

⁴ Zeliwâdâ was the grandson of Xodôke.

268435456 years

1073741824 years

4294967296 years - a year of the cosmos.

17179869184 years

68719476736 years - the lifespan of the cosmos, after which it will get broken down and remade.

The current year? A bit complex. We're in the first cosmos, approximately 15 and a half cosmic "years" in (so about 65 billion years), but for more practical purposes, they stick to the current age of humanity. In that 65,536 year span, they've calculated backwards from the lives of the eight sages (with some intervening time between them), and it is therefore known that as of update 0, the Hâidzòêla calendar pegs it as:

Year 3,196

(Abbreviated as Hâidzòêla era)

Holidays:

Something something festival of the renewal in spring.

Language:

Tones:

1. Â â Ê ê Ô ô Î î Û û Ŵ ŵ - high
2. Ẁ ẁ À à È è Ì ì Ò ò Ù ù - low
3. A a E e I i O o U u W w - neutral

Vowels:

1. A a - ah (as in "father tried, but his alcoholism couldn't be conquered")
2. E e - eh (as in "never expected to lose everything I loved")
3. O o - oh (as in "quh crap")
4. U u - uh (as in "numb to the pain of dying relatives")
5. I i - ee (as in "creeping doubts about the innocuousness of these example sentences")
6. W w - ooh (as in "beluga whales are a nice change of pace")

Consonants:

1. M m
2. N n
3. T t
4. R r
5. S s
6. L l
7. K k
8. P p
9. X x (as in "Shard")
10. D d
11. J j
12. C c (as in "tsetse fly")
13. B b
14. Z z
15. H h

Grammar:

A SVO language with an agglutinative structure. Descriptive particles get tacked onto nouns or verbs; tense is indicated with a particle at the start of the sentence. Blah blah blah, NK kinda hates figuring out grammar.

Sign Language:

For long distance trading expeditions, the Hâidzòêla use a simple sign language also used by other cultures in the region, as far away as Némori. The rules, vocabulary, and grammar of the language are quite simple, taking common elements from the various languages in the area.

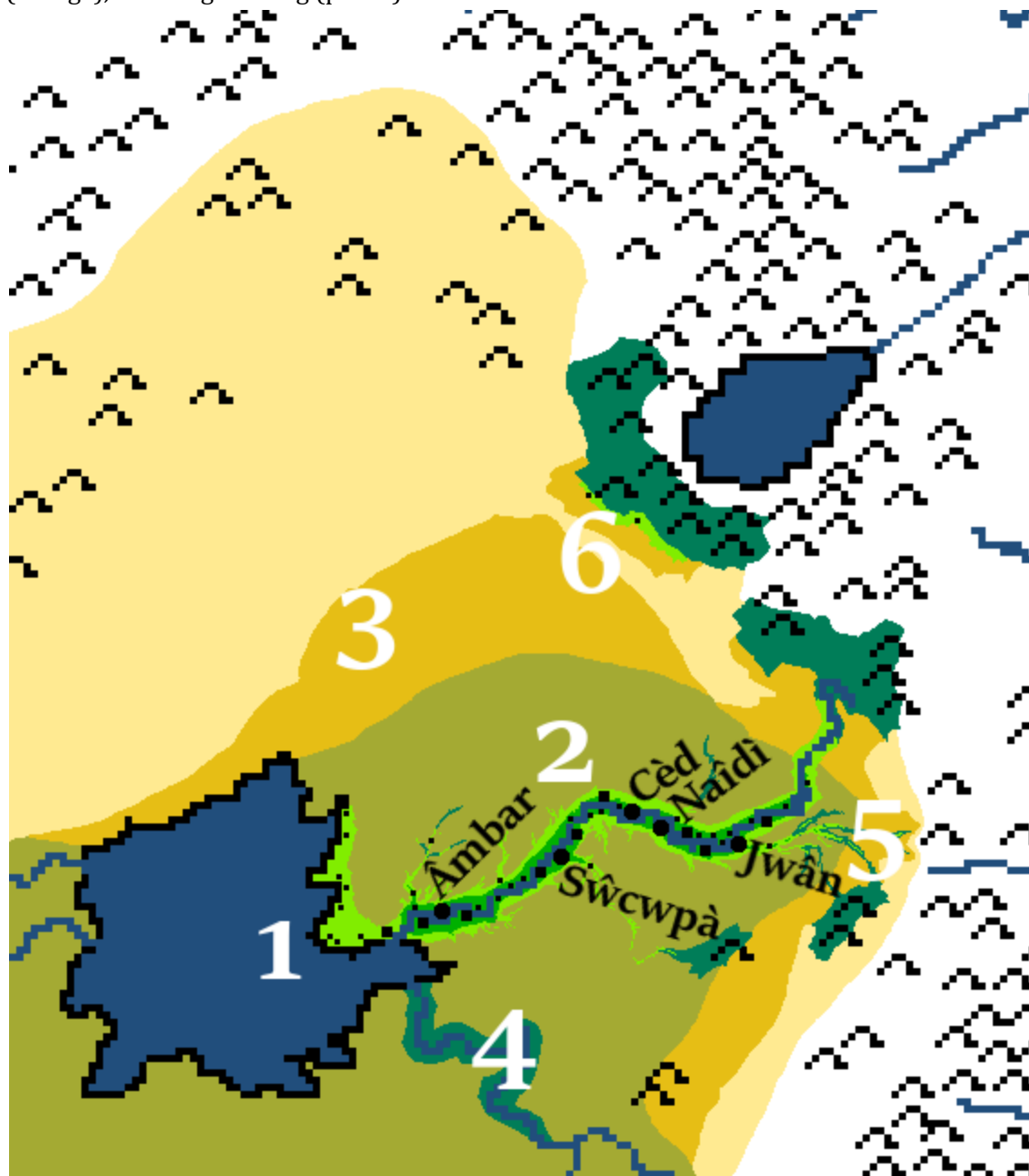
Writing System:

Coming Soon!

Economic Base:

See also: Society (above), Ecology (below).

Land Use: Year-round, intensive cultivation (medium green), seasonal or sporadic cultivation (light green), forest (dark blue-green), pastoralism (brown), mixed pastoralism and hunter-gathering (orange), hunter-gathering (peach)



Notes: 1) Fishing communities, mixed with seasonal marshland farming on the Sàs. Also occasional harvests of salt. 2) The river valley, with areas of year-round, intensive cultivation, surrounded by areas of seasonal cultivation. 3) The northern plain, into which pastoralists are pushing out hunter-gatherers (and the latter are turning to the former, or supplementing their lifestyle that way). 4) The southern river valley, where intensive

forestry is ongoing; numerous people from Âmbar travel there to cut wood, as the central river valley's forests have been mostly clear-cut. 5) The eastern foothills, with numerous forests; thin lines of cultivation follow seasonal river valleys. 6) A fascinating region between the Aarugae, the Marugae, and the Hâidzòêla; a trade hub with growing small communities and some farming, full of a syncretic local culture that draws from all three of the surrounding societies.

Economic Activity

There are many ways to eat, particularly if you're Hâidzòêla. [Farming] [fishing] [pastoralists] [merchants] [artisans] [political/religious/cultural figures] [forestry]

Urban Areas:

Five Hâidzòêla urban areas merit the label "city" c. 3200 HE:

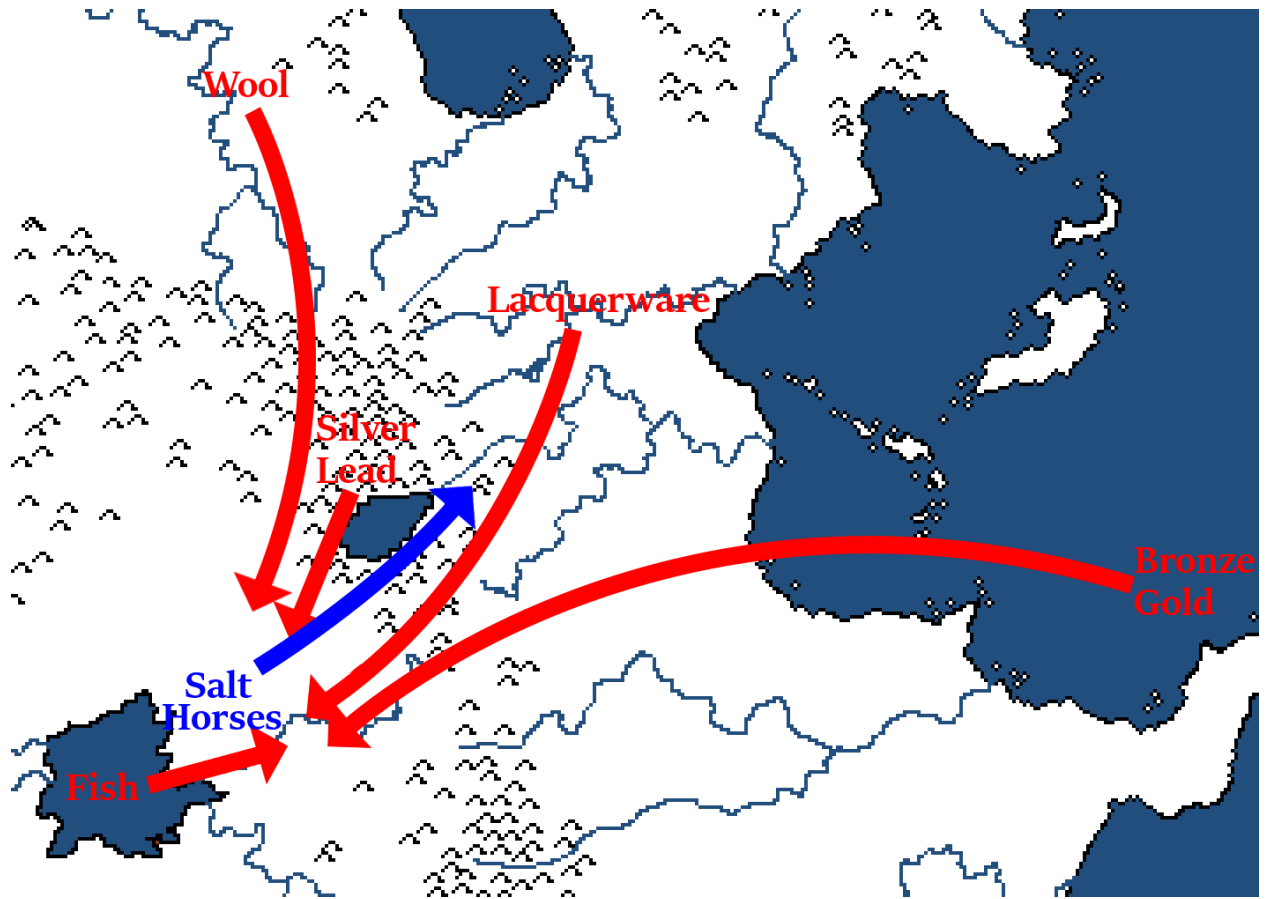
- **Cèd** - The largest city in the region, a center of internal and international trade and agriculture as well as manufacture. Cosmopolitan; the place where you're most likely to find foreigners of any given stripe. A center of metallurgy, art and high culture, and trade.
- **Sôcwpa** - Somewhat sleepier than the other four cities, a center of agriculture. A center of weaving, both fine and crude.
- **Âmbar** - The second largest city in the region, a port city and center of commerce and fishing. Located just above the "bend" in the Îpwr, where the estuary slows enough to allow boats to dock. The river still has a deep enough draft at Âmbar to allow the largest reed boats from the Sàs to dock. A center of boat-building, papyrus-making, and with a small but growing knowledge community. The location of the first (albeit extremely tiny) library by 3350 HE.
- **Naîdi** - Considered the upstart little brother to Cèd, and definitely has a bit of an inferiority complex. Far less of a trade hub, less cosmopolitan (though it still retains the extremely diverse character that all Hâidzòêla populations do). A center of metallurgy, sculpture, and other manufactures.
- **Jwân** - Considered the most parochial and backward of the cities, but this is a mostly unfair stereotype. The city is still quite diverse and pleasant. A center of the lumber trade and products of the mountains, including various ores, but only small local manufacturing. A growing agricultural economy.

Property rights can be somewhat complicated, varying wildly depending on who and where you are. But for the vast majority of people, property is held in common -- at least a little.

For those living in the river valleys,

For the pastoralists/hunter-gatherers on the plains, the land is held in common, divided if at all by lineage. These are marked by obelisks, though violations happen from time to time.

Trade:



Large assortment of trading villages between the Marugae/Aarugae and the Hàidzòèla.

Culture: Arts, Architecture, Literature, etc.:

Music:

*I sing, not so that I might be heard,
But so that I might hear myself.
I listen, not so that I might hear you
But so that I might sing along.*

Typically, Hâidzòêla music tends towards deep harmonies, static drones, interlacing ostinati, and a wide array of flutes, drums, and reeded instruments to drive the beat.



Hâidzòêla bone flute (c. 1000 EH)

Sculpture:

Sculpture on a large and public scale is not frequently a focus of Hâidzòêla artists, but very small scale sculpture -- like figurines and carving of small, useful objects -- is extremely common. Small, welded silver-and-lead figures of anything from humans to plants are common objects of veneration.



Hâidzòêla ring of gold and lapis lazuli (c. 2500 EH)

As is typical of peoples of this time, Hâidzòêla ornaments are methodically worked with an eye to detail, but lack the tools to make truly awe-inspiring designs. The work, in other words, is crude, but careful.

Painting:

Painting, too, is of remarkably limited utility. Glazes for pottery are beloved and complex, but little else.

Textiles:

Textiles, on the other hand, have a long and varied set of traditions among the Hâidzòêla, who dye them an enormous panoply of colors and hang them from just about everywhere. Cloth hangings, complex clothing, and ornamental ribbons all are woven with numerous complex and symbolic patterns.

Architecture:

Most Hâidzòêla architecture is, owing to their mysticism surrounding the number four, four-fold symmetric, particularly architecture of temples and such.

Sacred architecture was generally long and low for much of the earlier period -- centered around temples that looped around rock gardens, mostly open to the air but by HE 3700 had started to acquire the stepped spires that made Ôrzài temples distinctive. Generally, you'd have a few central spires, a rock garden around it, and around that a ring of dormitories, prayer rooms, and so on, like a bullseye.

Most houses are made of close-fitted stones and rocks, joined without mortar, with thatched roofs; those who have been on their property for less long -- that is to say, squatters, shiftless layabouts, and newly settled farmers -- may have wattle-and-daub walls instead.

The more nomadic fringes of society prize portable homes, but they tend to have a permanent dwelling on the outskirts of some of the towns; towns will therefore frequently fluctuate somewhat in population over the course of the year as people come and go. Maintaining these "suburbs"

dwelling is something of a communal effort that whoever is in town takes on the responsibility of; essentially people "house-sit" all the time.

For those in the urban core, these houses get quite elaborate, with the occasional second story and a number of rooms, but generally maintaining a four-quarters floor plan. The most complex will have gardens on the roof or on each of the sides, but this can get tricky to maintain.

Houses are usually close built with claustrophobic, winding streets.

Frequent minor quakes will usually do little damage to the fairly massive stone houses, but can be devastating for the more fragile houses.

Obelisks are frequently used as markers of ownership and such, including communal ownership. Particularly tall, spindly obelisks crop up here and there in urban areas, mostly as markers of status. They do not tend to survive earthquakes, and as such are usually frowned upon by the urban planners.

Rock gardens are a common feature of the loveliest houses, and communal rock gardens can be found in the occasional city square.

Terraces and long, ascending staircases go up the slopes of the canyons, with farmhouses resembling their city counterparts but generally jammed onto the edge of the terrain and with many compromises in their layout to compensate for wherever they are located.

Astronomy/Astrology:

There are some planets or something. [Will consult with ork later.]

Literature:

Most Hâidzòêla literature comes in the form of short poetry; the most common current form is religious poetry, which is always written in lines of four. Some more modern variants are written in four groups of four lines each. Non-religious poetry has started to proliferate among the literati, though it has yet to produce any great artists.

Cuisine:

[brackets] indicate food available almost exclusively to the rich. [[double]] indicate it is exceedingly rare.

Staples: quinoa, barley, wheat, and rice

Fruits, nuts, and mast: apples, apricots, walnuts, [sea buckthorn](#), capers, [coconuts](#),⁵ [limes]

Tubers and vegetables: [Oca](#) (sweet and/or tangy), [arracacha](#), onions

Farm animals: horses, yak, goat, llama, alpaca, vicuña

Game: duck, tinamou, partridge, vizcacha, armadillo

Fish and seafood: whitefish, limpets, mussels, algae

Animal products: blood sausage, jerky, yogurt

Herbs and spices: chilis, garlic, salt, bay leaf, cinnamon (cassia), [cloves], [nutmeg], [black pepper], [fennel], [[cumin]], [[cardamom]]

⁵ yes, really

Stimulants: Canì⁶

Alcohol: kumiss, beer

Miscellaneous: vinegar

"Dry" beverages: tea (various varieties, including yak butter, canì tea, chamomile)

Dishes:

All the time: tea

Breakfast: blood sausage, yogurt, fried fish

Midday meals: dumplings, flatbreads, noodle soups, yogurt

Snacking: fried noodles

Dinner: [MEAT](#), dumplings, stews, flatbreads, noodle soups

Dessert: fried dough, berries and cream



Hâidzòêla dumplings with a chili-garlic-vinegar sauce

⁶ A fairly strong stimulating leaf which is used as pain relief and an energy-booster.

Ecology



Terrace Agriculture

Description

The ecology of the Hâidzòêla homeland is one of stunning biodiversity, owing to the extreme elevation contrasts in the area; that said, it does not support a particularly high biomass, as the terrain is located at an extreme elevation throughout the region. The landscape ranges from the shores of Lake Sàs, at approximately 3,000m above sea level to the surrounding highlands, averaging 3,750m; the altiplano eventually reaches a rim of mountains which can extend to elevations of well over 7,000m.



The Shores of Lake Sàs

Lake Sàs⁷

⁷ Resembles Titicaca, but on a much larger scale; roughly the area of Lake Superior.

This lake is an absolutely enormous body of water, in some places quite deep but mostly a surprisingly shallow one. Though there are salt flats in the nearby country, the lake itself contains a slightly brackish freshwater, populated by numerous fish and other marine life, most notably several species of whitefish, mussels, and algae. Local humans harvest a fairly substantial catch from the lake, cutting holes in the occasional ice to continue fishing in lean months. The marshy shores can be particularly fertile soils, though the waters can leave them vulnerable to salinization.



The Xwda

The Plains⁸

The high plains are primarily shortgrass, with various flowering plants, hardy shrubs, and a few unusual species (yareta comes to mind). Populated by a surprisingly diverse array of fauna, including ungulates like the llama, alpaca, vicuña, and of course horses and goats. Microecologies of forest (primarily coniferous, but with some broadleaf trees in the warmest areas) cling to sheltered lowland areas, most notably in the canyonlands carved by rivers descending from the high mountains, but also on the occasional rainy slope (the limiting factor, of course, is precipitation). The peoples of the plains have tended to pastoralism, supplemented by hunter-gathering, and live migratory, seasonal lives. In the wet seasons, they tended to disperse into the plains to take full advantage of the grazing opportunities; in drier seasons, their range contracted to the canyonlands. In recent centuries, farming has supplemented this, along with specialization within a nation -- that is to say, some have taken up farming permanently, others herding, others hunting. The sheer diversity of this landscape allows for significant local trade, as people will trade with those who live nearly a kilometer higher in elevation but only a few kilometers away as the crow flies. The increase in agriculture has led to significant land clearance in the canyonlands, threatening this unusual habitat; as available arable land has declined, farmers have begun to turn to the loess slopes of the canyons, terracing them where they can. Some areas of the surrounding Plains are covered in extensive salt flats, which are mined by the locals.

⁸ Modeled on the Altiplano.



The Highlands

*The Highlands*⁹

The highlands are the harshest of these environments, and are home to only the barest covering of scrub, let alone trees; they mostly provide grass forage for the herds in these areas. The highest slopes of the mountains are entirely barren. Pastoralists tend to wandering herds of yaks in this area, which does not support a high population density. In recent centuries, a minor mining economy has started up here and there, primarily specializing in iron and copper ores.

Local Species¹⁰

Flora:

Forests: Maple, juniper, bamboo, rhotodendron, juniper, bamboo, rhotodendron, fir, larch, [birch](#), [hemlock](#), [pine](#), rhotodendron

Grassland: [Bistort](#), [tundra rose](#)¹¹, [catmint](#)¹², [sea buckthorn](#)¹³, [basket willow](#)¹⁴, [capers](#)¹⁵, [cat's head](#)¹⁶, [box thorn](#)¹⁷, [polylepis](#), [feather grass](#)¹⁸, [yareta](#)¹⁹

Fauna:

Birds: Flamingos, falcons, ducks, rheas, [geese](#), [tinamou](#), condor, tits, cincoldes, canastero, [partridge](#), [monal](#), [tragopan](#)

Mammals:

Highlands: Horses, foxes, [vizcacha](#), vicuñas, [wildcat](#), [armadillo](#), [tahr](#), [serow](#), [field mice](#), yak

⁹ Most similar to the Himalayas, as one might expect.

¹⁰ None of these lists are intended to be exhaustive; they merely provide a general overview.

¹¹ ornamental flower

¹² includes catnip

¹³ fruit

¹⁴ basket-weaving

¹⁵ fruit

¹⁶ diuretic

¹⁷ nightshade relative

¹⁸ fodder

¹⁹ gathered for fuel

Forests: Foxes, vizcacha, red pandas, wildcat, martens, [muntjac](#), [musk deer](#), flying squirrel, [dhole](#), [black bear](#)

Warfare:

*Some will tell you the best warrior
Can feather a man from a thousand paces.
I would tell you the best warrior
Gets the man to stick the arrow in himself.*

Most fighters typically stick to ranged weapons -- bows and arrows are the most prevalent, though the poorer might go with slings, and there are a few lassos in use among infantry. The nomadic make for excellent horsemen, and light cavalry are the creme de la creme of Hâidzòêla culture. For the most part, the Hâidzòêla excel at hit-and-run and harassment tactics, avoiding pitched battles and generally letting their mobility do their work for them.



Hâidzòêla infantry

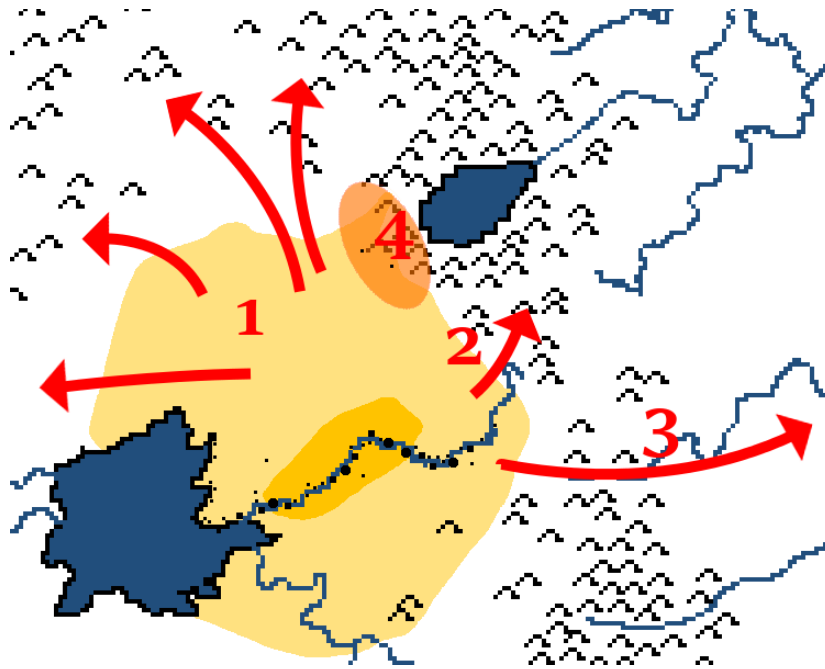


Hâidzòêla Cavalry

Migration and Development:

See [Orders, Turn 1](#).

Highly mobile internally, the Hâidzòèla between 3200 and 3450 HE continue to expand in several directions, particularly into the sparsely populated northern plain. However, several offshoots go in rather different directions, leading to an overall expansion of the culture -- but also considerable fragmentation.



Notes: 1) Nomadic groups of Hâidzòèla continue to push northward against the fairly disorganized and underpopulated peoples here. Most of them, rather than getting exterminated, are integrated into the larger population, giving the region a distinct accent and some odd cultural flairs -- things like a particular style of braiding hair -- but mostly still integrated. Some farmers follow them, and find slopes or smaller lakes to settle on, but find that water is too scarce for their traditional techniques, and briefly take up a mixed farming/pastoralist culture until better transportation links to the south make the small-time farming less profitable; in the end, small trading towns will rise here, but other than that it will be mostly llama, alpaca, vicuña, horse, and goat herders. And some miners. 2) Continuing expansion up the river valley leads to increasing farming in this area, as well as growing urban areas. Land clearance leads to some difficult floods in the 3400s, greatly affecting downriver cities, which compensate with floodwalls and other measures; meanwhile the upriver farmers find their farmland washing out and only by the end of the period begin to invest in stone-lined terraces, reducing the problems for both regions. 3) An offshoot of the Hâidzòèla note a very open and disorganized littoral, and move down the Tarxw̃n to trade, plunder, and herd in these regions. They rapidly diverge from the highland Hâidzòèla, seeing as the llamas, alpacas, vicuñas, and so on are ill-suited for the new region. They either start to blend in or just become a wholly new culture. 4) Probably the most interesting zone of development in the region, where large groups of traders, seasonal farmers, and pastoralists settle in large numbers between the Hâidzòèla, Aarugae, and Marugae. Taking up elements of all three, they start to found very diverse, cosmopolitan towns, one of them -- Càndaî -- growing into a trading hub.

Some groups from the south begin to put pressure on the southern Hâidzòèla, who sometimes fight but most of the time simply join the new dominant culture, letting things blend together. The urban

areas of the Îpwr keep a buffer area of allied pastoralists and a network of complex fortifications to keep out any would-be intruders.

Meanwhile, in the central Hâidzòèla region, increasing populations lead to denser urban conglomerations, which support a small but growing "creative class" of people. These do not quite fit the label of craftsmen or merchants or even chiefs -- rather, they are a group who specialize in producing *thought*. Many of them are artists, the first bards or painters or sculptors; some few are philosophers, though they usually get filed under the category of "sage" and stay within the religious class. A few become inventors. All of them are supported by the rest of the community, and though this means a few are really no better off than beggars, many are able to entice enough people to support them to "make a living."

Country/Culture/City Names:

Hàidzòèla:

Countries:

Cities: Cèd, Sôcwpà, Âmbar, Naîdì, Jwân, Càndaî, Dokòr,

Others (This section is for Hàidzòèla transliterations):

Ârwkê - Aarugae

Acwèn - Atsu'sen

Mârwkê - Marugae

Nêmòri - Némori

Characters:

[Make a list of names for me to use of people]

Place Names:

Îpôr - The largest river flowing through the Xwda.

Sàs - The great, brackish lake on the Xwda.

Tarxòn - The mountain range on the eastern edge of the Xwda.

Xwda - The high, flat, Altiplano-like region.