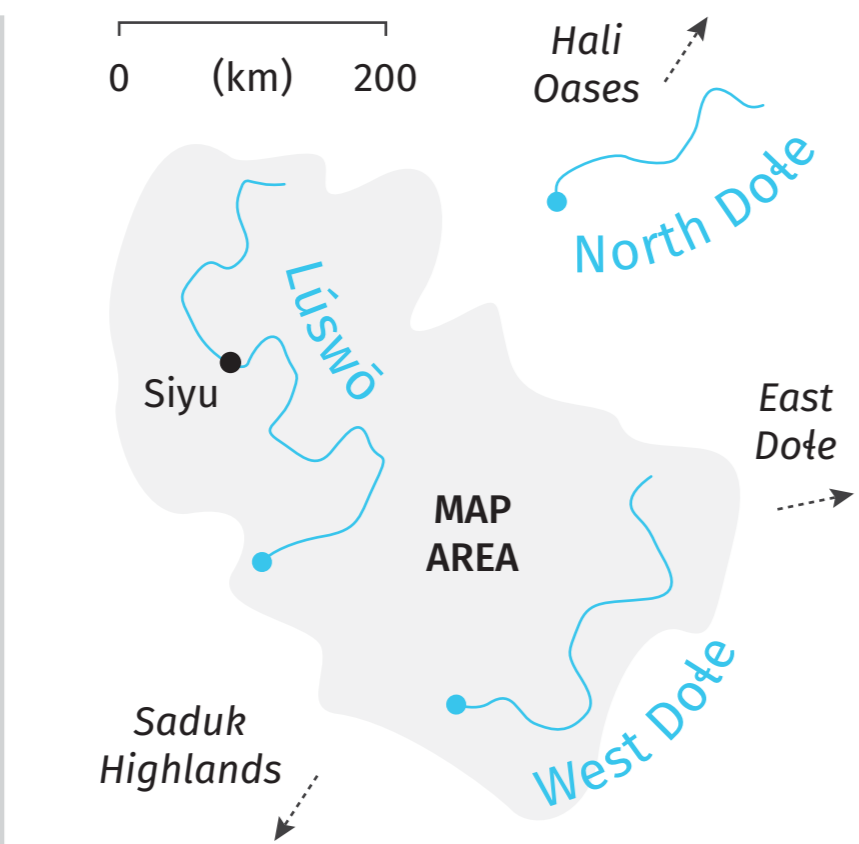


# THE SIYU MAP

The Siyu map depicts the geography of the southwestern Talahú as seen by the map's author, who lived around 517 CC (Common Chronology). During his lifetime, the region was inhabited by two peoples, the Lúswō and the Dōte, who competed with each other for influence over the local oases and transit trade. The Lúswō arrived some 250 years later, bringing more advanced technical knowledge and writing system, but they were still unable to capture Gikurnar, the capital of the Dōte people.

At the same time, there was also a rivalry in the spiritual world. Its echoes reached humans in the form of dust storms, fluctuations in the water level, and the appearance of new unusual objects in the desert, clearly created by higher powers.

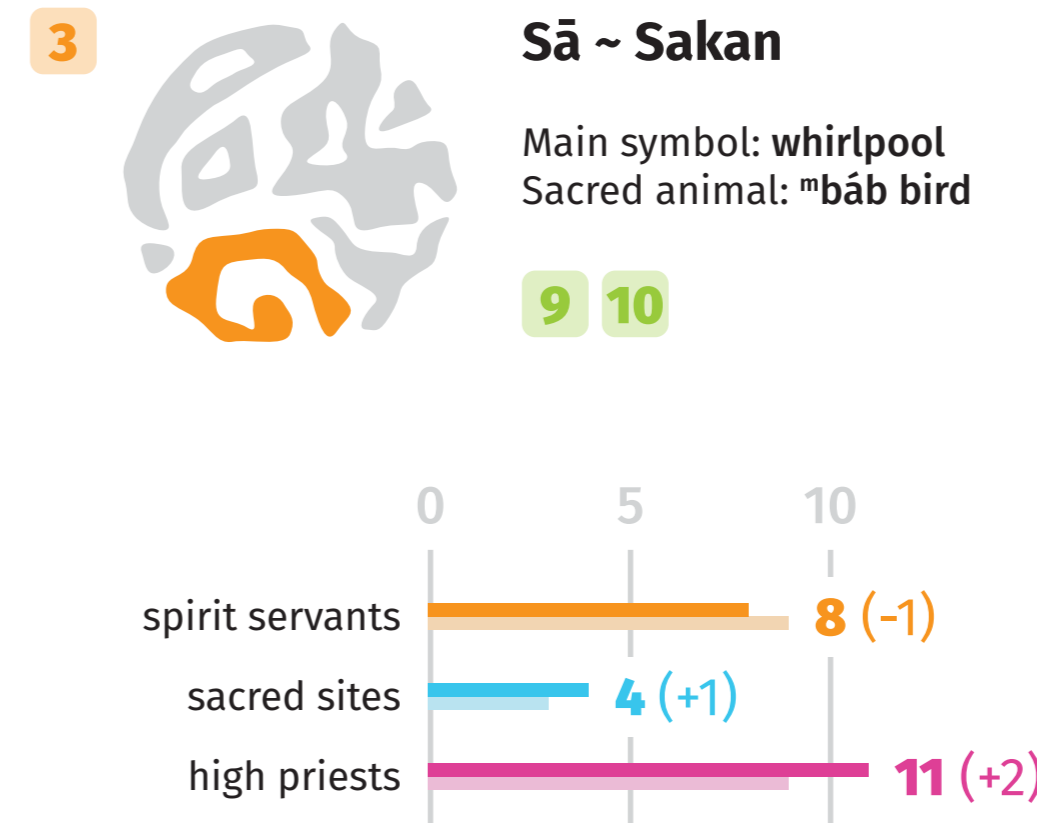
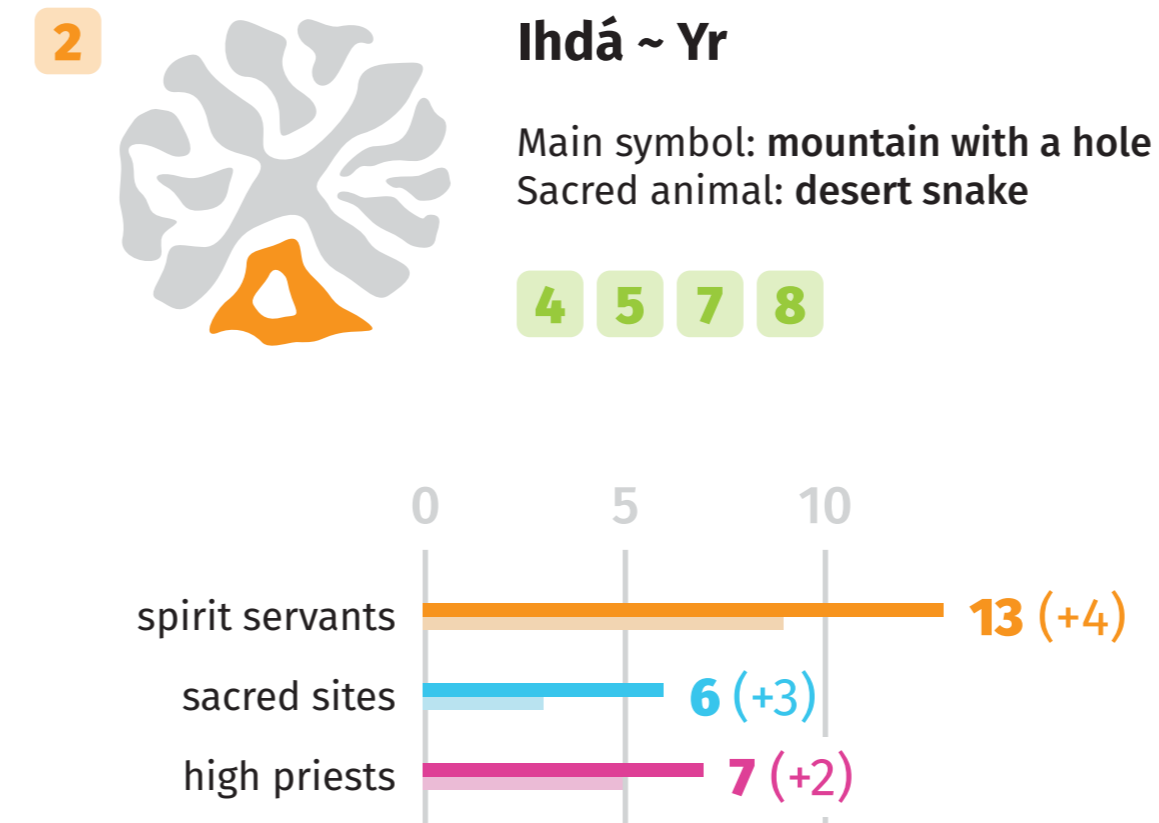
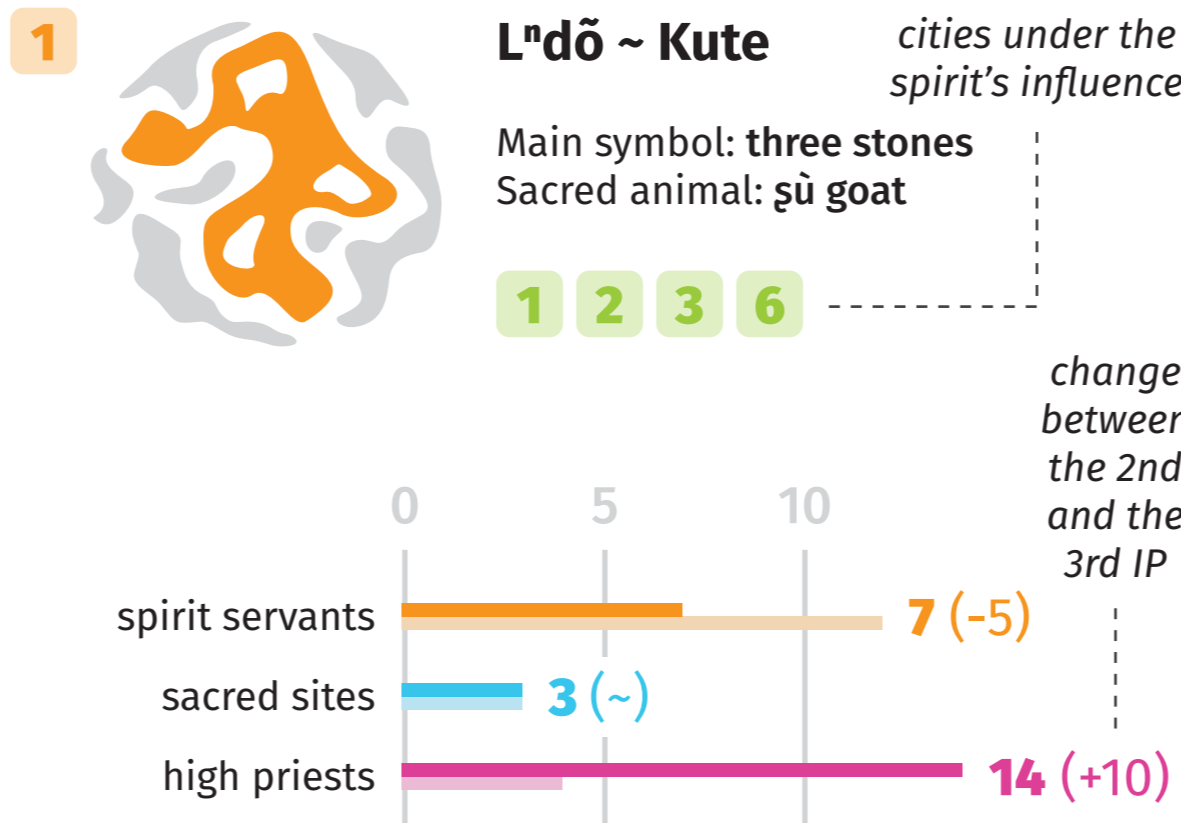
Eventually, the arrival of the Baani people with their domesticated spirits put an end to conflicts in both worlds, but this happened much later than the creation of the map.



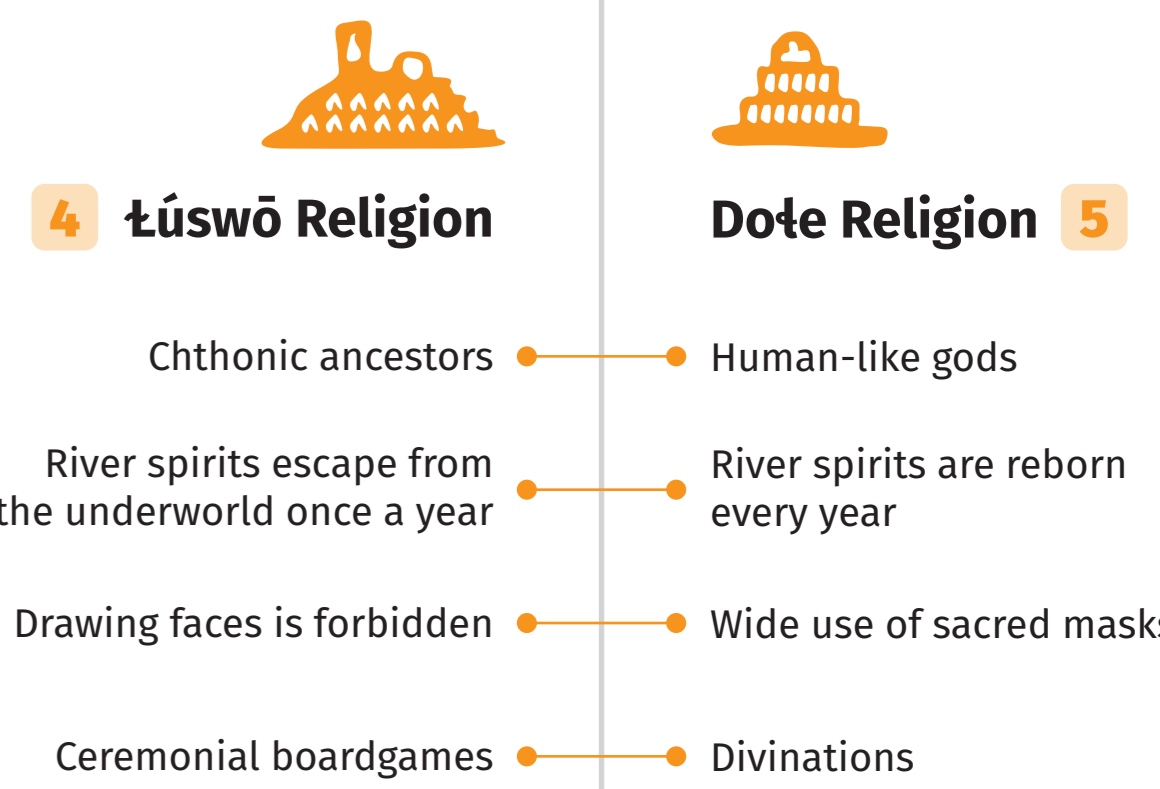
## Spirits

In the southwest of Talahú, there were three major spirits. L'dō (also known as Kute in the Dote language) and Sā (Sakan) ruled over the waters of their valleys, while Ihdā (Yr) was the spirit of the desert lying between the valleys and the ruler of the local oases.

During the Second and Third Intermediate Periods, there was a fierce struggle between the valley spirits and Ihdā. Ihdā gained new supporters among the lower spirits and opened three new sacred places to humans, while L'dō and Sā attracted many priests to their side.



## Different Peoples, Different Beliefs



Lúswō and Dōte, the two peoples who inhabited the southwest of Talahú in the 2nd and 3rd Intermediate Periods, lived in very similar conditions, but viewed the world in completely different ways. However, both the religions remained religions of the elite, and the majority of the population continued to adhere to their own much older rituals. For the common people, something began to change only after the arrival of the Baani people.

## 1 Timeline

The main landmarks in the history of the region are dust storms and large waves of migrations. The storms practically cut off the valleys and oases from each other and each were a severe trial for the economy, while the migrations completely repainted the political landscape once in a while.

Dōte (Dote) migration to south-western Talahú

#	Settlement	Year
8	Valu Lip	25
10	Adiĥi	28
7	Vor	41
2	Sin	62

Building of the Temple of Isomim

Lúswō migration to Talahú

Lúswō cultural expansion

Building of the Temple of Sa"dā

Rise of Gūsbām trade

Start of L'dō (Kute) spirit decline

Creation of 'The Siyu Map'

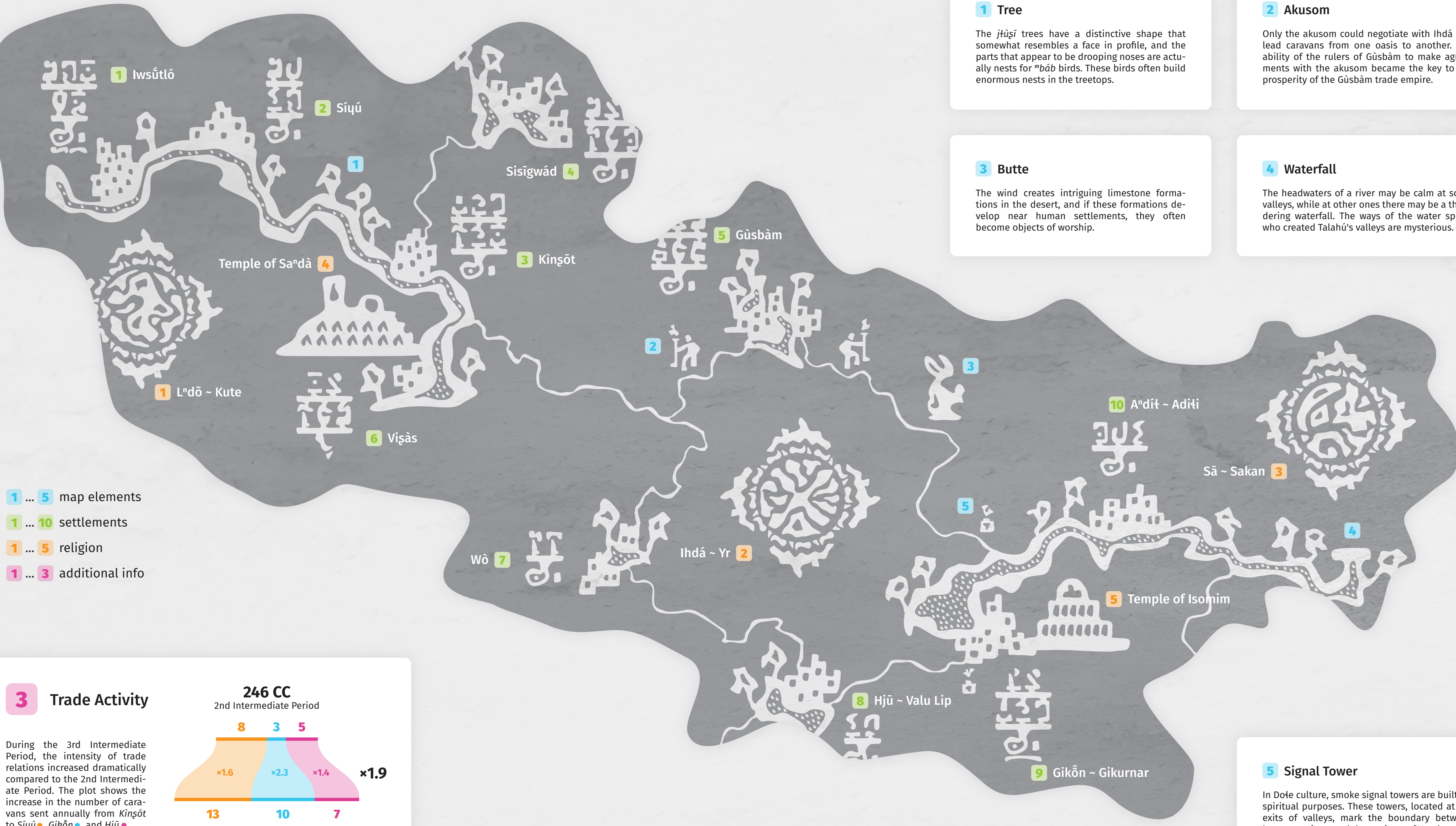
Baani migration to Talahú

Drying out of the Wō oasis

2nd Intermediate Period

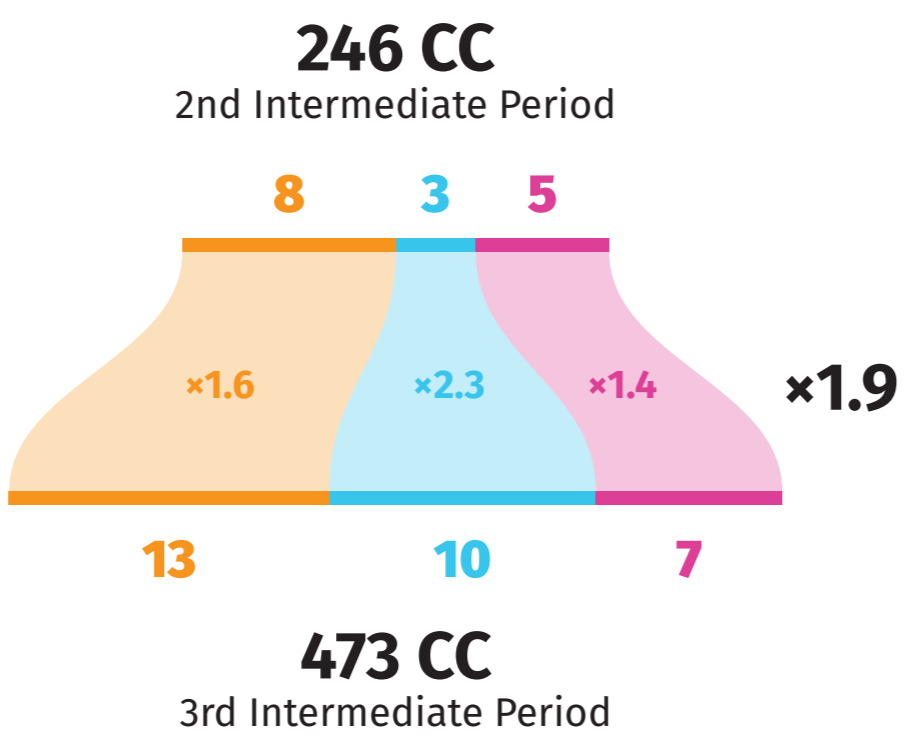
3rd Intermediate Period

4th Dust Storm



## 3 Trade Activity

During the 3rd Intermediate Period, the intensity of trade relations increased dramatically compared to the 2nd Intermediate Period. The plot shows the increase in the number of caravans sent annually from Kingōt to Siqū, Gikōn, and Hju.



## 1 Tree

The *jtūsi* trees have a distinctive shape that somewhat resembles a face in profile, and the parts that appear to be drooping noses are actually nests for "bāb birds. These birds often build enormous nests in the treetops.

## 2 Akusom

Only the akusom could negotiate with Ihdā and lead caravans from one oasis to another. The ability of the rulers of Gūsbām to make agreements with the akusom became the key to the prosperity of the Gūsbām trade empire.

## 3 Butte

The wind creates intriguing limestone formations in the desert, and if these formations develop near human settlements, they often become objects of worship.

## 4 Waterfall

The headwaters of a river may be calm at some valleys, while at other ones there may be a thundering waterfall. The ways of the water spirits who created Talahú's valleys are mysterious.

## 5 Signal Tower

In Dote culture, smoke signal towers are built for spiritual purposes. These towers, located at the exits of valleys, mark the boundary between human territory and the territory of Yr, who rules over vast and unpopulated areas of the Talahú desert.

## 2 Lúswō Writing System

Lúswō writing system is a mixture of an alphabet and a logography. Words are written using an alphabet, but nouns also have determinatives. Each determinative is represented by a unique logogram, just like some common words. In addition, there are several diacritical marks. Here is an example of using this system to write the name of one of the oases.

