

# APOTROPAIA OF MAGIC

## Book II — Revelations

The following is provided to give a rough outline of Tyranny of Magic's main universe, Arrealis, including the lore and laws of its meta-physics, magic, religions, planes, critters and folk, and history. Following this, one should be more than well equipped to both narrate and partake in a game of Tyranny of Magic.

## Metaphysics

All of reality is encompassed within **Arrealis**, the universe surrounding planet **Haestha**. The idea of the **Cosmos** is something that is fundamentally *remembered* by God, known commonly as **Dehwos**. This concept is at the very core of the metaphysics of Arrealis.

A common interpretation among academics is the idea of an ever changing **Divine Paradigm**, in which the current iteration of reality is an ever distorting memory of an original, true reality, known as **Arrealis Prima**. In Prima, the divine paradigm was oblivion, with the Divine being devoid of all power. However, in alignment with the paradigm cycle, Dehwos established a new Divine Paradigm as a **Divine Challenger**, in which the Divine was defined in singularity. Thus ended Arrealis Prima.

Yet Dehwos still was. So, a memory of reality was formed, this time with Dehwos *misremembering* the Divine Paradigm in terms of singularity. The primary metric for reality in this iteration was the **Aetherial**, in which memory, thought, and idea converged as a reflection of the Dehwosi memory of Arrealis Prima.

Equally misremembered was the new Divine Challenger, just as much Dehwos as the Divine Paradigm, but this time establishing the Divine as a dichotomy between Divine and Semi-Divine, reflected in the compounding of realities with the addition of the **Spiritual**. Thus ended the first remembered Paradigm.

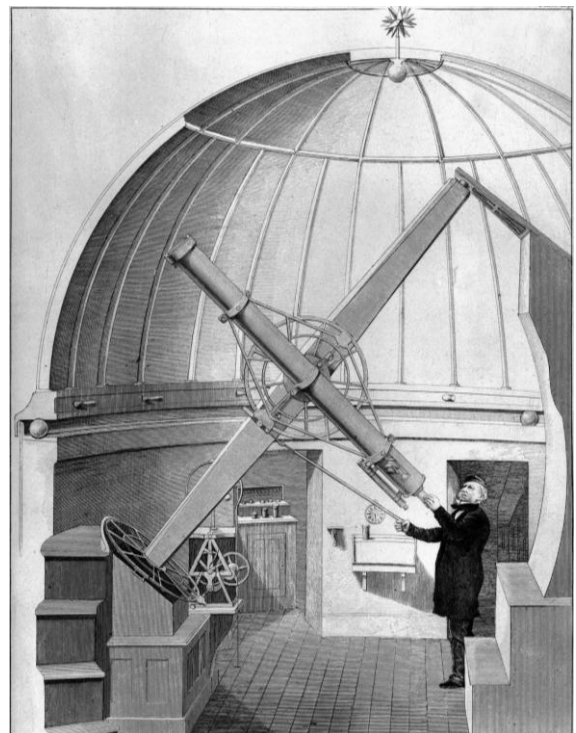
Such a cycle continued on once over again before arriving at the Divine Paradigm as seen in the Arrealis of Tyranny of Magic. In the new Paradigm, the Divine is defined by a trichotomy, or trinity — the relationship between Divine, Semi-Divine, and Mortal — and the Divine Challenger is yet to come to its full contrarian strength. At last, in the third re-remembered Paradigm, the **Physical** plane came to be, and the peoples of Arrealis could emerge.



*Metaphysicians, Elena Tresor late-9E*

Dehwos' memory of Arrealis enables the internal structure to symbolise its own function and concepts as a representation of the whole, as described below.

The sun and stars are effigies of divine souls that emit light at the limits of the universe. The sun is a representation of the fundamental aspect of reality known as **Nehwos**, a demigod or demiprince essentially representing a more humanised, singular image of divinity. Similarly, the constellations symbolise the **Olwodi**, the lesser deities and divinities; each star individually may represent an aspect, ideal, or emotion of an **Olwod**, but they come together into a constellation that holds the identity of the Olwod.



*An observatory, Georgia Dollond late-9E*

There exist 9 other celestial bodies — 4 planets, 4 moons, and a comet— which are corporeal entities, though equally conceptual, possessing within themselves ideals and principles that hold true across all of Arrealis.

The first celestial body, **Daemon**, represents spirituality and ritual, as it is the farthest from Haestha and closest to the stars. Daemon has two moons that embody the dichotomy of sanctity, **Telual**, and profanity, **Oisin**.

The second planet, **Nelth Fovine**, accretes Aetherial energy from its rings in the form of dust clouds that draw into its gaseous core. As such, Nelth Fovine is seen to represent knowledge, power, and wisdom, being the largest of the planets and holding within itself the memories of people and ages long passed.

Finally, **Ander**, the closest planet, represents mortality, finity, and decay, as it slowly and fatally discharges its own matter in the form of pure mithral that follows behind it in a long white tail, often releasing small showers of the metal down upon Haestha.

The other three celestial bodies, **Bren**, **Yur**, and **Elswyc**, two great moons and a comet, represent a micro-cosmic effigy of fate. The three of them symbolise the paradox of change's constant presence in reality, ever changing and moving as they spin the destinies of man and god alike.

Finally, planet Haestha is the dwelling place of all mortal beings, and the centre of the universe, around which all other entities circumnavigate. The divine energies of the universe flow to and from the planet in powerful fields that ultimately create a protective atmosphere against the toxic Aera of the space between worlds.



*A planetarium, W. Bauersfeld late 10E*

## Theory of Magic

Strictly speaking, **Magic** is only that which draws upon supernatural entities or magical energies to bring about an effect on the 'real world'. However, certain 'magical' effects such as divination do not suit this definition, though they are still categorically supernatural. Therefore, a broader nomenclature is required to describe 'magic' in all its identifiable form; this may result in the term **Ibexit** – in other words the application of Ibexit's teachings. Thus, under the broader category of Ibexit fall divination, thumosis, apotheosis, traditional mysticism, modern arcana, or any other expenditure of mana and employment of particular materials and actions to induce specific effects. This is irrespective of modern schools of magic and their political baggage but instead covers both schools: the ancient practices of mysticism and the modern study of arcana.

Mysticism and arcana are primarily divided by how Ibexit is applied and why it exists. To mystics, Ibexit comes from particular rituals and secrets of the mind that ultimately draw upon God, the Cosmos, or any other supreme, divine quality or power. To arcanists, however, Ibexit is the product of humankind's unique ability to connect to an entirely secular, natural, and scientific phenomenon which causes physical, electromagnetic, or thumotic effects upon reality. Though they may both appear similar (with the use of wands, ingredients, and incantations) they are two diametrically opposed disciplines which disagree on the fundamentals upon which both schools are based. As a result, mages and wizards of either discipline continue to dispute well into the late 10th Era, though the uncaring student may indeed go about learning from either discipline without concern for the politics of it all.

Nevertheless, certain practices certainly fall under both schools, some are dedicated to one or the other, and other Ibexit disciplines are entirely excluded from arcano-mysticism as non-magical Ibexit practice. Thumosis, for example, was its own school of magic in the early decades of 9E but eventually was subsumed into the arcano-mystical dispute. Meanwhile, purifications, blessings, hieromancy, aruspicy and other types of divination, curses, and wards fall under mysticism, while chronochromancy, graviturgy and electromagnomancy, and psychic powers usually are categorised as arcana. Finally, certain types of auto-thumosis, alchemy, and enchantment are not arcano-mystical at all.

## Thumotic Theory

The soul is a semi-extra-spatial astral entity that has several properties crucial to sapient life and magic. Primarily, souls are vessels and conductors for **ambient mana** or **astral energy** — the fundamental source of all magic, True or False. The most important features of a soul are as follows:

1. **An Astral Boundary**, which separates the soul from the rest of the astral plane but allows in some locations the entry of ambient mana.

2. A three headed network of interconnected **Nexuses**. The **Mental**, the **Spiritual**, and the **Astral Nexus**.

2.1. **The Mental Nexus**: the hub of the individual's thoughts, personalities, and other complex mental functions. Here, the soul is linked to the Physical via the individual's brain and perceptive or reactionary organs.

2.2. **The Spiritual Nexus**: the network which contains the individual's identity— their star sign, magic signature, spiritual connection, religious devotion, etc. This serves to function as a primary identifier of the soul.

2.3. **The Astral Nexus**: Here, the ambient mana of the soul is stored in a vessel called the **Prime Ventricle**, which takes up most of the soul's space. This part of the soul is also heavily linked to both the Mental and Spiritual Nexuses, resulting in spells bearing the individual signature of its caster's soul.

In the later decades of 10E, some scholars of thumotic theory also argue for a fourth fundamental essence of reality which is separate from those which were already explored: the physical, the aetherial (a.k.a the 'heaven' augment of mystic cosmology), and the astral. The existence of this fourth essence (or quartessence), suggested to be the personal, untouchable, inner self, which is separate from the soul, questions the importance of the mental nexus to thumosis.

Instead, the theory of quartessence suggests that, just as the mental nexus implies that the brain is only a receptor of astral energies and the enactor of natural, primal reactions, the quartessence implies that the mental nexus is only a receptacle for logical thought, and the quartessence is the origin of deeper emotional, symbolic, sacred, and personal inner reality. Such theories, and the evidence attached to them, suggest to many scholars the coming of a new divine paradigm involving the quartessence.

## Mystic Theory

Mysticism is a deeply ancient practice that draws upon the occult secrets of the prehistoric Goēs and the holy teachings of the first mage Ibex Primamagus to draw upon and manipulate divine energies and knowledge embedded in the universe.

Typically by *tricking* God by manipulating material and linguistic spheres of mysticism, mystics are able to either draw upon the knowledge and power of the heavenly spheres of conditional or imaginary space, or even to direct their divine wisdom to create magical effects upon 'real space' or the physical world.

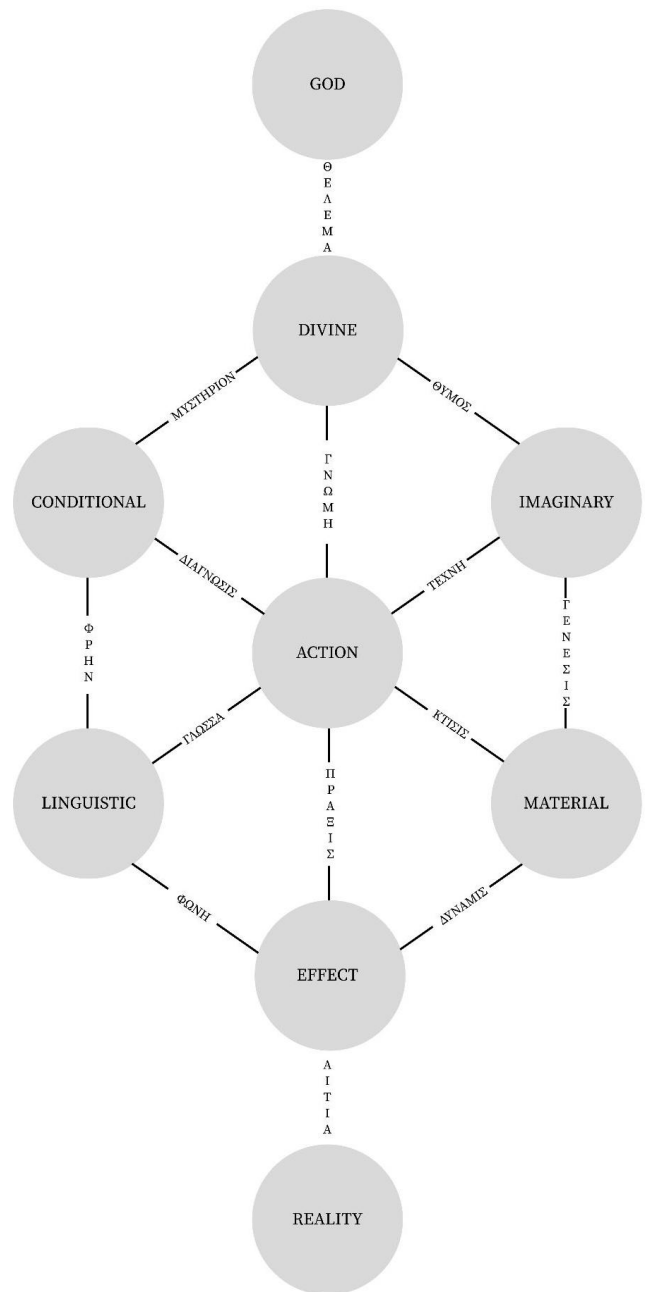


Diagram of the mystic cosmology of Ibexit

In deliberate, materially involved and linguistically planned rituals, the mystic thus makes use of the conditional space of the Aether and the imaginary sphere of the Dehwotic memory to reach mystical enlightenment. Each sphere inhabits its own space, separate and individual yet closely linked and overlapping, and each connection between spheres is known and named.

Mysticism is thus about the relationship between these nine spheres and how each one intersects closely with the 'self.' To those truly initiated into the mysteries of the occult, even the simplest act of using one's voice or walking are considered magical, as they are the output of action upon reality. Indeed, it is through action itself that mysticism is practiced, since it is inherently connected to the other spheres of mystic cosmology in a cycle that defines the mystic 'self' through dense spiritual patterns that interweave between the sphere of the real and the sphere of God.

So, through immersion in an intense and complex communion with space, materiality, language, the divine, the real, and the self, the mystic is able to realise an imagined reality that actualises enlightenment through mystery.



*A mystic dojo, Jin Niiro late-10E*

## Arcane Theory

Though it is a much disputed topic, it is widely taught that ambient mana is the overlap between the physical and Spiritual or Astral plane, with **the Floön particles** of arcane import being tangible receptacles of such a cross-over.

A Floön is either a subatomic particle or a wave that turns a regular atom into a magically charged **Fasion**. When Floön vibrate at certain frequencies on the outer shell of an atom, they cause certain predictable effects determinable by the frequency, direction, and shape of the vibration.

Such predictability is what enables magical theory to develop surrounding the Floön and its uses in arcana. Some frequencies, for example, cause electromagnetic waves to bend in specific ways when passed through the Fasion; others cause space itself to warp around the atom or atoms in an effect similar to gravity; and others still might cause predictable mystic effects that have been in use for centuries and have since been assigned a specific arcane frequency formula.



*An arcanist lab, Whitney Johnson late 10E*

As per contemporary theory, Fasions are able to be controlled with the Floön by way of a currently undiscovered organ in the brain called the **Tronel**. The tronel filters charged Fasions through the caster's wand (or the body in the early days of experimentation, which caused immense deformities to the original scientists), and expels a specific frequency which thereafter creates a spell effect.

Like learning a new language, this skill can be honed and requires practice in magic. To the modern student of arcana, this is often simply rote learning, unlike the mystics of old. Since this is a fairly physicalist model of magic, many churches and scholars reject Floön theory, but it is still widely practised worldwide.

Due to its widespread education in the Imperial Arcane Academy in 9E for the purposes of maintaining colonial authority, the teaching of arcana has become so refined and global that it is not unsurprising to find the common man in possession of a guidebook for a spell or two – and perhaps even the wits to cast one! Though this is much to the chagrin of traditional mystics, arcane practice is even in use in some militaries as specialised units and has generally come to represent the modern civilised (wo)man along with industry and science. See below for more on the politics of magic in 10E.

## Kairon Goëtia Magic

Among the communities of prehistoric and early historic **Kairon**, a heavily gendered structure of magic was upheld.

The **Goēs**, practitioners of the archaic Kairon magic, were **Warlocks** – male Goētēs – and **Witches** – female Goētēs. The two divisions practised different kinds of Goëtia:

**Warlock Goëtia** is locationally based. A Warlock associates himself with a space – whether it is a bog, a glade, an oasis, a cavern, or even a village – and thereafter assimilates into it, combining his soul and identity with the surrounding locale. Through this junction, the Goēs becomes tethered to his locale, so that he can draw power from the ambient mana of the location but can not leave without quickly withering. Warlocks are therefore often quite solitary in nature, being unwilling to share their source of power, and unable to leave it.

**Witch Goëtia**, by contrast, sacrifice their physical, psychological, and mental autonomy each time they cast a spell – losing a finger here, a memory there, or an emotion another time. They therefore choose to become involved with Witch **Covens** – clandestine circles of Witches that distribute the impacts of their spells among its members.

As will be seen below, it is therefore often Witches that govern and support Kairon communities, being far more reliant on community and family than the reclusive Warlocks. It is not entirely uncommon, however, to see individual Warlocks or even pairs of Warlocks take up a particular Kairon village as their location of strength.

The later Kairon culture, according to the accounts of Ibex himself, involved sacrificing identity, memory, soul, and humanity in exchange for a highly coveted mystic power.

Such avarice is reflected in the material record, with some of the first defensive walls being observed in these communities, as well as objects believed to have had mystical significance such as charms or wards. With the great cultural influence the Kairon held over non-magical communities of early Humans, it is unsurprising that such groups quickly adopted much of the physical characteristics of their mystic neighbours.

Ultimately, the Kairon were annihilated at the hands of the Church of Thelonus over the course of centuries since they were considered heretics.

## Ancient Alfic Magic or Arrheul

Arrheul was a type of powerful magic once integral to the cultural teachings of the Alfoi clans that followed the Verrin migration. Coming to power sometime around 0 IX, it was taught among Alfic elites known as *Arrheulgo* until the end of the 5th Era. Indeed, though the practice of Arrhi reached its zenith in 5E due to the advancements of Emperor Tsunn in the early decades of the Classical Era, by the 7th century IX, most magical practitioners elected to study Ibexit magic due to a cultural syncretism with the Lapuer.

Due to their intense and intimate connection to nature, Arrheulgo were able to create temporary charms that settled on and effected natural surfaces such as plant matter, earth, water, etc. As such, they were able to terraform their landscape, assimilate with their environment, and generally domesticate and conquer nature. An Arrheul charm typically took days to perform following long bouts of meditation, harmonious singing, and controlled body movements, all of which still exist as part of Alfic cultures in 10E. Once the spell was complete, it would appear as a complex symbol of interlocking rings written in the Arrheul script. Such spells were capable of widening a river, summoning a mountain, taming and breeding animals, setting traps of frenzy, despair, or slumber, and even killing its target.

Due to its ephemeral nature, very few Arrheul charms survive in the record, and there are no apparent survivors of its tradition in 10E.

## Kriptan Magic or Qelech

Deep in the Xatl jungles, the Naxica emit deep chants in their alien tongue ‘Kriptan’ to the beat of their death rattles. Very few accounts in the west can attest to their powers, but it is said that high priests of the Animus practice a kind of magic known as Qelech, capable of conjuring and controlling wild beasts, manipulating and reading the climate, even transmitting psychic images and transfiguring its targets into absurd and unimaginable forms of being.

This magic apparently draws upon the divine power of the Animus itself, as an expression of its subversive influence on the very fabric of reality. Though it is considered heresy in the Thelonic world, it has been suggested that Qelech draws on a fourth fundamental force: the spirit of the ‘psyche.’

# Religions & Deities

## Dehwosi Religions

### Old Gods (Dehwos Olwodi)

In the early times of Haestha, the ancestors worshipped pre-Sojerite primordial gods that were the archetype for later religions. Certainly, some circles and covens in the mountains of the Bori still worship these gods, but it is uncommon.

The old system set a precedent for the later Dehwosi religions, typically with a **Dehwos**, or supreme deity as an absent concept that more represents the idea of a creator than a being to be worshipped and is often also conflated with a **Fate** identity as well. Dehwos also had a set of lesser divines known as the **Olwodi** as attendants, allies, and advisors.

Beneath the Dehwos and the Olwodi are the divine creations, the **Khana** — meaning sons or offspring in the Original Tongue. The Khana represent key functions of a society and provide divine guidance in those areas. Finally, the elite and semi-divine worshippers take their place in the Divine Cosmos as **Mortal** actors: the **Ijerea**, priests and shamans; the **Tethreus/Tethrea**, warlocks and witches; the **Amon**, wanderers and artists; and the **Nymphs**, the nature spirits.

The typical mythic themes of sacred purification, violent glory, apotheotic death, spiritual (re)birth, and occult secrets are seen repeated throughout Dehwotic religions as a precedent for later myth.

Rank <sup>1</sup>	Deity	Aspect
De.	<i>Dehwos</i>	Fate
Ol.	<i>Olwodi</i>	Minor divinity
Kh.	<i>Khana</i>	Demi-gods
Mo.	<i>Ijerea</i>	Worship
Mo.	<i>Tethreus</i>	Profanity
Mo.	<i>Amon</i>	Beauty
Mo.	<i>Nymphs</i>	Nature

<sup>1</sup> De. - Dehwos (supreme god); Ne. - Nehwos (the demiprince); Ol. - Olwod (minor god); Kh. - Khana (demigods and lesser divines); Mo. - Mortals.

## Sojer Mysticism

Under the Sojeric religion, the Khana held more meaning and power in the Divine Cosmos.

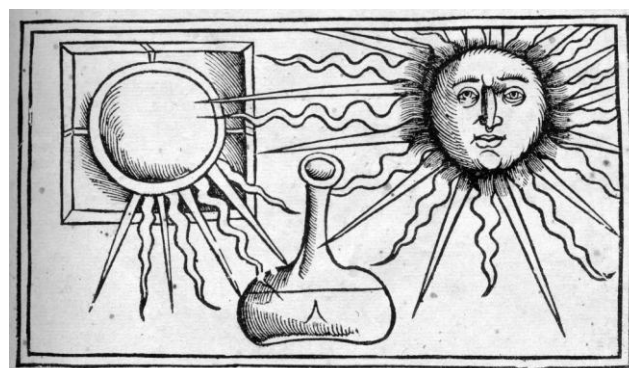
In Sojerite lore, **Maros** held the position of Dehwos as the discoverer of Arrealis. To enjoy and lord over the new creation, Maros created **Sojer** as the Nehwos, demi-prince Cosmic ruler.

Sojer formed a divine court with the Olwodi, **Hermes & Apollo** and asked Maros for a Nehwos brother to rule with. However, it was the profane counterpart of God, **Harmas** who responded. Thus, the Khana twins **Dionysus & Ares** came to be.

In an act of ultimate profanity, Ares carved out Sojer's soul, usurping the Cosmic throne, after which Dionysus took control.

In pity, Maros created **Baal** to fulfil the hole in the Cosmic order, but his uncanny resemblance to Sojer led to his banishment from ultimate divinity, thus becoming a Physical Divinity.

Rank	Deity	Aspect
De.	<i>Maros</i>	Creation
De.	<i>Harmas</i>	Profanity
Ne.	<i>Sojer</i>	Majesty
Ol.	<i>Hermes</i>	Trickery
Ol.	<i>Apollo</i>	Beauty & Change
Kh.	<i>Dionysus</i>	Sorrow
Kh.	<i>Ares</i>	Usurpation
Ph.	<i>Baal</i>	Physicality



Emblems left to right: Maros, Breloar, Sojer, Cora Mirifex  
7E

## Thelonic

In the 1st Era, a holy union was formed between **Thelonius**, the *imperator* of the Lihath empire, and his advisors: **Ibex Primamagus**, the first mage, and **Liud Kathan**, the archon and prophet of a minor Lihath cult.

This divine alliance, known as the **Triumvir**, came to reach apotheosis at the height of their power in the year 81 Ix 1E, binding their respective beings into the single god **Thelon Nehwos**, taking on the aspect of Nehwos (the demi-prince), Khana (the divine creation), and Sojer (the Cosmic ruler) in the Divine Paradigm all at once.

Rank	Deity	Aspect
Ne.	<i>Thelon Nehwos</i>	Majesty
Kh.	<i>Thelonius</i>	Conquest
Mo.	<i>Ibex</i>	Magic
Mo.	<i>Liud</i>	Wisdom

The twelve original Knights of Thelonius, who later also served as apostles to his divinity and heirs to his empire, came later to be known as the first Saints of Thelonius. This is especially so following their martyrdom at the hands of their 13th, Ceyladon, who destroyed them all and himself in a bout for power and an act of total betrayal, with only Helene surviving by the will of God to survive as their legacy. The First Knights of the Thelonic Order were as follows: **Matthias** Philippe (lover of horses), **Maria** Ekebol (sure-sighted), **Paulos** Glasokus (swift of tongue), **Marcus** Pescarides (outstanding among the Pesca), **John** Paphulax (warden of peace), **Alexander** Glukops (sweet-eyed), **Katherine** Lexollume (destroyer of words), **Helene** Thanapol (enemy to death), **Lucius** Ullihat (scribe of Lihath), **Andreas** Nehpyr (prince in fire), **Demetrius** Psuchost (spirit of the east), and **Penelope** Eujerea (well sanctified).

## Sects of Thelonius

Following the original apotheosis, many interpretations have come about regarding both its nature and consequences, resulting in a number of different branches to form in the Thelonic Church: the Orthodox, Aspectualist, Thelonic, Trinitarian, Oleionic, Kathan, and Unity.

## Orthodoxy

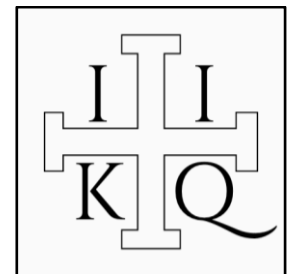
The followers of the original traditions of Thelonic worship are considered ‘Orthodox.’ Most Orthodox churches are located in the southern regions of the Lapuer, and especially around the city of Lihath. It is rare to find solid Orthodox communities beyond Lapuer territory, though such a thing is not completely impossible to find.

Their **Consequentialist** view sustains that the Trinity came to be worthy of their ascension as a result of their own words and deeds – and thus a common mortal can equally aspire to piety by way of their words and deeds.

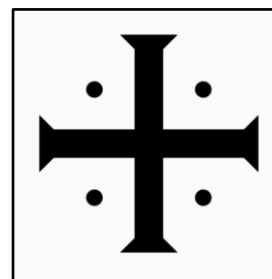
The Orthodox also believe that the Triumvirate ascended into a single identity – a concept known as **Enantiomorphism** – and thereafter annexed all other Divine Identities into the person of Nehwos – i.e. **Uni-Nehwotism**. Finally, the Orthodox followers of Thelonius maintain a ritual baptism known as **Oleion** wherein a child is initiated into the faith by way of an oil libation which is poured onto their head.



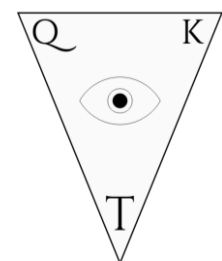
*Orthodox Cross of Thelonius*



*Aspectual cross of Thelonius*



*Thelonic Cross of Thelonius*



*Trinitarian Eye of Thelonius*

## Aspectualism

As Thelonic worship began to spread in 2E, religious converts had to grapple with their polytheistic worldviews. As a result, an **Aspectualist** ideology came about, in which Thelonius ascended into the role of Sojer Nehwos, while the other gods were allowed to keep their identities as minor aspects of Thelonius.

Such a line of thinking led to other conclusions about the Thelonic apotheosis, and a **Fatalist** perspective was established by these Aspectual churches: due to the death of the Sojer, the god's divine role as Nehwos had to be mantled by another identity; the Triumvirate was selected by Fate to take on this duty, as their combined identity fulfilled the **Divine Criteria** for apotheosis.

Due to the Orthodox church's rejections of the aforementioned ideas, the Aspectual and Orthodox churches underwent a schism in 130 Ix 3E. Though many of the rituals differ by 10E, both churches continue the tradition of the Oleion baptisms. In the 10th Era, most Aspectual churches are found in Bori, southern Levonic, Halladic, and some Thelonic territories.

### Thelonic

The immediacy of the Thelonic migration following the Thelonic apotheosis caused many Thielen to believe in **Thelonic Corporealism** – the idea that the Thielen are the total reincarnation of Thelonus' will upon the mortal plane. These Thielen follow Consequentialism and believe that their own acts of piety will uphold the Thelonic ideals and divinity. This branch of the church is found only in the northernmost parts of the Thelonic continent, and the brutal conditions of the tundra may have caused the Oleionic ritual to become the Pyroleionism that is present in Thelonic Thelonism. This take on the baptism involves the ritual oil being ignited so that it marks the child as Thelonic – though some **Oleionic** churches have made this an elective ritual for adults.

### Trinitarian

Trinitarian Thelonism is a church among Levonjords in which the three members of the Triumvirate are worshipped separately and with three aspects each, as well as altogether as the single Nehwotic god: Ibex or Qibex is worshipped as **Otis** (god of mages), **Mimex** (prince of scientists), and **Lokib** (patron of crafters); Kathan is worshipped as **Hiem** (god of wisdom), **Frigan** (lord of priests), and **Royye** (patron of scribes); and Thelonus is worshipped as **Thurin** (god of conquest), **Lundr** (king of the seas) and **Meadunn** (patron of agriculture and feasts). These aspects are probably a remnant of a much older Levonic pantheon which was subsumed by the Thelonic rule. Trinitarians are also Consequentialists, believing their deeds will win the favour of the god(s) and a seat in heaven.

### Kathan

During the Triumvir's conquest under Thelonus' leadership, Liud presented a philosophical treatise that acted as the basis for the Thelonic apotheosis.

The ideals explored by the archon, of inner peace and outer glory, of supreme wisdom as a result of solitude, and of great strength through great resolve, were in part influenced by the minor cult situated in Lihath that had its clutches on the city's Senate, and in part by the spiritual leaders that the Triumvir had encountered in the eastern world.

On the eve of the apotheosis, the treatise was released and dictated across the empire, along with great spectacle and festivity. Many of the cultures under Thelonic control felt moved by the treatise and thus formed the Philosophical Church of Kathan.

Rank	Deity	Aspect
Mo.	<i>Liud Kathan</i>	Peace



*A Kathani monk, Dame Vroman late 10E*

## Unity

However, in the late months of the Mithral wars, in 199 IX 3E, a council of leaders was formed between the major powers of the war, and a peace treaty was brokered in which they would rule together a **United Council**, thus marking the commencement of the 4th Era.

Thereafter, as a collective, the **Unity** became an avatar of Thelon Nehwos, worshipped in some regions as an aspect of the god.

Unitarians believe in an **Iterant Thelonius** whose avatars appear as salvation to his followers in times of historic need. Unitarians also coined **Mixed Consequentialism** – in which piety and salvation are achieved through a combination of divine will and mortal conviction and faith.

Unitarians in 10E are located in the Argalt heartlands and in Halladic Pastrier communities.

Rank	Deity	Aspect
Ne.	<i>Thelon Unity</i>	Majesty, Peace
Mo.	<i>Mancat</i>	The King of Alfoi
Mo.	<i>Crys</i>	The King of the East
Mo.	<i>Gren</i>	The Queen of Sleep
Kh.	<i>Iron</i>	The King of the South
Mo.	<i>Bend</i>	The Kussite Monarch
Mo.	<i>Kam-Ehr</i>	The King of the North
Kh.	<i>Anden</i>	The Princeps Drakones
Kh.	<i>Arrh-eu</i>	The Queen of the Isles
Kh.	<i>Kallifas</i>	The Shadow Prince

## Al Ynx

In the late 3rd Era uproar against the heresy of the old temple caused political turmoil to allow the Church of Al Ynx to rise.

The Al Ynx reject the concept of the Nehwos altogether, instead believing the powers and rites of Sojer, Maros, and Harmas were divided equally between the two Olwodi and Apollo, the Khana who rose to power, with **Ares Irmeni** being banished to a far off realm. The Divine Paradigm is thus in the hands of an elite few, according to the Al Ynx, rather than a singularity, which they believe aligns with the Cosmic order.

Rank	Deity	Aspect
Ol.	<i>Dionysus</i>	Funeral Rites
Ol.	<i>Hermes</i>	Festival Rites
Ol.	<i>Apollo</i>	Prayer
Kh.	<i>Ares Irmeni</i>	Punishment

## Ashmureza

Ashmureza tradition follows that Baal inherited the Cosmic throne of Sojer, usurping the Divine Paradigm and becoming Dehwos as **Bahumet**.

Following this, the new supreme God established a new Divine Court, making it a household of gods, creating **Ashka-Maza** – a duality of souls that tend to the household – and **Esepina** – a goddess of peace, war, trade, and food – as new Nehwosi, divine offspring and heirs to the Cosmic throne.

Each Nehwosi created their own Olwodi, each with their own Khana, to populate the Divine Court.

To the Ashka-Maza were:

**Nike**, god of toil, labour, service, and health, progenitor of the Khana **Musis** and **Vens**, patrons of art, music, and spirits, and pleasure, madness, and fertility, respectively; and **Hekate**, house wizard and patron of knowledge and magic.

To Esepina were:

**Nereus**, god of the ocean, seafaring, and protector of maritime travellers, progenitor of the Khana **Persephone** and **Artemis**, patrons of agriculture, plant life, and alchemy, and wild-life, livestock, and hunting respectively; and **Atene**, the goddess of craft and wit.

Rank	Deity	Aspect	Head
De.	<i>Bahumet</i>	Cosmos	Goat
<i>First House</i>			
Ne.	<i>Ashka-Maza</i>	Household, family	Monkey
Ol.	<i>Nike</i>	Toil, health	Ox
Kh.	<i>Musis</i>	Spirit, art	Raven
Kh.	<i>Vens</i>	Fertility	Hare
Ol.	<i>Hekate</i>	Magic	Eye

*Second House*

Ne.	<i>Esepina</i>	War, trade	Lion
Ol.	<i>Nereus</i>	Seafaring	Dolphin
Kh.	<i>Persephone</i>	Agriculture	Leaf
Kh.	<i>Artemis</i>	Hunting	Wolf
Ol.	<i>Atene</i>	Craft	Sparrow



*A priest of Esepina, Anna Holman late 10E*

**Cult of Cosmos**

In some Archipelagic cultures, **The Cosmos** itself is realised as the very being of Dehwos and is thus worshipped. Because each person is born of the very substance of the Cosmos, the followers of this religion consider themselves the **Khana Cosmos**.

Rank	Deity	Aspect
De.	<i>Cosmos</i>	Creation
Kh.	<i>Khana Cosmos</i>	Enlightenment

**Verrin Mysticism**

In the Neolithic period millennia before the 1st era, it is said that a great division among early hominins was led by an *ijereus* known as **Verrin**, who disagreed with the early temple of Sojer on matters of divine position.

To Verrin, gods could not be killed, and certainly not by the likes of Khana. As such, they believed Sojer to still be living on, albeit maimed perhaps. They thus believed also in **Ares Oloien**, the aspect of the original Khana turned guardian of Sojer forever more, and **Dionysus Oloien**, the original Khana, risen to godhood in his service to Sojer.

Rank	Deity	Aspect
De.	<i>Maros</i>	Creation
De.	<i>Harmas</i>	Profanity
Ne.	<i>Sojer</i>	Majesty
Ol.	<i>Hermes</i>	Trickery
Ol.	<i>Apollo</i>	Health
Ol.	<i>Dionysus Oloien</i>	Wisdom
Ol.	<i>Ares Oloien</i>	Protection



*A priest of Kseveny, Lyra Kroshev mid 10E*

## Daemonos Cult

Members of this cult follow a different structure to the Divine Paradigm, in which the Dehwos is known as **Kseveny** and is attended by a divine court of angels known as Daemonoi. The hierarchy of angels is highly structured, with the more complex and abstract beings existing closer to God, and the lesser ones attending as eternal servants. For followers of Kseveny and the Daemonoi, enlightenment and holiness come from service to morality and to the cosmic whole.

Rank	Deity	Aspect
De.	<i>Kseveny</i>	Creation
Ne.	<i>The Living Ones</i>	Sanctity
Ne.	<i>The Archangels</i>	Majesty
Ol.	<i>Virtues of Morality</i>	Morality
Ol.	<i>Virtues of Beauty</i>	Beauty
Ol.	<i>Virtues of Knowledge</i>	Knowledge
Kh.	<i>Messenger Angels</i>	Epistles
Kh.	<i>Servile Spirits</i>	Servitude
Mo.	<i>The Banished</i>	Profanity

## Harak Khana

In the late 7th Era, the leader of a nomadic horde in the east, **Harak Khan** (meaning son of none, due to his uncertain birth), invaded the Thelenic Continent. The demigod created a great storm in which the nomads could mount their horses and ride across the ocean. This great storm tainted the bodies and souls of all it touched, granting divine strength to his followers and any of his conquered subjects that accepted his divine glory. The greyed skin that resulted in the storm's magic led to Harak Khan's title as the **Grey Prince of Storms**.

The divine nature of Harak Khan led to his followers proclaiming him as Nehwos and heir to the Divine Paradigm.

Rank	Deity	Aspect
Ne.	<i>Grey Prince of Storms</i>	Storms
Kh.	<i>Harak Khan</i>	Conquest

## Mystery Cults and Devotional Worship

Although most temples and churches among Dehwosi religions are dedicated to their entire respective pantheon (an Ashmureza church, for example, would typically be dedicated to the entire Ashmureza household), it is not uncommon to see mystery cults take up the particular worship of specific gods or beings. While certainly there are still churches named after such-and-such a saint and temples dedicated to Lord so-and-so, these mystery cults only worship one being as an act of divine devotion to them.

Such places are called 'mystery cults' because they claim to be in possession of a secret revealed to them by the god in question, such as an oracle, an epiphany, a holy treasure, etc. Initiates into these religions must often pass through a series of trials, purifications, and stages in order to become a member and therefore know the mystery of the god.

The more common mystery cults are dedicated to Qibex Otis, Esera Primis, Nike Mater, the Archangels of Kseveny, Ares Irmeni, Ares Oloien, Dionysus Oloien, Sojer Athanato, and the heroes Mithras, Anden, and Andreas Nehpyr.



*A stage in the initiation rites to Mithras*

# Alfic Religions

## Faerie Cult

The Faerie Cult worship their **King Yersine** as Nehwos, believing him to be the commander of all Fae realms and beings. The four Fae realms, under Yersine’s vassalship, are ruled by the semi-divine Faerie Princes, **Cerwyn, Taliys, Siakan, and Forui**, each having their own divine domain in suit.

Rank	Deity	Aspect
Ne.	<i>Yersine</i>	Majesty
Kh.	<i>Prince Cerwyn</i>	The Hunt
Kh.	<i>Princess Siakan</i>	Peace
Kh.	<i>Princess Taliys</i>	Tradition
Kh.	<i>Prince Forui</i>	Beauty
Mo.	<i>Faerie Attendants</i>	Servants
Mo.	<i>S’rakana</i>	Custodians
Mo.	<i>Tolhenq</i>	Ecstasy



*Holy Mount of Yersine, Wyrisc Jiy early 10E*

## Summer Convent

In a rejection of the Fae sovereignty, the followers of the Summer Convent believe in the divinity inherent in the natural world. They reject any form of creator or cosmic overlord, believing instead in a spiritual one-ness that equally flows through all.

To enhance their connection to the spiritual unity, members partake in seasonal festivals that induce spiritual awakenings.

Season	Festival	Aspect
Summer	<i>Summer Convent</i>	Ecstasy
Autumn	<i>Flowers of Death</i>	Memorial
Winter	<i>Lunar Reckoning</i>	Initiation
Spring	<i>Dov Ra’lei</i>	Renewal



*The Taiun river, Georgia Fiske late 10E*

## Dal Xe

The Dal Xe is a Lunar worship cult that argues for humanity’s duty and right to control Cosmos as perpetrators of their own destiny. Looking to the moons, the scriptures argue that their duality and conflicting energies point to nature’s need to be harnessed by more powerful beings. This is not a passive acceptance of divinely superior authority, but a challenge for humans to impose their spiritual and intellectual order over reality. Dal Xe rituals focus on ritual worship of the twin moons as cosmic symbols of dualistic forces that achieve harmony through fluid states of being and that point to the divine right and sacred duty of worshippers to follow in suit.

### Urpacheri Ancestral Worship

The Urpacheri is a hero cult which worships both household and national ancestors. They believe in the single soul reincarnation of gods and men, believing that each generation produces a new set of **Cheri** to reign over the land, and a new generation of **Khana** to follow.

These Cheri gods are identified at birth, being taken away by the Temple to be raised to access their divinity. Though their aspect changes slightly with each generation, it is the same six Olwodi souls and one Nehwos that are present among the people: **Aksyanna**, the Defender; **Famiid**, the Frugal; **Sostek**, the Destroyer; **Laroshid**, the Time-Keeper; **Tet**, the Sleepless; **Isid**, the Poet; and **Aldamin**, the King.

Rank	Deity	Aspect
Ol.	<i>Aksyanna</i>	Defence
Ol.	<i>Famiid</i>	Wealth
Ol.	<i>Sostek</i>	Destruction
Ol.	<i>Laroshid</i>	Time
Ol.	<i>Tet</i>	Toil
Ol.	<i>Isid</i>	Poetry
Ne.	<i>Aldamin</i>	Majesty



*Aldamin in 1900 Ix., Joyenn Echols early 10E*

### Tripacheri Ancestral Worship

The Tripacheri is a hero cult similar in nature to the Urpa, with **Cheri** gods being a member of the reincarnation cycle and with household and national ancestors being worshipped. However, to them, the soul is a conflation of 3 identities that compete for divine control: the Divine, the Mortal, and the Profane.

To them, each person has the potential to become divine, and through a series of trials described in the scriptures, Divinity can be accessed. To them, the Cheri do not come each generation, being timeless, but can instead co-exist in the same moment with their own divine self incarnated in another moral form.

### Animus

In 666 Ix 6E, the **Animus** introduced itself to Arrealis. It began to take on the role of Dehwos, changing the peoples of Haestha into half-animal forms in the process. Though its actions mysteriously slowed, all those transformed remained zoomorphised.

These people convened onto Cuicoatl, where they created their own culture called the **Xatl**. Many of these Xatl came to worship the Animus, committing dark rituals and sacrifices to integrate themselves into its divine being as Khana.

The Animus is often depicted as a Cosmic serpent by the Xatl, a remnant of an old local god on Cuicoatl. Its curls move through space and time, warping reality as it does so, with the head being depicted consuming the end of reality as the Divine Challenger.

Though only the religious elite continue the tradition of zoomorphic transformation in 10E, certain ceremonies and sacred festivals involve entire communities being transformed for hours at a time. Under the Divine Empire, such rituals and traditions are extremely formalised and typically led by the **Holy Emperor Imtichl**, but Xatl emigrants typically avoid the ritual out of social and spiritual discomfort.

Rank	Deity	Aspect
De.	<i>Animus</i>	Change
Ne.	<i>Imtichl</i>	Authority
Kh.	<i>Xatl</i>	Worship

# Thelenic Religions

## Thielen Hero Worship

Many descendants of the early Thielen colonisers partake in the hero cult that worships them. The first Thielen pirates and pioneers are seen by many as divine creations that were made to be protectors of the world, which they believe to be desecrated by their hominin neighbours. **Capitan Artury Thiele**, the first of his kind to step foot on Haesthan shores, is the primary object of this worship, believed to be a great Khana.



The house of Thiele at Teke Hrol, Frith Francis mid 10E

## Thielen Ancestral Worship

The Thielen ancestral worship is a less extreme version of the hero cult, seeing their ancestors as having come into their divinity upon glorious death, and not to have been born into divinity with glorious purpose.

Many Thielen see their ancestors as pilgrims, and so upon death hope to make one last pilgrimage into the unknown, perhaps as pioneers into a new Divine Paradigm. The inherent divinity that the Thielen believe is given to each of them is believed to guide their collective souls into a new Paradise.

## Imperial Cult

In the 9th Era, the world was divided into three global empires, those of the Dera, the Tarrin, and the Xian. The monarchs of these empires — Princeps **Floön Dera**, Queen **Valentina**, and Holy Emperor **Parakh** — formed a Church for the Imperial Cult of their holy alliance known as the 2nd Triumvirate.

It is said that the 2nd Triumvirate attempted to destroy the essence of Thelon Nehwos for the sake of undergoing apotheosis and taking their place on the Cosmic throne as **Imperi Nehwos**. Although their success is questioned, some level of worship occurs.

Rank	Deity	Aspect
Ne.	<i>Imperi Nehwos</i>	Majesty
Mo.	<i>Dera</i>	Science
Mo.	<i>Valentina</i>	Tradition
Mo.	<i>Parakh</i>	Glory

## Derism (Cult of Magic)

Before ascending to the imperial throne in the 9th Era, Floön Dera published a treatise against religion and the gods, using the scientific nature of arcane magic as evidence for his argument for the need for a ‘Cult of Magic’. With this type of atheistic premise, the imperial prince took religious rebellion to new heights, establishing a secret church that accepted the features of magic as self-sustaining and self-creating, without the need for any concept of the Divine.

Thus, the Cult of Magic was established. Floön’s treatise had such sway over the Thielen people that by the time of the establishment of the Imperial Cult, it was too late to be eradicated. In the 10th Era, it still has some presence in the highlands.

## Hysmine

In the early modern period of the 9th Era, the idea of a semi-divine Thelenic identity as a result of their divine ancestry became increasingly popular. Resultantly, the belief that all Thielen have a slice of the divine within them came to be the foundation of the Church of Hysmine. **Hysmine**, a spiritual leader and revolutionary, argued that through the continued practice of living and creating, her followers could expand their soul to become stronger in their divinity, with the end goal of personal apotheosis among the common people.

## Lich Cult

The Lich Cult is a long-standing tradition of the Northern continent that may even pre-date the Thielen which involves the worship of magical tyrants as deified kings.

In this tradition, the tyrant, originally a local warlock of yore but since becoming an undead Wizard known as a Lich, establishes their territory and often requires a sacrificial bounty or mana tax, typically in the form of worship.

## Local Gods

Often demigods or even particularly powerful warriors or mages are able to become minor gods worshipped locally by townships or cities. Below is a list of minor local gods.

Though certainly still having some divine power, local gods are only sovereign over the locality in which they are worshipped akin to a Warlock. Beyond their domain, local gods have no power, and as such are wont to send missionaries and paladins to carry out their bidding on the physical world and to spread their sphere of influence.

As well as being good minor deities to be worshipped in cults or village religions, games set in the appropriate region and era of these characters may even feature these heroes in all their pre-divine glory.

Deity	Locale	Era
<i>Kivexe, Daemon-Bane</i>	Njordic	3rd
<i>Zieres, Divine Architect</i>	Levonic	3rd
<i>Xi-Ur, Patron of Spirits</i>	Argen	1st
<i>Vardolfen, Soul-Thief</i>	Bori	2nd
<i>Zolfter, Blood Binder</i>	Khanate	—
<i>Polyxena &amp; Potnia</i>	Argen	4th
<i>Mithras, Prince of Metal</i>	Bori	3rd
<i>Argoid, Maritime Guard</i>	Halladic	5th
<i>Soi-Toas, Forest Keeper</i>	Xian	8th
<i>St. Marco de Lefico</i>	Halladic	9th
<i>Haelfas, Lady of the Mount</i>	Thelenic	7th
<i>St. Felix, servant of widows</i>	Levonic	5th

## Realms

The realms are the extra-physical dimensions of gods and spirits that command their own mystic and astral energies. Travel to these domains requires the use of the spell 'Dimension Travel.'

However, certain realms, including the Sojeric, are not able to be visited by mortals, and are only postulated to exist by divine and arcane academics. These realms are typically believed to be the afterlives promised to the immortal souls of humans by their gods.

Besides the physical, astral, and aetherial planes, which wholly intersect as Haestha, there are seventeen major dimensions which are canonised by most institutions.

## 5 Domains of the Sojer

### Boronzia

Boronzia is the domain of the Nehwos, whether that be Sojer, Thelon, Yersine, etc. The realm is typically depicted by tradition as a great city of bronze, with a beautiful expanse of fertile fields and a holy mountain known as Troezden where it is said the Nehwos dwells.

From here, daemanoi of order and urbanity may be summoned, and energies of progression and strength may be drawn. Apotropaic psephoi draw power from this domain.

### Kurit Almatar

This is the realm of tears. It is said to be a sphere-shaped subterranean hollow carved into an unknown expanse of dark limestone. Due to the inexhaustible water source and airtight humid climate, Kurit Almatar has a complex ecosystem and is always raining.

The ceiling is obscured by large grey clouds that thunder and shudder and there are dark caves that branch off of the central sphere in a complex web of tunnels. At the base of the sphere is a pool of water surrounded by many towering trees and jungle plants.

At the epicentre of Kurit Almatar is allegedly a shrine which floats upon a rock that is said to heal any ailment.

From this realm may be summoned creatures of sorrow and absurdity, as well as energies of peaceful death, remorse, and healing. Oneiric psephoi draw their energy from this domain.

## Avra Encre Mer

This is a realm of chaos. The temple of Hermes Avraic most famously depicts this realm as an infinite expanse of inky ether in which beings can move, and objects are formed and misformed without reason.

From this place, energies of chaos and entropy may be drawn, and entities of unknown capacity are summoned.

## Chemin Zourin

According to Sarose Miven's titular epic, this realm is first introduced as a large central square with a small shrine at its centre. Eight roads lead away from the square in the cardinal directions.

Lining these roads are funerary monuments and urns, burials and graves, memorials and mausolea. Harmless ghosts wander aimlessly through the many alleys and paths that wind between the monuments. According to Miven, whichever ghost may find the grave of its former self will be granted eternity in paradise, condemning the rest to their meandering fate.

Blessings for travel and funerals may draw energies from this place, and daemanoi with psychopompic or planetic power may be summoned. Peregrine psephoi draw energy from here.

## Birz Muhtariq

This is a realm of fiery storms and red clouds. According to Korgas the Unkind, amidst the thunder and crimson lightning floats a tower with two spires, one above and one below. Ringing this central tower are twelve smaller ones, with arched bridges connecting them all in a complex system.

Among the infinite chambers of the Muhtariq are tortuous creatures wielding instruments of pain and death and harnessing the blood of the mighty and the iron of fallen tyrants to craft divine weapons of destruction to be sent into the mortal realm.

Energies of torment and usurpation are drawn from this realm, as well as powerful entities of death and destruction. Tyrannic psephoi draw energy from this domain.

## 4 Seasonal or Faerie Planes

The seasonal planes are the dwellings of the wild faerie, semi-magical creatures that certainly possess great power and wit.

The cultures of the wild faerie have been a topic of great debate and discussion among anthropologists, with especial reference to the differences between wild and Haesthan faerie.

Many even believe that the faerie realms do not exist at all and should merely be considered 'faerie,' with the concept of a wild faerie simply being a representation of an abstract caste system of a singular faerie culture.

## The Summer Plane of Cerwyn

Due to the authoritative and violent nature of the summer faerie, the corresponding seasonal plane is often associated with war, power, and might. The summer faerie are to be met with great caution, as their erratic behaviour often results in a lethal encounter.

## The Autumn Plane of Siakan

The autumn plane is often typified by symbols of leisure and festivity. The faerie that dwell here are said to be peaceful and jovial, welcoming any who wish to join their festival at the cost of their identity.

## The Winter Plane of Taliys

Symbolic of death and hibernation, the winter plane is often conflated with ideals of uncertainty and inner reflection. The winter faerie are a vicious folk, only pacified by absolute supplication or absolute scrutiny.

## The Spring Plane of Forui

The spring plane is often symbolised in literature as a soft, gentle place in which the natural world flourishes. The faerie of spring, however, are not quite so peaceful, being of a wily disposition inclined to trick and deceive. Caution should be applied in discussion with these faerie, as the spring plane is potent with mystic power.



*Princess Siakan visits the Summer Plane, H. J. Ford*

## 4 Realms of Infinity

### The Infinite Sands

Typically accessed via the sacred deserts of the Bori, these rolling hills of sand go on infinitely, and are incredibly volatile, not only due to its harsh climate, but equally its magical and durable inhabitants which may often cross into the physical realm.

### The Infinite Seas

It is said that without proper invocation of the proper gods, an unlucky ship may find itself adrift in an ocean without rest or replenishment, lost to its silent waters. The entries and exits of this realm are yet to be mapped, likely due in part to their somewhat random and untenable nature. It is known, however, that the infinite seas are forever still, only becoming turbulent once the transgression against the gods has been rectified.

### The Infinite Fields

The infinite fields are the most peaceful of the realms of infinity, being neither arid nor violent in nature. However, besides hills of grey-ish grass and the occasional toxic shrub, this realm is entirely uninhabitable due to its complete lack of edible life. Entries to this realm have been reported by farmers and nomads in the tundra of the Thelenic continent.

### The Infinite House

Said to be the dominion of the Ashmureza, the infinite house is akin to a great, multi-story-ed palace with many rooms and courtyards that extend beyond measure and comprehension. The courtyards, despite being situated beneath strata of labyrinthine halls, are well-lit with sunlight and serve as a respite for the dangerous corridors and their dwellers. Indeed, the creatures that inhabit the impossible chambers in this house of chilled stone and carved wood are obscure and horrific, with gruesome figures and more terrible behaviours. Often the treasures of the estate allure adventurers to brave the halls.

## 3 Corpi of the Dehwoi

These realms exist as manifestations of aspects of the Dehwos. They hold within the very essence of that Dehwic iteration, from which they may derive their power. These places have not been visited and are only speculated to exist.

## Corpus Animus

“And I passed into the Animus, a great orb from which springs an immense jungle with absurd and ever-mutating life. The very atmosphere seemed thick with the life-giving energy of the god, and indeed creatures often appeared to emerge in the air as if out of nothing, simply out of the WILL of the Animus. Encased within that orb, translucent and glimmering with oily colour, was revealed to me an inverted mountain, and at its peak a dark star.”

## le Nebulose Infinite

This is a shared corpus that renders physical a divine trichotomy between the Brother-Kings Maros and Breloar and their failed creation Bahumet the Cosmic defier. Such a corpus is expressed in a spatial domain of light, dust, and force. These three aspects, holding the essence of each Dehwos respectively, synergise at random intervals into divine nebulae before dissipating into original parts once more. Beings of light, renewal, and retribution are frequently created here by fate, and may chance upon the physical realm by summons or necessity.

## Krediya

The Krediya is a realm of the angelic Daemonoi and their castes. Here, strata of rosy and silvery clouds incline up to a great spherical storm of divine power – the very corpus of Kseveny, Angel-God. In the seven tiers of expansive cloud networks dwell the castes of Daemonoi carrying out their eternal duties in a busied mist of sanctity and virtue. At the very base of the realm, beneath the final layer, is the Torom-Vuiky, a manifestation of the sin of mankind and the doorway to the physical realm.



*The Desert, David Young Cameron early 10E*

## **History**

The history of Haestha is divided into 12 Eras, with a pre-historic Dawn Ages preceding the 1st of these.

'History' traditionally begins when Ibex Primamagus casts his first spell, at which point the 1st Era (1E) begins at the year 1 Ibex (1 Ix). The eras which follow do not begin with a new year, (i.e. the first year of 2E is not 1 Ix, but 14 Ix), as an era denotes a point of ideological or socio-political change in history.

The final era in Haestha's history is 12E, which ends in the year 2,000 Ix. It is uncertain what, if anything, is beyond such a year, but no augury, prophecy, or oracle surpasses the final day of 2,000 Ix. Several theories were put forth in the late 12E, and many may well be true, including the Animus' assumption of the Divine Paradigm, the death of the Thelonic Nehwos and destruction of his sanctuary at Lihai, or even the total failure of all magic and a reversion to a great Dark Age.

When a date is written, it is typically marked with the year and then the corresponding era (e.g. 83 Ix 2E).

Further, the calendar system, as standardised in 89 Ix, is as follows: days of 25 hours worth 50 minutes; weeks of 10 days: Monday, Lunday, Huesday, Ielenday, Khanday, Cosmday, Sodday, Bexday, Tehlday, and Jereday – the last five of which are 'week-ends'; 9 months of 40 days: Genuar, Duomber, Trincer, Quattor, Pentember, Hexember, September, October, November; years of 362 days due to two additional days: one at the beginning of the year known as 'Recovat' – the Spring Equinox – and one after the second week of Pentember known as 'Midyear'. The two moons phase on a cycle of 19 days for Bren and 6 days for Yur.

While 'Tyranny of Magic' is a game primarily designed for and set in 10E, it is possible to adjust some of the rules to suit 11E and 12E, as discussed below.

Below is a brief explanation of the key happenings, events, and ideas behind each era, starting with the Dawn Ages and its subsets, and moving all the way through to 12E.

## **The Dawn Ages**

During the Dawn Ages, magic was fairly rare, only appearing among the supernatural or, in later times, among an exclusive group of volatile Kairon 'mages' known as Warlocks or Witches. Notably, the Kairon carry on into later historic eras; their power is however drawn from local sources, and most do not stray far from their domain lest they lose their magic.

This pre-historic period is divided into six Ages, from the 1st Age (1A) to the 6th Age (6A), with dates being marked from 100,000 Teren (100,000 Te) in 1A to 1 Teren (1 Te), immediately preceding 0 Ix.

### **1A: The Age of Mist**

The Age of Mist began in 100,000 Te with the first signs of Sapient life. During this time, it would appear the Faear may have still dwelled on Haestha, and Hominins occupied Lapuer. The material culture of this age primarily consisted of stone tools and weapons, with the odd ritual object depicting the Dehwos Olwodi.

By the end of this Age in 20,000 Te, it appears the Faear had retreated by and large to the Fae realms, and the Hominins had quickly spread across Lapuer as its next inheritors.

### **2A: The Age of Fractures**

The Age of Factions is a somewhat archaic term used to describe the divisions observed in human material culture by early pre-historic archaeologists. It seems that, even before spreading out to other continents by boat or land-bridge, the vastness of Lapuer allowed the early humanoids to develop variations (i.e. factions) in anatomy and culture.

By the end of 2A, the proto-Alfic people had settled in the Argen Isles, and much of the Northern hemisphere's coastlines were peppered with small settlements.

Possibly as a result of new resources, climates, cognition, or any number of other factors, it is also in this time (c. 14,000 Te), that domestication of resources takes place. With this new skill of manipulating food via either agriculture or nomadic pastoralism, human cultures across Haestha flourished.

### 3A: The Neolithic Age

The growth of domestication as a predominant form of resource management enabled humanoids – especially early Lapueri and Alfoi – to establish permanent settlements from which they could practise new skills such as fine art and even writing in some of the Argen Isles.

It seems likely that it is during this period of about 10,000 Te when the first covens of Witches began to form, with Warlocks following in suit. These groups, known as the Kairon, eventually established remote communities in magically perfervid locations so as to better fuel their power. The later Kairon culture, according to the accounts of Ibex himself, involved sacrificing identity, memory, soul, and humanity in exchange for a highly coveted mystic power as described above in ‘Metaphysics.’

Such avarice is reflected in the material record, with some of the first defensive walls being observed in these communities, as well as objects believed to have had mystical significance such as charms or wards. With the great cultural influence the Kairon held over non-magical communities of early Humans, it is unsurprising that such groups quickly adopted much of the physical characteristics of their mystic neighbours.

Similarly, in c. 3,500 Te, human settlements begin to appear in the Eastern Continent. Many archaeologists argue that the abundance of copper in the East, as well as their continued cultural and trade connections to other communities enabled the widespread adoption of bronze across most cultures by the end of the 4th millennium.



A Neolithic ‘Dolmen’ Tomb in Lapuer, A. A. Taylor 9E

### 4A: The Bronze Age

Beginning in c. 3,000 Te, the Bronze Age was a period typified by extensive trade, complex political systems, stylised artistic expression, and bronze tools and artefacts.

During this time, those mythic legends shared in oral stories across the world were formed by the great deeds of the first exceptional people. The first *Urpa* came forth and guided their prehistoric followers into the first empires; Sojeric demigods fought terrifying beasts for the protection of their small domains; and a mythos began to form about the Faerie.

Possibly due to the highly destructive and somewhat mythical ‘Rage of the Kairon’ in 900 Te, 4A came to a violent and world-wide end, plunging Haestha into a Dark Age.

### 5A: The Dark Age

It is difficult to learn much about 5A due to the minimal use of non-perishable materials and written records during the period following 900 Te and leading up to 600 Te. Equally frustrating is the low mana saturation in the atmosphere during this time that renders mystic archaeology impossible.

### 6A: The Pre-Thelonic Archaic Age and the Beginnings of History

By 600 Te, cultures appear to recover from the events of the 10th century Te. It is in this age that iron comes into popular use, and great empires begin to expand, most notably those of the Harian Pontificate of the Gehra, the Rhyman Federation in the Argen Isles, the United Hordes of the Patharaka, and – most famous of all – the Republic of Lihai, birthplace of the Thelonic triumvirate.

Many of the more sedentary cultures of this age were united in their reverence for gods and demigods via elaborate temples and shrines, their esteem for warriors and honour, and their development of philosophical ideas, literary works, and artistic masterpieces.

It was within this context that the Thelonic triumvirate came to be: Thelonus himself as the demigod *imperator* of Lihai’s imperial legions; Liud Kathan as the archon and prophet of Lihai’s minor civic cult; and Ibex as a learned scholar of rhetoric, metaphysics, and the Kairon.

As a direct result of their high standing within Lihāt's social spheres, each of these were able to gain great power within the Republic, eventually forming a unified Triumvirate that bolstered the Republic's political, religious, and military strength.

However, it was through Ibex's mastery of the Kairon practices and his understanding of metaphysics that the first magic spell was produced in 0 Ix 1E. This spell was an early and powerful form of *Read* which enabled him to understand 'The Original Tongue,' the language of God and learn more spells. Ibex entitled this new magic 'Ibexi Theurgy' (Ibex-driven God-deeds) in the Original Tongue, and outlawed the Kairon and their magic, which he called 'Goētia' (the vile speech). Thus marked the end of the Dawn Ages and the beginning of History.

## 1E: Archaic Era (0 - 81 Ix)

In the thirteen-year period following the Ibexi discovery, the Triumvirate expanded the borders of the Republic, which at its peak spanned the Great and North Continents and the Argen Isles. With their new-found power and influence, the Triumvirate developed schools of mysticism, auxiliary legions, and an imperial cult. Thus, through that socio-political influence, the Triumvirate were able to significantly alter Haestha to their benefit.

Mystic magic quickly took off across the globe. As a result of widespread education, the quality of literary, rhetorical, and artistic craft advanced greatly in this period, with a common theme of realism and elegance that carried across the continents. It is said a great library was founded near Lihāt that housed all the great works of the age, but it has never been found.

Sometime in 12 Ix 1E, the Knights of the Thelonic Order were formed to eradicate the remnants of the Kairon and establish peace in the empire.

Empires for the rest of history have tried to emulate Thelonus's power ever since, some with more success than others.

On the last day of 81 Ix 1E, the Triumvirate gathered the Knights of the Thelonic Order at the Acropolis of Lihāt, where it is said they underwent an apotheosis that combined their three essences and reputations into one being – the Thelon Nehwos. Following this ritual – in which their corporeal form was vaporised – the Knights divided the empire into twelve equal portions that they would each rule separately. Thus, ended 1E.

## 2E: Thelonic Era (82 - 103 Ix)

On the first day of 82 Ix 2E, at a site known as Teke Hrol (translated as the 'First Chiming') in the north-eastern steppes, five-hundred thousand Thielen mysteriously appeared in a long procession that followed the Capitan Artury Thiele, after whom the people were named. A seer was called forth, who proclaimed them to be a displaced people travelling from the future-memory of God.

The Thielen thereafter requested permission to take up a colony there at Teke Hrol, and with the approval of the Thelonic Order, began to establish themselves on what came to be known as the Thelonic continent.

Indeed, the Thielen quickly spread, either integrating themselves into local populations of Lapueri and Alfoi, diplomatic land purchases, or all-out war. By the 90s, the entirety of the steppes, coasts, and forests of the Continent had become Thielen territory.

The Thielen brought with them a great many new customs to the cultural sphere of Haestha. Besides Exendro – a highly addictive hallucinogen and entheogen that had an immense impact upon communities across the Northern hemisphere – the Thielen introduced ideas of memory and thought, health and gender, and divinity and death, all of which greatly advanced and influenced the course of magical research.

Meanwhile, disorder and disarray were spreading in Lihāt as a great jostle began for the legacy of the Thelonic Triumvirate. A great imperial cult grew out of their apotheosis, but with no heir, civil war began to brew and factions to form. Indeed, across the continents, Thelonic Knights and demi-god Kings were planning campaigns to claim the city and the glory of the god-king Thelon Nehwos who had left such an immense power vacuum.



*An Archaic bath, Francis Frith mid 10E*

### 3E: Mithral Era (100 - 199 Ix)

In the year 100 Ix, a demi-god named Mithras arrived in the most holy capital city of Al Geera, heralded as the new hero of the god Ul Irmeni. With the blessing of the Divine Punisher, Mithras very quickly claimed the city as his own, and came to rule those ancient deserts by virtue of a great blade made of a new metal – Mithral.

This glimmering, silvery metal had mystical properties and was said to have come from the gods. Indeed, soon enough, many who claimed to be the blessed saints, prophets and demi-gods of the new age wielded fantastical artefacts of immense power.

By 100 Ix 2E, international tensions were beyond help, and by 103 Ix, the Mithral Wars began. As inter-continental war broke out, Mithral was wielded by all those who had been vying for the imperial city and its throne.

With this new-found tool for destruction, as well as its short supply, the conflict expanded, and battles were fought over mithral deposits and holy sites just as much as for the empire of divinity.

During this time also, great divisions were forming amongst theologians and metaphysicians, so that ideas about divinity and faith – both for worshippers of Thelonus and other orders – were brought into question to be deconstructed and challenged or defended and praised. Resultingly, two new schools of magic were formed: that of the Heretic and of the Zealot, respectively.

### 4E: Unity Era (200 - 380 Ix)

In the late months of 199 Ix 3E, the divisions had come to something of a stand-still, so that the remaining leaders of the various factions had grown disinterested in sustaining the state of war for much longer.

These final Mithraic rulers were: Mancat, the King of Alfoi, Crys, the King of the East, Gren, the Queen of Sleep, Iron, the King of the South, Bend, the Kussite Monarch, Kam-Ehr, the King of the North, Anden, the Princeps Drakones, Helsig, the Queen of Orcs, Eld, the Queen of the Isles, and Kallifas, the Shadow Prince.

And so, a council of these leaders was formed, and a truce was drawn up in which they would rule together as a United Council, thus marking the commencement of the 4th Era. As seen above, the first United Council eventually came to be worshipped as an aspect of the god Thelonus.

Though the northern Norum refused to join on account of their desire for free reign over the North Seas, and later both a free city-state from Al Geera and the Landatigy River and a union amongst the Alfoi were formed, the Unity Council was nevertheless held out of the Argalt city of Trubc and came to garner a great peace over the Continents and Isles. Many consider this period to be the pinnacle of Haesthan history. Though many demigods, saints, and the like still lived on Haestha, they came to live amongst mortals and explorers in this time, rather than claiming glory in battle.



*A sketch of a Classical sculpture, Pirola Laocon 9E*

### 5E: Classical Era (380 - 666 Ix)

In 380 Ix, the Alfic Union of Baekcheongul sent out an immense invading force on the poorly-defended Unity Commonwealth. As the Alfic armies quickly conquered vast swathes of Commonwealth land, the Council shattered, leaving the last of the Counsellors to slink away to their smaller territories while the Alfoi claimed much of the Thelonic and Lapueri continents for their own.

With the world's peace now in ruins and the Alfic superpower settling into its position as the dominant force in global affairs, the armies of the Alfic Union proclaimed their general, Archwizard Tsunn, as their emperor. Under Tsunn, a new era of ideas came about: The Classical Era of 5E.

Tsunn established many colleges and cities for all humanity, nurturing the growth of academic and artistic sophistication across the empire. It was during this era that ideas around metaphysics and cosmology, divinity and mortality, aesthetics and scientific mathematics were established and given the opportunity to flourish. However, by 600 Ix 5E, the Alfic empire was beginning to fracture, with many groups of Alfoi declaring their national independence from the Alfic collective.

## 6E: Forgotten Era (666 - 1285 Ix)

In 666 Ix, on the 4th day of the 4th month, the god Animus made its arrival in the cosmic order, thus beginning the 6th Era. Evidencing its advent, mortals across the world were transformed at random into mutated humans with absurd animal features.

In some instances, entire villages changed into these beast-folk, while in others, only individuals among thousands were transformed. In many cases, the transformation was harmful, destroying their flesh or outright annihilating them from existence. Many became plant-folk, tethered forever to their place of transformation, while only a lucky few were permitted to survive the transformation, procuring scales, shells, fur, gills, or even extra eyes and limbs.

Though the first four years were the worst of it, with a fear befalling all communities and a miasma surrounding all who even dared utter the name of Animus, the transformations did continue in some small amounts following the initial incursion.

Indeed, it is only due to the immense amount of ambient mana expended by the Animus that what came to be known as ‘the Integration’ was stayed. However, as an equally devastating side-effect, all magic was sapped from Haestha, so that this era came to be one without any magic, and all the magical infrastructure of the old world shattered.

If the initial incursion of the Animus hadn’t been sufficient to annihilate the already weakened Alfic Empire, then the utter abandonment of all magical practices, old charms included, certainly demolished what little was left of the superpower.

Though the first months of the incursion was heavily documented by the last scholars of the 5th Era, little is known about the decades that followed, as mage society, the very basis of the world’s scholarly body, fell incredibly without mana nor the support of the Imperial academic system. In fact, the lack of mana renders even retroscries impossible.

Archaeologists have gathered that people in 6E returned to living in small settlements, and many of the great cities and colleges of the old world were abandoned, with only the most devout of monks tending to the holier sites such as Al Geera or Lihai. It may have also been during the later years of this era also that the Goëtian practices of the Kairon saw a return, with the limited ambient mana in the atmosphere being hoarded by those with the cultural knowledge to expend it.

Among all the chaos of this era, it is clear that the Animus prevailed, and a cult to this new Dehwotic god formed rapidly in the months following the Integration. Perhaps by design and perhaps by coincidence, the region most densely populated with Animusi – the south-western jungles of the Thelonic monument – became a hub and safe-haven for any of the newly transformed, and the Xatl, a new culture of Animusi, quickly became the basis for the lives and ideas of the new Animusi lifestyle and religion.

## 7E: Legendary Era (1285 - 1367 Ix)

It is uncertain of the origins of this era, but most accounts concur the 1285 Ix is as good a year as any for its inception, since it is in that year (as is verified through magical dating) that the first Legendary Artefact was formed, possibly by the hand of some god or another.

A Legendary Artefact is one that possesses a great divine power within it, blessed by a deity. It is heavily debated whether the first of these Artefacts required ambient mana to be created or not, but it is clear that the creation of Legendary Artefacts marked a new beginning for mortals on Haestha.

By 1299 Ix 7E, eight Legendary Artefacts were present on Haestha, and eight Legends to wield them. The first Legends and their Artefacts were as follows: the Karako Brothers Three and the Thelonic Blades; Himel Foreia and the Shield of Glory; Plexca and the Helm of Night; Serikel Klaus, the first Wizard of the new era and wielder of the Staff of Binding; Mei and the Rings of Cunning; and Tomek Foromi and ‘Boots’.

These eight Legends came together, summoned by Serikel Klaus, at the historic site of Trubc – now a ruin of its former glory – to form the first Legend’s Convent. This summit of Legendary heroes was formed to discuss the state of Haestha and how the new power of Legendary Artefacts should be handled.

The first Convent quickly fell to battle, and many new and expanding cities, just now recovering from 6E, were levelled in the fray. The Karako brothers ultimately killed both Plexca and Tomek in blind rage. Nevertheless, Serikel summoned the Legends again in 1300 Ix 7E, and was able to successfully convince the Legends to comply with each other with the help of a new ninth Legend, Serikel’s young apprentice Siri Mor, wielder of the Rod of Peace.

The Legends decided to place a complex ward on the now nine Artefacts that would cause them to disappear into a random crypt or dungeon of sufficient fortitude and abandonment that only the worthy could rediscover the items.

So, along with a series of other, much older Artefacts that were added into the category of 'Legendary' such as the Orb of Ibex or the crown of Tsunn, the Legendary Artefacts were established and distributed. Further, a precedent was set that whoever may wield a Legendary Artefact (for the mortal soul could only ever wield one), must meet at the Legend's Convent each decade to establish a roster of the wielded Artefacts and their respective Legends at the present moment.

Thus was the Legendary Era, and thus was humanity pulled forth from its 'Interim' and into a new age. Many of the Legends had an especial affinity for the old ways and sought to repair the old cities and colleges to their former glory. Indeed, it was through the actions of such Legends that a post-classical Renaissance began, and with it the growth of magical practice once more.

However, the new world order under the Legend's Convent involved a caste of feudal elites that came to be the sole possessors of much of the land and knowledge – magical and academic – under the 'Legendary' distribution schemes. So, although the distribution of Artefacts under the Legend's Convent was indeed random, it was only the mighty and rich that had the means and magic to retrieve them.

## **8E: Heroic Era (1367 - 1504 Ix)**

In 1367 Ix 7E, the leader of a nomadic horde in the east, Harak Khan (meaning son of none, due to his uncertain birth), invaded the Northern Continent via a divine storm of the demigod's own creation.

This great storm tainted the bodies and souls of all it touched, granting divine strength to his followers and any of his conquered subjects that accepted his divine glory. The greyed skin that resulted in the storm's magic led to Harak Khan's title as the Grey Prince of Storms.

In each place he conquered, Harak Khan firmly established his culture and cult, generating a significant amount of attention in both divine and mortal spheres. The Khan conquered far across the Thelenic continent and threatened a second crossing to Lapuer with the claim of divine providence.

However, a group of heroes, some of which were Legends and of both Thelenic and Alfic origin, banded together to halt the Prince's progress. Destroying his hordes and his army, these heroes were able to dispel the Storm, though not before Harak Khan could (allegedly) achieve his apotheosis from within. The heroes were lauded as saviours of Thielen and Alfoi alike, reigniting the hero worship cults of both groups after the poor behaviour of many Legends in the previous era.

In any case, with a new Nehwos being added to the divine paradigm, as well as a new race of spiritually different people, the ambient mana in the atmosphere was once again disrupted. This time, the massive surge of power enabled a great resurgence of magic, so that mage colleges were established more frequently across the cities of the world – although perhaps not yet for the lower classes.

With a growing atmosphere of magic in the social order, the Archwizards Council was reformed, and many guilds began to grow in a retaliation against the monopoly the Legendary Artefacts had on adventuring.

Now, exploration became far easier for many more people, and the research of the Classical Period began to be rekindled by college and guild alike.

Expeditions were being made now far into the arctics, deep into the jungles, and high into the mountains, so that a great deal of mapping and colonisation came about as a result of the new age.

Meanwhile, the various minor fiefdoms, kingdoms, and duchies that had initially ruled over but small portions of land in the early days of 8E were, by 1430 Ix 8E, growing in size and strength. Those kingdoms that were backed by temple, college, or guild found themselves being especially strong, so that mage-Kings and -Queens were not at all uncommon by the end of the era.

By 1500 Ix 8E, three kingdoms stood out in particular among all the others: a Thelenic principate originating from a Deran city named Eil, a Halladic kingdom run by house Valens in Borso, and a Xian Divine Kingdom from Xian-ar.

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## **9E: Imperial Era (1504 - 1870 Ix)**

In 1504 Ix, the rulers three of the aforementioned Deran, Borso, and Xian kingdoms,

Princeps Flöon Dera, Queen Valentina IV and Holy Emperor Parakh, convened in secret at Lihath.

Conspiring against their fellow monarchs, they formed a kind of holy alliance, swearing oaths by each other to provide support in the oncoming war that they planned. So, drawing up a map of Haestha, they divided the landmasses between their three kingdoms, so that whoever could claim land first would have it. This declaration of what came to be known as the 'Second Triumvirate' was what has been widely agreed upon as the start of the 9th Era.

And so, the race began, and with the additional force of their alliance, the Triumvirs quickly conquered their enemies. This was made especially so with Floön's new discovery – arcane magic, powered by a subatomic particle which he dubbed the 'Flöon'. Having quickly established an academy for the arcane arts in Eil, Dera's army became an indomitable force in the global stage, and soon enough Haestha was imperial property.

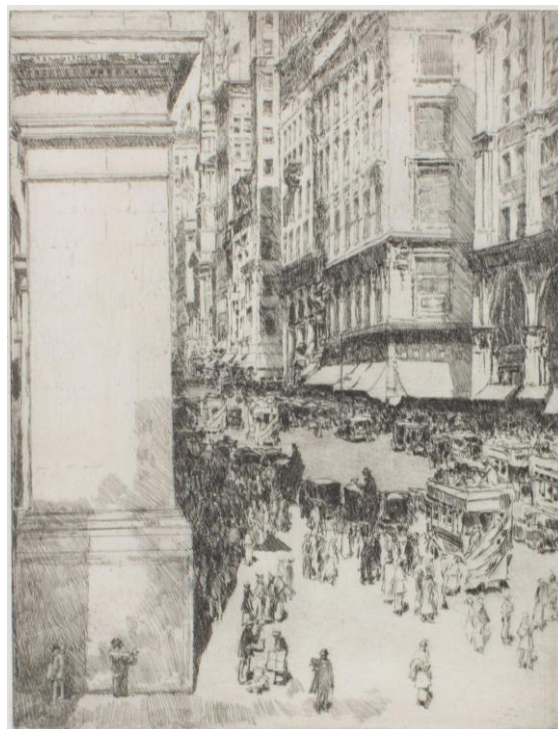
After forming an imperial cult of their own design, the Triumvirs settled into their newfound power, educating the elites of their new empire in arcana and engineering. With rapid advancements of science and technology came the industrial age.

Over three centuries later, the Triumvirate were rumoured to still live and rule, possibly perpetuated by the alchemical experimentation of Parakh or by the mystic importance of ruling the world, or perhaps by the power of their imperial cult. Though many states lived under the royal rule of seemingly independent monarchs, the realms of influence by which the Triumvirate manipulated global politics were still very much present.

Indeed, it is said that the Second Triumvirate was, in 1850 Ix 9E, building an arcane device known as the Helionantiomorph that would replicate the effects of the Thelonic apotheosis. However, also in this time, following c. 1848 Ix 9E, a great revolution was brewing, and by 1855 Ix 9E, Florian Molokh subverted imperial ideology by proclaiming himself the 'new avatar of Emperor of Parakh' and thereafter drowning himself in the Florian Sea, thereby dismembering the Triumvirate.

Thus, as the empires collapsed around them at the hands of revolutionaries, the remaining two monarchs reappeared in Eil in a kind of divine form in 1870 Ix 9E. The profane ritual was carried out on the last day of the year, with devastating effects; the entire Deran race was annihilated in an instant, as were the elite castes of Borso and Xian, all dissipating into grey

dust, thus giving the name to the end of the Imperial era: The Grey Year.



*5th Avenue in Pallin, Childe Hassam mid 10E*

## **10E: Golden Era (1870 - 1959 Ix)**

Following the Grey Year, the 10th Era was typified by the abandonment of old monarchical structures in favour of more democratic and even okhlocratic models of government. Even as the ruins of the empires still smoldered, new constitutions and borders were drawn up among peoples, so that Haestha was now divided into small but well-connected republics, city-states, and free territories.

With old power structures gone, the High Council of Archwizards (see below) became the dominant global voice of political, magical, and academic administration.

Meanwhile, the arcane engine advanced the productivity in the colleges and workshops of the new world. Due to the engine's necessity for an arcane mage during operation, an educated workforce began to flourish. Industry continued to grow, but with proper rights for workers in accordance with global work standards established by the revolutionary forces that created the 10th Era.

However, 10E was not a perfect time, with Wizard-kind becoming increasingly competitive in their magical and scientific advancements, and many of the stronger nations competing in an arms race in the new century.

Indeed, by the 1950s, international tensions were at an all-time high, and the global powers threatened each other with the full force of their new weapons of magical destruction...

**Potential plots for 10E:** a rich benefactor has asked you to recover the remains of the Helionantiomorph for possibly unsavoury purposes; a Baron of Wentef has Knighted you as his personal body-guard in his campaign to become Chancellor, but as you complete his requests and explore his castle-manor, it is apparent something is amiss: it appears only came into being a decade prior, and his citizens are none the wiser; the Archwizard of Magis College has heard news of an archaeological discovery in the Kussite mountains – you have been tasked with finding out just how powerful this discovery is, and returning it to the Archwizard’s hands for the sake of maintaining the College’s magical superiority; you have been commissioned by the Mayor of Borso to restore the priceless art collection of Queen Valentina, tracking down each item and bringing it back to the old palace-turned- museum in Borso; you have been employed by the college of Mevilles to support a research time in search of the lost city of Lelek in the Khagan wastelands to the North.

## 11E: Psionic Era (1959 - 1966 Ix)

In 1959 Ix, the 11th Era began when Lord Floön’s world-clock – a giant mechanism under the city of Eil which destroyed the city and its hinterland – was set off, marking the start of Haestha’s end-times. With the various accusations ensuing as each Wizard and their apprentice blamed the other for setting off the device, the Miasma War broke out between mage and country alike. Brother fought sister, father fought son, Wizards slayed apprentices that opposed their atrocities against innocents.

With absolute war now creating a global chaos between states, guilds, churches, and institutions, immense technological advancements were made in the tools of war: the air-ships and aeroplanes which were used for trade were equipped with guns and charms, armies of automata and spirits were summoned forth, and gigantic machines the size of castles were procured for the destruction of whole armies. Unlike other periods of all-out war in times passed, no divine advocations were given to any army, no demi-gods served in the frontlines, no Legendary Artefacts were gifted over by fate to heroes of particular nations. No, as it came to be discovered, in 11E, the gods had all but abandoned mortals on

Haestha, seeing the destructive power of their new war as far too profane to have their blessing, lest they incur humanity’s approaching miasma.



*Mevilles under siege, Unknown 11E*

It was only by the intervention of the Kjersfells Lich that the warring stopped. Creating a powerful antenna out of charmed mithral, he cast a spell of sleeping across the entire world, and for the final year of 11E, save for some well protected sanctuaries, the people of Haestha suffered what came to be known as the ‘Psionic Sleeping’.

During the time of the Psionic Sleeping, the servants of the Lich went about burying the instruments of war and removing all remnants of the warring period, so that the Lich might have a monopoly over battle-magic and -technology.



*Naval officers of the U. S. of Piejju, Bruha Wurts 11E*

Yet when the world finally awoke, they had forgotten entirely the wrongdoings of the past. Though many had mysteriously disappeared by the powers and acts of the Kjersfells Lich, there were still attempts to return to 10E. Automata were deactivated, most of the technology was buried, and humanity was expected to plunge into disrepair. Few endured the effects of the

'Psionic Sleeping,' and fewer still would be able to do anything about it.



*Tsumo under siege, U.S. Naval Photography 11E*

Indeed, what came about was even more complex: a common memory salvaged from the divine realm remained which came to be known as *Soter Memoria* – memories saved by God. These were identities preserved in a person’s heart even after the Psionic sleeping which related closely to their sense of language, logic, and love. So, certain spells, languages, ideas, skills, and even people were still remembered even into 12E.

Meanwhile, the spell of the Kjersfells Lich had sapped so much ambient mana from the atmosphere that magic would now only come as a rare occurrence, and the colleges and Wizard towers of 10E were all but abandoned, left to gather dust as the final decades of Haestha’s history came about.

New borders were drawn up, headed by the Lich, the empress of Kuss, and the High Priest of the Cult of Daemonoi, who thereafter came to be known as the ‘Third Triumvirate.’ Thus, ended the 11th Era.

## **12E: Silver Era (1961 - 2,000 Ix)**

In the late 2nd Era, a prophecy was told of Arrealis’ true demise, which was predicted to be heralded by seven events: the destruction of a city of time; the warring among the many; the death of a god; the fall of the Triumvirate; collapse of the towers of Bien; the collision of Comet and the Moons; and the incursion of ‘night-dens’.

Following the events of and leading up to 3E, such as the apotheosis of Thelonus, and the Mithral wars, the prophecy was dismissed as fallacy. However, with the events of 11E, the prophecy re-emerged in the popular attention. With two events already fulfilled by 12E, and a new Triumvirate on the world stage, global concerns grow, and rumours spread of the end of the world in 2,000 Ix 12E.



*Cambrigh after an air raid, George Rogers 11E*

To many, the last of these prerequisites brings to mind the Incursion of the Animus, and indeed it is during 12E that the Cuicoatl divine empire spreads. Equally concerning is the spread of Faear territory under the reign of the Faerie God-King Yersine. Meanwhile, with the new Triumvirate attempting world domination and an apotheosis to rival that of the previous two ascensions, political tensions rise again among the new agents on a dying world.

### **Playing in 12E**

**Equipment:** which has been built in this era should be styled to a simplistic early modern context, while equipment 10E and 11E is still scavenged.

**Potential plots for 12E:** you have been tasked with hunting down a defective Wizard who has fled to the Astalfic jungles – a land which has fallen into political disrepair in 12E; the final Argalt frontier of Zhiny has employed you as mercenaries to protect their city against the oncoming Animusi invasion; you are a Hysminian fanatic who awoke in Al Geera after the Psionic Sleeping – forgetful of your past life and potential transgressions, you know only that you must make the pilgrimage to the Fyrian holy land in the far north of the Thelenic Continent; you are a student at Fort Caerdonel, the last of the Archwizard colleges still standing – an invading force of Khanate hordes has just been announced, and you must enlist in the efforts to defend the last stronghold of the Wizarding world.

## The 10th Era

10E is a golden age of magic and technology and is the main setting for Tyranny of Magic.

In this era, Isthra tycoons rule vast trade empires, the kingdoms and empires of old have given way to republics and commonwealths, and guilds promote the uncovering of the last hidden corners of the world with the support of the industrial factories of the new age.

Now is the time for progress, for industry, for Haestha to bend to the will of its inhabitants and become more than just a place of survival but a playground of innovation. As mages master the full extent that magic can offer, as rhetors push language to the limits of mortal expression, as martials tease at the full potential of the physical body, the time to heed the call of exploration has never been more opportune.

### **A Brief Timeline of 10E**

#### **Reconstitution (1870-1885 Ix)**

The first few years of 10E were slow and difficult. Many of the newer states drafted up their constitutions in these days, rebuilt their government houses, and decided how their new societies would be built. Borders were drawn, either by diplomatic treaty or by war, and alliances were rewritten. In short, the Reconstitution period was defined by new beginnings, and indeed defined 10E as it came to be.

Equally in this time, the new **Archmage Colleges** were elected and established (see below), and these were opened to any in the global populus who had the ability to partake. As a result, this period also saw a boom in science, in magic, and in academia. Through this act, the colleges were able to establish themselves as the global authority on many affairs, with significant influence worldwide.

By the 1880s, the small city-states that had declared their independence earlier than the rest (namely, **Wentef**, **Mevilles**, **Pietiu**, and **Kjersfells**) were already establishing themselves as forerunners in the global sphere. Meanwhile, newer players (such as **Alkadan**, **Na Aesch**, and the new Alfic empire of **Promet**) were finally concluding their internal issues and were beginning to look outwards to global ventures. However, some of the larger unions seen later in 10E were, at this time, still struggling to administer themselves, whether still organising like the yet to be **United Kingdoms of Eil** or struggling to gain full independence like the **Halladic Union**.

#### **Nexus (1886-1910 Ix)**

During this period, the global stage turned its attention to industry and growth, with events like the World Fair and the International Wizarding Summit seeing their debuts. This period saw the brewing of the ideas, attitudes, institutions, and agreements that would eventually make way for the First World War.

Concepts like socialism, the divine paradigm, and the destiny of kings gave rise to key states such as the **East Thelenic Socialist League**, the **Free Bishopric of Taurn**, and the **Tsardom of Kuss**.

#### **World War One (1911-1916 Ix)**

When the 1910 Ix **Annual Summit of Holy Persons** resulted in the indisputable fact that God, or 'the indeterminate divine presence', had become absent, war quickly followed. It should be noted that this war was particularly a holy war and involved the magical community only as far as each mage or Wizard allowed themselves into religious zealotry. As such, the war was primarily fought between militant peasantry spurred on by their respective churches.

Though this was a war of ideas and not of land, due to the political involvement of the churches and temples of the world, it soon developed into a war of attrition. Trenches were established between parishes and soldiers prepared themselves for long sieges around their temples and holy sites.

Eventually, by 1916 Ix, a ceasefire was called; all the leaders of the churches involved in this holy war agreed to meet in the city of Canonic. On the 9th of September 1916 Ix, the **Treaty of Canonic** was released to the world: no longer would any church be involved in the affairs of any state or school, nor would they engage in any further warfare.

#### **The New Nexus (1917-1941 Ix)**

After immense reconstruction projects, this period of 10E saw new economic and academic highs coloured by a new, carefree attitude to life. With the diminished influence of the church and the complete absence of God, industry, academy, and leisure came to influence people's lives. Though the 1920s were indeed a time of leisure and decadence for many, the 1930s proved repercussive, with global famines and economic depression shaping the political schema. In this period, tensions grew between various socialist leagues, nationalist unions, and holy empires, each somehow headed or influenced by the magocracy.

## World War Two (1942-1948 Ix)

On the 28th of Quattor, 1942 Ix, the first legions of an incursion of demons arrived at the north and south poles. In the first weeks of the war, the most northern and most southern extremes of the world were conquered and destroyed by hordes of demons, led by their demonic lord **Damnemeus the Annihilator**. Already on the brink of a global war, the nations and academies of Haestha quickly united their forces in a global alliance against the demonic forces. With the help of the church and the Archmage Council, the demonic forces were expelled and banished from the physical world forever.

## The Cold War (1949-1959 Ix)

In the wake of the second world war, both the church and the academy found themselves at new heights of influence. With a new world peace to keep, most of those in power were hesitant to begin another war; so, a magical arms race ensued, and the world settled into a cold war that lasted until 11E.

## Nations

The current state of global politics in 10E has seen many states abandon old structures of monarchy and take up republics, commonwealths, and even outright autonomous okhlocracy, where indeed the High Council of Wizards may exert their influence.

Given the great number of states and their capitals, only a select few will be described here, along with some groupings of the smaller states.



*Mevilles city, Sam Herman late 10E*

## The Apsian Subcontinent

Along with the Sankari **League of Bien** and the Thelenic **Kino Dominion**, these five kingdoms hold express control over the remnants of the Deran empire's heartlands. These kingdoms, shadows though they are of their former imperial glory, are still bustling hotspots of industry and science, and are ruled over by relatively progressive kings elected by the rebels of the old empire from a roster of elite nobles with complex alliances.

Notable cities include: **Cambrigh** in the **Kingdom of Baltonor** which houses the Apsian Council (see below); **Bien**, which attracts thousands of religious pilgrims each year; and **Zirim**, the capital of the **Kingdom of Westhower** and a bastion of industrial exports.

## The Levonic Republics

The various republics, city-states, and self-governing free territories of the Levonic hills are a hub of 10th Era ideas and philosophies about freedom, magic, and science. Following the Treaty of Hellhest in 1873 Ix, the Levonic states are on peaceful terms, and have an expansive trade network between and beyond their shores.

Notable locations include: the **Republic of Mevilles**, where Mevilles college and the Northern Council are located (see below); **Hellhest**, capital of the **Chancellery of Wentef**, where the Board of Levon holds their annual meetings; and **Staienberg**, the biggest city among the **Free Cities of Cambod** and the base-camp of Camilla Seyenne's ascent to the peak of Mount Vaughan, Haestha's highest point.

## The United States of Piețiu

Along the eastern slopes of Mount Lohacs and a significant presence in the Central Sea, the nine states of the Halladic Piețiu hold a formidable position in the international scene. Most notable among its cities are **Pallin** and **Fort Forbeșc**, the respective political and academic hubs of the nation.



*Hellhest about the Zouje River, Achille Quinet mid 10E*

## Alkadan Calikar

With the ancient and holy city of **Al Geera** as its capital, **Alkadan** is under the control of a Calik in 10E, a kind of high-priest and advanced magic religious leader. Extending across the Zeraf holy desert, the west slopes of Mount Lohacs, much of the ‘waistband’ of Lapuer, and even some colonial territories on the Thelonic continent, Alkadan is the biggest country in Haestha by area, and boasts well over 4 million citizens in its cities and territories.

Al Geera, for its own part, is one of humanity’s oldest cities, and is famous for its winding alleys, immense sandstone walls, rich markets, and the ancient citadel-temple to Sojer for which the city was named.

## Halladic Union

In 1874 Ix 10E, the people of the Halladic isles declared independence from Alkadan, liberating much of **Hallad** and even some of the east coast of Lapuer. Besides the capital city of **Hallad**, its notable cities include **Anibab**, the seat of the Halladic Council and a mage college of extreme prestige, and **Qabifah**, the ‘port of the world.’

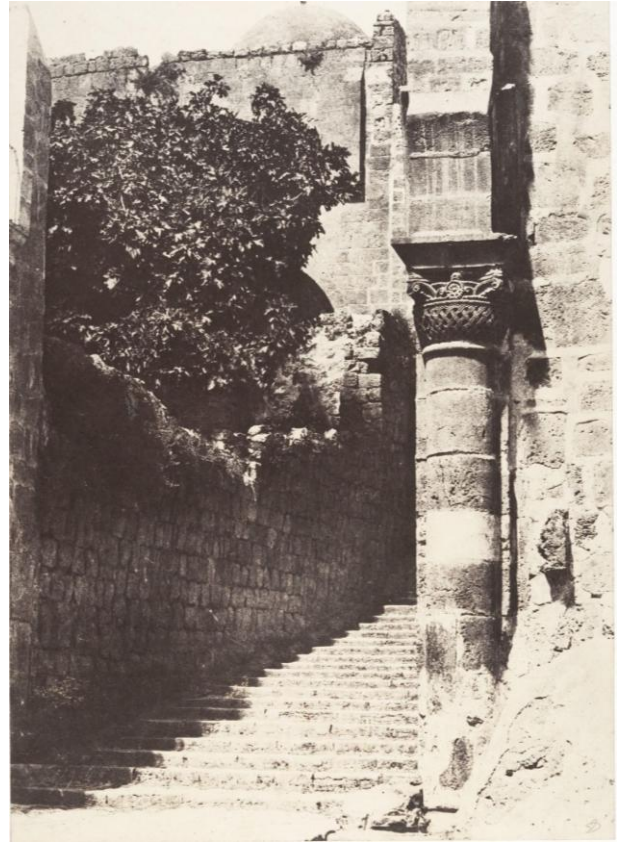
## Commonwealth of Neabori

Following the Grey Year, the southern provinces of the Boronzine Kingdom seceded from the dying empire, forming an alliance with the trade islands west to form the **Commonwealth of Neabori**.

Most notable of the cities involved in this alliance is **Monte**, which houses the administrative capital of most of Haestha’s guilds in its clandestine streets of narrow stairwells and labyrinthine canals.



*Lihat exhibiting its history, Maria Rosanna early 10E*



*An alley in Al Geera, Herak Mousafin mid 10E*

## Tarn and its free cities

Located centrally in the Central Sea is the **Free Territories of Tarn** and its pseudo-capital **Lihat**. Most notable about this part of the world is its rich history, with the city of Lihad taking the title of the most famous place on Haestha. This city, now a self-governing polity, is the birthplace of and platform of apotheosis for the Thelonic Nehwos, and as such is a hotspot of religious and magical activity.

Indeed, as a result of the enhanced magical presence in Lihad due to the Nehwotic ascension, the city is the seat of the Western Council and often even hosts the High Council summit meets (see below).

Lihat is evidently a city with many decades baked into its walls and streets, and looking upon it, this is made ever clearer; the old, cobbled streets lead up to ruined monuments and into secluded gardens. High on the Sacred Hill stands Lihad Temple and the Mausoleum of Thelonius.

Other cities in Tarn include **Borso**, the old capital of the Boronzine Kingdom, and **Pesco**, the birthplace of the Pesca culture of which Lihad was a colony.

After 1911 Ix and the decline of the church’s influence, Tarn and its territories were subsumed by the Halladic Union as a free territory.

## The Argen Isles

Governed by the Argen Sealfoi and spanning the west Argen Isles, the **Elisian Commonwealth** represents a union of many smaller city-states across the Argen Isles which connect into an expansive trade network.

Just east is the **Empire of Promet**, an attempt at an Alfic renaissance with its capital as the ancient imperial Alfic city of **Tsume** – a great port and the setting of once-great Alfic scholarly and military education.

Further east are the rich jungles of the Astalfoi, who have taken to a strict isolationist policy, choosing to tear down all remnants of civilisation in an act of anarcho-primitivism.

Finally, to the north, along the Argen-adjacent coast of the Thelenic and Eastern continents is **Na Aesch**, headed by a host of elite, industrialist Cevalfoi that vie for the position of Chancellor in the modern pan-Alfic capital of **Tell Umrud**. High on the hill of centuries of destructions and reconstruction stands the Citadel of Alf-kind, where a museum and love-letter to Alfic history fills the halls. Also notable is **Inverona**, whose castle provides housing for Alfic students of magic and indeed the Alfic Council (see below).



*Inverona student quarters, Count Trunose mid 10E*

## The Thelenic Continent

Being such a large continent, the states established across these lands vary widely in size and form. In the west, and at its simplest, are the **United Hordes of the Argalt**, with the city of **Zhiny** as capital by name more than governance.

The Argalkhan inhabit a rather large region of steppe-land within which they practise their nomadic pastoralism in peace. Other notable cities that fall within the Argalt territory are **Trubc**, the capital of the historic 'Unity Council' and **Llothtar Castle**, the seat of the Khanate Council (see below) and the mythical navel of the world.



*The Navel at Llothtar, Segei Nabholz mid 10E*

East of the steppe are the ever competing states of the **Mechlevian Despotate**, ruled by the Archwizard of the Thelenic Council from **Castle Magis** (pronounced muhroze) and the **Tsardom of Kuss**, the imperial monarch of which rules from **Rexel** but dwells in **Emba Palace**. These two autocracies dispute over the shores of the Kurmeriim lakes where their borders meet, although their grand territories extend across most of the Thelenic world.

Of the eastern-most states of the Thelenic Continent, most note-worthy is the **Kjersfells Lichdom**, a city-state ruled by a Duke-Warlock who claims to have uncovered the secrets of immortality.

Finally, in the north-eastern-most tundra of the Thelenic continent sits **Fyria**, the chilly capital city of the strange **Hysmine Theocracy**, which is governed by the monks of that church.

By the 1910s, many of the smaller states across the Thelenic continent were undergoing the transition into socialist republics, and indeed by the 1930s, most of the east of the continent was under the jurisdiction of the **Union of Odiin Socialist States**.

## The Eastern Continent

The Eastern Continent, being rather the smallest of the few, has nevertheless no small number of states in its territory. In the far south, governing the glacial plains and some arctic islands is the **Kingdom of Siloam**, governed by the Khagan-Argen king of **Sorek**, a city with a wall worthy of the architectural prowess of the Khans.

Further north, on the main continental body, is **Tarquinoa**, the westernised name of the state ruled by the oligarchs in the historic city of **Phan**. At the heart of Phan, and straddling the Qho river, is **Fort Caerdonel**, where a mage college is located and from within the keep of which the oligarchs rule. Being situated on marshland, the city is made famous by its canals that run between blocks of land and temples and houses, and that make it impossible to navigate the city without a boat.

East, and astride the Long Bay that splits the Eastern Continent, is **Sirhakh**, the country of the Montalfoi. Being largely forest and marshland, the Montalfoi dwell in sophisticated tunnel systems beneath the surface, plundering the natural resources of both the forests above and the caves below. Indeed, the capital **Mig**, as well as nearby **Babar**, is an Isthra mine that has funded the Sirh economy for centuries.

Finally, the free Harak Khagan territories of **Aetios** and **Chix** are each a group of nomadic tribes that freely exercise their Khan-led lifestyles across the northern hills and even into the Thelenic continent.



*The ruins of Old Phan, Meyong Li early 10E*



*Fortress entrance at Mig, Emile Bedford early 10E*

## Cuicoatl

In the jungle-wastes to the south-east of the Thelenic continent is the **Divine Empire of Cuicoatl**, governed by the esoteric high priests of the Animusi. At the capital city of **Tlachcan**, it is said that the spirit of Animus dwells within the Citadel-Temple there. Surrounded and indeed engulfed by jungle, Tlachcan is a complex city that pushes the limits of population density, being so widely spread in its institutions and pyramid-shaped buildings that it has come to be known as a Xatl mega-city.

In the regions that surround the city, dense jungle hides the secrets of the Naxica people. Little is known about the governance of Cuicoatl due to the isolationist policies within and the xenophobic mistrust from beyond.



*Tlachcan Citadel-Temple, Zixjuega Hrakl early 10E*

## Academy and Hierarchy

The social circles of the magical arts in 10E is a highly stratified group, with a strict hierarchy. Novice mages are those individuals who are currently enrolled in a college of magic or guild, as well as select individuals with a small and unofficial proficiency in magic. Adept mages are mages who have graduated a college and have the right to gain work with their magical skill or to go on to have an apprenticeship allocated by the council. Indeed, apprentice mages are those who are under the tutelage of a single Wizard. Akin to that of an academic Doctor, the title of Wizard may not be misused by any other than those who have graduated their apprenticeship.

Beyond these tiers of mage are nine Arch-councils, each consisting of nine Council Wizards, selected by the High Council. These nine Arch-councils, headed by an Archwizard and supported by a mage college, are as follows: the Northern Council and Mevilles College town; the Central Council at Lihart Church College; the Southern Council at Borso Pallazio College; the Argen Council at Anibab Spire College; the Apsian Council at Cambrigh Hill; the Khanate Council at Llothtar Castle College; the Alfic Council at Inverona Palace; the Thelenic Council at Castle Magis, and; the Eastern Council at Fort Caerdonel. There is also a tenth, independent 'Babar Council' run out of Babar Mountain College and sponsored by the Lichdoms in the far east of the Thelenic Continent. Naturally, there are other mage colleges, and even some private institutions and guilds unaffiliated with the councils across the globe in most major cities and provinces, albeit of lesser repute.

The Archwizards of the High Council represent the height of power for Wizards and convene bi-annually to discuss the state of affairs in the magical world. These Archwizards have the power to ban spells, expel magical practitioners, and provide asylum for mages in the council colleges, which also evidently act as strong-holds for mages. Certain Archwizards, particularly those of the Central and Thelenic councils, also have access to certain political privileges and responsibilities beyond their magical role. Since the cities that house such councils house also the capitols of important magocracies where the Archwizard, once elected from the council, may govern as a kind of magical president for as long as they live. Many Archwizards have even been known to live for as long as 300 years due to their immense power and influence.

Wizards, as it were, upon taking up the title, are assigned by the council, on account of their skills and interests, one of three particular roles: the 'Magister Wizards' are charged with the further education of the next generation of mages and Wizards in the colleges; the 'Wizard Scientia' are permitted to continue their research either at a college or in the field, designing new spells, making scientific discoveries, or uncovering ancient secrets – or otherwise instruct or guide other students in their research; the somewhat archaically dubbed 'Court Wizards' are given the jurisdiction of a town, city, or region to establish as their home, and indeed often construct towers or fortresses in such locations. Stationed in these places, the Wizards are tasked with the enrichment and protection of the people there – they establish wards at city limits, settle disputes between citizens and often even act as governors in autonomous towns.

In the case of the latter of these, a Wizard may take on an apprentice from their jurisdiction – even if the student is not a mage. Such an apprentice is only considered a Sorcerer once they have reached a practical skill level in the magical arts and may not take on any other magical profession besides their master's position as Court Wizard, which they inherit once the Wizard dies or retires from the role. Otherwise, Sorcerers are generally shunned by mage society and hold no rights or privileges in the Wizard hierarchy.

There also exist Wizards who choose to reject magical society, called Magicians. These individuals are equally as shunned as Sorcerers.

Besides magical studies, most colleges and academies offer tutelage in such other subject areas as: alchemy and medicine, engineering and the technical arts, astronomy and divination, linguistics and the Classics, history and anthropology, literature and the rhetorical arts, religion and theology, law, music, the fine arts, and the physical, natural, and magical sciences. In fact, the somewhat stricter colleges implore students of the magical arts to take up one of the above fields as a secondary field of study in order to expand their worldview.

Due to the great importance of the arcane engine in industrial contexts, the academy has a firm hold on industry and the workforce. The arcane engine requires a skilled arcane mage to operate, so educating industry workers in arcana is crucial to sustaining global economies.

## Thelonic Church Hierarchy

The Churches of Thelonius often share a similar structure in the allotment and situation of priesthoods, deaconates, and bishoprics. The following hierarchy is observed by the Orthodox, Aspectualist, Trinitarian, and Oleionic churches.

The lowest social rung in the Church are the congregants and all those baptised as Thelonists. All those affiliated with the Church in this way are considered on an equal standing, although it is not uncommon for the family of Clergy to be treated with greater respect.

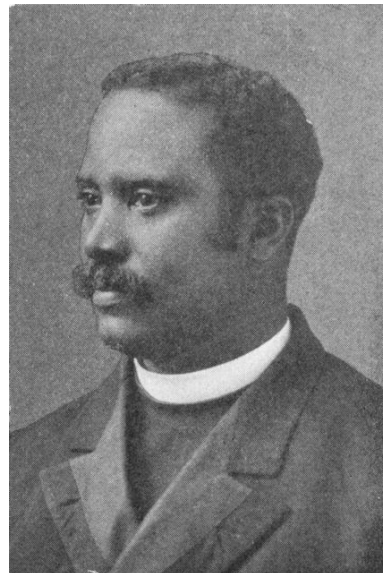
Those who wish to begin the necessary process to become a member of the Clergy must fulfil the following requirements: a number of years at an academy for education in Theology and often mysticism; several years of service as a monk; and two years of clerical service under a certain Parish. Priests and Priestesses of the Church are assigned a particular chapel, though often younger members of Clergy are allowed to preach alongside more experienced members.

The higher orders of the Church hierarchy are as follows: Bishops, who preside over a Bishopric or Metropolitan Ecclesia; Archbishops, who are elected to the position by other Archbishops, are designated a number of Bishoprics over which they have Ecclesiastic and Ecumenical powers; Panarch, the leader of a specific branch of the Church.

Separately to these orders, certain positions among the clergy are granted: Deacons are lesser priests that are only theologically trained and thus only have Liturgical power; Archdeacons are slightly more supreme deacons who often serve in the advisory body as authorities on the canon of the scriptures.



*A locomotive, Quikka Laramie early 10E*



*Bishop George W. Clint, Mary Lloyd-Jones mid 10E*

## Technology

By 10E, technology has come to be rather advanced, and indeed, the current state of the politico-academic world has Wizards and engineers in a kind of technological arms race, each party attempting to out-shine the other in magical, technological, and militant sophistication. Thanks to the arcane movement of 9E, many of the more remarkable advancements of 10E are electrical in nature, though indeed being somewhat magically influenced, nevertheless.

The kinds of advanced technologies one might expect to encounter in the world of Haestha during 10E include:

**Steam trains:** Invented in 1798 Ix 9E, the steam train was quickly adopted by the empires as the primary mode of land transportation, with train routes stretching across the lengths of both the Great and the Thelonic Continents. By 1871 Ix 10E, the implementation of the arcane engine, which expends low amounts of mana to turn turbines, increased efficiency in trains and other industrial tools, but generated a greater need for educated mages in the industrial workforce. Due to the magical nature of the engine, mana is required to maintain the engine.

**Automobiles:** Following the immense success of the locomotive in the late 10th Era, the personal automobile came to be invented in 1865 Ix 9E. Though initially steam-powered and heavily associated with the imperial elites at its conception, by the 1890s, the design re-emerged in the Levonic cities, powered by the arcane engine and thereby attractive to the more affluent Wizards.

**Airships:** Being initially based on models of flight-ready sea-ships, modern airships are equipped with magnificent sails and spectacular charms that enable their flight. With large, open decks that are magically protected from the intense winds, and a full suite of scientific equipment, these great vessels litter the skies of city and wilderness alike.

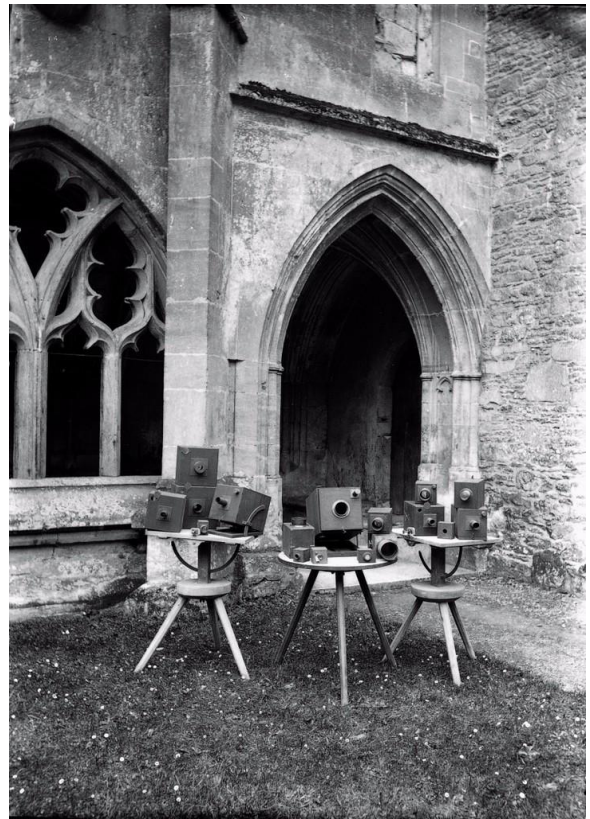
**Aeroplanes:** With some aversion to the slow travel speed of airships, the invention of the much quicker aeroplane in 1905 Ix 10E was a welcome addition to Haestha's great technological corpus. Though initially only capable of transporting one or two passengers, by 1940 the aeroplane could seat up to 14 passengers and their luggage. Powered by a lightweight arcane engine, these vehicles move speedily through the air and expend a moderate amount of mana from the atmosphere.



*An early model of the aeroplane, Alfred Stieglitz mid 10E*

**Automata:** also known as Galdorboren, Automata are the product of great arcane and scientific study, being a constructed conscience supported by a charmed frame of metal and false sinew. Originally conceptualised in 1860 Ix 9E, the first Automaton was constructed in 1890 Ix 10E and, though a closely guarded secret by its inventors, soon became free, enabling other Wizards and engineers to replicate the work. There are some rumours and debates regarding the true origin date of Galdorboren, as some have claimed to have been constructed centuries ago during the Classical period. This is generally disbelieved.

Ever since the Automaton Autonomy Act of 1901 Ix 10E was passed by the High Council, Automata have been free by law, working and serving only at their own will just as any other mortal being. However, this has not stopped many powerful Wizards from nevertheless forming armies and even cities out of their servile-by-design Automata. Indeed, it appears that, as the 10th Era approaches 1950 Ix, Automata become more advanced, and perhaps more inclined to warfare...



*A camera collection, Catherine Ward late 10E*

**Hand-held cameras:** Cameras, as it were, were in frequent use during much of 9E, being very helpful to both empire and college alike as a means to capture and share visual information. However, early cameras were bulky and required a host of accompanying gear. By 1880 Ix 10E, the pocket camera has become all too frequent in an academic's toolkit, capturing images in black-and-white and nevertheless still requiring a room's worth of developing materials to produce the final picture.

**Motion pictures:** Just as the camera became more accessible, the technology developed so that a moving picture or 'film' may be produced, albeit through a great deal of work. Akin to a live play, and observed in a theatre no different indeed, such motion pictures are played in theatres across the cities of the world. In fact, by 1938 Ix 10E, such films even came to have colour!

**Radios:** These small, house-hold devices allow music and news to be broadcast by state-run and independent radio stations alike to the radio sets of common-rooms and offices wherever the signal may be reached.

**Televisions:** By the 1930s, one could receive radio signals to a device that displayed videos and sounds in the home. These signals would 'air' serial dramas, news stations, gameshows, etc. – bringing information to the living room of the modern home!

### Phonographs, turntables, and jukeboxes:

Invented in 1876 Ix. 10E, this machine reads information off of a vinyl record to reproduce music which, in 10E, is primarily *Romantique* or jazz.

### House-hold electrical appliances:

Across the modern world, people are installing direct to their homes the following appliances: electric fans, stoves, ovens, refrigerators, telephones, typewriters (and beyond the home, the printing press), and lightbulbs.

### Computing Machines:

Mechanical and arcane computing devices became instrumental in academia, engineering, and espionage following the First World War.

### Arcane Batteries:

Although bulky and impractical for carrying, the 1924 World Fair saw the unveiling of a large Isthra conduit which could store and expend mana safely and efficiently.

### Fire-arms:

Though gun-powder and large gun-powder based weapons have been fairly well established in the Eastern Continent and the Argen Isles since the late 8th Era, the invention of the rifle in 1840 Ix 9E and its wide-spread distribution during the revolutionary period left non-mages across Haestha gripping their fire-arms ever since.



A rifle, Eugene L. Ambruster mid 10E



A modern catalogue, Swift & Sons early 10E

Most items that can be bought can be purchased in a catalogue, the most modern shopping experience! Peruse a variety of categories and place your order today! Most post offices, general stores, and merchants make their catalogues available in a number of categories, such as clothes, firearms, survival gear, scientific and alchemical equipment, magical supplies, furniture and furnishings, food and rations, building supplies, and more.

**Space travel:** As part of the Cold War, a space race grew between the Forbeş Academy in the United States of Pieþiu and Magis College in the Union of Odiin Socialist States. At first, satellites and probes were expelled into orbit to further understand space, but eventually the space race had turned to a race for the moon. So, in 1961, in the midst of the Miasma War, humanity landed on the moon under the flag of the United States as a futile feat of magical and scientific superiority over their enemies.

**Dimensional travel:** Similarly, a race to travel between the divine realms and dimensions developed as part of the arms race between the Cambrigh College in the United Kingdoms of Eil and the Academy of Inverona Palace in Na Aesch. Though travel between dimensions had occurred in the past, these programs were attempting to establish permanent and safe routes. All attempts failed to become fruitful before the end of 11E.

## Economy

The nations of Haestha in 10E each have their own currency, with some shared currencies through trade treaties. The currency ratings for a single unit are marked as 1, with the other units listed according to their relative value. Provided below is also a table of exchange rates for each currency relative to the Bureau Trade Standard's Gold Florin.

**Levonic Dublois:** Bronze Chou 1/100, Silver Dublois 1/10, Dollar note 1-100. The Dublois is marked with an image of Thelonus on the obverse and a dove with an olive branch on the reverse.

**Apsian Crown:** Silver Decem 1/10, Gold Crown 1, Crown note 1-200. The Crown is marked with an image of the monarch that minted the coin on the obverse and the Apsian coat of arms on the reverse.

**Alfic Lefem:** Stone Mifem 1/2, Silver Lefem 1, Platinum Platim 50, Jade Foei 100. The Lefem is a thin piece of silver hammered into a leaf-shaped mould.

**Halladic Drachma:** Ceramic Obol 1/6, Silver Drachma 1, Silver Didrachm 2, Silver Tetradrachm 4, Silver Decadrachm 10, Gold Mina 70, Gold Talent 100. The Drachma is a silver coin marked by the city-state's symbol on the obverse and on the reverse, a raised scale pattern.

**Thelonic Rubol:** Ceramic Obol 1/1,000, Iron Grivna 1/100, Silver Kopek 1, Golden Rubol 100, Mithral Talent 1,000. On the obverse of the Rubol is the face of Captain Artury Thiele, while the reverse is marked by the coat of arms of whichever state minted the coin.

**Pietju and Liudic Doleur:** Bronze Chou 1/20, Paper Doleur 1-100. The \$1 note has the image of the Thelonic Triad in triumph on the obverse, and a handshake on the reverse.

**Bori Mossam:** Copper Vassa 1/5, Iron Baam 1/3, Silver Menjer 1/4, Golden Mossam 1, Ivory Mefti 20, Mithral Zeej 100, Jade Monhas 200, Sapphire Habim 1,000. The Golden Mossam is a small cube of gold; it is smooth on all sides but one, which has the Sojeric sun symbol engraved upon it.

**Xatl Quachtli:** Golden quill 1/5, Cotton Quachtli 1-50. The Quachtli is a small ring of cotton.

**Patharak Dram:** Stone Obol 1/10, Copper Tetrobol 4/10, Silver Dram\_1, Silver Dirahm 2, Paper Dram notes 10-100, Ivory Bal beads 500. The face of Harak Khan makes up the obverse of the Dram, while the reverse is marked by a floral-wreathed horseshoe.

**Bureau of Trade Standard Florin:** Copper Penny 1/100, Silver Pound 1/10, Gold Florin 1, Platinum Promise 50, Florin note 1-100. The Florin is a small, perforated coin with a laurel wreath on the obverse and the letters R and F on the reverse.

Currency	Notation	Rate (to Fl.)
Dublois	Du.	1
Crown	Cr.	1
Lefem	Le.	0.1
Drachma	Δ.	0.1
Rubol	R.	0.001
Doleur	\$ (Dl.)	1
Mossam	M.	1
Quachtli	Q.	5
Dram	Đ.	0.1
Florin	\$ (Fl.)	1



*An Apsian Crown, early 10E*



*A Bureau Florin, early 10E*

# Gallery

Listed below is a compendium of characters, creatures, and beings that the players might encounter in their travels.

## People

### Academic

Cha 4	Hst 4	Int 8	Str 4	Ess 5	Lck 5
PD 4	AP 2	AU 13	HP 9	MR 25	LP -
Spells 8		Languages 5		AC 9	

**Languages:** Tradecommon, two ancient languages, and two local languages

**Skills:** *Social +3, Geography +2, History +5, Science +5*

**Spells:** -

**Abilities:** Alchemical prowess: The Academic may spend a two days making one of the following using available alchemical supplies and a potion vial:

(a) **Health potion:** Heal HP equal to: 1d4 + 8

(b) **Mana potion:** Regain MR equal to: 1d10 + 8

### Crook

Cha 5	Hst 7	Int 5	Str 7	Ess 5	Lck 3
PD 5	AP 3	AU 10	HP 13	MR 25	LP -
Spells 5		Languages 2		AC 13	

**Languages:** Tradecommon and the local language

**Skills:** *Authority +3, Arms +4, Reaction +4(+5), Intuition +1*

**Spells:** -

**Abilities:** Quickdraw: + 1 to *Reaction*.



*A crook under arrest, Jacob A Riis early 10E*

## Knight

Cha 7	Hst 6	Int 5	Str 8	Ess 5	Lck 4
PD 7	AP 3	AU 10	HP 13	MR 25	LP -
Spells 5		Languages 2		AC 16	

**Languages:** Tradecommon and the local language

**Skills:** *Authority +2, Social +2, Arms +5, Equ. +3*

**Spells:** -

**Abilities:** Martial conviction: Once a day, use a free action to expend 20 MR to regain 1d4 HP.

## Mage

Cha 5	Hst 4	Int 8	Str 4	Ess 6	Lck 3
PD 5	AP 2	AU 13	HP 10	MR 50	LP -
Spells (6)8		Languages 5		AC 8	

**Languages:** Tradecommon, two ancient languages, a spellcasting language, and the local language

**Skills:** *Arcana +4, Religion +1, Science +3, Control +3, Divinity +2, Intuition +2*

**Spells:** Arcane Bolt, Curse of Draining, Minor Heal, Sensation Block, Ward of Armour, Warp Matter

**Abilities:** Practiced soul: 1/2 spell cost for all spells.

## Merchant

Cha 6	Hst 5	Int 5	Str 5	Ess 5	Lck 5
PD 8	AP 2	AU 10	HP 10	MR 25	LP -
Spells 5		Languages 2		AC 10	

**Languages:** Tradecommon and the local language

**Skills:** *Insight +4, Mercantile +5, Panache +2, Intuition +1*

**Spells:** -

**Abilities:** Passive income: The merchant makes \$1d10 every day.



*Gentlemen at a dinner, F. Ockerse mid 10E*

## Noble

Cha 8	Hst 4	Int 6	Str 5	Ess 5	Lck 5
PD 10	AP 2	AU 11	HP 10	MR 25	LP –
Spells 6		Languages 3		AC 9	

**Languages:** Tradecommon, the local language, and an adjacent local language

**Skills:** *Authority* +1, *Insight* +1(+2), *Panache* +2, *Social* +5(+6), *Geography* +4

**Spells:** –

**Abilities:** Eloquence: +1 to *Insight* and *Social*.

## Politician

Cha 6	Hst 5	Int 7	Str 5	Ess 5	Lck 5
PD 8	AP 2	AU 12	HP 10	MR 25	LP –
Spells 7		Languages 4		AC 10	

**Languages:** Tradecommon, the local language, and two adjacent local languages

**Skills:** *Authority* +3, *Insight* +1, *Mercantile* +1, *Panache* +1, *Social* +2, *Geography* +4, *History* +1, *Religion* +1

**Spells:** –

**Abilities:** Natural charisma: +1 to PD.

## Priest

Cha 6	Hst 4	Int 6	Str 5	Ess 8	Lck 5
PD 7	AP 2	AU 11	HP 13	MR 45	LP –
Spells (3)6		Languages 3		AC 9	

**Languages:** Tradecommon, a holy or ancient language, and the local language

**Skills:** *Authority* +1, *Panache* +1, *Religion* +6, *Divinity* +3, *Mystica* +2

**Spells:** Align Psephos, Minor Healing Zone, Psychopompy

**Abilities:** Mantic field: Either by recalling a minor prophecy or providing one of their own, the priest may cause a target to reroll once every two days. The priest may choose whether they take the higher or lower of the two rolls.

**Variant: Cultist:**

**Extra Spells:** Hex, Torture, Summon Profanity

**Extra Ability:** Unholy Strike: At the same time as casting a spell, the cultist may choose to also take either the Dodge, Parry, or Attack actions once per round at no AP cost.

## Soldier

Cha 5	Hst 6	Int 5	Str 6	Ess 5	Lck 5
PD 5	AP 3	AU 10	HP 11	MR 25	LP –
Spells 5		Languages 2		AC 13	

**Languages:** Tradecommon and the local language

**Skills:** *Mercantile* +1, *Arms* +5, *Control* +2, *Reaction* +2, *Stealth* +2

**Spells:** –

**Abilities:** Martial authority: +1 to *Authority*



*A soldier fishing, Lewis W. Hine mid 10E*

## Wizard

Cha 8	Hst 5	Int 10	Str 5	Ess 7	Lck 6
PD 8	AP 2	AU 15	HP 12	MR 95	LP –
Spells 10		Languages 7		AC 12	

**Languages:** Tradecommon, two ancient languages, two spellcasting languages, and two local languages

**Skills:** 17 *Arcana* +5, *Religion* +1, *Science* +1, *Divinity* +4, *Intuition* +1, *Mystica* +5

**Spells:** Augury, Healing Zone, Lanthany, Mark + Recall, Ward (Apotropaic), Banishment, Cosmic Beam, Produce Lightning, Slow, Warp Flesh

**Abilities:** Mystic magic: The Wizard is able to access the divine power of mystic spells through ritual invocations.

**Variant: Archwizard:**

**Extra Spells:** Inferno, Kill, Revelation, Divine Lanthany

**Extra Ability:** Meditative step: Expending 1 AP, the Archwizard regains 2d10 MR and 2d6 HP instantly through non-magical and seemingly unnatural means. Can only be done once per day.

## Worker

Cha 5	Hst 5	Int 5	Str 5	Ess 5	Lck 5
PD 5	AP 2	AU 10	HP 10	MR 25	LP –
Spells 5		Languages 2		AC 10	

**Languages:** Tradecommon and the local language

**Skills:** *Insight* +2, *Mercantile* +2, *Religion* +2, *Arms* +2, *Control* +2, *Fortitude* +3

**Spells:** –

**Abilities:** Rumour mill: The worker may learn a secret from a comrade with a successful *Social* check against their *Insight*.



*A railway worker, Lewis W. Hine mid 10E*

## Creatures and Beings

Arrealis abounds in strange, non-human creatures which will gladly be of service in filling a story with obstacles. Listed below are a few such beings.



*Geographic extent of the Critter*

## Critter

Cha 3	Hst 9	Int 5	Str 6	Ess 6	Lck 8
PD 3	AP 6	AU 10	HP 12	MR 30	LP 2
Spells –		Languages 2		AC 17	

**Description:** A Critter is a common magical pest in most regions of the world. It is small and fairly harmless unless provoked but can often be a nuisance when incited to violence or mischief (see above in the Appendix for a reference image).

**Abilities:** Blurred movement: Due to their unnatural status, Critters are difficult to spot when moving; any attack made against them is at -5.

Rattling Skull: The Critter can use 1AP to emit a wild and ominous scream from its skull. Anyone within earshot must roll a TN 16 *Fortitude* test or instantly use up their AP from shock.

## Daemon

Cha 6	Hst 7	Int 5	Str 9	Ess 6	Lck 2
PD 6	AP 4	AU 10	HP 15	MR 30	LP –
Spells 5		Languages –		AC 20	



*A Daemon, Moncure D. Conway early 10E*

**Description:** Not to be confused with the divine Daemonos, Daemon are typically corrupt and grotesque creatures, with black leathery skin pulled tight across their obscure, bony frame. These creatures only appear when summoned by a foolish occultist or a wrathful god.

**Abilities:** Harrowing Gaze: A Daemon's gaze burrows deep into the soul of its target, causing their countless sins to come to mind in tantalising detail. The target must make a TN 18 *Fortitude* check or cease from combat for 1 round.

Spellcasting: Daemon can cast the following spells using their horns as wands: Life-Hex, Ward of Armour, Warp Flesh.

## Drakon

Cha 2	Hst 8	Int 10	Str 10	Ess 5	Lck 3
PD 2	AP 4	AU 15	HP 30	MR 60	LP –
Spells 10		Languages –		AC 20	

**Description:** Drakones are fairly mythical serpents that dwell in seclusive locations in the East. One might find a drakon, along with its shedded husks, charred walls, and piled treasures, perhaps in a sacred grove, perhaps high on a mountain, or perhaps deep under the ocean. Drakones only speak their draconic tongue, but occasionally one might learn a spell that allows them to commune with humans

**Abilities:** Unnatural flight: Despite having no wings, a drakon can fly with some speed by navigating the aetherial essence in the air.

Firey breath: Engaging a set of glands in its neck, the Drakon can use 2AP to breathe a plume of fire from its mouth. Any creature in its path must make a TN 24 *Reaction* check or be engulfed in flames which deal 3d8 damage.

Spellcasting: Drakones know the following spells, which they can cast without the need for a wand or other components: Divine Lanthany, Miasmorph, Minor Heal, Retroscry, Ward (Passage).



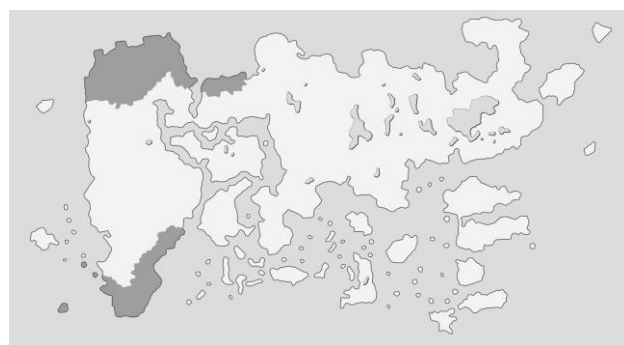
*Geographic extent of the Drakon*

## Faerie

Cha10	Hst 7	Int 7	Str 4	Ess 7	Lck 4
PD 12	AP 3	AU 12	HP 11	MR 70	LP –
Spells 7		Languages 4		AC 11	

**Description:** Though it is debated on the nature and existence of these people, faerie communities have been attested in the far wastes of Lapuer. More or less humanoid, these people are said to dwell in between this realm and another, the faerie realm from which they draw their sordid power.

**Abilities:** Spellcasting: Faeries can cast the following spells using only their hands instead of wands: Consecrate/desecrate, Lanthany, Thaumaturgy.



*Geographic extent of the Faerie*

## Griffin

Cha 4	Hst 8	Int 1	Str 9	Ess 6	Lck 4
PD 4	AP 4	AU 6	HP 15	MR 30	LP –
–		–		AC 12	

**Description:** Griffins are mythical creatures with the head and wings of an eagle and the body and legs of a lion. These majestic creatures are wild and vicious but can be tamed with a TN 10 *Equestrian* check.

**Abilities:** Flight: Griffins can fly with some speed.

Claw: Griffins can strike with their lion's paw for 1AP to deal 2d6 damage.



*A mounted griffin, Goya early-9E*

## Slime

Cha 5	Hst 2	Int 1	Str 9	Ess 7	Lck 2
PD 5	AP 1	AU 6	HP 16	MR 35	LP –
–	–	AC 8			

**Description:** Slimes are strange, mindless creatures that lurk in the abandoned corners of civilisation, festering and growing. They come in many shapes, colours, and sizes, but almost always as a foul, slimy, and downright putrid glob of mucus.

**Abilities:** Manic spores: For 1AP, a slime can release its spores into the air in a 3m radius sphere around it. Any creature that happens to breathe these spores must roll a TN 17 *Fortitude* check or be overcome with mania, becoming unable to control its spasmodic actions and falling to the ground. For each round that this character suffers the mania, they must make another *Fortitude* check, the failure of which subjects them to another round of mania; after the third round, they become a spore-host, losing total control of their body, releasing the spores themselves, and even taking half of any mystic damage dealt to the slime.

Amorphous body: Slimes are able to pass through any gap greater than 1mm thick thanks to their slimy form. Additionally, when swimming through water, they gain a +5 to *Stealth*.

Blood leech: Slimes can make a +2 + Str. attack with 1 AP to attach themselves to an opponent and leech it of its strength for 1d4 + 1 HP for an additional 1 AP.

Meiotic reaction: When attacked with a blade or any other slicing motion, the slime will split into two separate slimes so long as it still has 2 HP. The remaining two daughter slimes will have half the HP and MR of the original slime and will have to reroll for their positions in the initiative order.



*Geographic extent of the Slime*

## Sprite

Cha 6	Hst 9	Int 7	Str 6	Ess 6	Lck 8
PD 6	AP 4	AU 12	HP 12	MR 30	LP –
Spells 7		Languages 4		AC 17	

**Description:** Sprites are beings of consecrated vapour that are believed to be the product of destroyed Daemonoi. Sprites often take on a physical form typically about 2 feet tall and shadow-y in appearance. Many also have (relatively) large, expressive eyes like candle-flames that float at an appropriate point on their ‘face.’

**Abilities:** Incorporeality: Sprites can dispel their physical form and become a cloud for up to a minute. In this form they can move through small spaces, avoid non-magical damage, and fly.

Spellcasting: Sprites can cast the following spells using only their hands instead of wands: Hasten, Lanthany, Profane Unbinding.

## Undead

Cha 2	Hst 1	Int 1	Str 6	Ess 3	Lck 1
PD 2	AP 1	AU 6	HP 9	MR –	LP –
–	–	AC 5			

**Description:** Undead are the restless few that remain after their untimely death. These husks are just the animated bodies of those who used to live and may occur in places of extreme desecration. Despite being rotted corpses or indeed only skeletons, the soulless magic of these abominations enables them to continue to act even in death.

**Abilities:** Soulless husk: Spells that target souls have no effect on the undead, including healing spells.

Spiritually weak: Consecration, banishment, and holy symbols have an instantaneous effect on the Undead, turning them back into unmoving corpses.

Unfeeling corpse: Undead instantly pass checks to endure torture. Additionally, if they drop to 0 HP, an Undead can roll a TN 10 Lck. check, with a success allowing them to instead drop to 1 HP.

**Variant: Zombie:**

**Extra Ability:** Infectious touch: Living creatures that come into physical contact with the Zombie must make a *Fortitude* check against the Zombie’s *Divinity* or be turned into a Zombie themselves. The turning process takes a number rounds equal to 1d4 + the creature’s and can be stopped by any *magical* forms of healing, including potions and enchantments.

## Vampires

Vampires (traditionally Miren or Miri for pl.) are powerful undead fuelled by profane magic. The first vampires were the product of the Prince of Storms, who cursed Vladimir Dracul to an eternity as a monster. Vampires have an insatiable desire for blood, and many powerful abilities that they use to support their vile endeavours.

### Vampire (Silven Miri)

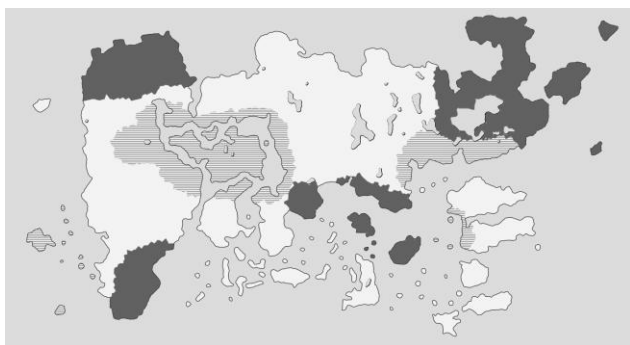
Cha 1	Hst 10	Int 3	Str 10	Ess 10	Lck 4
PD 1	AP 5	AU 10	HP 20	MR 75	LP –
Spells 3		Languages –		AC 20	

**Description:** Bestial and vicious, these vampires live in the wilds of nature and hunt for live prey in the form of travellers, hunters, loggers, etc. They are often believed to be forces of the fae, although there is little evidence supporting such a claim.

**Abilities:** Beast form: A Silven Miri has their soul merged with a beast, allowing them to transform themselves into a beast form for 3 AP.

Passive Gloom: The presence of a vampire or vampire den generates cold, overcast weather, often with intense fog, wind, or rain.

Weaknesses: Silven are unable to come into contact with direct light, lest they burn up immediately; additionally, they are wholly blind and must use their hearing as their main sense. Silven are severely damaged by contact with running water, holy water, several holy symbols, and silver or mithral weapons. Silven are unable to enter places of civilisation, such as homes, villages, cities, or even crossroads invited or not; rumour has it that simply telling a Silven to leave will force them to return to their den. Silven Miri are unable to stop themselves at the sight of blood and will stop at nothing to sate themselves in the presence of the living.



*Geographic extent of the Zarov (Grey) and Silven (Black) Miri*

### Vampire (Zarov Miri)

Cha 9	Hst 7	Int 8	Str 8	Ess 6	Lck 5
PD 10	AP 4	AU 13	HP 14	MR 60	LP –
Spells 8		Languages 5		AC 18	

**Description:** These vampires are a far more aristocratic breed than their forest-dwelling cousins. They are therefore far more accustomed to living and participating in society. However, their tidiness is often also their downfall.

**Abilities:** Face of evil: Zarovi are able to change their appearance to that of their victims, as well as retain many of their memories and even languages.

Cloud Form: Zarovi are able to adopt the form of a cloud, typically made of fog, bats, or locusts. This cloud is able to wrap around corners and under doors. If all the possessed creatures in the cloud are killed, the last one is instantly transformed back to the Zarov.

Weaknesses: Zarovi are unable to come into contact with direct light, lest they lose most of their abilities. Zarovi are severely damaged by contact with running water, holy water, several holy symbols, wine, and cats. Zarovi are unable to enter places of civilisation, such as homes, villages, cities, or even roads unless invited. Zarovi Miri are compelled to tidy up any disorder or mess, such as spilled blood or other liquid, scattered needles or coins, or even ajar doors.



*A ruined castle of a Zarov, Catherine Weed late 10E*

## Afterword

Many words have been said but allow me but one page more. This world originated from a single idea of a tower that harboured a secret at the centre of a city – a secret which had to be revealed. From there, a map was drawn up of the surrounding region, and then the entire continent, and then the world. Much has been added to Haestha, and much taken out (indeed, it was once named Liudprand and had but nine gods) but what has stayed is the concept that knowledge should be nurtured and shared, and that tyrants – of all kinds, academic, political, economic – need to be usurped, their hoards revealed, for society to flourish.

Tyranny of Magic is a game which insists upon a shared experience – it can not be played in solitude. Share your ideas, nurture your passions, relish in your friendships, for what grows from these things is truly special.

### Inspirational Material

As with all art, Tyranny of Magic does not exist in a vacuum. Along with a great deal of art, archaeology, history, and myth from Greece, Rome, Egypt, Türkiye, the Levant, Western Asia, and modern and early modern America, Britain, Australia, listed below are many of the works and ideas which have inspired Arrealis:

Ali, Abdullah. *The Magineer*.

Anderson, Wes. *The Grand Budapest Hotel* and *The French Dispatch*.

Armstrong, Louis. *The Complete Works*.

Baker, Chet. *Chet Baker Sings*, *Baby Breeze*, *Someday My Prince Will Come*, and other albums.

Bartlett, Sarah. *The Secrets of the Universe in 100 Symbols*.

Baudelaire, Charles. *Les Fleurs du Mal*.

Bethesda Softworks. *The Elder Scrolls III: Morrowind*, and the entire *Elder Scrolls* franchise; the entire *Fallout* franchise, including *Fallout TV*, *Fallout: New Vegas*, and *Fallout 4*.

Brubeck, Dave. *Time Further Out*, *Dave Digs Disney*, *Jazz Impressions of Eurasia*, and other albums.

Burlew, Rich. *The Order of the Stick*.

Callimachus. *Epigrams*, *Aetia*, and *Hymns*,

Chopin, Frederic. *Nocturnes*, *Preludes*, *Waltzes*, and other great works.

Cicero. *Speeches*.

Clarke, Susanna. *Piranesi*

Cooper, Scott. *The Pale Blue Eye*.

Debussy, Claude. *Clair de Lune*, *Reverie*, and other great works.

Dostoevsky, F. M. *Crime and Punishment*, *White Nights*, and *Bobok*

Eliot, T. S. *Selected Poems*.

Fitzgerald, Ella. *The Complete Works*.

Gillespie, Dizzy. *Dizzy on the French Riviera*.

Ginzburg, Carlo. *The Cheese and the Worm*.

Guerilla Games. *Horizon Zero Dawn*.

Hello Games. *No Man's Sky*.

Herge. *Tintin* and the *Tintin* series.

Herodotus. *The Histories*.

Homer. *The Iliad* and *The Odyssey*.

Holst, Gustav. *Second Suite in F Major*.

James, H. R. 'Oh, Whistle, and I'll Come to You, My Lad.'

Kafka, Franz. *The Metamorphosis*.

Koestler, Arthur. *Darkness at Noon*.

Kurmaic, Domagoj. *Mother of Learning*.

Lovecraft, H.P. *The Complete Works*.

Lucas, George. *Star Wars*, *Indiana Jones*.

McCarthy, Cormac. *Blood Meridian*.

Pindar. *Paeans*, and *Pythian* and *Olympian Odes*.

Poe, Edgar Allan. *Selected Poems and Novels*.

Prokofiev, Sergei. *Cinderella*.

Proust, Marcel. *In Search of Lost Time*.

Rachmaninoff, Sergei. *Piano Concertos*.

Reilly, Matthew. *Seven Ancient Wonders* and the rest of his works.

Rilke, Rainer Maria. *Letters to a Young Poet*.

Rockstar Games. *Red Dead Redemption II*.

Shepherd, Peng. *The Book of M*.

Sinclair, May. *Where Their Fire is Not Quenched*.

Stone, Simon. *The Dig*.

Studio Ghibli. *Spirited Away*, *Howl's Moving Castle*, *Kiki's Delivery Service* and other works.

Sucker Punch Productions. *Ghost of Tsushima*.

Tarkovsky, Andrei. *Solaris*.

Tchaikovsky, Pyotr Ilyich. *Swan Lake*.

Theocritus. *Idyll II*.

Tolkien, J.R.R. *The Hobbit*, *The Lord of the Rings*, and *The Silmarillion*.

Unknown. *Ephesia Grammata*, *Mal*, and other ancient Greek spells.

VanderMeer, Jeff. *Annihilation*.

Various. *The Bible*.

Virgil. *Aeneid* and other selected poems.

Wells, H.G. *The Time Machine*, *The Invisible Man*, and *War of the Worlds*.

Wilde, Oscar. *The Picture of Dorian Gray*.

Wierum, Taxiarchis. *Journals of an Academy Mage*, *Pulp Arrealica*, and *Scenes in Arrealis*.

Woolfe, Virginia. *Mrs. Dalloway*.