

TYRANNY OF MAGIC

A TTRPG for the modern scholar
of diplomacy, warfare, academics, art, and magic

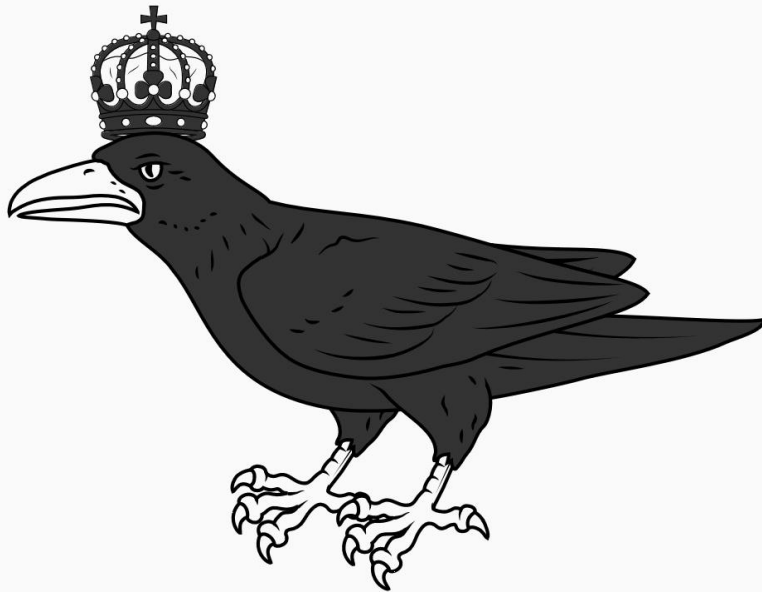


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A viscountess, Fiore Ubicci early 10E



A noble household, Stefanos Rhisos mid 10E

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A dining hall at an academy, Mary Vio early 10E

Book I — Genesis

Welcome to Tyranny of Magic. Let's begin the creation of your character. All contents of this text, as well as all content, texts, and resources regarding and within the world of Arrealis, in which Tyranny of Magic is designed to be set, are the intellectual property of Taxiarchis Wierum.

Tyranny of Magic is a table-top role-playing game (TTRPG) set in the universe of Arrealis, which is described in detail in Book II of this handbook.

Ideally, the game ought to be played amongst 2-5 players, as well as a Narrator, who drives the story and plays the role of the 'Game Master'. Indeed, this handbook assumes a basic understanding of TTRPG terminology, such as dice notation, or damage and health rules. This game is primarily to be played on a d10 system, where players roll the occasional check against a predetermined Target Number (TN) and with the addition of skill and attribute bonuses to determine the success of an action. NB: should a 10 be rolled, the player may roll the d10 again and compound the final score – e.g. a 10 is scored so another d10 is rolled, landing on a 5, so the final score before other modifiers is 15; were a further 10 rolled, this process can be compounded further.

By following the trajectory of the chapters in this handbook, one can easily generate a character to be played: first rolling a star-sign and attributes, then in choosing an ethnicity and a culture, then a profession and associated skills, and finally choosing equipment, traits, and spells.

Arrealis is a universe abounding with magic and gods. Secrets of ages long passed slumber in ancient crypts, and the sins of modernity linger in dusty corners of busied cities. High in their towers sit crafty Wizards and their apprentices seeking to influence presidents and princes. Out at their summer estates, soaking up the island sun, tycoons conspire with priestesses, altering trade routes and treaties to their liking. Where elegant spirits and grotesque beings roam the abandoned citadels and settlements of yore, there do explorers heed the call of destiny that beckons all. Where death and destruction befall a city and its people, there guardians take up their righteous mantle. Where new tales begin to brew, there do the protagonists of fate find themselves.

Indeed, there is a special quality among player-characters (PCs) that sanctions extra-ordinary behaviour among their ilk: they have inherited the Narrative Destiny – that golden string of fate which enables the great deeds of heroes to be remembered and prophesied. As protagonists in the Divine Paradigm, the player-characters are entitled to luck and Bonds, esoteric points, and the powers elicited by star signs.

Non-player-characters (NPCs) are denied access to such qualities, being merely the 'side characters' of destiny. These are portrayed by the Narrator and may certainly assist the protagonists (though many are not so kind) in their destiny. NPCs may also join the party of protagonists as tier 0 characters. Such characters do not hold the Narrative Destiny but may be controlled by Narrator and Player alike.

Finally, no tale would be complete without an antagonist, though this is not limited to one person. An antagonist may be a rival party, a legendary beast, a divine being, or a classic villain. Importantly, antagonists do carry the Narrative Destiny and have access to the same qualities as the protagonists, which they will use to stop their counterparts.

But in order for such scenes to occur, a character must be made! Let us commence!



Women playing a game, Lucy Slowe late 10E

Attributes

The modern academic system ranks its students on 6 different attributes using its CHISEL system. Each of the 6 attributes – Charisma, Haste, Intelligence, Strength, Essence, and Luck – are given a score out of 10, with 1 being the absolute lowest and 10 being the most supreme unless otherwise stated by an ability. Each of these attributes indicates one's natural ability and also relates to a set of other factors as described below.

Charisma (Cha.)

Cha. is a measure of how well a person holds themselves – and as a result how well they are liked.

Cha. + *Panache* skill = Predisposition (PD).

PD determines how much a stranger will like the character. When first meeting someone, the player must roll equal to or below their PD on 1d20 to determine how well-liked they are. The PD score is subject to modifiers dependent on the race, class, status, language, etc. of the stranger.

Haste (Hst.)

Hst. quantifies a character's speed and physical dexterity.

Hst./2 + *tier* = Action Points (AP).

AP quantifies how many actions a player may take in combat. See 'Combat' below.

Intelligence (Int.)

Int. represents your wit – how quickly you notice things, how well you can recall an image, how true your aim is, etc. as well as your ability to retain and make sense of knowledge.

5 + Int. + *Intuition* = Acuity (AU).

Int. + *tier* = max no. spells known.

Int. - 3 = no. languages known.

See 'Languages' for more on languages.

AU is a measure of astuteness. In circumstances where a character is attempting to avoid the notice of another character, the evader must roll higher than the noticer's AU.

Strength (Str.)

Str. provides an overall indication of a character's physical vigour, including their strength and endurance.

Str. + Ess. + *tier* = Health Points (HP).

HP quantifies the willpower to continue fighting (See 'Health' below).

Essence (Ess.)

Ess. is a representation of a character's spiritual and magical strength.

Ess. X 5 X (*tier* + 1) = Mana Reserves (MR).

MR is an indication of how much magic a person can use before they are exhausted.

Luck (Lck.)

Lck. represents a character's potential for well-fated success. Higher Lck. means the odds (and the gods) are in your favour.

Lck./2 = Luck Points (LP).

Lck. + Hst. + Gear = Armour Class (AC)

LP are a quantification of exactly how lucky a character is. See 'Bonds' below for more.

AC is the measure of how likely you are to evade an attack aimed against you. See 'Combat'.

Tier	HP/day	MR/hour	LP/day
0	1d4	1d6 + Ess.	1d4 - 3
1	1d4 + Str.	1d8 + Ess.	1d4 - 2
2	1d6 + Str.	2d6 + Ess.	1d4 - 1
3	1d8 + Str.	2d8 + Ess.	1d4 + 1

Roll 3d4, dropping the lowest number of the set. Repeat six times and apply one roll to each of the six attributes in no particular order like so:

Cha.7 Hst.4 Int.7 Str.5 Ess.3 Lck.8
or
Cha.4 Hst.7 Int.3 Str.7 Ess.8 Lck.5

Star Signs

While inconsequential to most of Haestha's inhabitants, protagonists born under certain star signs gain special benefits and characteristics from their birth sign. Additionally, if the character was born under a new moon, they are influenced by their star sign twofold; however, should they be born on a night when both moons of Haestha are new, they are considered 'star-cursed', presenting the inverse of the characteristics of their birth sign.

Northern Hemisphere

If you were born in the Northern Hemisphere, roll 1d10 on this table to determine under which star sign you were born.

The Summer Signs (11th/3-20th/5):

1. **The Blade:** Those born under this sign are more aggressive and violent. *+2 damage.*
2. **The King:** Those born under this sign are more durable than most. *+2 HP.*

The Autumn Signs (21st/5-30th/7):

3. **The Fox:** Those born under this sign are well-spoken and quick-witted. *+1 Language.*
4. **The Caster:** Those born under this sign are blessed with heavy hearts. *+50 MR.*

The Winter Signs (31st/7-40th/9):

5. **The Suppliant:** Those born under this sign have taken their share of beatings, and now how to get out alive. *+1 AC.*
6. **The Eyeglass:** Those born under this sign are aware of their surroundings – and how to exploit them. *+10 mana regeneration per day.*

The Spring Signs (1st/1-10th/3):

7. **The Tree:** Those born under this sign are eager to grow into any and all fields. *+1 to two stats.*
8. **The Wheel:** Those born under this sign are blessed by Fate. *1 reroll per day.*

The Deinic Signs (Midyear, New Year, or under the Comet):

9. **The Wanderer:** Those born under this sign belong to no place but the open road and are always eager to move to the next place. *+1 AP.*
10. Reroll for doubled power during a dark moon. Double the effects of the star sign. If a second 10 is rolled, you become cursed, the effects turning negative.

Southern Hemisphere

If you were born in the Southern Hemisphere, roll 1d10 on this table to determine under which star sign you were born.

The Winter Signs (11th/3-20th/5):

1. **The Priest:** Those born under this sign are accustomed to making deep bonds. *+1 max LP.*
2. **The Tower:** Those born under this sign are highly observant. *+2 AU.*

The Spring Signs (21st/5-30th/7):

3. **The Hero:** Those born under this sign are blessed with a charming disposition. *+1 PD.*
4. **The Wheel:** Those born under this sign are blessed by Fate. *1 reroll per day.*

The Summer Signs (31st/7-40th/9):

5. **The Apprentice:** Those born under this sign learn new spells with haste. *+2 max spells.*
6. **The Prince:** Those born under this sign are quick to regain their strength after conflict. *+2 HP regeneration per day.*

The Autumn Signs (1st/1-10th/3):

7. **The Student:** Those born under this sign are eager to learn new things. *+1 to two skills.*
8. **The Prodigy:** Those born under this sign are able to grasp new skills quickly. *-1 EP costs.*

The Deinic Signs (Midyear, New Year, or under the Comet):

9. **The Wanderer:** Those born under this sign belong to no place but the open road and are always eager to move to the next place. *+1 AP.*
10. Reroll for doubled power during a dark moon. Double the effects of the star sign. If a second 10 is rolled, you become cursed, the effects turning negative.

A Note on Astrology

It is often the case that one's star sign influences their personality, as described above. However, it may be the case that your character does not display such characteristics unless under duress, or perhaps only during their birth-month, or perhaps even not at all, simply gaining the benefits of their birth sign with little consequence. Regardless, you may find your sign to be a helpful guideline in role-playing your character.

Ethnicity

There are ten major ethnic groups in Haestha, each with their own languages and cultures. Of these, the first three are from the Lapuer race, the second three from the Alfoi race, the third three from the Thielen race, and the tenth from the unique Xatl race. The ethnic groups are as follows: the Levonjord of the north-western hills and mountains, the Hallad of the central sea, and the Bori of the south-western plains; the Aeschi of the central heartlands, the Argen of the southern isles, and the Kaiyoma of the southern forests; the Odiin of the north-eastern forests, the Khana of the eastern steppes, and the Xian of the south-eastern heartlands; and the Naxica of the central jungles.

Select also a culture for your character, which will decide where in Haestha they or their parents are from, what languages they speak, and which cultural skills they have learned from their time amongst their people. This grants a +1 to their skill bonus in these fields. There is also an indicator of which hemisphere the culture is found and thus under which hemisphere of stars they were born; whether north (N), south (S), or central (C), which can select either group's star-signs.

The languages listed for each culture indicate the main language for that culture in **bold** and the recommended second language for that culture in plain text. Players may choose which language they take as their second language from any listed.

Finally, your character must have a name. Provided below are a number of tables which you may find helpful, either by way of randomly rolling a name from the table or selecting one instead.



Lapueri women in the summer, Laszlo DuBrock late 10E

Lapuer

The Lapueri are an ideologically and physically diverse race, being well-established in their settlements and nations across the three major continents and the Argen Isles.

Lapueri appearances vary greatly depending upon their origins, with those of the North being very tall, pale, and fair, of the West being fairly dark-skinned and -haired, and of the South being similarly dark-haired and short, with olive-skin.

Lapueri can add +1 to three additional skills of their choosing.



Lucio Murs, a Levonjord man late 10E

Levonjord (N)

The 'civilised west' of the world. This is a society rife with socialites and academics, warriors and criminals, wizards and scientists. Most of their society is situated in their mountain cities, although a significant proportion of the population are industrial or agrarian workers. Little is to be done about the beliefs of superiority that many express, and indeed the Levonjord are globally infamous for their colonial pursuits both geopolitically and in the academic world.

(i) Levonjordic, Odiin (ii) Social



A Levonjord man aboard a motorcycle, late 10E

Levonjord Names

d20	Male Names	Female Names	Surnames
1	Erik	Eira	Wigen
2	Leif	Astrid	Westgard
3	Ragnar	Singrid	Somerkoski
4	Svvenn	Ysolda	Ekholm
5	Hraldr	Mila	Hroaldkin
6	Bjorn	Laufey	Steinmardottir
7	Mattieu	Teodora	Enerio
8	Lucio	Natalia	Galerio
9	Inigo	Teresa	Ferro
10	Rafael	Rebeca	Nunes
11	Paulo	Flavia	Barboza
12	Rodolfo	Frederica	Miranda
13	Claudio	Maria	Queiros
14	Felipe	Isabella	Obrero
15	Alexandre	Eleonore	Touchard
16	Pierre	Isolde	Girardot
17	Marc	Amelie	Lemoyne
18	Remy	Fleur	Delcroix
19	Luc	Margot	Dubois
20	Francis	Madeleine	Montagne



Robert Holst, a Levonjord adventurer early 10E



Ylva Ekholm, a Levonjord woman mid 10E



A group of Levonjord men late 10E

Levonjord fashion

Though trends fluctuate in 10E, Levonjord will typically don a tailored suit or dress. For men, this often includes trousers and a dress shirt and tie, and a tailored jacket or coat in colder climates, though overalls and chaps are common among workers. For women, typical clothing involves a full-length dress in early 10E, but by late 10E, shorter dresses, skirts, and suits are not uncommon. Hats are normally worn by all, and differ by region, from the broader fedoras in the south to the fur caps in the north.

Formalwear, also called 'black tie' is standardised across the Western world, and involves a tuxedo and bowtie for gentlemen, or a full-length evening gown for ladies.



A Halladic goatherd, Vaia Sverkonis late 10E

Hallad (C)

Dwellers of the Halladic isles, these people are largely a mixture of the more rigid west and the more fluid south. An ancient people of quick wit and resource, but typically preferring a simple, leisurely life. Hallad strive to continue the old traditions and fine arts of their rich history while remaining industrious and urbanised.

(i) Halladic, Old Thelonic (ii) Insight



Carmen Bonaci, a Halladic woman late 10E

Halladic Fashion

Influenced by their neighbours on all sides, the traditional dress of Hallad is a melting pot of fabrics, patterns, and trends. Typified by their white shirts, embroidered vests, and floral skirts, both men and women wear clothes practical for manual labour, only differentiated by the slightly longer skirts among women rather than the wider skirts over dark trousers among men. Also common are daggers worn at the belt, thick jackets and mantle capes, and colourful scarves, and caps worn on the head. However, by late 10E, the fashion of Hallad is increasingly westernised, resembling the Levonjard.



Halladic folk on a stroll, Erich Lessing late 10E

Halladic Names

d20	Male Names	Female Names	Surnames
1	Guido	Vittoria	Masucci
2	Coriolano	Paulina	Petrucci
3	Ganni	Catalina	Bonaci
4	Orlando	Cassiopea	Figone
5	Uggocione	Odetta	Giorlando
6	Giusseppe	Bianca	Caldarini
7	Leonardo	Veronica	Calvane
8	Estoban	Nadya	Dedic
9	Dominik	Yelena	Aleksiuovic
10	Jozsef	Katarina	Šerech
11	Zsolt	Zsannett	Bykava
12	Viktor	Adrienn	Török
13	Selim	Almedina	Apród
14	Alyaksandr	Valancina	Novikov
15	Costantius	Evangela	Teralos
16	Aurelius	Vaia	Glyca
17	Justinian	Panagiota	Kevafi
18	Taxiarchis	Athanasia	Papadimas
19	Eutreos	Eirene	Euketis
20	Panagiotis	Despoina	Haras

Bori (S)

These southern possessors of the Holy Land are highly traditional, well educated, and proud, leading to their strength as academics, mystics, and strategists. Indeed, the Bori practice their expertises in the bazaars and alleys of their old cities with pride. In the south, some groups even continue to practice even more ancient kinds of living as hunter-gatherers and fishers in the untouched nature of their lands.

(i) **El-Bori**, Old Veld (ii) *Religion*

Bori Fashion

The Bori wear their ancient fashions with pride, often involving a thin tunic or robe and a long, loose coat. Due to mystic skull-boring customs among certain mages, it is also common to see Bori sporting headscarves, turbans, or skullcaps.

Bori names

d20	Male Names	Female Names	Surnames
1	Yasir	Setareh	Safavi
2	Faroukh	Sajaa	Nader
3	Zaid	Samira	Najjar
4	Malik	Yasmin	Keramati
5	Aref	Sadiqe	Aslani
6	Aayid	Ümmi	Karimi
7	Faadi	Zahra	Sharaf
8	Nadeem	Sabriha	Rashidi
9	Fadil	Latifa	Tarik
10	Farook	Saida	Abbas
11	Zemichael	Mahalet	Ephraim
12	Bsrat	Samara	Yosef
13	Mxolisi	Sidima	Tambo
14	Njongo	Noxolo	Mbeki
15	Chisoni	Chikondi	Mvondo
16	Kondwani	Dengele	Ofana
17	Qeb	Sohair	Qureshi
18	Mamdoh	Somayah	Sayegh
19	Nassor	Karina	Kanaan
20	Achraf	Hana	Essa



Three Bori men playing a game early 10E



Fadi Mvondo, a south Bori fellow mid 10E

Argen

Alfoi are a race that dwell across the Argen Isles and the Thelenic continent in complex and honourable societies that are connected in ancestral claim to a mythical and divine race called the Faear.

The skin and eyes of the various Alfic cultures share in common the colourful hues of nature: from lavender and baby-blue in the Western Isles to mint and lemon in the Eastern Isles. Alfoi typically have soft, straight hair and little to no facial hair. They also famously sport slightly pointed ears of varying lengths ranging from 6-15 cm.

There are eight different groups of Alfoi, which impact their appearance and culture more so than their attributes: the golden-eyed Tsunalf; the Sealf of greenish-black hair; the forest dwelling Astalf; the silvery-haired Lunalf; the stormy-eyed Clodalf; the stout Montalf; the alabaster-skinned Snewalf; and the stony-skinned Cevalf.

Alfoi have a special mystic sensation known as Kilim-Hoi, or 'Aether-sense'. Through this additional, sixth sense, Alfoi are able to detect changes to the Aether at minute levels. Such changes may come about due to a change of a person's motive or emotions, the presence of a great mage or spirit, or a significant event occurring.

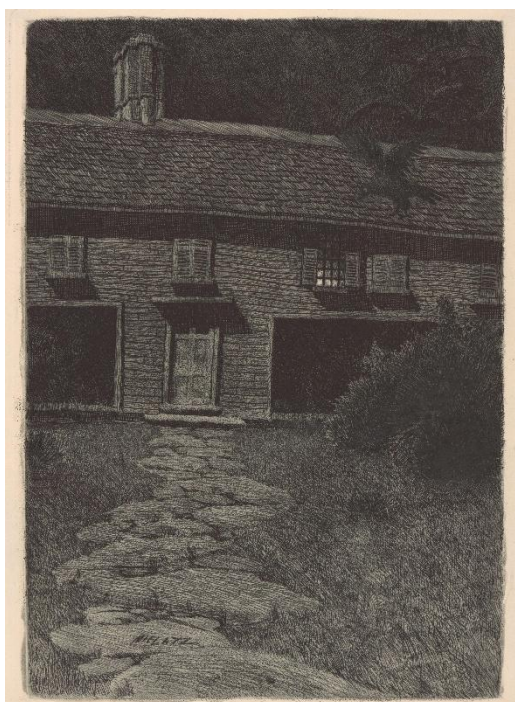
Aeschi (C) [Cevalfoi, Clodalf]

The incredibly stratified people of the Aeschi inhabit the central hills of the Thelenic continent. Priest-Kings lead them in ancestral worship and the construction of great tombs for the dead. The lower castes are forced to live underground in complex cave systems. In the highlands, house-hold driven social structure has led to a reputation as a highly insular people, and Aeschi loyalty to their clan is unwavering.

(i) *Aeschis*, Arrheul (ii) *Divinity*

Aeschi names

d12	Male Names	Female Names	Surnames
1	Leofric	Wynflaed	Lagadeuc
2	Osbert	Aelfwynn	Popon
3	Godwin	Leofwaru	Paschal
4	Osrice	Judit	Jaffre
5	Apraham	Rozin	Antebian
6	Zarmayr	Isabel	Bozigian
7	Vanadour	Nver	Manukyan
8	Asbed	Ovsanna	Tumanyan
9	Sennu	Beltis	Niwasu
10	Shemen	Omarosa	Neb-e-chot
11	Arvad	Ashratu	Zimudar
12	Adir	Maltum	Zahari



An Aeschi house, Hudec Mielatz early 10E



An Aeschi fellow, Lewis W. Hine late 10E



Two Aeschi ladies, Georgia Tallinghast late 10E

Aeschi fashion

Largely drawing influence from the Khanate fashion, Aeschi tradition features the practical vests and jackets of its nomadic neighbours but in darker tones.

For men, it is common to observe wide pants tucked into high boots, a black tunic under a vest, and often a tall black hat. For women, long, black dresses and dark jackets are to be expected, though sometimes with metal-adorned headwear and colourful vests.

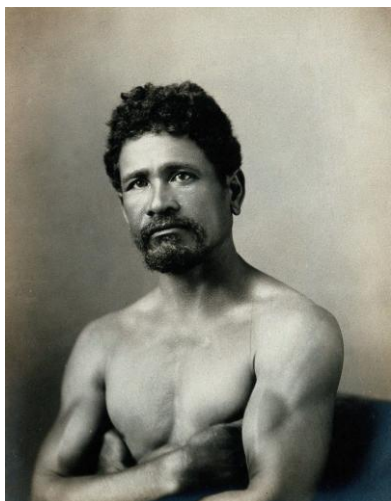
Argen (S) [Sealf, Astalf, Snewolf]

A fluid culture, living mostly on small islands across the Argen Isles. These Alfoi have a very unstratified social structure, hunting and feeding off the lands in a symbiotic relationship that leads to great swathes of enlightened and transcended tribes, who thus become one with their surroundings. Though very few in number, the Argen lead peaceful lives engaging with their natural landscape in as many ways as possible.

(i) Argen, Kaiyoma (ii) *Mystica*



Eunike Vavau, an Argen woman, mid 10E



Etena Leoso, an Argen man, mid 10E



Taatom, an Argen hunter, early 10E

Argen names

d20	Male Names	Female Names	Surnames
1	Eumedos	Roxanna	Adwasios
2	Iramai	Urehu	Hohepa
3	Fetu	Kanake	Taupo
4	Omeri	Iutita	Alofipo
5	Rua	Marika	Topia
6	Kanaq	Qillaq	Geno
7	Poasa	Kurijy	Savou
8	Nete	Alumeci	Taito
9	Aran	Naomi	Temi
10	Mato	Izel	Tukupi
11	Sirilo	Apikaila	Amaru
12	Etak	Upomoni	Le'au
13	Biyine	Teuila	Falagi
14	Dhurrya	Emere	Safinu
15	Atka	Amaut	Kone
16	Qanik	Taqriaq	Haiji
17	Nanuq	Nauja	Ani
18	Kenoa	Anana	Apo
19	Tomkin	Tuktu	_____
20	Tattilgat	Kiviak	_____

Argen fashion

The Argen sport a fairly simple fashion of large sheets of fine fabrics fastened about the shoulders in an archaic cloak, where more intricate and colourful cloths often indicate greater social or spiritual status within the group. Meanwhile, in the more southern regions, furs and even hooded coats, lined pants, and warm boots are common in order to insulate against the cold, although it is not unheard of to have Argen communities formidable enough to brave the elements without such equipment.

Most Argen also practice a skin grafting culture involving exchanging the flesh of an initiate's first prize in a kind of cultural ritual; often, more exceptional Argen will be witnessed bearing several different hides, scales, and furs across their mottled skin.

Kaiyoma (S) [Tsunalf, Lunalf, Montalf]

A rigid and noble culture, typically structured around the rule of a warrior-mage class. Their belief in the ability to supercede the simple and become consecrated leads them to perform incredible acts of both religious duty and hubris. An aesthete and mindful people, these Alfoi worship the moon as a transitional object, which they see as the highest form of natural being. In the mountains in the East are an incredibly reclusive pocket of Kaiyoma, who choose to dedicate themselves to their artistic and technical pursuit over communicating with other societies.

(i) Kaiyoma, Xian-Lo (ii) Arcana



Dr. S. Takeuchi, A. Morikawa late 10E



Hason We, a Kaiyoma woman, late 10E

Kaiyoma names

d20	Male Names	Female Names	Surnames
1	Jin	Yumako	Sakai
2	Kenzo	Aikana	Yamagata
3	Takumi	Ayako	Itomichi
4	Hirosada	Hana	Nakashiro
5	Tamehiro	Matsu	Kagamori
6	Kenzo	Emiko	Saito
7	Haruki	Sen	Niuro
8	Se-Yeon	Yuna	Kim
9	Min-Ho	Chi-Yong	No
10	Joon-Hae	Jung-Eum	Ae
11	Hyun-Seok	Su-Jin	Mangjol
12	Jae-Hyun	Min-Seo	Park
13	Shin-Il	Unso	Oh
14	Yong-Su	Sun-Mi	Sun
15	Aarav	Nisha	Sivid
16	Dhiren	Sita	Mishaja
17	Bimal	Maya	Dhakal
18	Kordo	Plunzey	Rai
19	Hallen	Fenjal	Rana
20	Mohan	Dina	Klotho

Kaiyoma fashion

The Kaiyoma fashion often reflects status and a reverence for the divine. Urban attire features structured robes and trousers for men, and layered, wide dresses for women, often in subtle hues and laden with symbols and charms. Meanwhile, Mountain Kaiyoma favour quilted jackets and layered tunics in earthen tones. Brocade cloaks, ornate belts, and family heirlooms often adorn an outfit.

Traditional warrior-mages will also opt for charmed and warded armour, often accompanied by a sword and wand that, as a set, would be passed down in a family for generations.

Thiele

The Thielen are from the eastern mountains of the Thelonic continent and boast a divine bloodline. On the first day of 2E, just hours after the Thelonic apotheosis, the Thelonic people appeared at the holy site of Teke Hrol. Due to the unusual circumstances of this arrival, many claimed that the Thielen were the physical manifestation of Thelonus made divine, and many still hold this belief.

Thanks to their sacred ancestry, Thielen have golden veins that are most obvious on their pale, almost translucent skin. With their naturally platinum hair, they appear almost like angels at a casual glance. Meanwhile, on the continent of Xia, the Thielen typically have dark hair and a stout stature, and the Khana, being closer to the equator, have a slightly darker complexion.

Thielen have naturally tough skin, giving them +3 AC.

Odiin (N)

An upright and pretentious culture of methodical and chivalrous people with a heavy class system. With a high focus on mages and magic, these Thielen are typically ruled by oligarchy. Odiin seek honour and approval in and by the household. Many of the smaller countryside communities were enslaved to the empire's mining schemes in their ore-rich territories during 9E.

(i) **Odiin**, Old Thelonic (ii) *Panache*



An Odiin city scene, George Rodger late 10E

Odiin fashion

Odiin fashion is similar in features to that of its most proximate neighbour, with Levonjordic suits and dresses being prominent among western Thielen, Xianic collars and silks being popular in the eastern reaches, and certain Khagan vests and dark skirts in those regions culturally impacted by the Khana. However, in more remote, isolated regions, traditional Thelonic garb is often seen in the form of thick coats, fur caps, and colourful shirts and pants.

Odiin names

d20	Male Names	Female Names	Surnames
1	Edgar	Avis	Fitzsimon
2	Oscar	Madison	Nisbet
3	Alfred	Virginia	Webster
4	Arthur	Mary	Coast
5	Leopold	Mabel	Churchill
6	Cadwaladr	Aislinn	Hewitt
7	Taliesin	Enid	Moss
8	Eamon	Tegan	Cadogan
9	Bryn	Wyn	Griffin
10	Wilfred	Aneira	Parcell
11	Cemal	Zebi	Yıldırım
12	Aydın	Şirin	Shagaev
13	Aibek	Zere	Yerikov
14	Kamran	Raziya	Çakır
15	Aslan	Keres	Demir
16	Erkin	Svetlana	Alekseevna
17	Ivan	Natasya	Romanov
18	Nikolai	Yelena	Petrovich
19	Pyotr	Irina	Ivanov
20	Mikhail	Yekaterina	Stepanova



Oha Duzoiv, an Odiin city planner, late 10E



Rosen Romanovich, an Odiin Baron, mid 10E



Mary Fitzroy, an Odiin woman late 10E

Khanate (C)

Khana are descendants of the nomadic hordes which followed the demigod Harak Khan in the 8th Era. They take on a fairly alien appearance with their notably grey skin and violet eyes. According to legend, this is due to the immense divine power of the Harak Khan's Grey Storm, which turned the skin of his followers into a grey hue. Though they are a small majority on the Thelenic continent, the Khana are often described as a marginalised group of mages and collectors. In a longstanding diaspora from the Khanate sub-continent of which they still suffer the effects, the Nomadic tribes of the Eastern Thelenic continent still worship Harak as followers of the Prince's untethered lifestyle. A group of settled Khana and advanced technicians from the central plains became the centre of magical and technical advancements during 9E and continue to flourish in the mystic-industrial realms of 10E.

(i) Khagan-Zhiny, Arvaine (ii) Equestrian



Ochir, a Zhiny man mid 10E



A Khagan-Korvaine girl, Lewis W. Hine late 10E



Khana in the steppes, E. Lindsay late 10E

Khana fashion

As an extremely nomadic people, Khagan fashion is astoundingly versatile. Those that continue the cavalry traditions of their ancestors still wear the pointy hats, colourful vests, and chain armour of their forebears. For these Khana, horse fashion is also of supreme importance, as horses are seen as community members just as much as people; so, a nomad's horse is often adorned with bright fabrics or brilliant armour, and the animal is often allowed to choose its own clothes as a sign of respect to it.

Meanwhile, those who have settled into urban environments often wear tabard-like jackets fastened high on the collarbone and headscarves to protect against the soot of industry.

In some regions to the far west, Khagan fashion is often seen heavily westernised but with long tassels hanging from the belt.

Khanate names

d20	Male Names	Female Names	Surnames
1	Otto	Helga	Schmidt
2	Ulrich	Brunhilde	Strauss
3	Wilhelm	Winifred	Adler
4	Leopold	Johanna	Holst
5	Acun	Umsuura	Temüjin
6	Temir	Sahayaana	Toghrul
7	Batu	Erdene	Ogedei
8	Osmon	Aliya	Tamerlane
9	Damir	Selma	Subotai
10	Tomun	Yahsi	Jebe
11	Ochir	Darya	Tahmazova
12	Ioseb	Tekla	Qabilgil
13	Vahid	Marina	Bahunovy
14	Bayram	Zaminy	Tekuevy
15	Besarion	Zheine	Matseva
16	Ertogrul	Adiyef	Adilli
17	Dhimant	Vrkala	Jalbani
18	Ketu	Kumari	Turabi
19	Saduman	Aisha	Memon
20	Salubhin	Anika	Tauqi



A Khagan horseman, Carle Vernet 9E

Xian (S)

The inhabitants of the rich jungles and rice fields in the East. Live simple lifestyles in an attempt at enlightenment. Their societies are very communal and often share their goods in a central storage unit. A noble and civil people of the East. Possess knowledge of the fine arts and technical crafts. Often absurd in their unwavering pursuit of knowledge.

(i) **Xian-Lo**, Aeschi (ii) *Science*



Vu Napitu, a Xian man late 10E

Xian names

d12	Male Names	Female Names	Surnames
1	Quoc	Thuy	Tran
2	Minh	Khanh	Nguyen
3	Aek	Anh	Napitu
4	Lam	Hsu	An
5	Hiep	Hayma	Van
6	Tan	Thanda	Ngo
7	Tenzin	Yemi	Wu
8	Huang	Zemin	Zhang
9	Bataar	Woenang	Chen
10	Xieren	Yangchen	Wong
11	Yimu	Shufen	Liu
12	Zan	Mei	Gao



Wong Yemi, a Xian woman late 10E

Xian fashion

On the Xian continent, a popular fashion style becomes apparent in the high jacket collars, silken fabrics, and small footwear. Often Xian fashion is characterised by its austerity, even when elegant. In more traditional, urban regions, educated ‘elites’ are recognised by their long robes and stout hats, while in the hinterlands, simple trousers and a wide conical hat made of straw or bamboo are sufficient.



A Xian street scene, D. Knoop mid 10E

Xatl (C)

The Xatl, with their claim to the centrally located swamps and low cliffs of the Xatl sub-continent, have developed a terrific affinity for climbing.

These people are much darker than their pale-skinned cousins, also having a shorter stature and coarse, dark hair.

Xatl can climb sheer surfaces and have immunity to being disarmed due to their strong grip.

Naxica (N)

An eclectic culture from the Naxico jungles and swamps. Seekers of spiritual and ideological enlightenment. Most live in an unstructured and peaceful society, reclusive and esoteric with profound and heretical metaphysicians. Mostly isolated in their diplomacy but occasionally emigrate or open their borders for ambassadors and traders.

(i) **Naxican**, Khagan-Zhiny (ii) *Intuition*

Naxican fashion

At the few external trading sites, Naxican fashion is somewhat westernised with lightweight suits and long cotton dresses. However, in the deeper jungles and desert wastes of the Naxica, a more traditional style is apparent, with colourful, broad-brimmed hats and ponchos. On more formal occasions, high-waisted jackets are worn by men and large, colourful skirts and dresses by women, whose hair become adorned with flowers and trinkets.

During religious ceremonies and festivals, the ancient clothes of the Classical Xatl are worn: large cloth capes and tunics with complex patterns.

Naxican names

d10	Male Names	Female Names	Surnames
1	Chac	Ixic	—
2	Qianto	Xquic	—
3	Hunahpu	Amoxtili	—
4	Necahual	Tonalnan	—
5	Atl	Qhispe	Ccora
6	Ixmucane	Ñawqe	Tecuhtli
7	Camaxtli	Ixik	Tepoztecatl
8	K'amtu	Itzamatul	Humahuaca
9	Huemac	Anka	Montezuma
10	Mixcoatl	Xilomen	Otelol



A Naxi street scene, Juan Yucal late 10E



Deen Ixat, a Sankar-Naxi prince early 10E



Naxica women, C. H. Blanco early 10E



Man on horseback, James Stevenson early 10E

Languages

Below is a list of languages spoken in 10E Haestha, including a small selection of ancient languages in *italics*. Most characters have an assumed basic knowledge of Trade-Common, an admixture of Old Thelenic, Levonjord, and Halladic that is used as a common means of communication in trade and other simple international relations.

It should be noted that Old Veld, Arvaine, Arrheul, Old Thielen, and the Original Tongue are all ancient languages which are not spoken by modern cultures except in religious and academic contexts.

At least one language besides the character's native language must be Trade-Common. If your no. languages known is 1, you do not know Trade-Common, and if it is 0 or less, you are illiterate even in your native language.

Some languages, such as the Original Tongue, Arrheul, Kairon, and the secret language of Kriptan are used in Ibexit, Arrheul, Goetian, and Qelech magic, respectively. Although a knowledge of the magical phrasing and syllables in each spell is required to produce the magic, an understanding of the languages themselves is not necessary for magical practice. See below for more details on Ibexit and its relationship to the Original Tongue, as well as more information on the other types of magic.

Languages of each script

Koine Script (Koine) Levonjordic <i>Original Tongue</i> Tradecommon	Truwots Script (TPVFOZ) <i>Arvaine</i> <i>Kairon</i>
Veld Script (ϜϬϩ) Aeschis El-Bori <i>Old Thelonic</i> <i>Old Veld</i> Kriptan	Kaiyoma Script (카이요마) <i>Arrheul</i> Kaiyoma Naxican Xian-Lo
Thelenic Script (ΞΨΥϞ) Odiin <i>Old Thelenic</i>	Oimon Script (Οἶμον) Argen Halladic Khagan-Zhiny



A man fishing, Pierro Winde early 10E

Other languages

There are certainly other languages – historical, fictive, mystic, or otherwise – which can be learned in academies across the world. Such languages as Ensis, the old language of pre-Thelonic southern Hallad, Ixian the pre-Thelenic language of the Xian people, or even Kairon, the secret language of warlocks and witches, are still circulated in academic contexts. Discuss with the Narrator whether some alternate language may have been available to your character at some point in addition to those listed here.

Profession

A character's profession indicates what kind of education they had and how they find work in the world. There are five professional categories that the Association of Academies has prescribed:

1. The **Diplomat**, who has trained in rhetoric and politics, merchantry and business, or oratory and etiquette for the purposes of interacting with the complex global world.

2. The **Academic**, who has attended a college to understand the fundamentals of humanity.

3. The **Officer**, who has risen through the ranks at a military academy through their understanding of tactics and bureaucratic order.

4. The **Artist**, who has studied under a tutor of aesthetic craft and appreciation and has come to see the world through the lens of art.

5. The **Mage**, who has learnt the secrets of the mystic arts and manipulates magical energy for both intellectual and violent purposes.

Also listed below each profession is the expected dress from someone of that category in the West. Consider discussing with your Narrator for non-Western dress clothes by profession.

The Diplomat

The Diplomat employs their charisma and eloquence to gain the upper hand in social situations.

A Diplomat will dress in sophisticated and modern clothing, typically featuring a tailored suit or dress, a fashionable hat, and even a cane or purse.

(i) **Natural Charisma:** + *tier* to PD.

(ii) **Profound Eloquence:** When attempting a Cha. based progressive skill check, failed checks only reduce the PTN by half the normal amount, and a 1 does not count as a fumble. Also, + *tier* to Cha. skills in progressive tasks.

(iii) **Diplomatic Foresight:** *Tier* times a day, a Diplomat may expend 1 LP to 'go back' on a sentence they have spoken even after receiving a response, choosing instead to change the original remark, or even say nothing at all.

(iv) **Retroactive Purchasing:** Once per session, the Diplomat can retroactively recall having bought *tier* + 1 items. At *tier*: **0.** survival supplies only; **1.** non-magical and non-lethal equipment only; **2.** weapons and magic equipment; **3.** magical weapons and equipment.



3 Diplomats, Camilla Savouze mid 10E

The Academic

The Academic is an expert in a specific field of knowledge and knows exactly where to get information that they do not know. Their extensive social connections and complex pseudo-political environment give them leverage over many people.

An Academic will typically wear a formal yet comfortable suit under an Academic gown, often proudly displaying also the emblem of their college.

(i) **Academic Connection:** Once per session, the Academic can expend 1 LP to recall a friend that lives nearby who may be able to help them in whatever quest they are undergoing. These associates will receive a +*tier* to their specialised skill when helping the Academic.

(ii) **Mantic Field:** Either by recalling a minor prophecy or providing one from their own soul, the Academic may cause a target to reroll any roll *tier* times per day. The Academic may choose whether they take the higher or lower of the two.

(iii) **Expert Researcher:** When attempting an Int. based progressive skill check, failed checks only reduce the PTN by half the normal amount, and a 1 does not count as a fumble. Also, + *tier* to Int. skills in progressive tasks.

(iv) **Alchemical Prowess:** At *tier* 1, the Academic knows how to make potions from the Recipe list in 'Equipment.' They immediately know the weak versions of 'Restorative Inoculation' and 'Elixir,' also allowing a +*tier* to the resulting alchemical effect. They also have access to one other recipe from the list which they must buy. The potion takes an amount of minutes to brew equal to twice the TN of the Recipe. The Academic can also spend a number of hours equal to the TN of the potion to memorise the Recipe, which then counts towards their maximum number of spells known. See 'Alchemy' for more on potions and Recipes.



A group of Officers, Jean Hazard late 10E

The Officer

The Officer has seen the state of modern war, and it is nothing like the honour-bound battles of old; new machinery and advanced magic have changed war, and indeed society, and the Officer knows this.

Officers will typically wear the crisp military dress uniform of their nation, or otherwise a practical scout's outfit. Most sport a military cap or hat, and a standard-issue side-arm, either a sword or firearm.

(i) **Martial Manoeuvre:** The Officer knows certain ways of gaining the upper hand in combat. The Officer knows a number of these Manoeuvres equal to $2 \times \text{tier}$. Find them listed under 'Combat.'

(ii) **Righteous Conviction:** Once a day, use a free action to expend 20 MR to regain $1d4 + \text{tier}$ HP.

(iii) **Authoritative Presence:** Once a day, the Officer may assume a voice of authority when speaking to an NPC. After expending 1 LP, the Officer makes a $+\text{tier}$ *Authority* check against the NPC's *-tier Fortitude* check. If successful, they may use this authority to demand entry to a building, pacify an enemy, or anything else at the Narrator's discretion.

(iv) **Scrutinous Eye:** $+\text{tier}$ to *Insight* and *Intuition* checks. The Officer is immune to being surprised and may even retroactively roll a check against an ambush to determine whether they were aware of the attack. On a success, the Officer may take their action before the surprise round.

The Artist

The Artist is a master of the fine arts, and has a deep knowledge of the power of art. Through art, the Artist has an understanding of how humanity and the natural world operate and interact and is able to express that in their own work, creating powerful charms and masterpieces.

As a general rule, besides a mastery of charms, an Artist might be familiar with one or two of the fine arts taught in modern institutions: music, poetry, novelism, theatre, film, photography, painting, drawing, architecture, or sculpture.

Depending on the artistic tradition in which a modern Artist may partake, one might expect them to typically wear relaxed suit wear stained with paint or writing ink, or perhaps an outlandish and eccentric outfit that challenges traditions.

(i) **Artistic Insight:** The Artist can expend 1 LP to engage with a work of fine art as if in conversation to ascertain information about the artist or the work's subject. The Artist gains a $+\text{tier}$ to *Divinity* when conversing with the art in such a way.

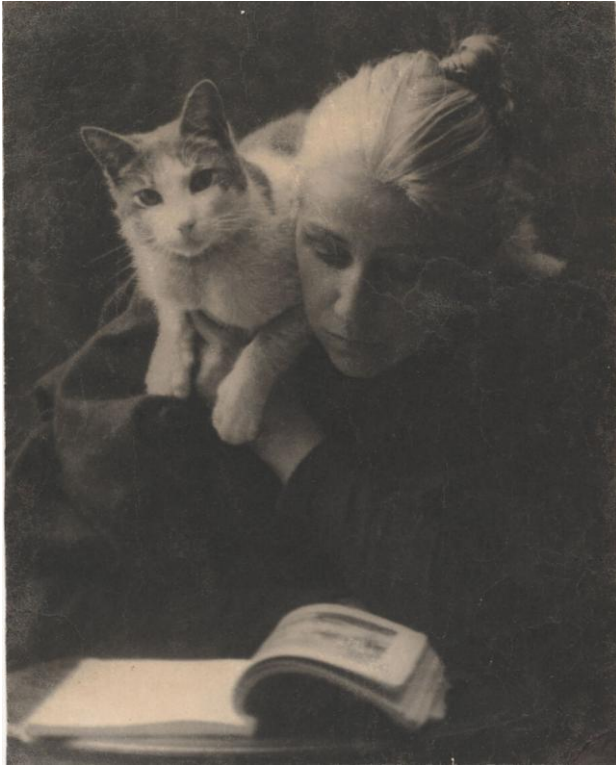
(ii) **Inspiring Masterpiece:** Once per session, the Artist can use \$20 of resources to produce an artwork. The Artist can then roll a *Divinity* check to imbue it with an inspiring quality. Characters appreciating this work for the first time immediately gain a $+\text{tier}$ bonus to one of the following for 5 hours: HP, AP, AC, or PD.

(iii) **Charms Master:** Besides the regular spell list, the Artist has access to a list of specific effects that only work as charms. The Artist may select a number of charms equal to their $\text{tier} + 1$ which they now know. These charms do not contribute to the number of spells known but do expend MR like normal spells. See 'Magic' below.

(iv) **Refined Charmer:** The Artist has a practiced hand at charming, allowing them to produce effects more efficiently. At tier 1, the time cost of the charm is half of what is written; at tier 2, the Artist can choose to alternatively halve the mana multiplier marked for the material; at tier 3, the Artist is a true expert, halving both the mana and time multipliers marked for the selected material.



An artist in his studio, Byron Dunemare mid 10E



A mage and her familiar, Thomas Eakins early 10E

The Mage

Mages are learned individuals who have studied the fundamental laws of reality and know how to manipulate them through magical spells.

Note that only a tier 3 Mage is considered a Wizard, the magical equivalent to the academic title of PhD. Prior to this, one may only call themselves a Mage. See 'Mage Hierarchy' below for more details.

The modern Mage will often wear a long coat or even robe over their clothes and typically sport a pair of Mage's gloves to protect their hands while casting spells. Usually, a novice Mage will carry a wand for their magic, while a Wizard is permitted to make use of the more majestic staff.

(i) **Mana Conserver:** ½ mana cost for spells.

(ii) **Learned Mage:** + *tier* maximum spells.

Further, a mage may take 2d4 hours of study to replace one spell in their spell list with another spell from the same school of magic (i.e. Apotropaica or Energetica). Once the spell is replaced, the mage will be unable to cast it again until it has been studied due to being unpractised in its requirements of speech and thought.

(iii) **Mystic Locatives:** The Mage may expend 1 LP to make use of a mystic locative as outlined in 'Magic' below.

(iv) **Mystic Magic:** The Mage is able to access divine power through ritual invocations. The spells under the mystic list are rituals, and as such are only accessible to Mages by way of a ritual.



A workman on the press, William F. Hopson mid 10E

More on Professions

Professions have tiered abilities. As characters grow and learn in the world, they will accrue esoteric points (EP). Players start with 3 EP in character creation. EP can be put towards learning new abilities, enhancing one's skills, or advancing to a higher tier. Increasing the entire party's tier takes 10 EP per member. See 'Traits' below.

There are three tiers total, as well as a fourth tier for NPCs called tier 0. Players may choose to take on a sidekick for 1 EP. These may be a squire, an apprentice, a family member, or perhaps a slave. Such characters do not hold the narrative, and as such are only tier 0.

Tier 0 characters are only entitled to 2 abilities from their chosen profession, each at tier 0. Being excluded from Destiny, tier 0 characters may not earn esoteric points, nor do they gain tiers when the rest of the party does. The *tier* used to calculate abilities should be considered half of that of tier 1. Players should discuss these with their narrator. These characters may be designed by the narrator or by players, as appropriate.



An office, Nogu Asinuya late 10E

Skills

Skills are a quantification of a character's knowledge and ability in certain fields. A character's capability in a certain skill is determined by their skill level, which can range from 0 to 10. Skills increased by Profession may be advanced beyond 10. Each skill also falls under an attribute, so that when a character is making a skill check with a d10, they will add their Attribute bonus and their skill bonus to this roll.

If a 1 is rolled on a skill check, this is considered a Critical Fail. Critical Fails always fail the check, even if the added modifiers pass the TN. At the Narrator's discretion, Critical Fails have particularly drastic effects on the narrative and can only be countered by 2 LP. Conversely, a 10 on a skill check allows the player to roll again and compound the checks (i.e., add 10 to the reroll).

The Narrator may alter the Target Number (TN) of a check where applicable. Should the task be extremely difficult, they might set the TN to 30, or perhaps if it is extremely simple, the TN may be 10.

Players may also take one special skill, a unique niche in which they specialise. This can be anything within the parameters set by the Narrator, from alchemy or wandwork through to piloting or engineering, even archery or explosives.

These skills can gain levels up to 10 as normal. Also, whenever a skill check is made in that sub-category, any 9 rolled on the d10 is considered a critical hit the same as a 10 might.

Characters may also expend 2 EP in order to increase a skill level by 1. At tier 1, a maximum skill level of 4 may be attained; at tier 2, a skill level of 7 may be attained; and at tier 3 a skill level of 10 is possible. In character creation, characters may purchase skill levels equal to:

$$1d4 + 5 + \text{Int.}$$

Listed below are the skills in their Attribute categories.

Charisma

Authority pertains to a character's ability to persuade, order, or otherwise influence other people by way of their charismatic presence. An officer with +2 can manage his platoon; with a +5 in *Authority*, one could instruct a diplomatic meeting with ease; at +9, a character would have enough influence to lead their own revolution.

Insight determines the skill of understanding people – whether they are withholding information, secondary motives, or their emotions. With a +2, one might catch wind of deception; at +6, a character will know the half of what is unspoken; at +9, one might even understand more about the other person than that person would of themself.

Mercantile is the ability to haggle, deceive, persuade or otherwise conduct oneself in a commercial relationship. At +1, a character is aware of stocks and how to invest; at +5, a character can avoid being cheated in a deal and generally makes a profit from stock; with a +8, one could sell ice to the Levonjords and has enough knowledge to accurately advise others on how exactly to invest.

Panache quantifies just how alluring a character may be – first impressions are everything. An individual with proper stature might be a +2; a stage actor would be +5; anyone above +7 is to be considered a true enigma of the social scene. Note that your *Panache* skill directly impacts your PD and may even cause the Narrator to decide you are not fit to wear certain articles of clothing.

Social is the skill of understanding social conventions and norms, such as knowing what to say in certain aristocratic situations or even among criminals. At +2, a character will survive an encounter with polite society; at +5, one might attend an award ceremony without mishap; at +8, the Queen will not frown at your being at her table.



The consequence of poor etiquette, Charles M. Russell mid 10E

Intelligence

Arcana is one's skill and knowledge in the arcane arts and their surrounding fields. Also, certain arcane spells cannot be learnt without a high enough skill level in this skill. Someone with a +1 in *Arcana* understands the fundamentals of magic, mana, and the aether; characters with an *Arcana* of +7 understand how to sustain their MR for longer, thereby increasing their MR by 40; a character with a +8 could rival the knowledge of most Wizards.



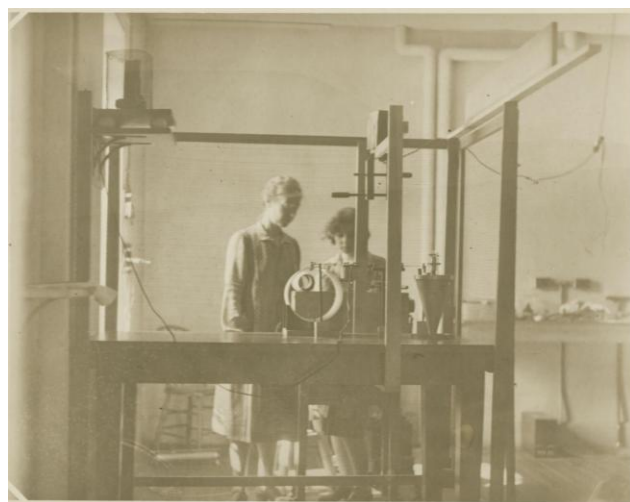
Boys studying arcana, Lewis W. Hine late 10E

Politics indicates a character's knowledge of both navigational and natural data as well as political relationships and general knowledge of the world. A character with a +2 should be able to spot their location given a map; someone with a +5 will know the difference between continental and archipelagic Clodalfoi – and when to keep their lips sealed on the topic; a well educated character with a +8 should have some general knowledge about most areas of Haestha.

History dictates a character's education in such fields as history, archaeology, the Classics, and so on. Someone that has skimmed an encyclopaedia or perhaps attended a history lecture might have a +1 in *History*; a character with a +4 should be able to write an essay on the fall of Imperialism and any other general topic; a true scholar would have a +9.

Religion pertains to a character's understanding of the complexities of religion and the various institutions involved with it. A regular church-goer should have a score of +2; a particularly pious reader of the scriptures might have a +5; a character with +10 in *Religion* could hold a conversation with the Caliph of Al Geera.

Science determines a character's knowledge of the scientific world, such as physics, medicine, geology, and even parts of arcane science. A +2 in *Science* is equivalent to an amateur alchemist attending day one of class at the Academy; a +5 scientist could easily name parts of the body, point out the constellations, or identify certain minerals; anyone whose *Science* is +8 gains a +2 in *Arcana*, can deduce scientific and mathematical formulae, and could even cure most ailments.



Scientists in the lab, Sara Dumont late 10E

Strength

Arms is one's martial ability and knowledge. This skill is also used in weapon and armour care. See 'Combat' below for more details on this skill's use in combat. At +2, a character knows how to load a standard gun; at +5, a character has the training of a standard military conscript and may wield a blade; at +7, one might be a well-known shot in the region; with a +8 or above, a character may even develop a reputation as a famed gunslinger, so much so that they can gain a +2 to *Authority*.

Control is a character's skill at maintaining precise and elegant movements of the body, such as in acrobatics, when aiming, or attempting to perform a skill that requires extreme finesse. At +3 one can drive an automobile with ease, and has the skill required to pick locks and construct complex clock-work; at +6 a character could shear a ream of paper or fabric in a straight line or forge a signature; at +9, a character might have impeccable aim, fit in the tiniest of spaces, and could fly an aeroplane with their eyes closed.

Haste

Reaction determines how quickly and nimbly a character can move under pressure, including at the start of and during combat. See 'Combat' below for more. Anyone that can flinch should have a +1 in *Reaction*; characters with a +5 will often draw first in a local duel; someone with a +9 in *Reaction* will be famed for their quickdraw.

Stealth quantifies a character's ability to hide, move silently, and generally evade notice, including when attempting to take items by pick-pocket. At +1, a character can avoid a creaky floor-board; at +4, one should be capable of slipping into a crowd without trouble; at +8, a character will be able to sneak into even the most secure of buildings; at +10, even the notice of gods are turned away.

Essence

Divinity is the ability to connect to the divine realm, commune with spirits, and create and evaluate art. At +2, a character has a weak connection to the aether and should know a ghost when they see one; at +4, they might intuitively understand Giothien, the language of the gods; at +10, one takes tea with the Nehwos himself and knows the secret to perfect art. *Divinity* also governs charms made by Artists.



Don Haracio and his horse, Rene Burri late 10E

Equestrian is the measure of one's ability to relate to horses and is applicable to the spiritual connection of any domesticable animal. With a +1, a character can at least sit side-saddle to a proficient rider; at +5, one can ride well enough to spare a hand for another activity such as wielding a weapon; at +9, a character should be able to tame even the wildest of horses.

Fortitude determines the character's ability to remain true to themselves, whether by resisting magic, avoiding the persuasion of authority, or enduring psychological torture. A +1 in this skill indicates an understanding of one's identity; the town Wizard mightn't be able to trick someone with a +4; at +7, not even the most rousing of speeches are convincing enough, nor the most potent of spells.

Intuition dictates a character's ability to observe a scene, uncover clues, and notice details in uncanny ways. A character with +2 in *Intuition* might notice a door left ajar, or a scent on the breeze; with a +4, one's enemies will struggle to evade their notice; the famous detectives read about in novels have above +8, noticing even the tiniest details.

Mystica indicates either by knowledge or raw talent a character's power in the mystic arts. Also, certain mystic spells cannot be learnt without a high enough skill level in this skill. Someone with +2 *Mystica* sees the linguistic nature of reality. A character with a +7 *Mystica* feels a closeness to nature and understands the relativity of truth.



A mystic painting, George Rodger late 10E



Research with a machine, Christine Fredericks mid 10E

Progressive Skill Checks

Sometimes, a task may take longer than may be appropriate for a single check, such as long-term research or an extended diplomatic assignment. In such cases, skill checks are made in a progressive skill check to determine the final outcome and the amount of time taken to complete the task.

First, the Narrator determines the Progressive Target Number (PTN) as the final goal for the check. The total of each successful check during the extended task is pooled into a group total in order to reach this PTN. Checks from any player involved in the task may be added to this group total.

Then, the Narrator determines the amount of time each 'period' will be in the check. A skill check will be required for every period of the check. A period could last one minute or one month, depending on the urgency of the task.

Finally, the Narrator determines the TN of each periodic check in the progressive task. For each successful periodic check, the total of the check is added to the PTN sum in order to meet the PTN. For each failed periodic check, however, half of the total of the check is subtracted from the PTN sum due to time wasted. At this stage, the Narrator will also determine the skill required for the progressive task. If the players wish to change the direction of the task, and decide a different skill is required, a half-period is expended changing the direction of the task.

Example: the Narrator sets a PTN of 50 for a scientific research and development task. It is determined that each period will last one week, and that the required skill is *Science*. The TN for the first period is a low 10, since it is only preliminary research.

Player 1 will make a *Science* check to a total of 16, meaning they pass the first check, and the progressive total becomes 16. Player 2 will decide to also make a *Science* check, but will fail with an 8, so the group total is reduced by half of 8, i.e., 4 to 12.

In the second period, or week 2, the Narrator will set the TN to 18, since testing is taking place and the task is more difficult. Nonetheless, Player 1 will make another *Science* check resulting in an astounding 24, bringing the group total up to 36. However, Player 2 will choose to forgo their role in this week so as not to distract from task.

In week 3, the Narrator decides the TN will be 23, since the players intend to develop specific scientific products in the final layer of testing. Player 3 decides to chip in with a highly successful roll of 25, bringing the group total well past the PTN and successfully completing the task.

NB: A useful tip for the Narrator is to determine the expected TN of each period prior to calculating the PTN. This way, the PTN may be calculated by the sum of all of the TNs along with an additional leeway of difficulty or ease depending on the resources available. If the Narrator already has an expected duration of the progressive task, this may be a useful way of calculating the PTN quickly and easily.

Alternate Rule: Establish the extended task in a three-tiered hurdle system, wherein the task is resolved after three progressive checks, but each successive check can only be made if the previous check was successful. So, an attempt at persuasion in a diplomatic discussion would be tested with the following:

A TN 14 *Insight* check to determine the opponent's stance. This must be passed in order to make a TN 18 *History* check to test whether the player-character understands the diplomatic context well enough to speak on it. Only if this check is passed may the player make a TN 20 *Authority* check to determine the success of their diplomacy. If any of these checks are failed, the progressive task is failed, and the player may not proceed.

Fumbles

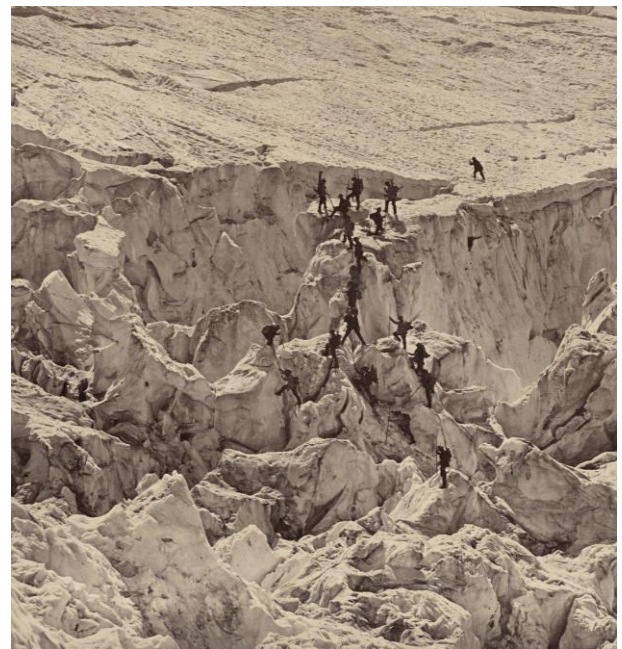
When a critical failure is rolled in a skill check, the Narrator may deem it appropriate to establish the consequences by way of a further roll on one of the below tables. This table is determined by the attribute associated with the original check failed and is modified also by the Luck attribute. Rolling a further 1 on the fumble table is also considered a Critical Failure and can not be modified.

d10	Consequence for Charisma fumble
1	You fail miserably to prove your charm. Receive a permanent -1 penalty to your PD.
2-11	You destroy your reputation. Whoever you were speaking to will spread dissent among their circle, reducing your PD among their number by 1.
12-19	You leave a bad impression. Whoever you were speaking to now dislikes you.
20+	No fumble. You simply fail, receiving a polite declination.

d10	Consequence for Haste fumble
1	You manage to injure yourself. You take 1d6 damage from physical strain.
2-11	You manage to bring harm to a random person nearby. They are damaged for 1d4 physical damage.
12-19	You strain yourself. Take 1 physical damage and can not act for 10 seconds (1 Round) from surprise.
20+	No fumble. You are simply too slow.

d10	Consequence for Intelligence fumble
1	You fail miserably to prove your intellect. Receive a permanent -1 penalty to future <i>Authority</i> checks.
2-11	You find yourself tongue-tied and unable to think properly. Receive a -5 penalty to all Int. checks for the next hour.
11-19	You forget. You find yourself unable to recall information for the next hour.
20+	No fumble. You simply fail, admitting your nescience

d10	Consequence for Strength fumble
1	You manage to injure yourself. You take 1d6 damage from physical strain.
2-11	You manage to bring harm to a random person or object nearby. They are damaged for 1d4 physical damage.
12-19	You strain yourself. Take 1 physical damage and can not act for 10 seconds (1 Round) from shock.
20+	No fumble. You are simply not strong enough.



Climbing Mt. Lohran, Auguste- Rosalie Bisson late-9E

d10	Consequence for Essence fumble
1	You spiritually suffer. Your maximum MR is permanently reduced by 1d12.
2-11	Your soul cringes. Your MR is drained by 3d8.
12-19	You fumble your spiritual integrity. Your MR is drained by 1d6.
20+	No fumble. You simply fail to express yourself.

d10	Consequence for Luck fumble
1	Your luck changes forever. Permanent -1 to your Lck. attribute.
2+	No fumble. Just unlucky.

Combat

Health

Players track damage by how much of their HP remains. Most characters have a particularly low HP, so treat all damage as if it were lethal. When a character drops to 0 HP, that means they have lost the will to continue fighting, and most will flee at this point, as any further damage will be lethal.

Taking damage past 0 HP will result in fatality, unless assisted by spells. Being healed by heal spells will increase your HP back up to its maximum but no higher. Taking more damage than 150% of your HP will result in instant death and healing spells will not heal the dead.

Actions

Taking actions in combat is cumbersome and can only be done so often. This is quantified by Action Points (AP). At the start of combat, initiative order is determined by a d10 roll + Reaction, with highest going first. When your turn comes to pass, you must expend at least 1 AP, even if you don't do anything.

You may also spend 1 AP to perform actions outside of your turn, so long as you have at least 1 AP left over for your actual turn. Below is a list of actions that can be taken in combat and their AP cost:

Martial attack: 1 AP. Use a sword or dagger to strike at an enemy in close combat. The attacker must roll an *Arms* check to determine their success. In turn the defender may choose to either set the TN of the attack by their AC, or defend in a number of ways, which determine how the attack is resolved:

1. Evade: 1 AP. Roll a *Reaction* check. If the defender succeeds, the attack is evaded; if the attacker succeeds, they may roll damage. On a tie, the defender is able to evade the attack, or the Narrator may choose to call for a reroll.

2. Parry: 1 AP. Should the defender also be wielding a martial weapon, they may roll an *Arms* check to defend against the attacker. If the attacker succeeds, they may roll damage; if the defender succeeds, the attack is parried, and the defender may choose to make a riposte as per below. On a tie of two successes, the defender is able to block the attack but is locked in a bind for the rest of the round.

3. Cast a protection spell: 1 AP. If the defender chooses to cast *Warding Armour* or *Kinetic Barrier*, they must roll a *Mystica* or *Arcana* check. If the defender succeeds, the attack is negated; if the attacker succeeds, they may roll damage, which is then reduced by the spell's strength. On a tie, the spell is dispelled, and the attack is negated. This option also applies to ranged and magic attacks.

Riposte: 1 AP. Make an attack roll with +1. May still be defended but at -1. May only be made after a successful Parry.

Ranged attack: 1 AP. Use a bow or firearm to attack an enemy at range. Roll an *Arms* check with the TN set either by the target's AC or protection spell.

Reload: 1 AP. For ranged weapons.

Aim: 1 AP. Make a *Control* check TN 16 to adjust the aim of the next attack. On a success, the next attack may be made at +5.

Cast a spell: 2 AP. Follow the instructions in the spell's description for more details.

Move: 1 AP. A person's movement speed is determined by their Hst. score multiplied by 2. They may move this many metres in a single action.

Take cover: 1 AP. Use your surroundings to your advantage. Certain objects reduce the damage of attacks at the Narrator's discretion.



A scene of combat, Homer Winslow late-9E

Damage

Combat is won by causing enough damage to an opponent to reduce their HP to 0. This is done through either weapons or offensive spells, but these kinds of attacks each deal different kinds of damage. This is significant, as certain types of armour and spells can defend against some types of damage, though not others.

Physical: dealt by weapons and telekinetics.

Mystic: dealt by mystic spells. Appears as dark cuts, welts, rotting, deep scarring, and necrosis.

Arcane: dealt by arcane spells. Appears as rashes, bruises, and chemical and electrical burns.

Manoeuvres

The following manoeuvres are available to those with the Officer class. When declaring a manoeuvre, the Officer elects to spend mana according to the die size they want to apply to the effect. See below under 'Magic' for mana expenditure rules and more. The mana cost also varies according to the tier of the Officer.

Training Die by tier:

MR Cost (Tier 1)	MR Cost (Tier 2)	MR Cost (Tier 3)	Bonus Die
10	5	4	1d2
20	10	8	1d4
30	15	12	1d6
40	20	16	2d4
60	30	24	2d6
90	45	36	3d4
120	70	54	2d8

Bolster: A target within sight instantly regains MR equal to *training*. Alternatively, the target gains AP equal to half *training* until the end of the round.

Command: Expend 1 AP to give an ally an order to attack, giving them *+training* to that attack.

Counterstrike: When struck by a melee attack, expend 1 AP to riposte with *+training* damage even without a successful parry.

Deadeye: *+training +tier* to damage in the first round of combat.

Defender: After taking damage, gain *+training* to AC until the Officer takes damage again.

Mage Killer: *+training +tier* to attack rolls when under effect of neg spell.

Mage Ally: *+training +tier* to attack rolls when under effect of positive spell.

Ordained: When expending a charge from a charmed item, the item regains *+training* charges at the beginning of the next day. Note that this will not exceed the number of available charges that the charm's material can hold, and if the charm is allowed to drop to 0 charges, it will be expended completely.

Overwhelm: When the Officer and an ally attack the same opponent in a round, the Officer may deal *+training* damage against them.

Protection: Interfere with an attack against an ally within 2 metres, causing *-training* dmg dealt to the ally for 1 AP.

Poison-drinker: *+tier +training* to *Fortitude* checks. If activated while under the effect of a spell or poison, the effect will end immediately.

Quickdraw: *+training* to a single *Reaction* check. Can be activated during initiative.

Rally: An ally within sight gains *+training* to *Fortitude* until the end of the round.

Spellbreaker: *+training* to melee attack a spellcaster during casting. On a successful attack the spell is stopped and their mana expended.

Superior Training: *+training* for 1 Int. or Cha. skill for 1 check.

Tank: Exposing themselves to attack, an enemy must make an *Insight* check against *+training Authority* check or target the Officer with their next attack instead of an ally.

Tough: Choosing a damage type, this damage type is reduced by *-training* when dealt against the Officer until the end of the round.

Equipment

At character creation, you may begin with a set of regular clothes and \$100, along with an additional \$10d10. This money will fund equipment.

Alternately, you can choose to instead start with \$75.00, rations for 20 days, a tent, a bedroll, a canteen, a lantern with 10 pints of oil, a set of clothes, cloth armour (+1), a backpack, and either a wand or a revolver with 30 rounds.

Material Upgrades

Though weapons and armour are typically made from iron, you may choose to multiply the cost of an item to have it instead contain the following metals and stones with the following benefits:

Material	Weapon	Armour	Cost
<i>Silver</i>	+ 1 dmg.	1 DR	x2
<i>Isthra</i>	+1 mystic dmg.	1 mystic DR	x3
<i>Meteoris</i>	+1 arcane dmg.	1 arcane DR	x3
<i>Bronze</i>	1 charm charge		x4
<i>Gold</i>	2 charm charges		x5
<i>Mithral</i>	3 charm charges		x10
<i>Psephos</i>	4 charm charges		x20

Note: A silvered weapon will deal damage to ghosts and spirits, where regular iron will not. Also, certain materials such as gold, bronze, mithral, and psephos (or runestone) are employed by professional Charmers to imbue magical qualities into objects. See below under 'Magic' for more information on charms and other magical effects. When charmed items expend all their charges, they become inert but still count as magic items for the purposes of dealing and receiving damage (though it is still considered as physical damage).

Note also that certain types of damage (dmg.) are reduced by Damage Reduction (DR) either by armour or spell. This will reduce damage dealt by the DR score given.

Arms

Name	Dmg.	AP cost	Cost
<i>Martial</i>			
Short blades	1d6	1	\$5.00
Thrown weapons	1d6	1	\$3.00
Long blades	1d8	1	\$25.00
<i>Ranged</i>			
Bow	1d6	1	\$45.00
Arrows (bundle of 20)			\$2.00
Revolver	1d8 + 1	1	\$40.00
Cartridges (box of 30)			\$1.00
Pistol	1d8	1 / 2	\$40.00
Cartridges (box of 60)			\$1.00
Rifle, Hunting	1d10+1	2 / 3	\$60.00
Rifle, Combat	1d10	1	\$60.00
Cartridges (box of 20)			\$1.00
Shotgun	3d4/2d4/1d4	1	\$55.00
Cartridges (box of 20)			\$1.00

Ranged weapons: *bows* are strung weapons that shoot arrows; *revolvers* can hold between 6-8 rounds with a 50m range; *pistols* hold 10 rounds in a magazine with a 50m range, and cost 2 AP every other round; *rifles* fire 8 rounds at about 200m; *shotguns* fire a blast with decreasing damage for every metre distance from the weapon.

Armour

Name	AC	Cost
Parrying tool	1 & +5 Parry	\$10.00
Armoured cloth	3	\$5.00
Leather	5	\$12.00
Chain shirt	7	\$30.00
Cuirass	9 & 2 DR	\$50.00

Gear

General Gear

Item	Cost
Rations (per day)	\$0.05
Coffee (1 cup)	\$0.10
Tobacco set	\$0.60
Smoking pipe	\$0.80
Wood-chopping axe	\$10.00
Knife	\$0.40
Lantern	\$1.00
Oil flask (1 pint)	\$0.15
Grappling hook	\$13.00
Rope (50 ft)	\$1.50
Tent	\$10.00
Bedroll	\$2.00
Cooking Utensils	\$8.00
Mess Kit	\$0.10
Water Canteen	\$0.10
Trunk	\$1.50
Suitcase	\$1.10
Backpack	\$0.80
Sack	\$0.40
Pouch	\$0.15
Soap	\$0.60
Climbing gear (set)	\$12.00
Bear trap	\$15.00
Flint and steel	\$2.00
Painter's supplies	\$10.00
Camera set	\$18.00
Pencil	\$0.30
Fountain pen	\$1.00
Notebook	\$1.00

Magical Gear

Item	Cost
Wand	\$1.00
Staff	\$10.00
Psephos stone	\$2.00
Ring of power (level 1)	\$45.00
Diadem	\$20.00
Pendant (level 1)	\$45.00
Votive offering	\$1.00-\$4.00
Alchemical ingredients (per oz)	\$0.60
Alchemical supplies	\$0.90
Potion vial	\$0.10
Divining bowl or sphere	\$1.00
Ritual items	\$7.00
Ritual candles	\$1.00
Holy water	\$25.00
Perfume	\$6.00
Holy book	\$0.20
Spellbook with one spell	\$10.00



Navigators, Homer Winslow early 10E

Spellbooks will be of particular importance to non-mages who have NOT taken one of the pathways of magical education outlined below. If this is purchased in character creation, players may select one spell per spellbook to add to their repertoire but will not legally be considered a mage and can not be hired to do magic in any legal work.

Homesteading and lifestyle

Item	Common	Fine
Hotel room and board	\$0.15/day	\$0.25/day
Land	\$50.00/acre	\$80.00/acre
House	\$300.00	\$700.00
Stable and well	\$150.00	\$200.00
Shed	\$25.00	\$40.00
Basement	\$200.00	\$500.00
Vault	\$5.00	\$20.00
Library	\$100.00	\$180.00
Encyclopaedia Arrealica full set		\$8.60
Research laboratory	\$150.00	\$200.00
Observatory	\$100.00	\$500.00
Ballroom	\$200.00	\$350.00
Workshop	\$75.00	\$125.00
Fencing	\$4.00/m	\$10.00/m
Field equipment	\$80.00	\$325.00
Cow	\$26.00	\$30.00
Chicken	\$5.00	\$7.00
Bed and bureau	\$10.00	\$25.00
Full furnishing	\$15.00	\$30.00
Kitchen set	\$0.90	\$2.50
Electric kitchen set	\$15.00	\$24.00
Radio and phonograph	\$50.00	\$100.00
Television set	\$80.00	\$130.00
Grandfather clock	\$65.00	\$90.00
Grand piano	\$200.00	\$800.00
Electricity & gas per fortnight	\$20.00	\$60.00
Servants	\$0.20/day	\$0.90/day
Guards	\$2.00/day	\$4.00/day
Film/theatre tickets	\$0.50	\$1.00

Travel Gear

Item	Cost
Bicycle	\$30.00
Horse (riding)	\$200.00
Horse (draft)	\$90.00
Wagon or buggy	\$60.00
Automobile	\$900.00
Aeroplane or air balloon	\$2,000.00
Train tickets	\$2.60
Naval passage	\$2.00
Airship passage	\$20.00
Compass	\$5.00
Cartography set	\$20.00
Navigation tools set	\$50.00
Binoculars	\$5.00



Mid-10th Era men's-wear, Constantin Brancusi mid 10E



Women's fashion catalogue, mid 10E



9th Era women's-wear, Mary Cunningham Hall early 10E

Clothes

Item	Common	Fine
Shirt	\$0.80	\$1.75
Tunic	\$0.50	\$1.25
Trousers	\$1.50	\$5.30
Jacket	\$9.50	\$15.00
Shawl	\$1.75	\$3.50
Boots	\$1.70	\$4.10
Gloves	\$0.75	\$1.25
Hat	\$1.00	\$2.40
Vest	\$1.00	\$2.50
Robes	\$0.90	\$2.00
Vestments	\$1.60	\$3.20
Dress	\$1.80	\$2.60
Skirt	\$0.90	\$1.60
Pocket-watch	\$3.00	\$7.00
Eyeglasses	\$5.00	\$8.00
Necktie	\$0.50	\$1.00

Potions

Potion*	Cost
Restorative draught	\$12.00
Potent restorative draught	\$25.00
Elixir	\$12.00
Potent elixir	\$25.00
Invisibility philtre (1 hour)	\$60.00
Aptitude tonic (1 hour)	\$50.00
Salve of flight (1 hour)	\$80.00
Elixir of luck	\$40.00
Tincture of water-breathing (1 hour)	\$50.00
Apotropaic tonic (1 hour)	\$70.00
Salve of speed (1 hour)	\$40.00
Strong poison	\$90.00
Weak poison	\$40.00

*Potions have effects as follows:

Restorative draught: Heals HP for 1d4 + 4.

Potent Restorative draught: Heals 2d4 + 5.

Elixir: Regain 1d10 + 5 MR.

Potent elixir: Regain 2d10 + 10 MR.

Invisibility philtre: Consumer becomes invisible to normal vision for the duration. This effect is not dispelled by magic but can be detected by it.

Aptitude tonic: Grants a +1 to a random attribute determined by a d6 roll.

Salve of flight: Grants the effects of the 'Fly' spell for the duration.

Elixir of luck: Replenishes the consumer's LP by 1d4 + 1.

Tincture of water-breathing: Grows temporary gills on the consumer's neck, allowing them to effectively breathe underwater.

Apotropaic tonic: Grants a +5 AC.

Salve of speed: Increases the consumer's AP maximum by 1d4 + 1 for the duration.

Strong poison: When consumed, orally or otherwise, deals 1d8 + 1 physical damage every round. Takes 1d4 seconds to take effect.

Weak poison: When consumed orally, deals 1d4 + 1 physical damage every minute. Takes 1d4 minutes to take effect.

Alchemy and a Note on Potions

Academics are able to learn alchemy, applying their knowledge of science to the creation of potions. Potions are made from combining Ingredients in a Base according to a Recipe, which may also call for the expenditure of MR, certain temporal or spatial conditions, and occasionally a cash cost.

There are three types of Ingredients, which are combined at equal ratios to a maximum of three parts and dictate the type and potency of the potion: Animal (A), Vegetable (V), and Mineral (M). Animal pertains to physical Attributes (Str., Hst.); Vegetable pertains to mental Attributes (Int., Cha.); Mineral relates to spiritual Attributes (Ess., Lck.).

Ingredients also have varying degrees of rarity, which indicate how difficult the TN is to retrieve (*Science*) or purchase (*Mercantile*) said part: Common (C) with a TN of 10; Rare (R) with a TN of 20; and Exotic (E) with a TN of 30. A Recipe may call for a rarer Ingredient depending upon the required difficulty of the potion. There may also be some modification to the TN depending upon the region, since a desert is less likely to have Vegetable or Water parts available than a jungle, for example.

There are also three Bases, which indicate the method of application for the potion: Fire, Water, and Earth. Fire means the potion is made in a cauldron, making it an intravenous injection or Inoculation which costs 1 AP to apply but takes effect immediately; Water means the potion is mixed cold in a beaker, making it a Tonic (or informally a Draught, Elixir, Philtre, or Tincture) which can be drunk as a free action (once per round) but takes effect at the start of the next round; Earth means the potion has been ground into a paste or a Salve, which takes a full minute to apply and comes into full effect after 1d4 minutes.



An alchemist, Ioanna Steele 9E

The rarity of an Ingredient indicates also the die size of the effect, with a single Common Ingredient contributing 1d4, and three parts of an Exotic Ingredient contributing up to 2d10. The rarity of the rarest Ingredient or Base will also dictate the difficulty of the final *Science* check to produce the potion. If the *Science* check is failed, the Ingredients are expended, but the MR are not. The alchemist may try again if they have the required ingredients.

It is also possible to fumble potion-making. When rolling a fumble (1) on a *Science* check to make a potion, roll on the table below, adding Lck. as normal to the final roll:

d10	Consequence for <i>Science</i> fumble
1	The potion explodes, causing 2d6 arcane damage to the alchemist and anyone else within 5 metres of the failed potion.
2-11	The potion fails, but the alchemist is unawares, thinking themselves to have rectified the issue. Mark down that the potion is botched. A successful TN 20 <i>Intuition</i> check will determine the reality. Otherwise, when the potion is applied, it deals 1d6 arcane damage from poison.
11-19	The potion burns up, dries out, or otherwise fails to be made properly. The Ingredients and MR are expended, but the alchemist is otherwise unharmed.
20+	No fumble. The potion simply fails, the Ingredients and MR having been rescued.

The alchemist may instantly succeed the check if they attempt to make the potion during downtime, and with the appropriate resources on hand (a Recipe library, an alchemy lab, etc.) Otherwise, they will also need the required equipment on hand to perform the check, at a +5 to the TN for each piece of missing equipment (from the required parts of potion vial, alchemical supplies, and Recipe). The potion can not be made at all if there are no Ingredients or Bases.

When written down, a Recipe does not count towards the alchemist's list of known spells, but should they wish to memorise the Recipe, it will. Recipes are highly coveted, usually costing at least double the usual price of the potion itself. Some libraries keep recipes in their private collections, and some Wizards are willing to teach their recipes for a price too.

The following are some Recipes which may be purchased in a regular potion shop:



A man poisoned, Lucien Fracino early 10E

Apotropaic Tonic 60 MR

TN 20 Conditions: By a river in a storm
 Base: Water Ingredients: RM : CA : CV
 (i) + 5 AC for 1d6 + 1 minutes

Apotropaic Tonic, Potent 80 MR

TN 30 Conditions: By a river in a storm
 Base: Water Ingredients: EM : CA : RV
 (i) + 7 AC for 1d6 + 1 minutes

Apotropaic Tonic, Weak 20 MR

TN 10 Conditions: By a river in a storm
 Base: Water Ingredients: CM : CV
 (i) + 1 AC for 1d6 + 1 minutes

Aptitude Tonic 12 MR

TN 10 Conditions: By a river in a storm
 Base: Water Ingredients: CV
 (i) + 1 to a selected attribute for 1d4 hours

Elixir 18 MR

TN 20 Conditions: Dusk, a red hat
 Base: Water Ingredients: RM : RM
 (i) + 2d8 MR

Elixir, Potent 25 MR

TN 30 Conditions: Dusk, a red hat
 Base: Water Ingredients: EM : EM : EM
 (i) + 2d10 MR



Alchemists about a cauldron, Adam Folger

Elixir, Weak 10 MR

TN 20 Conditions: Dusk
 Base: Water Ingredients: RM
 (i) + 1d8 MR

Invisibility Salve 70 MR

TN 20 Conditions: A new moon
 Base: Earth Ingredients: RM : CA : CA
 (i) 1d4 minutes after application, the consumer becomes invisible for 6d10 minutes.
 (ii) This effect is not dispelled by magic but can be detected by it.

Luck Inoculation 19 MR

TN 30 Conditions: Mid-day
 Base: Fire Ingredients: EM : EM : CV
 (i) Replenishes the consumer's LP by 1d4 + 1.

Poison Inoculation 32 MR

TN 20 Conditions: Underground at day
 Base: Fire Ingredients: RA : CV
 (i) Deals 1d6 + 1 physical damage per minute.

Poison Salve 30 MR

TN 20 Conditions: Underground at day
 Base: Earth Ingredients: RA : CV
 (i) When applied to the skin, deals 1d6 + 1 physical damage per minute.
 (ii) Takes 1d4 minutes to take effect.

Restorative Inoculation 17 MR

TN 20 Conditions: Dawn
 Base: Fire Ingredients: CA : RA
 (i) + 1d8 HP

Restorative Inoculation, Potent 30 MR

TN 30 Conditions: Dawn, a good dance
 Base: Fire Ingredients: EA : CA : CA
 (i) + 3d6 HP

Restorative Inoculation, Weak 10 MR

TN 10 Conditions: Dawn
 Base: Fire Ingredients: CA
 (i) + 1d6 HP

Ultimate Inoculation 80 MR

TN 35 Conditions: Birth of a baby
 Base: Fire Ingredients: EM : EA : EV
 (i) + 1d8 HP
 (ii) + 1d10 MR
 (iii) +1d4 maximum AP for 1 hour

Traits

Increase tier: 10 EP.

Increase attribute: 4 EP.

Increase skill: 2 EP.

Increase specialisation: 3 EP.

Traits: 3 EP.

Alfic initiate: (Alfoi only) Your flesh and soul is integrated with a significant cultural artefact. Choose one of the following effects according to your Alfic cultural group:

(i) **Astalf wild graft:** +1 AC.

(ii) **Sealf marine graft:** +1 *Reaction*.

(iii) **Montalf metal graft:** +1 HP.

(iv) **Tsunalf honour symbols:** +1 PD.

(v) **Lunalf night symbols:** +1 *Stealth*.

(vi) **Clodalf war symbols:** +1 AP.

(vii) **Snewalf animal grafts:** +1 *Fortitude*.

(viii) **Cevalf caste symbols:** +1 AU.

Alien influence: Once per session, an indescribable force comes over you. You may make one check using a d20 rather than a d10. In this case, only a 20 is a critical, allowing you to reroll and add the new roll, but both a 1 and a 2 are fumbles.

Battle mage: At the start of combat, if your mana is lower than or equal to half its maximum, you may regain mana equal to $2d10 + \text{Ess}$.

Brutal caster: Each time you kill an enemy, you may instantly regain $2d10$ mana.

Clandestine combatant: While under cover of darkness, you gain a +2 AC and +2 to attack rolls against anyone who can not see in the dark.

Clever linguist: Learn an additional language from the list provided in the 'Languages' table above. This trait can be taken up to 5 times.

Cursed enemy: At the start of every day, select one person or target. For the rest of the day, your attacks deal double damage against them.

Emergency healer: Giving justification, you may heal another character for $1d4$ HP using emergency supplies such as a hastily crafted salve or a tourniquet made of a wand shaft.

Fast learner: (Excluding the Mage) Selecting a spell already in your repertoire, you learn the intricacies necessary to understand this spell. You may now cast this spell at the written cost, as if you were a mage. All other spells must continue to be cast at double cost. This trait can be taken again multiple times to a maximum of half your total known spells.

Funny neoteric: With justification to your Narrator, you may change the attribute associated with one skill, such as *Authority* by way of Str. or *Stealth* by way of Lck. You may now choose either attribute for future checks in this skill. This trait may be taken multiple times to a maximum of 5 skills.

Grimoire mage: You may add another 10 spells to your list. These spells must be learned as normal and written into a grimoire, which must thereafter be referenced whenever that spell is cast. When cast, such spells cost 3 AP, rather than 2, or take 20 minutes to cast, rather than 10. A non-mage may learn mystic spells with a grimoire.

Homely hero: Choose a place of note, such as a particular house, a college campus, a church, or a holy site. While within 100 metres of this place, your HP is increased by 5.

Inspiring rhetor: Giving a rousing speech will grant 1 extra HP for any listeners for the rest of the day. This trait can be taken up to 3 times to grant up to 3 HP.

Latent potential: Select a spell up to 4 levels above your current skill in that category of magic. Even if you have never seen or cast that spell before, you can attempt to cast it with a successful TN 20 *Divinity* check.

Lucky fool: $1d4$ times a session, you may choose to substitute a skill check's normal attribute for your Lck. attribute. The reason and result of this choice must reflect this, allowing luck to guide your path in these skill checks.

Mystic novice: (Excluding the Mage) through some study or an epiphany, you have learnt one mystic spell. You must have the required skill level in *Mystica* to learn your chosen spell.

Mystic expert: (Mage only) Select one mystic spell that you know and have studied in great detail. You may now cast this spell in 4 seconds (4 AP) rather than the required 10 minutes with the required materials. You may only take this trait once, and the spell selected may not be changed later.

Observant watcher: Gain a + 5 AU and avoid can not be surprised under normal circumstances.

Quick study: After studying a spell for 1 hour, either by watching someone perform it or by reading a book on it, you may perform the spell once in the next 25 hours. You may only study one spell in this way, but it does not contribute to your total number of spells known. After the 25 hours, you forget how to cast the spell entirely.

Religious worshipper: After worshipping the deity of your choice in a formal setting, your maximum HP is increased by 1 for 1d10 days. This trait may only be used once a week.

Resolute combatant: +1 HP. This trait can be taken again to increase HP up to 5 times.

Rousing muse: After displaying a feat of artistic prowess, any listeners will gain 1d10 plus your Cha. to their MR. This trait can be taken up to 3 times to a maximum of 3d10.

Silent mage: Spells may now be cast without the use of spoken incantations.

Social ambassador: Choose a cultural, social, or economic group. Due to an increased understanding of their customs, you gain +1 to PD with those people. This trait can be taken again to select up to 3 groups.

Spell echo: When casting any spell, roll a d6. If a 5 or 6 is rolled, the spell's dweomer pulses again from your wand, producing its effect again the next round at no additional mana cost.

Spiritual practitioner: After partaking in a ritual of the faith of your choice, your maximum mana reserves are increased by 3d10 for 1d4 days. This trait may only be used once a week.

Stealthy assassin: When attacking undetected, you may roll an additional 1d4 physical damage. This trait may be stacked to increase the die (i.e., to 1d6, 1d8, etc.) to a maximum of 1d10.

Unrelenting warrior: When rolling for health gains, either passively or due to a spell, you may now increase the roll by +1. This trait may be taken again to a maximum of +4.

Winsome actor: +1 PD when pretending to be another person or when impersonating another creature. This trait can be taken again for a maximum of +3 PD.



A house, Frank C. Woods early 10E

Disadvantages

The following *negative* traits can be taken in exchange for an additional 4 EP. A character may only take a maximum of 3 disadvantages. If your character's *Vice* (see below) relates to one of these, you must take it.

Absolute Addict: You are addicted to a substance or behaviour such as Exendro, tobacco, alcohol, or even gambling. Should you not be able to indulge for more than 2 days, you suffer a -2 to all checks, which compounds by -1 for every additional day that passes without quenching your addiction.

Anxious worrier: You are prone to overthinking. After failing any check, you suffer a -3 penalty to your next attempt at the same skill.

Blind fool: You simply can not see. You will automatically fail any check that relies on sight and receive a -5 to many checks at the Narrator's discretion. Spellcasting is made impossible without specialised training for the blind mage.

Complete loner: You prefer to work alone. Any time you are assisted on a task, you suffer a -3 to the roll. However, unassisted progressive tasks are made at +1.

Nervous disposition: You are afraid of danger. -2 to Reaction checks, and you must make a successful TN 12 *Fortitude* check at the start of every combat to avoid fleeing battle.

Oblivious fool: -3 to *Insight* checks.

Slow learner: You take twice as long to learn new skills, spells, languages, etc.

Unlucky streak: Each time you spend a LP, you instead spend double the amount, since your luck is so bad.

Ugly creep: -3 to *Panache* and -2 to *Social*.

Unremarkable chap: Gain a -4 to *Panache*, but when attempting to blend into a crowd, gain +1 to *Stealth*.

Weak whelp: You are weak. -5 to Str. However, your small frame allows you to fit into smaller spaces, at the Narrator's discretion.

Expert Traits

At tier 3, a character may take an expert trait for 5 EP. A character may only have one expert trait and must also fit the requisite profession to take the trait. The expert traits are as follows:

Alchemical Blood: (Academic) Having consumed and crafted countless alchemical products, the Academic has infused their blood with one potion effect, allowing them to permanently be able to activate that effect in their bloodstream at the start of their turn for 0 AP once a day. The effect lasts for 1d6 minutes unless otherwise stated by the Narrator.

Charm Writer: (Artist) By now an expert in charms, the Artist is able to weave the divine forces necessary to craft their own charms. This process involves an extended task TN 150 *Divinity* check that spans several weeks. The Artist should declare the desired effect of the spell at the start of this process and should discuss with their Narrator what the final product actually does. These expertly crafted charms do not count towards the number of charms known.

Extreme Foresight: (Diplomat) Once per day, the diplomat may spend 3 LP to extend the length of their diplomat foresight to a full minute, effectively ‘predicting’ the reactions to whatever actions or speech they partake in during that time.

Immune: (Diplomat) Once per day, the Diplomat is able to expend 1 LP to declare diplomatic immunity, causing them to be wholly immune to one of the following effects for one round: arcane spells, mystic spells, poison, or physical attacks.

Invincible: (Officer) Once per combat, the Officer may expend 1 LP to entirely negate the damage dealt to them in a single round.

Polyglot: (Diplomat) Perhaps through use of a similar language’s vocabulary or sign language, you are able to communicate basic concepts to another person, even if you do not share a language with them.

Prophecy: (Academic) Via the same avenues as their mantic field, the Academic, may cause a target to instantly fail or succeed a roll once per day.

Quickened: (Officer) With martial prowess, the Officer is able to move swiftly in the heat of battle. Once per turn, by expending 1 LP as a free action, the Officer may double their AP for 1d4 + 2 rounds during combat.

Recipe Writer: (Academic) By experiments of combinations of bases, ingredients, and conditions, the Academic is able to craft new alchemical recipes. This process involves an extended task TN 110 *Science* check that spans several weeks. The Academic should declare the desired effect of the potion at the start of this process and should discuss with their Narrator what the final potion actually does.

Retroactive Charmer: (Artist) The artist can expend 1 LP to have retroactively charmed an object. They must have the requisite funds, mana, and knowledge to have charmed the object, but the charm is otherwise resolved as normal from the moment it is retroactively stated.

Spell Changer: (Mage) Once a day, the mage is able to spend 1 LP to retroactively have changed a spell on their spell list as described under ‘Learned Mage’. The spell becomes instantly available to them, but the time required to study the spell must have been available to the mage during the time disclosed by them upon spending the LP.

Spell Crafter: (Mage) Being so versed in the magical arts, the Mage gains the insight necessary to craft new spells. This process involves an extended task TN 190 *Arcana* or *Mystica* check that spans several months. The Mage should declare the desired effect of the spell at the start of this process and should discuss with their Narrator what the final product actually does. Once complete, this spell counts towards their list of spells known and can not be removed or changed as other spells might. As such, there is a certain limit to the amount of spells a mage can craft unless they are forgotten by other means.

Wizard’s Authority: (Mage) Once per day, a Wizard may expend 1 LP to command a tier 0 character with no check involved.

Bonds

Characters in Arrealis are driven by the ideals to which they are bound, and for protagonists, this is materialised in their Bonds. When a character interacts with the world in a way that upholds or engages meaningfully with their Bonds, the Narrator may bestow upon the player either a point of Fame or Infamy, depending on the impact of the action upon the world. Each time the player gains one of these points, they may choose to either gain an EP or gain 1 LP. How much Fame or Infamy a character has will also impact how they are treated by other characters in the world. The player character will take up one of each of the three types of Bonds as outlined below:



A casino, Levy Lucien mid 10E

Allegiances are ties of alliance between the character and a person or a group of people which are honoured by both parties. These may include loyalty to a family or noble house, membership to a school or guild, or devotion to a church or cult.



Trinity Church in Hellhest, late 10E

Virtues are ideals which the protagonist chooses to uphold as a guide to their actions in life. These may be broad concepts such as ‘beauty’ or ‘justice’, or they may be more specific values such as ‘strength must prevail’ or ‘shame is better than death’. Virtues need not be morally ‘good’, but simply a model which the character upholds.

Vices are weaknesses – flaws, desires, indulgences – which lead the character astray. A vice might be an insatiable lust for knowledge, a paralysing fear of death, or an obsessive need for vengeance. Vices should hinder the protagonist(s) from reaching their goals so that, when invoked, dire consequences ensue.

Luck

Player characters also have access to a pool of LP, which quantify their control over their destiny. These may be spent to permit a player to reroll a check, to instantly regain half MR or AP, to perform a luck-based ability, or to manipulate the story in a way that benefits the protagonist(s) within reason.

For example, a character has caught and is attempting to execute the murderer of their brother whom they have sworn an oath to kill. The Narrator can here grant a point of Infamy, which can either be used instantly as LP to help the assassination, or noted down as EP for later use.

Magic

Casting

Casting magic uses up a mage’s MR, which quantifies their soul’s strength. When a spell is cast, the mana reserves are depleted by the cost marked in the spell’s description. Unless otherwise stated, the target of a spell must be within view. A spell lasts its marked duration, or until it is dispelled by the caster or a dispel effect.

When an individual’s mana reserves drop to 0, they will become exhausted and may no longer cast spells. If the caster attempts further spells, they will lose 1 HP for every 10 mana they lose. Mana is regained as per the table above in ‘Attributes’.

NB: The min. diameter of any spell is 0.5m.

Charms

A skilled mage is able to preserve spells in certain materials such as bronze, mithral, gold, or psephos, at an additional cost to mana and time. Depending on the material, an object can project a charm a number of times equal to the amount of charges. The charms can be activated by whatever conditions are set by the charmer and last the marked duration of the spell. A charm is typically visible on the surface of the charmed item, usually in the form of runic inscriptions of the Original Tongue; these inscriptions remain on the surface of the item unless dispelled with the ‘Align Psephos’ spell and reduce the charm creation time to the spell’s original casting time. Note that a charmer may pause and resume the creation of a charm at any time. The cost of a spell’s respective charm is calculated by the following table, and with the Narrator’s discretion:

Mystic	Mana Cost	Time Cost
Psephos	x3	+4 hours per spell level
Gold	x3	+2 hours per spell level
Bronze	x2	+1 hour per spell level
Mithral	x1	+30 min per spell level

Arcane	Mana Cost	Time Cost
Psephos	x5	+1 hour per spell level
Gold	x2	+20 min per spell level
Bronze	x2	+30 min per spell level
Mithral	x2	+30 min per spell level

A Note on Wards and Charms

A player may choose to subtly deconstruct or bypass a Ward or another long-lasting spell of similar proportions rather than dispelling it outright – which may alert the caster or cause an unwanted reaction. Instead, a more refined approach may be appropriate.

In this case, players must first make a skill check to identify the presence of the trap (this skill may be chosen by the Narrator as is relevant, such as *Mystica* for a Ward, or *Intuition* in the case of a non-magical trap). If this check is failed, the trap or ward remains undetected, and the player cannot make the check again to detect it.

Having identified the spell, the player must then roll another skill check to dismantle it. The TN for this check is set by the creator beforehand, usually to the effect of $1d10 + \text{Ess.} + \text{Mystica}$ in the case of a magical trap. Once this check is succeeded, the player has gained access to the spell and can choose to either deconstruct or bypass the Ward. The player making this check may be helped by up to three players working together to infiltrate the charm to the effect of decreasing the TN by 5 for each person involved. If this check is failed, the Narrator may roll on the table below to determine the consequences.

Should the player choose to bypass the Ward, it will remain in effect but other characters who were not involved with the infiltration will not be able to pass through it without further checks. If the player chooses to deconstruct the spell, they must make another skill check to attempt to dismantle it without notifying the original caster. This check’s TN is also set by the original creator of the trap. If this check is successful, the player may dismantle the charm or spell with no adverse consequences.

d6	Spell Fumble Consequence
1	The caster is notified, and the spell explodes, dealing 2d4 mystic damage.
2	The caster is notified. The charm disintegrates while the player is still manipulating it, causing them to lose 2d10 + 10 mana.
3	The caster is notified but nothing else happens.
4	The caster is not notified, but the spell explodes, dealing 2d4 mystic damage.
5	The caster is not notified, but the spell disintegrates while the player is still manipulating it, causing them to lose 2d10 + 10 mana.
6	The caster is not notified. Nothing happens.

A similar process may be taken for non-magical traps and mechanisms. The player rolls an *Intuition* check to identify the trap; then, a *Control* check to disarm the mechanism, and another to dismantle it should they choose.

Specialist Charms

Master charmers will have access to the following ‘spells’ that are used specifically in charming objects. These ‘spells’ can not take effect unless as a charm but require no wand or ingredients besides carving tools. Also, the skill requirement for these charms is *Divinity*, as it comes from the Artists’ intuitive understanding of magic. See below for how to read spell descriptions and the details of skill requirements for spells. Note that the ‘target’ of most charms is typically the individual who is activating it unless otherwise stated.

Armour, Basic 20 [H] {1}

Ιολαυπτ νο

Forms a protective barrier around the target upon activation or when set conditions are met.

- (i) + 2 to target’s AC.

Armour, Mediocre 40 [H] {3}

Ιολαυπτ νοτιλ

Forms a protective barrier around the target upon activation or when set conditions are met.

- (i) + 4 to target’s AC.

Armour, Superior 60 [H] {5}

Ιολαυπτ νοθιλ

Forms a protective barrier around the target upon activation or when set conditions are met.

- (i) + 6 to target’s AC.

Bane of Thieves 50 [D] {5}

Χυπη δνευ

Instantly binds to any target that touches it.

(i) Upon contact, target must make a *Fortitude* check against the Artist’s initial *Divinity* or become stuck to the object for the duration.

(ii) On a tie, the target must keep the object on their person but can choose to move it across the surface of their body at will.

Enhance Object 40 [D] {4}

Ευρωοτα

Imbues the object with its own quintessence.

(i) Grants an object such as a weapon, tool, etc. a +2 to its primary roll for the duration.

Healing Object 35 [I] {4}

Ηαθανα το

Heals the target.

(i) Anyone in contact with the charm is healed for 2d4 HP.

Orb of Petaxis 50 [D] {6}

Orbis

Typically cast on a small bead or stone of appropriate material. This bead thereafter floats around the user’s person, orbiting them seemingly at random in quick, narrow arcs.

(i) On creation of the orb, select one of the following effects for it to take upon activation:

Λαυλα: + 1 to target’s AC, absorbs 2d8 mystic or arcane dmg., and parries physical attacks with an automatic parry equal to a TN set by the Artist’s initial *Divinity* check.

Διαεζυ: Fires a bolt of arcane fire at a random enemy. The orb makes a *Control* check at +7 and deals 1d8 arcane damage.

Εμπαιβι: Confounds any enemy that enters within five metres of the stone must make a *Fortitude* check with a TN set by the Artist’s initial *Divinity* check. If they fail, the enemy must turn around and walk in the other direction, attacking one of their own allies in the same manner they intended for the target. On a tie, they simply turn away.

Plane of Speed 33 [H] {4}

Wυπνεφ νο

(i) Anything moving across the surface of this charm move at twice their speed.

(ii) Alternately, anything with this charm on it moves twice as fast as normal when activated.

Remembrall Membrane 45 [R] {4}

Kυμνωευ Ζυ

The target becomes privy to a stored set of information dependent upon the Artist’s set conditions.

(i) Any person that touches this object becomes aware of whatever knowledge is stored therein. The Artist must have knowledge of the stored information before creating the charm.

Touchstone Portal 30 [I] {5}

Αυλυμ Πυ!

Instantly teleports the target to a marked location.

(i) The Artist that creates this charm selects a location they have saved with the ‘Mark’ spell.

(ii) Whenever this charm is activated, anyone in contact with it is instantly teleported to this marked location.

(iii) The target may make a *Fortitude* check against the Artists’ *Divinity* should they choose to.

Sacred Objects, Mystic Locatives & Ambient Mana

When casting magic, the location and possessions of the caster heavily impact the outcome of the spell.

People are able to regain mana passively by absorbing the ambient mana present in the atmosphere in accordance with the tables above.

However, the ambient mana in a given region differs across the planet's surface, depending on a myriad of factors such as mystic importance, proximity to water, and exposure to sunlight.

Channels

Wands or staffs are essential extensions of mana flow that focus to a single point of release, rather than unstable or erratic simple hand points.

Psephoi are porous rocks that are extremely absorbent of mystic energies. They can be imbued with such energies to help with the casting of specific spells, after which they retain their energy until it is changed. Some mages also embellish their psephoi.

Divining bowls are silver or bronze bowls filled with water that are used in rituals of divination.

Rings of power are located on the hands – sacred locations as endpoints of magical presence in the body. These hold a pool of MR equal to 10, 20, or 30 depending on their quality which can be drained instead of the caster's MR when spellcasting. Rings recharge instantly at dawn.

Diadems and crowns when located on the head – a sacred location of magical and mental transfer – increase MR regeneration by 10.

Pendants are placed over the heart, sacred for the transfer of astral power. Increase mana pool by 10, 20, or 30 depending on their quality.

Liminal spaces are locations of the passage and movement of ideas and peoples. Doorways, crossroads, Mana is attracted in these directions. Casting cost is halved in these locations.

Items of prestige such as spoils of war, treasure, and exquisite ornaments will increase its wearer's charismatic appeal via Mystic significance so that their *PD* score is increased by 1 for each adornment, to a maximum of 5 adornments.

Emitters

Temples hold great residual energy due to the consistent movement and attention of people. More sacred than other mystic locatives. Mana is instantly recharged when not in combat.

Ancient cities either built on powerful sites, came to have power later through growth of meaning, or have residual energy allowing mana recharge to occur twice as often.

Tombs, necropoles, and some crypts hold much residual mana from departing souls. Healing spells are cast at half cost.

Rivers, bays, and dams release large amounts of mana. Mana recharge dice are doubled near large bodies of water.

Springs and fountains emit a mantic field which bolsters divination spells. Such spells are cast at half-cost.

Bogs hold much mana and often corpses. They are ideal locations for local warlocks connecting their spirits to the land. Warding spells have half cost.

Fire such as from a candle or campfire emit small amounts of mana. Use of fire in a ritual halves the time necessary to cast the spell.

Henges, groves, and fairy circles draw in mana from the surrounding area. Charms take half as long to cast when within the bounds of these areas.

At the Narrator's discretion, a mystic can attempt to argue for a locative of their own conceptualisation.



Travellers on a river, Peter Henry Emerson mid 10E

Learning Magic

The magical education system, though varying in quality across regions and eras, is fairly standardised in structure.

1. **Self taught:** A simple fundamental understanding. Based on knowledge gained via meditation, reading of published books, or informal education, you have learnt a few spells for yourself. This method requires \$15.00 per spell from the time and resources needed to train. You may learn a number of spells from this method equal to half your Int. score (rounded up, minimum 1).

2. **Academy enrolment:** Typically, a means to gain a proper education. With this, you may start with 2 + half your Int. (rounded up, minimum 1) number of spells in your repertoire. Graduates from the academy are considered Mages by law. This method requires a minimum Int. and Lck. score of 3.

3. **Apprenticeship to a mentor:** In the 8th-10th Eras, a mentor must be a certified Wizard. Partaking in an apprenticeship requires a minimum Int. and Ess. score of 6 and often graduation from an academy. If your character has met these requirements, they may roll a TN 15 check in either *Panache*, *Arcana*, *Science*, or *Mystica*. On a success, you were noticed by a Wizard and offered an apprenticeship. As an apprentice, you will have learnt a number of spells equal to your maximum in your repertoire, and the title of Apprentice. Typically, a skill level of 6 in *Arcana* or *Mystica* is the base requirement to become a Wizard.

How to read the spell list:

The spell list is divided into 2 sections: the mystic list, available only to Mages, and the arcane list, available to anyone who wishes to cast magic. Below is an example of how to read the spell list:

Name **mana cost** [duration] {Skill requirement}

Word of power (Spell school)

Description:

(i) Spell parameters

(n) Ingredients

The duration of a spell is marked in the following scheme: I - instantaneous; A - action (1 second); R - round (10 seconds); H - hour; D - day; or S - special. Besides the wand, psephos, divining bowl, and any other ingredient made of stone or metal all ingredients are expended by the spell.

Learning New Spells

As you explore the plunging crypts and creeping spires that litter Haestha's, one may be lucky enough to discover new spells in an old tome or scroll. Or perhaps you may strike a deal with a spirit or Wizard to share their secrets of mysticism or the arcane. You may have even decided to enrol in a guild or academy course during your downtime.

Under such circumstances, learning new spells will take time (albeit less so than attempting to ascertain the secrets of magic on your own). The following formula may be applied for calculating the number of weeks required for learning a new spell:

1d20 - Int. mod. - mentor's Int. mod.
for every new spell learnt.

It should also be noted that spells have a minimum skill level required to learn them, as denoted in 'curly brackets' {} next to the spell name. This skill level is determined by your prowess in either the *Mystica* or the *Arcana* skill for mystic or arcane spells respectively, as described above.

Assisted Rituals

The mana cost of any ritual, whether it be a Mystic spell, a charm, or any other ritual magic, can be distributed across multiple participants, given each person knows how to cast the spell already. This distribution may occur in a number of different ways, perhaps with a ritual leader taking the majority of the cost, or divided evenly, according to caster discretion.



Two pupils, Thomas Eakins early 10E

The Appearance of Magic

Besides spells with discernible effects (e.g. Phloxonics), most magic has no observable outcome beyond whatever incantations may have been made by the caster. Indeed, mystic and arcane magic requires the use of incantations in order for the magic to take effect.



A wizard and her wand, Arthur Roeck mid 10E

Preparing for Magic

Due to its intense spiritual and mental demands, magic requires a certain state of mind in order to produce the desired effects. This state of mind can often be achieved with the assistance of a select set of metaphorical 'tools' which the spell-caster may put to use.

The Materials

A good mage is able to maintain magical preparation through tidy and appropriate materials. Objects such as the wand, the psephos, and the divining bowl must be kept tidy, clean, and unbroken.

The wand is a tool that acts as an extension of the mage. Made of most any wood, anointed with holy water or oils, and enhanced with a magical core of perhaps isthra, mithral, or even holy bone, each wand is different in construction and appearance.

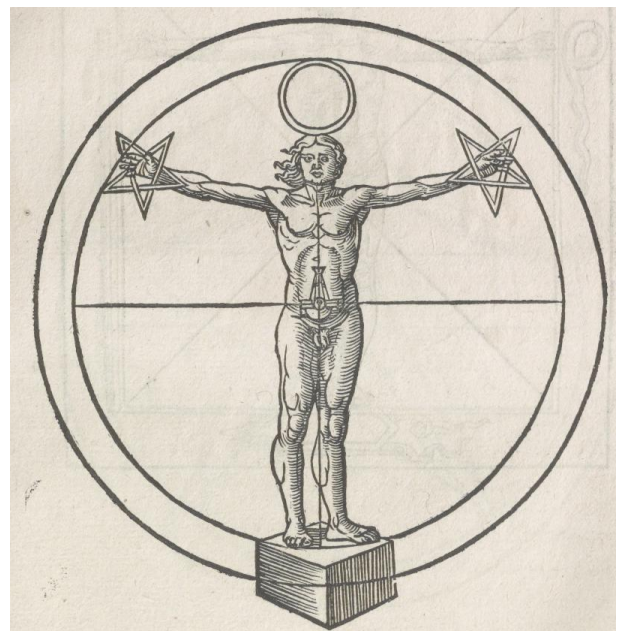
The psephos, similarly, is a reflection of the one who wields it. Made of a porous, grey stone, the psephos stores magical energies, and should therefore align strongly with its owner. Some prefer a more rugged, practical psephos, unhewn and exposed, while others prefer a more refined psephos, perhaps even with golden banding and inscriptions.

The divining bowl, finally, is a bowl made of silver or bronze which is often employed in a range of spells. Taking care to ensure the bowl keeps its desired shape and shine will provide clearer divination and serve the caster well. Certain mages also have inscriptions or images hammered into the outside of their divining bowl.

The Environment

The impact of workspace upon the result of a spell is undeniable, and so the attentive mage must prepare the space well before even beginning a ritual. However, when in dire circumstances, especially outside the abode, nevertheless attempt to make use of mystic locatives where possible.

Magic circles provide the approximate space for the production of a ritual. Typically, these should be in proportion to the mage's body, as shown below, and should provide ample space for the spell's requirements to be carried out. A space should be chosen and cleared for the spell to be performed, and in the absence of a physically drawn circle, the mage should indicate the boundary of the circle by hand or with a wand.



The proportions of a magic circle, 9E

Spell List

Mystic Spells

These spells are rituals only available to educated Mages. Note the Ingredients necessary for these spells, which are used up during the ritual. A ritual takes 10 minutes to cast, unless in the presence of a continuous flame, which reduces the time to 5 minutes. The word of power associated with mystic spells are only a part of the overall incantation involved with casting the spell, which is usually a prayer, poem, or story recounted in the Original Tongue relating to the powers conveyed in the spell. Such incantations can vary between institutions but ultimately hold key similarities that drive their power.

Some Structuralist mages prefer to simply repeat the single word of power for the full duration, with some success. However, traditional and religious mages will claim this is heretical both to God and to a fine and lasting tradition of *historiolae*, sympathetic rituals, and mythic precedents which have proven a potent source of mystic power for millennia.

There are 5 schools of mystic magic: Linguamancy, Divination, Aetherica, Pharmaka, and Apotropaica. Spells in these schools of magic interact with the world in similar ways and typically have a similar dweomer or 'aftertaste' in the Aether following the end of the spell. **Linguamancy** is the practice of understanding and manipulating the textual memory of God, the very basic building block of all mystic magic. **Divination** spells allow the caster to see other parts of reality, whether that be other moments in time, other spaces, or even the perspectives of another being. **Aetherica** involves accessing the magical, spiritual fabric of reality called the Aether, where memory and spirit coincide. **Pharmaka** is simply the mystical power over the forces of life, death, and nature. Finally, **Apotropaica** is that which pertains to protection and restriction.

The following spells are of a mystic nature:

Absorption 15 [I] {3}

Αυτηνορηχ (Aetherica)

Consistently draws in ambient mana to a single location by creating an astral focal point.

(i) Target instantly rolls twice their mana recovery die instantly, still benefiting from the hourly mana recovery rate.

(n) An unimbued psephos.

Airy Water 22 [H] {4}

Æλπνεοrh (Linguamancy)

Turns normal liquid such as water or water-based infusions into breathable substance.

(i) 2 metre radius sphere of breathable water surrounds and follows the caster.

(ii) Any creature that is within this sphere enjoys the full effects of the spell within the duration.

(iii) Creatures that can breathe in water can not do so in this sphere.

(n) Wand and a peregrine psephos.

Align Psephos 5 [I] {1}

Φυεμον (Aetherica)

Aligns the caster's psephos to a new energy for ritual spellcasting.

(i) There are four different alignments a psephos may have: oneiric, peregrine, apotropaic, or tyrannic. Each one aligns with a special aetheric energy that supports the caster in producing the spell.

(n) Any psephos and a wand.

Animation 100 [D] {8}

Ιετηνवेश (Aetherica)

Imposes and thereafter attaches a soul upon physical matter. The artificial soul will lack movement or sensation unless its physical form has those facilities (e.g. a preserved corpse).

(n) A peregrine psephos and a vial of holy water which is splashed over the animated object.

Astral Avatar 80 [D] {8}

Ψαυφ οβεν (Aetherica)

Allows the caster to astral project, projecting their soul into a physical form that appears either as their starry silhouette or invisibly. This avatar lasts for a day and acts out the caster's orders. The caster can no longer cast spells during the duration, however the projection can.

(n) An oneiric psephos and chalk which is drawn around the caster's shadow.

Augury 60 [R] {5}

Κομηναυφουε (Divination)

Grants the caster a brief and unclear vision of the future, prophetic and unclear in nature.

(i) The caster may pose a single question, which the Narrator may answer as they see fit.

(n) Smoky fire, animal entrails, honey, an altar, and a divination bowl full of clean water.

Bless 16 [D] {1}

Ηορρεν (Apotropaica)

Surrounds the target with a positive aura that improves moods and enhances skill under divine favour.

(i) +2 to one check of the target's choosing at any time during the duration, after which the effects of the spell wear off.

(n) An apotropaic psephos and a wand.

Blessing of Invigoration 35 [H] {6}

Qwevnieh (Pharmaka)

Delivers a mote of positive life energy that excites the target's HP to new heights.

(i) Increases target's max health by 1d4 + 1.

(n) A limestone pebble and an herbal incense.

Consecrate/Desecrate 10 [D] {3}

Ūqwo/Ūδwo (Aetherica)

At the caster's discretion, purifies or soils a region within sight according to the caster's set boundaries. Any Daemon, ghost, or other profane creature that enters consecrated ground will become instantly destroyed. Similarly, any Angel, unicorn, or other pure, sacred creature that enters desecrated ground will be instantly destroyed.

(n) Bowls of libation oils and candles.

Control Weather 74 [D] {6}

Αοπνευδjo (Linguamancy)

Allows the caster to dictate and manipulate the weather within sight for the duration of the spell. Each change takes a minute to take effect and lasts the full duration of the spell unless changed by the caster.

(i) If another caster should cast this spell during the duration, a *Mystica* contest shall ensue for each change.

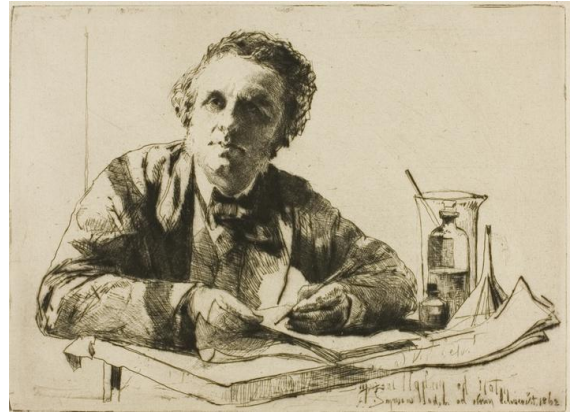
(n) A tyrannic psephos and a lodestone.

Create Familiar 20 [S] {2}

Iεχοτ (Aetherica)

Creates a bond between caster and an animal, after which the caster can spiritually communicate with it. One familiar per caster. Any damage dealt to the familiar is also dealt to the caster as mystic damage. This familiar lasts until the caster dispels it or the familiar dies. The caster must cast this spell in full again should they wish to summon their familiar after dispelling or losing it.

(n) A tyrannic psephos and a rope.



Opposite: a mystic studying, Francis Seymour early 10E

Dendromorph 40 [D] {5}

Αυφιενερh (Pharmaka)

Target becomes a tree, vine, shrub, or plant, with only the senses of said plant, but otherwise their same thoughts and person. If the target has 'silent caster', they may cast arcane spells while in tree form.

(n) An oneiric psephos and a cutting from the desired plant.

Destroy Ward 10 + cost of original ward [I] {4}

Ἐπαελ (Apotropaica)

Deconstructs a ward without notifying the caster. Bypasses the necessary checks for dismantling spells.

(n) A peregrine psephos and a broken knife.

Disguise Soul 48 [D] {5}

Αεζαψ (Aetherica)

Obscures the target's soul from scrutiny and observation. Any spell cast by the target during the duration will not have their soul signature attached to the spell's resulting dweomer.

(i) Anyone seeking to identify the caster by soul during the duration of the spell must succeed in a *Mystica* contest against the original caster.

(n) A square of black fabric pressed against the target's chest and a wand.

Dispel Magic 35 [I] {3}

Ουζun! (Aetherica)

Dispels lasting spell effects and charms.

(i) The caster must target a spell they are aware of or have identified.

(ii) If the caster of the target spell is still alive, a *Mystica* contest must ensue between the casters. Should the dispeller succeed, the spell is destroyed, otherwise, the spell or charm remains.

(n) An oneiric psephos and a divining bowl.

Divine Aspect 99 [H] {10}

Αἰθέριον (Aetherica)

For 1 minute, take on a divine feature such as flight, invulnerability, or foresight. Other features are at the Narrator's discretion.

(n) A profane symbol, an effigy of the divine whose feature is being assumed, and candles.

Dream Message 54 [D] {5}

Εὐμήκη (Aetherica)

Delivers a message into the Aether of the caster's design.

(i) This message remains in the Aether for the spell's duration before dissipating forever.

(ii) The caster may pick a number of targets equal to their Int. score. These targets may be anywhere in the world.

(iii) If they fall asleep during the duration, they receive the message and remember it in perfect detail when they wake.

(iv) The spell dissipates from the target's mind within 1d4 hours or when the spell ends.

(n) A peregrine psephos and a film of glass or other transparent material.

Encoded Message 26 [S] {6}

Ναῖζετ (Linguamancy)

Encodes a worded message in the Aether, which can be either delivered to a target that the caster knows, hidden in an existing set of text, written on a surface and invisible to certain people, or any other means of obscuring that the caster can conceive.

(i) If the message is accessible to prying eyes (e.g. on a public wall), they may make an *Insight* check against the caster's *Mystica* check to determine whether they can see and understand the spell's message. On a tie, the target knows an encoded message is present but is not able to decode it.

(n) An apotropaic psephos and a wand

Erase 10 [I] {3}

Ἐοῦν (Linguamancy)

Erases text from a surface. Also useful for erasing charms and other surface-inscribed spells.

(i) Also grants a +5 to destroying wards, charms, and certain magical traps.

(ii) If cast on a creature with 0 HP, can erase their memory from existence on a failed *Fortitude* save against the caster's *Mystica*.

(n) An oneiric psephos and a silver band.

Fly 60 [H] {7}

Πναῶφετ (Pharmaka)

Alters the target's anatomy to suit flight, sprouting wings and rearranging their bone structure to enable comfortable wing movement. The target may now fly for the duration so long as there is space for their wings to move.

(n) A peregrine psephos and a small set of wax wings.

Fortify Attribute 38 [H] {6}

Ηαφωεῦν (Linguamancy)

Enhances the target, altering them in the Aether as in the physical realm.

(i) Grants +2 to any one skill, attribute, or ability for the duration. This fortification is chosen at the completion of the ritual and can not be changed unless the spell is ended or recast.

(n) Wand and a limestone pebble.

Guide 24 [D] {3}

Κεῖρν (Linguamancy)

Guides caster to object, person, or goal. Requires caster to determine the goal before casting.

(i) The spell's clarity in its response is determined by a *Mystica* check.

(n) A divination bowl and a peregrine psephos.

Heal, Advanced 30 [I] {2}

Ηαθαῦα! (Pharmaka)

Heals heavy wounds, restores HP, and cures unknown and major illnesses.

(i) Regain 2d4 HP.

(n) Wand and a limestone pebble.

Healing Zone 35 x radius (m) [R] {3}

Βαθαχα (Pharmaka)

Heals heavy wounds, restores HP, and cures unknown and major illnesses for anyone within the zone.

(i) Regain 2d4 HP

(n) Wand, an oneiric psephos, and chalk.

Healing Zone, Minor 15 x radius (m) [R] {2}

Βαρχαχα (Pharmaka)

Heals wounds, restores HP, and cures known and minor illnesses for anyone within the zone.

(i) Any targets within the projected area regain 1d4 HP.

(n) Wand, an oneiric psephos, and chalk.

Hidden Door 62 [S] {7}

Αζοωλ (Linguamancy)

Obscures and hides any door or portal within view perpetually or until dispelled by the caster or an opponent.

(i) The door may be accessed and used by those aware of its presence by the caster. Otherwise, anyone wishing to locate and enter the door must identify and dismantle the spell as if it were a ward.

(n) A key, wax, and an apotropaic psephos.

Holy Portal 70 [I] {7}

Ιεωφοθ (Aetherica)

Draw upon the power of holy places to travel between sanctuaries of the same faith.

(n) A key, chalk, candles, and a holy symbol.

Increase/Decrease Decay 10 [D/R] {4}

Ξοφορh (Pharmaka)

Either rapidly destroys deceased life-forms or preserves them for a day.

(n) Staff topped by a mushroom.

Kill 120 [I] {10}

Ūωαξ (Pharmaka)

Instantly kills a target.

(i) Select a person before the ritual. Once the ritual is complete, roll a *Mystica* check against their *Fortitude* check.

(ii) If you succeed, the target is instantly killed.

(iii) If you fail, the target lives and becomes aware of your attempt to kill them.

(iv) On a tie, the target's HP is halved, and they do not become aware of your attempt.

(n) A tyrannic psephos and a dead animal.

Lanthany 30 [D] {3}

Αζωhōmb (Linguamancy)

Evade the notice of men. The caster becomes invisible from all mortal detection.

(i) +5 *Stealth*.

(n) A film of dust and wax.

Lanthany, Divine 40 [D] {5}

Αζωhōmbæθ (Linguamancy)

Evade the notice of the gods and of men. The caster becomes invisible from all detection.

(i) +10 *Stealth*.

(n) A film of dust, wax, and sheep's blood.

Magic Weapon 44 [D] {7}

Ευρωπαξ (Linguamancy)

Transforms a mundane weapon into one with mystical properties.

(i) The weapon is considered magical for the purposes of damaging magical creatures.

(ii) The weapon deals +2 mystic damage throughout the duration. If it is a ranged weapon, then its ranged attacks deal mystic damage too.

(n) A tyrannic psephos, an item of bronze, silver, or gold, and a non-magical weapon.

Mark + Recall 10 [I] {2}

Umow + Αυλυμ (Aetherica)

*Mark a location, soul, or object to be teleported to later. One can only have as many marks as their Int. stat. This mark can be invisible or visible and takes the shape of the caster's soul signature or a specific symbol chosen by the caster. If the mark is invisible, spells like *Scry* or *Read* will reveal it to another caster.*

Alternately, casting this spell allows the user to return to one of their marked locations.

(n) A peregrine psephos.

Mending 30 [I] {2}

Ιαχοφ (Apotropaica)

Repair an object to its original, perfect state. May not build something that has not been broken, only fixes the something old, destroyed, or corrupted.

(n) A sewing needle and a wand.

Miasmorph 55 [H] {6}

Αυφιπνærh (Pharmaka)

Become a cloud, a slime, a puddle, or a gunk, with the same attributes and abilities as normally.

(n) A sauna rock.



A cloud, E. J. Steichen early 10E

Morph Face 50 [H] {6}

Αυφœνεζ (Pharmaka)

Changes the physical composition of the target's face, transforming it into another face that the caster has seen before, including from photographs.

(n) An oneiric psephos and a wand.

Mycelial Network 40 [H] {3}

Νœδωωτ (Divination)

Connects the caster to a network of underground mycelium that can communicate basic, single-word concepts such as 'danger' or 'friend'. The network also allows the caster to take the lay of the land within the range, understanding any places where the network is stronger or perhaps interrupted.

(i) The network spans 1d10 square km so long as a suitable path of soil allows such an extension.

(ii) If no mycelial network is present at the onset of the spell, the caster may spend 1d12 minutes of the spell's duration to establish one. Such a network may only span 1d6 square km in this case.

(n) A suitable patch of soil, an upturned divining bowl, and a wand placed in the ground.

Passwall 40 [H] {5}

Αωβεκαρh (Linguamancy)

There is no wall. There never was a wall. There will not be a wall.

(i) Creates a 3 cubic metre opening in a wall observed by the caster. This opening can not be moved or closed and remains there for the duration.

(ii) This spell does not impact the structural integrity of the wall or its surroundings unless further damage is dealt. Any objects suspended on the wall remain there unless touched, at which point they fall.

(n) A peregrine psephos, a sheer fabric, and a wand used to indicate the limits of the passwall.

Patternweave 28 [H] {5}

Κεζαrh (Divination)

Opens the caster's mind to the apparent entropy of a situation, allowing them to see how a broken object might have been, or how an unconstructed object ought to be.

(i) After this ritual is completed, the caster gains a +3 to any check to reconstruct or understand any object within the casting circle.

(ii) A small illusion may also appear where appropriate, depicting what the caster perceives.

(n) Divining bowl and an oneiric psephos.

Pocket 20 [I] {4}

Æλγom (Apotropaica)

Turns a ring into the opening for a small, pouch sized pocket.

(i) The ring alters in size to fit objects into the space, but its maximum capacity is 10 cubic centimetres.

(ii) Only the caster of this spell may place and retrieve objects with this pocket at will, though access may be granted to others by the caster.

(iii) Otherwise, the recasting of this ritual is required to open the pocket.

(n) A black ring.

Pocket Chamber 60 [I] {8}

Æλγomαθ (Apotropaica)

Turns a locket into the entrance to a small storage room.

(i) The locket expands in size to become an open portal to a room of 10 cubic metres. The portal must be vertical and only ever faces south.

(ii) This entrance may only be accessed by the casting of this ritual in full. Only the caster may open and close the entrance to the chamber and may also choose to obstruct it from the view of any persons at will.

(iii) The inner surfaces of the chamber are subject to the discretion of the caster, though the materials can not be removed from the chamber.

(iv) The chamber has no weight or persons capacity beyond the size, which can not be altered by other spells.

(v) If a person is enclosed in the chamber, they can survive within so long as they have adequate food and water.

(n) A locket and an apotropaic psephos.

Prime Attribute 78 [H] {8}

Ηαρweυψ (Linguamancy)

Enhances the target into their prime, altering them in the Aether as in the physical realm.

(i) Brings any one skill, attribute, or ability to its full capacity for the duration.

(ii) This fortification is chosen at the completion of the ritual and can not be changed unless the spell is ended or recast.

(iii) A skill or attribute would be increased to 10, and other abilities otherwise reach maximum.

(n) Wand, a limestone pebble, and an oneiric psephos.

Profane Unbinding 20 [D] {4}

Shēpæw (Aetherica)

Unbind yourself from your physical chains, teleporting to anywhere in sight. You may also cause harm to those near your original location.

(i) 1d6 mystic dmg. within a 1m radius.

(ii) After the ritual is completed, the spell is stored in the caster for one day, during which they can undergo the unbinding once. If the spell is not fulfilled, the caster takes the damage instead.

(n) A peregrine psephos and a broken chain.

Psychopompy 10 [I/S] {2}

Ευψικω (Aetherica)

Guides souls to their destination.

(i) Delivers the soul of a recently perished corpse safely into the afterlife. Granting them passage allows the communication of a single sentence either to or from the spirit before it passes over.

(ii) Alternatively, works as a form of banishing undead such as ghosts, spirits, or shades.

(n) A holy symbol and a votive offering.

Read 10 [A] {1}

Ηερνσικεν (Linguamancy)

Provides information on an object, translates text, summarises information, etc.

(n) A divining bowl and sand.



Three mages prepare to cast a spell, Renovese Tolte 8E

Resist Fire 70 [H] {8}

Φευδζαλ (Apotropaica)

Surrounds the target with a protective barrier against heat and flame.

(i) The target becomes invulnerable against non-magical fire and sustains only half damage from magical fires and heat-based spells.

(n) An apotropaic psephos and a drop of mercury.

Retroscopy 40 [R] {4}

Κυμνυεη (Divination)

Allows the caster to view a scene in the past through the eyes of a witness.

(i) The spell requires an individual who has a recollection of the scene to be alive or have recorded the events of the scene in some way. The caster needn't necessarily have seen the record in order to cast the spell.

(ii) If the caster attempts to cast the spell without a record having existed of the scene, they must succeed on a *Divinity* check the difficulty of which is equal to 10 + the number of Eras that have passed since the event.

(n) Related object or place, smoky fire, and a divining bowl

Revelation 35 [R] {5}

Ακαζ! (Divination)

Reveals any traps, wards, illusions, invisible objects or beings, or anything else that would otherwise evade your notice.

(i) When cast against an evasion ward or any other object or being evading notice, a *Mystica* contest must be made against the original caster.

(n) A bell and a perforated lodestone.

Scry 20 [H] {4}

Μνουκαηϋ (Divination)

Grants the caster a vision of a location or object at the time of casting.

(i) Requires the caster have either been to the location, be holding an object from the location, or have an object with an identical mystic signature.

(ii) Suits also as a locate person or object spell, only revealing the target in their location, not leading the caster to it.

(iii) Creatures other than the caster may be made privy to the scry upon looking into the bowl.

(n) A divining bowl, and a related object.

Simulacrum 150 [S] {10}

Αυχβοemnoy (Linguamancy)

Creates a perfect copy of the caster, with all the same abilities, skills, and attributes as them.

(i) The simulacrum is born with all the memories and faculties of the caster from the time that the effigy was built. Only the caster's body is copied, not any clothes, possessions, or prosthetics.

(ii) The simulacrum lasts until destroyed or dispelled and is indiscernible from the caster. If the simulacrum is damaged, it can not be healed by conventional means but instead must be repaired by magical or alchemical means.

(iii) The caster can not control the simulacrum but can give explicit orders as if to another person which it indiscriminately follows. Both the caster and the simulacrum know innately who the original is and who the copy is.

(iv) Also, the original caster and the simulacrum share a soul, which appears as if in two places at one, though it remains to be the same soul. Any mana expended by one is expended for the other also, and any damage to the soul is experienced by both. Mana is regained at normal rates between the two beings and is not rolled by both.

(v) A revelation spell or similar magical discernment will reveal the simulacrum to be a copy, otherwise the two beings can not be told apart even side by side.

(n) A life-sized effigy of the caster in clay, cement, snow, or any other malleable material, a bronze heart, an oneiric psephos, and a wand.

Sensation Casting 50 [H] {5}

Δjōhem (Divination)

Allows the caster to project the input of their psychic nexus to the mind of another soul.

(i) The caster is able to take information of 1 sense from their target, even if they are up to 1 km apart or if the target casts a spell that alters their perception (e.g. Spirit Vision).

(ii) The caster senses both their own and the target's perception, though they can switch one or the other off in order to focus.

(iii) If the caster chooses to move or take actions with the spell still in focus, they must make a TN 20 *Fortitude* check or fall ill and become immobile for the remaining duration of the spell.

(iv) This spell when cast is undetected unless barred by a ward spell or otherwise.

(n) A divining bowl.

Soulbrand 34 [S] {7}

Ūψοκ (Aetherica)

Marks a creature's soul with a mystic brand, allowing the caster to sense their location.

(i) If the target is within view, no effigy is necessary for the components.

(ii) The brand remains for a week and has a distinct dweomer in the Aether.

(n) An unheated branding iron, a tyrannic psephos, and an effigy or possession of the target.

Spirit Vision 23 [H] {2}

Καυψ (Aetherica)

Allows for the identification of spirits or other non-physical entities. Also grants the caster the ability to see mystic energies. Can be used to identify soul signatures or spells.

(n) A divining bowl.

Stoneflesh 25 [H] {3}

Æφασζuew (Pharmaka)

Pass through stone freely as if through water.

(i) Grants +1 physical AC for every 10 mana expended over the base cost.

(n) An oneiric psephos.

Summon Profanity 75 [H] {8}

Ταεξ (Aetherica)

Summon one of the following:

(i) Any insapient Daemon, Faerie, or Spirit.

(ii) An undead humanoid.

(iii) A slime or mould.

(n) An effigy of the summoned creature(s) and a psephos of the relevant dimension.

Tony's Home Protection 100 [S] {9}

Αυχοοφwe (Apotropaica)

Wards an entire area within sight, protecting it against all manner of subjects.

(i) Creates a *Ward of Passage* on any main entrances. Creates a *Hidden Door* on 1d4 doors. Places a *Word of Explosion* on 1d4 surfaces. The locations of these are chosen by the caster at the spell's completion.

(ii) Anyone identified as intruders must make a *Fortitude* check against your *Mystica* or become lost in the protected location.

(iii) These effects last until dispelled by the caster or by a *Dispel Magic*, which only dispels a single targeted effect rather than the whole spell.

(n) A divining bowl and a rope.

Transcribe 5 [A] {2}

Χανγε (Linguamancy)

Copies texts or images onto a surface.

(i) No matter the quantity or language of the text, this spell creates an instantaneous copy so long as the text fits in the desired surface. Should it not fit, the transcription will omit the end of the text.

(n) A writing instrument and a ring.

Ward of Conditions 10 + ward strength [D] {5}

Ιολωο (Apotropaica)

This spell produces a ward against particular conditions set out by the caster, decreasing the chances of such a condition befalling the target, with the following additional costs for each circumstance:

- (i) Falling 5 (πνου)
 - (iii) + 1 to one skill 10 (τα)
 - (iv) Death 50 (ξαφ)
 - (v) Specific spell = cost of desired spell
 - (vi) Scrying 30 (κε)
 - (vii) Other: narrator discretion
- (n) Wand, yarn, and a votive.

Ward of Passage 20 per condition [D] {2}

Ιολαωψ (Apotropaica)

Produces a ward that prevents particular soul types from passing through (see below). This spell must be cast within a passageway or against a wall. The caster is alerted magically should an attempt be made to cross their ward.

- (i) A particular star sign
 - (ii) A particular profession
 - (iii) A specific soul signature
 - (iv) A particular person or group of people.
 - (v) Anyone but one person or group of people.
- (n) Wand, yarn, and an apotropaic psephos.

Ward of Supreme Immunity 150 [H] {10}

Ιολαλα (Apotropaica)

Creates a powerful ward around the target which protects them from all damage.

- (i) The target creature becomes immune to physical, mystic, and arcane damage for the duration.
- (ii) The target also gains +10 *Fortitude* for the purposes of avoiding spell effects.
- (ii) This ward grants +10 *Mystica* for the purposes of avoiding ward dismantling and other forms of tampering.

(n) Wand, yarn, an apotropaic psephos, and a shining gold item worn on the target.

Warding Bond 10 [D] {1}

Ιολωχ (Apotropaica)

Creates a mystic connection between the caster and the target until the spell ends.

(i) While the target is within view of the caster, they gain a +1 AC and to parry and evade checks.

(ii) Also, each time the target takes damage, the caster takes the same amount of damage.

(n) An apotropaic psephos and yarn.



A lagoon, Charles Nicolas Storm early 10E

Water Walking 42 [H] {6}

Χαελοδ (Apotropaica)

Any person or shoes within the magic circle at the completion of this ritual are able to walk on water.

(i) On still waters, the target may easily walk on the water as if solid ground.

(ii) During turbulent waters, the target must make a *Control* check to avoid being overturned by waves.

(iii) If this spell is cast while underwater, the target is floated to the water's surface, taking 1d4 rounds to do so.

(n) An apotropaic psephos and flotsam wood.

Word of Explosion 60 [D] {7}

Νοξαζ (Linguamancy)

Leaves a mark upon a surface that, when examined, explodes with physical and mystic energy.

(i) A prospective target may roll an *Insight* check against the caster's *Mystica* check to determine its nature before being damaged by the spell.

(ii) Should the target succeed, they manage to evade the explosion and only take half damage.

(iii) Otherwise, the target takes 1d8 physical and 1d8 mystic damage.

(n) A tyrannic psephos, a handful of sulphur, and a wand to write the word with.

Arcane

Arcane magic is made possible by the arcane particle theory developed by Lord Floön Dera in 1504 IX, which started the 9th Era. Dera named the particle after himself and employed the Floön particle to discover a new kind of magic altogether.

This magic could be cast without the use of a ritual, instead simply with a wand and remembering the correct words to use. Dera used the magic to advance his army, but when the empires fell at the onset of 10E, arcane magic was put into the hands of the people.

There are five schools of arcane magic: Astralica, Energetica, Electromagnomancy (or Flucturgy), Chronochoromancy (or Choromancy), and Syncretica. **Astralica** is the study of the soul and the control of mana in the Astral sphere. **Energetica** is the practice of manipulating, creating, and destroying energy. **Flucturgy** involves the understanding, control, and alteration of waves on the electromagnetic spectrum, including gravitational effects that result from such magic. **Choromancy**, similarly, pertains to those spells which alter and manipulate time and space. Finally, spells in the **Syncretica** school are those which have been borrowed from mysticism and refined into quick, arcane incantations for the sake of brevity and accessibility.

The following spells are of an arcane nature:

Absorption Hex 25 [I] {2}

Τῆψιχ (Astralica)

Reverses the flow of ambient mana from a soul.

(i) Target rolls twice their mana recovery die and instantly reduces their MR that amount.

(ii) Target does not benefit from the hourly mana recovery rate for that hour.

Annihilate 100 [I] {10}

Ξαπ! (Energetica/Syncretica)

Destroys the atoms of the target's body, transforming them into potential energy.

(i) The target makes a *Fortitude* check against the caster's *Arcana*. On a success, the target avoids the spell's effect. Otherwise, on a tie or failure, the target takes 2d10 arcane damage.

(ii) If the target drops to 0 HP, their body is annihilated, and they die instantly. Otherwise, a random limb is completely destroyed by the spell.

Anti-Magic Field 80 x radius (m) [H] {8}

Shuevum (Astralica)

Expels the ambient mana from a region of the caster's choosing within sight.

(i) No spell may be cast within the field, and any charms may only expend a single charge.

(ii) Spells that are already in effect such as a ward or an illusion remain.

Arcane Bolt 5 [I] {1}

Πεβυτ (Energetica)

Emits a blast of arcane damage.

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit deals 1d4 arcane dmg.

Attract Matter 30 x radius (m) [R] {5}

Uεαθεπ (Flucturgy)

Pulls matter towards a central point.

(i) Creatures must make a *Control* check against the caster's *Arcana* or be pulled into the fray.

Banishment 18 [I] {5}

Iεdehōψ (Choromancy)

Sends the target homeward.

(i) Banishes living creatures back to their original plane or suspends them in an abstract reality.

(ii) Alternatively, denies a target within sight from teleporting.

(iii) Requires a *Fortitude* check against the caster's *Arcana* to avoid.

Blur 34 [R] {4}

Λαυshυ (Flucturgy)

Blurs the light around the target, making their exact location difficult to discern.

(i) Gain +5 AC for the duration.

(ii) Creatures that do not rely on sight to attack are immune to the effects of this spell.

Boil 8 [R] {1}

Sheushæ (Energetica)

Brings water to a boil.

(i) Deals 1d6 arcane damage to small beings.

Capture Energy 40 [I] {6}

Avγæm (Energetica)

Converts or absorbs arcane energies back into ambient mana.

(i) 1d6 arcane DR. ¼ the hostile mana will be absorbed into the caster's mana pool.

(ii) For each dmg. reduced, the DR is reduced.

(iii) The spell is destroyed when at 0 DR.

Ceasefire 90 [R] {9}

Rhox! (Syncretica)

Causes combat to end prematurely.

(i) All participants in a given combat within view of the caster must make a *Fortitude* check against the caster's *Arcana*. On a fail or tie, the target must drop its weapon (or tool of violence) and stand completely still for the duration.

Charm Creature 26 [H] {2}

Rhev! (Syncretica)

Creates a spiritual connection between caster and animal or other lesser creature.

(i) The target creature must make a *Fortitude* check against the caster's *Arcana* or be charmed.

(ii) While charmed, the target creature can not attack the caster or their companions and will heed any commands it can understand so long as it does not endanger the creature or its family.

(iii) This spell does not work on humans.

Cosmic Beam 65 [R] {5}

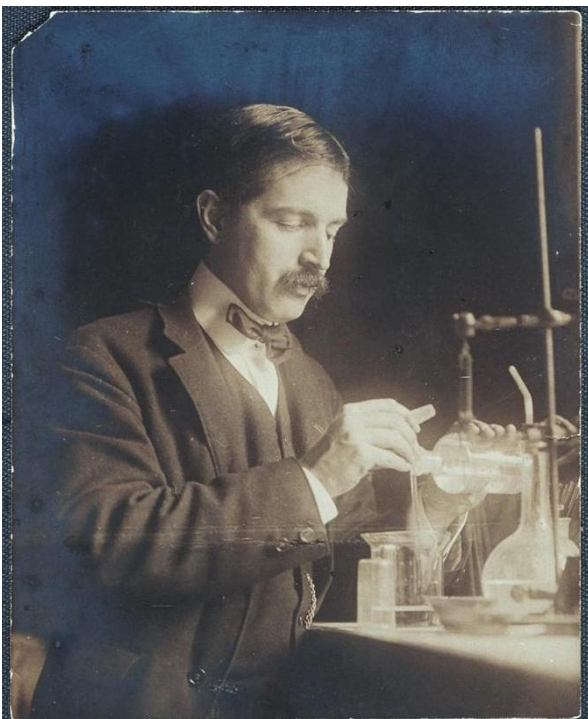
Δjouπish (Flucturgy)

Creates a ray of powerful energy that induces damage at a minute level and kills quickly.

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit, deals 1d8 arcane dmg/round for 1d4 rounds.

(iii) Requires an Advanced Heal or Ostrinics beam to stop the process. Dispel Magic will have no effect once the spell hits.



An arcanist, Theodore W. Richards mid 10E

Curse of Blinding 30 [H] {3}

Kūbouw (Syncretica)

Blinds the target, halting their perception.

Curse of Draining 10 [A] {4}

Ξεψib (Astralica)

Reduces the amount of ambient mana surrounding a soul, causing a vacuum which forces their mana reserves to be drawn out of their soul. Can only affect 1 target.

(i) Reduces target's MR by 2d10 + 5.

Curse of Sleep or Awakening 10 [H] {2}

Δūπαγū (Syncretica)

Immediately puts the target to sleep. Alternately, immediately rouses the target from sleep, even if it is magical in nature.

(i) The target must make a *Fortitude* check against the caster's *Arcana* or be immediately put to sleep. On a tie, the target becomes drowsy and receives a -2 to *Fortitude* checks for the duration.

Delay Death 5 [R] {2}

Hueδouξ (Syncretica)

Prevents an individual's death for but moments longer.

(i) Stops a character at 0 HP from dying for the duration.

(ii) **1 AP.**

Delay Projectile 25 [R] {4}

Ουδουπ (Choromancy)

Stops or slows the trajectory of a projectile without reducing the force of its flight.

(i) **1 AP.**

Disarm 20 [I] {3}

Bam! (Energetica)

Fires a jolt of harmless energy through the nerves of an opponent, causing them to drop whatever they are holding.

(i) The target must make a successful *Fortitude* check against the caster's *Arcana* or drop what they are holding.

Disrupt Radio 30 [D] {6}

Boeshto (Flucturgy)

Scrambles radio frequencies.

(i) Any mechanical radio within 5 km fails to operate, producing only static.

(ii) Any magical radio, such as by Mittency, must be contested by an *Arcana* check.

Disrupt Terrain 88 [D] {8}

Βυεδοδωε (Choromancy)

Transforms a patch of land into a veritable battlefield wasteland.

(i) The transformed earth, torn up by arcane energy, takes one of the following effects until the end of the spell's duration, at which point it reforms back to its original state.

(ii) **Ruptured:** The ground erupts into loose soil, mud, and huge craters. Any who wish to traverse it must make a successful *Control* check against the caster's *Arcana* or become trapped in the unstable terrain for 1d4+1 hours.

(iii) **Sinkhole:** A large pit collapses into itself of a 20 metre radius. Any who were standing atop its area must make a successful *Reaction* check against the caster's *Arcana* or fall into its depths, taking 1d6 physical damage from falling.

(iv) **Minefield:** The projected area becomes scattered randomly with undetectable pockets of arcane energy which explode on proximity with live targets. Any who wish to traverse the area must make a successful *Intuition* check against the caster's *Arcana* or take 1d10 arcane damage.

Divine Smite 16 [R] {2}

Ευπα! (Astralica)

Imbues a weapon with holy energy that explodes with arcane power upon impact.

(i) A single weapon within sight becomes a magical weapon for the duration.

(ii) On its next attack after the spell is cast, the weapon deals an additional 1d6 arcane damage, so long as the weapon is used within the duration.

Dry 10 [R] {2}

Πνευρωε! (Energetica)

Evaporates liquids off of a surface.

(i) Any liquids within sight dry up and evaporate, leaving no trace.

(ii) This spell also dries poisons, acids, and other vile substances.

Ersatz Visage 38 [H] {2}

Ε̄μδ̄ιαφ (Flucturgy)

Warp the light around the target's face, transforming it into another face that the caster has seen before, including from photographs.

(i) A successful *Intuition* or *Insight* check against the caster's *Arcana* will discern that the target's face is false but will not reveal their identity.

Field of Darkness 40 x radius (m) [R] {5}

Ζαδ̄υ! (Flucturgy)

Blocks the movement of light in the range.

(i) Unless trained in blind spell casting, any magic is rendered impossible in the field. Existing spells continue, but new ones can not be cast.

(ii) Also, regular attacks and other relevant skill checks are made at -5.

Greater Illusion 80 [D] {8}

Δ̄ιαζ̄αεκ (Flucturgy)

Creates an image of an object, a creature, or some other perceivable phenomenon of the caster's choosing.

(i) This illusion seems real, including sounds, movement, and temperatures.

(ii) The image may also move in any way the caster can conceive and follows any set patterns the caster sets upon its creation.

(iii) Physical interaction with the image reveals it to be an illusion, with any real matter passing through it.

(iv) Anyone can, at any time throughout the duration, attempt to verify the illusion, determined by an *Intuition* check against the caster's *Arcana*.

Hallucinatory Terrain 40 x radius (m) [H] {5}

Κ̄ᾱδ̄υε (Flucturgy)

Creates an illusion over a patch of land.

(i) The terrain gains one of the following effects. The illusion can be discerned by a successful *Fortitude* or *Intuition* check against the caster's *Arcana*. Recognising the terrain's false nature does not reveal its true appearance but gives the target +5 to avoiding the effects of the illusion.

(ii) **False Cover:** Generates an illusion of trenches and fortifications. Conversely, hides actual defensive positions. Targets receive -5 to *Reaction*.

(iii) **No Man's Land:** Transforms the appearance of flat ground into treacherous terrain, or vice versa. Targets must make a successful *Control* check or become immobilised by the invisible terrain.

(iv) **Fog of War:** A haze blankets the area. Targets make attacks at -5 when in the region.

Hasten 66 x radius (m) [R] {4}

W̄ῑω̄ρ̄νεφ (Choromancy)

Changes the perception of time.

(i) Half AP cost in the region.

(ii) Creatures outside the radius suffer -1d4+1 to skill checks against creatures inside the radius.



A blacksmith, Frances Stebbins early 10E

Heat Metal 32 [H] {5}

Shæφ (Energetica)

Heats metal to sizzling temperatures.

(i) The caster first selects a metal object as the target of this spell.

(ii) Any creature in physical contact with the object immediately takes 1d6 arcane damage.

(iii) If a creature is holding or wearing the object and takes the damage from it, the creature must succeed on a *Fortitude* check against the caster's *Arcana* or drop the object if they can.

(iv) If the object remains in contact with the creature, they receive a -2 to all skill and attribute checks until they cease contact with it. Also, so long as contact is maintained with the object, the aforementioned damage is sustained each round.

Hex 1d10 x 3 + 10 [I] {1}

Bovŭπ (Energetica)

Delivers a bolt of complex arcane energies.

(i) Roll *Control* to hit the target's AC.

(ii) On a hit deals 1d10 arcane dmg.

(iii) The next check made by the target is made at -2.

(iv) The mana cost of this spell is equal to three times the damage rolled plus ten.

Hold Person 60 [H] {5}

Χυπŭh (Choromancy)

Restricts the space around a target, stopping them from moving entirely.

(i) The target must make a successful *Fortitude* check against the caster's *Arcana* check.

(ii) On failure, the target can not take actions for the duration and can not move.

(iii) On a tie, the target's AP are reduced to half for the duration of the spell.

Inferno 50 [R] {6}

Πεδ̂ζαξ (Energetica)

Emits a huge ball of flame that erupts into an explosion.

(i) A 2 m radius sphere of flame sprouts forth from the caster's wand, arcing towards an area in view.

(ii) Anyone within the flame's area or near to it must make a *Reaction* check against the caster's *Arcana* or take 4d6 arcane damage.

(iii) Targets remain aflame until put out, taking 1d4 arcane damage per round while aflame.

Kinetic Barrier 20 [H] {2}

Τωλ (Energetica)

Generates a shield of kinetic energy which is destroyed when reduced to 0 DR:

(i) Adds 1d6 physical and arcane DR.

(ii) For each dmg. reduced, the DR is reduced.

(iii) The barrier is destroyed when at 0 DR.

(iv) **1 AP**

Kinetic Strike 10 [I] {2}

Τωπ (Energetica)

Concentrates mana into a bolt of kinetic energy:

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit deals 1d6 physical damage.

(iii) **1 AP**

Life Hex 37 [H] {6}

Vŭπebæw (Syncretica)

Corrupts the life essence of the target, effectively dictating the development of their decay. Can be cured by an 'Advanced healing' spell.

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit reduces the target's max health by 1d4 + 1.

Magnetise 24 x radius (m) [R] {4}

Εχῦτ! (Flucturgy)

Turns a metal object magnetic, attracting other metal objects towards it.

(i) Any metal objects worn or carried become drawn to the magnetised object. Creatures wishing to retain possession of their metals must roll a *Control* check against the caster's *Arcana* or be dragged with should they forgo the option to let go.

(ii) Creatures in metal armour within range have their Hst. halved for the duration.

(iii) Metal objects on the move deal 1d4 + 2 damage to targets in their path.

Minor Heal 10 [I] {1}

Αrhava! (Syncretica)

Heals wounds, restores HP, and cures known and minor illnesses.

(i) Regain 1d4 HP.

Mittency 12 [R] {2}

Næshet (Flucturgy)

Allows for communication between two far off points. Requires the caster to know where the final destination of the message is, and for the returner to also know the spell.

Mustard Gas 66 [R] {5}

Πnœξ (Energetica)

Emits a caustic yellow gas from the caster's wand that expands out in a billowing cloud that fills spaces along corridors and around corners.

(i) The gas expands in the direction of the aster's wand, filling the space of a sphere around corners and through gaps for up to 2d4 + 1 metres. Within these bounds, the caster can choose the shape of the gas and can create pockets of air.

(ii) The gas takes the duration to fill the space, then lingers in the air for 1d10 + 2 rounds.

(iii) Any creature that makes contact with the gas must make a *Fortitude* check against the caster's *Arcana* or take 3d4 arcane damage. On a success, the target takes half damage instead. At the beginning of every subsequent round, any creatures in contact with the gas must make another *Fortitude* check or take an additional 1d4 arcane damage.

(iii) Damage to specific areas may produce longer lasting effects following an additional *Fortitude* check: **hands** – disarmed; **eyes** – blindness for 1d4 rounds; **mouth** – mute for 1d8 rounds; **legs** – immobile for 1d4 rounds.

Ostrinics 30 [R] {4}

Ieðjak (Flucturgy)

Generates a disinfecting energy beam, emits strange light, or allows for the detection of the otherwise invisible.

Phloxonics 10 [I/H] {2}

Kεζœδj (Flucturgy)

Allows for the caster to translate infra-red into perceivable light within their own eyes to generate thermal vision. Also creates an infra-red beam that heats water or produces a laser with the below parameters:

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit deals 1d4 arcane dmg.

(ii) Alternatively, see invisibility for 1 hour.

Phospherence 23 [I/H] {2}

Δjατεπ (Energetica)

Allows for the caster to manipulate light to produce illusions, generate light, or shoot a laser with the following parameters:

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit deals 1d6 arcane dmg.

(iii) OR: Emit light in a 10m cube for 1 hour

(iv) OR: Create an illusion which lasts for 1 hour; observers of this illusion may roll an *Intuition* check against your *Arcana* check to determine its verity.

Produce Lightning 26 [A] {4}

Δjαχœ (Energetica)

Generates an electrical current that is propelled across opponents in a chain. May also be used in mechanical tasks for electricity.

(i) Roll *Control* to hit an opponent's AC.

(ii) On a hit deals 1d6 arcane damage in a chain of 3 strikes.



A gas alert rattle, late 10E



Lightning, Charles Moussette early 10E

Pyre 38 [R] {5}

Πεδjολ (Energetica)

Creates a column of fire that chars flesh and disintegrates corpses.

(i) Ignites a pyre of flame under a single target. The target must make a successful *Reaction* against the caster's *Arcana* or take 2d6 arcane dmg.

(ii) The pyre lasts the duration and targets that start their turn in its area take the damage. If the target is a corpse or undead, they take twice the damage, and are instantly disintegrated if reduced to 0 HP.

Recall Time 180 [I] {10}

Αυλιμικ! (Choromancy)

Recalls the caster to a single marked timestamp in their timestream.

(i) Using the 'Mark' spell, the caster pinpoints a moment in time to return.

(ii) Upon casting this spell, the caster's soul is transported back into their body at the exact moment in time the mark was made.

(iii) They retain all their memories and knowledge, with only physical traits being returned to their original state (Hst., Str., sicknesses, possessions, etc.). The caster also retains their MR and any spells cast on their soul remain in place.

(iv) There is a 33% chance the caster dies from shock, failed temporo-astral projection, or otherwise from this spell.

Repulse Matter 30 [R] {5}

Βεπηh (Flucturgy)

Repulses matter away from a central point.

(i) Creatures must make a *Control* check against the caster's *Arcana* or be pushed 1d4 metres away. Also, projectile attacks are repelled for the duration.

Reverse Gravity 42 x radius (m) [R] {4}

Υεβεπηo! (Flucturgy)

Reverses gravity in the projected area, propelling targets up and away from the ground for the duration.

(i) Targets in the area may make a *Reaction* check against the caster's *Arcana* to attempt to catch themselves before falling upward. This check is made at Narrator's discretion.

(ii) The target is not able to effectively 'swim' or otherwise move while in the air unless by means of levitation or flight. If allowed to fall the full distance following the spell's full duration, the target takes 2d6 physical damage.

Sensation Block 30 [R] {3}

Ūζαηκ (Astralica)

Severs one of the target's senses.

(i) Attacker must make an *Arcana* contest against target's *Fortitude*, with ties going in the defender's favour. Should the target fail, one sense fails them for the duration. Can be used repeatedly in order to sever another sense or extend the length of time by another round.

Slow 66 x radius (m) [R] {4}

Ηueb (Choromancy)

Double AP cost of actions. Changes the perception of time within the range.

Soulrend 100 [I] {10}

Œψoξα! (Astralica)

Consumes the soul of a target.

(i) The target must make a *Fortitude* check against the caster's *Arcana* or have their maximum MR reduced by 6d12 + 20. On a success, their MR is reduced by half the rolled amount. If the target's total MR is reduced to 0, they become a soulless husk.

(ii) The caster regains half the rolled amount of mana, draining it from the target's soul. If the target dies, their soul is absorbed by the caster, who gains the full amount rolled, as well as the target's memories and knowledge. The caster also may increase their MR by 2d10 at no EP cost.

Spectral Sphere 98 [H] {10}

Shoξαδαε (Flucturgy)

Conjures a sphere of energy that spans the electromagnetic spectrum.

(i) The sphere of energy is 80 m in radius centred on the caster, with each layer producing a different effect. Each layer is 10 m deep and encircles the centre in a full sphere, with a 10 m radius sphere at the centre which is safe to exist in. The layers are listed in order from outermost to innermost:

Radio: *Interference field* has the effect of the ‘Disrupt Radio’ spell, scrambling radio frequencies in the region.

Microwave: *Fried atmosphere* superheats any water in the region, including water vapours. Deals 2d6 arcane damage to any creature in the area.

Infrared: *Optic sensors* alerts the caster to any heat or movement in this region, including invisible creatures and objects. Deflects magical rays.

Visible: *Illusory terrain* has the effect of the ‘Hallucinatory Terrain’ spell, causing confusion. Blinds any creature that looks at any spot for longer than 1 round.

Ultraviolet: *Radiation burn* burns exposed flesh for 2d6 arcane damage.

X-Ray: *Ionising field* floods the body with minute waves, dealing 1d4 arcane damage and having a 10% chance of taking a further 1d4 arcane damage every round following. Disrupts divination.

Gamma rays: *Matter disruptor* disturbs matter in the region, with the effects of the ‘Cosmic Beam’ spell. Also disrupts teleportation spells.

(ii) At any point in the duration, the caster may elect to temporarily dispel any number of layers at will.

(iii) Anyone passing through each layer must make a *Fortitude* check contested by the caster’s *Arcana* at the boundary of each region or suffer its effects. Should a target wish to dispel the sphere, they may do so only one layer at a time, rather than dispelling the entire sphere in a single incantation.

Sticks to Snakes 22 [R] {2}

Φοδσesh (Syncretica)

Transforms spears, staffs, rods, or any sticks into snakes of an equivalent length.

(i) Transforms 2d8 sticks within sight into snakes. These snakes are seemingly regular snakes and do not respond to commands.

(ii) Alternatively, transforms 2d8 snakes into sticks.



A torture victim, M. Craig 9E

Telekinetics 2/second [S] {4}

Æτεφ (Energetica)

Converts ambient mana into kinetic energy with the following potential effects:

- (i) 1d4 physical dmg following failure of the target’s *Fortitude* against the caster’s *Arcana*.
- (ii) DR 1 Physical dmg per 10 mana.
- (iii) Levitation up to 10m high.

Thaumaturgy 5 [A] {2}

Ατση! (Syncretica)

Perform a minor miracle, including:

- (i) Ignite 1d3 flames.
- (ii) Create a palm-sized illusion.
- (iii) Whatever the situation may call for that costs less than 5 mana at the Narrator’s discretion.

Torture 46 [H] {5}

Πομβε! (Astralica)

Floods the target’s soul and mind with agony.

(i) The target makes a *Fortitude* check against the caster’s *Arcana*.

(ii) On a failure, the target sustains the equivalent of 2d8 non-lethal damage, though their physical HP remains intact. If the target sustains more damage from torture than their maximum HP, they lose consciousness but do not die.

(iii) Targets under the pressures of torture make all checks at -3.

Trench of Doom 74 [R] {6}

Δνεαξα (Energetica)

Produces a powerful energy from the caster's wand that follows the course of a trench or tunnel, destroying everything in its path

(i) The energy takes an appearance of the caster's selection, no larger than a 2 m radius sphere.

(ii) The energy moves at the will of the caster at a cost of 1 AP per movement. It moves in a line following the curvature of the space it is in, taking any forks in its path at the caster's discretion.

(iii) Any creature that comes into contact with the sphere takes 2d4 + 1 arcane damage. Any non-magical objects not being worn or carried are also disintegrated by contact with the energy sphere.



Officers in a trench, Alexandr Inen mid 10E

Unluck Hex 40 [H] {6}

Ēnbō (Syncretica)

Curses the target with bad luck.

(i) The target must make a *Fortitude* check against the caster's *Arcana*. On a failure, the target's LP are drained, their Lck. is halved, and their checks are rolled twice with the lower number being selected every time throughout the duration.

Ward of Armour 10 per armour level [H] {1}

Ἰλαουπ (Syncretica)

Forms a mystic barrier either surrounding a person or filling a 1m cube. This is dispelled as soon as an attack bypasses it.

(i) The caster must choose a damage type that the ward protects against. (cf. 'Damage' above).

(ii) +1 AC in that damage type for every 10 mana spent.

(ii1) **1 AP.**

Warp Flesh 50 [I] {5}

Φαεναπ (Choromancy)

Warps the very life-matter of a target.

(i) Target must make a *Fortitude* test against your *Arcana*.

(ii) Attacker's success: the target takes up to 1d10 + 1 arcane dmg. at the Narrator's discretion.

(iii) Defender's success or tie: the target takes no damage.

Warp Matter 40 [H] {4}

Φαεζο (Choromancy)

Increases or decreases the size of matter by warping atomic structures. This spell can be used for the following effects.

(i) Shrink or enlarge a blade or other weapon to the point of reducing or increasing its damage die by one (i.e. 1d8 to 1d6); alternately, shrinks armour so that it must be removed by the wearer.

(ii) Reduce or enlarge the size of a door.

(iii) Non-Euclidean shapes can be formed with this spell if the caster's *Arcana* skill is at least 6.

Warp Space 40 x 1/10 true distance (m) [R] {3}

Φαεωχ (Choromancy)

Increases or decreases distances by warping the distance between two points.

(i) This spell can only warp the distance by 10% of the original distance, so that 10m becomes 9m or 11m, with a cost of 40 mana.

Wither 34 [R] {5}

Αδωαφυν (Syncretica)

Draws the moisture from a creature, sapping the life from them.

(i) Target rolls *Fortitude* against caster's *Arcana*.

(ii) On fail, target takes 1d8 Arcane dmg.

(iii) Also, non-magical plants within view of the caster immediately wither and die. Slimes and other water-based creatures take double damage.

Book I – Appendix

Example of Play

A typical scene of the Tyranny of Magic game might proceed thusly:

The Narrator describes a scene, perhaps accompanied by music, sound effects, a map, props, even a secondary Narrator to liven up the discussions between non-player characters, or simply just the notes on their desk. Regardless, in this part of play, the Narrator will set the scene for the actions of the players, whether that is describing a new room in the dungeon they've just discovered, or having the Police Director describe the most recent murder that he'd like them to solve.

During this time, the players should listen and take notes on what the Narrator says, and might even add how they wish to react to the scene set out by the Narrator, which leads to the next part of play...

The player(s) describe how they (re)act to the Narrator's scene. In this part of play, a player might describe how they go about investigating the room, or in what way they address that Police Director so that the Narrator may respond accordingly. At the Narrator's discretion, the roll of dice may be required to determine the outcome of a player's actions, such as an *Intuition* check to uncover any hidden clues in the dungeon room, or a *Social* check to determine how the Police Director might react to their choice of words. The Narrator should typically be clear about what the difficulty of the check is, so that the players can more easily determine whether or not they succeeded.

The more detail in what a character does and how they do it, the better, not only for the sake of the Narrator's response, but also for the strength of the story. Not every action needs detail, however, since not every action has weight in the narrative, so describe accordingly!

Players do not necessarily need their characters to do the same thing, so that while one person might be exploring the room, another might be examining a particular panel of fresco on the wall of the dungeon, while another casts a ward spell to bar the doors from the entry of undesirables.

Indeed, in the instance where a fight may come about – suppose for example that the player offended the Police Director – then initiative should be rolled, and combat will ensue, as described above in 'Combat'.

Now the Narrator describes the outcomes of the player(s)'s actions. Here, the outcome may be determined by the Narrator's own judgement, for example they decide the ward spell was successful in barring a group of skeletons from entering the room, or it may be determined by the roll of the dice, for example the player was unsuccessful in their attempt to discern the images on the fresco, since their *History* check failed – this may occur due to their TN being 19 and the player rolling a 14. In any case, at this point in play, the players must now respond in turn to whatever has been described by the Narrator, and in this way the game flows forward until a new scene is established and is described.



A skeleton, Jesse Nusbaum mid 10E

An example scene of combat

Narrator: You come into a dimly lit chamber, rubble strewn across the floor and a platform that leads up to a frescoed wall at the other end. Two doors lead off from the east and west of the platform.

Player 1: Can I explore the rubble for any signs of how the place came to ruin?

N: Sure, roll an Intuition check, TN 15.

P1: I rolled a 17, so I succeeded.

N: Great! You manage to find a small shrine to what seems like a local chthonic god that seems to have been split asunder by a great earthquake. You assume the god was not properly revered.

Player 2: While they do that, I'd like to expend 20 mana to cast a ward over the doors in this room to prevent the entry of any unsavoury forces.

N: Alright, well going about your chanting as usual, you bring up mist-like sheets over the doors into the chamber, and just as you do so, you notice three skeletons now attempting and failing to pass through your spell. However, there was already one such skeleton amongst the rubble, which now rises up from its resting place to attack you both. Roll *Reaction!*

P1: I rolled a 6, so with my *Reaction* of + 3 and my Str. of 5 that is a 14.

P2: Meanwhile I got an 11 total.

N: And the skeleton rolled a 9, so Player 1, you go first.

P1: Okay, I'd like to brandish my revolver and use 1 AP to shoot at the skeleton. I rolled a 7.

N: Then the skeleton will evade your attack successfully since its AC is 11.

P1: I have 1 AP left, so I'll save the last of my AP in case it attacks me.

P2: My turn! I will lift my wand and make an incantation to cast Hex for 2 AP. I rolled a 12 on my *Control* check, so I hit.

N: Great! Roll damage and describe what the spell looks like.

P2: I rolled 3 damage. A flash of ethereal light flows from the wand and collides with the ribs of the skeleton, and they immediately begin to wither and fall away as it clutches at its chest. Then, I'd like to perform the Hide action, so that any damage the skeleton deals will be reduced by the rubble around me.

N: It is now the skeleton's turn. It will lift a spear from the rubble and lunge towards you Player 1, with an 18 attack roll.

P1: I'd like to Evade! I rolled a 10 so I roll again, with a 3, so plus my +3 *Reaction* and Str. 5 that totals to 21, meaning I succeed.

N: You successfully dodge the spear. Now back to the top of the round.

P1: I would like to fire another two shots at the skeleton. I rolled a 2 *Arms* check, so I fail, but on my second check I rolled an 18, so I succeed!

N: Great! Roll damage.

P1: I rolled a 7.

N: You manage to destroy the skeleton! The spear clatters to the ground and the hand-bones scatter about the floor. The skeleton opens its mouth as if to scream in pain, but no sound comes out. The rest of the body begins to crumble before your very eyes, and the bones collapse into a heap once more. The combat ends.

P2: We gather up our belongings and pass through the ward on the door which didn't have skeletons, and venture further into the ruins...



A Critter, Charles Robinson mid 10E

Quick Build

To build a tier 1 character quickly, play a Lapuer of any profession with the following stats:

Cha 6	Hst 6	Int 6	Str 6	Ess 6	Lck 6
PD 5	AP 4	AU 11	HP 13	MR 60	LP 3
Spells 7		Lng 3	EP 3	AC 13	

Culture: –
Languages: –, Common, –

Star sign: Fox
Fame: –/–

The character also starts with \$75.00, rations for 20 days, a tent, a bedroll, a canteen, a lantern with 10 pints of oil, a set of clothes, cloth armour (+1), a wand, a revolver with 30 rounds, and a backpack.

You have 13 Skill points to distribute, and 7 spells to select. Roll a name, select your Bonds and spells, and you will be ready for play.

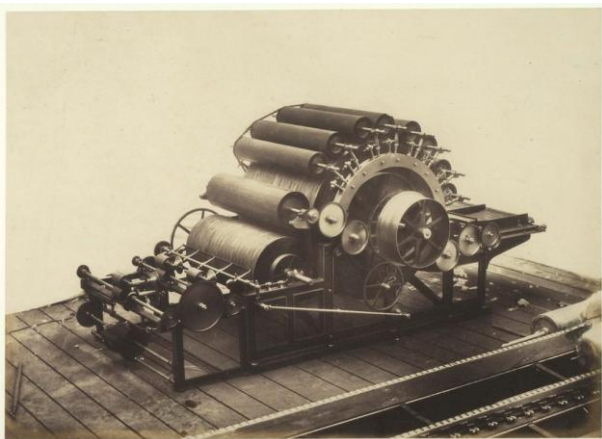


A woman by a jukebox, Thomas Hoepker late 10E

Mid-century Supplement

By the end of 10E, the social, political, even spiritual landscape of Arrealis had changed completely. Machines of war dominate the battlefield, experts in psionic espionage infiltrate and destroy corporations and governments, and Wizards stand on the precipice of an all-out war. Under these circumstances, the regular gameplay of Tyranny of Magic might be expected to change.

As such, a supplement is included here which will allow players to enjoy the pleasures of mid-century life to a far fuller extent! Besides the ever changing material world of the '50s and '60s – now resplendent with all the joys of modern life: televisions, motorcycles, vaccines, jukeboxes, space exploration, and more! – players will now have the opportunity to roleplay as the robotic Automaton race or as the psychic Psion profession.



An automaton's core, Jane Isve mid 10E

Automata [Galdorboren]

Automata (or Galdorboren) are a product of the advanced arcane and mechanical knowledge of the 10th Era, typically being found as apprentices or laboratory assistants in colleges and wealthier cities. An automaton is constructed of an invaluable adamantine frame with either bronze or mithral wiring and a runestone core that acts as both soul and brain. Besides this, they will often be enclosed in either a metal or wooden casing that may be painted or engraved, though some automata choose to be simply clothed from head to toe in order to be more inconspicuous.

As Automata are considered people, they should still roll attributes and their star sign at character creation. Following this, they may take on any class or skill with little exception and may select one of the following as their birthright ability:

(i) **Armoured casing:** The Automaton's outer body is reinforced with stronger materials that are more resistant to the daily wear of combat, abuse, and experimentation that one might expect to experience. +5 AC.

(ii) **Handy 'bot:** The Automaton was constructed with a specific purpose in mind, and as such has a single item or tool built-in to their frame. This might be a weapon, such as a pistol or wand in the wrist, a tool, such as a compass in the palm or a camera in the cranium, or perhaps something more practical such as a whetstone hand or a storage module in the chest. Such an item is always considered to be readily available and can not be disarmed from the body except by means of dismemberment.

(iii) **Specialist assistant:** The Automaton was custom-built for a unique set of skills. As such, they gain a +3 to any one attribute at character creation, to a maximum of +11.

Also, the Automaton does not need to eat, drink, or sleep, but instead goes into a kind of 'stasis' during sleeping hours in which it undergoes internal maintenance. As magical beings, Automata are self-repairing, and as such benefit from the same HP and MR regeneration rolls that regular humans do. Similarly, healing magic miraculously works on these beings, repairing any physical damage to the outer 'body' as if it were living matter. However, the Narrator might rule that they are immune to certain magical effects, at their discretion. Otherwise, in almost every way, the Automaton is human-like.

Finally, Automata gain the following as per regular cultural bonuses:

(i) **Original Tongue**, Common (ii) **Science**



A modern computer room, where an Automaton might assist, Tamas Bartha, 11E

The Psion

To be a Psion is a very rare thing, even at the peak of psionics in the '60s. Psions are psychically attuned individuals – either by training or by birth – who can empathically link to other individuals and their environment. Psionic abilities, while technically 'magical' typically defy magical traditions, and as such are often discounted or rejected as common chicanery. Outside of academia, most people fear a Psion's telepathic and intuitive abilities, and as such most Psions are either ostracised or forced to repress their talents. Any practicing Psion is either the product of undeniable intuition or intense meditative training. Either way, they are not likely to be well-integrated with society unless they have learned to hide their power sufficiently.

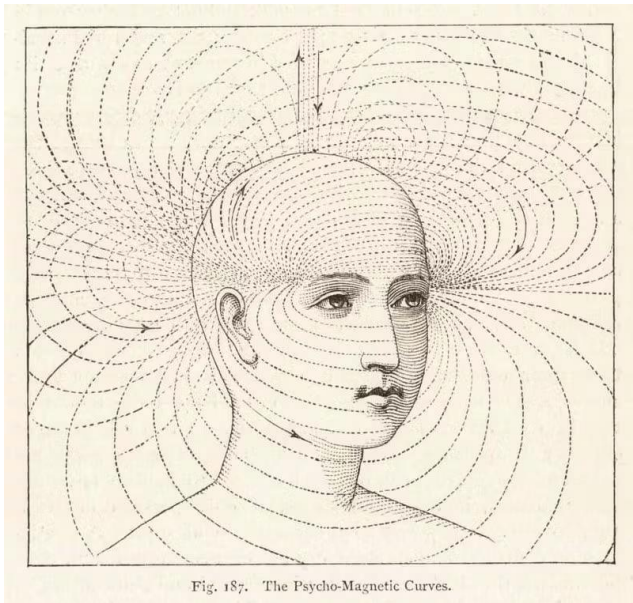


Fig. 187. The Psycho-Magnetic Curves.

Psycho-magnetic curves, Edwin Babbitt early 10E

(i) **Psychic Ward:** Due to strengthened mental defences, the Psion gains +*tier*. to *Fortitude* checks, which is made with Lck. instead of Ess. Also, they are resistant to mind-altering effects, allowing them to roll twice and take the better number when resisting mental effects.

(ii) **Precognitive Intuition:** *Tier* times per day, the Psion may expend 1 LP to add their Lck. to any roll or check due to a gut feeling or sudden mental image. Also, they may +Lck. to their AU.

(iii) **Telepathic Link:** A Psion is able to open their mind to the shadowy realm of the psychic waters which permeates between all living things. Although only one target is permitted per attempt, this ability is omnidirectional, and as such requires a *Fortitude* check each time it is attempted.

The difficulty of this check is determined by how many people are present in the space, with a base TN of 10 and an increase of 1 for every two people in the connected region. On a failure, the Psion opens their mind but is unable to maintain focus, becoming inundated with the mental voices around them – they can not take any actions for 1d10+Lck. rounds. On a success, the Psion is able to secure a psychic connection with their target (a *Fortitude* contest against the opponent is required if the target is unwilling), after which the Psion gains the following insights according to their tier:

(0) The surface emotions of the target. A vague cloud of feelings and thoughts surrounds the target like a miasma, and the Psion is able to describe accurately their state.

(1) The above, and the ability to read the target's active thoughts, including any memories recalled or any scenes imagined. The Psion can also convey hazy images of their own to the target should they wish.

(2) The above, and the Psion can become witness to the target's senses, perceiving the world through their all their senses as well as their own. Through this shared sensibility, the Psion can direct the target's attention to certain things and can also transfer much clearer images and memories into their target's mind.

(3) The above, and the Psion can gain control of the target's entire body for 1d4+1 minutes. The target falls into a trance-like state and is unaware of what they do in this time, retaining no memory of it thereafter.

(iv) **Psionic Disciplines:** Due to their unique psychic connection to the world, Psions are unable to perform traditional magic. However, through diligent training and meditation, Psions are able to learn Psionic Disciplines – mental behaviours inductive of an esoteric state that directs specific psychic energies into the world. These Disciplines require 2 AP to perform, and each have an associated mana cost that is expended, similarly to a traditional spell. The Psion gains access to the following lists of Psionic Disciplines in accordance with their tier. They may learn a number of Disciplines equal to their *tier* + 2.

Through 10 consecutive hours of meditation, these Disciplines can be swapped out for others on the list, with a limit of 1 per meditative session.

Some of the Disciplines require a physical gesture. As such, these are not possible if the Psion is bound or otherwise incapacitated.



*Striking Warrior (left) and Patient Warrior stances (right),
Ximeng Beisson late 10E*

Psionic Disciplines List

The Disciplines are to be read like so:

Name **Cost** [Duration]

Gestural requisite. Discipline description.

(i) Effects.

(ii) Compounding effects, costs, and duration of increased tier in the same discipline. Players may choose which tier they use upon producing the effect.

Tier 1

Humming Blizzard **30** [H]

Consider for a moment a storm at sea. Sets the psychic realm into a static blur.

(i) Spells and psychic checks made in sight are rolled at -5. The region of the blizzard does not follow the Psion but is stationary.

(ii) At tier 2: **40** [H]. Produces a light haze of snow in the projected area. At the start of every round, enemies in the area must make a successful *Divinity* check against the Psion's *Fortitude* or suffer 1d4+2 physical damage from small hailstones.

(iii) At tier 3: **70** [D]. Creates a strong storm in the area of effect. Any spell attempted in this area requires a *Fortitude* check against the Psion or fail.

Open Eye Gesture **25** [H]

Touch the forehead gently with both hands. Increases the focus of the Psion for an hour.

(i) For the duration, any failed Int. or Ess. skill checks may be rerolled. Rerolled checks are at -2.

(ii) Additionally, +2 to *Reaction* checks.

(iii) Rerolls are limited to once per round.

Patient Warrior **20** [H]

Place the hands at belly height with the palms facing down. Forms a psychic shield.

(i) Gain +5 AC for the duration.

(ii) At Tier 2: **25** [H]. Gain +Lck. to AC.

(iii) At Tier 3: **38** [H]. The Psion may choose to expend 1 LP for every 1 increase in their AC.

Stance of the Sleeping Giant **15** [H]

Still the mind into a quiet bubble, then send the bubble towards a target. Relaxes the target's mind into a meditative, sleep-like state.

(i) The target must make a *Fortitude* check against the Psion's own. On a success, they become confused and make all checks at -1.

(ii) On a failure, the target falls into a trance-like state, during which they will make all *Fortitude* checks at -5.

(iii) If the target is already asleep, they remain in an undisturbed coma-like state.

Striking Warrior **20** [I]

Point with one hand extended and the other hand poised above the head. Hurls a single, migraine-inducing javelin at the mind of the target.

(i) *Control* check to hit target's AC. Ignores the bonuses of physical armour.

(ii) Deals 2d6 psychic damage.

(iii) Tier 2: **30** [I] +5 psychic damage.

(iv) Tier 3: **35** [I] +1d6 psychic damage.

Tier 2

Disarming Gesture **30** [I]

Pinch the thumb and forefinger with the palm facing the target. Causes the target to instantly drop what they are holding.

(i) The target must make a successful *Fortitude* check against the Psion's own or drop what they are holding.

(ii) At tier 3: **45** [S]. The target is unable to find what they were holding for 1d4+Lck. rounds.

Denying Warrior 45 [H]

Pass the open palm over the eyes. Increases the Psion's Intuition against illusions.

(i) The Psion gains a +Lck. to *Intuition* checks identifying illusions.

(ii) At tier 3: **70 [H]**. The number of targets under the scrutinising effect is increased by 1d8+2.

Fist of the Tyrant 55 [I]

Hold a fist to the heart and bow low. Plants a single phrase in the mind of the target.

(i) Make a contested *Fortitude* check against the target. On a fail, the target knows the thought is not their own.

(ii) Otherwise, the target 'hears' the implanted thought and believes it to be their own.

Holding Gate 40 [H]

Focus on one thing while touching another object. Directs the desires of an adversary away from the target object.

(i) Locks a door, drawer, or container with a psychic seal. Also effective at jamming mechanical tools and firearms.

(ii) Any adversary that attempts to open the seal must make a successful *Intuition* check against the Psion's *Fortitude*. On a fail, they have no wish to open the target object and will leave it be.

(iii) At Tier 3: **80 [D]**. Any person besides the Psion is unable to perceive the target object for the duration. Any attempt to find it requires a success on an *Intuition* check against the Psion's *Fortitude*.

Placid Researcher 45 [R]

Sit cross-legged with an object or creature in your lap. Reads the emotional imprint or distinct memory of the object's previous possessor.

Veiled Warrior 65 [H]

Focus on the isolation of life. Turns the target undetectable to the senses.

(i) To non-psionic/non-magical perception, the target can not be detected.

(ii) As such, psychic creatures may still detect them. While under the effects of this veil, the target can not attack, cast spells, or otherwise interact with others without undoing the effects of the Stance.

(iii) At tier 3: **90 [H]**. Extends the effect of the veil to the perception of psychic beings. Also, a single spell or Psionic discipline may be performed with the veil on.

Tier 3

Benevolent Geminus Gesture 90 [H]

With a clawed fist, scratch gently at the heart as if splitting it. Manifests an autonomous, twin personality within the mind.

(i) Forms a psychic construct within the target's mind, allowing the target to accurately and efficiently focus on two things at once.

(ii) The target can therefore take two mental actions in a single turn, may roll twice per period for Int.-based progressive skill checks, and gains a +Lck. to any Int. checks.

(iii) The target can also speak with the geminus – it knows everything the target knew at its conception and acts exactly like them.

Gesture of Unravelling Spool 180 [H]

Pinch the thumb and forefinger over the open palm and pull as if unspooling a thread. Opens the Psion's mind to a full hour of possibilities.

(i) Allows the Psion to 'predict' an hour ahead. After the hour passes, the player may choose to rewind time once to this moment of prediction.

Careful Homesteader 150 [S]

Meditate in a single room for 12 consecutive hours. Attunes the Psion to a space.

(i) Transforms a location into a Psionic sanctuary. Within this space the Psion: Cannot be surprised; performs all Disciplines at half MR cost; knows the emotions and identities of anyone who enters; can form telepathic links with ease.

(ii) If such a space is destroyed, the Psion suffers 3d6 psychic damage and can not use Psionic abilities for 1d10 weeks. There is also a limit of 1 sanctuary per Psion.

Unyielding Severance 100 [I]

With a flat palm, cut the air reverently. Slices emotional and mental bonds between and within individual minds.

(i) Severs any psychic tether between two beings. This can end spell effects, spiritual bonds, and even emotional attachments.

(ii) Alternately, removes a memory, thought, or emotional state from an individual's mind.

(iii) This Discipline may also be used to remove a spell from a willing mage's mind. This may require the target to be asleep and willing, or else a *Fortitude* contest at -5 for the Psion.

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.

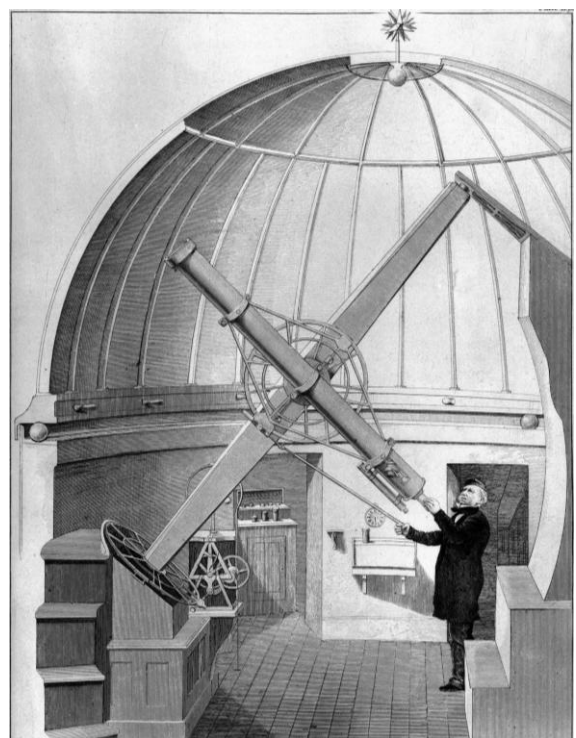
Such a cycle continued on once over again before arriving at the Divine Paradigm as seen in the Arrealis of Tyranny of Magic. In the new Paradigm, the Divine is defined by a trichotomy, or trinity — the relationship between Divine, Semi-Divine, and Mortal — and the Divine Challenger is yet to come to 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.

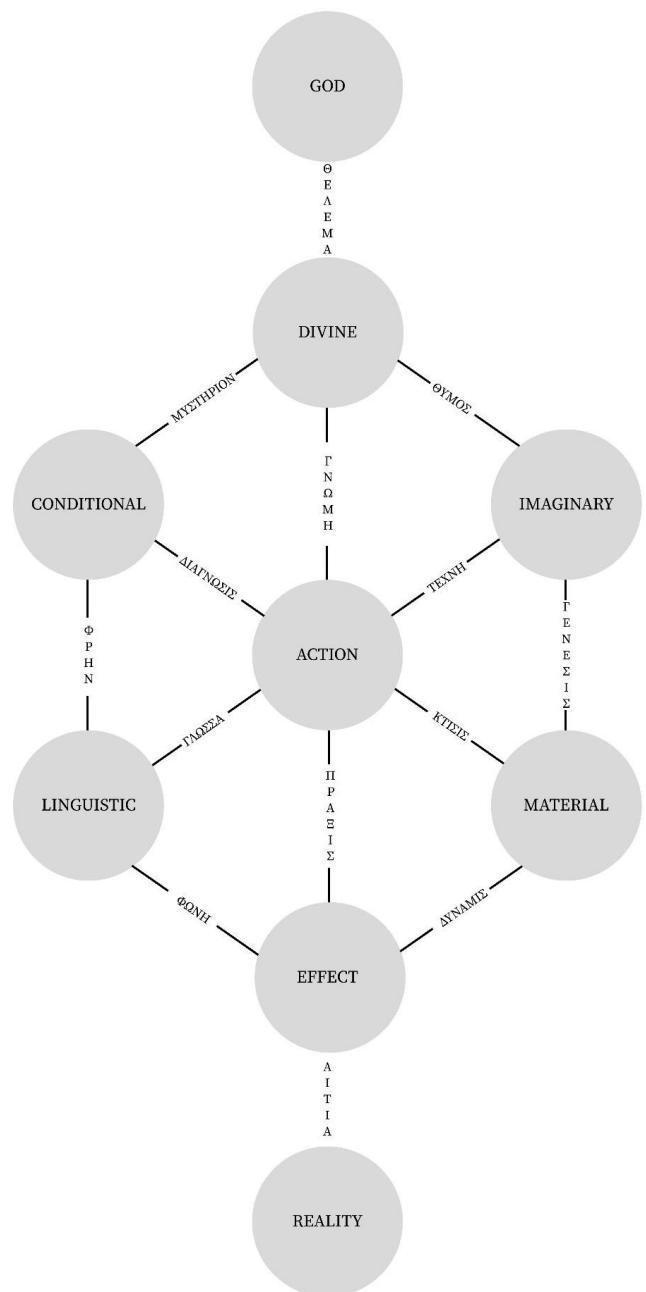


Diagram of the mystic cosmology of Ibexit

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 Niuro 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 ¹	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

¹ 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.

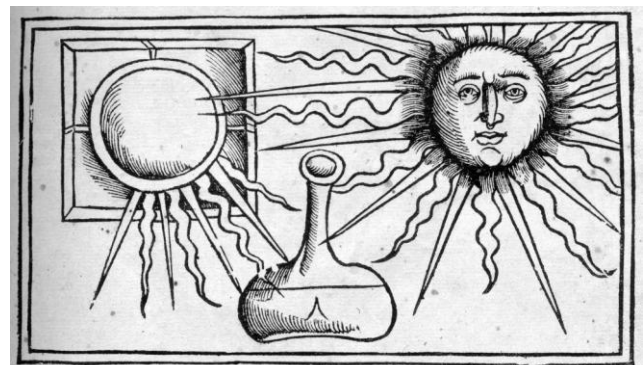
In Sojerite lore, **Maros** held the position of Dehwos as the discoverer of Arrealis. To enjoy and lord over the new creation, Maros created **Sojer** as the Nehwos, demi-prince Cosmic ruler.

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

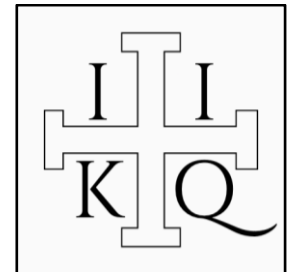
The followers of the original traditions of Thelonic worship are considered ‘Orthodox.’ Most Orthodox churches are located in the southern regions of the Lapuer, and especially around the city of Lihath. It is rare to find solid Orthodox communities beyond Lapuer territory, though such a thing is not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

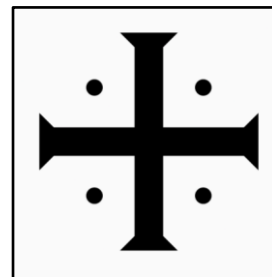
The Orthodox also believe that the Triumvirate ascended into a single identity – a concept known as **Enantiomorphism** – and thereafter annexed all other Divine Identities into the person of Nehwos – i.e. **Uni-Nehwotism**. Finally, the Orthodox followers of Thelonius maintain a ritual baptism known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



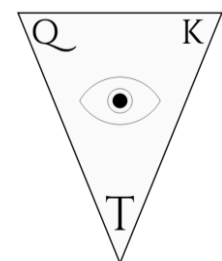
Orthodox Cross of Thelonius



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

<i>Second House</i>			
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.



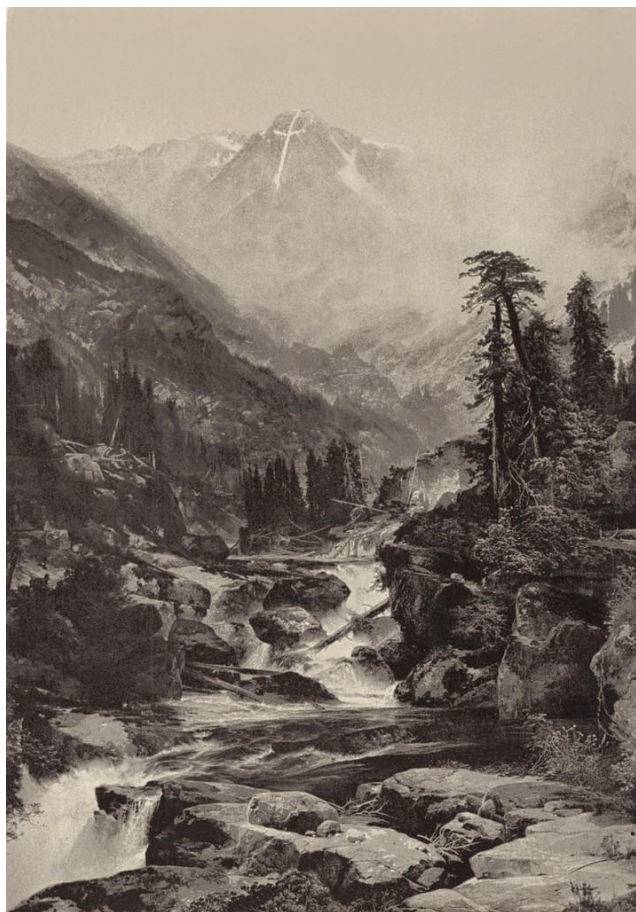
A stage in the initiation rites to Mithras

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 & 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

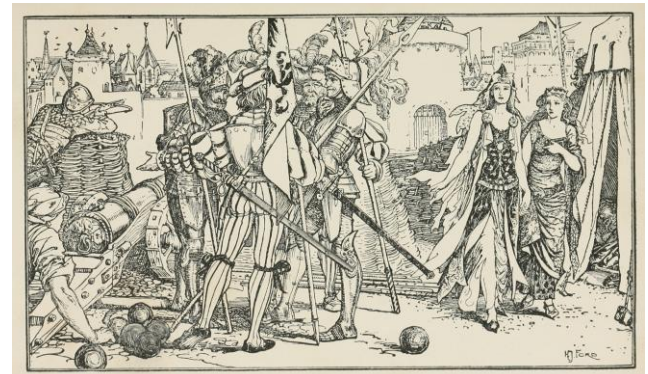
The autumn plane is often typified by symbols of leisure and festivity. The faerie that dwell here are said to be peaceful and jovial, welcoming any who wish to join their festival at the cost of their identity.

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 Lihath, 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 Lihath’s imperial legions; Liud Kathan as the archon and prophet of Lihath’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.

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.

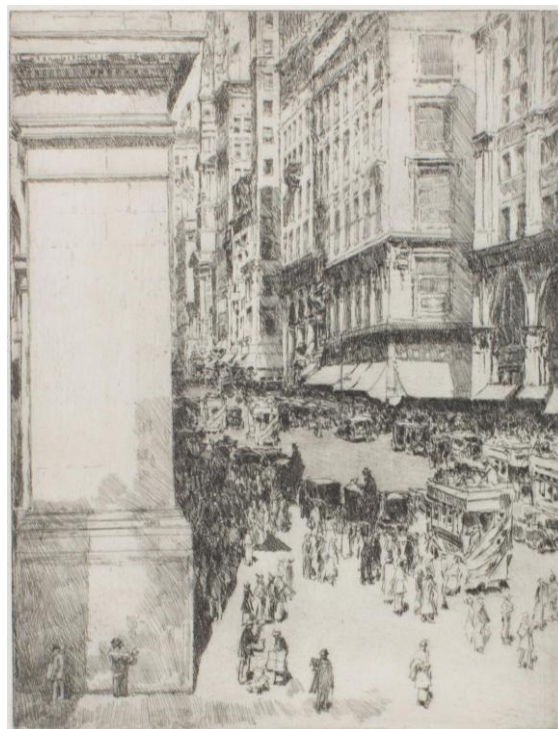
After forming an imperial cult of their own design, the Triumvirs settled into their newfound power, educating the elites of their new empire in arcana and engineering. With rapid advancements of science and technology came the industrial age.

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 martialists 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 Taurin**, 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 Lihath 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 Thelonus 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.

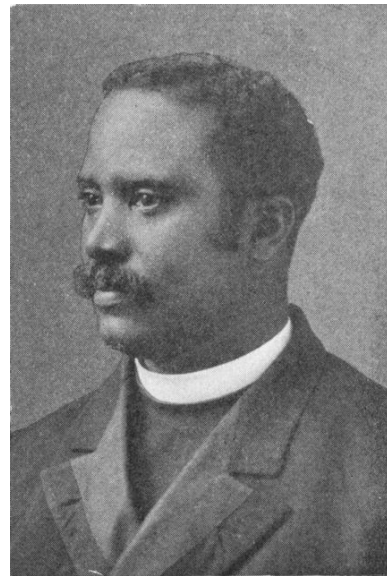
Those who wish to begin the necessary process to become a member of the Clergy must fulfil the following requirements: a number of years at an academy for education in Theology and often mysticism; several years of service as a monk; and two years of clerical service under a certain Parish. Priests and 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:

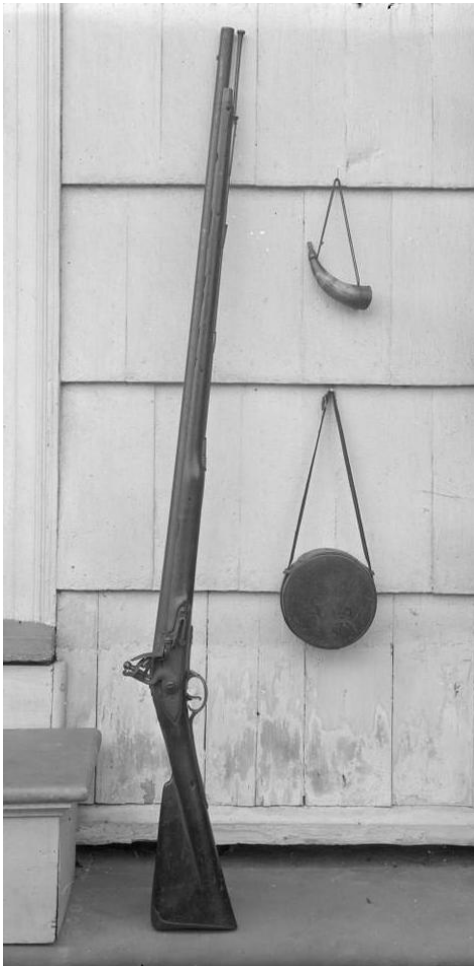
Mechanical and arcane computing devices became instrumental in academia, engineering, and espionage following the First World War.

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 Pietiu 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, *Politics* +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), *Politics* +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, *Politics* +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).



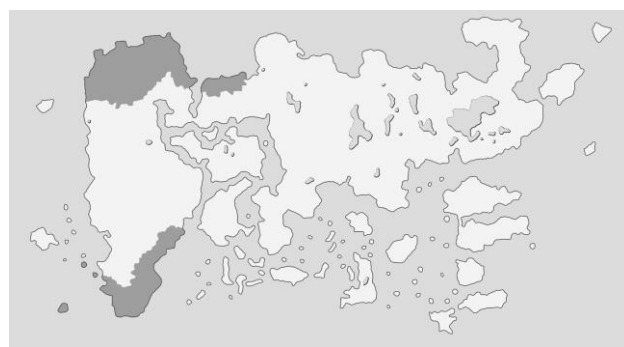
Geographic extent of the Drakon

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 of 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)

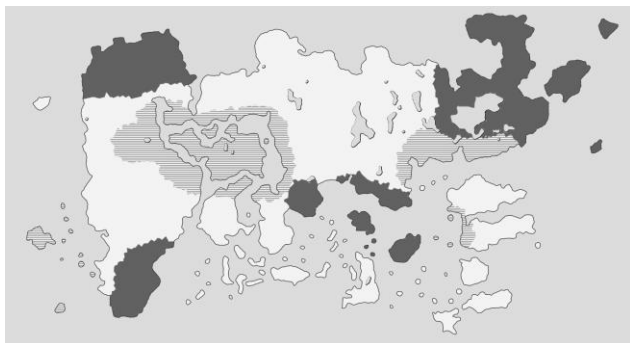
Cha 1	Hst 10	Int 3	Str 10	Ess 10	Lck 4
PD 1	AP 5	AU 10	HP 20	MR 75	LP –
Spells 3		Languages –		AC 20	

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*.