oWelcome

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Welcome

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Cosmic Forces

Exalted:

Fidelity:

Shorn: Featured on S1.11 - To Call out to the Sky. A god that survived the Ashcurse but was trapped on the Materium. The god may have been visiting the Materium or may have played an integral role in the spiritual ecosystem. The aftermath of the Ashcurse crippled most Shorn gods, if not outright killing them, as the flow of magic necessary to sustaining their nature was severed.

In the Aevum that follow the Culminate Thread, the Shorn that survived have recovered a small part of their nature, though it is understood that they remain effectively comatose and inaccessible to the Knowing. Notable examples are Gaea and Najani.

. Impersonal

Animus: The sentient plane that embodies a specific aspect of On's being. An Animus is the plane of space itself, but may take a specific form at times. Each Animus has its own aspirations, choices, and plans that it executes at a glacial rate. Compared to the activities of mortals, and even the divine Regents, the Animus' movements chart as slowly as the stars, over eons and aevum.

Gaea:

Najani: Featured on S1.11 - To Call out to the Sky. The god of storms and sky. Najani is classified as Shorn. They are a god regularly associated with druids, shamans and others who interact with naturistic manifestations of magic. In druidic circles it is common practice to read Najani's portents on the wind by crushing dead leaves and casting them into the sky.

Historically Najani has been interpreted as malevolent, benevolent, and neutral, depending on the role the sky plays in the culture in question. For example, during Aevum Secunda Najani was believed to be a demon spirit, responsible for bringing harsh sun, ash clouds, and in worst cases the Somanaxus. Contrast this to their perception during the Whelming, when they were esteemed for bringing rain and the presence of magic.

Lorekeepers now categorize Najani as a neutral diety, closer to a law of nature like the circadian motion of Yahdïel than a force with intent. This likely corresponds with Najani's following, which is for the most part absent outside of the circles previously mentioned.

There is no formal church of Najani, though some cultural phenomenons are believed to have sourced to an infrequent movement of their following at some time. The most renowned of these is the **Way of the Wind**, which espouses that because all things are participants in the dance of causality, that any observed consequence or action that creates a consequence is what would always happen in the moment. This is regularly compared to the Gloom, though lorekeepers debate the interactions of this philosophy.

In Oruhne a wind deity known as **Naj** plays a similar role to Najani. It is believed that this may be a cultural artifact from Aevum Secunda, though the attributed responsibilities of Naj are greater than Najani. Naj is seen as an active god, one who brings the whims of the Nineflow, and is a force which fights the corruption of the continent and seeks to bring balance to nature.

Nameless One: The personless. The Nameless One began as a Regent of the Etherium, but now resides in the Howling Void as punishment for causing the Ashcurse. In response to their treason, On cast them out of Halûme by taking their name away from them, and removing their name from existence. Even the Regents cannot remember what their name once was, because it no longer exists Without their name, the Nameless One became incapable of interacting with anything that exists.

For a time it was thought that the works of the Nameless One were finished. But as aevum passed it became clear that they had begun new works, ones which began to infect reality through paths possibly unforeseen by On and the Regents.

On: the first Being. On is the Maker, credited with creating Halûme and everything it contains. Principal among their works are the Animus and their linked Regents who govern the Etherium.

Since the first creation On has not been seen by mortals and immortals alike. Their current location is not known nor is the reasons behind their disappearance fully understood. The Regents have since taken up the mantle of governing Halûme.

Poaca'tli: (also known as the Smoke at Twilight, the Flameless Ash, the Enactment) like many necessary

forces in Halûme, Poaca'tli stands utterly unique from others. The entity is neither a god nor entirely sentient, but rather one of pre-creation origins that defies traditional classification. The majority of knowledge about this force is almost entirely speculative (beyond that which the force provides about itself), but the following summarizes what the majority of scholars agree on.

Poaca'tli is the embodiment of transference in its oldest, most primal form. It is the twilight between sentience and the non-sentient. To phrase in a metaphor, if the whole of knowledge is fire that has been burning since it was stolen from the gods (or indeed, fire the gods stole whoever they stole it from), then Poaca'tli is the smoke that came before the flame, and the smoke which will slowly burn in the ashes long after that knowledge is lost in [Redacted].

. Pantheons

Pantheon of War:

. Personal - Aspects

Living Compact, the:

Path of Fates:

Walking Dreamer, the: the role taken on by a prophesied one who exists in a state of static life, unseen by the fabric of the [Redacted].

. Personal - Demi-divine

Humble Bard (recollection), the: Featured on S1.10 - The Voice that Croons, the Eyes that Glimmer. *See also* the Humble Bard (movement) *and the Humble Bard (person)*. A recollection formed as a result of the cultural gestalt of the Humble Bard movement. Though rarely esteemed, the recollection of the Humble Bard is widely recognized throughout the bardic community; it is not uncommon for a musician, raconteur or poet to attribute an evening's music to the Humble Bard.

Just as none have knowingly met the Humble Bard in life, no formal evidence exists that the Humble Bard indeed does have a recollection thanks to the movement they inspired before their supposed passing. Work attributed to the Humble Bard continues to appear on the doorsteps of publishing houses, but because of the rampant impersonation of the Humble Bard it is more difficult to discern which works these may be.

Despite these complications, efforts by cultural scholars have been made to separate the wheat from the chaff. Currently a total of over 430 works of wide-ranging size are considered to be the likely candidates, with over 3,000 others in contention for possible canonization.

. Personal - Divine

Angel

Exaban: Featured on S1.7 - The One About the Superfan. *See also* The Church of Exaban. Also known as the **Battle-Lord**, **Master of Games**, and **Holy Scale of War**. Exaban is the god of the battlefield, and resides within the pantheon of war. Exaban's role in Halûme is to oversee that all wars are fought according to his holy rulings.

In the many tens of thousands of years that he has taken this position, Exaban has developed new laws and codes that all mortals are expected to abide by to ensure that wars will be fought with just hearts, hypothetically ensuring that only righteous causes win their successes. These precepts are contained within the Stirrik-mithi.

As a consequence of this, most nations observe the precepts of Exaban during wars for fear that breaking the rules of engagement could threaten to turn Exaban against their forces. These beliefs are not without historical precedence, as even small skirmishes have turned tides on the battlefield when soldiers draw Exaban's attention.

Despite the strict expectations that Exaban has placed on wartime convention, his actual intervention favors the invisible hand over obvious displays of power. The reason for his decisions can be left to the diviners of his will to argue, but common thought has suggested the impetus of this approach is in line with the relative involvement of the other gods, and can likely be traced back to On's declaration, the Reign of Free Will. Common Witness belief is that this is simply Exaban's personal preference: less intervention is better.

Fenislil-Tané:

Houses of Legion: thousands of groups of angelic beings of various size and purpose, directed to manage the creation of On.

Ifzun: also known as the **Archon of Perfection, Regentess of the Pinnacles**, and the **Immaculate Patternmaker**. Of the Regents of the Animus, none so

greatly exaggerate the gap between mortality and the immortal soul the way Ifzun does. Historically the church of Ifzun characterizes her as the first Daughter of On. Some sects even go so far as to say that she is immutable with the nature of On himself, a leftover skein of their power that remains to act as a beacon of light in a cosmos of confusion.

Followers of Ifzun treat perfection as a state of being, not a goal. They believe that the greatest virtue in life is to be perfect and flawless, and if everyone simply pursued their own self-betterment in every way, the whole world would benefit. Without one specific calling in life, Ifzun's followers are frequently found in spheres of production such as artisanry and the trades of the hand. Historically, it is common tradition to begin guildhall meets with an invocation and prayer to Ifzun, thanking her for the Eternal Composition.

Muse:

Regents: the nine archangels who rule the Ethereal realms. The Regents are undying and rule on behalf of On in their absence. Each is innately tied to one of the Nineflow, giving them complete access to the infinite power of the Nine.

The responsibilities of the Regents vary widely, but in short they are responsible for the Houses of Legion, looking after the Knowing, followed by the rest of creation.

Creatures

. Abberrations

. Dragons

The dragons of Halûme were formed by On to be guardians of the Materium. For as powerful as each Knowing being was during Aevum Prima, the dragons were a thousand-fold stronger. They were given the power to create worlds at will and were trusted to use this power to look after the creatures of their world.

The dragons are subdivided into two major groups: the metallics and the chromatics. The metallics were entrusted with watching over the seas, the land, and the skies, while the chromatics were tasked with looking after the Knowing.

After the Ashcurse, many revoked this vocation, or did not know how to properly care for the Knowing. The relationships between the chromatics and metallics worsened due to the corruption of the chromatics, which came to a head during the years of the Drakenfall.

Chromatic: subdivided into five major flights: white, green, blue, red, and black. The chromatics were familiar to the Knowing during Aevum Prima due to their obligations of protection, provision and guidance of the Knowing. Indeed, this association was deeper than simple affection. The source of the chromatic flights' magical powers derived from their empathic ties to the Knowing. Because they had no source of power on their own, the Ashcurse caused the chromatics to lose all access to the Nineflow, the source of their sanity.

Hearth-King:

Metallic: subdivided into five major flights: brass, bronze, copper, silver, and gold. More distant to mortals during their creation, the metallic dragons were responsible for bringing weather, strengthening mountains, and gathering precious materials together. During Aevum Secunda they fared better than their chromatic kin due to the crystals they would swallow to assist in digestion of food. The crystals, which steeped in the magic present in the world, would provide a source of sanity for the thousands of years to come.

Scaled Empress:

Skaral, the Dragon-Spirit:

. Drakka

. Fey

. Giants

Frost Giant:

Culture

Humble Bard (movement), the: Featured on S1.10 - The Voice that Croons, the Eyes that Glimmer. *See also the* the Humble Bard (person) *and* the Humble Bard (recollection). a movement carried by bardic publishing companies, most notably monthly magazines following the last published works of the Humble Bard.

The movement involves publishing the greatest pieces received under the name "The Humble Bard." These works are submitted under the infamous pen name by bards seeking recognition. Typically, this is done while claiming the work to be a "discovered" piece by the submitter.

Despite being performative in nature as it is unlikely the publisher believes the works to be truly penned by the likely long-dead composer, the process serves as an effective way for the bard's work to be considered free of bias and pageantry.

These magazines are a common read for commissioners and patrons of the arts who are seeking new talent, and many a bard has been discovered through this serialized process.

Currencies

Gold, silver and copper are the main recognized currencies, but the markings and size are different based on domains.

Bronzehill Mint:

Recognized in the Bronzehill empire:

- Dumuldal
- Dwemler
- Schwarzdalin

Large cities who also trade in Bronzehill mint, at a marked up rate (125%):

- [Capital of Ezraish]
- Port Gilukkhel

Faith

In the cosmos of Halûme the gods are rarely worshipped. Instead, they are "patroned" by their followers, whose relationship to them is comparable to a lord on a hill.

The faith of a god typically calls on them to follow a set of tenets and may request of them certain ascetic, sybaritic or other relevant virtues. This is typically not done to "curry the favor" of a god or their pantheon, but rather to find association with the god's values. By following these tenets it is more likely that an individual may be clearly seen by the god.

In other words, the more godlike the follower is, the greater the fidelity of the connection between the two.

Esteem: the word used to describe an individual who seeks/persists in patronage under a god. Ex: "I esteem Exaban."

Recollection: Featured on S1.10 - The Voice that Croons, the Eyes that Glimmer. Contrast with ascended. A classification of divinity which denotes an entity formed from the collective faith of individuals. The recollection may be inspired by, but distinct from, a living or once-living being, and may be regionally referred to as an **Echo.** Recollections are typically classified as demi-divine.

Due to their separate personhood, recollections can present a bevvy of problems for the spiritual and nonspiritual alike. The prime examples of this are fidelity and incongruity.

The question of a recollection's fidelity is the question of how much they reflect the actual individual on which they were incepted from. The mortal influential enough to cultivate a following capable of developing a recollection may behave quite differently in private than as visible to their followers. But because a recollection is based on how the following affixes in their mind the figure to behave, they necessarily reflect some, but not all, of the ideologies of the group. The recollection may not even be aware of the distance between their nature and the nature of their origin.

The second issue, that of incongruity, can come when a recollection has been formed while the individual on which it is based still lives. In this situation a person may see their following split between themselves and the recollection.

Patron: the god whose faith an individual ascribes to.

Ward: used to describe the association of a follower to their god. Ex: "I am the ward of Exaban," "She is warded by Exaban". A more narrowly used, but equally accepted regional term is "foster." Ex: "He claims to be fostered by Ifzun."

Reign of Free Will:

. The Church of Exaban

Admenti Chronikum, the: The third and final book of the Stirrik-mithi. The composition of the (Admenti) Chronikum differs greatly from the previous books due to its being penned by more than 80 writers over thousands of years. It is also the only book of the Stirrik-mithi to be considered a "living text," as new entries can be added to it at any time pending approval by the heads of the church.

The Chronikum is a record of famous battles throughout history, equal parts playbook and codex for Witnesses and generals, and recounts more than 1,300 battles. Such is its voluminous nature that multiple approaches have been taken to properly capture the work. The most mundane and simplest of these has been to publish the Admenti Chronikum separate from the other works. The Chronikum is then segmented into five to seven volumes depending on the translation and contemporary expectations of the church.

More expensive but far more effective has been to use a Writer's Warp enchantment to iterate a single chapter at a time, though this requires the reader to have a near-encyclopedic knowledge of the myriad battles to effectively reference. Indeed, rote memorization of the Admenti Chronikum's chapters and summaries is a common requirement to graduate from the church's novenary.

Not only is the Admenti Chronikum the largest work, but it is arguably the most engaging to read by the curious layperson. Each battle is recorded with relative brevity, which keeps pace, and the end of the chapter summarizes impetus for its inclusion.

Three-hand libraries will frequently devote an entire shelf to the volumes of the Admenti Chronikum. In particularly fostered regions of the world magazines will announce battles considered for inclusion into the Stirrik-mithi, a common tact undertaken by writers in the hopes that public exposure will sway the church's leaders into inclusion.

Involvement in the Bellum Obscura:

Observers:

Players: Featured on S1.7 - The One About the Superfan. A subdivision of Exaban's wards. The Players resemble a cross between a theater troupe and a platoon of soldiers, though the purpose of their play-acting is akin to a bard's recitation. The Players tour the world, putting on mock battles in town greens and plazas (typically during festivals).

Exaban's Players are widely regarded to be excellent fighters who are capable of invoking the ingenuity of the Lord of the Battlefield himself, and their work is seen as an offering to their patron.

Precepts of War, the: the first book of the Stirrik-mithi. The book was dictated by the first Witness of Exaban to their scribe, recounting the god's revealing himself to the Witness-then-war-general after a significant loss in war. The general vowed to be the eyes of Exaban.

The book then transitions into a legalist accounting of the precepts of Exaban, making the second half of the Precepts of War the most quoted portion of the codex. Each precept is written with a double-headed intent. It is argued by Witnesses that lessons on the battlefield are applicable there because they are applicable to all aspects of life.

The Precepts of War are also highly valued in military court, particularly when judging war crimes, when used in conjunction with relevant chapters of the Admenti Chronikum. In such a case, two clerics of Exaban will step forward and plead case on behalf of the accused to determine what judgment shall be meted.

Stirrik-mithi, the: Also called the Book of Games. The Stirrik-mithi is the holy codex of Exaban. It's contents are divided into three major books, or testaments:

1. The Precepts of War
2. The Witnesser's Way
3. the Admenti Chronikum.

Witness: A subdivision of Exaban's wards. The Witnesses are commanded to watch, record, and esteem Exaban on behalf of their numbers. They play the role of judge, seeking reason to merit or demerit the acts of the soldiers they oversee.

The relation between the Witness and their military company is not one of clergy and their flock; it is common for armies who follow others of the Pantheon of war to employ Witnesses, regardless of who they follow.

Witnesser's Way, The: The second book of the Stirrik-mithi. The Witnesser's Way is a series of parables that suggest righteous living, written during the collapse of the Eldian Imperio. Its inclusion in the holy texts of the church is likely because of how widespread reverence of Exaban was during those times.

The overwhelming majority of eligible people of imperial cultures were busy fighting wars, and in the century that followed these aging people shared a common language of experience.

Complementing these sentiments, the Witnesser's Way was unveiled by the church, and reverence for Exaban exploded as veterans found a doctrine sympathetic to their station which suggested healthful transition of military principle into maxims of righteous living. So popular was the Stirrik-mithi, and consequently Exaban, that there was talk among lorekeepers to promote Exaban to the status of exalted, though no real effort was made to enact such a change.

. The Church of Fenislil-Tane

Aibidotti Order: A sub-sect of the faiths of Fenislil-Tané.

. The Church of Ifzun

Eternal Composition

Flora

Tettlegrass:

Food & Drink

Kef: commonly accepted name for coffee.

Governance

Assembly of Houses (Roarark):

Bronzehill Monarchy:

Eldian Imperio:

Gelem-Aliker:

Prospector:

Sanguine Empire:

Groups

The groups mentioned here are organized by Aevum. If they disbanded or otherwise ceased to exist, it will be noted in their description. Otherwise, assume that they continue to exist from their inception in some form or another, which may also be elaborated on in their description.

. Aevum Secunda

Clements:

Druids:

Pacifiers:

. Aevum Tertius

Emerald Talon:

Novenary, the:

. Aevum Quartus

Fellows of the North:

Luminous Script, Order of the:

Murkmarrow Company:

Prismic Flame, the:

Ratcatchers, the:

Vivid Precipice, Order of the:

. Aevum Pentus

The Defiant: [Redacted]

Institutions

Gelem: Featured on S1.6 - Writ in Ink or Crystal or Blood. A magical tattoo used by institutions starting in late period Aevum Tertius to signify membership. The true origin of the gelem is hazy, but their wide adoption can be attributed to libraries of Aevum Tertius that sought more secure ways of confirming membership.

Each gelem is formed by bonding a ward to the recipient via a dermal-friendly variation of Qythel ink. The ward draws a very small link to the recipient's soul which is used to perpetually fuel the spell. This link results in a decipherable signature unique to the

recipient, which is then recordable by the institution and used to validate membership.

As they proliferated other institutions expressed interest in their own forms of implementation. One of the most notable of these is the tradesign, a mark given to members of various trade guilds to indicate their status as a guild novi.

Once gelems became more widely used, guilds found them a useful way to mark members. Use was varied, with some guilds only marking their top members, while others using it as a rite of passage, for example becoming an artisan or master of their trade. There are at least two records of guilds who marked each member with a gelem.

This tradition fell out of favor very quickly however, as the process of marking with gelems is cost-prohibitive and has little practical use for the layperson, aside from a sign of status. The use of the gelem is still used by some guilds to mark members in this way, though typically it is reserved for only those who hold the seats of power. This tradition does live on in some guilds where normal tattoos are granted to articulate various meanings.

. Guilds

Tradesign: a gelem used to signify membership status of a guild novi. The gelem can be placed anywhere, but the most common locations are the wrist, shoulder, neck, back, and under the ear.

Near the end of Aevum Tertius, at the height of the use of gelems, trade schools began granting their graduates gelem that marked them as graduates of the school. This tradition outlived the short gelem fad, and more trade schools sought to use a gelem as a mark of prestige.

In the early years of Aevum Quartus as many of the trade schools were absorbed into their respective guilds, these marks became synonymous with the guilds. The term 'tradesign' was coined to refer to these gelem.

The absorption would not last long due to the fracturing of all institutions, but recognition of the mark remained, and became a symbol of great significance as novi members of guilds began to band together with the goal of unionization.

. Libraries

Featured on S1.6 - Writ in Ink or Crystal or Blood. In Halûme writing has existed for over 50,000 years, so the collecting of knowledge into books, tomes, spell scrolls and any other written format is essential to the continued development of cultures. It follows then that libraries have a near-sacred position in culture, and many iterations of them have manifested throughout the Aevum.

Libraries are typically established by an organization, faith, or company who have either acquired or possess valuable texts which attract enough interest to be visited by those who can pay to view them. Irrespective of the age of the text the value of information it contains can vary extremely widely, but if the institution has enough interest, these first texts act as "seed texts" which give the institution bargaining power to invite other authors or collectors to relinquish their texts to them (usually at a cost). Thus a collection is born.

A library that reaches a critical mass of content will begin funding the process of replicating these texts, allowing them to expand to other locations. Sometimes these branches can reach as wide as an entire continent.

Not all libraries are necessarily so large or powerful. Thanks to folk tales of poor beggars carrying a book of knowledge that aids the hero in defeating their foe, some people (namely bards and traders) have found ways to make money by peddling books. Common examples of this are three-hand libraries and marketplace hawkers who sell books filled with gibberish, claiming them to be the lost words of a long-dead advanced society or secret spells that contain untold power if only they're unlocked.

Membership: Featured on S1.6 - Writ in Ink or Crystal or Blood. Each library may contain dozens of physical locations, so they require some form of identification to confirm that the member has paid fees and is authorized to access relevant collections within the branches.

In mid-Aevum Tertius libraries began experimenting with a complicated magical tattoo called a gelem that could be checked against a sigil built into the floor or ceiling. The first of these gelems were crude and simply flashed or made a noise that the librarian could compare to a cipher, but they quickly became more complex as

other libraries began sending covert agents who would attempt to transcribe or steal valuable texts to add to their own collections.

Three-Hand Library: the name given to a merchant who sells access to their books for a short period of time. They are a common town square attraction though the value of the information contained in the books can vary.

There is no clear origin for the name, but lorekeepers generally agree that it was born one of these ways:

1. Three-hand is in reference to the "hand," a unit of time of about one hour, satirizing the size of the collection that it can be read in three hours.
2. It is a reference to a hand of time, but is instead an accepted length of time the visitor may spend reading
3. It is a reference to passing the information down from one person to the next, implying that a collection of books with such a history must have some (but not much) value.

Amenities depend on the merchant renting time to the reader, but it's not uncommon to find a three-hand library that offers a place to sit, chat with others, and provide refreshments to enjoy while they read.

The fines for spilling liquids on these books are huge.

. Magical Education

Centrum Semester: more commonly referred to as the centrum by enrolled students. The centrum is the semester during which students at a trade school are taught to cast the cantrips relevant to their trade. Depending on the trade and how the school decides to divide the education, a student may take consecutive centrums, or have an extended centrum which lasts an entire year or more.

A centrum is different from other semesters; instead of choosing a series of classes, all students are expected to focus their entire energy on learning the cantrip. Consequently trade schools will split education on whether courses are being taken before centrum or after.

Courses which either prepare for or respond to the centrum are also common, as it is in many ways the focal point of education. There are typically prerequisites on the theory of magics and spiritual anatomy, as well as courses post-centrum which will teach the student how to maximize the efficacy of their cantrip.

Hedge-school: a (typically) small magic academy. Commonly found in low income regions where farmers, blacksmiths, etc. can't afford to send their children to a larger true academy. The legality of a hedge-school depends on law, and era.

The education provided by a hedge-school usually revolves around controlling and minor application of magic, with the intent to give enough education to the child so they don't harm themselves or others.

Trade Exams:

Trade School (Magic): Featured on S1.12 - 2.5%. A school where individuals are taught to cast cantrips. Also referred to as a Novi school, named so for those who graduate and become novicasters.

Trade schools are called such because they offer a comprehensive education around a trade, of which the cantrip is often only a part. They are designed to be accessible to anyone, regardless of their spellcasting prowess, though this ultimately means those with great aptitude for intermediate and advanced magics will struggle to find a corresponding education.

Trade schools usually focus on only a handful of disciplines that are either interconnected or adjacent in some way, and are most frequently funded by trade guilds. Those who graduate from a trade guild, called Novi, are far more likely to find work in their studied trade as skilled labor, meaning an average of higher wages than their non-Novi counterparts.

Trade schools often use their high success rates as justification for exorbitant tuition costs, which a graduated Novi can expect to spend years paying off, in addition to guild fees.

Curriculum. Trade schools have a multi-year curriculum, usually a 3-5 year span with semesters and breaks. The first couple years frequently teach necessary skills to navigating the trade and often involves learning management and particulars to the trade. Cantrips are rarely taught before the midpoint in education, reserved for the latter half to deter those who would only come to learn a spell.

Once this mid-point is reached, a Novi student can expect their coursework to narrow to exclusively

learning their cantrip (see centrum). A student will take no other classes and the entire semester is afforded to learning the complexes, techniques and other necessary magical knowledge to execute the cantrip, which becomes a leaderboard-style final exam; the higher the score of the student, the earlier priority they gain for picking classes for the rest of their education. The subsequent classes then teach the students to use their spell in an exhaustive number of ways. As a result, a matriculated Novi has access to resourceful techniques of their cantrip which may exceed that of the most able intermediate and advanced magicians.

Graduation. Once a Novi has acquired the requisite number of credits and passed required landmarks, they can apply for their trade exams. If they successfully pass their exams, the student is finally authorized to receive their respective tradesign, making the student an official Novi who may practice as a part of their guild..

Venenatus:

Landmarks

. Duergar

Psion Bastion(s): see Cinereal Flotilla

. Gith

Stonemind (Orzai):

Languages

. Knowing

. Riven

Lesser Beauties

While the Nineflow are the manifestation of magical energies and powers, they are not the only source of ethereal power. There is a secondary flow of energy, known as the "Lesser Beauties" by Lorekeepers, which form a fragile "surface" to the Whims which travel through Halûme. A good metaphor to understand the relationship between the Nineflow and the Lesser Beauties is to compare them to milk and clotted cream.

The Lesser Beauties are not formally categorized as magical, as they rarely feed the souls of mortal beings. Consequently, the topics addressed in this section are not magical as defined by the Lorekeepers. This does not mean that they don't cross paths with the traditions of magical abilities, only that they are not strictly limited to magic. For example, Whim-Weaving is a form of manipulating magic, but is categorized as a Lesser Beauty because its nature comes from the Lesser Beauties.

. Abilities

Beastshape:

Gloom Stalking:

Lucid:

Whim-Weaving:

Magic

. Anatomy of Magic

Note that "anatomy" refers to the breakdown of magic into its components as understood by Lorekeepers. For subjects pertaining to magical phenomena in creatures, see Spiritual Anatomy

Abstracts, the: the nine fountains of creation: Perfection, Charity, Ambition, Creativity, Wisdom, Truth, Joy, Will, and Peace. These nine forces are the source of magical energy.

Arcane Sea, the: in short, the interplanetary medium. The force flows from the cosmos into Tributaries, which carry arcane power to each of the heavenly bodies, affecting their form and function.

There is unconfirmed apocrypha from Aevum Prima that before the Ashcurse, the arcane sea was filled with light sourced from all points in space, and that it is only after the Ashcurse that the arcane sea was darkened. This is not widely accepted by lorekeepers but exists nonetheless in folklore and mythology regarding the Golden Hour.

Cistern: a storage unit of mana, usually large enough to provide energy for the systems of an entire city or other complex device. They are incredibly dangerous to interact with and thus most often heavily guarded. They take the most common form of crystalline batteries.

Culminate Thread: the artificial "bridge" between the Materium and Etherium. While not technically a physical construct, the Culminate Thread is the consequence of the combined presence of the nine leyline spire which draw magical energy from the Etherium.

The Culminate Thread was named so by sages to emphasize its tenuous nature. Even with the combined efforts of the brilliant minds responsible for the leyline spires, a thin stream is all that remains of the mythic role magic played during Aevum Prima.

The Culminate Thread also explains the lack of action on the part of divine forces. It behaves as a magical bottleneck, immeasurably increasing the difficulty of the gods to intervene on behalf of mortals.

In the majority of circumstances the gods have an enormous difficulty to create even the smallest manifestation of their vast power due to the tenuous nature of the bridge. Further, seeking to manifest such phenomena may dominate the Thread entirely, creating strange and uneven patterns in the magesphere.

In the worst case, it is hypothetically possible that the intervention of a god may overwhelm the Thread, causing it to "snap." Thankfully, this has never occured as the resulting backlash of such an action could have apocalyptic implications.

Ley: the current of mana. Not an entity as much as an observation of force. Similar to how a current is not an extant body in a river, but feels such when it is coursing around a body.

Leyline Spire: a synthetic, highly complex crystalline tower. The leyline spires are responsible for the presence of magic starting at the very end of Aevum Secunda. The first tower was constructed by an association of gnomes, angels, and other ancestries at the pillar of Oberiska.

Mana: magic as a measurable substance. As an element it composes all life and is what is largely considered Soul. It is immutable, unchangeable, and infinitely faceted.

Nineflow, the: Or each known singularly as a Great River. Collectively the force of the Abstracts as they enter Sudar from the Arcane Sea.

Tidepool: an aggregate reservoir of mana that links all those of a similar ancestry. Different ancestries experience the connection at different levels, but all ancestries that have an (ancestral) tidepool share a general sense of pain or pleasure, albeit at a below-subconscious level. Those that attune to the tidepools through years of meditation and study become capable of narrowing down to specific groups or even beings, establishing empathetic links with others that are like them. To the wealthy, powerful, or culturally connected these individuals' (called empaths) links are highly prized.

Tributary: a nexus of magic, a place in the physical world to travel to find great amounts of power. Each one is linked to a Leyline Spire

Vlei: A shallow, temporary mana reservoir. Often the result of sudden change in the local geo- and arcanographic region.

Whim:

. Enchantment (School)

Writer's Warp:

. Imprinting

Imprinting is the term used for when a creature or individual is magically altered. Similar but more severe than the use of the term "enchant." The term is reserved for magic significant enough to alter the physiology of the creature to the point that it is no longer classified by its previous ancestry or species, but instead is identified as something else entirely.

A creature that has been affected by imprinting is referred to as "imprinted." [obviously]

Vampirism: Featured on S1.2 - Drakenfall and the Sanguine Empire. Discovered as a consequence of early blood magic. Vampirism is the act of using another creature's soul as a power source for accessing magic. The process of doing so is imperfect, and transferring the magical energy from one person to another leaves a mark on the vampire. This process is known as sharding.

Vampires who have performed these acts for long enough begin to experience crises of identity, which only grow over time. Thus the longest-lived vampires, despite having accrued the most power, typically live in

a state of continuous mental breakdown as the shards of thousands of souls fight for control.

Sharding:

. Magicians

Glossolail: A magician who performs spells through the use of Glossolailia.

Novicaste: more commonly referred to as novi, or choker (derogatory). A novicaste is a guild-authorized magician who has learned to cast a particular cantrip or group of cantrips for industrious, commercial, or artisanal purposes. Novi are graduates of trade schools, and can usually be recognized by their tradesign.

Trades of the novi are extremely varied, limited only by the ingenuity of the novi and professional infrastructure by which they ply their trade. Some examples of novi include flash-freezing perishable food, cleaning clothing, maintenance and construction, lighting city lamps, or illusory storytelling.

Due to the rigorous learning a trained novi can often accomplish in a day what would take a team of workers to accomplish in a week. They typically are expensive to hire, owing to the cost of their education and higher guild dues.

It is not uncommon to see a novi leading a work crew, as their education is often greater than their peers. Groups of novi working together are also seen occasionally, when the number of hires must be kept to a minimum, though those who hire a novi for this kind of work must be very wealthy to afford it.

Shaman:

. Necromancy (School)

Somanoxus:

. Spellcasting & Method

Age Spell:

Blood Magic:

Binder:

Cantrip:

Conductor:

Glossolalia:

Language of the Dead:

Material components:

Somatic components:

Tongue of Creation:

Warding:

Weaver:

. Spiritual Anatomy

Anima:

Mind:

Soul:

Spirit:

Materials

Adamantine:

Ashglaze:

Balite:

Duskwyvern Hide

Mithril:

Qythel Ink: Featured on S1.6 - Writ in Ink or Crystal or Blood. A special ink used by magicians to inscribe sigils onto spell scrolls and books. Qythel ink's name comes from it's inventor, a Kytka magician named Qythel of Root and Breeze. The ink is a composite of fermented Tettlegrass and crushed gemstones mixed with alkalized water.

Because the grainy quality of the ink needs a special kind of parchment, called spellscrip. Without it, the ink won't bind properly with the page, and the crystal dust can crack and tatter. Since it's the crystal dust that is conducting the spell (the dye portion of the ink is really only there so the magician can read it), spells have been known to misfire, peter out, or simply not activate.

Slipglass: a very expensive, very resilient material that is prized among dwarves for its extremely low frictional coefficient. After its discovery by mountain dwarves in Aevum Quartus it remained relatively unimplemented until after the Days of Siege, when the Bronzehill nation developed new forms of overland travel. By Aevum Pentus slipglass extraction became a common industry in the Rusttooth Mountains and was frequently fused to latch-barge sleds to allow for long distance traversal.

Spellscrip: a rough, sandpaper-like parchment used by magicians to inscribe spells. Regularly bound into hundreds of pages to make spellbooks.

Objects

Erebor, the: a moon-sized crystal sphere that was once the core of the Sudar. Now broken into hundreds of thousands of pieces, most of which are buried in the depths of the world. Until the Ashcurse the Erebor acted as the nexus for the flow of the Abstracts.

Shards of the Erebor crystal (called Erebor Seeds) are highly prized and hunted for their magical conduction. In the Aevums that would follow entire wars have been fought over this precious resource.

Erebor Seeds:

Mobine: [Redacted]

. Artifacts

Anguish, the Black Brand: forged during the Sanguine Empire for a Clement. Like many implements of the Sanguine Empire, Anguish was used to brand dissidents among the ranks of humans. These were not primary brands, but secondary ones. Anguish and similar implements were used to "correct" humans that were yet still resistant.

It is said that Anguish is sentient, a consequence of the shards of human souls it seared, and when in close proximity to a human the brand at its base glows red hot and sizzles.

The result of branding these humans would let out steams, which the blood elves blood elves attributed to "sins leaving the body." The process would also impart strange abilities on the branded while simultaneously binding their loyalties to the Clement.

Peoples

. Dwarf

. Elementals

. Elf

Elf, Barren: Featured on S1.5 - Elves: Many Bloods, One Origin. Also known as the Lords of the Tent. The barren elves are those that resisted the impulse to partake in blood magic. The barren elves escaped the sanguine empire and formed their own small communities among the blasted lands during the Age of the Dark Sun.

Because of the dire state of the world and the long lifespan of the elves, the barren elf communities could not support more than a few hundred individuals at any given time. Water was in short supply and became a linguistic analog that texts show could be used as a metaphor to describe anything from camaraderie to wealth to health.

The barren elves also had associations with angels who, it is believed, would guide them in the ways of ascetic preservation.

In the aevum that followed the barren elf numbers would increase, but their lives would remain for the most part separate from the other sub-ancestries. Despite the return of magic the traditions of preservation and ascetic life held, and they remained suspicious of the nations that were formed in the wake.

Elf, Drow: Featured on S1.5 - Elves: Many Bloods, One Origin. Created during Aevum Quartus when humans, seeking power to be free of elven enslavement, bound with allied abolitionists and made pacts with a godlike power. The cost was the abolitionists' souls.

The drow, the consequence of this pact, fled below the surface of the world to hide from the powerful floes of magic. There they encountered other Riven races and developed their own societies around a fanatical obsession with anima.

Elf, Forest: Featured on S1.5 - Elves: Many Bloods, One Origin. a sub-ancestry that was born out of early resistance to the implementation of high elven culture during the beginning of Aevum Tertius.

As a consequence of the Whelming, the distribution of magical power, which had been heavily regulated during the the Sanguine Empire, became much flatter. During Aevum Secunda the elven nobility elected which individuals would receive power through blood magic. After the Whelming, that same power flowed through the air, meaning that the lowest of elves had access to the same magic as those in the richest caste.

This democratization of power was swiftly (by elven timescales) met with a reactive cultural shift that sought

to appeal to the morality of the lower castes, suggesting that there were certain "proper" and "improper" uses of their magical power. The nobility hoped this would help reign in the use of magic and protect the current state. It was during this time that the empire was branded as the Eldian Imperio.

The soft-war tactics were only partially effective. The empire's first cracks widened and the imperial family watched control slip from their hands as the nations of the Eldian Imperio began to fracture. It's from these fragments that some clans of the disaffected left the nations entirely, choosing instead to enter into the still-young forests which had newly grown where there was once only barren ground.

From these communities the forest elves were formed. Their ideologies stood in stark contrast to their high elven cousins, emphasizing an equality of labor and decentralization of power, hoping to reflect the values of their illuvic ancestors.

In the millenia that would follow the forest elves would remain aloof to the power struggles of the high elven nations. They would later be criticized by the still-enslaved humans for allowing atrocities to occur through their inaction. For their part, the forest elves continued to live in isolated communities, protecting their forests from all except the forest gnomes and druidic halflings.

Elf, High: Featured on S1.5 - Elves: Many Bloods, One Origin. Despite their distance from their fey origins, high elven culture considers these to be the "truest" elves. The distinction is born during Aevum Tertius during the fracturing of the Eldian Imperio.

The high elven cultures distinguish themselves from the sanguine and others that came before through the principal belief of "arrival," a philosophical viewpoint that asserts that theirs is a culture more evolved than what came before, though necessarily required the previous iterations to fully bear to fruition.

This principle of ideological evolution can be found in every aspect of their culture: art, music, architecture, ceramics, metallurgy, etc. They ascribe that there is a correct way to do each, a discrete achievable "best" iteration of their work. These beliefs have led many high elves to Ifzun, or at least to the tenets of perfection.

Elf, Sanguine:

Elf, Sea:

Elf, Shadow:

. Historic Figures

Coryn Aliker [A.Q]: Featured on S1.8 - Paradise is for the Perfect and S1.9 - Days of Dimmer Light. Most famous for founding Roarark during Aevum Quartus. Coryn was born during the latter half of the Aevum and learned from an early age of the extreme conflict that surrounded her within the elven nations. From her youth she was fascinated by the halcyonic myths of Aevum Prima which contrasted sharply to the political environment she was surrounded by.

Coryn was born into a noble family and so it was expected that she would learn court politics. She was amenable to this, but as she grew older Coryn became more disdainful of the millenia of constitutional sediment the elven houses had established which dated back to the Sanguine Empire. By the time that she was picked to replace an ambassador for her court, she had become fully disaffected, and for the first time had a position of strength to speak from. To those who would listen she would claim that the imperial political model was inherently corrupt as it was founded on forestalling the dilemmas of Aevum Secunda, which were no longer relevant to the lives of the Knowing.

As her stance on imperial politics shifted, so too did her interpretation of the old myths of the Golden Hour. Coryn came to her own conclusions of how a perfected society was achieved; to her, the fables of gods ennobling elves to guide humanity to perfection only told a portion of the story. She reasoned that, unlike the myths, the Ancestors of Dawn were not born perfect, but instead the overabundance of the Nineflow allowed them to commit to supreme discipline, and that this was how the quality found in legendary artifacts which had been unearthed was accomplished.

It was on these principles that she established Roarark, and continued to preside over the country until her death. In the centuries that followed her words became immortalized and her position raised to that of a prophet.

Humble Bard (person), the [A.Pe]: Featured on S1.10 - The Voice that Croons, the Eyes that Glimmer. *See also* the Humble Bard (movement) *and* the Humble Bard (recollection). A mysterious individual who left

collected poetry and compositions on the doorsteps of publishers. The first works on record attributed to the individual, fifty sonnets tied together with twine, were simply signed “The Humble Bard,” with no further information beyond a pouch of coin, and left on the steps of the Egmont Publishing House in Tachisa in 118 A.Pe.

Despite the lack of information, the works were considered to be of the highest quality and were responsible for great commercial success for the publishers. The work of the Humble Bard spread across the region quickly, being picked up by bards to be shared in taverns and courts alike.

It is likely that the air of mystery around the true composer of the work contributed to its fame, and it wasn’t long before many different bards began to proclaim themselves the Humble Bard. These claims were hard to justify, as one must only hold the quality of the work up to the Humble Bard’s own work to judge its quality.

The presence of pretenders would give way to a cultural movement of homage when a new collection of works were dropped at a different publisher three years later in Maronwatch, and again several years later in Celemere. For the next thirty-three years the works of the Humble Bard could be found on the doorsteps of publishers, mysteriously arriving in the night. The last set of works formally attributed to the Humble Bard by most scholars were left at the back door of Egmont Publishing on the 22nd of Shavaril, 151 A.Pe.

Despite speculation scholars can’t agree on the identity of the Humble Bard. Theories range from several celebrated and unknown bards at the time, to a collective who worked together, while some go so far as to suggest that there was no true person, but rather may have been a manifestation of Muse or perhaps of some other impersonal demi-divine force. Whoever the Humble Bard may have been, their works inspired a movement of penned works done under the name of the Humble Bard in their honor.

Qythel of Root and Breeze [A.T]:

Michael [A.S]:

Tiriroe Rockroot Administeri [A.S]:

. Knowing, The

The Knowing is a collective term that refers to the plethora of ancestries that make up the “moralistic” lands of Halûme. It can be used interchangeably with words such as "people" or "folk" but bears a greater, and sometimes even political implication than these more common words.

An ancestry is considered a part of the Knowing collective if it fulfills three philosophically recognized criteria:

1. The ancestry is capable of complex thought
2. The ancestry is corporeal
3. Creatures of the ancestry possess souls and birth creatures with souls.

The term can be traced back to the Shrouded Empire. It was the sanguine elves who first believed there to be reason to draw lines between the ancestries as there was common thought that while humans were born with souls, during the Ashcurse they had lost their ability to perform truly complex thought.

While the third criteria may have existed in some informal assumption for the duration of entire aevum, it was not until the creation of the Riven that the need for clearer distinction was necessary among the powers of the Sanguine Empire. Thus, the third criteria was officiated, supported by documents that have been preserved since the collapse of the Sanguine Empire.

Dragonborn:

Gnomes, Forest

Gnomes, Rock:

Kytka:

Sikuliaq: inf. “Frostkin” (common) [from the inuit word for “*ice thick enough to walk on*”]. The sikuliaq are the result of the offspring of dwarves and frost giants. Fraternization began during late Aevum Tertius when dwarven holds began to encroach on the frozen homelands of the frost giants near the poles. Seeing a usable workforce in the dwarves, the frost giants captured them and forcibly bred hybrid offspring of mixed dwarf-and-frost-giant-blood to serve their purposes.

Due to the viking habits of the frost giants, the Sikuliaq's responsibilities were largely domestic in nature. The frost giants expected the Sikuliaq to keep homes clean, hunt on behalf of their masters, and on rare occasions, gather necessary materials to fabricate things that couldn't be acquired through raids.

The first successful Sikuliaq rebellions occurred during Aevum Quartus, and continued until they had carved out large enough lands to call their own.

Sylph:

. Progenitors

Ancestors of Dawn: term given to the progenitors of the ancestries of recorded history. This includes the branches of Fey who became the elves, the early humans, and the Do'Sumai, who split into the Dwarves, Gnomes, and Halflings.

Do'Sumai:

. Riven

Drow

Duergar

Realms

All of creation, called **Halûme** by the Knowing and Riven alike, is said to live and breathe like any other sentient being. Within the body of Halûme are many dimensions of reality, or realms, which have not been created equal. Indeed, many of them were not created with intent at all, but rather were byproducts of the actions of powerful beings.

. Absentium

Lamia (Lamial): the loose name used to refer to the Absentium as a whole.

. Errata

Stjorakwe: also called the Infinite City

. Etherium

The Etherium is no single place, but rather the collective amalgam realms that the Nineflow, flows through en route towards the Materium. Each of the nine divine streams, whose source is On themselves, travel first through the body of their respective realm before reaching the Materium. These "bodies" are known as the Animus.

Due to the thin evidence found on the realms of the Etherium, most knowledge of the Etherium comes from apocryphal sources such as religious texts, prophecy, visions of the otherworldly, and pure conjecture. That said, there are some popular beliefs. At the center of each runs a large river of On respective Abstracts. The stream is sourced by a fountain in the throne room of the reigning Regent, and from there it flows through the plane until it reaches its edge on the other side of the infinite plane.

. Howling Void

Technically the opposite of a "realm," the Howling Void is the absence of all things. It is the place where nothing happens never, and is the residence of the Nameless One and the spawning grounds of the aberrations.

There are two major theories as to how the Howling Void got its name. The first is that it is called such not because it is empty, but that it is filled with the screaming strange flesh of the aberrations, a chaotic ecosystem of mad self-consumption. The second is that, despite their severed connection to Halûme, the Nameless one continues to perceive every moment of activity as though reality was watching them, and that the volume of all things occurring simultaneously howls through their unreality.

. Illuvium

. Locus

. Materium

The prime material plane. The Materium includes Sudar, the astral sea, Yahdïel, stars, planets, and any other heavenly bodies yet to be discovered. To the Knowing and other inhabitants of Sudar, the Materium is the center of all creation, and Sudar is the center of the Materium.

Astral Sea

Sudar: The known material world. See Sudar

Yahdïel: the sun.

. Primordium

The primordial chaos, the source of all Forms in the Materium. The Primordium is an outer realm of the

Halûmian cosmos responsible for informing the nature of the material world and the forces that govern them. It is from the Primordium that rocks get their hardness, stars their brightness, and water gets its flexibility.

The Primordium is inhabited by beings known as Elementals, who while lacking souls exhibit intricate hierarchies of civilization as products of their anima. Similar to the principles of natural philosophies, anima originates in the Primordium but can be found in all living things. It is the instinctive force, and without the Primordium, the anima would not exist.

. Paradimensionality

The Gloom: given name to [Redacted] that exist in step to Halûme. The Gloom was named by Lorekeepers of Aevum Tertius who studied the abilities of some Whim Weavers, who seemed to fade from reality entirely. When these individuals returned, they would speak of glimpsing [Redacted], half the time seeming to witness [Redacted]

No scholar in record has been able to determine what exactly the Gloom is, and the ranks of the Lorekeepers still debate this topic. The Gloom is in truth, not technically a place or even a collection of places, but rather is [Redacted]. A capable Gloom Stalker may be able to step into dozens, even hundreds of these [Redacted], though the further they attempt to stalk from [Redacted] the more difficult it is.

[Redacted]

It is theorized that the less personal attachments an individual has [Redacted], the further afield they can explore the Gloom.

. Somnus

Somnus is the vacuous space between all realms of existence. A soul when dislodged from the mind, such as when asleep, will actively affect Somnus, and traverse its space. Even bleeds into the Howling Void.[1] Somnus is a violet and blue with no relative up or down; things float in an endless sea here.

Gnoseum: a subdivision of Somnus that, paired with the Praxeum, comprise the dualistic whole of an ancestral Noos. In other words, Gnoseum and Praxeum together are the entirety of the dreamworld for the Knowing, the Fey, the Riven, etc.

Gnoseum appears to lucids as a night sky peppered with stars with no ground below. Each of the "stars" is the consciousness of a being that is dreaming. Not all creatures that are dreaming can be found in Gnoseum, as their consciousness may be moving across Praxeum.

Cinereal Flotilla: The aggregation of duergar mental fortresses conceived to protect their minds from the perpetual assault of Red Bada. Each fortress, called a Psion Bastion, may house hundreds or even thousands of active minds of Duergar asleep in the Materium.

The Psion Bastions typically are associated with a Duergar hold in the Materium, meaning that those who spend their time within the Psion Bastion are also familiar with each other on the material plane, though it is not uncommon for visitors from other Bastions within the flotilla. The greatest exception to this is the Utan, a meeting place for the Duergar to trade information, techniques, and other forms of mental energies.

Noos: the aggregate "ocean" of thought of similar ancestries. Subdivides into Gnoseum and Praxeum.

Praxeum: the other half of a Noos. Paired with Gnoseum, Praxeum appears to the dreamer as an ever-shifting landscape. It is composed of the intermingling of all subconscious beings that share an ancestral Noos.

The distinction between a gnostic dream and a praxial dream can sometimes blur, but a good rule of thumb is how much of the self's memories are involved. If the dream is relatively generic and uses few to no past experiences, it is more likely it was encountered in Praxeum. Likewise if the dream is sentimental or deeply referential to memories, it is likely that the dream is occurring in Gnoseum.

Red Bada: The name given to the Noos of the Riven ancestries.

. Poaca'Tli's Ring

All-Ways Rest:

[1] It does now anyways. It did not always; more meddling from the Nameless One.

Sudarian Cities

. Aevum Prima (Founded)

Yeva:

. Aevum Secunda (Founded)

Oberiska: Featured on S1.3 - of Gnomes and Angels. The first "free" city after the Ashcurse. Oberiska was founded by an association of gnomes and angels who sought to create a magical respite from the harsh living conditions of the time.

While limited to gnomes and their angelic protectors at first, the site began to draw subconscious attention from the nomadic peoples nearby. The first ones who attempted to enter the city were shot on sight, but as the attention grew the city conferred and decided to allow others to live within separate districts inside the city walls.

The city would later be the site of the first successful leyline spire: Creativity. From here the works of lead arcanologist Tiriroe Rockroot Administeri and the angel Michael would spread across the world, creating the nine spires that would provide magic for all.

. Aevum Tertius (Founded)

Cae Tellura: historically the largest city on Everast since its founding. By Aevum Pentus it was outpaced by Khar Bil'Ghun, but it has always been a significant economic lynchpin in the machinations of the larger continent.

Cae Tellura boasts a diverse population, though its identifying culture and ruling class are elven. The city was built on top of the site of an even older elven city, long abandoned, at the sunset of the Eldian Imperio.

Celemere:

. Aevum Quartus (Founded)

Maronwatch:

Khar Bil'Ghun (Khar D'hun)

Sudarian Geography

Protoga: 'mythical' island from whence the giants and drakka are said to have originated.

. Everast

Rusttooth Mountains:

Thrakendash:

Thurraize Sea:

. Oruhne

Sudarian Nations

. Aevum Prima (Founded)

. Aevum Secunda (Founded)

. Aevum Tertius (Founded)

. Aevum Quartus (Founded)

Roarark: Featured on S1.8 - Paradise is for the Perfect and S1.9 - Days of Dimmer Light. A small city-state founded by Coryn Aliker in the decades before the Stratosmachta Accords began. Roarark was born out of a resistance to the enslavement of humans and a dissent with the imperial wars between elven holds. In the chaotic political climate of the latter half of Aevum Quartus, Coryn galvanized the dissatisfaction of multiple elven families and led them north, beyond the edge of the warring remnants of what was once the Eldian Imperio. When they reached the shores of the Thurraize sea, Coryn decided that they had found a place to found their new city.

Roarark is defined by its ideology of excellence, its origin in Coryn's charismatic leadership and her use of the myths of Aevum Prima as the exemplar of governance. The perceived ideals of the Ancestors of Dawn extended into every facet of their country, including arts, civics, military, even geography. Mirroring the stories of Yeva, the country of Roarark is dominated at its geographical center by its capitol, Celemere. Halfway to its outer walls nine roads lead to provincial towns before continuing to nine gates. Each of these towns are also connected to its neighbors in a radiating spider's web of roads.

100% of the inhabitants of Roarark possess citizenship beyond the Prozur Fassim, but only because any child who fails the tests is expelled from the city. Immigration is nearly impossible. To be considered, an individual must present a representative of the Assembly of Houses (called a prospector) a Wonder. If the Assembly

of Houses unanimously agrees its value adds to the richness of Roarark's heritage, the considered individual may pay for their citizenship.

Roarark's culture, education and magical abilities are defined by theoretical limits of elitism, as only those who are preeminent in their craft may participate. Officially, the government is a merit-based communism, where regular proof of contribution affords all who live in the country access to the economy.

Each citizen possesses a gelem on the underside of their right forearm that signifies their citizenship, which is checked when they enter a shop, restaurant, temple, etc. So long as it glows, the citizen is allowed access (For more information, see Gelem-Aliker).

Time

The majority of Sudarian time is tracked through the Tripensian Calendar which tracks a Sudarian year of 366 days broken into 7 months + 1 week.

Tripensian date notation is as follows: ***Aevum.Year.Month.Day.*** For example,

3.3191.4.32

reads as

Aevum Tertius, year ***3,191***, month of ***Kallan*** (the ***4th*** month), ***32nd*** day.

. Eras (Aevums)

Aevum Prima:

Aevum Secunda:

Aevum Tertius:

Aevum Quartus:

Aevum Pentus:

Aevum Senio:

Tentpoles: [Redacted]

Terminus: [Redacted]

[Redacted]

[Redacted]

Switchback Ribbon: [Redacted]

. Events

Ashcurse, the: Featured on the S1.1 - The Ashcurse. Also called the First Casualty. The Ashcurse is the name of the cataclysm that occurred on 1.1001.1.1[2] caused by the Nameless One, who shattered the Erebor, the core of Sudar, by harnessing the sum energies of the Nineflow in a singular powerful spell, which is believed to be the first example of an age spell. As the core was blasted apart the overflow of magical power coursed upwards towards the crust, exploding smaller, satellite crystals on its way like lightning finding its way through the air. A byproduct of this energy caused the mantle of Sudar to be filled with massive cavernous spaces, a result of the explosive scouring of the inner depths of the world, and formed the Ashglaze.

As this energy reached the surface of Sudar it caused the eruption of volcanoes all over the world, and created many new ones. In a matter of days mountain ranges appeared where once were flat plains as the near-unstoppable energies the Nameless One channeled continue to alter the world. The most damaging consequences of the spell were the clouds of ash spewed from the volcanoes, which covered the skies for an estimated 116 years afterwards. Despite the advanced state of civilization at the time these clouds would destroy approximately 95% of all life in the world and is considered to be the first recorded extinction-level event.

The energies channeled were stopped when the moon goddess Fenislil hurled her lunar form at the city of Yeva from which the Nameless One was casting the spell. Though this did not destroy the Nameless One, it was enough power to disrupt the spell that was destroying the world, giving On time to react.

To save Sudar from complete destruction, On severs the magical connection tying the Etherium to Sudar. With no magic to harness, the spell stops and the Nameless one is left powerless. On then takes the Nameless One's name from them and casts them out of creation. The event had been stopped, but the consequences of the spell would be felt forever afterwards.

When the last ashes finally cleared from the sky over a century later, the last remnants of civilization were

[2] See Tripensian Date Notation

reduced to nomadic life. It would take tens of thousands of years to recover.

Bellum Obscura:

Days of Siege:

Drakenfall, the: Featured on S1.2 - Drakenfall and the Sanguine Empire. The name recognized by lorekeepers to reference the return of the chromatics after their departure during early Aevum Secunda. Shortly after the Ashcurse they held council among the five flights to determine what should be done.

It was their vocation to watch over the Knowing, yet they hungered for mana. Their only way to draw on magical power was to pull trace amounts from the living nearby. They determined their hunger was a greater threat than their desire to assist the now-mortal Knowing.

Led by the Scaled Empress, they departed for the arcane sea above to find mana in the cosmos, and perhaps assistance for mortals. They were not seen again for thousands of years. The departure of the dragons, believed to be protectors, was felt differently by the Knowing. Before, it was forced upon them by the Nameless One. Now, it was a choice: survival over protection.

The metallic, absent from the conference of the chromatics, did not understand the choice. They had fared far better during the Ashcurse, as they had jewel gizzard-stones, which slowly released the necessary energies to retain their connection to the Skaral. Over time, the mortal ancestries became familiar with the metallics, who began to learn how to care for them. They would be the only thing to protect the mortals from complete destruction.

When the chromatics returned, the mortal saw their legendary protectors become bearers of doom. Led by the Quintessence they rained down on Sudar like hellfire, seeking to drain the last magic from the world in their unending hunger.

It is estimated that the wars between the chromatics and metallics lasted a full two thousand years, during which the dragonborn were formed by the chromatics as husks empty of souls, each to be controlled by their respective flight.

In addition to almost eradicating each other, two groups nearly destroyed the last guttering candle of Knowing who still remained in the world. The final blow would come by the claws of the metallics. Led by the Hearth-King the consummate flights of the metallics released a single powerful spell. No record remains of what happened to the chromatics after it was released, but they would not be seen again until Aevum Tertius.

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