The Metadiegetic History of Teyvat: Deciphering the Thousand Years Prophecy



Sit and listen to my delirium.

Hi everyone!

Today, I'm going for a long one, with a lot of detours, especially as I made the effort to write as verbally as I can to be as clear as possible. I'm not a native english speaker, so please be gentle with me! 🥖

My main goal with this theory is to put into light the will of Genshin writers, since 1.0, to have a single large scale metadiegetic history scattered around all round the game, by unveiling it. I want to show you my methodology for it, and hopefully it'll invite you to look for the missing pieces too! (I mean, I'm not omniscient, I cannot have them all!)

Also, for future readers, this was written just before the release of version Luna II. So now, grab some drinks and hold tight!

NB: There is a Google Docs version here if needed (navigation and all included).

TL;DR

Don’t blame me! The whole thing is more than 20 pages long! I cannot make it shorter!
Also don’t read that if you don’t want your fun of discovering to be spoiled.
By the way, there are multiple TL;DR across this work, so you have some shortcuts if needed!

The Primordial One descended upon Teyvat with good intentions (and naivete) at first, both for the natives and for their own kin. They established the Unified Civilization, a golden age that was ultimately destroyed when Nibelung returned from its voyage through the stars, corrupted by the Abyss.

Shortly after, the Third Descender appeared and fell in love with the Daughter of the First Cryo Archon, aka the Tsaritsa. Because Nibelung's corruption made them resistant to the Abyssal power wielded by the Primordial One, the Third, whose strength stemmed from the Light Realm, became essential to victory. Yet the two Descenders disagreed on how to end the conflict. Then, the Primordial One devised a vicious plan: forcing the Third into a dilemma between leading Teyvat (his beloved's home) to doom, or sacrificing himself so that the Primordial One could forge the Gnoses, artifacts powerful enough to defeat Nibelung.

The One promised these Gnoses to a group of lesser gods, among them the Belyi Tsar, who were close to the couple and became the first Archons. Persuaded by them, the Third finally chose to poison himself, empowering the Primordial One to end the war.

Despite the victory, Morax, one of the first Archons, deeply regretted his role in the betrayal. Perhaps to console him, the Primordial One prophesied that one day a Traveler would revive the Third Descender and overthrow both themself and the Kingdom they built in the aftermath.

[REDACTED DREAM THEORY; Too many people focus on that, which was supposed to be a side theory for fun.]

Definitions

📖 What does "metadiegetic" even mean?!

First of all, I will tell you that most of Genshin lore is written using diegetic means.
According to its literary definition, diegesis basically means that the story is being told by someone from inside it, describing what's happening and what people are thinking, instead of just showing it to you directly.
And then there is the metadiegetic level. It is that part of a diegesis that is embedded in another. It is basically a story within a story, as when diegetic narrators themselves tell a story.
Now that we are on the same page, I will try to analyse the dynamic between characters from different metadiegetic contents, to tie them back to actual characters from Teyvat diegesis/history.

🔍 What did I read and what will I use for this theory?

Beforehand, I want to highlight that not every book directly ties into the main storyline, even after a second read. This is mostly because with each new version, many of the newly added books focus on the regions and quests introduced in that same update, rather than the overarching plot.

I will use this explicit contents as they constitute popular sources of knowledge about the lore throughout the community:

- Archon Quests & Major World Quests
- Artifacts sets written lore
- Official trailers and teasers

- Before Sun and Moon + Hymns of the Far North

With that said, here are the metadiegetic storylines I will reference throughout this theory:

- Moonlit Bamboo Forest + Springs of Hidden Jade
- Flowers for Princess Fischl + Immernachtreich related written lore
- Legend of the Shattered Halberd
- Simulanka Quests
- The Pale Princess and the Six Pygmies

For the last one, it is a rough point. As you may know, only Volume 1 is available in the game. But, as you may not know, back during the 1.x versions, large data mining operations revealed the content of Volumes 2 through 7.
In my first draft, I wasn't planning to take those into account, since I considered leaked information to be unofficial and subject to change. But after a comment from u/ThinkLettuces, I realized those leaks were actually pretty important for understanding the full story behind this book collection, the item descriptions alone just weren't enough.
I eventually decided they were fairly reliable, since I remember that around the same time, the name "Asmoday" was also datamined, and that one ended up being confirmed true in the "Teaser: The Gods' Limits".

⛪ Canon knowledge sum-up

Last stop before actually diving in (I swear!): let's briefly go over what has been officially confirmed so that we share the same understanding of Teyvat's pantheon and timeline.

Known characters from Teyvat's History

				
Primordial One: Phanes	4 Shades with Istaroth	Koitar & Angels	7 Archons with Morax	3rd Descender: Saarelainen
				
The Voyager: Seutervoinen	Dragon King: Nibelung	Three Moon Sisters	Dainsleif & 5 Sinners	Tsaritsa & Fatui Harbingers

Known events from explicit contents

Era	Major Events
Genesis	Nibelung comes into existence alongside Teyvat, then creates the Three Moon Sisters. Nibelung encounters a fleeting Seutervoinen, then decides to leave Teyvat.

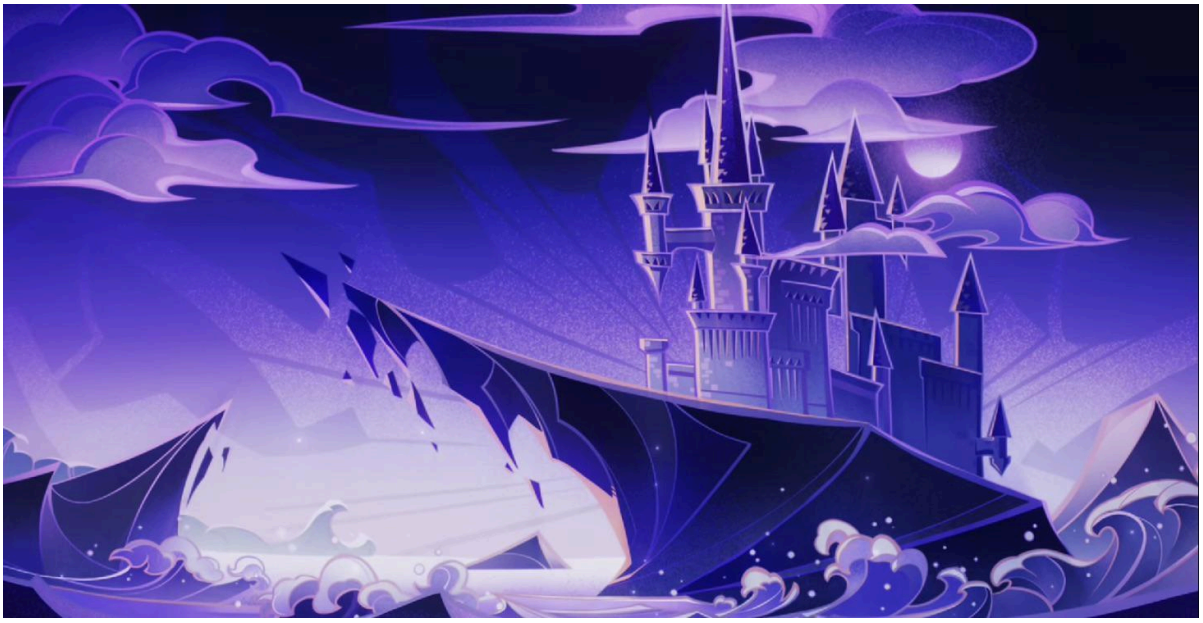
Usurpation	Phanes take over Teyvat and create the Shades, but also the Angels. They set up Irminsul and created the False Sky.
War of Vengeance	Seutervoinen comes back and ends up marrying Koitar. Nibelung also comes back but corrupted by the Abyss and war arises. Phanes comes out on top and punishes Seutervoinen and the Angels.
Archon War	A certain amount of time before the start of the war, Saarelainen appears before being chopped down into 7 Gnosis. It might have been during the War of Vengeance. Their ownership is disputed and that leads toward at least 2 millenia of power struggles.
Cataclysm	In Khaenri'ah, The Eclipse Dynasty poor decision making and religious beliefs lead to the introduction of forbidden knowledge in Teyvat, once again. This time the Shades and the Archons intervene and Khaenri'ans are cursed.

Take a close look because we will try to fill in the blanks with the following analysis. With all that said, I won't insult you by going over what a Descender is, which means… WE CAN FINALLY DIVE IN THE ACTUAL SUBJECT!

Analysis

NB: I strongly recommend you to read the actual sources yourself if you want a higher comprehension on the subjects.

🐦 Immernachtreich storyline



"I, Fischl, am the Prinzessin der Verurteilung, Sovereign of Immernachtreich"

TL;DR

> *Fischl's Immernachtreich myth mirrors the creation of Teyvat, all up to the pantheon, even revealing the existence of the Third Descender.*

So all of my research on the subject started because during the Little One's world quest, especially during “An Omen of Annihilation and the Final Entreaty”, when Kukulkan mentioned the "Holy Soil" phenomenon. The terminology struck me like lightning and brought back some flashbacks from Summertime Odyssey.

The Holy Land and the Immernachtreich

As you might guess now, a similar term appeared multiple times during that event. “Holy Land” was used mostly in the Immernachtreich Apokalypse quest.
During that quest, there are mentions of a book of prophecies called “Hymn of the Holy Land”, which would open the path to the Realm of the Immernachtreich.
During the quest itself, Ask-Me-For-Direction-Arnold (shout out to MurderOfBirds btw) uses that term in a different context, as he describes the metadiegetic genesis of the Immernachtreich. As this information is scattered in dialogues from 3 differents sub quests, I feel the need to quote the whole concatenated thing here:

> *Though this truth has long faded from popular memory, scholars have long known that Prinzessin Fischl von Luftschloss Narfidort first descended upon the world during the Time of Chaos, roughly six hundred years before the Era of the Saints.*
> *The Prinzessin harbored much sympathy for all living things, and wished to never see them in pain. She harnessed the power of darkness and dreams to weave the night, and gave it the task to safeguard all living things.*
> *The people celebrated and worshiped the Prinzessin's authority, and followed her call to migrate to the sacred land that would eventually be known as the Immernachtreich.*
> *We established a nation on the Holy Land, revered the Prinzessin as The Absolute One, and introduced poetry, theater, and adventure to the Kingdom, laying the groundwork for the Immernachtreich.*
> *When the rain finally ceased, the Prinzessin descended from the palace steps, as to allow all her retainers to behold her unparalleled glory.*
> *The Great Sekretär, the lords, and the devoted Nachtraben Ritter mounted the tower to pledge their allegiance to the Prinzessin, kissing the hem of her exquisite purple dress and taking pride in their loyalty.*
> *However, the Immernachtreich soon became plagued by a perpetual nightmare. Tasraque, the wicked dragon, infiltrated the subterranean, crossed the bottom of the sea, and eventually came to roam above the capital.*
> *Knowing their peril, the people prayed to The Soteria.*
> *The Prinzessin descended to confront the dragon, but the great battle was certain to damage the castle.*
> *Finally, she pierced through the dragon's scales with Thundering Retribution, and spoke to all amid a downpour of the dragon's blood. She said, 'May my people be freed from the shackles of ancient decrees.'*
> *Prinzessin Fischl again continued her song, and the interwoven chords of her sacred words became the Immernachtreich's hymn.*
> *When the people worshiped her, she replied, 'Celebrate me by staging a play in the wilderness.'*
> *'Bow down to me, and bring me beautiful dreams in return for everlasting glory within the eternal darkness.'*
> *She picked up mere stones to carve out mountains and oceans, before bestowing upon her people castles and towns.*
> *My magnificent kingdom is a small and forbidden paradise.*

Rewriting Fischl's Myth

If you are accustomed enough with Teyvat's lore, this text is at least tingling your senses. It was tingling mine at least, especially as Immernachtreich can be translated as “Kingdom within the Night”, which is an appropriate description of Teyvat. Thus, for this post, I rewrote the text in an easier and simpler form and swapped the correspondences I found, so you can experience yourself the revelation I had:

> *People forgot the real story, but a long time ago, the Primordial One descended while Nibelung was absent.*
> *It was way before the Archons' era, like at the very first beginning.*
> *The Primordial One really cared about all life and didn't wanna see anyone suffer.*
> *They used darkness and dreams to make the world a safer place, wrapping it in the False Sky to protect everyone.*
> *The people were amazed. They followed the One's lead and ended up building this land we now call Teyvat.*
> *They saw the One as their absolute ruler and started doing all sorts of things like poetry, plays, adventures and basically the start of culture as we know it.*
> *Then one day (when the rain stopped; a Flood of some sort), the Primordial One came down from Celestia so everyone could see them in all their glory.*
> *Istaroth and the other Shades were right there, pledging loyalty, swearing to serve.*
> *But soon, Teyvat was plagued by the Abyss, and then, out from the deep space, Nibelung crawled up from underground and started destroying everything.*
> *In fear, everyone prayed to the Angels, hoping someone would save them.*
> *The Primordial One came down again to fight the dragon. The battle was massive, enough to break the False Sky.*
> *In the end, the One struck Nibelung down and said "Let my people be free from these old rules that bind them".*
> *After that, they built the new rules of Teyvat using iridescent inscriptions.*
> *When people tried to worship them, the One just said,*
> *"If you really want to honor me, go share stories out in the open. Dream, live, and create: that is how you'll find glory".*
> *Then, the One shaped the surface, built towns and castles, and handed them to the people.*
> *That's how this whole world started, this tiny, forbidden paradise we all live in now.*

As you can see, it fits perfectly. But it doesn't just fit, it also reveals things about the inner dialogue of the Primordial One. It seems they had, by these times, peaceful-ish intentions, or at least they thought of themself highly, in a candid way.

Links with Teyvat's Pantheon & Cosmogony

Here is a table of the matches and swaps I have made:

Immernachtreich	Teyvat
Prinzessin Fischl	Primordial One
Darkness	Abyssal
Woven night, to safeguard	False Sky
Time of Chaos	Teyvat without Nibelung nor the Primordial One
Era of the Saints	Era of the Archons

Holy Land, Immernachtreich, Kingdom	Teyvat
Great Sekretär	Istaroth
Nachtraben Ritter	Shades
Tasraque	Nibelung
Gesamtkunstwerk	Corrupted Nibelung
The Soteria	Angels
Sacred words	Iridescent Inscriptions
Hymn	Rules

Also, with that down, we can now “translate” the term “Hymn of the Holy Land” to “Rules of Teyvat”. We can as well see through the descriptions of the Primordial One power usage, that they mostly wield abyssal based powers.

From all that, I did conclude that Fischl's inner/”inspired” world is not simply delusional roleplay, but it is a microcosm of Teyvat's cosmogony retold through her self-image. With that parallel in mind, I started going through all the Immernachtreich lore available. With you, I will quickly go through the book “Flowers for Princess Fischl”, then the weapon “Mitternachts Waltz” description and finally the book “Legend of the Shattered Halberd”.



What she said.

Flowers for Princess Fischl 🔗

Phantasmagoria
"... The dream lives on."

Or the reason for which the Primordial One does all of this. The authors of the Genshin story were well aware in version 1.0 that “this, surely, is not the enigma that concerns the greatest majority of readers [...]”.

> ***Ozvaldo Hrafnavins**, [the Great Sekretär]*
> *If Fischl's strength in battle might be considered a ten, and the Beasts of the World should have an average of fifteen, then Ozvaldo's strength may be considered thirteen. His great power was on display when he destroyed Dämmerung [...].*

This should mean that Istaroth is more apt in a fight than the Primordial One, but not as much as Nibelung. I also have to stop at the term Dämmerung, which in German means “Twilight”. Dawn is the start of a day, and twilight its end. As Istaroth has power over Time itself, this could mean that she put the end of Teyvat or the Universe on hold.
By the way, I didn't address why I think the Great Sekretär is a personification of Istaroth. All people that know Istaroth, know she is related to Time, but less people realize that she is also the keeper of knowledge, stories and History. She is the one who gave the technology to Enkanomiya for their artificial sun, she is the one who bestows stories to mortals, and she is also the witness of it all, as she is every moment. My small theory here is that the author of Genshin self-inserted themselves here, and all the work I do here today is, somehow, deciphering the hints Istaroth dropped, bestowed to the habitants of Teyvat.

> ***Beast of the World: Gesamtkunstwerk***
> *In the final volume, the weakness of the Beast of the World: Saint of Seven Tears (whose combat strength was ten, and therefore equal to Fischl) was quite out of the ordinary, and the Saint merely wept for Zarathustra at first, a choice that seems undeserving of any blame.*

This is about the danger that Nibelung, corrupted by the Abyss, represents and his main weakness: the Saint of the Seven Tears. Now let me try to unravel the identity of their Teyvat's counterpart.
First, the only thing in Genshin that clearly “counts to seven” are the elements, which in turn are tied to the Dragon Sovereigns, the Gnoses, and the Archons. That would make the Saint of the Seven Tears the “Saint of the Gnosis”. At the end of Fontaine's Archon Quest, we learn that the Gnoses are created from the remains of the Third Descender, which fits this interpretation.
This character is also described as being as strong as the Prinzessin. In Teyvat's counterpart, that would mean as strong as the Primordial One, who is a Descender. To me, if someone is as powerful as a Descender, they should be considered a Descender as well.
The only thing that can go against it, is given by Neuvilette’s yapping about Vision. It says that the Primordial One and the one who appeared after the start of the War of Vengeance (assuming Third Descender) created the Gnosis together. Yet Hymns of the Far North seems to suggest the Primordial One killed the Third instead of working with him. My interpretation is that both accounts may be true: the Primordial One did kill the Third, but the Third may have agreed to sacrifice himself voluntarily in order to create the Gnosis.
My full interpretation of that character thus would be:
The Primordial One wasn't strong enough to take down Nibelung. The Third arrived but were not strong either, but wielded a light-realm based power which was Nibelung's weakness, as he was corrupted by the Abyss. Thus, despite having a future bride (the Tsaritsa, not yet an Archon), the Third sacrificed themself, to give the additional power to the Primordial One needed to win the war.

> ***Sommernachtgarten***
> *It is said that those who are highly skilled in the magical arts will possess their own unique domains of consciousness.*

It sounds like what we saw multiple times across the Archon quests, but lastly in Skirk. It is hinted that the Primordial One has their own. Maybe, when the Shades says that the One is still asleep, they are referring to the fact that they are in a meditation state, like Skirk was doing at Bubu's pharmacy.
I will talk more about this idea further below.

> ***The Suspected Eternal Return***
> *[...] "Find meaning somewhere. The night deepens, but the dream lives on."*

Again with the full quote this time. Maybe this is the mission given to Primordial One, by themself or not.
But in fact I cannot make clear sense out of this last part, so I will leave it as is. But if you want to give it a try, be my guest!

Mitternachts Waltz 🔗

The first paragraph mentions an ancient tree to which the Prinzessin and Oz. Most people connect that ancient tree to Irminsul. Personally, I think it hints at the Imaginary Tree from Honkai, though since it's not canon in Genshin (yet?), I'll leave that open. I will just say I think that this paragraph hints that the Primordial One (with Istaroth? Entities with Time power are a mess, I swear) have travelled through the Imaginary Tree before finding Teyvat.
For the rest of the description, I have not much to say, except that, by doing straight up the interpretation, the Primordial One saw a lot of civilizations crumble, fought and destroyed some too, to preserve the eternity they built down on Teyvat. It also sounds like there are some hints about how two of the three moons were shattered and for what reason, but I'm unable to make a coherent guess.

Legend of the Shattered Halberd 🔗

I also need to address the existence of this book, which seems to be a prequel to "Flowers for Princess Fischl", as the Princess comes into existence in the last paragraph. As such, I guess that this book is in fact about the backstory of the Primordial One.
What I gather from this story is that, in a distant land led by a God King destined to fall, the Primordial One was created as a last resort by and for this God King. This God King seems to rule over the pathway between Realms.
But, for now, as we know absolutely nothing about the backstory of the Primordial One from explicit content, I will not do further investigations into it, as I will most likely bend toward biased theorycrafting.



You lost.

🧸 Simulanka storyline

TL;DR

> *Simulanka is Teyvat's prophecy book for the immediate past and future.*

Another Book of Prophecies

While digging into the lore of the Immernachtreich, I kept spiraling back to Simulanka, as the two share a lot of metadiegetic parallels. But what really pushed me to apply the same interpretive method was a simple realization:

> *The story of the Immernachtreich stands to Teyvat much like the Book of Genesis stands to the Bible. As many people consider Simulanka as the Bible for the incoming Archon Quest, I may also take a deeper look at it.*

Thus, following that logic of metadiegetic reading, I can say with confidence that Andersdotter's Simulanka plays a similar role. As Mona says, Andersdotter built Simulanka's story and universe directly based on Teyvat. That means it doesn't just recount ancient events, it also foreshadows what's yet to come, as we're already seeing through Durin's unfolding fate. So if Simulanka is, in essence, another book of prophecies (like the Hymn of the Holy Land was for the Immernachtreich), then the implication is:

> *We're living inside the events that Simulanka continues to describe, and there are probably more metadiegetic contents to decipher.*

But as this post is already long and Simulanka being a community's favorite concerning theorycrafting, I will simply lay the 3 most obvious parallels:

Simulanka	Teyvat

The world is decaying	Teyvat is on the verge of destruction
A new moon is set to rise in a shattered land where a lighthouse stands	Frostmoon goddess in Nod Krai
An adventurer will come back from afar	Octavia, from the Hexenzirkel, comes back? Please, do not be Surtalogi.

My crackhead theory

[REDACTED DREAM THEORY; Too many people focus on that, which was supposed to be a side theory for fun.]



The canopy does hide the sky, eh...

🌙 Moonlit Bamboo Forest storyline

TL;DR

> *The term “Moonlit Bamboo Forest” directly refers to Teyvat.*

Let's get back on track!

This time, I want to look at the Moonlit Bamboo Forest stories (yes, two of them) and the imagery they use, because I think they highlight something crucial about how Teyvat is described and understood. First off, compared to the other stories I've analyzed so far, these tales are metadiegetic twice over. They exist inside a book from the world of Teyvat, and within that book, a golden-eyed woman tells a young boy a series of legends. For my purposes, I'm focusing on this deepest layer (the legends themselves) where she speaks of the Three Moon Sisters, the mysterious “daughter of time”, and finally Enkanomiya.

Interestingly, these legends don't hide behind allegory as much as others do, notably because even the Geo Archon is mentioned directly. That makes me wonder why this information is presented here, in a Liyue-related setting, and specifically in a story tied to a place called the Moonlit Bamboo Forest, supposedly near Qingce Village.
I say “supposedly” because I believe the “Moonlit Bamboo Forest” terminology might not refer to a physical place in Liyue at all.

Importance of terminology

Since the Song of the Welkin Moon web event, the game has given us multiple new ways of referring to Teyvat, and when we look across those descriptions, a clear pattern starts to emerge. Here are some of the terms used:

- Little World
- Mortal Realm
- Holy Land
- World within an eggshell
- Moonlit World
- Sublunary Sphere

Each of these highlights one of three defining traits of Teyvat:

1. It is a sphere => seems reasonable to say a planet
2. It exists under moonlight => always linked to the moons above, dispensing its light
3. It is wrapped by a barrier => separated from the outer reality

Seen through that lens, the title Moonlit Bamboo Forest fits quite wonderfully.
“Moonlit” evokes the moon's glow and “Bamboo Forest” could stand for the realm below it, where the canopy is the False Sky.
For the sake of the following analysis, I'll take this interpretation as a working hypothesis, that the Moonlit Bamboo Forest isn't just a location, but a metaphor for Teyvat as a whole.



dies from cringe

👑 The Pale Princess and the Six Pygmies

I will now turn to what is, in my opinion, the most mysterious book in the entire game. Before diving into its contents, I need to address a key meta point, the main reason I believe the most popular theory about this book is wrong.

Many people claim that it depicts the fall of Khaenri'ah and the Regicide carried out by the Sinners.
But in Lisa's Story Quest, where we actually obtain this book, the enemies that come after it are members of the Abyss Order, who are Khaenri'ans twisted by the Abyss after the Cataclysm.
They already know what became of their homeland.
They already know who the Sinners are.
So what would be the point of retrieving that book?

Now, I'll show you why this interpretation doesn't hold up, and what I think the text is really telling us.

TL;DR

> *The Pale Princess and the Six Pygmies tells a tragic love story between a princess from Teyvat and a prince from beyond the sky. Six lesser gods turn against the couple, the prince falls, and the princess is restrained by a curse (grief?) of the Primordial One.*

Books descriptions only 🔗

I will analyze this book through three different approaches. The first consists of reading only the 7 synopsis (book/item descriptions). This way, I hope to reach a result closer to the essence of the storyline, despite this approach being certainly superficial.

The first description goes as is:

> *This is part one, which tells the story of the Land of Night and the Moonlight Forest.*

If you've followed the previous deductions, the term "Moonlight Forest" should stand out. Applying the same interpretive "translation" we used for Immernachtreich's Hymn of the Holy Land, this description suggests that the story concerns the Void Realm and Teyvat.
It's worth emphasizing that this story appears to be primarily about the Void Realm and Teyvat themselves, rather than about their individual inhabitants.

> *This installment tells of the meeting of the Pale Princess and the Light Prince.*

Here we meet two central figures: the Pale Princess and the Light Prince. The word "Pale" suggests that the Princess may be native to Teyvat, while the Prince, described as "Light", could be an outlander, possibly from another realm entirely. This interpretation aligns with the recurring implication throughout the game that Teyvat lies in a corner of the universe overrun by the Void Realm Energy, aka the Abyss. For something to be characterized as Light, it must originate from far beyond.

> *This installment tells of the Pale Princess and the Light Prince's decision to save the Moonlight Forest.*

Here, the two protagonists resolve to save Teyvat, together, in what seems to be a decision of their own accord.

> *Installment four describes the meeting between the Pale Princess, the Light Prince, and the Six Pygmies.*

Six new whole characters that are described under a single name. They all meet and we have no further information on how that went. I will only add that, if the Pale Princess and the Light Prince are god-like beings, the term “Pygmy”, which usually describes people small in height, could just mean “lesser beings” compared to gods, like humans.

> *In this installment, the Six Pygmies' sinister scheme starts to unfold.*

The Pygmies seem to have a plan that goes against our two first characters. It is not specified if it goes against them in particular or against their plan to save Teyvat.

> *This installment tells of how the Six Pygmies managed to implement their nefarious plot.*

The text here is quite straightforward. Their plan succeeds, and the language emphasizes its malicious nature.

> *The final installment brings everything to a conclusion, and includes the Night Mother's prophecy.*

This final description implies closure but offers no indication of who triumphs, the protagonists or the Pygmies. Also, a really important point, a new character emerges: the Night Mother, whose prophecy seems central to the ending. Much like the appearance of a new key entity in Legend of the Shattered Halberd (associated with the Primordial One), this suggests a figure of immense significance. About the terminology, “Night” implies that she might be an antagonist of the Light Prince, but also that she is from around Teyvat. “Mother” implies that she is associated with the idea of creation or is a caretaker.

Let's summarize what we have so far!
We're told of a high-status protagonist from Teyvat who meets another high-status protagonist from a distant place. They appear to be of opposite genders and decide to save Teyvat together from an impending doom. Along the way, they encounter six deceptive antagonists, who conceal their true intentions until it's too late. These manage to put an evil plan at play though the outcome remains ambiguous. Finally, a new, possibly greater antagonist emerges, foretelling a prophecy that shapes the resolution.

From that hyper condensed summary, I have multiple hypotheses, which I list from least to most likely according to my guts:

1. It could represent the fall of Khaenri'ah, where members of royalty are betrayed in favor of the Primordial One's preservation of their version of Teyvat.
2. The story could recount how Koitar and Seutervoinen fall in love before being betrayed by others loyal to the Primordial One's Laws/Rules.
3. If the authors intended to obscure the references by inverting the genders of the main characters, it could narrate how Nibelung met Seutervoinen, only to be betrayed by the Seven Sovereigns (with one possibly dead, leaving six, like the current Archons or Fatui Harbingers) in service of the Primordial One's take over of Teyvat.
4. It might depict the Tsaritsa and Saarelainen, whose love ends in betrayal by what will become the six remaining Archons, again, in favor of the Primordial One during the War of Vengeance.

I have to say that, as Genshin loves to rewrite the same stories over and over, all of the above interpretations might be true, to some degree. You could say that all of these events belong to one and only the same fate! If it is actually the case, we could say that this fate is about a love story that ends tragically because of some external treason. Also, during Lisa Story Quest, that would make

sense that the Abyss Mage that tries to get the book “The Pale Princess and the Six Pygmies” is a Cryo Mage, if you consider Cryo as the Element linked to the God of Love, aka the Cryo Archon.

Finally, why do I associate, for now, the Night Mother to the Primordial One? If the theory that no one stirs up/leads all of the Abyss is true, I stick with the previous analogy made in “Hymn of the Holy Land”, where the character representing the Primordial One is the only one able to weave the night. The vocabulary here made me connect the two.



You tell me she ate bugs from there?!

Volume 1

Now, I'll only analyze the content currently available in the game and see how (or if) our first approach lines up with it.

> *In the distant past, the Night Mother ruled over the faraway Land of Night. [She] was the source of all sins [and] had neither heart nor mouth [...].*

Here, we learn a bit more about the Night Mother. She's described as the ruler of what seems to be the Void Realm, and as having no heart or mouth, meaning she lacks both emotion and voice, no logos, no self-expression.
That could imply she's not an individual being at all, but rather the embodiment of the Abyss's will, the raw and impersonal nature of it.
Still, it's also possible she's an actual character whose morality is simply beyond our frame of reference.
If that's the case, then the Abyss isn't a chaotic force of nature, but a realm ruled by a conscious entity.
Either way, both readings seem to challenge our previous hypothesis about her identity.
Let's keep that in mind and see if later volumes can clarify things.

> *The only thing she could not bear was the occasional ray of moonlight [...] that penetrated the walls of darkness [...]. The Moonlight Forest was the only place free from the rule of the Night Mother.*

So, there's a place inside her own realm that escapes her control, a location seemingly blessed or protected by some external power. And that term, Moonlight Forest, immediately stands out. According to our earlier analysis, it usually refers to Teyvat itself.
According to this, Teyvat is escaping the fate the Night Mother reserves to it, because it is under the protection of an external power, or a fraction of it..

> *Everyone in the Kingdom of the Moonlight Forest was born with fair skin, light-colored hair, and bright blue eyes.*

At first, we can think that this bit describes some people fitting the description of Aryans, an ethno-cultural term on which is based on the population of Khaenri'ah, the fifth root race. That alone is enough to suggest that this story, at least in part, takes place within that subterranean kingdom.
However, since this text implies that all of Teyvat was inhabited by these people, I now think it is in fact referencing the Unified Civilization, from which Enkanoiya emerged. Unfortunately, as we hold close to no information about it, I will not investigate further down this path (I'm surprised that the fandom wiki doesn't even have a dedicated page for it!).

By aligning this new clue with Teyvat's established timeline, we can infer that the story occurs before the Funerary Year, which marks the end of the Unified Civilization, years before the beginning of Khaenri'ah. As such, I feel confident in ruling out hypothesis number 1.

To sum up, this first volume still leaves us with major uncertainty regarding the Night Mother's true identity, even when cross-referenced with the hints we drew from the synopsis analysis. What it does give us, though, is our first solid indication of the time period we're dealing with: the Era of the Unified Civilization.
As for the story's concrete events, this volume doesn't yet touch on the plot points mentioned in the earlier synopsis, so for now, we still can't confirm or disprove any of our previous hypotheses.



Sleep well, my little PogChamp

Volume 2 to 7 🔗

Now it's time to dive into the leaked portions of The Pale Princess and the Six Pygmies.
They're dense and tangled, so to make things clearer, I've condensed the key passages below:

> *The monarch of [the Moonlit Forest] was a beautiful princess with skin as white as snow. People of the kingdom all vowed their loyalty to her and referred to her as The Pale Princess.*
> *[...] She always knew what was best for her people.*
> *[...] To her, the silvery moon hanging in the night sky seemed like a tiny hole through which the light could pass, [...] imagining a world beyond the moonlight.*
> *"Will I be able to bring my people there one day?" [...].*
> *She had not expected to hear an answer.*
> *The Princess turned and saw a young prince.*

The Pale Princess, who clearly holds some measure of power over Teyvat, is portrayed as benevolent and beloved. Her wish reaches the heavens, and the heavens answer. The Light Prince appears.

> *"I am the Prince of the Kingdom of Light from the other side of the world," the prince said [...].*
> *[...] For as the Prince strolled through the forest, life flourished around him.*
> *[...] He had come to save them [and] would eventually save her from the darkness and take her to a kingdom free from all shadows.*
> *[...] So, having sworn to save her people, the Princess and the Prince left the Moonlight Forest and walked hand in hand into the dark forest of the Land of Night.*

The two set out together, leaving Teyvat behind, though it's unclear whether they depart from the continent or from the surface world itself.

> *Having [travelled a lot], the Prince and the Princess finally arrived at the Kingdom of Pygmies.*
> *"Princess of the Moonlight Forest, please save my five brothers. We will vow our loyalty to you in return for your kindness," begged a deformed pygmy [...].*
> *The kind Princess, sympathizing with the pygmies, promised to help them.*
> *[...] One by one, the Princess and the Prince saved the deformed pygmy's five brothers.*
> *[...] To show their gratitude, they went along on the journey to [the Kingdom of Light and] serve the Prince and the Princess.*

Our protagonists find the Kingdom of Pygmies, or Kingdom of lesser beings/gods according to our analysis of synopsis, and end up helping 6 pygmies. These will become close to the duo. A bond of servitude seems to bind them. I won't dive into the individual identities of the 6 pygmies as our main suspects for these roles (unknown figures, the 7 sovereigns or the 7 first archons) are people we have close to no tangible information about.

Here, our protagonists encounter the Kingdom of Pygmies, a realm of lesser beings or gods according to our previous interpretation. Our duo helps the six pygmies and a bond, apparently of servitude, is formed between them.
I won't dive into each pygmy's identity, as our main suspects (the Seven Sovereigns or the First Archons) remain too obscure to pin down individually, not mentioning they could be complete strangers too.

> *On the surface, the six pygmies were true to the Princess and Prince [...].*
> *But they were still heinous creatures from the Land of Night, and corruption flowed in their veins.*
> *[...] The six pygmies started to devise their nasty plot.*

> *[...] There was one pygmy who did not join the discussion. This is not because he was not evil, but because the guilt of betraying his savior overcame his wicked nature [...].*
> *[...] They decided to poison the Prince's water.*

The pygmies ultimately betray the pair, poisoning the Light Prince. Their treachery is described as inevitable, a consequence of their nature, rooted in the Void Realm.
This also supports the idea that our duo didn't leave Teyvat the planet, but rather Teyvat the surface realm.

The method of betrayal, by poison, directly mirrors the events described in Hymns of the Far North, where Pakkaisukko, the First Cryo Archon and father of the Tsaritsa, poisons the Third Descender.
This strongly reinforces hypothesis 4: that the Pale Princess is the Tsaritsa, and the Light Prince is her lover, the Third Descender.
Her pale skin, fitting her title and lineage, supports this connection, as does her status as a true princess. The Prince's arrival from the heavens perfectly aligns with the description of a Descender.

> *At that moment, the Pale Princess was in a deep slumber and had not an inkling of how the pygmies had played her and her lover for fools.*
> *[...] The six pygmies made their first move.*
> *[...] In her sleep, the Princess had no idea how the Prince was being tortured. In her dream, her lover's body glowed with luminous colors and light scattered gently like satin.*
> *[...] To celebrate, they set up a huge pot [...] of thick soup. But [...] the Prince's broken soul used up all its remaining power to curse the pygmies.*
> *[...] However, during the celebration, one of the pygmies wrapped the Prince [...], intent on carrying him back to the dark forest to seek help from the Princess, hoping to wake him up.*

This volume opens by recounting how the Third Descender, lover to the Tsaritsa, is chopped down into Gnoses.
These artifacts, as both this tale and Skirk's testimony suggest, are not divine gifts but cursed relics, born from betrayal.
The text then tells us that the Six Pygmies profited from this act. I interpret these figures as the First Archons, which would explain why every later Gnosis holder bears a demonic name: they inherit not only the power, but also the sin of their predecessor.
Yet one pygmy stands apart, the one described as deformed, twisted by guilt. I believe this figure represents Morax (Zhongli), the God of Contracts and one of the First Archons. His enduring sorrow over the Tsaritsa's fate, along with his ancient contract to surrender his Gnosis to her, both point to deep regret for his role in this betrayal.
Still, one inconsistency remains: seven Archons, yet only six Pygmies.
To resolve this, I propose that the Tsaritsa herself was unaware that her own father, the First Cryo Archon, took part in the funerary plot against her lover. The narrative, which portrays her in a compassionate light, may thus come from her own perspective or followers, omitting her father's involvement entirely.

> *What the pygmy didn't know is that the vicious Night Mother had already found the Princess, [...] her shadowy figure blotting out the moonlight and starlight.*
> *[...] "Pitiful creature, are you here to see your master?" [Smirked] the Night Mother [...].*
> *"If so, I'm afraid all you will find here is despair, you sad little thing."*
> *[...] "I destroyed the Moonlight Kingdom and cursed her people before her eyes. They will be in an undead state [...]."*
> *[...] The Night Mother left a glimpse of hope for the wretched pygmy.*

> *"In thousands of years time, my greatest foe will descend. He wields a sword that heralds the dawn and wears armor that can reflect the shining sunlight. He shall destroy my kingdom and bring the Prince back to life. The Princess will then be free from her eternal torment [...]."*
> *[...] Devastated, the pygmy wandered around in sorrow and regret.*

Here, the Night Mother intercepts the Princess and imprisons her, explaining why Morax could not deliver his Gnosis, and perhaps why the Tsaritsa herself remains unseen in the current game events.
If she is indeed a Snow Fae, a race capable of shapeshifting, she may be cursed into another form entirely like an object, somewhat like Flins who can appear like a lantern.

Now, about the Night Mother's true identity: she is depicted as the embodiment of evil… but what if that depiction is biased? The different tones used about the divinities named in Hymn of the Far North match this idea quite a lot.
If the tale was written by a worshipper of the Tsaritsa, it would naturally portray her enemies as monstrous.
And who was her greatest foe? The one who struck down her beloved? The Primordial One.
The Night Mother's "shadowy form blotting out the sky" also perfectly matches the description of the False Sky, the barrier erected by the Primordial One to contain Teyvat.
Some might interrogate me about the conflict in the description of gender of the Primordial One, which seems lean toward man, and the Night Mother gender, obviously woman. To these I answer that our first ever description of the Primordial One specifically said that they were androgynous in nature.
Thus, the earlier guess seems to be holding up!

As for the cursed people, reduced to undead shells, this description perfectly fits the Hilichurls.
While many assume Hilichurls are solely cursed Khaenri'ans, records show they've existed on Teyvat for over a millennium. I propose that the Tsaritsa's people were also Fae, descendants of the Golden City of Hyperborea, and that they were the first humans to be cursed that way.

One last bit about Zhongli. His profile title, the one you can also read on his trailer, is "Vago Mundo", which can be translated to "I wander the world", which aligns with the last sentence, where he "wandered around [the world] in sorrow and regret".

But before closing, let's circle back to the Teyvat Chapter Storyline Preview, which says of the Tsaritsa:

> *"She is a god with no love left for her people, nor do they have any left for her."*

If most of her people are long dead, cursed into hollow shells, then of course she has no love left to give.
There is also simply no one left to love her back, not even her true love.

Finally, the deciphering you've all been waiting for: the thousand year prophecy!
It speaks of our own arrival in Teyvat: our role in the prophesied destruction of the current world order, and the revival of the Third Descender, helped by the Fatui Harbingers, leading to the Tsaritsa's liberation.
Quite short, eh? I mean, we already did quite the work up until now! Let me rest…

Conclusion & TL;DR

Genshin authors are explaining through many iterations, shapes and forms, the relationship between imagination/dream and reality, stories and History, wish and duty.

I say with confidence that the story of Genshin Impact Teyvat Chapter was completely laid down from the very beginning (I talk about version 1.0; but not excluding the fact they may have adjusted some rough points, like any author does).

Here is a hyper-simplified table of my claims through this analysis:

Source	Observation	Main Claim
Immernachtreich storyline	Tells the genesis of Teyvat as we know it, by the Primordial One.	The Third Descender was introduced (version 2.1).
Simulanka storyline	Tells immediate past and immediate future of Teyvat.	[REDACTED]
Moonlit Bamboo Forest storyline	Tells the role played by the Moons as well as their death. So it tells partially the time before the Primordial One arrived.	The term “Moonlit Bamboo Forest” directly refers to Teyvat.
The Pale Princess and the Six Pygmies	Tells about the fall of the Unified Civilization, when Nibelung came back to Teyvat.	Morax betrayed the lovers, the Tsaritsa and the Third Descender, to help the Primordial One win the war against Nibelung.

Here is the whole theory put all together (same that the one at the very start):

> *The Primordial One descended upon Teyvat with good intentions (and naivete) at first, both for the natives and for their own kin. They established the Unified Civilization, a golden age that was ultimately destroyed when Nibelung returned from its voyage through the stars, corrupted by the Abyss.*
>
> *Shortly after, the Third Descender appeared and fell in love with the Daughter of the First Cryo Archon, aka the Tsaritsa. Because Nibelung’s corruption made them resistant to the Abyssal power wielded by the Primordial One, the Third, whose strength stemmed from the Light Realm, became essential to victory. Yet the two Descenders disagreed on how to end the conflict. Then, the Primordial One devised a vicious plan: forcing the Third into a dilemma between leading Teyvat (his beloved’s home) to doom, or sacrificing himself so that the Primordial One could forge the Gnoses, artifacts powerful enough to defeat Nibelung.*
>
> *The One promised these Gnoses to a group of lesser gods, among them the Belyi Tsar, who were close to the couple and became the first Archons. Persuaded by them, the Third finally chose to poison himself, empowering the Primordial One to end the war.*
>
> *Despite the victory, Morax, one of the first Archons, deeply regretted his role in the betrayal. Perhaps to console him, the Primordial One prophesied that one day a Traveler would revive the Third Descender and overthrow both themself and the Kingdom they built in the aftermath.*
>
> *[REDACTED DREAM THEORY; Too many people focus on that, which was supposed to be a side theory for fun.]*



“It's over Kirara, I have the high ground!”

Final Thoughts

I feel like I would be able to extract more from Princess Mina of the Fallen Nation, but I'm only human and need my sleep lmao.

Wrapping this up, I've got to say, since Mona's my favorite, I kind of feel like a hydromancer myself, trying to read Teyvat's history in story books the same way she reads fate in water's reflection.

So, I hope you had fun reading this (I sure did writing it)! Drop your thoughts, theories, or counter-arguments in the comments, I'm all ears!
Also, if any content creator wants to use this theory, feel free! It’s all yours, though just a shout-out would mean a lot!

Ad astra abyssosque! See you around!