

**Duatheism:** Duatheism is a religious belief system that dominates religious thought in the Charinisia colonies. The core tenet of Duatheism is a belief in two creator deities representing feminine and masculine principles respectively, though the precise ascription of gendered traits varies from culture to culture. Broadly, Duatheans hold that the feminine principle, originally and traditionally named as Gynothea, is measured, reasoned, protective, and nurturing. In a complementary nature, the masculine principle, originally Androtheon, is considered passionate, emotional, aggressive, and dynamic. Duatheans as a whole believe all of creation comes from the union of these two principles, and that in their interaction lies the proper ordering of the cosmos.

This concept is further extrapolated into the idea that all creation belongs to a single divine extended family or people, and Duatheans idealize an orderly and harmonious community of believers. This belief extends to spirits as well as mortals, and many beings formerly worshipped as gods by pre-Duathean cultures (as well as later-encountered ones, as with some beings worshipped in Callidora) are considered servants of the divine principles. Malign spirits may be viewed as anywhere from wayward children to violent enemies of all that is good, but Duatheism holds that all, spirit or mortal, are capable of restoration to the principles' ordered community.

For much of the history of the faith, Duatheism has been largely represented by the Pangaian Church. The church traces its origins to the avatars, historical figures thought to be spiritually one with the divine principles. Irena of Myteline and Darius of Arivar are believed to have been earthly manifestations of the principles, uniting themselves and their countries into an echo of the divine union. The avatars appointed successors from among their followers, and the tradition of a matriarch and a patriarch has continued since.

In 1475 M.E., a Gynathean priestess and scholar began a revolution in Pangaian religious thought. She posited that the union of the divine principles was rather a synthesis of the two; Gynatheia and Androtheon were not complementary, but rather united in a single principal being. Combined with dissatisfaction with contemporary excesses of the church, the religious idea of Unitism spread through Charinisia. This sparked vicious debate, escalating to bloodshed that would mar the island continent for centuries.

By the modern day, there exists a relative peace between Unitists and Pangaians on an organized military level, but animosity runs deep between the two divisions of the faith. Both sides view the other as having strayed from the ideal set forth by the principle(s) and the avatars, and are likely to distrust and mistreat their erstwhile "family."

**Usran:** Usran is a duotheistic faith like Duatheism, but differs historically and culturally from its related belief systems. While Aqaribs (lit. "kinfolk") believe in two divine creators regarded as feminine and masculine, they believe the masculine principle to be a disruptive presence. As such, Usran almost universally reserves veneration for the feminine principle.

Usran arose in northern Phoebea in the early sixth century M.E. among peoples formerly under the Mitran empire. In the midst of contemporary political strife, a religious leader called Nabiya arose to unite the local tribes into a religious, political, and military body that brought peace and prosperity to the region. Nabiya's faith spread quickly throughout the region, and became the dominant religion in northern Phoebea within a century. It continued to spread further south and east, but northern expansion was largely blocked by Duathean belief systems.

The core ideal of Usran is the Ummah al'liman, or community of faith, similar to Duathean constructions. However, while this is something of a term of art for Duatheans, it is a codified reality for most adherents of Usran. Aqaribs live and govern by Usranic tradition and codes handed down since the time of Nabiya, which apply to all regardless of social station. Usranic leaders, unlike queens and kings in Duathean lands, do not enjoy exemption from the expectations and duties placed upon all followers of Nabiya's faith. The most basic of these obligations is communal prayer, charity, and service to the community, which are socially enforced as well as religiously prescribed.