I always thought about running 5th era game where magic was nearly gone (there is a finite amount of magic in the world so as more and more casters learned how to do it in the age of rebirth they all became relatively less powerful, until only the simplest spells were possible). At that point magic became so inefficent to learn/cast that it was simply forgotten or believed to be simply legends.

I imagined it as a very steampunk world built on technical innovation and with little reliance on the gods or sorcery. Gunpowder was king and although there were a few spots of very subtle holy/unholy/magical power they were rare.

During this time a cabal formed and speculated that magic could be powerful again if they could destroy enough of its legacy. Much of it was tied up in creatures with inherent magical ability and old relics from the age of rebirth (which they destroyed) or the age of magic (which they kept for themselves). They hunted these magical creatures down and killed them, hoping to increase their power and spawn a new age of magic.

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They are endless sources of those elements. Magic is the ability to control them. Or more specifically magic is the ability to alter the natural laws on some scale. One man exercising that power can have incrediable control, thousands pushing and pulling at creation individually do much less.

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From a lore perspective, less accessable. But dont allow lore to dictate your gameplay decisions, do whatever is more fun. Technically archmages should get less powerful as more and more magic using units are in the game but there is no way we will add that.

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Trees are a symbol of the FoL (because of their slow growth and seasonal changing aspects), but they don't worship trees. Though I agree it would be weird for any FoL civ to cut down a centuries old tree for use in a common warboat that ends up at the bottom of the ocean in a few months, I could see them making a very special warboat out of them. In that case the boat would be seen as the next form of that tree and may even be magically kept alive and growing in its new form.

I could picture an AV elohim based on the protection of unholy sites, or corrupted by the evil artifacts/sites they guard into a darker aspect. The Elohim protect evil as well as holy places, though of course they tend to cotnain/keep people away from the evil places rather than respect them.

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The real purpose of that pedia entry is to get across a feel for the motivation and character of Cassiel. Because of that I had to take certain liberties with what he was willing to discuss. Typically he would never talk about it. Maybe he was drunk. Wink

There are multiple reasons the gods dont talk about the one. It could be their own ego, it could be that they dont believe humanity will respect them if they knew, it could be that they believe it will hurt humanity to know (there is a real god, but he abandoned you). For the best gods, Sirona and such, the reason is that the One choose to seperate himself from creation. They see that as more than a physical seperation, and are unwilling to undo that by revealing him.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *So, do all the angels know? Obviously the Original 21 know, but (as I stated in my last post) the newer versions of the History seem to say that all the other angels were created after The One departed (which was after the creation of Humanity). Are the gods only keeping knowledge from mortals, or from everyone?* |

I never really thought about it. The players never heard about the One god except through a brief encounter with the luonnotar (they party wasnt sure what to make of them).

Its kinda hard when our knowledge differs from that of the characters. I considered not even revealing the info about the one and having the mythology be as thepeople of erebus understand it rather than the truth. But the true story answers a lot of the questions that i think are inherent in most mythologys (why are gods imperfect, why are people imperfect, why does evil exist, what is the link between man and the divine, why are we here).

Cassiel knows, so we can assume that the archangels know. The gods and the archangels were at the 7 pines when the compact was forged, and I would assume it was a major topic of discussion. Outside of that, I dont know if it would have been passed on to other true angels. I doubt it would have gone to many.

I always thought there was some secret about the One kept in the vault of Oghma, and that was what Mammon was going for when he attacked. But I never decided what it was.

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Many good points. The only one I know for sure is that the archangels did not "sign" the compact (so Cernunnos/Cassiel/Hyborem/Basium didn't agree to it). In fact Cassiel and Basium abandoned the meeting before it was complete. Whether that makes them immune to its effects or if Cernunnos is immune to the godslayer or not is unknown.

We do know that the archangels are a lot more directly active on Erebus than the gods are, especially in being able to physically enter it. If this is allowed by the compact or if they are ignoring that aspect is also unknown. Many archangles seem to do it, of all alignments, and we dont have any indication of a punishment for their actions. But on the other side Sabathiel seems intent not to enter Erebus because "he is following the strictest possible interpetation of the compact". But we know Junil's angels can be a bit dogmatic.

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The Summer and Winter court were created when the Compact was signed. When Succellus and Cernunnous withdrew from creation the elves setup their own government.

Arak the Erkling (and the rest) were brought into the underworld during the Age of Magic. So before the civil war that broke the elves into the Svartalfar and the Ljosalfar, but the elven courts would have existed. As such they are neither Ljosalfar or Svartalfar and weren't involved in the civil war when they returned.

If I said something about the "Once Elves" as MC calls them (and I love that name) being older than the courts, then that was incorrect. They were older than the civil war. When asked if they were Svartalfar (which the party assumed that they were because of their appearance and manner) they didn't even know what that was.

@KC: Thats a great story. I wouldnt stress the canon issues to much. If it helps the story to be in canon then feel free to change it, but if it makes the story worse to be in canon level it how it is. Its great writing and a fun read. I wouldnt stress much beyond that.

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Sirona is the least active of the gods, it makes her the most difficult imagine active roles for. I usually represent her followers very close to buddhist monks, passive, not confrontational. She is a goddess of wisdom, peace, temperance and harmony.

Since D&D is so combat focused its going to be hard to fit those ideals on a player character. The closest match would be a monk who refuses to use weapons and uses non-lethal martial arts to fight.

I had a character in one campaign who was a peculiar brand of pacifist. He worshipped Sucellus but the concept could be similiar. He was a paladin with a holy sword. The sword was very powerful but he never used it against living victims. He was a demon and undead fighter, and if that sword came unsheathed it was time for a real fight. For the rest of encounters he had non-lethal spells and moves to participate (disarm, shield rush and such).

For that to work you would have to be running a very undead/demon intensive campaign. More normal events would have to be adjusted for him. For example a typical adventure of capturing and killing a werewolf hunting in farming lands would instead turn into a process to get a ritual to cure lycanthropy, then capturing and performing the ritual on the trapped werewolf. In my mind it makes for a more interesting adventure, with additional reward if the cured werewolf is reunited with his family, thanks the party, etc.

The other option is to allow the paladin to use the detect evil ability to differentiate between those that can be killed and those that can't. Lethal force would never be used on neutral bandits, lizardmen and such. Only on the truly depraved.

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Yeah, I thought about Arawn after I wrote that. He is certainly completly absent from creation so you are right that he probably wins that prize.

Tali is the sky god and he's not inactive at all. He the patron god of explorers, travelers and storms. He is likely to cause trouble as find a clever way out of it. He is very chaotic and opposed by Kilmorph, where she values tradition he abhors it, prefering to act freely in the moment. His temples would be cool if his worshippers could sit still long enough to build one. An occasional shrine in remote, hard to reach places is about as close as they get. He is a trickster god, though not nearly as hurtful as Esus.

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By the time Auric is leader of the Illians and enters the game (which is after the events MC is referring to) he is evil. Not irredeamable, evil doesn't mean he is some sort of 1 dimensional cartoon villian. In fact Cassiel gave Auric the opportunity to repent and tried to save him, but that didn't end well.

As a leader of the Illian's Auric is driven by one compulsion (ascension) and willing to sacrifice anything along his way to achieve it.

Good leaders seek to bring health and happiness to their people through their own sacrifice (many over the one, Capria), the Neutral try to balance the desires/needs of their people with their own (Falamar) and the Evil use their people as a tool to achieve their own desires (one over the many, Perpentach).

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Basium does care, but he sees the Infernals as a much larger threat than the rest of Erebus. So much of a threat that little things like happiness over a few brief generations are nothing compared to the risk of Erebus as a newly annexed section of Hell for all eternity.

Basium is willing to fight this war for Erebus, alone if needed, and in the end of the scenarios when Hyborem is defeated he marches off into hell to continue fighting. He makes personal sacrifice, maybe more than anyone else in FfH.

In our world, fanatic hatred of anything is a bad because threats aren't simply black or white. In FfH Basium's response to the Infernals may be the most logical.

Basium doesn't have a lot of respect for humans. They are weak and fleeting (which is probably valid from his perspective) and he is quick to turn on those that aren't adamantly and perfectly opposed to the Infernals. Fanatical, yes. Reasonable, maybe.

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Quote:

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| Originally Posted by **PPQ\_Purple** View Post  *When I see Basium I see a person who divides the world in two groups.*  *Those that are willing to sacrifice anything at a moments notice just to fight the Demons and those that aren't.*  *The first are to do so right now, and the rest... why do they hesitate? They must be in league with the demons! Burn Witch!*  *That is how I see Basium.* |

Thats fair, except whats different about Basium than any examples from our world is that Basium is right. The world really is on the verge of ruin, and it is the people who are tolerant of the infernals who are putting the world at risk.

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| Originally Posted by **PPQ\_Purple** View Post  *The problem is that he will not stop at people who are tolerant (AV worshipers and their allies).*  *He will also take out everyone who is not directly aiding him.*  *If I am sitting nice on the other continent killing any demons that come close and caring not for the rest of the world I will be deemed evil by him.*  *If some pedian entries are to be quoted he does absolutely nothing to care about things like Innocent bystanders and collateral damage.*  *You are either with him or against him.*  *For him, the fight against Agres is the only thing that matters. If tomorrow someone told him he could kill Agres and all he had to do was butcher all the babies on Erebus I am quite convinced he would do it without thought.*  *In my eyes, he has already become that which he is fighting.* |

Thats a very fair assessment. And one which most of Erebus shares with you.

But the immortal souls of those dead babies will still be fine tomorrow, in fact they will dwell in peace for eternity. If those babies live their full lives and then die only to have the world and the heavens fall into hell what is the result? Life is just a breath in the war Basium is considering, and he doesn't place much value on it.

In our world thats a crazy stance since our afterlife is at best unknown. But considering what Basium knows (that death is temporary and the infernal threat is eternal) isn't dramatic action to end the infernals the most reasonable option?

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There isn't any canon about the state of those souls from the ascension ritual or from vampiric feeding. The only canon we have about people dying but their souls never appearing in the afterlife is the Aifon's.

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There are no examples of a god creating a 2nd archangel.

As PaulusIII mentions Basium hates Sucellus. This is because Sucellus refused to participate in the godswar, that he lost the battle to Mulcarn and that Arawn gave him the dominion of Life (which Basium believes he should have).

As Giga-Gigan mentioned both the promotion of Cernunnos to god of nature and the rebirth of Sucellus happened after Mulcarn was killed.

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Perpentach mentally dominated his "rescuers" who physically rescued him from the dungeon. It wasn't until later that he moved his conscious into another subjects body (a much more intensive process than simple domination, and Perpentach seems to be our only example so far that is capable of doing it).

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I don't have any detail on this. The only cussing that went on in the D&D games was usually right after a bad dice role and wasn't in character. If I were to put some thought in it I would go back to our own medieval cursing, especially those of celtic and medieval origon. Doing that gives us the following:

Apron Knight - A pimp.

Bathhouse - Bathhouses were usually also Brothels.

Bite - Unpleasant term for vagina. 15th - 18thC.

Bow - Euphamism for Penis, i.e. it “shoots arrows”.

Cods - (Slang) Testicles. A very common term for them. Gave it’s name to the “Codpiece” on a gentleman’s hose.

Cwm - Female genitals. This word is Welsh for “valley”, and is derived from celtic roots. The word later (around 18thC)morphed into “quim” in English.

Dowsetts - Testicles. A Dowset was a dish of Stag’s Testicles. Yummy!

Duckies - Breasts, 15th - 16th C.

Foin - 14thC term for sexual intercourse. Lit. “Thrust with a pointed weapon”.

Jay - A prostitute.

Lance - Euphamism for Penis. Used throughout the mid-late medieval times.

Nock - Vagina, 15th-16thC. The term refers to the “nock” on an arrow, which is the groove where the bow string sits.

Nonny-No - Female genitals. Very late 15thC and throughout 16thC. Nonny-no was a nonsense word used to referr to the private parts in bawdy folk songs. Later Hey Nonny No (ref “There was a lover and his lass”).

Pillicock - Penis. This term was used in the North of England, and is still used today as Pillock. See the section below for more. First Used in the 14thC.

Scutt - Pubic hair 15th - 16th C. A scutt is a rabbit’s tail.

Stalk - An erect penis.

Sard - To have sex. Used 10th-17thC, first appeard in the Lindesfarne Gospel.

Swive - (verb) This meant to have sex, often referring to extra marital sex.

Tallywacker - Penis. The term derives from a notched “tally-stick” used in early banking and accounting. This originates from the 17C, but it is Kris’s favourite so I had to put it in.

Tickle-Tail - Penis ALSO a promiscuous woman. Used from 15thC - 18thC.

Tup - Sexual intercourse. This word originally referred to mating sheep and goats.

Tread - Sexual intercourse. This word originally referred to mating birds.

Twanger - Penis. The first use of the term I have found is in the 1480’s, but I have found no evidence as to the origin.

I'd probably mix these with Erebus references to come up with curses, such as:

"Ceridwens Bite!" - Strong explective

"As nice as Keelyn's Duckies" - nice, abbreviated just to "Keelyn's Duckies" or "Ducky" to mean good.

"Mulstalk" - abbreviation of "Mulcarns Stalk", someone who appears strong but fails at the last minute or an impotent man. Mulcarn would be the only god to just his name abused so badly since the feeling is that you cant draw his ire by misusing it.

"Burning Swive" - an explective, sudden impending doom. A reference to the night Bhall fell and fire rained down on Erebus. Even more prominant among the Bannor where it means a sudden drop from normal peaceful life into hell.

"Galloweis!" - Most common among the Bannor. Named after small demons in hell that hunted the bannor. They didn't attack directly but would stalk the bannor looking for exposed children to capture. If they captured a child they would torture and possess them. A few days later the children would sneak back into the camp attempting to kill their parents, even if unsuccessful or captured they were beyond saving and the Bannor would be forced to kill them.

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Nikis-Knight:

I'd say mortals, even extremely powerful ones, don't know much about the physics of godhood--that is, they don't know how a gods custodianship of a precept effects them and vice versa, and few would even be able to articulate the question. Even Auric, I'd wager, does what he does because of compulsions and feelings rather than deep understanding of the consequences of his actions.

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The gods haven't told their creations about the One because the One has withdrawn from creation. The good and neutral gods respect the One's separation by keeping the One separate in every way. The evil gods have no desire to admit there is a power greater than them.

Os-Gabella and Anesidora were both alive when the One entered creation. None of the archangels were.

In the D&D game none of the players knew about the One. In one campaign they hard from the Luonnotar (a crazed cult from their perspective) who claimed that the gods weren't gods and there was another being that created the gods. The players reacted to them much as you would expect, the party had clerics and had been witness to countless miracles, they assumed the Luonnotar were crazy. But they were there when the priest called down the pillar of flame and it didn't harm the Luonnotar, which was a source for a lot of conjecture and rumors.

But in the D&D games that was the typical sort of city activity that was always going on around the actual adventurers. It wasn't the focus of the story, just part of living in a place that was full of its own characters, events and intrigue. They didn't spend much time thinking about it.

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Auric wasn't taunting Cassiel to call out to Arawn, but Dagda (Cassiel's creator and former lord).

As MC said, demons and angels typically return to their gods vaults at death.

Theory about "true deaths" is a popular topic for Erebus scholars and spiritualists. Mulcarn, those killed by vampires, and the missing Aifons (who souls never passed into Danalin's vault despite his claim on them) are all popular subjects.

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Dragons in FfH aren't a species. They are the war machines of the gods. The only blood-relative they would have would be the indirect link to other war machines created during the godswar (kobolds are unlikely).

During the Age of Magic archmages created a variety of life (perversions of life) back when Arawn help the dominions of life and death and exerted very little influence on either. Now that Sucellus has taken over the dominion of life it cant be created as it was then.

Lizardmen were created during the Age of Magic, humans, elves and aifons mixed with various lizard species. It wouldnt be hard to imagine that these creatures would have a mythology that claimed they were descended from dragons. Kobolds could be another of the species created during that time.

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Magister means to say Cernunnos in the above.

From a dominion perspective water opposes fire. But when the 7 evil gods fell they were each opposed by a good god. Bhall was the good goddess most directly responsible for battling Mulcarn. Even though Bhall and Danalin's dominions balance each other, the two gods weren't enemies. Bhall's fall enabled Mulcarns move into creation both because the goddess opposing him was gone, and because the good gods were weaker than they ever had been.

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Its hard to define whats Tolkien as compared to everything else. Tolkien didn't invent many of the concepts he used which borrowed heavily from old english, germanic and norse folklore. But its likewise impossible to say what the fantasy landscape would look like if Tolkien hadn't popularized it and created such an influencial work to lead the way.

Even though Im not a huge Tolkien fan, I've never read the books for example, its hard to understate how much much Tolkien influenced all of the fantasy writers I did read. So even if there isn't much direct drag and dropping, Tolkien deserves respect and thank for nearly everything fantasy that followed him.

The pictures you mentioned aren't in because they are homages to Tolkien, they are in because I'm a huge fan of the artist, Justin Sweet, who I came to know because of his amazing work on the Icewind Dale games.

The things most directly pulled from Tolkien are probably the Trents and Orcs. Though D&D probably influenced me more than Tolkien, its hard to imagine either of these would have been in D&D without Tolkien (assuming D&D would have existed at all without Tolkien popularizing fantasy).

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The people know that the Calabim nobility are eternal. Most believe them supernatural, all powerful and possessed of more power then the considerable amount they truly hold.

They whisper stories of talented prodigy's that are selected as servants of the nobles. Even they become something more in the Calabim's very strict caste system. There are the servant dancers and musicians who the lords like to maintain naked and unblemished. There are the military Moroi and a small overseer and merchant class.

But the real change comes if one joins the noble hierarchy. The commoners wouldnt classify it as "becoming a vampire". They would say that they have become a lord, or gained the kiss of Aeron, drank from the razor chalice, or whatever metaphor or ritual those local lords wanted to cover the transformation in. Regardless of the story when that new noble was seen again it is hard to believe he was ever one of the weak, groveling, dirty commoners. His power and authority are obvious. He is now something more than human.

So no, it isnt as simple as knowing they are vampires. They believe a thousand things, and most of the stories are created specifically to make sure that the commoners never rise up against their lords. So the rumors are great and terrifying.

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I'd add that if we were to pull out all the leaders and timeline them out across the the Age of Rebirth Hannah would be the last leader on that list by a significant margin. She doesn't even really belong in the scenarios, but I used her there because I wanted a minor Lanun civ and I didn't want to use Falamar (who was already heavily featured) or put in a minor Lanun leader.

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Just a little Somnium world background.

I actually thought about how Somnium fit into Erebus when designing it. There are 10 suits in the game, 7 for each of the religions and Angels, Dragons and Demons representing Good, Neutral and Evil.

The first version had 7 suits and cards 1-7 for each. I quickly learned that 7 wasn't enough suits, it made pairings to likely. And that the low cards werent really valuable.

I played with 10 suits of 5 cards each, 1-5. But again the 1's and 2's werent much more valuable than an empty slot and the game was ruled by the 5's since there were such a large percentage of the score. By moving the 5 cards of each suits up to 3-7 instead of 1-5 each of the individual cards became more valuable and we got our 3 and 7 references back.

I thought about putting a word on the bottom of each of the cards. Names on the angels, dragons and dragons. Virtues on each of the 7 cards that represent religions. But in the end I thought it would confuse the game a bit and I wanted to keep it really simple.

I had some ideas for house rules too:

Pagent: 4-6 players, cards numbered 3-13 for each suit, 7 fools, 3 deaths.

Special cards:

Queen: The queen is a special card that, if banked, can be discarded to see what the top card of the deck is.

King: The king is a special card that, if banked, can be discarded to force your opponent to draw another card instead of ending his turn.

Knight: the knight is a special card that, if banked, can be discarded to force your opponent to use his fool against himself

Aces: There is an Ace of each suit. These are shuffled together and one is drawn at the begining of the game to determine that games special rule:

Ace of Demons: Demons subtract from your score

Ace of Angels: Angels are banked even if they go to the discard pile

Ace of Towers: 7's cant be stolen with the Fool

Ace of Swords: Cards are discarded if two cards of the same number are turned up instead of 2 cards of the same suit

Ace of Suns: All banked cards are shown

Ace of Moons: All banked cards are hidden from your opponent (he can see you have card(s) of a suit, but not which ones they are)

Ace of Dragons: Dragons can be discarded to force an opponent to discard a card of the same value from an opponents bank

Ace of Wands: Fools can be banked for +3 points instead of being used

Ace of Cups: 3 random cards are discarded at the start of the game (no player will know what they are)

Ace of Pentacles: 5's are worth 10 points if they are the top card of that suit (if you bank a 6 or 7 on top of them they dont count as normal)

I dont have any desire to have this in the FfH mini-game. Just ideas I was toying with while I was working on Somnium's design.

Pentacles was supposed to be the Veil and Wands was supposed to be the Fellowship. But I do agee that the art for pentacles isnt as dark as I would prefer.

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There has been some theories that those that have their souls consumed (by vampires or sheaim magic for example) would cease to be. But I like to think that the soul is truly immortal and that even in those extreme cases some part of the person lives on, even if it is just as a haunted shadow in the person that consumed it or a reflection of the spell the soul was used for.

As afterlife's go the closest you will probably get is in Arawn's realm where the dead are held within endless dreams.

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I always thought that Einion's suffering was worse than his wife's. Yes his wife's was horrible, but he had to kill her. Im sure he would have traded places with her if he could.

As for suffering, Nemed has to be included in the bad list. He is probably worse off than Os-Gabella, as painful as her existence is, he is the one she takes it out on.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *In Latin it means "things of such a kind" (the neuter plural of talis, usually used with qualis/qualia defining what kind. It 's perhaps the most common way to make a simile.)*  *Although it is probably just a coincidence, it could be used to indicate that Varn's wife is the same kind of woman as Kyorlin's wife was, an adulteress whose husband's love for her and her infidelity could lead to ruin.* |

Yeah, its an interesting but unintentional similarity. But if we do compare the two I like that it shows such a stark difference in how the men reacted to it. Both men loved their wives but Kylorin raged against his pain, allowing it to ruin him (at least during what would have been a mortal lifetime) while Varn forgives and goes on. I dont think that either cared about his wife less, but I like that there was a choice made by each, one rose and one fell.

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Let mee, this is what I have in my notes:

Quote:

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| **Astrology**  Greater Constellations:  Night Sun (Lugus)- Crosses the sky opposite the moon and at 2AM on a full moon is blocked by the moon for 10 minutes.  Hunters Bow (Amathaon)- Always pointing toward the north.  Bronze Owl (Sirona)  Eye of the Heavens (Nantosuelta)- When before the Open Tome all good Mage spells are cast as if 2 levels higher, all evil Mage spells are at 2 levels lower (1/month).  Arms of God (Sucellus)- When above the Scales of Balance all good Priest spells are cast as if 2 levels higher, all evil Priest spells are at 2 levels lower, neutral Priest spells are at 1 level lower (1/month).  Shield of Valor (Junil)  Scales of Balance (Dagda)- When the Arms of God and the Blazing Sword are directly left and right, all neutral Priest spells are cast as if 1 level higher, all good and evil are cast as if 1 level lower (2/month).  Grey Shroud (Arawn)  Great Tree (Cernunnos)  Open Tome (Oghma)  Sleeping Dragon (Kilmorph)- Dark Constellation  Silver Tears (Danalin)- Dark Constellation, follows the moon, laments for the evils of the world  Hero's Pegasus (Tali)- Dark Constellation  Raging Phoenix (Bhall)- Dark Constellation  Great Serpant (Agares)- Dissapears at 2AM when the moon is full causing the entire sky to darken for 10 minutes  Thieves Signal (Mammon)- Fades 2 minutes before the great Serpant dissapears  Obsidion Scepter (Aeron)  Jeweled Mask (Esus)  Blazing Sword (Camulos)- When above the Scales of Balance all evil Priest spells are cast as if 2 levels higher, all good are at 2 levels lower, neutral are at 1 level lower (1/month)  Midnight Candle (Ceridwen)- When before the Open Tome all evil Mage spells are cast as if 2 levels higher, and good are at 2 levels lower (1 month)  Hungry Wolf (Mulcarn)- Missing Constellation  Lesser Constellations:  Broken Man (The Warrior, The Passage-elven, The Soulforge-dwarven)- The symbol of Perserverance, the story varies but always involves the man continueing to try when most others would have given up to acclomplish something great. The Barbarians see it as a warrior who fights and kills his enemy even after he has suffered a fatal wound. The elves see it as the elf who after being poisoned by an orc arrow manages to run, crawl, and drag himself back to the elven village where he warns his people of the attack and then dies, and a pure white tree sprouts from where he dies, from which the elves quickly make arrows that fire through the orcs shields and armor, saving the village (man those elves are long winded). The dwarves see it as the smith who works at the forge until his heart gives out, leaving his last piece of work, a mighty warhammer, as a relic of the dwarven kingdom.  Three Brothers (Two Brothers, The Kings-elven)- The symbol of Courage. Made of three stars, one white, one blue and one black (those that don't see the black star call in Two Brothers). A tale of Heroism and Valor, of three brothers daring to challenge the gods themselves and with their courage alone, succeed.  **Calendar**  7 Days per Week, 28 Days per Month, 84 Days per Season, 336 Days per Year  Monday Moon Day, Day of the Moon 1 8 15 22  Tuesday Tree's Day, Day of Nature 2 9 16 23  Wednesday Wind Day, Day of the Wind 3 10 17 24  Thursday Day of the Earth 4 11 18 25  Friday Fire Day, Day of Fire 5 12 19 26  Saturday Day of the Ocean 6 13 20 27  Sunday Sun Day, Day of the Sun 7 14 21 28  4 Weeks per Month, 12 Weeks per Season, 48 Weeks per Year  First Week Full Moon (on the 1st of the Month)  Second Week Dark Moon  Third Week No Moon (on the 14th of the Month)  Fourth Week Bright Moon  12 Months per Year, 3 Months per Season  Alturiak; The Claw of Winter \  Ches of the Sunsets > Spring  Tarsakh of the Storms /  Mirtul; The Melting \  Kythorn; The Time of Flowers > Summer  Flamerule; Summertide /  Eleasias; Highsun \  Eleint; The Fading > Autumn  Marpenoth; Leafall /  Uktar; The Rotting \  Nightal; The Drawing Down > Winter  Hammer; Deepwinter /  4 Seasons per Year  Spring Season of Air, Time of Storms  Summer Season of Fire, Time of Growth  Autumn Season of Earth, Time of Harvest  Winter Season of Water, Time of Rest |

So I guess once a month. I think I got the month names from the forgotten relams.

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Quote:

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| Originally Posted by **Onionsoilder** View Post  *From reading the lore, it seems that back during the Godswar, Agares was actively trying to pull the gods into the war, fighting to corrupt the world. Some of the more recent stuff I've seen seems to imply that he's become so overrun with his own despair that he doesn't even really care about what happens to the world anymore; he would rather sit and weep. Is this true? Is there any chance of him turning back into his old self?* |

The angel in this story is Agares. And though you are tight to say that he is trying to pull all of the gods into the godswar, it's important to note his motivation for it:

Quote:

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| Originally Posted by **Fawn Pedia Entry**  *"Ahh, Gower. Do you come to join the war or to end it?*  *Gower considered the question. He only really wanted to see what was on the other side of the mountains, maybe wrestle the beasts he saw fighting on the plains. But this destruction, this kind of war, shocked him.*  *"I thought I would fight, but I see now that Sucellus was right to stay out of the godswar. There is too much pain here."*  *The angel smiled, Gower thought he approved of his answer but in truth the angel was just amused by the satyr's innocence.*  *"We can end this war, but not through diplomacy. Only through more pain. When creation itself shudders, when every angel fights, there will be no choice but peace."*  *As the angel spoke he stood up and his gold wings unfurled. Gower had seen Sucellus as the heart of the forest many times and this angel shared a majestic quality with the god of nature.*  *"That will never happen," Gower answered "Sucellus will never join the war."*  *"Yes, yes he will."* |

Agares is not your cackling maniacal typical bad guy. He isn't a superhero villian intent on conquering the world. He is an ideological contrast to the One. Where the One is about supplication, hierarchy and purpose, Agares is about freedom. He believes that Erebus is little more than a jail that the One has imprisoned them in, and Agares see's himself as the leader of the rebellion.

Agares doesn't understand why the good and neutral gods continue to serve someone who has imprisoned them. And hes really mad that all the gods continue to use the things Agares stole from heaven, even though they curse Agares for stealing them in the first place.

Agares does tend to be more passive than most of the other evil gods. But its only because his true goal isn't really conquest, but conversion. When/if the One comes back he wants all the gods to be arrayed against the One. If he has to he will kill the other gods to allow his plans to happen, but he would prefer to have them turn to him as Bhall has. (Sirona believes the same but in the opposite direction, she wants to redeem all the corrupt).

So if he seems passive, it is only because he is plotting. He is still active, even before Bhall's fall its worth noting that he did do enough to cause Bhall's fall, which is no minor feat. The demons have definitely been effected by the proximity of Bhall, but Agares isn't changed.

With all that being said keep in mind that Agares's plan is pretty fatalistic in nature. He has no reason to believe that he can defeat the One even if he gathers all the angels against him. He has confronted the One before and that encounter was as brief as it was lopsided. So with little reason to believe he can achieve anything he still presses on to corrupt Erebus. He either wants to prove the One wrong, make sure that he isn't the only one to suffer, or simply to ruin everything he can in anger.

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A few things we do know:

1. Braduk is in the jungles of Labruscum. (barbarian assault)

2. Evermore is in the Umbrawood, I would assume the Svartalfar capital is nearby. (the splintered court)

3. Galvehom and Kwytheliar are close to each other, by Pristinus Pass. (the cult)

4. The Fane of Lessers if a hellish region where Dis and the infernals lie. (lord of the balors)

5. The Dead Lands is an island inhabited by the sheaim and undead. (the black tower)

6. The Bannor and Grigori capitals are close to each other, though seperated by a sea. (blood of angels)

7. Jubilee is set beside the Cliffs of Hastur, a mountain range. (the momus)

8. There was an island where Falamar captured animals close to jubilee. (the grand menagerie).

9. Khazak is set in the deruptus mountains. (against the wall)

I know that you can look at the scenarios for specific city names and you will find a ton of capitals in different locations (just because it isnt possible to use different city lists for a scenario). But the above should be pretty solid.

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The fane isn't an island, but is almost entirely enclosed by mountains. The few known passes are accessible only from a thin strip of desert coast.

Remember that the lands, especially the infernals and the clan are constantly in flux. Cities are taken and lost. These are not static borders set for centuries as in our world. So Valledia was talking about infernal borders form an area they controlled during a war. Not the fane of lessers.

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Niki’s Knight

Also,

-based on Varn & Auric's stories, the Illians should have a short overland route to the Malakim, with the Svartalfar nearer to the Malakim than the Ljosalfar are.

-based on the Age of Ice, the Amurites are near the Doviello & Illian--they might have moved a bit, but it's hard to relocate a nation.

-based on Valledia's entry, the Amurites should be near where the Infernal end up. I neglected this on my version.

-Based on Einon's entry, the Elohim probably have many shrines and such, but their nation is near where the Infernal end up, or at least close enough to war.

-Based on Capria's story (and logic) the Infernal probably come about near the Sheaim.

Many of the situational clues came about without any definate idea about geography, meaning there might not be a perfect solution that fits every line. I didn't even go into scenarios; although I did (obviously) have a map in mind for a few of them, consistency came after gameplay (you'll note Wages of Sin resembles Into the Desert, with some warped proportions; chalk it up to differences of scale, but it was to make them each play better).

So just make something reasonably close. Consider every story after the starting point of the Epic game a what-if anyway

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Quote:

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| Originally Posted by **Monkeyfinger** View Post  *Including the happenings of the scenarios, or just the pedia entries?* |

Viewed through the lens of FfH2 the scenarios aren't history, they are the future. It becomes a time reference problem. If you were to ask, "Who controls the Fane of Lessers?" it would be Hyborem. Even though several leaders could control the Fane after you play the scenarios, we assume the scenarios haven't taken place yet.

That doesn't mean that the scenarios aren't canon, they just aren't history. They haven't happened yet.

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FfH2 isnt a story. We spend a lot of time working on the story up to the point where the game begins. But after that we very intentionally take it off the rails and allow the player to develop his own story. That could be in the epic game, or in the scenarios.

So questions like "who really won the elven civil war?" have no answer. If we were to say that the scenarios were canon then Arendel won it (according to the victory text for Arendel) and Faeryl won it (according to the victory text for Faeryl) which are obviously contradictory results. Does that mean the scenarios aren't canon?

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Quote:

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| Originally Posted by **mortcalavin** View Post  *This clifhanger is killing me. Is there a hidden scenario? Is another scenario coming out starring "laroth"?*  *Gajhhh!* |

Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Laroth was a student of Kylorin, and the head of the School of Spirit Magic in the glory days of Patria. He was among the strongest mages ever to live, and a natural prodigy whose ability likely exceeded that of most archmages before he even began his tutelage under Emperor Kylorin himself.*  *Laroth was never a handsome man, but he was extremely charismatic. He never cared for hard work, so he resorted to fraud to make a living. He was a charlatan, who first came to prominence as the High Priest of the great god Temeluchus. If you've never heard of this deity, that is because Laroth just made him up. He is not a real god, but when Laroth preached of him great masses would throng around his altar to do penitence both by giving all their material possessions to his priest and by punishing themselves physically. Laroth taught that Temulechus did not think it was enough to give to the poor or the infirm, one had to inflict such injury upon oneself so that one could understand their suffering. Thousands disfigured themselves for the god, and many committed suicide. Although Laroth never spoke of the injuries he gave himself, all assumed that he had suffered more than any of them when they saw his beet juice "blood" soaked robes. Laroth often thought this went to far, but had trouble stopping it. When he told his girlfriend and their son that their god wasn't real and that they should stop hurting themselves for his sake and start enjoying the money he brought in, they refused to believe them and they offered up their lives to Temulechus as penitence for even listening to such blasphemy. When Laroth was around Temulechus was the most revered god of them all, but whenever he left the faith of his followers waned and things returned to normal. Likewise, no other missionary of the faith was ever successful.*  *We first hear of this when Kylorin and his adopted son and pupil Henri Ghouls visit a shrine of Temulechus (which had a couple weeks earlier been a nearly abandoned temple of Arawn where a few followers of the god of death would occasionally throw coins into the sacred open tombs) to meet him. When the the other worshipers of Temulechus left, Kylorin spoke, revealing that he knew quite well what Laroth was doing. Laroth protested and gave a very sincere looking smile, and the emperor even felt himself being compelled to agree, but he and Henri still resisted. Henri grew angry that Laroth had tried to use magic on him like that, and shouted "you're a donkey!" to Laroth, who was quickly overcome and made to believe he was in fact such a beast of burden, until Kylorin demanded the boy stop. After loosing the first magical battle between two archmages (although he and the boy who would come to be known as Perpentach did not yet hold that rank) Laroth was convinced to join the emperor as a pupil to better learn how to control his power.*  *In time Laroth grew much more powerful, but he was never one of the better known of Kylorin's students. He was more the behind the scenes kind of guy, not one who fought glorious battles. His skills were better suited to making other take pity on him and stop fighting, or to fight to protect the seemingly helpless man. He had more casualties when there wasn't really a fight. Why would he ever want to risk getting hurt in battle personally, when he could instead drive entire kingdoms into deep, suicidal depression, or sooth away all their physical desires (the way PAX did on Miranda in Serenity) so that they just die off on their own? He was also skilled at enchanting artifacts (weapons, mostly) using human souls ripped form their owners to power them, though I tend to think he preferred not to use such weapons himself as it is better to appear helpless.*  *It is not clear how he died, but it likely happened early in the Patrian Civil War. He may have fallen by the power of Bhall, the holy flame wielded by the ancient Bannor. After Laroth and Gatrius perished, it appeared that Good would win. It is implied that Agares began looking into the possibility of corrupting Bhall as a way to make up for the loss of these great archmages, so Laroth may be indirectly responsible for the Age of Ice.*  *Laroth ended up in the Netherworld, not hell. Arawn's vault is a dreamworld, where the subconscious of the dead dictates what the experience of waiting for the end of the world will be like. This normally gives a just reward or punishment to the fallen, enough to make it be more pleasant that heaven or more horrible than hell to those who deserve it. However, it can be manipulated. Laroth's spirit magic is enough to manipulate his own subconscious, to make it think he deserves not to be punished but to be rewarded with a kingdom and to become a great king--or even a great god. In a land where dreams come true, a lucid dreamer is all powerful. Well, that is a slight exaggeration, as the dreams of others still play a large part in bending reality, but nevertheless Laroth has more strength in death than he had in life. He was the first to wake himself up, and he awakened many more. He cannot keep many of the denizens of the netherworld awake, as they have not the will to see through their minds' illusions. Only heroes, those with great strength of will, are useful in his army. (That isn't to say that weaker souls don't have other uses, say, being forged into mystical weapons like the Netherblade.) Laroth has kept his legendary charisma, and is seen by all those to live (using the definition of life based on the meaning of the precept of life, i.e., persistence) in the land of the dead as their savior and the only choice they have apart from lying down and accepting defeat. Only a select few realize that his ambitions are greater that this; he means to kill the god of death himself, and become a divinity. Many angels of Arawn are tired of his non-interventionist policy, and have sided with this mortal against their maker. We don't know how he could become a god, but Kael has stated that if a tool of Sucellus could ascend a son of Nemed most certainly could. It may also be worth noting that the god Laroth would most likely not be bound by the terms of the Compact, so he could lead all those to ever died in a grand invasion of Erebus and merge the world of the dead and the living quite possibly without the gods being able to act to stop this end of the world.*  *Arawn does not consider Laroth a threat. His archangel Gyra has been trying to get help in fighting them, but the god refuses to order anyone to follow her orders. Most of Arawn's angels who really care enough fight have left their god's service either to join Laroth or to join Gyra's twin brother Basium. She is also really busy tending to the many souls dieing in this age, and trying to combat wicked sorcerers like Tebryn Arbandi.*  *Backing up a little, the already dead Laroth managed to take a group of living elves prisoner with him in the underworld back in the Age of Magic. They were his slaves for unknown years, but their king Arak the Erkling led a rebellion. Most of these "Once-Elves" managed to escape into the Shadowed Vale (aka the Shadow Rift), a sort of pocket dimension connecting the Netherworld to Erebus, but Arak had to stay behind to guard the portal. The eldest son of Arak, Haerlond Gossam, became the ruler of the Once-Elf kingdom in the rift. They lived in complete darkness, as no sunlight could penetrate the mist separating them from Creation, and so they became exceedingly pale--even more the the Svartalfar. (They had been taken from the surface before the 2 elven courts had split, so they are neither Ljosalfar nor Svartalfar and in fact had no idea who either group was. Most people would assume they were dark elves based on their looks though.)*  *Haerlond had taken several artifacts from Laroth's palace, including several arcane tomes by the master of spirit and the most sacred Once-elf artifact known as the Heartstone. Eventually, the Heartstone went missing, about the same time as a group of human children led by the young Auric Ulvin wandered into the rift. There was no real evidence that they were guilty, but Haerlond needed a scapegoat. As such, the children were sentenced to death. Haelrond's younger brother Varn disagreed with this, but his pleas for mercy went unheeded. As such, he decided to act on his own, to break the children out of prison and lead them to the barrier with Creation where they could escape. In the meantime, his wife Talia (a druidess/witch) visited them in jail, and began teaching Auric sorcery. When they had almost reached the boundary, Haerlond's army caught up with them, and were ordered to kill both the children and the traitors. Auric reached for the only mana source he could find, which he only barely felt through the mist. He didn't really know what he was doing nor did he know how to control the power he channeled, but he had natural talent enough to pull the sunlight though the barrier, and to destroy the mist in the process. This merged the Shadow Rift with Creation, blinded Haerlond and his army, and gave Varn his first vision of Lugus. They went their seperate ways after this, Auric eventually finding Letum Frigus and trying to become the God of Ice and Varn going on to found the Empyrean and become the first priest of Lugus in over 600 years, but they kept a deep respect for one another.*  *Varn and Talia took the Books of Laroth with them when they left the Shadowed Vale. Eventually, somehow, I don't know when or how, these tomes fell into the hands of Sandalphon. In them, he found the secrets to immortality. He and his followers used the rituals within to become the first shades, men who gained immortality (not that they couldn't be killed violently) in exchange for gradually loosing their souls. I used to think this meant consuming their own souls in the way vampires devoured others', but t turned out they are giving their souls to Laroth for his purposes. Of course, they do not know this. The Sidar revere Arawn, and would be horrified to learn they are helping his enemy. They abhor the undead, and don't seem to realize how similar to necromancy their own rituals are. They generally choose life as a shade in order to stay attached to something they love, after artistic or scientific pursuits, but soon find these pursuits meaningless. Shades continue to hone their skills, but they go on almost wholly from habit. Eventually they tend to waste away from indifference.*  *Rathaus Denmora went back to the Netherworld though the same passage the Once-Elves took out, not realizing that it led to a part of the world under Laroth's control. The angel of death whom he met technically did not lie to him, but he chose not to mention that his master was Laroth and not his creator Arawn. The Netherblade was not designed to let Rathaus punish those who dare deal out death as if they were god of it, but to bind the souls of the strong to the part of the nethworld where they would fall into Laroths army.*  *Now that Laroth has the soul of Auric, a man who was almost finished with the rituals to turn himself into a god, he may very wall have all he needs to take on the god of death himself.*  *This is meant to be a cliffhanger. There is no plan for the team to add another scenario, although modmoders might. I've considered adding such a scenario in my modmod, but it isn't on the top of the list and certainly won't be done anytime soon.* |

Quote:

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| Originally Posted by **Kael** View Post  *Before the Patrian civil war Laroth sensed Kylorin's internal struggle and took measures to protect himself from it. Knowing that the Patrian army would be thrown into the same conflict as their nation he sought out an elven mercenary army lead by Arak the Erkling. Laroth and Arak's men formed camps on the lush isle of Nemora and prepared for possible invasions into the Patrian mainland.*  *Once the civil war came Kylorin lead a rebellion against his own nation and eventually gathered an army to find Laroth (a very dangeorus man to left unaccounted for). They set sail for Nemora expecting to find an elven army waiting for them but Nemora was deserted. The camps were there, as were the elven ships, but Laroth and the army were gone.*  *Nemora was almost paradise, verdant green grass, wild fruit trees heavy with fruit, and colorful birds and fish surrounded the island. But the only really unusual feature was a great stone pit at the islands center. The pit was, as far as Kylroin's men could tell, bottomless. Kylorin declared that Nemora was sacred and ordered his off of the island and the search for Laroth was abandoned.*  *Nemora would remain uninhabited until visited by Tebryn in the Age of Rebirth. Due to his actions the island would become known by a much more sinister name.*  *disclaimer: I dont have a connection to my notes at the moment so i cant check to see if Nemora is the right name of the island. But thats what i remember.* |

Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Hmm...interesting.*  *I assume that Laroth used the well into the underworld that Tebryn later closed to create the Dead Lands to enter the Netherwold with the elves directly. Does this mean he never actually died, but rather chose to enter the Netherworld alive with all the elves (but of course is no more a physical being now than the Bannor were in their trip through hell)? There doesn't seem to be any reference to Laroth actually dieing, and we know the Once-Elves were taken prisoner there while still alive. Not dieing a physical death would explain why he did not end up in hell. I believe old pedia entries/posts do mention him as well as Gastrius dieing though so maybe he had to kill himself as part of a ritual to open up the gate and take them down there. Suicide does seem in the nature both of the death sphere and of a corrupted spirit sphere. It could be that his spirit magic drove him to suicide as it had his loved ones, but of course as part of a plan to lead to greater power.*  *How did Laroth gain his current appearance? Did gauging out his own eyes serve a purpose similar to Tebryn's blindfold, to let him see past the physical into the spirit realm?*  *Given how Larth used the Once-Elves to deliver his teachings to the Sidar and make them serve him by giving him their souls and by wielding the Netherblade, I have doubts as to whether Arak ever left his service at all. The rebellion might have been staged, perhaps so that it would be lead by Laroth's puppets rather than by other rebel leaders who would eventually have challenged him. It seems like everything that has happened has fallen into Laroth's hand, and I don't think that was an accident.*  *I still think we need to know what the Heartstone really was, and how it played in to all of this.* |

I wanted to move this conversation over into the lore forum for future reference. I checked and Nemora is the correct name of the island.

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Thats pretty funny. Mikel, Trenton and Jenkin were all player characters so I didn't pick their names.

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The story is even foggy to me, Id have to search through my old modules to see if I could find it. The short of it is that Danalin lost hope. There was a race of people that were special to him, beings like elves but who breathed water as easily as air. They were beautiful and peaceful creatures, withdrawn from the world as Danalin has always been.

During the Age of Dragons Danalin was one of the most passive gods, he would freely enter creation and roam the seas, visit his creations and tend to the tides and storms and depths that were his providence. He didn't war frequently with other gods even in that violent time, and the other gods largely left him alone.

He held little opinion either way on the compact, but he agreed to it and withdrew from creation. It applied to others more than to him.

His people missed their lord, but as seperate as the oceans made the lands from each other, those beneath them are even more apart. And they made no attempt to change this. Eventually though, war came for them.

I dont remember what the threat was. But there was one man from that race who set out to find some help, who traveled the world while his people fought a losing war. Hoping to gather the support of another army or gain enough skill at magic to save his people.

He met the people of other gods in his travels, spoke with Cassiel and learned about the position the world is in. Fought beside the Umberguard of Kilmorph, fulfilled the prophecy of the Amurites and turned their desert home into a lush grassland.

In time he stood before a gate to Danalin's realm and had the option to allow Danalin into the world, to provide the power to save his people. But he also knew the cost of it, that the world would be returned to the godswar. So he closed the gate and died in his peoples last stand.

At that Danalin wept, his tears becoming silver drops that follow the moon through the night sky. Then he fell asleep, no longer caring about the state of creation.

Each god has a curator, or archangel. For Mammon that is Hastur. When Danalin fell asleep Mammon sent Hastur to gain access to him, to attempt to subjugate him. Even in slumber a god is not weak and Danalin isnt controlled by Hastur, but is effected by him.

The old religion that worshipped Danalin is gone, abandoned by its god. But during the Age of Rebirth a new religion began, dedicated to the seas. The prayers heard by Danalin and answered by his power are malformed and chaotic. This is still the power of the cool ocean depths and the endless waters, but Hastur has twisted it. It is not his to control, but he chases the dreams into dark places.

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Incidently each god has an archangel (I was never consistent about what I called this second angel, I really should define a name for it) that is responsible for their most important tasks. This beings were often more active than the gods and had more interaction with humanity, though the compact also bared them from entering creation. Many are already known.

Sabathiel is the archangel of Junil, Cernunnos was the archangel of Sucellus and eventually became a god himself (and is worshipped by the Fellowship of Leaves), Cassiel was the archangel of Dagda and abandoned him after fighting over the compact, Basium was the Archangel of Arawn and abandoned him at the compact as well.

But there are others we haven't covered yet. Brigit the Shining was Bhalls archangel, she remained holy and lead a small group against Bhall when she fell. Her army was quickly defeated but Bhall couldn't bring herself to kill her most beautiful creation. Instead she trapped Brigit within the northern wastes, far from where any creature of fire could reach her. The strange colors in the northern sky are said to be the reflection of Brigits light. Some say Bhalls mercy towards Brigit is evidence that some good part of her remains to be redeemed

Taranis the Unchanging, Splendor (mentioned briefly in one of the peda entries), Baelious, Maponos the Young, Iaegus, and many more. There was this ancient tower in Erebus, poking out of the mists that stole memories. The players found it after getting horribly lost and found a cracked painting inside that showed the archangels waiting outside of the seven fir's, where inside the gods negotiated the compact. That moment always stuck me as monumental, these amazing characters sitting and waiting on what would be decided. Basium hating the truce that was called for this, eager to get back to war. Cassiel who wanted even more withdrawal than the compact dictated. For some reason that moment always stuck out so strongly to me.

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Quote:

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| Originally Posted by **Zurai** View Post  *"Octopus Overlords" is actually a reference in and of itself. I'm fairly sure that's not what the D&D religion was called - it's the name of another gaming-related website that Kael posts at.*  *I could be wrong, though. Has happened before.* |

You're right. Its the name of the website I spent most of my time at before I started working on FfH and started posting here (I had about 200 posts here when I uplaoded the first version of FfH).

Although I like the homage for all of my OO friends, if I had to do it all over again I probably would pick another name. At the time I named the religion after them I assumed that only a handful of people there and a handful here would be interested in FfH.

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Wilboman: I imagine most Sheaim are not aware that their overall goal is destruction of the world, I imagine many join for the possibilities of unlimited power and forbidden experiments.

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In the Fall of Mammon cycle its mentioned that the world is in perpetual day, so it can be assumed that before the fall there was no night. What that says about the moon is open for speculation.

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KillerClowns: Lorda starts out at about ten, early in the Age of Rebirth, though he's non-aging (stab him and he'd die, but old age and disease are not risks to him). I've always imagine Keelyn's takeover as occurring several years after learning to summon (at eight years old); perhaps around fourteen, to make her attraction to Falamar somewhat palatable. Her mental maturity likely tops at about ten, though, and I think she might stop aging somewhere in her early teens through vanity-preserving magic. Capria is a relatively young woman at the escape of the Bannor. She's pretty mature, but considering the Bannor likely grow up faster (trying to survive in Hell does that) I'd place my money at sixteen, and could accept even thirteen or so. By Donal's 'pedia, it explicitly says seventy years have passed, and Capria is suffering from the effects of old age... though wearing full armor at eighty-something is no an achievement to scoff at.

On the other end of the scale, Os-Gabella is, of course, unimaginably ancient, and may have personally known the One, but you probably know that. Her omnicidal tendencies, obviously, mean she's not about to go around and mention this. The Calabim leaders are almost as impressive, dating back to the sixth generation of men, during the earliest part of the Age of Dragons, although as far as I know attaining leadership had to wait until the desperation of the Age of Ice. Sabathiel, Cassiel, and Basium, as archangels, were created (along with all archangels but Hyborem) shortly after the One sundered the True Heaven in the earliest part of the Age of Dragons. Hyborem himself was born later in the Age of Dragons. Perpentach has seen a few centuries pass by as well, hopping from body to body as he does, though by the standards of the leaders already mentioned he's quite young, coming from the middle or so of the Age of Magic. While Amelanchier and Thessa have, at best, come from the middle of the Age of Ice, Faeryl and Arendel at the very least predate it, having split due to its occurrence. Tebryn's use of a fire rune suggests that he was an archmage after the fall of Bhall, so he's from the late part of the Age of Magic. And Auric is, depending on how you measure age (age of soul or age of body?), the oldest of them all, dating from the Birth of Time, though his body and identity as Auric come only from the early Age of Rebirth.

Kael: I agree with all of that except the part about Auric. Despite his rhetoric Auric is not Mulcarn, he is Mulcarn reborn in effect (holder of the dominion of winter) but not in a literal sense.

The confusion comes from the influence of the dominion vs the god himself. In FfH the dominion isnt simply a range of spell powers, it is a primal force with an influence and nature that is arguably as powerful as the gods own. Maybe even more than. Sabathiel can break laws (he probably wouldn't but he can), Junil can't. The difference between the two is that Junil is within the grip of dominion of law.

So Auric is very much just a man, a farmers son as Cassiel said when pleading with him. But as the scenarios go on he becomes much more of something else. But that something else isn't Mulcarn, but the influence of the dominion of ice.

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Quote:

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| Originally Posted by **Corlis** View Post  *If the gods are utterly in the grip of their spheres, then how did some of them fall? Agares switched from Hope to Despair after all...* |

Thats a good point. All I can say is that these switches are massive world changing events. The god and the dominion are tightly interwoven. Sucellus as the god of life isnt the same god as Sucellus the god of nature (even his alignment is different). Bhall's fall changed her and her dominion.

The god that seems to have the most control of his dominion is Agares. Both in losing hope when he was the god of it, and in avoiding the total internal destruction of his dominion as it is now. Though he was strongly influenced by it on both ends (was it hope that caused him to want to rise above his role?). But he seems able to change it, and spark that same change in others.

So its definitely a part of both. Typically in FfH we deal more with the dominion's influence as it drives more design aspects. But every once and a while we get to see a little of the gods personality in some pedia entry (such as cerrunous, ceridwen and agares).

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Quote:

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| Originally Posted by **M@ni@c**  *Don't you have them on your harddisk, eg Tale of Saverous?* |

Yeah I have a lot of D&D games I wrote on my hard drive and unfinished short stories. But most are your typical DM's notes that were never meant to be legible to anyone but me.

Here is, for example, a handout that was given to the players after one of their games. A summary of what had happened so far in this adventure:

**Spoiler**:

Winters Run - Game 4 “Kephets Curse part 2” Bolg Murg Orthus

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Visiting Luciaqua, talking about Ethne 1 1 1

Visiting August Eril, solving Andrew Weatherby’s murder 3 3 3

Visiting Della Windibank, asking about the painting 1 1 1

Curing Toff’s (the Windibank family dog) depression 1 0 0

Helping Kael, Memories Remain on the Tower of Eyes members 3 3 3

Questioning Philip Travis, his theories of this plane being Hell 1 1 1

Meeting Tinia of the Temple of the Abyss 1 1 1

Experimenting with the Mist 2 2 2

Impersonating Akram Fahmi on very short notice 2 3 2

Following the mob to Abdullah Al-Suad’s house 1 0 1

Capturing and questioning Lucius 3 3 3

Meeting Malchavic again, Solving James Windibank’s murder 3 3 3

Successfully completed Kephet’s Curse adventure 7 7 7

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Bonus:

All characters- solving the Altar of Perception riddles

+1 rank Perception

+2 max ranks Percpetion

3 Character points

Treasure:

Major Characters:

Barnaxus- Wood Golem created by Bolg.

Capria- Incarnation of Death for Kadath.

Cu Roi- Archmage of Aaron’s Valley.

Ethne- Mystic that traveled with the party, currently missing.

Kael- Elven Vampire attempting to receive training as an Archmage

Khord NuValle, King- King of Braduk, drinking buddies with Orthus and wielder of the Matron Essendi.

Lanthis- Acolyte of the Temple of Osiris in Alexandria.

Malchavic- Archmage of Prespur.

Menolly NuValle, Queen, Archmage- Queen and Archmage of Braduk, friends with Bolg.

Pontif Elim- Priest of the Temple of Osiris in Alexandria, a drunk.

Tephus the Mistwalker, Archmage- Archmage of Alexandria, seems to resent the party.

Tonaley- Warrior currently dominated by Bolg.

Minor Characters:

Andrew Weatherby- Archeology student and member of the Weatherby’s of Prespur, killed by August Eril

Anthony Uruburu- Deckhand on the Chaste Wind and a ladies man.

Astar- Lich door guard at Be’lan T’Seraa’s Vampire Aerie.

August Eril- Warder at the Tower of Eyes in Prespur. Killed Andrew Weatherby to avenge Ebenizer Turnbull.

Axium- The first Wood Golem Bolg made?

Balin- Pirate leader. Former leader of the Barren Tower and owner of a Ship in a Bottle.

Be’lan T’Seraa- Leader of the Vampires of Prespur.

Brother Egil- Hired Barnaxus, Kendol and Lanthis to find his friend Lucius.

Captain Ostanes- Head of the guardsmen of Alexandria, bears no love for the party.

Cethlion- former guardsman of Rusa, now he lives in Prespur with Shannon.

Della Windibank- James Windibanks widow and mother to their three children.

Ebenizer Turnbull- Archeologist who found Kephet’s remains, killed by Andrew Weatherby

Fair- “Working girl” in Braduk. Unsuccessfully tried to seduce King Khord.

Goroff Grist, Adjuticator- Head of the Halls of Justice in Alexandria, a dwarf.

Herman Ramsey, Captain- Captain of the ship the Chaste Wind.

James Caster- Thieves Guild of Prespur member responsible for monitoring the Vampires.

James Windibank- Curator at Prespur’s Museum of Antiquities, killed by “Kephet’s Curse”.

Janna- Female ghost that haunts the Temple of Sucellus in Alexandria.

Justin “Needles” Fek- Former Thief now hiding in Braduk, rescued by the party.

Kendol- Former bouncer for Macauleys Gambling House and adventurer. Killed by the Cult of Persephone.

Kephet- Winged skeleton found outside of Alexandria.

Lita, “Witch”- Woman who was killed at the Halls of Justice and who broke the Clock tower.

Louise Fenwick- Merrill Fenwicks emotionally abused wife, killed by Merril following the parties intervention.

Luciaqua- Marid that lives in Prespur.

Lucius- Librarian who lost years of his memory or pirate leader? Wanted to destroy the Orb of Storms.

Merrill Fenwick- Abusive husband, turned into a toad by Bolg, then “remade” into Della Windibanks relative

Milas Aether- Proprietor of the Hooded Lantern of Prespur.

Murigen- Pirate leader. Blue tatoos on his left arm. Wants to destroy the Matron Essendi.

Nisien- 17 year old girl, rescued from a tragic circus fire by Murg. Daughter to a ships captain.

Philip Travis- Archeology student in Prespur.

Pilot- Malchavic’s student.

Rhianon Fek- Justin’s wife, living with him in Braduk.

Rusa Pariek- Prominant artist, killed by Orthus.

Shannon- Rusa’s former slave, she ran off to Prespur with Cethlion.

Silva Pariek- Rusa’s daughter, inheritor of his considerable estate.

Simon of Gitta- Nobleman of Alexandria, arena fighter.

Solomon Doone- Excitable curator of the Museum of Antiquities in Prespur

Sonna- Temple of the Silver Moon member who was looking over the party, priestess of Sirona.

Staffers, Physician- Head physician of Alexandria.

Timble- Half-Orc carriage driver in Prespur.

Tinia- Demoness leader of the Temple of the Veil of Prespur

Valin Fand, Sargent- Head of the Royal guard of Braduk, Bolg created a magical arm for him.

Places:

Alexandria the Gleaming- Mountaintop city.

Brass Orchid Tavern- Friendly tavern and Pontif Elim’s favorite hangout.

Castle of Alexandria- Home of the guard, Tephus and the king of Alexandria.

Clock Tower Plaza- Open plaza with a formorly broken clock tower at its center.

Docks- The place where ships park.

Emerald Dome- Temple of Kilmorph.

Halls of Judgement- The courthouses of Alexandria.

Lighthouse- Ancient building, being fortified since the Clock towers repair.

Macauley’s Gambling House- Gambling house with a fighting arena below.

Petal’s in the Clouds- Flower shop right across from the Temple of Sucellus.

Temple of Sucellus- The parties home.

Tephus’s Gate- Gate leading out into the Mists.

Venra Library- Library specializing in the identification and classification of outer planar creatures.

Aarons Valley- Fertile valley walled off from the mists.

Barren Tower- Looks to have been used to store books, now empty.

Braduk the Burning- City built around a volcanic mountain.

Castle of Braduk- Home of King Khord and Menolly.

Docks- An elevator transports people from the docks to the city.

Joffels All You Can Eat Kitchen Pit- Great cooking pit by the docks, Orthus costs extra.

Promonade- The open center of Braduk, around the lava pit.

Reidman Road- An oddly angled road in the otherwise symetrical city

Sacred Sword- Murgs old fighting school. A Portal to the Vault of Ceridwen is in the basement.

Smoking Cellar Tavern- A dark tavern.

Striped Minotaur Circus- Lively circus right off of the Promonade, home of a tragic fire.

Temple of Light- Large temple built right at the edge of the lava.

Mag Mor- An underground road that connects Alexandria and Aarons Valley.

Prespur of the Storms- City with a permanent thunderstorm bound over it.

Bloodgem Park- Park at the heart of Prespur’s Undercity.

The Cellar- Malchavic’s Home

Cliffs of Hastur- Dark cliffs populated by powerful bat creatures.

Fields of Rest- Graveyards of Prespur.

Hooded Lantern- Merchant on the docks that sells goods for dealing with Prespurs storms

House of Spouts- Inn covered with funnels that makes decorative waterfalls all around the building.

Luciaqua’s Pool- Home of the Luciaqua and a great blue dragon.

Museum of Antiquities- Public institute showcasing several old items and maps of the cities of Kadath.

Red Haired Gentleman’s League- Front for the Thieves Guild

T’Seraa Manor- Home of Be’lan T’Seraa, leader of the Vampires of Prespur

Temple of the Veil- Temple in the center of Bloodgem Park.

Tower of Eyes- Tower that guards the Orb of Storms.

Twilight Gap- Two jagged precipices with an odd darkness between them outside of Prespur.

Undercity- Huge Caveran underneath Prespur that contains most of the city.

Vampire Aerie- Vampire hideout near Twilight Gap.

Weatherby Manor- Home of a prominent family of merchants that supply blood to the Vampires.

Serannian- Flying city of Archmages..

Rumors:

Alexandria used to be a huge temple to Mulcarn, although it has gone through a great deal of renovation since.

Another Bolg “in White” helped dupe King Khord and was killed in Alexandria by a spirit that looked like Bolg.

Capria was a thief and one of the first people to visit this plane hundreds of years ago.

Construction is not allowed in Braduk to maintain the design of the city.

Kadath (this plane) is hell and Tinia of the Temple of the Veil is its ruler.

Kadath is Mulcarn’s dead body and the mist is his blood.

“Pirates” live in the mists, maybe an entire society exists beneath it.

Prespur appeared to have been full of fortifications and barracks but contained no bathrooms or kitchens.

Seven “Devil’s Horns” in Prespur will call aid to the city, although one is lost.

The Festival of Winter is held once every 10 years and heralds the return of Mulcarn.

The Festival of Winter will be held in Alexandria on December 21st.

Timeline:

1609 Nov 15 The party kills Aramus and recovers the Godslayer

Nov 27 The party begins searching the Crypt of Viscaris

1610 Jul 8 The party moves to Kadath as ambassadors for the Temple of the Silver Moon

1611 Mar 25 The party meets Ethne and begins traveling with her

1614 Nov 14 The party enters the mists

Nov 17 Murg and Orthus are teleported to the temple by Orthus’s ring, Orthus has all of Bolgs magical items

Bolg is found the same day in the graveyard of the Temple of Osiris in Alexandria

Game 1

Dec 4 The party awakens, meets several people in Alexandria and goes to the Temple of Subellus

Dec 5 The party hears the story of Ethne, Rusa Pariek and Justin Fek.

After wandering around town a bit the party sets off for Braduk.

Game 2

Dec 6 The party arrives in Braduk, finds the Matron Essendi, Menolly and those responsible for duping the King

Dec 7 The party discovers the Sacred Sword and the portal to the Vault of Ceridwen.

Game 3

Dec 7 The party sails to Prespur so Bolg can receive Malchavics recommendation.

Dec 8 The party arrives in Prespur and has to wait to meet with Malchavic.

Dec 9 Bolg meets with Malchavic and begins investigating the mystery of Kephets Curse.

Game 4

Dec 10 The party solves the mystery of Kephet’s Curse.

What you will probably notice is that although some names and such will seem familiar, most of it is unrecognizable. Thats just because I use the same mythology and flavor I had in the D&D game but a D&D game is a completely different medium than a strategy game. So some people stay the same, this was from the adventure that Barnaxus comes from and he remains in the Mod as a wood golem hero (though I asked someone else to write his history as the "real" history is pretty dull and doesn't do justice to him being a hero).

You also see people mentioned like Ethne and Kael who you are familiar with, although Ethne was changed for the mod (she was never onstage in the D&D game, she was just one of those legendary people that is talked about but never met). Capria is mentioned too, but thats a reuse of the name (Some of the names I liked most I reused over the years and with differeing play groups).

And you will probably find at least half a dozen names from the great people lists in the above.

The saddest part is I dont remember some of what the above stuff refers to. Like apparently I gave the party some character points (kinda like XP in the system we used) for curing a digs depression. I have no idea what that was about. I might have it in the actual notes I wrote for the mod, but those were only written to remind myself of what I needed to know enough to run the game. So when I look back on it now it confuses me.

For example, looking through my writeup for the game above I come across this dialog I had for an intial meeting. Apparently Bolg (a player) was attempting to become an archmage and needed the approval of 4 existing archmages to get the training. This was from a meeting with one of those archmages:

Quote:

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| Quote:   |  | | --- | | “It has been more than a year since the last mage came requesting my recommendation for the Archmage training of Serranian and now I have two. I understand that you know each other as well, the planes are a very small place indeed.  But you have not come to me to renew acquaintances, you want my blessing and I will give that if you learn the lesson I am to teach. An archmage is not just a powerful mage, there are things that differentiate him from a common spellcaster. Each of these lessons is meant to teach you one of these things. Mine is simple. An Archmage is effective!  It is not the power of an Archmages spell that separates him from the rest but the impact these spells have. An archmage is not bound to conventions of one minute political or morale situation. His goals supercede these, if they don’t then he is wasting his time pursuing them. There is none of this half hearted flag chasing for the cause of the moment. Set your mind upon a task and accomplish it. If your goal cannot be accomplished with discrete means be obvious, if it can't be accomplished with peaceful means, be violent. If you are not determined to do whats necessary to accomplish these goals, whatever they are, then give up now.” |   If Malchavic is asked if this means Archmages have to be evil he will respond:  Quote:   |  | | --- | | “You worry me by even asking that. You can call it evil, Im sure some would, you could call it the greater good, you can call whatever you want. What I am telling you is to ignore petty tasks. If you aren’t willing to kill, steal, or lie to accomplish these goals then your goals do not befit an Archmage. Im not saying that you should steal fruit because you don’t have money, this isn’t for all of that petty crap. Im not saying that you should rape, pillage and torture, I can't think of the goal that would require such behavior or that couldn’t be reached using other means. But if a goodly priest has an artifact that is needed to kill a powerful demon and he refuses to allow me use of it to accomplish my task I will take it. Some would say theft is evil and that theft from a goodly priest is even more evil. An Archmage isn’t bound by those peoples convictions. |   If asked specifically about killing he will answer:  Quote:   |  | | --- | | “A king may send ten thousand troops into battle knowing half of these will not return. One could say he has killed five thousand goodly men. You would certainly agree that you don’t have to wield the hatchet to be a mans executioner. I would say that some Kings goals are important enough to warrant the death of those men and most men would agree. What then is the difference between the kings “noble” goals and our own. Most kings short sighted reasons for warfare don’t compare to the importance of tasks we are pursuing. And such if I were to kill five thousand men for my goals it would be no different. |   After Kael and Bolg have asked their questions Malchavic will continue.  Quote:   |  | | --- | | To teach this lesson, and to prove your own competence I have a task for each of you. Kael, I have reason to believe that someone is attempting to penetrate the Tower of Eyes. I want you to find out who is doing it and why. I have told the Towers head, Ke’ree Melange, to expect you as my embesary. Bolg there has been three murders involving an interesting skeleton that is being kept at our own Museum of Antiquities. Most blame the skeleton or some curse that surrounds it but I have personally looked into it and find no trace of arcane or divine magic about it. Find out who killed these three men and why. Curator Solomon Doone is expecting you as well.  Since you are both going to prove to be such effective investigators I think a day is more than enough time for you to provide me this information. Let us say that we will meet back here tomorrow at this time, 9am precisely, and you will give me the answers to my questions. | |

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Quote:

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| Originally Posted by **Duruk** View Post  *If I remember correctly, a god's ability to act on Erebus is directly proportional to their number of worshipers. So does this mean that Arawn can either no longer act in creation, or act in only slight ways?* |

The compact limits a gods interaction in creation in very specific ways. Usually meaning that the God can only act based on the requests of those that are devoted and faithful to him. Its not worship (Mammon doesn't have many worshipers, but has no problem finding those he can act through) but yes Arawn would have a hard time finding those immediatly.

But if he wanted to act in creation he would simply pick a few people to do his will and have his angels speak to them (or speak to them directly) and start building from there. So it wouldn't be to hard if he was interested, which he isnt.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *So, why did Yvain change from an elf to a Treant, but keep*  *the same 'pedia entry? I personally don't like him as a Treant, and don't think the 'pedia is all that fitting for a treant either.* |

Mostly because the art is so nice and it makes more sense for the Fellowship hero to be a trent than an elf (which is civ based, not religion based).

Yvains being called the favored child of Cernnunos isnt meant to be literal. Its saying that hes the favorite of his followers, even as an elf I never meant it to imply that Cernunnos was his dad.

Yvain's pedia entry is actually about woodelf:

Quote:

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| Yvains eccentric nature leads him across Erebus, visiting secluded glades, talking to exotic animals and chasing nymphs across pebbled river banks.  Even some within the Fellowship question if Yvain has the sincerity his respected stature would seem to require of him, but none doubt that he is the favored child of Cernunnos. It was Yvain that first dreamed of the Ancient Forests and who is the first to face every newly discovered wilderness. To everyone who delights in finding the wonders of this world, know that Yvain has walked through these places before, and that they are all the more amazing because of it. |

Woodelf was the one who suggested ancient forests, he was FfH's first playtester and he continues to be one of my most trusted sources for feedback. Thats what Yvain's pedia entry is about.

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MC is probably seeing Lawyers not as enforcers of the law but adjudicators and mediators, which is the province of Sun (truth and conversation) and Force (balance and negotiation).

Police may be better representatives of the Law sphere as enforcement agents. Judges are probably best under Force, and lawyers under Sun.

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Niki’s Knight: Justice is also about meting out punishment, well, justly, and so it wouldn't often resort to capital punishment, unless there was a lot of murder, anyway. It wouldn't forgive petty crimes, but neither would it treat them as severe ones, and it would be very concerned with punishing only the guilty. I don't see why true justice would be blind to extenuating circumstances, either. Someone robbing the armory to fight off invading orcs, or stealing medicine because there was a dying child would have to pay restitution after the fact, even if that meant forced labor, but they would not be regarded as a thief or a criminal.

Also, I doubt Junil is as single minded as you've outlined. A god who would refuse to recognize that a breach of the compact makes it no longer as binding wouldn't be all that useful in checking the evil gods (presumably Camulos in this case, and I don't really care if I misspelled that). If Junil's foe entered creation, he would likely have opposed him as Sucellus did Mulcarn.

Junil's commands are probably given in exacting legalese as Kael points out; not too different from the medieval Torah scholars who analyzed the Law in detail.

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The name Kael comes from an NPC in one of my D&D games. When I started accessing BBS's and the internet in the early 90's I started using it as my handle. I do like the name, and I was even contacted a FfH fan who named his newborn son Kael.

Quote:

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| Originally Posted by **Fenboy** View Post  *Balseraphs, Calabim, Elohim, Grigori, Kuriotates, Malakim, Mercurians and Sheaim (Shedim) are kinds of angels and demons. The SJGames game In Nomine uses them as well.* |

Yeap.

Quote:

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| Bannor are based from a novel whose name currently escapes me. |

Thomas Covenant series. Though it went through many iterations between what they were originally used as and what they ended up being. I also really like the tie between the very military, organized civilization and the homonym with banner.

Quote:

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| Hippus is ancient Greek for horse  Infernal & Clan of Embers are English words.  Ljosalfar & Svartalfar are from Scandinavian myth. |

Yeap.

Quote:

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| Khazad is Tolkien-based. |

Sadly I thought I made this up at one point. But Im certain that I heard it from tolkien and it just stuck in my mind until I needed to makeup a dwarven name.

Quote:

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| I don't know about Doviello, Illians, Lanun, Luchuirp or Sidar |

Doviello came origonally from a backstory about Saverous. As in most things in FfH it went through many iterations before becoming what it is. Its probably the civ name I like the least since it seems to soft for the wild beastmen it represents.

Illians is even more obscure. There was one background character in an early D&D campaign called x the Illian (I dont remember what his first name was). I think there was a series of magic items attributed to him that were all cold based. In later games when I needed a remote people who revered the god of winter the Illian name came back.

Im certain Lanun means pirate in some language or other.

Luchuirp is a play on lilliputian, just my twist on making another version of the word that sounds like it fits with the other civ names.

Im not sure where the Sidar name came from.

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I understand what your saying. I know tolkien was a linguist and used those skills to base his world on. Tolkien was a scholar of old english and nordic writings and some of those documents contained words and references that no one understands what they mean anymore. Tolkien used middle earth to give those words some context, taking what he imagined they meant and using it for that in LotR. Little did he suspect that his work would become so popular as a foundation for fantasy literature that his new definitions would become the standard.

But no, I dont work like that. The lesson I learned from tolkien is that the names have to sound consistent. You cant have a character with an asian sounding name from a herbrew sounding civilization whose brother has a typical american name.

The writing style needs to be consistent, the names need to be consistent, the art style needs to be consistent.

Overall (and there are tons of exceptions) the following should apply:

1. Age of Angels should be celtic. These are the gods names. The one uses celtic names.

2. The Age of Dragons stuff should come from judeo-christian mythology. The names of the angels (Sabathiel, Cassiel), the story of Os-Gabella. The theme of falling angels and the war between good and evil angels seems to fit. The gods give judeo-christian names.

3. The Age of Magic should be latin type names, especially anything in regards to Patria. I love that latin isn't really recognizable but sounds right to all of us. It also tends to reenforce the idea of a lost civilization, a fractured civilization (as in all the languages coming from latin) and because of its heavy link to catholicism it seems like a natural progression from the ancient judeo-christian references in the prior age.

4. After patria, late in the age of magic and especially into the age of rebirth we go with more typical fantasy types of names. Sometime of the civs have a preference for one sort of name or another (there are some french names in with the balseraphs). But we tend to go away from known sources and make up new stuff. In a lot of ways its easier to have a new name on a current character because we have more time to introduce him. For backstory only characters we want a name that quickly gets across who they are and the celtic/judeo-christian/latin names help us do that.

Thats the very generalized name history. It is not firm at all. I never spent to much time with the actual etymology of the words beyond that (certainly not to the level you are considering).

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Yeah, shes not dead. She just fell (went from good to evil). During the Age of Ice she is laying in hell recovering from the effects of her change. Now thats shes evil she doesn't have any reason to go fight her traditional adversary (Mulcarn). It isn't until the Age of Rebirth that she starts to act upon creation (within the scope fo the compact) again.

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Bhall had a lot of followers among many civilizations in the Age of Magic (especially the Bannor), when she fell her worshippers were transformed into mishapen feral violent killers. Over generations these creatures became orcs, goblins, ogres, etc.

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Xienwolf: Been reading the Lore on Erebus, and I do hope that someday they change Oceans to Mist Wink (which would answer your question of where the Oceans go to. There aren't any.)

According to the Lore, the plane of existence for Erebus is the "Heaven" of Oghma. There are lots of important details about what everything is, but it boils down to: This is a construct of one of the Angels, it does as the Angel wills it to do. Hence, it can easily be flat, Cylindrical or Donut shaped.

The reason we can safely say it isn't round: In a round world, you can circumnavigate the poles in fewer moves than you can circumnavigate the equator. That simply isn't an option in Civ, so the world simply isn't round. Your options are:

**Flat** (typically regarded as just a section of a whole world)

**Cylindrical** (sides connect, top & bottom block you off. Closest Civ comes to approximating a round world, you assume that the area of the poles where it actually is different than the equator are not accessible)

**Toroidal** (My personal favorite for maps. You can wrap top to bottom and side to side. However, this means your world is Donut shaped)

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Nikis-Knight: She did literally fall, but not due to gravity. Something like, when she embraced Agares' plan, she was pushed from the "heavenly" plane, through the mortal to the "hellish" planes. Pushed or fled, "fall" may not the the best way of putting it as a physical action, but she passed through the physical realm on her way to her new home.

You have to assume there are some rules beyond physics that effect all dimensions of temporance whether or not they share the same common physical laws.

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The big rule of FfH is that the gods will is manifested in Erebus, intentionally or unintentionally. Their agreement to withdraw from direct action in creation created the godslayer, their fears created the horsemen, and bhalls corruption was physically manifested as well.

You are right that hell and Erebus don't share the same reality (you can't dig down x feet to get to hell), but Bhalls fall created a physical connection between those two worlds. And the bulk of braduk was dragged down to hell with her.

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Wrath: Minotaur

Gluttony: Manticore

Lust: Succubus

Envy: Reveler

Sloth: Tar Demon

Pride: Mobius Witch

Greed: Chaos Marauder

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Kael said it in one of his posts. The gods see Sucellus as a reincarnation of Nemed (since the identity is so closely tied to the sphere), and they all (well, probably excluding Mulcarn) respected Nemed greatly for being willing to give up his godhood in order to form the human race.*  *The pedia used to include a meeting between Sucellus and Agares in Nyx where they discussed such things as the 3 brothers stealing 3 gems of creation, but that disappeared quite a while ago.* |

Its one of the old handouts I gave to the players between sessions to make them feel like the world was bigger than just them. Here it is:

Quote:

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| It was a place so it dark it would drive the mortal mind mad.  “Why would you create a place like this? You remember as well as I the pleasures of heaven, it was place of light of beauty. I can’t believe you still don’t yearn for it as I do.”  “It is because I remember it that I created this place.” Agares responded from an area somehow blacker than the rest. “I have created grand palaces, entire worlds of starlight and gold and the imperfection of them screams out to me. So fresh is my memory of heaven that I can see nothing but the flaws of everything else. Doesn’t it anger you that everything you create is lacking that basic perfection that he so easily made?”  Sucellus stood silently, in the limitless emptiness of this place Agares almost palatable jealousy writhed and finally settled.  Finally Agares spoke again. “Why have you come here?”  “To ask a question. So long ago you stole those crystals out of Heaven, you secreted them away so that you would retain the power to create.”  Agares exploded again in anger. “So that we would have the power to create! The burden I bore I did for all of us. You can create freely now, using the gift that I provided, all the while cursing me for it. Do not continue your hypocrisy here. I am your rescuer and he is your jailer, do not confuse the two.”  Again Sucellus waited. When Agares’s anger settled he continued with his question. “Then why allow the men to find them, they had remained hidden for so long. What could possibly come of it?”  “Why do you think that I had anything to do with it?” |

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Nikis-Knight: I'd say that in the most likely time-line several civs are about as developed as others, but along different paths.

Most cultured: Kuriotates & Balseraph first, Ljosalfar & Malakim runners up

Largest Empire, area: Bannor first, Luchuirp? & Hippus runners up. Maybe Lanun

Largest Empire, pop: Kuriotates first, Khazad? runners up

Greatest Magic: Amurites & Sehaim

Most political influence: Elohim first, runners up probably Bannor, Malakim, Grigori, Svartalfar, Balseraph

Richest: Khazad, runners up Lanun, Hippus, maybe Balseraph

Most feared: Infernal, Mercurian, Calabim, Clan, maybe Bannor. later Illians

Wildcard: Sidar. Probably advanced but very unknown.

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Yeah, Os-Gabella could just walk into hell if she wanted to. She isn't interested in that kind of death, she wants anniliahation

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Its the *Bair* of Lacuna. And the only oddity about making it a unique feature is that it is so well hidden that only one of the gods knows how to find it. As such it may be kinda weird to have a scout run across it.

But fun trumps lore (flavor) so do with it as you want.

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Yeah, that chart went through many forms. Im sure that version is at least a decade old, if not older. Ive never found a version that was perfect as it should show:

1. A central unopposed sphere (metamagic, force, mind and dimensional have been in that slot before).

2. Spheres should exist in lines that relate (death/ice/entropy, fire/sun, earth/body).

3. Spheres opposite each other should be opposed spheres.

4. Inner spheres should relate to those beside them (so Ice is between water and air, law is between sun and spirit, death is between the spirit and shadow).

Its hard to find a good diagram where those all fall out perfectly. Any placement seems to be strong in some aspect and weak in another.

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Quote:

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| Originally Posted by **Kyzarc Fotjage** View Post  *In FFH death is not equal for all. The wicked and semi-wicked go to hell and the pure go to good vaults. This is not even, the pure get treated better than the bad. Were do the Neutrals and the Grigori go?* |

Those souls unclaimed, be they good, neutral or evil go to Arawns afterworld. Though the evil gods are quick to claim any as in their service no matter how indirect that service may have been. Mammon in particular doesn't desire worship but claims the souls of many who spend their lives controlled by their own desires of greed, even if they have never heard of him. So they pick up many neutral and evil souls who arent religious (maybe even some good souls with bad traits).

Normally these types of souls wouldn't be useful to other gods, as they can do little to serve the god in the afterlife as waffling, faithless, moderates. But the evil gods have built a massive complex to transform those meek souls into brutal demons in their service.

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Nikis-Knight: There aren't, and ways to ascend to godhood are pretty much nil; one has to wait for a vaccancy, or at the least, cause a vaccancy and claim it.

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Ive always assumed that what they do and that why tech advancement in FfH occurs so much faster than in real life. In real life Civ4 covers thousands of years, in FfH I like to think we are talking about a few hundred.

Put that way all of the inventions arent about simply discovering such things happen, but that they become a well understood standard of that empire. So Writing isnt about one scholar devleoping an alphabet, but about making your empire literate. Iron working isnt about having one guy that figures out how to make a sword, but in building a infrastructure across your empire that is capable of doing that (after all the second you have access to iron and the tech all your cities are able to grant units iron weapons).

Thats my rationalization at least. In all honesty teching is just something we inherited from Civ4 and probably never would have been in a FfH2 design otherwise. But since it is in, its a awesome way to offer strategic variation to the player and force them to prioritize growth.

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Quote:

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| Originally Posted by **WarKirby** View Post  *My question is pretty much as the title suggests. What would happen to a fallen angel, like Sphener, if they were cut down in battle?*  *Where would their soul go? do they even have one?*  *Would it be possible to resurrect them somehow?* |

They are reborn as angels in the vaults of their gods. The only angels that can truly die are those whose gods will not accept them (Basium, Cassiel, Brigit, Taranis, maybe Condatis).

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Most truly fallen angels have started following another god (usually Agares) and they would be reborn in his vault. The go that created them isn't important.

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There are two ways to access a sphere, the divine path (through the influence of the gods and their agents) and the magic path (by the influence of man himself.

All spheres can be used for good or evil through the magic path. Through some of the evil ones tend to be corruptive (or put another way the evil gods tend to go after wizards that are dabbling in those arts, Agares tends to be the most powerful in this regard). So its possible to have a good mage who uses dimensional, body or entropy mana. Just like you can have an evil mage that used spirit, law or sun magic.

There is a difference between "can have" and "is likely". Evil mages tend to lean toward darker arts, good mages tend toward less corrupted spheres. Certainly at a high level many good leaders and empires despise and mistrust the corrupted spheres on principle (just like the Overcouncil can outlaw shadow, entropy and death mana).

So there could be a good mage that uses shadow magic, but he is playing a dangerous game and may get a little more attention than he wants, or may find the temptation the sphere offers to be overwhelming. Likewise an evil mage who channels a lot of sun magic will find himself drawn toward honesty, or one that channels a lot of law magic will find himself preoccupied with justice. Which may irritate both of them.

Don't overthink this and take my meaning to be that someone who uses sun magic cant lie and such. These are just tendancies. Slight influences built up over a lifetime, not hard laws.

The true versions of the corrupted spheres dont exist anymore. So there is no way to access the old versions of the corrupted spheres.

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Quote:

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| Originally Posted by **jimi12** View Post  *This is what I was wondering. So there is no more sphere of foresight nor can any mage do any foresight spells. This being the case, how has the fire sphere been effected since the fall of bhall? would good religions, like the empyrean, condone the use of an evil sphere?* |

True foresight is gone. "Fake" foresight spells are possible in the divine spheres. They are "fake" because they aren't truly telling the future, but passign along the wisdom and guidence of the gods. Which is sometimes as good as foresight, but is fallible, and often carries the gods agenda along with it.

So prophecies still exist, but they are muddy and imperfect. True knowledge of the results of ones actions, which was intended to be a core aspect of the perfect form of creation has been lost, even to the gods.

How good religions treat evil spheres varies by the religion, region or local priest. Some use them without concern. Some mistrust all magic as they see it as a way to circumvent the power of the gods.

Quote:

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| Originally Posted by **Kyzarc Fotjage** View Post  *So what happens when the god of a precept dies, Mulcarn for example?\*  *Does the magic of that precept shut down for a while?*  *When Mulcarn died, what happened to all ice mages?* |

They are effected by the god as well as the sphere. This is why no one can make ice mana in FfH.

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Fire magic didn't stop. But it changed from the greatest weapon of the righteous to chaotic, unwieldy and destructive.

The empire that held her in the most reverence, the Bannor, was full of her followers, worshipers and practioners of fire magic. When Bhall fell they were transformed into bestial, violent creatures. What were once Bannor citizens were transformed into orcs, ogres and goblins which is how those creatures were created.

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I wouldnt derive anything too dogmatic from it. The god's created Gabella with a specific plan for her. She was to be the wife of Nemed and the mother of humanity. They assumed she would be okay with this, she wasn't. I like to think that Nemed was a fairly enlightened husband and father and we have no evidence that he was less than that. The line in the history about her being unwillign to be subordinate to man is probably better stated as being unwilling to follow the plan the gods laid out for her.

I think the story of Os-Gabella shows that there was already something flawed in creation or with the gods, even before the rebellion. But this is during the same time that Agares had stolen the gems out of heaven so we already know something is wrong.

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Gabella was the first woman and formed by all 21 of the gods. She was made immortal in spirit and body. It is through her that the gifts of each of the gods were to be passed to the generations of mankind.

Nemed was the god of life. He gave up his divinity and gave the precept of life to Arawn. That made him the first man and it is through him that man gained the divine spark, the ability to influence creation (ie: use magic).

Nemed and Gabella were supposed to be the first couple, and father of mother of the generations of men. But Gabella refused her role and fled to the Bair of Lacuna, taking the name Os-Gabella or Gabella the unbound.

Learning from their mistake the gods created a new wife for Nemed, but didn't make her immortal in body (though her soul remained immortal). It is through her that all the races of men (including the aifons, elves, orcs, etc) descended.

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I would say that men are different than the rest of life because they are in some way descended from the gods. That is what makes them special and the favored creation of the gods. Where other things have been created by the gods, mankind are the children of the gods.

From Nemed's wife they get more than personality, they get the aspects of all of the gods. Even the elves, those favored by Sucellus, contain the whispers, desires and strength of all the other gods. Its what gives them their incredible range and capacity (in both good and bad ways).

I may be just putting a more poetic edge on the same thing you are saying, but this is a creation myth and is intended to be grand. It isnt a cookie recipie where you add 1 cup flour, 2 tablespoons sugar and come up with a fixed result. I tend to resist attempts to quantify the mythology of Erebus.

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**MC and KC are right on the money. I would distinguish it a bit by saying that the the religions of Erebus are not the same as the gods of Erebus. Through different ages entirely different religions with different names and focuses may follow different gods. And even within the same time different religions worshipping the same god may exist in different countries.**

**It isn't quite as bad as it is in real life, where different forms of Christianity openly war with each other (having angels that tend to straighten major disputes between religions fixes that). But it isn't like angels talk to every church leader and humans are an imperfect filter for divine law (at best). There are evil people that hold positions in the Empyrean church, there are good people that worship the Overlords. We hold a very set definition for each of the religions because we know the full story. The people of Erebus don't, and the players in the D&D games didn't.**

**Also a few have pointed out that the gods don't tell anyone about the One because they don't want people to worship the One instead of them. That may be part of the reason the evil gods don't tell anyone about the One. But the good and neutral gods don't tell anyone about the One because the One has opted to withdrawal from creation. They are not going to break that boundry by introducing the concept of him to the world.**

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I would even assume that in some cultures becoming a drown is an honor.

I think the Fellowship and the Overlords are the least likely to have a significant agendas for empires that adopt them. The overlords can be beign, even beautiful. I always liked Xeunay's writing for the overlords because he always seemed to capture this.

Crazed madmen may be their most obvious traits from an army/empire perspective. But I imagine their actual worship to be much different.

I would imagine their temple sanctuary to be an organic shaped chamber with smooth blue and green glass tiles all over the walls. Like being inside a jeweled kidney. Water would run into the room through the altar and then through the chamber in fat grooves cut in the floor. This single flow of water would go throughout the temple, it would be the same that passed through each of the dreamers pools in more private chambers. It would also have a slight halluncinagetic effect on those who drank it, so that worshippers would occasionally see visions and hear messages while worshipping.

Because of the water the air would be thick and moist and there wouldn't be any real organized cermonies. Just faithful dreaming, praying, or talking to each other throughout the temple. In general the atmosphere would be quiet, but occasionally screams of rapture or alarm would ring out. Most would simply ignore them.

Some would be simply faithful decent people (this is where a lot of the assumptions go wrong, they think to specifically about what a given religion is) coming to ask for safe travel on their next naval voyage. They may annoint themselves with the water, pray for themselves and their love ones and leave. Some may drink and have no or a very minor reaction. Others may live in the temple, completely lost in the visions.

There are good people that worship the overlords, there are bad people that worship Junil. But as a state religion the overlords are going to require a certain loose morality to handle the things that go on in the temples. They arent very compassionate so its hard to imagine a good empire that worships them, but they dont have a dark agenda for their empire so it would be easy enough to be neutral with them.

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Quote:

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| Originally Posted by **Guale** View Post  *Really the drowning is just a babtism that lasts a bit longer.* |

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesss of life." - Romans 6:4

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Its fine with me if you want to use Erebus as the setting for your novel. I dont mind if you make it commercial and sell it. My only requirements are:

1. Credit the team writers for their work.

2. You can't use the "Fall from Heaven" name. Thats how we distinguish between the team products and community products. Fall from Heaven is the only restriction, you can use the world name, heroes, civs, leaders, backstory, everything else.

3. If they make your book into a movie you have to invite me to the premiere. good job

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Quote:

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| Originally Posted by **DioBrando** View Post  *Open question: Can angels reproduce with humans? If not, how about Cassiel?* |

Yes. Thessa's husband was half-angel, and Mardero is half-demon and half-human.

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Quote:

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| Originally Posted by **KillerClowns** View Post  *I'm not sure of the exact translation, but from what I gather, the Latin that Hyborem says to Keelyn in her Lord of the Balors intro ("Pedicabo ego vos et irrumabo") even goes so far as to describe exactly what he intends to do with it... my attempts to get it translated, so far, have met with hilarity.* |

Lets just say Hyborem is not a nice guy: <http://en.wikipedia.org/wiki/Catullus_16> (warning link contains very naughty language)

Quote:

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| Originally Posted by **DirtyFinger** View Post  *biblical angels are supposed to be genderless ... genderless males, apparently, which proves that a guy wrote that book.* |

I suppose it depends on what you take "sons of heaven" to mean. If you think those are angels then the bible has instances of angels having children with mortals too.

Quote:

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| Originally Posted by **Genesis 6:4**  *At that time the Nephilim appeared on earth (as well as later), after the sons of heaven had intercourse with the daughters of man, who bore them sons. They were the heroes of old, the men of renown.* |

Thats all the bible says about them. But if you read some of the apocrypha it goes into more detail and says that these "sons of heaven" are a group of fallen angels who mated with human women. The name of these angels... the Grigori.

In FfH we used that legend of angels who loved women as the name for the angel who I think loves mankind the most.

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I dont know about hill giants. Real giants were created during the godswar. Hill giants are either extremely pathedic versions of those creatures, devolved down through many generations or created by mages during the age of magic in an attempt to mimic the gods and form their own war machines.

It sounds more likely to me that its the second case and they arent "true" giants.

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Quote:

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| Originally Posted by **Lord Haldane** View Post  *Intriguing! Were the Lizardmen and Centaurs created wholesale by the mages or men magically altered? In either case, do they have souls?* |

Men were altered, they have souls and can perform magic. They are technically still children of Nemed.

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During the age of magic Patria was controlled by a mageocracy of powerful archmages. Many, especially Kezef, were fond of trying to create their own bestial army, guardians and servants. This was of particular interest during the Patrian civil war, but it started well before that.

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Quote:

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| Originally Posted by **Giga-Gigan** View Post  *Hmm... I guess the specifics are lost, but I guess some mage made the lizard-people, lizard-people for aesthetic reasons. Are they better minions for because they are cold blooded? (Are they even cold blooded?) Just how does a magician go about gene splicing?* |

There were 2 big differences between age of magic archmages and age of rebirth archmages. For the age of magic archmages were much more powerful. There is a finite amount of magic in the world and the fewer people that have it, the more powerful they are. Thats why the artifacts from the age of magic are so much more powerful than those created in the current age.

Secondly the dominion of life was largely untended. It was under Arawns control and, much like necromancy, his lack of oversight lead to a human bastardization of the spheres power. So mages could create life, but it was typically foul, twisted forms. Even centaurs and the good results of the experiments (though there are few examples) have worked hard through generations to become more than the bestial servants they once were.

Now that Sucellus is controlling the dominion of life the sphere is less likely to be used for corruptive purposes and this sort of activity doesn't take place.

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Quote:

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| Originally Posted by **Guale** View Post  *Was that lore a product of the throw out some info and let MC fill in the details method? I could swear I remember not long ago he said that was just a theory of his. (Sometimes I fear I lurk too much then I remember rule 33.)* |

No, the piece that was up in the air was that of the specific species affected. We had a talk about lizardmen (were they a result of the mutations at Bhall's fall like orcs, goblins and ogres, or were they created by the Age of Magic archmages). And a talk about hill giants (were they the least of the giants used in the godswar or from the archmages as well).

But it was never questioned that archmages in the age of magic made all sorts of bizarre living creations, and thats where most of the "monster" species come from.

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In the first age of man the gods warred across Erebus. They created armies to fight these wars and dragons were some of the most powerful of these war machines.

I couldn't imagine a civilization of dragons because these dragons were made to fight each other. Also very very few of them are still alive, most died in the godswar or were killed by powerful heroes during the Age of Magic.

Style-wise the lore answer would be that it all depends on what the individual god wanted to created. In all honesty it depended entirely on what the 3d artist (Chalid) wanted to create.

An odd but true story. Abashi used to live in my basement. She would terrorize anyone who wandered into my house uninvited and I could see through her eyes and fully control her no matter where I was. One of my friends, whose name was Juan Valdez, lived in a trailer in my front yard and Abashi would occasionally rush out of my house and knock his trailer over. Juan had a tiny clown car taxi cab and we spent many nights with about 4-5 of us speeding through the world running people over and making jokes. Good times.

As for dragon reproduction, I've never gotten close enough to look.

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I couldn't imagine an Erebus dragon that would ever allow itself to be ridden.

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I dont buy into the distinction of good/evil as simply wanting to bring or prevent armageddon. Good is defined by putting the needs of the many above the needs of a few. Evil is putting the needs of the few above the needs of the many.

But many people dont see Basium in the same way I do and view him through modern morality (our current culture being extremely anti-fanatism), or in the scope his questionable means. The fact that he will destroy a city of goodly people to achieve his goals. To them that defines him as evil.

I see Basium and being willing to make the ultimate sacrifice for the greater good. It is this sacrifice that makes him good. In a world where demons openly thrive maybe fanaticism is the most reasonable response. And maybe the "tolerant" that impede Basiums goals are just as dangerous as the demons themselves.

We can argue the appropriateness of Basium's action. But in my mind he is fanatically good, fighting an impossible war to save creation.

Cassiel is the other person who alignment is often questioned. He is neutral in FfH but you can make a good argument that he is good. He is certainly a very charismatic and empathetic character. Its really hard not to like him.

His neutrality, in my mind, comes from the distance he puts between himself and everything else. Where Basium is over engaged, Cassiel isnt engaged at all. He teaches self-sufficiency and management at the local level. Imagine if we had a US president that dismantled the federal government and then hung out in the white house talking philosophy. Come to think of it, it doesn't sound to bad Wink

Anyway, thats where his neutrality comes from. But I will admit that its a very fuzzy line, he is definitely a lot more good than any other neutral leader (some of which would be considered evil in other games).

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Trying to bring about Armageddon isn't the defining quality of evil. While some evil civs want to destroy the world, most just want to corrupt and control it. Auric is firmly in this camp.

The Evil gods are those who opposed The One, siding instead with Agares. Agares did not think it was fair for The One to take away the power of creation which he had given them, and 6 of the 21 gods agreed. He offered them freedom of purpose instead of just freedom of action, which for an avatar of a precept means the freedom to corrupt the very nature of the precept.

Agares and the evil gods want 2 things: Freedom and Power. They think they should be free to use their power as they wish, but actually their power will always enslave them and attempting to use power in a way other than that The One intended will warp the power into something horrible. True free will is not possible to one is totally dominated by a single precept. In my view, The One has always intended his creations to have true free will, and he tried to remove the power of creation so that this free will would not be so hindered. I think any god could gain free will, but to do so must abandon his precept. Only one god has ever been willing to do this: Nemed, who gave up the precept of life in order to father humanity. He is revered by all the gods because of this, and the gods also now revere Sucellus because they see Nemed in him now that he has taken on the precept of life. Even Agares greatly admires Nemed for being willing to sacrifice so much to create something so great as Humanity. He also likes humanity, as he sees in it the same spirit of rebellion that spurred him on.

When The One discovered the corruption of Agares, it had already spread to all parts of Creation, including to the gods themselves. The One could not destroy the taint without destroying everything that had been tainted, which was everything. His holiness was so great that his mere presence would cause the destruction of the world he so loved, so he had no real choice but to withdraw to the True Heaven. However, before cutting Creation off, he tasked 7 gods still loyal to him with protecting humanity from evil and guiding it to enlightenment, so that one day the taint might be removed and he could rejoin his beloved creations. (The other 7 gods were still loyal to him too, but their precepts were ones that dealt more with preserving the natural world instead of humanity. The difference between good and neutral is largely contrived, but roughly corresponds to different levels of fanaticism and idealism versus isolationism and pragmatism.) The good gods (who had themselves been tainted, but not enough to rebel) too this command as a mandate to fight to destroy all evil, even though The One had never told them to try to destroy evil, just to protect good. (I think that he, like Jesus, would have ordered them to "resist not evil," as a fanatical devotion to destroying evil can drive us to do evil.) They built large armies of angels and beasts to aid in this crusade, and the neutral gods did the same to protect their own areas. In order to do so, all the gods relied on the power from the gems of creation which Agares had stolen; they don't seem to have minded the hypocrisy of using the stolen power of creation to fight those whose sin was stealing and using the power of creation. Agares constantly brings up this hypocrisy, and is disgusted by it.

Since Agares fell, his precept of Hope has been corrupted and changed into the precept of Despair. Just as he appears to forever grow old and wither, I think that his precept continually falls and drives him deeper into depression. While he was certainly active in the godswar, I tend to think that Agares has since then sunk deeper and become almost useless except as a figurehead for the movement. He once dared to hope that he could conquer the True Heaven and seize the throne of The One, but has always known deep down that this is beyond all hope. He destroyed his own paradisaical world of Nyx in spite, just as The One had chosen not to destroy his creation. Agares has since resolved to prove that The One is no better than him, that all his own shortcomings are but bad design on the part of The One or a vice in the omnipotent himself. While Agares may like to destroy Creation out of spite, he really wants The One to be the one to destroy it. The satisfaction of breaking The One's heart and showing him to be as flawed as his creations is the only victory left for him.

Agares and Ceridwen want to destroy Creation, but there is no evidence that the other evil gods share this goal. I tend to think that every god desires Creation succumb to his own precept. For Agares this means total despair, for Ceridwen it means ripping it apart, for Aeron it would be the total domination of the weak by the strong, for Camulos it would be chaos and war, for Mammon it would be greed and insanity, for Esus it would be the total loss of all truth, and for Mulcarn it would have been stasis. All of these are major deviations from the plan of The One, but they do not all equal Armageddon. Most of the evil gods would rather the world stick around for them to dominate.

Mulcarn was the least evil of the evil gods. His hell was unpleasant, but livable. He seemed to recognize that his aspect was but one of many important parts of The One's plan, that rest and winter were gifts that were needed in order to refresh and prepare for spring. I tend to think that he wouldn't even have sided with Agares had he not felt so abandoned by everyone else. He saw everyone moving on without him and grew very jealous of the worship given to all his siblings. This jealousy and sadness drew him closer to the greed of Mammon and the despair of Agares, while the burning passion of his nemesis Bhall (at the time the greatest champion of good) pushed him away from the side of good and his dislike for Sucellus drove him from the neutrals. Primarily though, his aspect is one that idealizes and wants to return to "the good old days", which in this case meant that he opposed the change of having the power of creation taken from him.

I tend to think that Auric is much more evil than Mulcarn was, which is tragic since he was such a nice boy. He bears a deep malice for Sucellus and Kyorlin for opposing him, and has extended this to all who seek to follow them. The reactionary drive to regain what was lost was always a bit darker than his usual aspect of keeping things as they are, and having lost godhood makes this element of his psyche dominant. Additionally, I tend to think that his human nature is trying very hard to balance out the strength of the element of ice in him, and is doing so through rapid fluctuations between elements of passion and despair, causing him to become very unstable and bipolar. He is seeking to do precisely the opposite of what Nemed did (which I personally consider to be The One's intent for his children), and so is further from his original purpose now than before his death. He feels a need to suppress his humanity in order to become a god again, and so is now less humane than before he was human.

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Nikis-Knight: Another way of looking at the god/neutral/evil division is that good leaders fight for innocents, neutral for their nation/people, and evil for themselves, their own power or weath or comfort.

But in many cases, especially among some neutrals, there isn't so clear a dividing line, because people aren't going to be 100% consistant, and actions aren't always going to be crystal clear in regards to who they benefit and who pays the costs. Falamar will sacrifice when the fate of the world is at stake, he tends toward the good side of neutral, for example, but more often than not he takes for his own or his crew's benefit rather than for any larger cause--though not in ways as destructive as Hannah, who tends toward the evil side of neutral.

Likewise Thessa is largely defined by one action, as far as we can see, where she makes a sacrifice for, at least, her people and likely the larger community in and around that forest. We can say that she is neutral anyways, because of a larger number of actions "off-screen", and also that she isn't the one to bear the brunt of the sacrifice, and she doesn't inform Devon of her plans. That makes his death a theft, really, although clearly not one she enjoys and one for the benefit of others.

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Pedia text alone isn't a good indication of alignment. Thessa and Amelanchier are a new generation of elves that were born to war. They love their nation, and they would make sacrifices for it. But outside of that they can be very morally muddy.

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Quote:

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| Originally Posted by **Lord Tirian** View Post  *...namely the Pallens Engine and the Adularia Chamber. They're a bit pedia-sparse and I was wondering about the origin of the names. Any insights?*  *Cheers, LT.* |

No great story behind them. If I recall correctly Pallens means yellow in latin, which is the color associated with the Empyrean, Lugus, Sun mana and revelation. In my mind it was a large clock type machine that produced glowing sunstones that were then used as the golem eyes.

Adularia is another name for a moonstone and also refers to the luster glow around gems. I like to think as golems that go through it as being visible only by that luster.

In the beginning it was just the sunstone machine and the moonstone machine but I changed the names to make them a little more flavorful.

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Quote:

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| Originally Posted by **Giga-Gigan** View Post  *\*Checks\**  *Sigh... Not what I pictured, I always imagined Junil's heaven as a sort of Celestial Bureaucracy, with Sphener's greatest battle ever being him going through form, after form, after form, just get to organize a meeting with Junil.* |

Remember that one of the major complaints that the Order has against the Empyrean is that the Empyrean talks, and the Order acts. The Order is not constrained, they are not muddled, their laws arent compromised. There is only one perfect action, and little tolerance for anything else.

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Quote:

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| Originally Posted by **Giga-Gigan** View Post  *Well I feel sorry about asking this, especially since this would be my first thread here, but when was Tebyrn Arbrandi born? I know that his name is an alias, and that he was reconed from a player character of early Dungeons & Dragons game, so events and happenings may not be totally in line with FfH, but I am curious as to his cultural background. Is he patrian? Is he of the age of Rebirth?* |

Canon answer:

In the D&D games he lived in the age of magic. We havent placed it to be more specific than that. There will be continuity errors if we dig into the story to deep. But he grew up on an island on another plane (not Erebus) in a commune like atmosphere. His people were powerful runecasters, scholars, priests and farmers. His spirit traveled to Erebus (and a bunch of different worlds) through soul gates where the gate would push his soul into any nearby body that could receive it.

Non-Canon answer:

This is very very non-canon, but here is the intro I wrote for the character way back at the start of that campaign:

**Spoiler**:

This war has been going on as long as you remember though tales exist of earlier, more peaceful times. The glens and sylvan forests of your world were once full of sprites and other magical creatures, shape shifters, both good and bad existed, though were not as common as your stories made it seem.

Your people served as caretakers of the world, your powerful runes covered the face of the land, and it was not uncommon to walk through the woods and find a clearing with a stone in the center marking the place as a sacred grove or enhanced by magic to provide fruit all year round or keep the waters that flowed nearby pure. Over the past forty years such preserving magic have been set aside, replaced by a more practical art for these times. Perhaps fortunately a particularly ambitious rune caster would periodically attempt to escape the rules of the council and create his own kingdom so the rune casters of your world would have occasional use to study battle magic’s. Regardless the council was not prepared for what came.

Your people have since learned they call themselves the Jorgano, but you still call them by the first name they gave them, the Demon Horde. Immune to magic even the greatest of your people’s runes don’t affect them. Their hordes marched across your world destroying everything in their path. The council was desperate and knew of nothing on this world that could stop the demons so they planned to send someone off of their world to seek help.

About one out of every thousand of your people are born with the ability to see the spirits that used to inhabit your world and are becoming more sparse every day. Over two hundred years ago a young boy with this gift disappeared from the highland village he was born in. His family, and the members of the village, searched frantically for him and finally found him almost a week later, apparently tended by the spirits and standing outside a tower only he saw. Well that is not quite correct, other members of your people who had the gift to see the spirit world also saw the grey fog enshrouded tower. Walking through its ethereal walls, as there was no door, they found a simple room inside with eight archways. No marks gave any indication who had built the tower or what it was for so after careful, and fruitless, study one of the most respected of your people, a hero named Kiras Tor stepped through one of the archways and immediately fell dead. Before anyone could react his eyelids fluttered and the hero awoke, telling strange tales. According to Kiras he had awoken in another body, that of a dwarf laying on his funeral stone. He spent over eight years in the dwarf’s life, collecting information about his world, a violent place full of beasts larger than the homes of your world that and a seemingly endless host of creatures that hunted men. Despite that Kiras enjoyed the time he spent with the resilient dwarves even if it had only seemed a few minutes to the people of your world. Obviously time didn’t flow the same between the two worlds and Kiros’s tales scared your council so they placed runes of warding on the tower in fear that some horrible creature would come through.

That was 200 years ago but now the need was dire so the council turned to what they had since named the Soul Gate to provide a rescue from the menace of the Demons. The council spent long weeks undoing the powerful runes that prevented anyone from using the tower and when it was finally done the councils leader, a woman named Pheden Mara, passed through the same gate Kiros went through over eight generations before. Her body fell to the ground just as Kiros’s, but she never rose. After the first day her body was placed on a piece of cut granite near the tower and after a week the people gave up hope of seeing their leader return. Then those vigilant enough to keep watch at the tower were rewarded in seeing her for the barest glimpse. A woman appeared in the tower, though the body was not Pheden and in that flash of appearing light her body aged and decomposed before those lucky, or perhaps unlucky, enough to have been watching. A young rune caster with the gift to see the spirits who had been waiting by the tower saw Pheden’s soul arise out of the shattered body and trace a rune in the air before disappearing to death, and had been so intent on the spirit he had failed to notice the fourty nine men who were walking out of the tower. These were the Bannor. Guardians of another world they had come in responce to Peen’s call. Over the next few months they would offer some of what the coucil had hoped for, only they had the skill in battle to attempt to stand up to the demons, and they had even begun to train some of the young men of your world how to fight without magic and meet the demons in combat.

Each Bannor was assigned a runecaster to guard and they were to split up and mobilize an army capable of fighting against the oncoming horde. The young runecaster who saw the spirit of Pheden had endeavored to understand the rune he had seen and together with the council came to believe the rune served to help control the effect of time upon the vessel it enchanted. The leader of the Bannor, a man Sabathiel, said he did see Pheden inscribe the rune on her own body before attempting to transport her body through the gate, it obviously didn’t protect her as she expected. The rune would however serve to mark a point in time, its glow showing the relative passage of time between its vessel and the world it is keyed to. Strangely enough such a rune inscribed on any of the Bannor causes the rune to glow brightly, signaling that the world travels much more swiftly through time than the Bannor does, even though the Bannor stands in that world. An odd occurrence made stranger by the fact that the Bannor attest to have had guarded an empty city called the Nexas forever, these same forty nine Bannor, though if even Sabathiel knows why he hasn’t said, and if the Bannor are ever young, they seem mortal as six to this point have died in combat.

The war continues, the demons continue to advance even though at a slower pace than before and now they are suffering losses, though not at all equal to the many deaths of your people. The time came to send another into the Soul Gate, this time the young rune caster who had seen Pheden’s spirit was selected, and one of the Bannor was assigned the task of guarding him. That is you. Sabathiel had spoken with Pheden and was teaching you what Pheden had told him, about a land much different then the one Kiros described, a feudal land ruled by mages whose power rivaled those of the council members of your world. He taught you about the dwarves, elves and other inhabitants of that world, preparing you to enter it. Unfortunately your training was cut short and a flood of demons attacked the hill the gate of souls stood upon. In a rush you were heralded through, instructions being shouted at you as you walked into the gate, to go through, create the time rune and find a way to defeat the demons, at least through the gate you would have time to spend. Your people would guard your body and await your return, so in your went, followed closely by the Bannor.

That was really early (and excuse the bad writing, I was probably 15-16 when I wrote that). You can see an early version of Sabathiel and the Bannor. In this campaign they were a group of people with eternal youth that had fought through hell and escaped into the Nexus, which they guarded, almost identical to the story of the Death Gate Cycle stories. It wouldnt be until a decade or so later (in real time) in campaigns that the Bannor would be a more human race with the hell escape a part of their legends. Sabathiel became an angel that supposably led them out of hell, and in the course of that campign it was revealed that their religion was corrupt and Sabathiel wasnt in the holy of holys of the main church.

The soul gates were a fun mechanic. It was a 2 player campaign and one was the runecaster, jumping into new bodies whenever he went through a gate. He was a thieves guild leader that just died in one, inhabited a flesh golem in another, a psycic woman in the middle of a seance (with a group of wild eyes villagers all staring at him), etc. The was one called "The S Inn of Harlequin" which was in a very twisted and unusual version of hell. I wish I had notes on it but I much have had that one on paper only. It was a fun game, sort of the quantum leap of D&D campaigns. There were 64 different worlds, setup like a chessboard where the 8 gates of each soul gate moved the player like a knight to the next square (assuming the board wrapped around).

Most of the portals were to different gates on the same world (early Erebus) so the players would occasionally intentionally jump to one one body (through one gate) to get them and travel overland to where another gate was to help handle an issue there (taking equipment and such for the first).

Eventually this campaign ended when the player playing the Bannor completly messed up and left Tebryn (then named Ran) alone and unguarded. In that game the player was playing the thieves guild leader in the middle of a war with the cities assassins guild. The assassins attacked the thieves guild and the bannor character ran off to protect the guild. The attack was a distraction to sneak an assassin through to get at Ran. It was all really telegraphed and obvious, when the assassin showed up to attack Ran both of the players realized the horrible mistake they had made. Ran had no hope of surviving until Hyborem made him the deal, he would save Ran from the attack if he got his soul after he died. Ran agreed. He had to save his people, if it cost him his soul he would pay that price (centuries spent in hell changed his mind on that one).

From that point on the players were trapped between the desire to find a way to save their people, and the fear that Ran would die and be taken by Hyborem. In the end they didnt succeed. Ran did die, his soul was collected and it would be until many years and campaigns later (in real time) that Tebryn would appear at the center of a plot to destroy the world. To pay off the debt that he incurred by trying to save a world.

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Quote:

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| Originally Posted by **Giga-Gigan** View Post  *Well there gos my fantasy of an awkward teenage daemon Tebyrn being shoved into lockers by imps, him cracking under year long history classes, and being pelted by fireballs in gym.*  *So does that mean he had no proper schooling in the daemonic magics? It would seem odd, considering that it was he who had cast the Armageddon spells.* |

He was trained directly by Ceridwen, it doesnt get much better than that.

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Quote:

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| Originally Posted by **Avahz Darkwood** View Post  *So what would happen if Tybyrn were to become good again? Would he be sent back to hell or could he still be "saved"?* |

His soul is currently owned by Ceridwen, he goes where she wants him too. Its to late for him to repent. I never really liked bad guys that simply were bad to be bad. I want the FfH bad guys to make more sense, to have reasonable motives.

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Quote:

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| Originally Posted by **Giga-Gigan** View Post  *Sigh, poor Tebyrn... Forced to serve the Angel of spacial relations, leaping from realm to realm hoping each time that his next leap... will not the one to land his sorry ass back in hell... Honestly though is he not kidding himself? What on Erebus makes him think that Ceridwen will keep her word? I mean sure she isn't Esus, but she is one of the more sadistic of evil angels. Is he hoping for a free ticket to a personal paradise or is he so desperate to stay out of hell he'll chose annihilation over an eternity of torture?* |

Wouldnt you choose annihilation over eternal torment?

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One small correction, the Doviello didn't exist at all before the Age of Ice. Though their legends tell differently they were men who abandoned their people to exist only as primal, bestial hunters. There was no single event that created the Doviello nation, but many individual ones that created ravaging bands of wild men that had little respect for civilization or cities, and openly kill and took whatever they needed to survive.

The bloodline of the individual member was irrelevant, and they were from all human nations.

Mulcarn was the first to earn their respect enough that they wouldn't raid or attack those under his banner. Mulcarn in turn liked the entropic effect they had on the world. Charadon was the first to see this culture as ideal and gathered the biggest bands of Doviello under him.

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Some answers to a few that havent already been answered.

Quote:

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| Originally Posted by **civplayah** View Post  *If the Mercurians are so war-crazy and powerful, how are they good?* |

This depends on your definition of good. By some standards they are engaged in the most good activity possible (destroying the infernal). And in their view there is nothing else that comes close to the priority of that task. Temporary pain, the push of some mortal spans into the immortal, are minor compared to an eternal evil.

If they destroy a human city in their battles, it is like destroying an ant hill when you mow your lawn. If they kill a human army because it stands in their way then that is the price that must be paid, a compassionate plan only serves the infernal (the evil gods love the compact as it allows them to corrupt creation as they desire).

Put another way, imagine that the infernal are terrorists and people are their hostages. The Mercurians simply refuse to negotiate with the terrorists. The Mercurians also know that death isnt permanent for the people that die.

Quote:

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| Originally Posted by **civplayah** View Post  *Why didn't they just form Patria again instead of breaking up?* |

A bloody rebellion started, which I lead

My empire became an arcane battleground

As the gods had warred now man did instead

Landscapes were lost, forests, mountains, towns

Untold numbers unto Arawns shores were bound

In the end the great empire of man was gone

From it only shattered countries would go on

As ages pass these countries war against

Each other, forgetting once they were as one

Or how their bitter squabbling commenced

With an ancient love betrayed their war begun

Loves remains can never love become

The same is true for kingdoms split apart

Warring nations shattered by my heart

The civil war was huge. Sometimes empires recover, sometimes they dont. I suppose there are many reasons why it wasnt reformed. the Two biggest would be the length and brutality of the war. Secondly there was no single leader with the support to take over the entire empire. Kylorin was both disinterested in leadership, and had little reputation left after all the damage he had done.

Quote:

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| Originally Posted by **civplayah** View Post  *Was Patria human until the races evolved?* |

All the nations that came form Patria are and were human. The Ljosalfar, Khazad and the Aifons were never a part of Patria.

Quote:

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| Originally Posted by **civplayah** View Post  *Did The One create himself?* |

The One created an orb that controlled the flow of time. It bound everything into an ordered flow of what was, what is and what will be. Before the creation of the orb all possibilities and all events, were instantaneous, simotaneous and eternal. In a world without time before and after don't exist. There is only what is and what is not. And the One existed.

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Quote:

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| Originally Posted by **Minor Annoyance** View Post  *But if there was no before before the orb was created, and there was no after before the orb then the before that wasn't before because... it wasn't after... before there was or wasn't after... that means the after, which doesn't... exist... why... are my ears bleeding... Pissed* |

The science term for it is a singularity, the point at which the universe has an infinite density and zero volume. At this point time itself has no meaning (since time isnt a constant but effected by the forces of creation).

Under the theory of General Relativity our own universe started as a singularity. Everything was one until the moment of the big bang when all the building blocks of everything that would come after came into existence and all forces in the universe, including time, began.

Just change the above line from "everything was one", to "everything was the One", and you pretty much have it. The only difference being that we imply some sentience in that thing that was before creation, and I doubt Stephen Hawking would.

Shouldnt be possible since an object gains mass as it nears the speed of light, requiring more energy to increase its speed, which adds more mass, forever. You should never be able to reach that limit, let alone exceed it. Although you may generate enough mass to create a black hole (which is a return to our singularity status).

What an unusual conversation for a civ4 fantasy mod forum. Smilie

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Wilbowman: Here is something I made a while back that could help. Otherwise, it is just interesting reading. Do with it what you will.

In short, it is a quick overview of the peculiarities of the languages of Erebus.

**Spoiler**:

The Languages of Erebus

In the Age of Magic, a common language was spoken by all humans, with occasionally rather major dialectical difference (like modern English), and extensively used in interspecies communication (still like modern English). This language was known as Patrian. Dwarven, Elven and Orcish were completely separate languages, with no common denominators whatsoever, based on development from an entirely different mother source.

Angels and Demons, while their voices are easily recognised by their sound and timber, have no defined "language" of their own. What you hear, is your own tongue, spoken perfectly, if a bit oddly. What they speak between eachother, is known only to them.

The Age of Ice forced a separation of the Patrian language, with each nation having 1000 years to develop their own dialects of Patrian into entirely separate languages, formed, to a large part, by their culture and environment. The result is that few nations understand more than a few words of eachother's tongue anymore. In many ways, this is similar to the development of Norwegian dialects, where geographic separation led to some dialects almost turning into separate language, and the effect of Elven, Orc and Dwarven in some places is similar to the effect that Danish had on Norwegian, stronger in centres of government, weaker in the more rural areas, weakest in the remote valleys and fjords. That's just a note on inspiration.

On to the tongues as they are today:

There exists a Lingua Franca also in the Age of Rebirth. It is roughly similar to the original universal language, but has been changed by 1000 years of separation and the effects of new languages. Among other things, there is a lot more Elven and Dwarven in the new language.

Elven

Both the Svartalfar and the Ljosalfar speak the exact same language. There are no differences at all. Elven is what you might call a "strong" language. It effects other languages quickly and heavily, but Elves, being rather chauvinist, aloof and elitist by nature, never, ever feel the urge to adopt human linguistic traits or wording. They feel their language is perfect, and as a result, it doesn't change just because it is used by one or the other faction. Naturally, it didn't have any more trouble surviving the Age of Ice than the Elves did (meaning a lot of trouble, really, but not as a language).

Orc

Orcs have no illusions about the perfection of their language, stealing like crows, and breaking the stolen words, cadences and other traits of those they encounter and battle into a verbal shape that they are capable of pronouncing, rendering most of it practically unrecognisable. The once-proud orc tongue is thus only spoken by a select few, priests, shamans and the like - the rest speak a rather distressing and remarkably ugly pidgin.

Khazad

The Dwarven tongue of the Age of Magic remains rather well preserved among the Khazad. It has undergone some of the changes one might normally expect from a language in continual use for centuries, but due to both relative isolation and the rather conservative nature of Khazad culture, it has been changed far less than one might expect. A Khazad of the Age of Magic and a Khazad of the Age of Rebirth would be perfectly capable of conducting a simple conversation.

Luichurp

The Open-Skiers were heavily effected by human in the Age of Magic. In the course of their isolation in the Age of Ice, the Dwarven and Human tongues merged into a language that was entirely Luichurp-specific. But it is not in the Luichurp's nature to stick stoically to their guns. Extensive trading with other nations in the Age of Rebirth has tempered the Luichurp creole with a strong tint of the new lingua franca, something that sets them apart from most others, who exclusively use it in foreign relations.

The Humans

Elohim

The Elohim language is the Rebirth tongue that is closest to the universal tongue spoken in the Age of Magic. This is closely connected to the way the Elohim survived the Age of Ice, as both an organisation with a constant influx of new people, allowing the oddnesses of dialects to be balanced out, but also their role as the tradition bearers and protectors of the old knowledge. The Lingua Franca of the Age of Rebirth is heavily modeled on Elohim.

Sidar

The Sidar are extremely good at picking up tiny changes in pronounciation, inflection, intonation, body language and a host of other elements of communication. Many of the Sidar begin as artists and sages and are slowly changed from the intellectual language of their craft to more consise and less emotional speaking patterns. Thus, their spoken language has no need of being very complicated, beautiful, or expressive. A few words will generally suffice. At a few hundred years of age most of the Sidar have reduced their speech to a few words, which aren't shared easily. Beyond that the meaning of the Sidar is usually inscrutable to those from other empires, but they carry great wisdom and importance if they are understood. Those few words that are used to a very large extent the same as those of the Age of Magic's Patrian - however, they do not hesitate to pick up other words that suit their style of communication particularly well. As a rule, these words spread like wildfire, almost instantaneously adopted by all Sidar.

Sheaim

The Sheaim language is, in fact, engineered by the Sheaim leaders in such a way that the sum of all people speaking Sheaim across the globe is a ritual, the chanting for a spell whose purpose is unknown to all but a very few in the closest circle around Os-Gabella. As a result of this careful balance, the Sheaim language needs to be constantly tweaked and changed in subtle ways, to take into account the constant headaches caused by other languages affecting Sheaim, an increase in speakers, and not least Sheaim words being adopted by other languages. Even a surfeit of incorrect pronounciations can cause problems, so correct language is rather strictly enforced, both physically, magically and psychologically.

The Calabim

The Calabim speak two different languages, both derived from human speak. The vampire aristocracy speak a far more elaborate and elegant language, with a stronger influence from the original language. The people speak a weak and simple dialect, so atrophied by lack of education that it is hardly understandable to outsiders.

The Amurites

The Amurites speak both "High Amurite", which is closer to the original language of the Amurites as effected by the presence of Kyorlin, and "Low Amurite", a creole of languages based on high Amurite, but strongly affected by the many who flock to learn Amurite magic.

The Grigori

The Grigori, more than any other, are strongly affected by the many newcomers, who flee the oppressive reign of the priests, gods and religions. Grigori is, in many was, the English of Erebus, constantly undergoing change through the adoption of new words, altering them to make a seamless, flowing and evolving language. The Grigori are particularly noteworthy for their very interesting swearing, which is devoid of religious connotations.

Balseraph

The Balseraph tongue is reminiscent of Cockney rhyming slang - it is musical and quick-flowing, playful, inventive, constantly evolving, and purposely completely obscure to outsiders, even though the words used appear to be the same on the surface.

Kuriotates

The Kuriotates are a very large and sprawling nation, but with centralised rule. Like in France, this language is one of the main things that bind the nation together. Thus, there is a very strong adherence to it, and a firm, but kind, drive to keep it as pure and uniform as possible. The language is unique in that it has strong effects from Centaur, a language dissimilar to the other languages of Erebus, and in an inexplicable hissing intonation on the S'es.

Lanun, Hippus and Doviello

These languages share two very noticeable traits: they are heavily influenced by the preferred geographical environment and the cultural peculiarities, and there is an enormous variety of sub-dialects, understandable to each other, but often quite remarkably different. The languages have also changed more than most away from the original language, making it hard for diplomats to speak the new universal tongue without their own tongue affecting it.

Illian

Mulcarn had dreams of creating a new world language from scratch. Illian retains much of his efforts, but also a lot of the old human, changed in much the same way as with the other nations.

Bannor

Very large incidence of Orcish and Doviello words, very rigid in basic form, but with a lot of space for new words. Sparse and precise, as befits a militaristic nation.

Malakim

Desert dialect, heavily influenced by elven. Fluid, easily shifting, like the sand they come from. The Malakim are very open and direct, not to mention deeply pious, aspects which are reflected in the language, not unlike Arabic in its constant invocation of the deity.

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Quote:

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| Originally Posted by **Randomness** View Post  *You would think that with Cassiel's "Ignor the gods, do what you can yourself" philosophy, wouldn't it fit lore wise for Casiel to point the Gregori in the right direction, then leave them to themselves? In this case, I don't think*  *Cassiel should be the only Gregori leaderhead (if one at all). Please tell me if this makes any sence....* |

Cassiel, from a lore perspective (as opposed to how it played out in games) was a teacher and builder of councils. He believed in local government, and was against centralized power. The Grigori had no standing army, and almost all decisions were made in local town halls.

So even though Cassiel is the leader of the Grigori, he isnt a typical monarch or president. If not for the devotion of his followers and his repuration within and outside of the grigori he would have little actual power.

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Quote:

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| Originally Posted by **Immaculate** View Post  *Thank you so much magister.*  *Okay, lets take this exercise one step further.*  *Now, instead of asking what is known about them in a typical FFH world, lets ask, what could be...?*  *Lets say... that Camulos has organized followers... what would they be like...?* |

He doesnt. His followers are individuals worshipping him in their own particular fashion. In most cases that comes in causing as much pain as possible. Some internalize it and torture themselves, most are berserkers loosing all control in battles, some are more subtle psychopaths. An occasional general who delights in those he marches into battle, or making secret sacrifices to help out his men.

Quote:

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| Lets say that Succellos has a urban following... what would that be? |

The unblemished are powerful healers. Those with divine power are rare, but many that revere Succellus can speed the healing process of those they tend. They would man infirmaries and may even be scientific men investigating the science of disease and healing.

Quote:

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| Lets say that the sisters of Sirona are active and helping to run refugee camps in a religiously lenient Grigori land- what would they be like? |

Think Mother Tersa. Very compassionate people who serve their goddess by tending to the most unfortunate among them. Missionary work is big, especially in sending wealthy young Elohim into impoverished cities to serve for a time. This would be one fo the most tolerated religions in Grigori cities because they dont have to prolestize, they are just there to help. The Grigori wouldnt like the help (because they are fiercly self sufficient) but would accept it after great tragedies like loss in war or natural disasters.

Quote:

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| Lets say that Amathoan has a cult that has grown up around his blessing to artists in a Kuriotates city that take its artists as heroes and champions (not militarily but culturally). |

A man doesnt pick Amathaeon, Amathaeon picks a man. They are usually brilliant inventors and artists. There is no formal worship (though many tithe to Amathaeon for inspiration) instead his chosen are expected to create wonderous things.

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Quote:

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| Originally Posted by **deanej** View Post  *I don't think of Ceridwen as one to simply sit on the sidelines as everyone else does stuff, as she seems to in the lore on the creation of Erebus. I suspect that she's always been manipulating events from the shadows since the start of time.* |

I dont think the lore suggests that she sits in the shadows. She is one of the few gods to ever be a direct physical character in a story. She appears both in Kylorins pedia entry in AoI and Tebryn's in FfH2. If anything it is unusual that we have no incidents of any angels of Ceridwen appearing anywhere (she does have them) only her acting directly. Well, as direct as her complex plans are.

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Quote:

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| Originally Posted by **Verdian** View Post  *Hemah is probably the most interesting character in FFH for me. I wish his special ability represented his lore abilities, though. Even just giving him Chaos 3 seems more fitting than his Razor.*  *One of my favorite bits of lore about him is in the Beltane Cycle, when he is with Alazkan. Until I read that, I thought he was unsure of why crazy things kept happening around him. But his working with Alazkan shows that he is completely aware that he is the cause of everything bad that happens, and he knows it is because of his dreams. Interesting stuff. I am curious if Hemah himself ever made the connection between himself, the Overlords, and Danalin? Specifically in the DnD game Kael ran.* |

Yeah I like the idea of him using the incense to prevent dreaming too. And no, in the D&D games he never knew why his dreams became real.

Even in FfH I assume that he doesn't find out until late in life what is happening to him (probably as a result of some crazy zealot tracking him down and worshiping him). At the point that the Beltane Cycle takes place he doesn't have a connection to the Overlords.

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Arawn is focused on the underworld and doesn't really care what happens in creation. He doesn't like necromancy, but not enough to do anything about it. The compact would allow him to empower priests to go fight undead, but he really can't be bothered. He is similarly apathetic towards the Sidar.

Saying that the Sidar worship Arawn is probably to much. Its better to say that they revere him (not that he cares).

The underworld itself is infinitly large and changes to reflect the emotional state of those within it (many would say the world works the same way but it takes more time). It is not controlled by the powerful wills of the gods as the vaults are so the dead spirits unconsciouly create their worlds within it. Some of these areas are shared by several spirits, some are alone.

The darker spirits are usually claimed by one of the evil gods and whisked off to hell, so you don't see anything to horrifying in the underworld. Though there can be pretty disturbing sites. Some places are pleasent (grass fields where children play), some can be dark (ruins of a house with the echoes of crying throughout), some are bizarre (a city that runs in reverse).

Arawn was intially the god of life and death. He created 2 archangels, twins, one to guard the gates that new life enters creation (Basium), and one to guard the entrace to the netherworld (Gyra). Gyra is more compassionate than her brother and she has acted a few times to protect the Sidar (including keeping Basium from wiping them out once), she also helped the enslaved elves escape from the Dungeon of Laroth.

Laroth... a powerful archmage during the Age of Magic, now dead and building his own kingdom in the underworld. One of the few with enough control over himself to use the underworlds reflective nature to create the environment he wants. He is building an army meant to challenge Arawn himself but the normal spirits of the realm are incapable of real action, they are trapped inside their dream worlds. So he needs heroes to die, powerful men with powerful wills to serve as his captains. So he created the Nether Blade and saw that it was delievered to Rathus. Arawn doesn't care if powerful men live or die, but Laroth wants them.

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Basium was just generally rampaging at the time. He has a very "you are for us or you are against us" mentality. Wink

Several of Arawn's angels have sided with Laroth. They are tired of serving as the administrators of the underworld and want a more aggresive god of death (it doesn't hurt that if their is a power switch they have been promised more powerful positions in the new hierarchy).

Laroth is actually a master of Spirit magic. As in being able to tear someone's spirit out of them, bind a spirit to an object, or control the emotions of a target (well at Laroths skill level, a city).

Because of the nature of the underworld Laroth is actually more powerful there than he was in life.

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I always imagiend that undead were souls bound in the world. But that there was a difference between binding the soul and binding the mind and various levels of undead may have differing amounts of conscious thought available to them.

As such a skeleton is a soul bound to bones with little brain power to back it up. It hates and it wants to kill things but it cant talk and occasionally you may see skeletons fixated on weird things (one carrying and protecting a doll, another ignoring living creatures entirly to focus on tearing apart pieces of an old wall).

But unless magic is used to control them skeletons are of little use to necromancers except as guards (if they can keep them from attacking those the necromancer doesn't want attacked or wandering off) or maybe to harass enemies by releasing into the wild. One would assume that a necromancer powerful enough to create a skeleton would also be powerful enough to not fear the skeleton turning on him, the skeletons may sense his power and fear him.

Zombies have a little more brainpower, though its also limited. They could understand basic tasks that are told to them or to not attack certain people. But they are notoriously slow, easy to trick, and can suffer from the unusual fixations as skeletons.

Going up the line undead get more of the mind they had in life until at the upper tiers that have complete control of their mind/soul/body.

In FfH skeletons should always be barb units, and maybe the death summon should be for a zombie or some such. But it isn't really a big deal (theres only a select few of us that sit around and think about skeleton philosophy).

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Creation is the dominion of radical inspiration, of something from nothing. Nature grows a tree from a seed, creation simply creates the tree. The weakness of Creation is in its inefficency. Both in the amount of power required to use it (magic is a bending of the natural laws, creation pushes them well past others) and often its lack of purpose. It is bounded by Nature and Life.

Force is the immutable order. That which can't be changed. It is the magic that powers a geas and forms a wall made of nothing, but simply can't be destroyed. The weakness of Force is that it must be maintained, these laws cannot simply be made and walked away from. A mage has to maintain concentration to enforce the dominion. Priests have an easier time of it since minor angels can maintain the commands for them. But Dagda is notoriously unwilling to make the strong stronger, he is a big fan of the underdogs. Force is bounded by Mind and Law.

Dimension is the dominion of unnatural connections. Of bending, of secrets, of calling. It is the dominion of magic. Erebus was intended to be mutable only to the power of the gods, but there are gaps within it. Hidden places with different laws than men can pull into. Calling fire, disappearing into shadows, these things are all possible because Ceridwen isnt obeying the precepts of her providence, isnt enforceing the barriers between worlds.

ps. if you read the line about force magic requiring concentration and thought about a spell that the caster would have to maintain to keep active you are a flavor -> function designer. That is bad game design.

pss. I should have just let MC answer. I just saw his responce after posting this and its scary how accurate he is (get out of my head!).

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It was a classless system, all character points. Players spent character points on whatever they wanted. Most of the time there was a major and minor skill. Minor skills were the ones that really mattered, but a minor skills rank was its rank plus the applicable major skill, and minor skills could never exceed the major skill.

For example, Sorcery was a major skill and all of the spell spheres were minor skills. A mage may have Sorcery 4, Fire 4, Enchantment 2 and Spirit 3 (for example). He could never have a skill in Fire, Enchantment, etc above his Sorcery skill.

So thats mages Fire rank would be 8 (in traditional D&D turns he would cast fire spells as an 8th level wizard, and have access to level 1 - 4 fire spells). But I had custom spell lists for each sphere and tons of spells that required multiple spheres (to require casters to spread out rather than just focus in one sphere). I attached a picture of the spirit spell list.

Priests were similar. Their major skill was Faith and they had a primary sphere that also gave them additional bonuses with each rank. For example Junil's primary sphere was Law, but with law 1 they got +1 damage per rank against demons and access to the Vigor spell. Most religions gave access to 3-5 secondary spheres that didn't get the bonuses. Some of the more military had less spell spheres (followers of those religions were expected to spend time training in more military skills).

So overall priests had a more restricted spell selection, but got nice bonuses in their primary sphere. Its a lot easier (cost wise) to worship a god and get some spells that way than try the mage path. But mages had a much wider spell selection, especially to start getting into those cross sphere spells.

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Enchantment is the sphere of supernatural enchantment. Extending the defining properties of its target past its physical bounds. Enchantment can't make a sword bouncy, because bouncy isnt a defining property of a sword. It could make it stronger, sharper or faster.

In men Nantosuelta doesnt make them stronger, smarter or faster. That is not the defining characteristics of a man. She makes heroes, she brings them closer to the divine. Faith is a confusing word for it, and probably mixes it too closely to the sphere of Hope. She is the goddess of perfection (at least the good aspects of that).

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And Nantosuelta and Ceridwen are directly opposed. In a perfect world they would be extremes of the same system, Nantosuelta focusing on insular qualities and Ceridwen is all external. Neither aspect is better or worse than the other. But since Ceridwen is evil her aspect is corrupted and now where Nantosuelta builds Ceridwen tears apart, where Nantosuelta strengthens, Cerdiwen weakens.

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Mulcarn definitly isnt the most proactive of gods.

The godslayer is a manifestation of the will of the gods. The fact that it appears as a sword in creation, or humans see it as a sword, or the entire act of sticking it into the guy you want to kill is as symbolic as it is literal. It was given to men to enforce their power, the gods way of saying they agreed to limitations on their power. That mankind would be given direct control over creation, and at the begining of the Age of Magic and the Age of Rebirth humanity has that chance.

Specifics seem to imply that we are only talking about a literal view of that object or power, but thats only half of it. Maybe anyone could have reforged the sword and killed Mulcarn, maybe his death was inevitable from the moment he broke the compact and the entire episode with Kylorin was just the terms of the compact being physically reflected in creation.

I dont know. I like to think that mankind did pick itself up at that point and solve their own problem. I like Kylorin and the fact that he accomplished what a god couldn't do. So I like to think that its 50/50, some divine retribution owed and the chance for humantiy to rise up and accomplish something legendary.

Thats my take on it at least, though I dont know that it provides any of the specifics you guys are thinking about.

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There is supposed to be a greater metaphor behind the world of Erebus. The battle between Mulcarn and Bhall is the battle between the old generation (resistant to change) and the young generation (thats wants a revolution). The body (Aeron and the Calabim) represent carnal desire vs the spirit (Sirona and the Elohim) which are about spirituality and prioritizing the needs of the soul beyond that of the body.

The end moral is that balance is key in all of these areas. FfH has never really been about right and wrong. Fanaticism is often punished in our stories and I really like odd pairing of opposite ends of the spectrum in the D&D games and in the mod itself.

The metaphor isn't perfect by any means. But when I hear about a forest that would die if not for occasional forest fires that would sweep through it I think about that in relationship to the philosophy of Erebus. When I think about the argument between full revelation and discretion I think about Erebus, when I think about sacrificing personal freedom (chaos) for safety (order) I think about Erebus.

I think Erebus is a land at war not between countries, angels or gods. But between ideologies. Maybe our own world is the same.

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Quote:

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| Originally Posted by **Mailbox** View Post  *Sort of a Necrobump but I figured it's better than making a new thread.*  *Now that the Illians are in the game to some extent, it would be interesting to know the lore behind the rituals. They're a representation of the Illians expending energy to regain their religious power but what exactly is powering the priests and snowfall around illian cities? Is it that Mulcarn's power is latent in Auric or the power is drawn from the cold mountain that is his empty vault?* |

This is non-canon, just the D&D game stuff. But the game revolved around the fact that the dominion of winter still existed even with Mulcarn dead. The power didn't go away, it was just unfocused. The spells of winter were an attempt to gather and use that power.

The difference between the D&D games and the campaign was that Tebryn was the one casting the spells of winter. Basically he figured out how to harness that power and was using it to cast large global world ending spells. This was the cause of armageddon. The last of the spells of winter, much like our final AC event was a massive spell that killed everyone of a selected race.

The party had been caught in the plots of Auric, Tuoni (the bearer of the gem of death) and Tebryn throughout the campaign. The final game of that campaign was an assault on the deadlands to stop Tebryn from casting that final spell.

They battled through the undead army with what remained of Erebus's empires and after the main assault team was lost (the party was the private guard of the king of the combined army) they were sent in to infiltrate the tower.

Calwinna of Junil faced off against her father in the deadlands. Abashi had risen and ruled the unending night sky. The battles were legendary. Inside the tower dark creatures summoned, rituals were performed and demonic visers prepared to barter for the pieces of Erebus that would be left after the ritual was performed. And there were many guardians.

But through heroism and talent, and a little help from the Umberguard, they reached the chamber where Tebryn was performing the ritual. Thats where the story got funky. Combat was always a minor aspect in my games. I planned a few throughout the game just so the players had a chance to roll dice and to break up the story, but we would often go hours without a battle. So its no surprise that the final conflict wasn't a battle it was an ethical crisis.

The just was that they discovered who Tebryn was and his dilemma. That wasn't that pertinent to the characters as much as the players themselves since in the former campaign Tebryn was a player. The more pressing conflict was between Tuoni and Auric. Tuoni wanted the players stopped, with ritual cast has was going to collect all of the killed souls before they traveled to the underworld and create his own spiritual world to rule. Auric wanted the party to stop the spell, if all the power Tebryn had welled up wasn't released in the ritual it was enough for Auric to harness and become the new god of winter.

So the party was stuck between two evils and angry guys on all sides. Auric was an enigmatic as always, convinced from the beginning that it would all play out exactly as he wanted. Tuoni was much more aggressive.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Also, Auric doesn't really seem to be personifying the psychological aspects of Ice does he? True, he is rather reactionary, bu her certainly isn't static or restful. His personality seems now to be closely tied to both Bhall (passion) and Agares (Despair). Is it safe to assume that his fellow evil gods are driving him on and that the mortal cannot resist their influence as well as the god could?* |

Auric is a low-functioning bipolar. One of the many characters in FfH with significant mental illness. Saverous (after the death of the burnt priest) has major depressive disorder, Perpentach is schizophrenic, and many many people are psychotic.

Its probably weird to view these characters through the lens of psychotherapy, but it helps me identify with them and really feel them as unique full characters. A lot of significantly bipolar people have amazing talents during the manic phases of their illness (what some call "Touched by Fire"). To me that would be one way a mortal personality would react to the burden of impending godhood, that so much ability and purpose would both excite and overwhelm the person. He is in the crucible between the voice driving him on and his own mortal limitations.

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The Elohim are the protectors of the sacred places of the world. They are less structured than most human empires in that their monasteries, villages and rare palaces are scattered around the world not a part of one contiguous country. The elves, Lanun and dwarves are actually like this as well (although as you can imagine this is hard to represent in FfH).

There are occasional Elohim cities, usually close to some holy area. The Bannor are resposible for guarding evil areas of the world, the Elohim protect the good. There are rarely powerful areas (unlike those in the Bannor's charge) and they prefer to erase all knowledge of an area (outside of their own scholars) rather than drawing attention to it by building huge forts and post guards around it (the Bannor reaction).

The Elohim prize contemplation and passive arts like poetry and caligraphy. Their nobility can come in 3 variations, either the artistic who are usually poets but could also be dancers or painters, the scholars who are philosophers and researchers, and the military who practice purification of the mind and body. All branches prize honor and trust, they are the keepers of secrets and their trust isn't easily gained. Nobility is gifted to those that accomplish great feats (usually including the blessing of some angel or god more than a military victory) so nearly all nobles have an ancestor they revere and the stories they strive to uphold.

In keeping with their secrecy aspect they wouldn't like anything that was to overstated. Characters wielding big vicious weapons wouldn't fit in. Robes and staves are common. A swordsman wouldn't often have his sword on him, though you can expect they would be trained with some sort of unarmed fighting style, possibly enough to disarm an attacker.

Of course all of this is influenced by their religious beliefs at the time (historically they worship Sirona).

Specific to your scenario, you may want to consider an Elohim hero from a few generations back to be the one that earned the nobility. The legend of that ancestor may make an interesting hook for adventures.

Im not sure how big you want their starting city to be. You could go with a remote village which could be about anywhere. A farm village that provides food to a more significant Elohim location wouldn't even have to be around a holy site. Anything larger than that would probably have a history of some sort, a tree that always stays in bloom, a fissure left over from the godswar, a graveyard where an angel was killed and buried.

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The important thing to remember in regards to the Order is the heavy adherance to laws. These could take the form of cermonies, use of lots of titles, and a very structured life which leaves little personal flavor in the individual. An ideal member of the Order is a perfect automaton, following the commands of his superiors without deviation. If he is of any merit he should have a title that is always used when addressing him, his accomadations and bearing should be emaculate, and he should be predictable for those that know him.

The interesting thing about an antagonist in the Order is their personal feelings will have little to do with their role. They could be a compassionate person still leading a genocide against a population as he has been ordered. Or he could be an incrediably sadistic individual charged with securing a peaceful farm village. In both cases the people will operate with percision and emotionless pursuit of their task.

Also for the Order there are three main factions. The Oathtakers (military branch who enforce the laws), Confessors (who are the legal arm of the Order) and the Diviners (who are the Spiritual force).

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Niki’s-Knight: (The Bannor) The early generation would have no need of such punishment--all weak members were lost in hell. Future generations are shaped by stories, rituals, tradition, and drills, effective but not so fool proof as daily life or death struggle. So some will need such measures.

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I never imagined many vampires outside of Flauros and Alexis as prominant in the Age of Ice. Vampires are top predators in any environment they enter, and when food is scarce Alexis and Flauros would be best off making sure they had little competition for it.

Of course their challenge was in making sure their "livestock" lasted through the winter so their talents were often turned to hunting for food for their citizens, more than hunting the people directly. But that doesn't allow for very large tribes, instead each maintained a few small ragged groups of people that they helped survive.

Viewed from the perspective of those people Alexis and Flauros were dark saviors. They would bring mammoths or other hard to kill fare to the people and their arrival was often met with feasts and rituals as if a god had come down to commune with them. The fact that they occasionally bled, or stole entirely, from the children or the strong of the tribe was accepted or even celebrated.

They may have promoted other vampires during the Age of Ice. But I would guess that it was very rare and typically short lived. More of an idle diversion that any real attempt to grow their numbers. Any new vampire would have a difficult time sustaining his immortal life since finding new humans to feed off of would be difficult, and feeding off those claimed by Alexis or Flauros would lead to a quick death.

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(I'll use Alexis in the following, though it should be applicable for your characters as well).

I assume the first tier would be ragged hunters looking to apease Alexis, if they capture (hopefully alive) and bring victims back to Alexis for indoctrination/consumption they would gain status without their band and with Alexis.

After that would be men amoung the bands that Alexis favors (her "priests"). They would probably have some training, maybe even a little magic, and Alexis may have gifted them with a few relics from earlier times (probably with a nasty side effect, her gifts usually some with a price).

If her opponents are particuarly difficult Alexis may grab one of her "priests" and give him the gift of vampirism, then task him with killing the players. Either way Alexis cleans up whatever is left.

Then you have whatever specific subordinates Alexis is toying with at the time. She is a sorcoress so I would expect animals possessed by demons, tormented souls bound into her service, bone golems, specters, wraiths and the bizzare. For the most powerful I could imagine a dragons corpse raised as an undead, or a partnership with a lich from an earlier age.

A battle with Alexis directly (if she even allowed it) would probably take place deep within her catacombs and be well protected. Dozens of her subjects would be bound within the location and she would be able to reach out and steal their lives to sustain her own during the fight.

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Its an interesting take on the mod. Personally I feel like we feature a lot of strong female characters. We have a higher percentage of female leaders and characters than Civ4, and I would suspect any other civ4 mod out there.

As for the stories, there are some deeply horrible things going on in them. This is dark fantasy. We have pages and pages of material so you can find examples of just about anything. Valledia the Even is shown as powerful and effective leader of her people. Capria lead her people out of hell, couldnt imagine a much stronger role than that. Ethne is a retelling of the story of budda, certainily a positive source.

I'll comment on Os-Gabella's story since you mentioned her. Os-Gabella's story comes from the story of Lilith from ancient Judeo-christian mythology. The story goes that Eve was the 2nd wife god made for adam and the first, lilith, refused to be subordinant to a man. She defied him and has been causing trouble for mankind ever since. I mention it because lilith has actually had a pretty strong pro-femine conotation over the centuries. Many women see her as a very positive influence, especially during in particuarly repressive male dominated socieities.

The whole history of Lilith goes way way way back, you can see aspects of the story back during the time of gilgamesh, through greco-roman times and all the way up to new age and current wiccan movements.

Quote:

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| Of Adam's first wife, Lilith, it is told  (The witch he loved before the gift of Eve,)  That, ere the snake's, her sweet tongue could deceive,  And her enchanted hair was the first gold.  And still she sits, young while the earth is old,  And, subtly of herself contemplative,  Draws men to watch the bright web she can weave,  Till heart and body and life are in its hold.  The rose and poppy are her flower; for where  Is he not found, O Lilith, whom shed scent  And soft-shed kisses and soft sleep shall snare?  Lo! As that youth's eyes burned at thine, so went  Thy spell through him, and left his straight neck bent  And round his heart one strangling golden hair. |

We could go through the sources for other characters as well. Feel free to ask if any particuarly stand out to you but I have always attempted to have a variety of women, dangerous, strong, fallen, heroic, just like the men.

I made Elizabeth in the Cassiel story a girl because it gave the story a lot more emotional resonence to me. I dont think it makes it misogynistic. I would hope that none of the stories of any of the horrible things that happen (to male or female characters) give any impression that those actions are idealized or glorified in any way.

Likewise Lita being raped in Mardero's story was because of the history of where the story came from. It was from the D&D game and I needed a brood of half-demon/half-human children because of what was happening in thar world (demons were blocked to one part of the world and the living to another, these half demons were the first that could cross between). It was important to me that the creation of these demon children be part of the failing of the society, and that Lita was given the option to chose good or evil and suffered for her choice (in the story as she was falling she had the opportunity to hate or forgive the people, she choose and if she hadn't Id like to think that the demon wouldn't have gotten her). I say that just because usually there are reasons for the stories that don't have anything to do with making it pro or anti women.

Interestignly, one thing that isn't in any ffH story is an example of a good marriage. All the characters portrayed so far are either single, or have had something tragic happen with their spouses. Einion's wife was killed, Eve and Talia had affairs, most never mention their wife. Im not sure what that says about me (except that most of the backstory was written before I was married). But I always thought that was interesting. BtW I did have married couples in the D&D games, its just that none of their stories have made it into FfH yet.

ps. I have no problem with anyone pointing this out. I think its a very interesting conversation and I don't take any offense from it (and the origional poster did a great job of taking care to not be acursatory about it so I know he didnt mean it to be offensive).

pss. You mention shock value as compared to telling an intellegent story. I dont know. I know we are limited to a few paragraphs so I feel like are stories as intellegent as that format allows (micro-stories), and we try to be origional for our genre.

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Nikkis-Knight: I think you are really reading too much into this. Of course I would think so unless an admitted misogynist, so I wil give specific examples of woman in FfH fiction, with some explanation.

1) You allude to Rhoanna. Her story portrays a young woman in a difficult situation (leading a tribe) showing creativity and strength of will, in the first half of the story. Then she meets a chrarming sailor. She enjoys his company, but no where in there is it meant to imply that they developed further romantic or sexual relations beyond that. Their were two points here, to show that falamar is charming, which is his defining trait. It is hard to show him to be charming if the other character reacts to him as a bufoon, no? But second, to show a capable woman able to take control of her own emotions when need be, admirable trait in a man or woman. Further, I don't think having romantic or even sexual urges, whether male or female, is necessarily a weakness--if controlled.

2) Flauros. Vampires are not nice people. We know that. Saying, "Flauros, immortal leader of the Calabim, killed many people" has very little rhetorical power. So in his story, another character was created. Taerry is a peasant in a land where humans are treated as cattle. She has no power in this situation, this is true, but human men, you can assume, are in similar situations. Having a female abused is meant to arouse a more visceral distaste of the leader in question, especially since, hopefully, our majority male audience would be particulary upset by the inversion of chivalry displayed. One more word about this scene--it is indeed a story of rape and murder, but there are little if any details of that, just her reactions, and I think it would be possible to read it and not know what was going on, if you were young enough. So, yes, this is a weak and helpless young woman; the point of the piece was to show Flauros as strong and vile. This is certainly a piece that you may think is just for shock, but again, it's not graphic, but is intended to be show a genuinely evil leader, not morally ambiguous.

3)Keelyn, is maybe who you mean as airhead and weak? Another abused young girl, this one by neglect. Perpentach, her father, is an insane and evil man. The civ is designed around insanity. So no leader here is going to be one to hold a philosophical discourse, by definition. The inspiration for Keelyn was of a woman holding court entirely with illusionary creatures under her control, the back story a way to explain why how a human could get to such a haunted point. Doesn't really show her in a positive light, but she is at least as in control of herself as the other leader of this civ, and has a strong will. In the end I don't think she comes off much worse than Perpentach or many of the evil male leaders; if anything, her evil disposition is at least somewhat explained.

4)Hannah--Hannah is a strong woman, harsh and perhaps not fully in control of her temper, but able to command respect of a nation of wild pirates. Some of the few real life woman pirates come to mind.

5)The girl thrown into a volcanoe; maybe you mean in Jonas Endain's story? Well, it was an overthrow of a rule by priestesses. Yeah, that scene is harsh, maybe one of the worst in FfH. I suppose it could have worked as a young boy orc, but Jonas had already been presented as carrying the head of a young girl, and this was the explanation for it. Besides, the Clan served a goddess, so it makes sense that she had a matriarchy at that time. And the evil rebel against it would attack that matriarchy. Orcs, our barbarians, don't have too high value on life--just see thier suicide tactics in game! (Also, I just remembered that at the same time several men were also burned alive, so they are equal oppurtunity murderers.)

6) Thessa's story is a tragedy, but characters experiencing tragedy can be shown to be admirable characters nonetheless. Is Thessa one? In many ways, her commitment to duty, her love, her unrivaled intelligence. In the end of her story she chooses duty over love. In Erebus, perfect solutions aren't always found, but a strong case could be made that her solution was the most moral, and most difficult, yet she took it, and bore the consequences.

7) Capria. Coming of age in Hell can't be easy, can it? But I don't think you can find Capria as anything other than strong, competent, and wise. In fact, I don't think you'll find a male character portrayed as stong and good as her, betrying my fascination with the Bannor, I'm afraid.

8) Sheelba. By now, young woman who thrives in adversity is becoming almost tired (though I hope each interesting on their own rights.). Sheelba is probably the most sympathetic evil leader. Her story plays out in her and the hero Rantine's entries. At the time she is vulnerable, having been spurned by her father and reacting in a torrent of emotion. (This is due to being a woman as much as it is young and an orc--a civ symbolized by fire.) So for a time she relys on Rantine to bring her home. But once there she doesn't let the huge orc leader intimidate her, nor her people's savagry entirely corrupt her. She is the one who brings civilization to the wild orcs, or some measure of it at least.

9) Os-Gabella is based on a real world myth of Lilith, Adam's apocryphal first wife. Much suffering comes from this ancient woman, but she does follow a fantasy archetype appropriate for an evil leader, and besides, I'd say Tebryn, her male counterpart, comes off even worse--trying to trade the entire world in to redeem his own soul.

10) Valledia--Ah, she's a cold one. After reading her's and Einon's story, I was rather incensed at her. But she is anything but weak, a manipulator who would like to see her people left alone to their studies, but forced to play politics will do so with all ruthlessness required to survive. For man or woman, that is often quite a bit.

11) Arendal and Faeryl, the good and evil elven queens, are again capable leaders. Of course, shouldn't any leader the player chooses be so? But there are a high number of female leaders, compared to vanilla civ, or, well, history. These two aren't show in action, but in contrasted with each other; still they are foil enough for each other, and no man is involved in either, nor is any terrible stuff directed at either. Smilie

12) Ethne the White, the Elohim leader, is shown to be a caring and determined student of statecraft.

There aren't many female heroes, largely because they need a differnt model than males, and the assassin doesn't even have animations, so they are more work.

13) Losha Valas. Another vampire. Evil, but calm and clever.

14) Typhoid Mary... yeah, sucks to be her...

I think on balance, the female leaders are show to be no more lacking in morals or capacity than their male counterparts, who also run the gammut from jerks to heroes, with more of the former.

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Also, regarding realism in fantasy fiction (as opposed to gameplay). When creating a fantasy world, you can have magic do anything you want. BUT you have to set the rules early and stick to them. It is cheating readers to have the wizard pull off a spell that doesn't work according to the previous descriptions, and say, well it's fantasy!

Realism in fantasy fiction is code for: Do characters behave in believable ways? or Is the magic internally consistent.

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I forgot about Thessa's story, another case of a bad marriage.

Makes me wonder if it is a poor depiction of women to have her kill her husband? Or if we would have reversed the roles and had the husband kill his new bride would that have been more anti-women? At some level I think that just being in a FfH story means bad things. Maybe we are anti-people? Wink

I also wanted to comment on the origional posters dark fanatsy definition. I consider FfH dark fantasy because we don't have good guys, everyone is flawed. The "princess rule" is a thematic choice to go along with that but not the defining characteristic. Dark fantasy as a genre doesn't have a set definition, usually it carries some horror characteristics and blurs the lines between good and evil (typically sympatedic monsters, ie: the vampires in Anne Rice's novels) which I feel like we do.

I dont consider Tolkien to be dark fantasy (through Jackson put a pretty heavy dark cast on it) as it has more dicotomy and heroic archetypes than I prefer (Im actually not a fan of Tolkien, though I admire and appreciate what he did and I know the fantasy world would be where it is without him). Likewise Warcraft, Heroes of Might and Magic, Age of Wonders, anything with the general these are the pure holy good guys and these are vile mean evil guys I think of as typical fantasy genre stuff and not dark fantasy. But thats just my personal opinion, and I dont have anything to back that up one way or the other.

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Xienwolf: I feel misogony has been addressed, so won't touch that.

"Traditional Fantasy" is Good Guys Vs. Bad Guys, with the capital letters there for a reason. It is also generally self-serving, escapism, or meant to convey a moral/lesson. This most certainly does not fit in with that. Another branch of "Traditional Fantasy" is just flat out children's stories. There is no intended consistency, and whatever comes to mind, comes to fruition.

As for "Realism" when you are talking about magic and fantasy: It means Believable, and self consistent. It is what you look for in a movie, TV Show, Book... everything around you really. Do you think people fall madly in love in the span of a week? No, but the movie needs to rush things to fit it all in 2 hours. Do you think that someone can "use the force" to choke someone across the room? Well, I guess I can buy that if they were able to use it to pick up their light saber from the same distance...

Rules are needed, consistency is required. And if we know how something SHOULD work, then it ought to work as close to that as possible, or we quit believing in it. And sometimes, the word "realistic" is just what people know. We are dealing with all ages, and all educational levels. We do not expect people to know the difference between: realistic, mechanistic, probable, feasible or any other variations on the same connotation. Plus, we aren't always talking the "earthen reality."

And finally, as for "Tolkein-esque crap," go spend a couple hours with an English Professor (full Ph. D preferably). They can fill you in on every potential source that Tolkein drew from, and go on for weeks about how his stories parallel the World Wars. They can also point out that his work is COMPLETELY unoriginal.

What it all boils down to is that people tell stories which are remakes of stories they have heard, seen, or been in. We all do it, and we do it at various levels of competency. I could probably draw parallels between the last excuse you gave someone for being late and Tolkein's works, or the Bible, or the Dead Sea Scrolls... You know why? Because there is a large body of work there, and thus it can be connected to ANYTHING if you put your mind to it. That is kinda the point of our minds, making connections (well, actually my take is that the point of most of humanity is breaking things apart, but that is a philosophical distinction which would take years to debate fully if someone disagrees).

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From a process perspective I tried to make the best case possible for religious fanatism. Everyone reading that story would be fine purging the veil from the world (and we certinaly never portray the veil to have any redeeming qualities so that message is consistent). I thought that was the best way to contrast Cassiel's perspective later in the story. I love that Cassiel only says 3 things in that story (2 to elizabeth and one to her father) yet so much of his character and ethos comes through.

Personally this entry is my own arguement against fanatism of all sorts. Cassiel is probably my favorite character in the FfH universe (I know he's Loki's favorite too) and I spent a lot of time and thought on his pedia entry. And I think his character is pretty unique to the FfH universe (there are so many fantasy characters out there its hard to be unique, especially when we only have a few paragraphs to do it in, but I think we did it with Cassiel).

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Nikis-Knight: It bears remembering that, in order to have the dark atmosphere Kael was after, he had the gods of hope, trust, foresight, and peace all turn evil. This doesn't mean this things don't exist at all, but that they are much harder to attain and not the natural inclination of people. In international affairs, but also domestic. Worse treatment of weaker by stronger is probably explained by such a setting, but we don't really want to go on at length about every horrible thing.

Speaking of Africa, Ayaan Hirsi Ali's *Infidel* is a good lesson on inequality in some parts of the world most of us are probably unfamiliar with.

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I wasn't aware of In Nomine until someone pointed it out after I released FfH. Keep in mind that In Nomine didn't make up any of those names, we both took them from the same source. So you can not like that we took the references from judeo-chrisitian sources, but it doesn't have anything to do with In Nomine.

We do use the name from angelic choirs for our civs. I like the texture that adds to the mod (there are a ton of names from judeo-christian and celtic sources with an occasional norse name). I think its fair to use the names and not use the definition (since they obviously aren't angelic choirs). No different than calling a car a Mustang, it isn't literal.

Brujah seemed to describe what I was going for with the unit but it did come from White Wolf. It was a quick pull but it seems to match well. As a name its so so.

We also have a lot of "homages" in FfH. References to a lot of sources outside of the game. I know some people really enjoy these and some people don't. Guybrush, Monty Python references, Edgar Allen Poe quotes, giants named after the Three Stooges, Lovecraft references, etc. Although I can see why someon would want FfH to be wholly unique and how this would break the illusion of the world I really enjoy building these pieces in. Some are obvious (like Guybrush) and some are well hidden (like the muppet references). I understand what you are saying, but the outside references will probably stay, in the end they are part of what makes FfH unique (even if they arent unique).

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Quote:

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| Originally Posted by **Skitters** View Post  *Whilst I can understand that from Agares perspective, Mulcan dabbling in matters Erebus will go some way towards the One seeing creation being tainted, what does Mulcarn - and indeed the other evil Gods - get from aligning with Agares who, it seems, wants to effectively destroy the power they have built for themselves?* |

Agares's marketing is that he is the great liberator. He is the one who stole the gems out of the true heaven. He is the one who allowed the gods to retain the ability to create (and advantage they all use, even while chastising him for it). From his perspective they are all hypocrites and his only crime is in not having an adequate amount of respect for the One (ie: not quivering in his boots just because the One treated them all like inferior beings).

There is a hundred ways to look at it, but Agares's motivation is more than a desire to destroy the world. His true crime is pride. He really wants to see creation and all the other gods align with him before the One returns. Ideally when the One came back he would show that the experiment of creation was flawed and that the nature state of creation was Agares's vision, not that of the One. Most importantly Agares want's to make sure that if the One comes back and wipes him out, he will be forced to wipe out everything else as well. Agares is a huge fan of the Compact, and prefers the conversion it allows over a war which just polarizes the sides.

Some small part of him dreams that with all the other gods aligned with him he would be able to overthrow the One when he returned. To take over the true heaven and set himself up as the new god with all the others beneath him (this is where Agares's "liberation" hypocracy begins). But even he doesn't know if thats possible.

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A lot of the names in FfH are from celtic or judeo-christian mythology. So they probably to have specific pronunceations that I am just as likely to be butchering. Personally I dont sound out words that I read and recognize and store them by sight, not sound. Often I will hear someone say the name of a character in a series of books Im read and Im very familiar with and not recognize the character from the spoken name at all. So if these names are used in the D&D games I proibably have a very set way of pronouncing it, otherwise Im in the same boat as you.

Despite that here are the way I pronouce them:

**Ljosalfar** La-jo-sal-far for me. Probably no where near correct. I'll leave this to our nordic members to correct me.

**Svartalfar** Sa-var-tal-far for me.

**Luchuirp** Loo-chirp. I love this name and I cant imagine pronouncing it differently. To my ears it sounds it a bit playful and mechanical so it seems perfect for them.

**Malakim** Ma-la-kim. Kim as in the girls name with a soft i. Since this comes from the hebrew I wouldn't be surprised if it has a hard I as you suggested but personally I always used the soft i.

**Perpentach** Per-pen-tock. Exactly as its written (its a Kael word and I tend to be very phonetic). This is such a perfect Luchuirp name, but I also liked it for our insane balseraph leader since it sounded a little inhuman.

**Keelyn** Kee-lyn. Exactly as written. The "y" is soft. This is a pretty standard celtic name.

**Arturus Thorne** Ar-tur-us Thorn. You had it spelled wrong in your post, it is "Thorne" which is why you cant get the Thorn sound out of your head and is exactly how his last name should be pronounced.

**Tebryn Arbandi** Teb-ryn Ar-band-dee. Tebryn is the reborn version of a player character named Ran. His last name was an anagram of "I Bad Ran".

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *So are you saying that Kyorlin was a greater Necromancer than Barbatos? I prefer to think that his students' extreme specialization would have made (several, if not most or all of) them be greater than their teacher in their specific spheres, but still much weaker overall as he is a master of everything.* |

The only evidence I have of this either way is a battle between Perpentach and Kylorin in the Age of Magic. Basically Perpentach had sealed himself off inside his fortress and anyone that came in after him was quickly dominated and killed or used in whatever fashion Perpentach preferred.

Kylorin himself called the revolutionaries away from the fortress and went in to fight Perpentach. Kylorin saw through Perpentachs games and resisted his spells, eventually dragging Perpentach out of the fortress by the bells on his pointy hat.

So I dont know what that says about who is better. As you know we've had a lot of questions about who is tougher, and I never really thought about those things. Kylorin and Barbatos never had a necro contest.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *I was under the impression that Perpentach had nearly defeated Kyorlin? Didn't you say that Perpantach had entered Kyorlin's mind, incapacitated him, held him in a stalemate for a long time, and then nearly destroyed him entirely until Kyorlin managed to break his concentration by breaking down the barriers he personally had set up in the young Perpentach's mind and letting all the voices of those previously dominated free?*  *(I personally prefer to think that the most recent copy of Kyorlin within Perpentach's mind broke down the barriers, and that the real Kyorlin has no idea how he managed to get out of there alive.)* |

Not that I remember. Perpentach used those he had dominated (some of whom were Kylorin's close allies) against Kylorin. Forcing him into the painful position of killing his old friends, which Kylorin did (Kylorin wasnt able to simply dispel the control so I guess at some level they were relatively close in power).

Quote:

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| Bells of his pointy hat? I didn't think that Perpentach started playing the jester until The Momus and his carnies found him and helped him escape from the prison where Kyorlin placed him after his defeat. I picture him as nearly humorless, cold and calculating character when Kyorlin's mental barriers were still in place. |

That I was joking about the hat. Perpentach was an odd, ackward and socially inept child growing up. It wasnt until Kylroin recognized his talent and began to train him that he started to become something greater, though he was always unsettling and not very personable (at least without magic).

Quote:

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| I tend to think that mastery of *Sun magic* would be more useful in seeing though Perpentach's illusions than Mind magic would. (I also like to think an old Sun magic curse placed on him by Kyorlin is why he has a compulsion to always tell the truth and keep his word, even though he usually manages to distort things that are literally correct and make everyone wish he wouldn't take things so literally.) I still prefer to think that many of Kyorlin's couldn't stand up to some of his students he he was restricted to using only their sphere of expertise, but that he can use other spheres (perhaps combining them for greater effect) to more than make up for this. |

And thats all fair to think. I dont have D&D sort of stats for these characters. Just the legends of what happened. So its all pretty open.

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Extremly weird poll. I would base my decision on the quality of the heaven they offered, like a divine retirement plan. I would probably pick Amathaon, I like the line abotu him in Buboes pedia entry and it makes me imagien that his heaven is a cheerful interesting place that I could spend centuries discovering. Sirona, Nantosuelta and Sucellus's heavens would probably be nice too.

Oghma's heaven would be nice, it was a world covered with artifacts and vast twisting library's, where people spent their time studying, talking about ideas or in quiet comtemplation. But it was invaded by demons during the Age of Ice and was a battleground during the Age of Rebirth. So I'd be lookign for a less volitle heaven.

This is all assuming I had complete knowledge of the gods/worlds and heavens. Few, if any, people in erebus actually know this stuff so they aren't able to make these kinds of decisions.

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Quote:

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| Originally Posted by **Ur\_Vile\_Wedge** View Post  *Just to be a smart-ass, but if you went along with the sort of belief that "Hey, I'm going to worship the God that gives me the most benefit" you might be in line more with Mammon than anyone else, having used your intellect to harness an "illicit" gain, and get sucked into his Vault in the afterlife. I would love to see that in a short story somewhere, preferably with a priest of some religion, who say, charged excessive fees to use the temple services* |

That is a pretty interesting point. I need to write a story about mammons hell in general one of these days. Its a vast walled city in the center of a wasteland. There is usually a long line of souls waiting to enter.

When a person enters the city he is given a coin and at the center of the city there are enourmous gates which lead out of this horrible place. It costs 21 coins to use the gates.

So the entire city is a place where individulas are attempting to gather 21 coins through any means nessesary. Mammon's demons patrol the city and make sure that it doesnt break just into simple fights for the coins (though people are commonly jumped in shadowy places).

Groups try to handle the problem through "fair" means setting up pyramid schemes or lottery's (either croocked or the eventual victim of an overthrow). Some have given up trying to escape and instead run businesses in the city where they offer incrediaby luxurious services to those willing to give up a coin. Some of the most effective at taking coins through various means dont want to leave but stay in the city getting an occasional coin and turning it in for a month or so of luxary. Groups exist to try to steal coins, or to try to gain the coins by other means (including sham temples to about every god except Mammon).

As for not losing your coin, the games are endless. Many pretend like they have already lost it but people are watched closely from the time their coin is given to them and its difficult to fool the groups that are looking to take them, especially if you keep the coin on you.

There is a slow trickle of people that get enough coins to leave the city. An occasional powerful group leader, or someone that betrayed a powerful group leader at the last minute. But often some simple nobdy who was living in squallor will approach the gates and show his surprising cache of 21 coins he has been gatehring for a few centuries.

Any way it happens no one gets out of mammons hell without sacrificing any personal integrity they may have. They become completly subjected to their desires any willing to cause suffering in anyone else in order to fulfill them.

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Quote:

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| Originally Posted by **Mewtarthio** View Post  *And where do you go once you turn in the coins? Does Mammon "promote" you into a lesser demon, or do you get resurrected?* |

A deeper hell. I dont remember which one it was. I think it was Camulos's battlefields where you were forced to wage horrible violent war for centuries until you begin to delight in the pain and suffering of others (the next stage after willing causing pain and suffering in Mammons hell).

All of the evil gods vaults where interconnected and were created to process human souls into demons. Humans started at different levels depending on how twisted they already were in life. A few were do evil that they bypasssed the entire process and were transformed directly into demons.

edit: I know that Mulcarns hell was the 1st hell in the chain. It was generally sloping down away from a great mountain and it got colder the higher you got. Its real purpose was to drive people down into the next layer through their own pain and suffering, and to serve as a block for those that were trying to escape hell by going through it backwards. It was possible to escape any fo the hells by showing the virtues opposite that which your current hell emphasized to the degree of a saint. Great compassion in Camulos's, self sacrifice in Mammons, etc. That process would end with the long trek across Mulcarns frozen hell, climbing up and up, as it got colder and the terrain got rougher until you reached the top of the mountain and could, in theroy, leave the hells and go out into the ether.

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Right, definitly a lesser demon. Greater demons were never mortal.

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Quote:

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| Originally Posted by **Ur\_Vile\_Wedge** View Post  *How exactly did the Bannor get out of Hell, and where exactly were they in the scheme of things? I got the impression that they were in some sort of Bhall influenced area of Agares's domain, but I could be (very) wrong on that score......* |

The important thing to remember about the Bannor is that they weren't souls (petitioners), they were living people dumped in hell. They weren't petitioners, they didnt earn their position in hell so they werent going through this process. They fell directly into Agares vault, though it was partially transformed from the dark ruins of Nyx into a burning wasteland by the arrival of Bhalls slumbering form.

I dont have their activities mapped out. But I always assumed everything they did took place just in that single vault. They were probably attacked in the ruins of Braduk in hell and taken deep into Agares domain and held in oubliettes. Then Sabathiel came through, rleased them from their imprisonment and lead them back through hell to the ruins of Braduk where the fractures Bhall created between creation and hell still existed and they used them to get out.

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All the dead were supposed to come to Arawn. But the gods are grabbing them (one of the things the compact allowed).

Tebryn negotiated his soul to be saved from death (an assassin was about to kill him). When he died years later the contract was collected and he was sent to hell where he remained until Cerdiwen negotiated for his release. He will do anything to stay out of hell, including becoming nothing if the world is destroyed.

Im not sure what Ceridwen's vault looks like. I've never really thought about it like I have some of the others.

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Quote:

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| Originally Posted by **Ur\_Vile\_Wedge** View Post  *What happens to say, the soul of an infant that dies at three days old? (which is probably tragically common in a world like Erebus) does Arawn get them? And the petitioner, does it appear with the knowledge and experience that it had in life, or does it start fresh? Do petitioners have physical forms? If they do, can they be harmed? You mentioned Camulous's vault was a battleground, what happened to people who got "hurt" in there?* |

There are many varities across the vaults (and even different types within a vault). I imagine that in Cernnulos's vault some of the petitioners are physical people, but I think that is rare, most would be animals or even sentient plants living in the world.

Petitioners could be harmed in all the planes I set games in. Death wasnt permanent, and had different repercussions in the different vaults.

In most circumstances the infant would go to Arawns vault. There are exceptions if the child was sacred to a particular god or what have you.

Memories and emotions were whatever the god wanted. Some have complete memories, some have none. Most remember their life as if it was a dream, vague and insubstantial compared to their new life.

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Good question, the divine spark, the true gift to humanity. That they are decended from the gods is what seperates them from the animals. That allows them to channel the divine, that makes their soul immortal even if that gift has been removed from their form.

I'll have patch "d" up tonight. Check out the History of Fall from Heaven in the concepts section for more details about Nemed, the creation of man, and many other new updates.

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The Luonnotars immunity comes from a single event. You have to understand that the people of Erebus do not have the direct access to the religion page and history that you guys do. Neither did the players in the campaigns. The gods were kept intentionally vague, and there were tons of fake gods, and gods called different names in different areas.

Inside that whole mix was a group who denied that they were gods at all. this was in a world where that abounded with the active stories of gods, magic and angels. It was beyond blashemy, it was idiodic.

But the blashemy was enough for the Order, and they rounded up those they could find (the Luonnotar kept their membership secret). They were chained in the city plaza and told to repent for their blashemy, to repent of their claims that the gods werent real gods. The Luonnotar refused so the Order high priest called down a pillar of fire to destroy them. The pillar scorched the stone of the plaza, burnt off the chains but left the Luonnotar unhurt.

The reason they werent hurt wasnt because the One exerted any influence (he hadn't), but because Junil was unwilling to harm those that were actually correct. The gods in general are confused about the Luonnotar, and worry that their knowledge might be evidence that the One has returned to tell them the truth (since the gods didnt tell them this). So it isnt that they are immune, just that the gods have, thus far, refused to act against the Luonnotar.

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I have half a story written about a decent man living in the Sheaim capital. He is in charge of some old, horrid women that clean an inn. The things he finds in the inn rooms from time to time are disgusting. He describes it as: "Many travelers passed through Galveholm and took the opportunity to partake in the worst sorts of depravity."

I think thats pretty typical of the Sheaim. It has all of the normal aspects of medievil/fantasy society, but is incredibly depraved and corrupt. The man continues to muse about what happens in the Inn rooms (and Sheaim society as a whole) by saying: "The Sheaim believed in the sanctity of personal expression, though it applied more to the visiting Emrys than the diseased whore he hired for the evening."

I dont think the common man thinks or cares much about the apoclypse. They are much more concerned about things that directly impact their lives. I made the man in the story a good man just to highlight the corruption around him. Even his wife berates him for not spreading rumors that the inn manager has been indiscrete about his guests so that he can take over the managers job.

Depravity is seen as freedom inside the society and immorality as tolerance. The difference between the Sheaim and the Calabim is that in the Sheaim society the low class really does have a chance to rise up. Each man is viewed on his own merits, but in order to rise in the society he has to be willing to sacrifice any part of morality or virtue that he may have. This is what draws a lot of people from other cultures to the Sheaim, but usually only the most corrupt candidates.

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Quote:

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| Originally Posted by **Darksaber1** View Post  *So the biggest diffrence between the Sheaim and Balseraph society are the Sheaim have laws?Wink* |

In the Sheaim a talented member of the lower class can rise into the upper class (if he's willing to forgo certain ethical restrictions). In the Balseraphs there is no real hierarchy, at least no a very enduring one. There would never be real manor houses, because by the time they were built the family that ordered it would be gone or destitute. Its very much a temporary culture.

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Quote:

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| Originally Posted by **korn469** View Post  *I also think that while life in the Bannor would be tough and spartan that it wouldn't be horrible. If my ancestors had survived a journey through hell, and I was living in a world of petty, warmongering, vindictive gods and some of our enemies had armies of DEMONS, while other wanted to destory creation and bring about the end of the world I certainly would rethink my stance on religious devotion and fanaticism in general. I would take some comfort in living in a highly structured military oriented society in a world full of demons, dragons, zombies, demon worshippers, orcs, ogres, barbarians, magic, angry gods, and otherwise just your run of the mill hostile humans. Especially when my people had been delivered from damnation once.* |

This is a good take on the Bannor. For all their devotion to a strict hierarchy the one thing thats different between them and earthly "facist" societies is that the Bannor have a really good reason to be like that. In hell any members mistake would doom the group. They moved through hell as perfectly organized military units. Every aspect of their life was detailed and perfected to minimize risk and protect the community. Any weakness was exploited by the demons and used against them. It didnt matter if that weakness was military, greed, ego, etc etc. Those that were unable to sumlimate their individual desires were abandoned or killed rather than allow the risk to continue.

The result of that on the gene pool and the culture is immense. They are suspicious of the unusual, comfortable with the predictable, and intolerent of those that value themselves above the community. Their strength is their weakness (FfH tends to be about unbalanced ideologies, the gods themselves are fractured concepts personified with little respect for their balancing attribute).

Just like in all socieities there are good and evil members (well.. any good people who live in the Infernal lands certainly don't want to be there). I always think about Maraphene as the perfect example as evil among the Bannor, methodical, aggresive, talented and ambicious:

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Yeah, at that point Sabathiel had already abandoned the Bannor and the church was starting to drift away from its mandate of justice and towards and earthly beurocracy. Valin broke with the church to do what he felt Junil was guiding him to do, but he still has a lot of self-doubt about it.

I would love to write a book one day. I have lots of ideas for stories and characters, but I really need to polish up my writing ability. I think the ideas are the hard part though so its doable, and I wouldnt expect to create anything of value without needing a significant ramp up time to become proficient in the project. So someday, hopefully.

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Your right though, Maraphene would never imagine that she is evil.

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MC is so dead on correct its scary. But the Calabim and the Malakim do have occasion to fight more than you might imagine. Only a small percentage of the Calabim are vampires and they typically stay indoors during the bright times of whatever land they are in, being mostly nocturnal. They are as happy to live like desert pharoahs with cities full of slave labor as they are in their more traditional gothic climates.

Alexis and Flauros have been alive a long time, and have been ruling their lands of captive humans of differing sizes. Im sure that during some time or another Alexis was playing the part of a dark Cleopatra, tended to by powerful servants and ruling from a desert empire.

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Quote:

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| Originally Posted by **Nikis-Knight** View Post  *I do see the Illians as an eventual enemy of the Malakim, mostly because it seems to me a good way to tie together some loose ends. When the spirit or powers or whatever or Mulcarn came through Erebus in the Shadowed Vale, which contained a gate to Arwan's realm, Lugus noticed. Lugus because he noticed his power being used by Auric. Mulcarn's power fell on the closest accessible person(Auric Ulvin), driving him a bit batty and leading him to wander away from his companions, eventually to the sacred carverns where the Illians dwelt.*  *Lugus noticed this, and contacted Varn Gosam. Because of some reason, perhaps he just wasn't used to divine revelation, or Lugus was unused to communicating with mortals, it wasn't a clear message, just an image of the Sun god and a sense of urgency. If the Varn and the Malakim follow Lugus, they will be prepared to to stop the Illians resurgence.*  *Of course, this is just my conjectures. What happened with Varn and Alvin is a bit vague.* |

Auric was touched from birth. What happened in the Veil was definitly a defining moment from him. As was his meeting with Talia in the Haerlond's jail, she was the first to identify his latent ability. But his real awakening came from his visit to Letum Frigus.

Quote:

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| *The once smooth marble top was broken into razor sharp fractures. These fractures cut into the boys hands and his blood drained into the breaks in the stone. He could feel his life slipping from him, his warmth stolen. There was a rustle behind him, the sound of a great weight being set carefully on the marble floor. He didn’t have to look back to know what it was, he had seen it many times before. A great dragon, even paler than the white marble, a dragon so immense his wings spread from one end of the horizon to the other. It stood over him, watched him die. When the dragon opened its mouth the boy screamed.*  Auric was the only boy in the village exempted from the weapons practice. He was 16 and most of the village was sure he bore some sort of curse. He could often be found around the village, his brown hair always seeming to refuse to obey any straightening or gravity. His clothes, no matter how carefully tailored, always looked to be sized to small or to large. Dain had heard that he rarely slept, sometimes going over a week without it. But Auric’s quiet demeanor and likeable, never offensive nature changed him from would have been a village pariah to a bit of local color. And Dain was always amazed at how much he seemed to know about obscure topics, what plants will make a sore stomach go away, what the different star clusters are supposed to mean, how the lake frogs seem to grow forever when away from the lake but never get much past cat sized if they stay.  The Veil - Chapter 3 |

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The secret is that Nikis-Knight managed to sneak the story of an undead canabalistic pirate into a game rated E for everyone.

Seriously the secret is that Malus killed and consumed his crew before dying himself. He is now an undead spirit eternally trapped with the remains of his ship and cursed for his actions.

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| Originally Posted by **Psycho\_Ivan** View Post  *I've been browsing through the forum and reading whatever I can about the Sidar, trying my hardest to piece together their story, but quite a bit of it doesn't add up and is begging for explanation... So to put this to rest, what is the history of the Sidar? How did they get their hands on the scrolls needed to turn themselves into shades? Why did Basium originally come after the Sidar, and how was he stopped? (These amongst various other questions are what I am most curious to know about...)* |

Basium doesn't need an excuse to destroy a civ. In his mind you are either against the infernals or on their side, and the Sidar weren't against them. I dont remember specifically why Basium was tearing the place up. As I recall he was torching the studies and the Sidar were dying trying to defend them. He ordered his angels to take them out and Gyra stepped in to keep stop the battle.

The scrolls are from Laroth in the underworld. In typical FfH fashion one story just leads to another but the short on Laroth is he is the most powerful master of Spirit magic that has ever been. He is dead and currently fighting with Arawn for control of the underworld (well, Laroth is fighting, its unclear is Arawn is doing anything about it at all).

There were a group of elves dragged into afterworld and Laroth made them serve him. Since they got captured by Laroth from before the elven civil war they aren't really Svartalfar or Ljosalfar. They escaped from Laroth and the underworld into an area called the shadow rift. They brought some artifacts from the underworld with them. One of those was the tomes that describe the process to become shades. Sandalphon got it from them and started the Sidar.

Boy, there are about 2 dozen other parts of that story, but thats the short version.

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The Clan are probabloy more civilizaed than the Doviello, though its close. Its important to note that there is a big difference between the Clan (Orcs lead by Jonus) and the barbarian Orcs lead by Orthus. the most savage would be the orcs lead by Orthus, then probably the Doviello, then the ORcs lead by Jonus.

Though its a fine line between all three and they are a world apart from the rest of the civilizations. Many in Erebus would consider all three groups to be sociologically the same.

Outside of the brutality, the Doviello are very individualistic. The Clan is segmented racially, the goblins, lizardmen, orcs, etc all have their various roles in a sort of monstrous caste system. In the Doviello a tough warrior can go challenge or fight another to take over a new role. In the Clan a powerful lizardman could never take over an orcs position by challenging him, it would turn into a battle between the groups.

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| Originally Posted by **marioflag** View Post  *This is a really appropriate question. If the Doviello society is so individualistic it would be really hard to coordinate an attack, treason and intercine warfare would be normal aspect of their life (and violence!)* |

Yes. Role played the Doviello under Charadon should be extreme opportunistics, worker stealing, killing and pillaging anyone they come across. Withdrawing to less hospitable terrain when true armies approach but otherwise taking everything they can from anyone they come across. They would remain permanently at war with everyone and have to significant cities to be forced to defend.

The Doviello under Mahala have some potion of a social hierarchy, though Mahala is holding on with her teeth to enforce it.

The concept doesn't fit well into the civ4 bucket unless we made some areas "doviello barbs" and others "orc barbs" or something like that. But I like the orc barbs better just because they are so recognizable and give players the opportunity to go out and kill "monsters" rather than just fight other men as it is in civ4.

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Quote:

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| Originally Posted by **Perkin Warbeck** View Post  *As insane as it seems to argue with Kael- surely there is more of a form of order with the Doviello due to the rule that the strong lead the weak? Do not the other men follow Charadon because he can take out any challenges? To go against a man that can (and will) kill you if you disobey must bring about a good deal of order and unison when they fight. Okay so Charadon had his people killed by wolves and kept those who were strong but I just believe there's more to them than that-- after all the Orcs are enraged as a curse, the Doviello are just men who have taken extreme measures to survive* |

Anarachy is a form of government, as contradictory as that sounds.

Their is a hierarchy in Doviello society but it is very fluid and based on constant personal conflict of its members. Rings are the center of doviello towns and where disputes are handled (if for no other reason than to keep arguments from erupting and involving the whole city). Through submission or death the dispute will be settled and the new standings within the tribe are adjusted accordingly.

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There a lot of evidence of archangels in creation in the pedia, so they are definitly out causing trouble.

In the D&D games Basium broke the compact but he is no longer under the arda of any god. Basium going rogue is one thing, Basium going rogue with the support of a god is something quite different.

The compact does lay out specific protections for men and creation. Basically that the gods are unable to influence men unless the men have commited to that influence. That doesnt mean that men have a lot of power over it, men are largely unaware of the compact at all, let alone the specific restrictions of it.

The compact wouldnt allow a Balor to just pop into a peaceful elohim village and start killing people. If Agares had enough influence in the area, people commited to him, dark rites performed, his taint spread throughout the area, then at some point a Balor could be dropped into there.

Hyborem, in the D&D games, walked that line carefully. The ashen veil religion is a religion of slow corruption, of converting people from the protected to the vulnerable and corrupting creation. It starts with small things, and grows into more.

The same holds in reverse. A man loyal to Sirona may be completely immune to the corruption of Agares. His faith may allow Sirona enough influence to protect him and perform some miracles through him. I never worked up the details of the compact, but one would assume that it would outlaw Agares reaching through and killing the high priest of the Empyrean but one would assume if Agares wanted to reach out and kill his own High Priest it wouldn't be a problem. The difference is in the power men have given the gods over themselves.

The Forgotten realms has the concept of the gods gain and lose power based on their worshippers. That isnt the way it works in Erebus. The gods never become more or less powerful. But the compact does restrain their ability to act in creation based on men. So the net effect is similiar.

I also assumed that the gods influence was finite, just like magic. So that some gods preferred a single flashy effect (making a volcano explode) and others preferred smaller but more of their effects (like healing a bunch of people). So even in an area with perfect faith the amount of the gods influence is still limited.

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We tried as hard as possible to make every religion applicable to every civ. Of course there are some that make mroe sense than others, but you should be able to imagine a version of that society with each religion. That was actually pretty hard to do, we had to scope out all the things that make the civ unique, and aeverything that made the religions unique and not have those conflict.

So I can imagine an Order Calabim, Runes Calabim, Fellowship Calabim, Esus Calabim, Ashen Calabim and Overlords Calabim. The only one that is a bit of a stretch is a Empyrean Calabim. Because Lugus hates vampires and the Calabim are hierachical by nature and the empyrean is fundamentally democratic.

So I dont know what religion is best for them. Someone wrote a Fellowship Calabim story about them as a very primal power. It had a great flavor so I always think aboutt that when I play them. But I can imagine the others as easily.

As for the process of making vampires. Both Moroi and vampires have to be created by other vampires. It doesn't need to be Alexis and Flarous, though of course they started the process. A Moroi has drank vampire blood, a vampire has learned how to consume the soul of another to strengthen themselves.

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MC: I usually think that Esus fits best bu that the Order, FoL, AV, and OO aren't a bad fit either. I used to think that OO was best for them, but that was when you needed OO for slavery and when Feed could be used on slaves.

Obviously Empyrean doesn't fit (I gave them a -100 modifier, so they can't use it, and eventually plan to add several very negative events that happen in Calabim cities wth the Empyrean. They'll be a lot like the cult of the dragon events, but a little stronger.), but I don't think that RoK does either. Kilmorph is the Goddess of the Harvest, of reaping the benefits of their own hard work. The religion seems to consider Mammon their greatest enemy, because the scheming ambitions of the mind are detrimental to others ability to support themselves their their own labor. (The same would probably go for Esus too.) This is exactly how the Calabim work, scheming to deprive others of their economic liberty and enslaving them to reap undeserved gains. Also, the Calabim are the representatives of the body/hatred sphere. From the Odio's Prison entry I doubt that Kilmorph gets a long very well with the Angels of Aeron.

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(Amurites): They were just some random tribe formed in the Age of Ice from refugees from various nations with only one thing going for them: Eve (named Epona in that life) was reborn among them, and Kyorlin wanted to protect his wife at all costs. Not all Amurites are descended from Kyorlin, but a lot of them are as he took many, many wives. The best mages from other societies immigrated here to study under the masters, so not all of their magical aptitude comes from Kyorlin.

They have taken up a lot of the old ways of Patria. Dain was the first to pass the ancient tests to become the Cassawallen (strongest mage/head of the mage guilds and military), but he didn't have to defeat the old Cassawallen because there was none at the time. He is the most powerful wizard in Erebus (assuming Kyorlin isn't still around, and probably excluding Perpentach whom I suspect was a Cassawallen in the Age of Magic, as only Perpentach ever defeated Kyorlin in magical combat), but his mind wanders and he not a good administrator. He is generally a good natured and ethical man, but he was battle hardened in his youth and to have risen aven to be an archmage (which one must be to take the tests to become a cassawallen) he must be extremely pragmatic too. He is almost certainly a direct descendent of Kyorlin and Epona.

The Amurites are a Republic, but not really in the modern sense. It is dominated by the mage guilds, which form a non-hereditary aristocracy/senatorial caste that dominates society. The mage guilds recruit all small children who show magical potential, and require they cut all ties to friends and family. The families cansider this a great honor, but since it is illegal to track what family an adept comes from they will never see their children again, or know it if they do. The tasks that adepts must perform are more dangerous that those for mages and archmages, so a high percentage of them die before puberty.

I believe that they do elect their civilian government, but that these officials ether are elected to serve for life or have enough influence to prevent any rivals from being able to defeat them in any reelection. Valledia is a very shrewd politician who was elected Queen, and now subtly exercises more power than most despots. Valledia is not a powerful sorceress. She is below average for an Amurite (at least for the upper class), albeit probably still a pretty good mage by non-Amurite standards. I think that she came from a family of commoners and was not deemed gifted enough to be taken away from them. She is not an egotistical megalomaniac, but she is ruthless and wields great political power. She has no qualms about breaking the law for the good of her people. She illegally tracks the bloodlines, and she freed the convicted necromancer Samael in exchange for placing a horrible curse of Einion Logos's wife. His runes bound her soul in her flesh so she could not die and drove her mad so that she tried repeatedly attempted suicide and cursed her husband. It was made to look like a demonic act, so that the Elohim would not honor their treaty with the Infernals because she figured that her nation was the weakest and most likely next target for the Infernals. When her diviners showed that the Elohim would rejoin the war but not soon enough, she called for her people to welcome The Order.

I tend to think that Dain would favor the Empyrean, and Valedia the Council of Esus.

The magical aristocracy doesn't like Govannon since he teaches magic to those who have not passed their screening and indoctrination and could challenge their authority, but since he is as strong as any of them they can't do much about it. Valledia also realizing the benefits of having the whole army know magic, so she tacitly supports him. She likes that his teachings help keep the aristocracy too weak to oppose her. I suspect that he tries to devote himself to teaching the poor rather than the military, but that Valledia may get her most loyal military officers to pretend to be paupers around him so that he is boosting her power instead of actually helping the poor.

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MC is of course right on the money. Danalin is emotion, but on the side of serenity. Exact opposite of Bhall's wild passion. He is very close to Sirona. Different in his neutral aspect (Sirona is about compassion, Danalin is about calm). Danalin loves and guides, but it is the love of a couple married for 50 years. He is an aspect of wisdom and inspiration but it is the wisdom of contemplation and age more than sudden revelation.

Hastur has deeply influenced Danalin's effect. Instead of calm there are bursts of rage, dark storms and churning seas. Instead of quiet wisdom their are bursts of sudden incomprehensible prophecy. Hastur is the archangel of the mind and Danalin's role of stability has been ignored since the Age of Magic. Heightening the chaos of the world, strengthening Bhall's influence and tending toward a world of wild surges.

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Magic is a bending of the laws of the physical. At one time intended to be the providence of the divine Ceridwen broke that and taught Kylorin how to practice magic. Much like the story of Prometheus though Cerdiwen may have let the cat out of the bag she has little control over it now. Men know how to bend the rules, the gods dominions aren't 100%. Law magic can be used for evil because the caster wants it too, Junil doesnt have the ability to approve requests. Thats the way priest cast, they request effects that the gods approve or not, mages force it themselves.

Its also worth noting that although Kylorin was the first archmage, he wasnt the first person to use magic. There was extremly limited use of magic by humans even into the Age of Dragons, but these were very basic almost shamanistic abilities. Nothing major or controlled until Kylorin.

Since everything is created from these 21 dominions bending the laws of each also falls into these same categories. Typically unbalancing the situation by driving an aspect into it to acheive a certain result. Want ot get rid of a fire? Channel some water energy into the area. We have the physical effect of water on fire, but more importantly we have the asepcts at work. Fire is chaotic explosive energy and pasion. Water is serene, temperence and calm. Channeling enough water energy in will destroy the fire.

Thats the theory at least. Its kinda an asian take on magic ("everything has a spirit, these spirits embody the emotion of the pysical, the physical embodies the emotion fo the spirit"). A little weird and far out compared to your typical D&D magic system, but my players liekd to get into philosophical conversations with just about everyone so I needed a cosmology that took everything into account. Plus I had great fun thinking about what a spirit specialist would be like, or a dwarven spirit specialist, or an evil insane dwarven spirit specialist. Because the magic system had an ideology it made roleplaying more interesting.

The three brothers. They were a significant backstory that involved a lot of powerful players in the parties world way before the party was dealing with things at that level. I never liked that the most interesting thing in a country always seemed to involved the player. So at all levels people were always busy dealing with things that were appropriate for thier station. I didnt want PC's running off to warn the king that someone was going to assassinate the city priest, if they tried they werent given audience because the king had more important things to deal with. If they dug they foudn out that a neighboring countries army has just been destroyed by a king claiming to be a god and flood of tornadoes he sent against the army. They were still picking up body parts, armor and weapons that were scattered for hundreds of miles along the border.

Faced with that the players would be forced to admit that maybe the king did have pressing things to deal with and maybe their particular interest of the moment wasnt the only thing happening. I ran a pretty open game too so often the players would pick up on these odd stories and decide to go check them out directly.

Let me ask you guys a question. There is only 1 true heaven and precious few things in creation that came from it. 21 gods (one of which is chained beneath Galveholm) all came from the true heaven, what else?

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Quote:

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| Originally Posted by **Corlis** View Post  *Something else I was curious about: Camulos was previously the god of Peace, but after his fall he became the god of War and Chaos. The War part is obviously new, being a perversion of Peace, but is the Chaos a new thing too? Since Chaos is the natural counterpart to Junil's Law you'd figure that he represented it before as well, but Chaos doesn't usually seem terribly peaceful to me. Maybe he represented a kind of laisse-faire Chaos, where nobody tried to dictate rules to other people, but instead let everyone else do as they pleased?* |

Bhall and Camulos are close on the chaos aspect. But where Bhall is the beautiful passion of chaos (like Xienwolf was describing) Camulos is chaos without passion, chaos without reason. Tali is also a god of chaos, but he is chaos without malice.

Bhall is a group of farmers raising up together in a violent mob to go torch the house of someone they suspect of being a witch. Camulos is a group of pyromaniacs going around settings houses on fire just to see them burn. Tali is a group of men settings off to paint a random building red, but they get distracted, paint a bull and twelve geese red then spend the night taking care of the geese because they cant fly anymore with paint on them, and then they cook and eat 2 of the geese when they get hungry, paint each other red and wander back into the city the next morning red and covered in goose feathers.

Camulos could be better called the god of anarchy or strife, his fall robbed the world of the chance of peace. Though Sirona may try to cool tempers and soothe wounds, Camulos was the true agent of protection from war, and that is gone. His minions are the most likely to fight with other and his hell is a massive eternal battlefield where souls become so ingrained in warfare that killing not only loses all meaning to them, but becomes enjoyable.

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orry, the question had been answered correctly but I never chimed back in. The gods and the gems are the only thing that came from heaven. The Altar of the Luonnotar was where the one stood when he came into creation, but it was never in heaven itself. Gabella was never in heaven. Temporence was always in heaven, and still is.

Btw, Temporence got added to the mythology early on. I always hated time travel sort of stuff in D&D games and I wanted to set a hard limit early on that their at least one thing that the gods themselves were subject to. Time was immutable and the seconds ticked by regardless of their actions. Though I doled out dominion of other parts of the world control over time was lost to them. That is why those few lines are in the sotry and even though it has absolutly no relevance to the Civ4 game (you can argue that the save game ability negates it) it is retained from the D&D days and I like that it shows that the gods arent omnipotent.

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Quote:

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| Originally Posted by **Nikis-Knight** View Post  *To be honest, I don't know much about the Lizardmen's origins (and I wrote their pedia entries.) I'd be interested to see ideas or Kael's notes, if he has any.*  *It's possible they were created by mages during the age of Magic, or that they were some minor warrior race from the age of dragons.* |

I think they should be one of the experiments from the Age of Magic.

The archmages of that age created a lot of races by combining animals and experimenting. Griffons, chimeras, trolls, manticores, centaurs. Some of these species remained bestial, some made from men became savage, some made from men became goodly races.

Lizardmen would have been a good race to have been created through these experiments. Later they would ally themselves with the Clan of Embers (since they are both hunted by men) but I like that they would have a different origon than the rest fo the clan races.

I suppose they could have been elves, aifons or humans merged with lizards. Maybe each would have developed a different species of lizardman.

I wouldnt want them to be related to dragons.

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There are a few civs in Erebus that treat the sexes equally (the Doviello probably being the best example). The Svartalfar are on the female preference side of the scale. Its not that they are strictly matriarchical, anymore than our societies are patriarchical, just that there is a general tendancy to favor females in more powerful positions.

The army is actually a mix of males and females (though we play up the female roles on the unit models because it gives the svar a distinct flavor and graphical distinction). But in more prestegious positions you are more likely to see more and more females (captains, priestesses, mages, immortals, etc).

The Svartalfar have an indentured servent caste that the bankrupt could fall into. It would be extremely rare to find a woman in this caste. Most of those are hired or find a position well before dropping this far. Those few that do will usually choose suicide or flee from the community before accepting such a degrading position. There isnt as much stigma for a male indentured servent.

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Facebook: Mana crystals didn't exist in the d&d campaign that I based FfH on. They are an attempt to convert mechanics from a d&d character system to an empire mechanic that works better for a 4x game.

If you want to have them in a d&d game I would have mages have to be consecrated to a particular shard to access higher levels of that type of magic (maybe it allows them to cast higher level fire spells, or maybe it makes their fire spells more powerful).

Groups could control various shards, sometimes countries, sometimes monsters, in all cases they are very protective of them. Maybe the consecration rituals themselves are secrets. Some mages may be able to work around these restrictions by having a small piece of a shard that they carry with them.

If could help explain why clan of embers shamans are so good at fire magic (they hard a fire shard somewhere), as well as a mind shard Perpentach keeps all to himself and uses to influence his entire empire.

That's not exactly the same mechanic as FfH. But I highly recommend prioritizing making the d&d game the most fun over being accurate to FfH mechanics. That's what I did when I converted from the d&d game to the video game.

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I dont have an official answer to this but I would think arete would be a high virtue for them. Its unfair to say they are greedy, its probably closer to say that they don't value charity or generosity very much. As for chief sins I would imagine that pride is very frowned upon (based on their creation story) and that also hate cheating/dishonesty (the reason most dwarves withdrew to the underhome in the first place).

The religion itself strongly values tradition. You could say that it doesn't value direct compassion, but the traditional aspects make up for this. Creating the roles between a son and his family, a worker in his clan, a soldier and the army. These traditional bonds emphasize responsibility in the relationship that arent about personal self interest. So a soldier can be very self-sacrificing, a son will care for his father, and a citizen will donate time and goods to the city. But these are very well understood duties within the RoK and not caused by a general spirit of compassion.

for example, if a stranger wandered into an RoK city the RoK would ignore the man, assuming he has no value. from their perspective he would be without any of his traditional attachments, meaning his own people kicked him out. So they would assume he was trouble right fromt he start and wouldn't encourage his staying by providing any food or shelter unless it was a pretty extreme situation (like people fleeing from a battle, our another countries oppression).

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Quote:

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| Originally Posted by **Kol.7** View Post  *I'd imagine theft would be considered a worse sin then murder by the dwarves.* |

Nah, they arent crazy. But theft is a more severe crime among the RoK than it would be in other religions, especially theft from the church. I would imagine someone running a crooked gambling house could recieve the death penalty in a RoK city, where they would recive jail time in the Order, fine/civic service in the Empyrean, the whim of the state/mob within the fellowship (they arent big on set laws), no punishment from Esus, even wilder whims from the Overlords (maybe nothing, maybe death), and a very creative civic service from the Veil that would lead to all new sorts of depravity.

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sylvanllewelyn: I guess the best way to describe the difference between the Tablets of Bambur and the Code of Junil is that one is a more primitive "thou shalt not" while the other is "the right path is...". And I am horribly inarticulate to address such a difficult topic. If the moderators think this is flamebait, please remove as you please.

The RoK I'd imagine has a more ancient set of right and wrong that is a little removed from the standards we have today. In ancient times, morality was defined as duty to your community, staying in your place in society, upholding religious rituals, working hard... etc. ideas that help a somewhat honourable society survive. There's no concept of a "good person", only "good king", "good servent", and the concept of "good" means whether you have upheld your role or not. If you have not, then you were bad, even though it was from circumstances that was beyond your control. People would recognise that sometimes it was impossible for you to be a "good farmer", but you're still a "bad farmer".

Think of it as what morals meant in pre-Homeric times.

As to why RoK turns evil civs neutral... let's just say many of the commandments would outright BAN evil practices. What it does not do is attempt to explain why something is right and wrong.

Concepts like compassion, charity, redemption or justice are much more complicated and slow to develop. I guess to highlight what the RoK commandments do NOT encompass, I'll use our own world's concept of sacrifice and Sin. Sacrificing for gods to appease anger or prey for a good harvest has been in existance since forever, really. I would imagine Kilmorph will act much like one of the pagan gods, and her temples would routinely demand sacrifice to keep her favour (no little animals, of course!!). Then, in Christianity, our ultimate sin was paid for with an infinite sacrifice, both literal and symbolic. Maybe Kilmorph did accept an ultimate sacrifice from the dwarves, I don't know. But in Islam, however, they've moved even further, because they realise that while we should not be held guilty for the sins of others, even if we are in its karma-like effects, we cannot be "redeemed" by sacrificing others either. That's why they ask for forgiveness from Allah directly.

(of course, Junil is not The One, and that causes problems...)

And of course, whether you agree with the above statement or not, we've just entered a whole new level of morality.

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Their golems do require a lot of love, time and effort to build. But handing them still allows the Luchuirp to maintain a certain distance from the harshness of the world. They are the idealistic good, isolated enough (and decent enough in internal temperment) to believe in doing the right thing and strong enough to occasionally make the call to do it.

Sending their golems into war allows them to stay in their busy workshops and untainted by the tragedies of the world. They appreciate the Elohim's paintings and beautiful poetry as much as the Elohim appreciate their carving and inscriptions. They enjoy working as toy makers in busy Kuriotate cities. They don't really understand the Bannor or vice versa and dont have a lot of exposure to the Malakim beyond occasional trading.

Among the other alignments they are more likely to get along with the Khazad and the Balseraphs then they are the Bannor (and definitly better than the Mercurians).

They dont want the war, but they are not cowards. They are good because their hearts and their society allows it. They are the dwarves who loved men the most and stayed near them. They wouldnt want to fight with anyone, though they probably dislike the Clan, Sheaim and Infernals the most.

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Eternal Youth was Cerdiwen's gift to him in return for his service to her.

Perpentach has mastered mind magic. When he gets late in life he switches his consciousness into the body of a young man. He always wears heavy makeup and decoration to hide the fact that his body changes (not that it still isn't obvious smething changed, but no one would dare to ask Perpentach directly about it). The Balseraphs believe Perpentach is immortal.

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Quote:

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| Originally Posted by **Mewtarthio** View Post  *Their original intentions seemed pretty Neutral to me. Mulcarn violated the Compact (which was proposed by a Neutral god... well, his arcangel, anyway), and he was ruining life for the Amurites (Good, Neutral, Evil, everyone will kill you for that). Sure, they fought an Evil god, but Tasunke would have done the same thing (only probably less successfully, what with the "not having an immortal god-king whose children weild arcane might" handicap).* |

Yeah, Kylorin is a tough character. He is definitly the good guy of that story but in typical FfH fashion I tried to steer away from the typical hero archetype. In my mind Kylorin acts heroically not because of some strong morale fiber but out guilt and a desire to make up for his prior crimes. And most importantly he was unwilling to condemn Eve to a brutal, painful world. The mantle of savior is heavy on him and I tried to show that in the pedia entries.

Particually those with Belenus and Caerbulin make comment of his very practical nature, and lack of compassion. I really wanted to show a similarity of personality between Kylorin and Valledia.

edit: I guess Kylorins poem does a good job of listing his motive:

Quote:

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| What of my queen across these centuries?  At times I glance her as our fates entwine  Sharing a few words or lives married  Occurs unforced as allowed by time  Loves strongest bonds are those that loosest bind  Her life to me, and mine spent trying to repay  My debt of sin to the men my acts betrayed |

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xienwolf: @Mew: Well, unless they managed to grant her memory of all her former lives she is just a normal girl. Over and over again. I doubt anyone but Kylorin would ever realize the connection since she could be born so far apart from her previous life, and most likely anyone close to her in one life is not going to be close to her (or even encounter her) in another. If they did, they would be shocked at how much she reminds them of another person they once knew, but it would have to happen quite a few times for anyone to start suspecting the truth (which means she'd have to have quite a few short lives, but long enough to leave an impression, while the other person would have to have a long life)

She wouldn't know that she is being continually reborn from what I have read. She is just the same soul, so the same outlook on life in general, which happened to not like what Kylorin did to the world after a couple dozen itterations.

@Sylvan: Kylorin was the FIRST mage. And founded the first empire of man. He was granted immunity to aging by Ceridwen and taught the mystical arts, then made to spread that knowledge and corrupt his once noble empire by his own hand.

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Magister: Epona did have some visions/dreams of her past lives though, so there is some memory that probably somehow remains, perhaps accessible only with the help of sorcery.

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The godslayer was neither a sword enchanted by the gods or a sword sent out to be created by the gods. It is the manifestation of the gods agreement on the compact. When they together decided on it, that agreement was reflected physically in creation. That is the godslayer.

If the sword has any abilities outside of enforcing the compact, or if it is even a sword at all when it doesn't need to be isnt specified.

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Quote:

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| Originally Posted by **cyther** View Post  *So it can appear as whatever it wants to be?*  *Also, could it appear as something besides a sword such as any weapon or even a person/animal if it wanted to?* |

That has never been specified. We know that it was in 3 pieces at one point. It may be that something tragic happened to it or that it was symbolic of the 3 groups of gods (good/neutral/evil) opinions on the matter or it was an exercise that was intended to strengthen Kylorin and the Amurites so that they would be able do their part to kill Mulcarn.

Wether or not Mulcarn's defeat was inevitable the second he stepped into Erebus is undetermined. If Kylorin was a tool the godslayer used, or if the godslayer was a tool that Kylorin used is also unknown.

Remember Erebus is a world formed by the gods thoughts, action and desires. Even their unintended desires have influence. The horsemen are an unintended manifestation of the gods fears (the fall of the world into war, disease, death or heresy), the godslayer is a similiar effect but more potent because it involved all the gods.

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Quote:

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| Originally Posted by **seZereth** View Post  *depending on what Kael says, I think it might be the most likely thing to use those Mustevals, as we will need Skaven for WH fantasy at some point and thus I could easily create a slight variation of the same model. So, I would do it, if Kael gives his Ok (and Ploe might be happy at some point as well...). So, someone has to ask him for his official ok Stick Out Tongue* |

Personally Im not as much into the half beast theme of the kuriotates as some of the other team members. I do like when it shows their diversity for something that humans wouldnt be as good at (the centaurs and lamia are really cool). But I wouldnt want the the civ to start to feel like a monster civ, so id probably stick with humans for the scouts.

Couse if seZ was to come out with some cool ratmen units they wouldn't go to waste. Personally Id rather see them as specialized Council of Esus units or replacements for the Sheaim recon line.

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The Angel pedia entry is a quote from the Masnavi, a series of Persian poetry about the search for God.

Angels and Demons are immortal, be they true or lesser forms. They are reborn in their gods vault, which could mean different things depending on the god. I never allowed them to return to Erebus, deciding that the rebirth and recovery process would take a while (years in some cases). But that was mostly for practical concerns, it made little sence to fight and kill enemies if they would just return in a few seconds to fight again.

Most demons were after short term concerns, so killing an angel gave them what they wanted for a while. And since the compact controls how much influence a god can have getting a significant angel into Erebus was a big deal, losing him was a big loss. Basium however doesn't simply kill the demons he defeats, but has been gathering their souls like a divine jailor waiting for the judge.

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xienwolf: Erebus in the campaigns was the Vault of Oghma. It was being invaded by Mammon, so Oghma swept a Mist over the world which would cause any creature entering it to lose all memory. All the creatures in the Vault moved up onto the tips of the peaks in the world to live above the mist and used special ships to travel along it.

It was just one of many realms for the Players' campaign. But is most certainly not the same Erebus as FfH is now set in (notable lack of XP draining Mist and whatnot).

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In FfH there is one world/vault/heaven/hell for each of the gods except Nemed and Erebus. This is different than in the D&D games as Xienwolf mentioned.

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Quote:

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| Originally Posted by **Perkin Warbeck** View Post  *Thanks for that reply Kael (and Tyrs) so I have a follow up question again from reading about Thessa:*  *How many Angels are walking around Creation in the Age of Rebirth before the Mercurian gate is opened? Thessa's story would suggest it takes place in this Age due to the Veil's influence on the forests. Are there many or is it really rare to see one before the Gate is opened?*  *I appreciate that heroes have such influence but can we assume there is the occasional Angel in some of the good cities? I'm not simply talking about the leaders or the Heroes but more of the 'common' (if you could apply such a term) angels.* |

It wouldn't be uncommon to see important people tracing their lineage back to some angelic ansestor. In most cases it wouldnt be true. Likewise it wouldnt be uncommon to see notorious people accused of having demonic ancestery, but again in most cases it would be false.

Diluted angelic and demonic lines wouldnt be hard to find in major cities. A direct birth from angel/human or angel/demon parents would be rare but not unheard of.

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Quote:

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| Originally Posted by **PinkPikachu** View Post  *So um, yea. My question is just could the idea of a displaced race of magic outsiders work with the Lore of Erberus?* |

ref: Mobius Witches

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Quote:

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| Originally Posted by **jimi12** View Post  *If the aifons are all extinct, would they not all just go to Danalins Vault? Then he could spend eternity with them. That makes it strange as to why he would become as depressed as he did.* |

Danalin and his angels have no idea what happened to the Aifons. There was a prophecy of destruction, a sense of forboding and a coming dakrness that went on for years. Strange events were becomign more frequent, animals that lived in peace with the Aifons turned violent, animals born with deformities, nightmares among the most spiritual.

It was so prevelant their most promising young man was sent to sequester help. To find out something about the omens. What he found was all bad, without exception every prophet fortold his death and the death of his people. Some told of even worse than death, of eternal loss. Some just fell to tears when they tried to augar his future.

Trenton never did find out exactly what could cause such destruction, but he did find a way to stop it. A ritual that would allow Danalin himself to enter creation.

The quest for it was a long one and Trenton met and learned a lot about the godswar, the compact and godslayer. He talked to Branding about the role of the gods, and priests of most of the good and neutral religions. In the end he stood upon the island home of his people the day before their prophecied doom and considered his options. His friends were around him, the ritual was in hand and he had everything he needed to perform it. But he decided not to do it.

Maybe Trenton didn't believe that the threat was real. Maybe he though it was just a trick to restart the godswar. Or maybe he knew that even though what he did might save his people, it would eventually destroy many more.

The next day there was a sudden flood of irrational cries and prayers from the Aifons, then nothing. No souls passed into Danalins vault, none passed into Arawns underworld. They were simply gone.

The islands themselves are uninhabited now, though there is evidence people lived there (both above and below the water) the entire area is tainted with the same influence the Aifons had noticed up until the attack. But there was nothing left of any of the people, Trenton or his companions.

The only thing of real value that was discovered afterwards was the ritual itself, which was later used to summon Mulcarn and start the Age of Ice. If the Illians got it from the island, got it in the same way that Trenton did, or through other means is unclear.

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I never really thought about decendants of the Aifons until reading the OP post. They did trade openly with Patria so its very likely there were at least a few half human half Aifon children running around. Its not even unthinkable that some Aifons would have decided to live in the human cities though this would have been pretty rare (like an elf deciding to go live in a human city).

There were no other significant Aifon settlements other than the island chain that they inhabited, and assuming that their bloodline was spread it would be pretty diluted through all the centuries that have occured since then, especially considering the impact fo the Age of Ice on everyone.

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| Originally Posted by **Corlis** View Post  *This makes me wonder: were the Aifons physically distinct from humans, or did they look pretty much similar except for the ability to breathe water?* |

They looked pretty much like humans, I think they had slightly webbed hands and feet. We had a discussion abotu gills at some point, but I dont remember what we decided.

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Quote:

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| Originally Posted by **vorshlumpf** View Post  *I think of the Doviello as fairly tribal. They emulate wolf packs in behaviour and hierarchy. However, they have 'cities' (in the game, anyway). How would these cities be formed? With their warlike nature, I'm having trouble envisioning it.*  *- Niilo* |

Think viking raiders. Those coastal encampments they had that were kinda permanent/kinda temporary. Doviello's lower requirements on buildings is supposed to simulate the fact that their towns aren't really that important.

Ive long thought abotu making them citless and having units produce units. It actually wasnt feasible until the addition of the spell delay mechanic on 0.32 (since I can effectivly cost out unit production). Makes you wonder what you could do.

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That is a nice story. But Doviello society is one of the least misoginistic on Erebus. They wouldn't question a female warrior or a female leader. Its all about practical concerns and there is little, if any, propriety or cultural values driving their actions.

The female recon units for the doviello was meant to represent this fact (that you will meet their women as well as their men on the battlefield) in a way that made that line visually recognizable.

The most likely civs to have female equality (in order by the most equal) are:

Svartalfar (female dominated society)

Doviello

Calabim (where the repression of their society is class based, not gender)

Sidar

Bannor

Sheaim

Hippus

Amurites (in the mage line which is their primary focus)

Luchurip (where no one wants to fight directly anyway)

Ljosalfar (in the archer line, which is their focus)

Most of the "enlightened" societies have some sort of misogany and a belief that women should be protected rather than do the protecting. That removes women from war which degrades their role in a society that lives under the threat of battle. So in a society lead by military concerns (as many are in erebus) they dont achieve the same level of respect since they aren't sharing their blood on the battlefield.

The Illians are also fairly misoginistic, but it has less to do with propiety and more to do with the threat of extinction and trying to keep the "breeders" alive.

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Quote:

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| Originally Posted by **loocas** View Post  *Svartalfar are female dominated, yet also the most equal? I can understand that, but want to make sure that's what you meant. Are men equal to the women there?* |

I put them first because the women recieve the most power in that soceity, more traditional gender roles are reversed. It isn't like the Drow in D&D where its a complete matriarchy, but they do carry most of the power in the civilization.

So in typical "gender equality" terms they are okay but not great. They are just backwards of the normal prejudices.

@Sofista- the Elohim are more traditional in their distinctions between men and women. Meaning there are certain roles that women are expected to fulfill and those for men. Ethne's pedia entry alludes to the barrier between her and the realities of the world as maintained by her civilization. Its good that they would accept a female leader, but she is a queen during a peaceful time focused on philosophy and enlightenment. She is loved by her people, much like the queen of england, but that doesnt mean her people are all that good at gender equality.

Hannah is another exception of a powerful female leader in a gender biased civilization. She gets her way through force of personality and a well earned reputation of brutality and almost superhuman ability. The seas favor Hannah, and the Lanun aren't stupid enough to question that.

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thewyrm: To start, it was very hard to write about Balseraph women specificly without going into detail about their society in whole, but I have tried to stay on topic. Also, I have limited myself to discussing Balseraph citizens and not slaves who have a much, much worse go of it in this society than any other.

The Balseraph live by the philosophy of Hedonism and self indulgent decadence wich states that pleasure is the highest good, or the source of moral values. Or to break it down to it's most simple aspect "if it feels good, do it."

Just like any society, Balseraph people run the entire spectrum, even if their spectrum is full of colors no one else can see. The average man will have been raised in a society where he recieves no recompense whatsover for simply having his way with any female he is able to seduce, con, or overpower into his bed.

Also, Balseraph women are raised in a society where their "virtue" is meaningless. Why hold off on intercourse? It feels good. Their entire existence is predicated upon this concept. A Balseraph female would no more resist having sex with an atractive man (or woman) as she would refuse a well cooked steak by a master chef.

Now, let's take a closer look at the reasons a Balseraph woman will think this way.

Single Parents: It is so rare as to be almost unheard of that any Balseraph citizen would know who their father is short of some kind of magic or because you were born to a harem girl kept locked in a dungeon. So while this means no stigma is placed on being a bastard, it also means children are raised by whoever decide to care for them. An entire society who have no clue what the concept of "family" is would produce strange offspring indeed.

Abuse: Most girls lose their virginity at a shockingly early age. The desires for the flesh are just too strong and too prevalent here for them to last any longer than age 12 before someone decides to take them. Patterns of sexual/physical/mental abuse will take their toll on her psyche until she comes to either accept she must use her body as a weapon or go mad. Or both. Often, so very often, it's both.

Pleasure: Ever notice how in our society a man who engages in endless acts of sexuality is a "player" but a girl who does it is a "slut?" Yeah the Balseraph make no distinctions. Here they are all players, and the game is called "what feels good today?" Pleasure is a game to them. It is because of this "game" type attitude that I fully believe that when it comes to adults, rape is actually much less common in Balseraph lands than you would imagine. Most Balseraph men would find a lot more pleasure in managing to out-seduce all the other men to sleep with the prettiest girls. Why take by force what you can get with good old fashioned cunning?

All of these things put together show us that the average female in Balseraph lands could actually have a "better" life than some of their contemporaries. Think about it, no familial ties to things like land or title means that EVERYONE makes it on their own. If a woman proves cunning enough there is nothing to stop her from amassing enough wealth and slaves to be able to dictate her pleasures upon whomever she pleases. It may not be the norm, but it is far from being rare. After all, the second most powerful person in their society is a woman.

I've said a mouthful, and I am afraid I may be rambling at this point so I think I'll stop. Man we could go on and on over this stuff for days!

I'm totally accepting your title of Balseraph "Ambassador to Real Life" Loocas! That was awesome.

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nikis-knight: The backstory is definitive. There is a case for leaving it up to the individual interpretation, however, having written in one way, I think it'd now be unfair to pull the rug out and say, "In the interest of adding some mystery, much of that history is wrong in some way."

Now beyond that, very little of what you read is widely known (in the game world), and much of it isn't known at all. It would be fun/interesting to write up the history from a particular civs pov. They would indeed diverge wildly; in fact, there isn't (in character) agreement over who the gods are, what religions are real, etc, although the ones you can adopt certainly have some miracles to back them up, but some small tribe's patron might have some impressive co-incidences, magic, or widely believed fables to back them up as well.

Also, I'm not sure how derogatory it would be to be derived from humans. Likely the elves teach their children that at one time there was one race, and by devotion to Sucellus, their ancestors were able to transcend many of the limitations that the poor humans still face. Some humans tell the story as a warning. Close association with a god may grant some boons such as long life, but it can warp a person, making them flightly, flimsy, and arrogant.

Orcs, however, might not have much history before the Age of Ice. The fall of Bhall is probably tied up with them in their creation (of the world) myths--the world was created in a rain of fire, from which the strong and brave orcs emerged. In the time of Ice the sacred flame allowed them to lord over the weak species, until their lack of devotion was punished, and cold hearted devils (the Bannor) were unleashed upon them. Some sages and spies know this is untrue, but how much and what they share with the common orc is a different matter.

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The D&D game was full of tons of alternate stories and some true sources that were never revealed to the players. I always knew about the One and the angels being kicked out of heaven, but that only entered into a game once (and at that point the players mostly thought the luonnotar tellign the story were crazy). Instead there would be npcs that believed very different things and some who were pretty philosophical about their ideology's.

So when I sat down to work on the mod I wrote an early draft of the current history (a lot of elaboration and refinement has been done by the team) and I had to decide if i was going to reveal it or not. I intended to do exactly as in the d&d game and leave it be but I got so many questions about it here that I figured there must be some interest so I ended up posting it.

In general i think its "cheating" to inlcude false information in the pedia, just because some people really enjoy putting pieces of the puzzle together. Including false pieces would frustrate them and lead to lots of unsatisfing questions.

We can do a lot presenting different viewpoints, but Id rather do it as differing philosophys or different takes on the real events rather than pieces that dont fit. The reader should trust that the pedia "narrator" is trustworthy. If we did include a belief that didnt match the canon (say the clan believes that bhall was always evil, or the elves believed they predated humans) the entry should specify that whatever source believes this, but that it isnt true.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Kael, does this conflict with what you recently said about all the gods having reverence for Sucellus on account of Nemed? Or is it only the gods that feel that way, not their archangels? What does Basium know about Nemed? Archangels weren't created until after Nemed abdicated his Precept in order to father the human race, after all. Of course, Basium does know enough about The One to carve his named into his fingers, and logically it seems like the archangel of life should know at least as much about the old god of life as the other archangels.* |

Oh, Basium hates Sucellus, there is no doubt.

Quote:

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| Having Auric Ulvin/Mulcarn like the risen Sucellus seems a little odd too, since they weren't friendly in their first lives. |

Mulcarn never knew the risen Sucellus so he never had to consider the "Nemed reborn" aspect. Auric isnt a god so he wouldn't fall into the statement.

Quote:

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| How can Dwarves use magic?  You have stated that men can channel magic because of the "Divine Spark." Men have the Divine Spark through their descent from Nemed, one of the original creations of The One. Elves, Aifons, and Orks are all descended from Men, and thus from Nemed. The Dwarves, however, are not descended from Nemed, but from statues given life by Kilmorph. Do they have immortal souls? Are their souls of a different nature than human/elf/aifon/ork souls, being from Kilmorph instead of Nemed? Are their souls the souls of human worshipers of Kilmorph reincarnated in smaller, sturdier bodies? Is the Dwarven creation story wrong, and they actually humans changed by their close contact to with Kilmorph (like the elves were by their contact with Sucellus and the Aifons with Danalin), who were either deceived by Kilmorph or made up their own myth because they didn't want to be associated with human enemies? Is this just an inconsistency arising from the fact that you hadn't come up with the Nemed character at the time you wrote the story of Keldon Ki? |

In the D&D game dwarves couldnt use magic at all. In the original FfH design the khazad were supposed to have hired human mages instead of dwarven adepts. The luchuirp werent dwarves in the origional D&D game.

As you said there is a gap there (that dwarven adepts can use spells, that the luchuirp can have archmages). But I feel like some of that comes through. That is the reason why the khazad are so weak in magic, the Luchuirp could justify their magic use through the use of enchanted items instead of their direct casting (though that does beg the question of how they enchant itself without the "divine spark").

Quote:

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| What chance does Laroth have for becoming a becoming the God of Death? Is it even possible for a mortal to ascend to godhood? Are other humans aiming at divinity (besides Auric)? |

I dont know about Laroth, some of Arawns angels have sided with him, so they seem to think he can do it. He is an incrediably powerful figure. Pretty much the father of the Sidar (who use his rituals to trade their souls for long life without wondering where their souls are going...), and creator of the Nether Blade. He does a lot of messing around for someone trapped in the afterworld.

Yes it is possible for a mortal to ascend to godhood. If the creation of Sucellus can do it, why not the children of Nemed.

Yeah, a few people are going for differing versions of godhood. The three brothers are treated as a new generation of gods, and they pretty much have the power to back it up. Others seek to make themselves gods just by gathering followers to worship them (not that it buys them anything but adulation). There are thousands of angels under Camulos trying to take his seat, but thats not unusual for that group.

Quote:

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| What sort of power can mortals gain from the Gems of Creation? How much of the Gods' power relies on the infinite plains of raw elements created by Agares? |

Only two of the brothers were ever more than backstory in the D&D games. One was the godking over a nation (i dont remember the nation, this was an early campaign so i dont think it would have matched up with what we have now). Other countries, and the players, doubted his divinity as if he was another crackpot. A war was raged and an army marched against his country. He ordered his own army to stand down and he met the invading army standing atop a cliff edge.

He raised his hand, where the gem was placed. The winds started, enemy banners flapped, then he dropped his hand. Tonadoes snaked down onto the battlefield. The army was destroyed in a fury of tornadoes and lighting strikes. He push the winds back and they carried the remains of the destroyed army back enemy capital, where they were dumped on the city in the heart of a massive storm.

The second character the players directly interacted with. He was called Tuoni, Hades, about a dozen names of different death gods. He was able to trap the souls of those that died before they went into the afterworld. The party got in a fight with him and he sent dozens of their most powerful defeated enemies back against them at once.

A side story: one of the players was specialized as a werewolf slayer. This is durign the casting of the spells of winter, and the sun had already been extinguished so werewolves prowled the land in packs under the eternal night. Duin was the head fo the werewolves and once the party figured out who he was and what he had been doing the inevitable fight ensured.

What was planned to be a huge fight ended in one attack. The werewolf slayer rolled a crit against Duin, then rolled 100 on the percentile for the crit effect (we had a chart for that and 100 was the most deadly effect). With the crit effect and the slayers own bonuses it was enough to Duin in one shot. I had a big werewofl fight planned, but I scrapped it assuming that all the werewolves that saw that would stand down and wouldn't dare attack the party.

Cut to a year or so later in real time. Tuoni/Hades stood at the top of the Malachite Palace (the gate to the afterworld in the shadowed vale) and the party charged up the stairs at him, weapons drawn. As with his brother, up came the hand, this time with a huge opal embeded in his palm. He couldn't kill the players because of a previous protection so he summoned a dozen or so of their old enemies to defned the stairs.

The werewolf slayer met the ghost of Duin. He rolled his attack, got a crit and again rolled a 100. Duin was for the 2nd time downed in a single hit without even swinging a blow. For years afterwards Duin was the name given to any big nasty plot encounter that was completly disabled by some minor action. Poor guy never got any respect.

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On FfH Title: You're all right. It isn't specific to any one event but it was picked in the very begining to allude to the seperation from the true heaven, the fall of Bhall and the story of Decius (though thats entirely metaphorical).

It was also selected to get the theme of the mod across to people just from the name. So that it would imply that it was a fantasy mod, that reeligion played a major part, and that it wasn't tied to any known fantasy franchise.

Lastly I personally don't like mods named after their creator, so KaelMod was never a possibility (I dont think they sound professional and people are less likely to try them because of it). Id come to appreciate that decision more later on when so many other talented people got involved and it really become our project instead of just my work.

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Quote:

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| Originally Posted by **KillerClowns** View Post  *I got to wondering... what where the Bannor like before Bhall's fall, when they still worshipped her? I can't imagine the worshippers of a fire god, even a benevolent one, being like the Bannor from the Age of Rebirth. Their dedication to justice, from what I gather about the Age of Magic and Bhall before her fall, was present even then. But I can't imagine them being as dedicated to law and order, since their goddess was one of change. Any thoughts?* |

They were extremly anti-magic. In that time most of the mages were evil, certainly the most powerful ones, and the path to magic was easier for those willing to serve demons and evil gods. The bannor had little tolerance for those that dabbled in the occult, and didn't trust the stories of "good magic" (believing it just another path that would always lead to darker powers). Many people were purged by fire and they were the greatest enemy of the evil archmages that survived kylorins rebellion.

Although the atmosphere would be similiar to the salem during the witch trials the main difference is that 95% of the time the bannor were right. Everything the people during the salem witch trials believed to be true was true during the age of rebirth, and though the bannor are ever possessed of over-zealousness, the amount of innocents burnt in village squares was moderatly low. Wink

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Another thing to consider about Os-Gabella, to her mortal lifespans are ridiculously short. They are nothing but flies. Killing others to achieve her ends may seem drastic, but through her eyes they are only a few short breaths from death anyway.

She also understands the pattern of "eternal life". Through normal death the soul goes on to serve some god waging an endless, pointless (to her) war against each other. Or cast into the purgatory that is Arawns underworld trapped within the visions of their dreams, or the eternal slave of some necromancer or evil priest.

She wantrs to break the whole cycle. She doesn't want to kill everyone in the normal anti-life kind of mentality, she wants to end creation itself. She believes that the experiment has failed and the only thing to do now is to end it.

Quote:

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| I would rather die a thousand deaths then live a thousand lives. -Confucious |

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nikis-knight: (Capria) She was not meant to have killed him, just injured him enough to escape.

After the Orcs and Bannor warred for some years after the arrival of the Bannor. Orthus was their war-leader, effectively leading the male orcs. The Bannor were pushed back, but regrouped, and began defeating the clan armies. There are two camps among the orcs politically, one that wants to continue a frontal war, another that sees that as suicide. Orthus and a large group of orcs leave, becoming the barbarians and ravaging other lands such as the scattered outposts of the Kuriotates or elves, and fight with the frostlings probably, but Mulcarn by now is quite distracted by Kylorin's rise among the Amurites.

The rest of the Clans cease their full war with the Bannor, but continue guerilla attacks. Rantine is tired of seeing killing and dying and tries to broker peace with the Bannor. They agree, but wipe out several villages nearby after, just to be safe. (They are used to dealing with backstabbing demons, but still, it isan honorless thing to do.) Jonas threatens Rantine, who retreats east for a few years, until called back by Bhall.

Meanwhile the clans are split again over those who accept peace and those who want to carry on their attacks, and over leadership as well. All the tribes acknowledge the priestesses, but not a war leader, until the events of Jonas story.

That's how it works in my mind, anyway.

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Quote:

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| Originally Posted by **smjjames** View Post  *Ah, that's the part where Mulcarn breaks up Sucellus into several pieces. I think.* |

Yeap, Sucellus is strongly associated with Osiris. Having been killed by an evil god and torn into pieces, being ressurected, and there is a symetry between Isis and Nantosuelta. Osiris was also significantly changed by his death and displayed both as a god of growth (what we call nature) and death.

There is also a correlation between Osiris and Jesus and on to Sucellus in our story. So there are a lot of parellels between them as well. Including the death, travel through the underworld and return to creation, bringing the power of life back into the world.

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Quote:

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| Originally Posted by **Mailbox** View Post  *I've noticed that Mulcarn's name shows up as the FFH Mulcarn when googled. Is there any reason for his name or is it just a name you made up and like?* |

The first campaign was heavuly elemental themed. At that point I custom named all the gods (Kilmorph, Bhall, Mulcarn, Tali, Danalin). It wasnt until later that I expanded into a full mythology and decided to use celtic themed names.

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Quote:

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| Originally Posted by **Kael** View Post  *Yeap, Sucellus is strongly associated with Osiris. Having been killed by an evil god and torn into pieces, being ressurected, and there is a symetry between Isis and Nantosuelta. Osiris was also significantly changed by his death and displayed both as a god of growth (what we call nature) and death.*  *There is also a correlation between Osiris and Jesus and on to Sucellus in our story. So there are a lot of parellels between them as well. Including the death, travel through the underworld and return to creation, bringing the power of life back into the world.* |

Incidently Sucellus was probably the most revered god in the D&D campaigns (as in the god the players were most likely to worship). So hes the one Im most familiar with worshiping at an individual level (though it doesnt make a very interesting religion at an empire level). Hes a god of rebirth and this is his age. Powerful healing didnt exist in the world prior to his return and his preists were able to make the blind see, make the deaf hear, and make the lame walk. In extreme situations they raised the dead.

In a world returning from destruction, where most people feel abandoned by the gods, a true priest of Sucellus gets noticed by everyone. The people flock to him, corrupt politcians fear his power, and demons want him to fall through corruption or death.

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No gods have influence over time. That was the reason in specifying the creation of temporence in the world history (as smjjames said).

Immortality, eternal youth, ressurection, persistent rebirth (ie: soul cycling) and such are all possible but they dont have anything to do with time. Note that Cerdiwen gave Kylorin eternal youth, and made Eve persistently reborn. Neither of which touched on the life sphere that was still Arawn's dominion at the time.

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Sucellus was the only god involved in the decision to hand the dominion of nature over to Cernunnos. But he is one of my favorite characters, form his attack on Agares, his protection of the Ljosalfar during the Age of Ice and his assention to godhood. All cool stuff.

I keep wanting to write a fawn and satyr story that involves Cernunnos before his assention but Ive never been able to get them into a state I was happy with.

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21 dominions were created and a god was appointed over each. These two are so intertwined that it is hard to distinguish one from the other. In fact its difficult to say if fire is the power of bhall, or if bhall is the avatar of the fire power.

The names for the spheres are symbols. Fire, Water, Creation, Entropy. They are symbols selected to represent their dominion. What the dominion is much deeper than that. For example, winter is the dominion of stasis, rest and hibernation. It is that part of creation that advocates slowing and fights against change. That power is manifested by the season of winter, cold, ice and all the things we are used to. But it is more than just the way that it is manifested.

Mulcarn hates Bhall because his ideology is stasis and hers is unrestrained change. Bhall is the force of a forest fire, or the torches carried by a mob, or the explosion of a volcano. Mulcarn is a glacier, is the thick blanket of snow that keeps people huddled in caves.

Fire is the spirit of a revolutionary calling for change, a priest arguing that the church should accept radical new precepts, or a solider that leads a force to overthrow his government. Ice is the spirit that waits, that fights against all those examples because they are dangerous and unknown and destructive.

Both sides are needed in creation, the gods argue the extremes of their ideologies. One of the major themes of FfH is that these extremes often twist back into their opposition. The god of stasis changes the world, and through his actions the world is born anew. The angel of fire, the divine fury, becomes victim of her own ephemeral nature and falls to corruption.

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Quote:

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| Originally Posted by **Darksaber1** View Post  *Well, I was thinking more about what sort of magic a person adept with the diffrent spheres would have, spells that are to minor to be added to the game, than what the gods they are paired with represent, but thats! Kael is the second person to respond to my first real Thread! Who-ho!* |

Yes. But from a design perspective thats what we go back to, the ideology behind the spheres, not their symbols. Just helps you open up and consider things that may be limiting if all you have to work with is the symbol. Each of the civs is patterned after one of these spheres, and we did the same headscratching when we thought about "What does a creation civ mean?" (that ended up being the kuriotates and we decided that creation meant super cities and the cooperation of unusual sub-species).

Think of it this way. You have 21 guys sitting on a city council. Each man represents a sphere and pushes for the extreme of its ideology. Now say there are rumors of an invading army coming toward the town. What do each of the council members want to do?

Fire: Raise a force and march out to battle

Sun: Send scouts to see if the rumor is true

Ice: Fortify here and see what happens

Law: We don't have to make any decision, their are already rules that govern what we do

Chaos: (who knows what in the world chaos will suggest?!?)

Mind: Send messengers ahead to bribe the men into turning on their commanders

Shadow: Send messengers to request the terms of a surrender, then capture the enmy diplomats that come to the meeting

etc, etc, etc. Some spheres may agree in this example. Oghma (metamagic, which represents knowledge) and Lugus (Sun, which represents truth and revelation) get along very well even though they are gods of different alignment.

So when you are thinking about Fire spells you can go for the obvious, ability to shoot fire, protection from fire, and all that. But you may also want to consider a spell that ignites the passions of those around you. Maybe granting them temporary attack bonuses.

Shadow does deal a lot with the darkness and invisibility, but it could also include spells that allow you to obscure others magic, confuse someone or cause them to forget they ever talked to you.

Some of these spells would be shared by multiple spheres. In the actual D&D game I ran a lot of the spells required 2 spheres to cast. So a Mind/Shadow caster was able to really mess with your memories and thoughts, while a Body/Mind caster could control your body like a puppet while your mind watched helplessly, or move your mind off into other forms.

Boy, I hope there was a point in there somewhere. I started rambling. Welcome to the FfH forums!

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *So, what others spheres agree/gods are friendly to each other and which ones don't get along? (Especially despite differing alignments)*  *It seems like Kilmorph (neutral, but awfully close to good) and Mulcarn (evil, but close to neutral) are both very traditional, and would generally get along. (Although not so much during the Age of Ice, when he put her Dwarves in danger.)*  *We already know that Sucellus and Nantusualta*  *get along very well. I assume Amathaon and Cernunnos fall in this same group.*  *Mammon and Esus always seemed very close to me, as do Aeron and Camulos and Sirona and Lugus. But these pairs are less interesting since their alignments are the same.*  *I imagine that Junil and Sirona don't see often eye to eye. We all know what the Order thinks of Mercy.* |

Yeah, Sirona and Junil don't get along.

Somewhat interestingly Nantosuelta's archangel is Splendor. Here is the entry for Splendor from the Design Grid:

"Splendor is always clad in blue and yellow, and typically carries a golden lantern. He pursues his own agenda and is rarely on missions for Nantosuelta. Unlike the other Curator's who have split from their lords Nantosuelta has no problem with his independance. Splendor has no love for strict obediance and delights in messing with Junil's strict plans, but never to the point of causing damage."

So even the archangels have their own problems with the gods (and vise-versa). Mulcarn and Kilmorph are a great example of gods that share a very similiar ideology but find themselves at odds. Their concern isn't really about the Age of Ice, the dwarves survived it better than anyone (some didn't even know it happened), but that Mulcarn has decided to turn against the One and Kilmorph abides her station.

Bhall and Camulos are closely aligned. Bhall used to be closely aligned with Junil. Junil and Camulos may have dramatically different ways of reaching their goals, but the goals themselves are often more similiar than they suspect.

Sucellus is close with Nantosuelta and Cernunnos and well respected by all the gods (they all hold Nemed in reverence for his sacrifice and view Sucellus as Nemed reborn). Sucellus is one of the few gods that can meet with Agares in his hell without warfare.

Sirona was once the closest to Agares, and the most dissappointed by his fall. She sincerly believes he can be redeemed, which often puts her at odds with the more militant good/neutral gods. Many of the others view her like a sweet little sister, nice enough but her opinion doesn't really matter.

Amathaon and Tali get along well. Amathaon is the god of inspiration, birth, and anything new. Tali is a god without any consideration for the past or the future. He is a god of the moment. Some say he isnt far from the god of chaos (the Balseraphs love Tali), but Camulos is truly unpredictable and Tali is completly predictable. Tali will always be late, Tali will never think ahead, his actions are frustrating and short sighted, but they aren't chaotic. Needless to say Kilmorph hates Tali.

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Quote:

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| Originally Posted by **Corlis** View Post  *I'm kind of surprised to hear that Bhall and Junil would have seen eye-to-eye prior to her fall, since she embodies change, which doesn't seem terribly law-like. There's a difference between law and stasis though, I suppose. But I still wonder why Camulos was both the god of peace and of chaos, as the two don't seem to match up too much.*  *As for Danalin being chaotic, I think that's more an effect of Hastur screwing with his head as he dreams. If Bhall and Tali lean towards chaotic behaviour, then we might suspect that Danalin might lean towards lawful behaviour in his normal state, like Kilmorph; prior to the death of the Aifons, maybe the seas were more calm and peaceful.* |

It all depends what the change is for. Junil wants massive change too, and Bhalls change isnt related to chaos (at least it wasnt before her fall). She was passion, upheaval, and the destruction of former systems for the new. During the Age of Magic she was the greatest enemy of Kylorins former students, the dark archmages who ruled erebus. And it was by her fire that they were purged.

Her priests, and those dedicated to her (the Bannor) were the greatest enemies of evil. And her fall hurt them the worst. Many were transformed into humanoids, and as you know some were dragged into hell with her. But Junil and Bhall were close, especially among the Bannor. So much so that Junil sent his archangel into hell to resuce them, and for that effort the Bannor traded their worship of Bhall for that of Junil.

If you dont think the order wants to change things, imagine the effect they have on a newly acquired village. Every aspect is transformed.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Why do they view him as Nemed reborn? Just because he now has his sphere. Don't they know the real Nemed is still around, and remember Sucellus from before he died? Also, do all the gods revere Nemed, even the evil ones who want to destroy humanity?* |

I know you asked a ton, but I couldnt this is such an interesting question to me. Its really key to understand that the line between a god and his dominion is blurred. Do they have a personality beyond the push of their ideology? Are they even people, or just forces of creation?

I dont know where the line is. They are intelligent and arent simply robots. But at the same time they arent humans capable of independant thought and change (unless their dominion forces that). I know that the dominion remains apart from the god, though undirected (the dominion of ice remains, but Mulcarn is gone). But if Auric becomes the god of winter, will he be Auric anymore, or will he be more like "Mulcarn"? How much of Mulcarns personality was the dominion, how much of Aurics personality will be lost to it? I imagine most of Aurics personality will be lost.

Yes, all the gods revere Nemed in varying degrees, his sacrifice awes everyone, even Agares. Agares may be pouting in his hell, but he honestly believes he is/was doing the right thing. He wanted to create an incredible world, but he couldn't make anything he was satisfied with. But Nemed created something great through a sacrifice no other god was willing to make.

Yeah they all remember Sucellus from before he died, though he is a lot different because of the dominion change. And Im sure they all know Nemed is running around somewhere. But its the same point, is that really Nemed or a man that used to be Nemed?

Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Shouldn't the Bannor have Fire mana from their palace? Law/Fire/Spirit makes the most sense to me.* |

Form a lore perspective yes, but it doesnt work on the balance as well (we have enough fire civs and the bannor shouldnt have strong casters).

Quote:

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| Originally Posted by **smjjames** View Post  *When was Bhall in a coma? during the age of ice? It's not really mentioned anywhere that Bhall went into a coma.*  *edit: found that old thread where it's mentioned. I guess she could have fallen into a sort of coma both from recovering from the effects from her fall and the fact that Mulcarn sent creation into a deep ice age, effectively stifling her own magic.*  *Anyways, terrifying dreams have the tendency to wake you up, so it's almost guaranteed that he will wake up screaming from the nightmare sometime.* |

MC is right, I forget what the actual quote was but during the AoI Bhall was "dormant", laying in Agares's hell recovering from the effects of her fall. I always imagined her as a giant black ash smoking angel laying on the burning field of hell. It isnt until the Age of Rebirth that she becomes active again.

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Yeah the classic argument about who is "gooder", Basium or Cassiel.

Basium considers himself good, in fact he thinks he is the brave hero of creation, willing to sacrifice everything to deal with creations greatest enemy. The Mercurians, the people and angels that follow him certainly share that view. He is certainly sacrificing, brave and devoted to his task (which, if you assume the Veil has no redeeming qualities is a good task).

But if you define goodliness by compassion alone Basium falls woefully short. What alignment does that make him? Its a more complex question that D&D's simple alignment system will allow us. But thats part of the blurry ethical lines we love to play with in FfH.

And what I loved to have in my D&D games, there was rarely a "right" and wrong" side. Even Tebryn and the Sheaim, attemtping to destroy the world. Sounds like a particuarlly classic bad guy. Until the characters full story came out, at the pinnacle fo the players battle against him they find out that he is their creation. A friend who fell into internal torment because of their failure, who was doing this just to escape that punishment. And the players were put in the position to stop him, and therefor eternally enforce the punishment they themselves caused. Of course they still carried out their task, but the morale implications were a major theme of the campaign.

Cassiel has withdrawn. He isn't particarly compasionate, but he isn't uncompassionate. He philosophy values personal freedom and independance, as long as that personal freedom doesnt include a religious conviction. Basium would say he is a coward, Cassiel would say Basium is no different than those he fights against. You may agree with one or the other, but its hard to place any sort of objective good/neutral or evil against either.

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As in most things there is a mirror here between the actions of the gods and what is going on in creation.

Mammon attacks Oghma's heaven when Sucellus moves into creation to battle Mulcarn. Mammon's demons are winning the fight but rather than forfeit the libraries and knowledge of his world Oghma releases a mist over his heaven that robs the memory of anyone it touches (except for those few angels of his that survived the attack).

A few mountain peaks stick out fo the mist and Oghma's angels build cities here, bringing people in from creation to populate a new race. Breeding with them to try to restore Oghma's numbers so eventually they can take back the heaven with their mortal offspring.

The mirror in creation is that the knowledge of the Age of Magic has been lost. People fall into darkness as all advances are forgotten through the generations of the Age of Ice. Symbolically these two events are linked.

Now there actual link, is mankind a shadow of the gods actions, are the gods a shadow of mankinds movements, or do they just seem to move together? I would very loosely say that the creation mirrors the actions of the gods, but it isnt anything as literal as you can take it. It is abstract, it is metaphorical, it isn't as direct as "if someone burned a book in Oghmas library on candle making Bob the Candlemaker will instantly forget his craft".

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During the Age of Dragons there were many dragons. Some gods had many of them and some didnt have any. From the gods perspective they are war machines, and exactly as Rex said they were as varied as their creators.

Most of the dragons died during that age. The ones that didnt withdrew to their creators vaults or into the shadowy connection between that vault and creation. Some dragons were roused from slumber during the age of magic and went rampaging or were killed. Even more likely these dragons were moved by the archmages to become their sleeping guardians. All your traditional dragonesque mythology.

The reason we only have a handful of named dragons in FfH isnt because that was all their were, but because from a game flavor perspective I think it ruins their awe factor if they are running around everywhere. But thats not to say they are common either. By the time of the Age of Rebirth there are only a few still alive.

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They are the power of creation that Agares stole out of heaven. There was supposed to be 6 of them which lie in the center of those infinite wells of that element that the gods can draw from.

3 of the gems were stolen by men, 3 brothers. Who then went and set themselves up as gods on Erebus, though this hasn't been covered at all in FfH. I think the references started here around the astrological signs that represent the brothers (called 2 brothers by some people because the third star is black and unable to be seen).

The brother that had the death gem, the Opalus Mortis, may have showed up in a few more stories as he was involved in the gate to the underworld in the Shadowed Veil (where Varn is from), and heavily manipulating the events of the Spells of Winter campaign. One of the armageddon spells would kill all members of one race, and he wanted it cast so that he could collect the souls of all that died before they passed into the underworld.

I doubt we will cover this in FfH.

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The whole question of relative power is confusing to me. I guess I just never thought of it like that. Its a perfectly valid question, but I never imagined the gods as people with power x, y and z. They are the manifestation of their dominions, as much a prisioner to the aspect they personify as they are its controller.

The gods that oppose each other don't do so out of rivalry's and the typical biases of polytheistic mythology's. They oppose each other because their aspects are opposed. Bhall is the goddess of fire, but her real aspect is sudden dynamic change. Because of that she opposed Mulcarn the god of winter whose dominion represented stasis. Bhall opposed Sucellus because the nature gods aspect is growth, slow change. Where Bhall wanted to raze and rebuild, Sucellus wanted to nurture and strengthen. Mulcarn also opposed Suceulls (though not to the degree of Bhall) because even the slow change of Sucellus was in opposition to his permanence.

And so on and so on. I guess I saw the god as primoral forces, they definitly have a mentality that guides them. But asking which is more powerful is like asking which is more powerful, the slow growth of a great forest or the forest fire that sweeps through it. In truth any aspect taken to its extreme (which every god would do) isn't healthy, which is why we have so many iterations of the story of fanatism on any front leading to ruin (or even ending up twisting around to opposite end of the spectrum).

So I dont know about which is the most powerful. I always kind of thought it would be Agares. He is brillant and terrible. In his own mind the whole experiment of creation is flawed and he wants to wipe it out. He doesn't want to kill the other angels (not that he is powerful enough to simply do so) he really wants to convert them to his service. Then rebuild the bridge to heaven and attack the One directly. He views the One as the keeper of power and their jailkeeper in the prison of creation, and Agares is ready to break free rather than fight for the crumbs. So he spends his centuries alernativly mopping in his deepest hell or trying to slowly whittle away at those that stand against him, trying to get them to Fall as Bhall has.

But yes, Arawn would have been powerful to. He didn't get involved in the gods war (Danalin and Sucellus didn't either) and has forever guarded the borders to the source of life and the underworld. He may be powerful, but he is the least likely to influence anything happening on creation.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Yes, his aspect was stasis in the sense of rest or sleep. Actually, I think he still embodies that aspect too, as was pointing out how important he is to all those mortals who choose to worship his enemies or allies instead of him. Overall, I think he is pretty much the least evil of the evil gods. I like him much more than Junil.* |

Yeah, the big history doc thats in the mod makes a point of specifiying that the labels of good/neutral/evil are applied by men. In general the gods to fall into some camps (Nantosuelta and Sucellus are very close) and there is definitly a set of gods that agree with Agares that creation is a prison and they should retake (by force if nessesary) heaven to pursue their agenda. Now what that agenda would be differs from god to god.

Mulcarn was said to have the highest hell, meaning he is the least evil of the evil gods and his hell the most hospitalable (assuming you packed your thermal underwear) and his purpose is largely unchanged from what it was. He gets hates humanity because they are such a powerful agent of change and chaos. So in mens eyes he is evil, and he does side with Agares. But he would be as likely to fight Bhall and Camulos as he would be to fight some of the non-evil gods.

But the labeling of the gods of neutrality and good is a completly man made function. All of those gods would think that they are pursueing their divine purpose and wouldn't see any difference in the labels. the only real difference is some deal more directly with benifiting mankind and the others tasks really don't have much to do with humanity (Arawn being the best example). So from a divine perspective its better to say that their are only 2 groups of gods, those that have fallen and those that haven't.

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Quote:

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| Originally Posted by **Kol.7** View Post  *Yeah, until yesterday I didn't realise each god had their own aspect as well as sphere. If Mulcarn's is stasis and Bhaals is rapid change, what are the other god's aspects?* |

Sphere and aspect are the same thing. Its just more complex than being about the fixed noun that we use for the sphere name. So Aeron's "body" sphere is more than just the physical flesh but symbolizes passion, lust, physical sensation, etc. Winter means hibernation, sleep, rest, stasis. And so on.

Hopefully it makes some kind of sense, though it is sometimes difficult to draw out the characteristics of all the spheres.

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Quote:

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| Originally Posted by **Rex rgis of Ter** View Post  *Which gods use Demons? I know Agares, as well as Camulos (The Avatar) and Mammon (Drowns/Stygian), and Bhall probably does. Do Esus and Mulcarn use them. I imagine Mulcarn preffered Ice Giants and Frost;ings.* |

Any true angel in the service of an evil god is a true demon. Any soul bound into the service of an evil god is a lesser demon. So all the evil gods have demons, though they have a variety of forms.

Thats not to say that most of the gods dont have a variety of other creatures and races pledged to them. The nice thing about fleshy followers is that they aren't bound by the compact so all the gods use them to some degree.

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from Buboes pedia entry:

Quote:

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| I am unborn of flesh, untouched by death, the enemy of peace and rest. That weakness in a sword yet unbroken, that would fail its wielder in battle and cost his life, or crack that will form in the capstone under to much pressure and cause the house to crumble.  In that age any thought of the gods was mirrored in creation. Trees were Sucellus's green musing on the golden pillars of heaven, butterflies the scattered whims of gentle Amathaon. But these gods knew fear as well, and even their fear became manifest. I am their fear of war, of the battles, rage and pain that even they are victim to.  Bound and hidden, as is their fear, I am still a part of creation. And if unbound I will act out their fears upon the land, and Erebus will crumble under my sword. |

So the horsemen as the gods fears acted out on the land.

The Avatar of Wrath is an angel in the service of Camulos (the angel of war).

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Xienwolf: The Druidic Order will sometimes wipe out an entire herd of deer if it turns out that the area is being grazed too heavily and there is threat of a species of flower that does not grow anywhere else on Erebus could become extinct. The Good Alignment Arendel Phaedra cannot imagine doing such a thing and will attempt to make them stop. Thus the druids cannot bring themselves to work for her until she has changed her world view to accomodate what MUST be done.

The Grigori value Druids for the fact that they are willing to take what the One has given us and make the best of it through manipulation of their environment by their own hands. Not by kow-tow'ing before one of the pathetic Angels and begging him to spread his influence through the lands. Thusly can Cassiel see eye-to-eye with their kind, and welcomes them with open arms.

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Nikis-knight: To be honest, I'm not sure what the story is for the other races. I like to think of the lizardmen as a mysterious clan that even the orc leaders don't understand, but they are both on the margins of civilization and so cooperate.

Generally, I wouldn't see the orc/goblin relationships as enslavement, but only because they don't codify things as such. The smaller ones are pushed around and told what to do, they can either obey, get whacked around, leave and be killed by the humans/elves/dwarves who are distrustful of them, or find someone they can bully to do their job.

Witht the Ogres, they're probably tricked into doing what the orcs want even when they try to bully the orcs.

Of the options availible in game, I think they would probably go for leaves or AV, because those put the least constraints on their behavior. I would think civs don't adopt OO unless they go near the ocean and get contacted by the creepy things in there. The Orc leaders might try to bring in Runes or Empyrean to civilize their clan, but that would certainly be an uphill battle. And I can see them becoming embittered if they fall behind thriving human civilizations and embracing a nihilistic Ashen veil sect.

I had a story in mind where an old Jonas would do just that, encourage the worship of agares for destructions sake, and Sheelba would seek help from the Bannor to purge it from their lands, knowing the incursion of the Order would be harsh but not wanting her people to bring their own destruction upon their selves. "Dying Embers"

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I never put together any demographic information. A D&D game is on the micro-level, more like a story. Anything that hit on this sort of information would have been hap-hazard (im sure there were a few trade caravans and their contents) but it wasnt ever something I sat down and gave any real though to. I guess I just wasnt as interested in the economic aspects of the worldscope as I was in the mythology and historical.

I did have some trade goods certain countries were known for, elven wine, dwarven ale, but those all tended to be pretty standard rpg type stuff. Nothing I spent much time on. Though it would be interesting to sit down and think about.

From the mod itself we can assume that the worlds most valuable pearls come from the Lanun. That the best tailors and jewelers are from the Kuriotates, who also host the worlds largest cities. And that the Khazad are talented smiths and merchants.

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That entry is a part of a much larger story. Here is a bit more of the excert for context:

Quote:

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| “Even a cow should have enough sense not to fall in a hole!” Kamun yelled down into the thin ravine. The cow was terrified, the fall had been hard and the group of men that had gathered to rope her and pull her out was adding to her fear.  Kamun continued to yell. The cow would avoid the ropes and fight with anyone they tried to lower down to tie them off. Saverous sat away from the men, he couldn't help now, but they would need him when they were ready to pull her out.  Kamun's young daughter had been staring at Saverous all morning. She was all of six years old and the sight of a man over 9 foot tall, with dark gray skin covered with rust colored tattoos was something she wasn't used to. The tattoos weren't anything she recognized, no pictures of anything from this world, just glyphs and symbols. But even a six year could tell that they were evil. Saverous tried to cover the ones on his arms with his shirt.  With her father's attention fully on the cow she slipped over, pretending to gather some of the small flowers that were growing at the ravines edge. She came close enough that she could talk to Saverous without her father hearing, but stayed out of his arms reach. She was curious, but still scared.  “Are you a man?” she asked. The question took Saveorus by surprise. He was used to being asked where the tattoos came from, or why he was so tall. This question was much more direct.  “I am a man, but I am definitely not from around here.” Saverous answered, and she rewarded him with a small smile.  “I'm from the Pilgante hills, where they call my people the Doviello, or the Tusk Hillsman. Have you ever heard of the Tusk Hillsman?” She shook her head no.  He went on to tell her about the family nature of his tribes, how they were all much larger then the Bannor and known for being good hunters. He didn't tell her what were even more renown for, their skill as warriors.  The Doviello carry crude weapons into battle, a throwing rock bigger than a man’s head or a stout branch. They use these makeshift weapons because they are temporary. The first opponent killed became the weapon of choice. Grabbed by the ankles they would be swung like a meaty flail. Blood sprayed over opponents and every swing would lose more and more of the corpse until another was needed to replace the first. At this point in the battle the “weapons” were always readily available. Occasionally an opponent would be grabbed while still alive. The effect of being beaten by a bloody body that was screaming at you while it happened is traumatizing to even the most hardened warrior. Few armies were willing to face even a few hundred Doviello.  But instead the giant man and the girl talked about the wild Yak that roamed the Pilgante hills, the flowers and birds. He told her about the games the Doviello children played. She smiled, laughed and told him about the games she is going to play with her new baby sister, when she is older.  Kamun looked over and seemed to be about to warn his daughter away. The concern flashed briefly across his face but he fought it back, seeing her smiling and his face softened.  “Are you ready to put those tree sized arms to work?”  Saverous replied that he was, told the girl he had to work and walked over to the ravine. They had tied two ropes around the trapped cow. Kamun and Saverous grabbed the one tied just behind the cows front legs. Four other men took the rope tied just before the cows back legs.  Kamun made sure everyone was ready and they pulled, straining to lift the cow out of the narrow ravine. The cow was heavy and being lifted scared her even more than falling into the ravine. She began kicking and trying to get loose of the ropes. She couldn’t, but her movement made it even harder to pull her out. Tephus, a boy barely 16, was at the front of the rear rope and reached into the ravine to continue pulling. Just as he got his grip the cow bucked madly, sending the back rope slack and then yanking it back. The jerk sent Tephus staggering forward and into the ravine. He smacked right into the cow, eliciting another buck and a deep howl from the frightened beast. The ravine was so narrow that he barely had room to fall by her but he slipped by and slid down to the V shaped ravine floor.  The cows bucking became even more aggressive and with Tephus's help gone the three men began to lose their grip on the back rope. The cow’s hind quarters dropped toward the trapped Tephus. He screamed as one of the cow’s hooves kicked the arm he held protectively in front of him.  Saverous looked around for anything that could help. Kamun's terrified daughter stood wide eyed, witness to what was going on. There was no one else.  “Kamun, help them!” Saverous shouted, signaling for him to switch to the back rope. He let go of the front rope and Saverous strained to hold it on his own. Grabbing the back rope the tug of war stopped, the cow stopped moving either up or down although she continued to kick and flail wildly. Tephus's yells weren't cries of pain, he had learned to lay flat on the ravine floor to avoid the dangling cow held just inches above him, but pleas for to get him out of there, and not drop the cow.  Saverous wrapped the ropes around his arms, ready to pull but then realized the real trouble they were in. The effort in stopping the cow from dropping had drained the men on the back rope. All four of them looked back, their arms already trembling from the effort of maintaining the cow where it was. The silent message was that they wouldn't be able to do this, they would have to drop the cow.  This is where stories talk about people summoning some great strength within themselves. They tried, Tephus's terrified calls urging them on. They all pulled with everything they had. The cow bucked, ropes dug into their flesh, burnt through the thick leather gloves they wore and nothing changed. Saverous was covered with sweat and even his muscles were beginning to spasm uncontrollably.  Saverous turned away from the ravine, putting the rope over his shoulder and digging into the ground. He felt a slight movement, the rope had budged. He looked up to see Kamun's daughter staring at him. She was more terrified of Saverous than what was happening. He closed his eyes, he couldn't worry about that now. And Saverous pulled against the rope. There was a burning across his back and out into his arms. It went beyond the pain of a muscle pushed past its limit, it was the fire of magic. His runes flared and Saverous heard a gasp from the cow as he heaved forward. Unnatural light danced on his skin and the four farmers on the back rope would have dropped the cow and fled if Tephus wasn't trapped beneath it.  The cows front was dragged up and over the edge of the ravine as Saverous pulled forward. The back followed and Saverous collapsed exhausted in the grass and flowers. The runes flickered, paled like coal taken out of the forge and went dark. |

The story is about Saverous who is big even among the Doviello and huge among the Bannor. In fact he was picked from a Doviello village the burnt preist destroyed to become a thrull because of his size and strength so hes an unusual specimen.

I imagine that the Doviello are stronger than normal men, a result of their violent culture and environment. The Doviello were a new civilization created during the Age of Ice where people from the various empires lost the traditions of their people of became little more than bestial wild men roaming and hunting in packs. Add ot that the fact that disputes among the Doviello are usually settled by lethal combat and you can understand how they can breed superior soldiers.

And as mentioned above I imagine that the Doviello berserkers are the elite of even these men. Though Saverous is an extreme example I dont imagine it is to rare to see doviello berserkers that are between 7-8 foot tall and solid muscle (one must imagine Erebus has more leinant physics than our own world).

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Tebryn isnt actually religious at all. But when we talk civ sometimes we muddy the concept of a civilizations state religion and the leaders religion. Tebryn wasn't above allowing religions to exist among his followers as long as it served his purposes. The Emrys was a fairly popular religions and acted as a missionary religion in other civilizations to find and recruit those with magical apptitude and send them off to the Sheaim lands to serve.

Although there wasnt a state religion per se in the D&D game the worship of Bhall, Agares and Ceridwen were popular and Tebryn wouldn't have been above declaring one of them a state religion if it suited his goals.

As for the other, its important to note that thier name is the Stewards of **Inequity**, not the Stewards of Inequailty. They don't care directly about slavery or any human rights conditions that inequality would imply. The only thing they struggle to maintain is a dissproportionate allocation of the weath (and therefor power) within whatever culture they are acting. Think of them as the Masons are sometimes attributed during medieval times, full of secret symbols, a clandestine gathering of powerful men working behind the scenes to make sure they maintain their power.

In some ways they are a lot like the Council of Esus except the Stewards of Inequity are almost entirely focused on the business aspects of operations, and have very little interest in anything outside of that. Its also worth noting that many Stewards don't directly worship the god of the religion (mammon). But they do follow the rituals of the Stewards (which pay homage to mammon, even if not all the members realize it) and mammon actually prefers that they follow him by pursuing their own greed.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *I don't know for sure, but I'm tempted to say that they were the dragons of the Gods/sphere their civ's represent. If so, then Eurabatres is the dragon of Amathaon (creation), and Abashi is the Dragon of Ceridwen (Dimensional).* |

Cultuum is correct on all counts (as usual). The only correction I would make to the above is that a mortal is limited by his faith in his ability to channel divine power. But the gods are not limited by faith, nor are they more or less powerful based on their amount of worshippers. That reminds me of the gods of the Forgotten realm (where gods can appear or dissapear based on worship).

The gods of Erebus are bound by a labyrinthine codex of laws in the Codex, of which the channeling of powers through mortals is only a small part. Although in general it can be said that a god has more pull in an area with strong worshippers.

Kilmorph would not be allowed, for example, to simply destroy a city full of people she didn't like with an earthquake. But she would be able to slowly erode the ground under that city for centuries until it eventually collapses. Even more she would be able to place ore under the city and entice the greedy men of the city to mine it out without regard to the potential danger. Then when eventually a priest of kilmorph stands on the hill above the city and looks down, channeling his faith and power for it to be destroyed that last straw would be broken and the city would fall.

Hopefully that distinction makes sence.

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(Cassiel) Yeah, it makes him really hard to write for too. In the D&D games he was spoken about more than directly used (Branding, the first adventurer that the Grigori usually create, was who interacted with the party most of the time). And I went around and around before I got his pedia entry to a state I liked.

I think he only speaks 3 times in that pedia entry and doesn't take any significant action. But it still manages to capture who he is. Just like you say he has to walk a very fine line.

It was important to me that when he shelters Elizabeths father he doesnt give him anything. He just allows Elizabeths father to change his own life. He gives him a new name, and allows him to be reborn much as Cassiel has, but the choice and the effort belong to Elizabeths father. The Bannor may rush in and rescue you, Cassiel only offers the opportunity to rescue yourself.

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Yeah, Cassiel always argued that Basium and Hyborem were the same. An example he used to prove that fanatism was bad in any extreme. That if you moved far enough down the spectrum toward either side you looped back around to the other side. Oddly Basium and Cassiel were the two archangels that split from their lords because of the compact, Basium because it was to restrictive, Cassiel because it wasnt restrictive enough.

Cassiel actually is friends with and has a huge respect for Sabathiel and Brigit. Philisophically he is almost completly opposed to everything Sabathiel believes in (Cassiel doesn't like Junil) but the two have always been odd friends. Cassiel is particuarly impressed with the fact that Sabathiel went into hell to rescue the people trapped there.

Brigit the Shining is Bhall's archangel and she refused to fall with her queen. So Bhall imprisoned her in the frozen northern wastes. Cassiel loves that example, liking the fact that it is about devotion to a true righteous cause regardless of the consequences. The conquest of personal philosophy vs the mandate of ones superior.

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The Grigori have a government based on the teaching of Cassiel. He is an incrediably influential part of the government but tried to set it up to run without him. In that regard he is more like the queen of england on steroids with little real political power but enough influence to get anything he wants done if he decides to use it. Even the army is decentralized (and often disorganized, adventurers are officially in the army but do pretty much what they want unless called on).

Cassiel understands that pragmatism and anti-fanatism are not enough to base a government on. And just as you say a society has to have a method to resolve disputes. The actual Grigori empire was feudal. But the assignment of feudal lords (better put as representatives, but there was no vote) was based on moderation and a desire to allow each individual to determine his own philosophy. Cassiel was fond of making farmers representatives for an area (he actually just loved farmers in general, which was a common job because of the lands they occupied), and didnt like specialists, professional politicians, or those with an agenda. In his mind the perfect government was the one that already existed when a small community came together on a monthly basis to talk about issues, as long as it was without bias. He tried to create that on a larger scale.

Cassiel preferred to interact on the small scale, make a meaningful difference in an individuals life. But he doesnt see much use in big plans that try to do the same on a global scale. Someone trying to setup public healers across the empire would be knocked down. Regardless of the plan the Grigori want help from their neighbors, not their government. Even an ailing family may ask their representative for help, he would put the request to his community and if no one helped then there would be no help. Of course this tends to incline neighbors to help out, especially since they know that someday they may need the help in return, but their is no governmental mandate for support.

The representative can make requests for help to higher levels of the governmental hierarchy, but outside of major issues (war, etc) this is rare and higher ups follow the same practice of moderation and requests for help as the lower levels.

Because of this the "true" Grigori aren't military or technology leaders. They would be great producers of food and that would form the bulk of their economy. Even to the point of shying away from to many specilized merchants, traders and grocers. Though those that did go into those roles (as well as the craftsmen jobs) were typically immigrants from other lands.

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Quote:

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| Originally Posted by **Rex rgis of Ter** View Post  *On the subject of Hyborem:*  *Is Hyborem a fallen angel? If not, how can he enter creation without breaking the Compact?* |

Archangels and other true angels enter creation all the time. Basium, Brigit, Cassiel, Taranis, Splendor. Cernunnos was running around in creation during the Age of Ice, though he ascended when he became a god.

It isn't their ability to manifest in creation that is limited, but their powers once they are here. Sabathiel was greatly weakened by his passage through hell and he is recovering in his sanctuary between creation and the vault of Junil.

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Quote:

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| Originally Posted by **Ur\_Vile\_Wedge** View Post  *But then what stops the Gods from sending Dragons, Angels, and whatever else they conjure up in a bid to dominate Erebus without personally manifesting themselves? I thought that sort of thing was off-limits........* |

To compact is more complex than a list of do's and don't. Acheron is in Creation and Bhall hasn't broken the compact. The gods have limited effect over creation, but they can still do things, including waking their pets. But in being able to wake one pet does not mean they can send in a wave of thousands. Cernunnos may prefer to bless a grove with trees that produce sacred fruit, Aeron may prefer to release a beast on creation and mammon may prefer to tempt the souls of men.

I never detailed the exact process. But I always imagined that the gods have a certain amount of infleunce to spend that grows slowly. They could spread it out over a thousand minor effects or produce one major one. Even a god of healing can't heal all of his injured worshippers and would have to choose from thousands of prayers which to fulfill. I heavent really thought much beyond that, but thats how I always imagined it.

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Very true. As I mentioned in the actual D&D games the Grigori didn't have a strong military (in fact most fiefdoms only had volunteer untis, another reason adventurers were so popular). But that would be extremly hard to model in a Civ4 design.

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Yeah, the D&D games were multiple campaigns over many years with different groups of friends. I didn't have any requirement to be consistent between games and continued to refine and tweak the background as I went on. Several took place on different worlds, and some of the civs in FfH2 were relativly minor or didnt exist at all in the D&D games.

So I don't have an official map.

But, you can expect one to be provided in the "Ice" phase. We had to nail down all the scenarios and places for that phase and the design doc from that phase gives a decent look at the layout of the world (we arent ready to share that yet). But that will be overruled by whatever makes the scenarios better. As is typical we lay out a framework and then begin the detail work which may or may not change the high level design. So Im not sure how it will look when finished, our goal is to create the best scenarios possible, not to comply to a fixed map.

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Quote:

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| Originally Posted by **Nikis-Knight** View Post  *mathematically, I have a problem with either the words "few" or "occasionally", since as described otherwise only 1 in 7 can ever pass beyond, unless the Balors give out coins to keep the system going.* |

I should have said some few never leave this stage intentionally. This is the 2nd most populated (there are more souls in mulcarns wastes) layer of hell. Even through all these ages there are fewer and fewer the deeper you get.

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| Originally Posted by **Giga-Gigan** View Post  *So does this means that the very few who ever get to Agares'es realm, the baddest of the bad, graduate only to become Manes? You think that manes would be more capable, is it because flesh is more substantial than corrupted soul?* |

No, Manes are the least of the demons. The begining of the process. Hyborem is grabbing the souls heading through the Throne of Hell and forcing them into his service. He isnt waiting the centuries it takes for them to become true demons.

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Lots of good questions. A "good person" who isnt religious (ie: isnt claimed by a good god) goes to Arawn's realm. "Bad people" are supposed to go to hell, though their amount of wickedness determines where they are dumped. The swamp gets the vast majority of these.

Thats how it is supposed to work. But the agents of hell are ever eager to collect as many souls as possible, even those that rightfully belong in other vaults. They fight for these souls when the people are alive, and they continue to fight for them when the people die. The swamps of Mulcarns realm hold many spirits that may not have been greatly virtuous, but dont deserve the eternity of hell either.

**Spoiler** for *from the conclusion of Lord of the Balors*:

With the light came angels, not the barbaric ones that traveled with Basium, but gentle compassionate creatures that tended to the wounded men and spirits alike. The darkest spirits had been dragged into hell when the Throne of Hell was destroyed, but thousands still remained, those stolen unfairly by the demons or trapped between the ideals of heaven and the failure of hell.

I walked among them, blessed souls seeking forgiveness, shared the pain with those who had carried it alone for so long. Other members of my army were the same, weary but unwilling to stop tending to these souls. It was as if we rescued a kingdom under a cruel despot, but no one had suffered as horribly as these souls had. For many it was the first kindness they had experienced in centuries.

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| Originally Posted by **Avahz Darkwood** View Post  *Kael Quick question about the "conclusion of Lord of the Balors"..*  **Spoiler**:  *I remember this part of the victory, and it did have me wondering. What does this mean actually, does in mean Mulcarn's vault was destroyed?* |

No, the Throne of Hell isnt Mulcarns vault, it is the portal between Mulcarn's Vault and Erebus. Note that it isn't the only portal between the worlds, it was the most used but bad people are still going to hell.

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Xienwolf: Just to catch up on previous conversation where a minor math error was made:

Mammon's Hell stated that each entrant is granted a single coin and issued into the city, but they need 7 coins to get out.

People have been stating that this means it is impossible for more than 1 in every 7 people to move beyond Mammon's Vault. This is not true however. As Kael stated:

Quote:

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| Originally Posted by **Kael**  *Occasionally Mammon will take those that seem stuck and wipe their memories, forcing them to restart their entry into the city, but sometimes he leaves them be.* |

The people would think something off was happening if they walked into the city with no memories, weren't given anything at all, and slowly realized that everyone else got a coin on entry. Thus each time Mammon "Resets" an individual, he is adding another coin to his hell and making it possible for more than 1 in 7 to escape to the next layer.

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Quote:

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| Originally Posted by **Algeroth** View Post  *And I have some issues with Mulcarn vault. While other normal layers of hell (excluding Cerwiden and Esus hells) seems to focus on intensifying their respective god's sphere before petitioner is send to the deeper hell, in Mulcarn vault submitting to it's sphere means halt in his vault. Which seems weird in the well-oiled machine as hell is supposed to be, because the more effective the first layer is, the less petitioners will reach the deeper hell.* |

Thats very true. But the infernal hierarchy as a whole doesn't want to encourage lazy demons. Sloth may be a fine trait in a mortal, but they dont want it in the demonic hosts.

So Mulcarns domain is the storage vat of hell, the place where they stick all of the souls that arent ready. Mammon doesnt want the scattered masses of every war rushing his city. He wants them when they are ready, when they have ambition, when they can be turned into something more. Also remember that the infernals are gathering far more than they are supposed to, so many of the souls resting beneath the waters shouldnt be there.

But the true purpose of Mulcarns realm isnt to to keep people from going into the hells, but to keep them from going out. The stasis, the mountain, the swamp are all an attempt to keep anyone from escaping.

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Nikis-Knight: There are worlds and planes where some gods experimented alone just after the dawn of time. There are also planes of nearly endless elemental energies that Agares used to draw from to power his illict creation.

So if we need any weird and funky thing, like a Ice Giant or Fire Elemental, we can pull it from there.

Then each god also has their home domain like the ones being described here.

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Quote:

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| Originally Posted by **Lade** View Post  *If thats the case, how do you explain Basium's angels? It doesn't seem any of the gods actually support him* |

Basiums angels are like himself, renegades that have abandoned their duty to wage war against the infernal.

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Hyborem can be saved. If he stops worshipping the veil he can build the gate. If Basium comes he won't declare war on him, Basium hates the Ashen Veil, not the infernals. Or more specifically Basium hates Agares, who the Veil worships. If Hyborem is redeemed Basium will leave him alone.

The AI will never do it (summon Basium with Hyborem) but I left it as an obscure option for human players. I figured someone would want to run a Basium/Hyborem team.

I can justify most combinations, the point of FfH is to allow them, and the civs and religions were picked specifically for their ability to be interchanged with each other. But I must admit, the Cult of the Dragon Dragon Slayer is pretty funny.

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Quote:

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| Originally Posted by **Shadius** View Post  *I was under the impression he's Agares' right-hand man, in the same way that Cassiel was Dagda's and Basium was Arawn's. I might be way off, though.* |

You're exactly right, he's the archangel of entropy. Just as Sabathiel is Junil's (as well as the other ones you mentioned).

For most of the gods their archangel is the leader of their angels. But Agares doesn't have an oganized hierarchy. Instead he encourages his angels to compete with each other, and any hierarchy that does exist is pretty fluid. But when he needs something special done, Hyborem is usually the one he calls on.

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Nikis-Knight: Many seem to have Bannor pegged for dragging you off to concentration camps or something. I don't see that. (and if you do, I think you are reading more into them than is there) The Bannor aren't about ruling the world, or or fanatacally wiping out all others. They are about *disicpline*.

A Bannor soldier is not going to sack your land on the way back from a crusade (like the real crusaders). They won't shake down local merchants. They won't usurp the ruling lords. They do

exactly

what they are told, until an order violates their laws, in which case they are immobile.

Unless they are infiltrated or slowly corrupted over time (a possibility; Kael has said it was happening in his old game--but not the default assumption) it would probably be a decent place to live. Perhaps like Israel; used to constantly fighting for their lives, every citizen is expected to be able to fight if need be (though in reality in pre-industrial times most of the population even here must be farmers or fishermen or herders).

Of course, while it's silly to assume independant thought is ruthlessly punished, it isn't encouraged. If art and culture is your deal, you want kuriotates, or Balseraphs if you enjoy a walk on the wild side (and enslavement--don't assume only foreigners will be in those cages.) But there would be a strong kinship, esprit de corps, between most people. It would be like being in the marines, probably with less cursing. Not exactly pleasant... but when the brutal Doviello, wild Clan, or Infernals come around, the discipline pays off, not just for them, but for all their non-evil neighbors. Other Civs may resent their wars because they think the alternative to war is peace--but given their foes, it is more likely that the alternative is enslavement or death.

Likewise, a devotion to law doesn't mean harsh treatment for minor offenses. Laws can be just or unjust; but the key is that they are consistent, unless there is corruption, allowing people to live their lives free of the fear that the local rulers can come and take whatever they please without even a pretext of justice. And if a civ represents a more cosmic or abstract law, serves a god of law, that implies that law is not just rules, but justice. So it is silly to think that they go around throwing people into the dungeon for picking their nose or what have you.

Now of course, in such a society, if an evil leader gained power and managed to change the law and such, he'd have a powerful weapon for oppression. And in the real world, or a darker version thereof, that's a possibility. But wicked leaders are a possibility under the Elohim or Kuriotates just as much.

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The Elohim are the protectors of the sacred places of the world. They are less structured than most human empires in that their monasteries, villages and rare palaces are scattered around the world not a part of one contiguous country. The elves, Lanun and dwarves are actually like this as well (although as you can imagine this is hard to represent in FfH).

There are occasional Elohim cities, usually close to some holy area. The Bannor are resposible for guarding evil areas of the world, the Elohim protect the good. There are rarely powerful areas (unlike those in the Bannor's charge) and they prefer to erase all knowledge of an area (outside of their own scholars) rather than drawing attention to it by building huge forts and post guards around it (the Bannor reaction).

The Elohim prize contemplation and passive arts like poetry and caligraphy. Their nobility can come in 3 variations, either the artistic who are usually poets but could also be dancers or painters, the scholars who are philosophers and researchers, and the military who practice purification of the mind and body. All branches prize honor and trust, they are the keepers of secrets and their trust isn't easily gained. Nobility is gifted to those that accomplish great feats (usually including the blessing of some angel or god more than a military victory) so nearly all nobles have an ancestor they revere and the stories they strive to uphold.

In keeping with their secrecy aspect they wouldn't like anything that was to overstated. Characters weilding big viscious weapons wouldn't fit in. Robes and staves are common. A swordsman wouldn't often have his sword on him, though you can expect they would be trained with some sort of unarmed fighting style, possibly enough to disarm an attacker.

Of course all of this is influenced by their religious beliefs at the time (historically they worship Sirona).

Specific to your scenario, you may want to consider an Elohim hero from a few generations back to be the one that earned the nobility. The legend of that ancestor may make an interesting hook for adventures.

Im not sure how big you want their starting city to be. You could go with a remote village which could be about anywhere. A farm village that provides food to a more significant Elohim location wouldn't even have to be around a holy site. Anything larger than that would probably have a history of some sort, a tree that always stays in bloom, a fissure left over from the godswar, a graveyard where an angel was killed and buried.

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I like the story Smilie Meeting with Bambur is a great tie to his past and a great spiritual event for a dwarf.

There is a bit of a continuity error (not that its particuarly important that your game match the FfH timeline) in that the dwarves didn't exist int he Age of Dragons. They were created as a new race by the actions of Kheldon Ki early in the Age of Magic. But again, not a big deal.

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The important thing to remember in regards to the Order is the heavy adherance to laws. These could take the form of cermonies, use of lots of titles, and a very structured life which leaves little personal flavor in the individual. An ideal member of the Order is a perfect automaton, following the commands of his superiors without deviation. If he is of any merit he should have a title that is always used when addressing him, his accomadations and bearing should be emaculate, and he should be predictable for those that know him.

The interesting thing about an antagonist in the Order is their personal feelings will have little to do with their role. They could be a compassionate person still leading a genocide against a population as he has been ordered. Or he could be an incrediably sadistic individual charged with securing a peaceful farm village. In both cases the people will operate with percision and emotionless pursuit of their task.

Also for the Order there are three main factions. The Oathtakers (military branch who enforce the laws), Confessors (who are the legal arm of the Order) and the Diviners (who are the Spiritual force).

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I never imagined many vampires outside of Flauros and Alexis as prominant in the Age of Ice. Vampires are top predators in any environment they enter, and when food is scarce Alexis and Flauros would be best off making sure they had little competition for it.

Of course their challenge was in making sure their "livestock" lasted through the winter so their talents were often turned to hunting for food for their citizens, more than hunting the people directly. But that doesn't allow for very large tribes, instead each maintained a few small ragged groups of people that they helped survive.

Viewed from the perspective of those people Alexis and Flauros were dark saviors. They would bring mammoths or other hard to kill fare to the people and their arrival was often met with feasts and rituals as if a god had come down to commune with them. The fact that they occasionally bled, or stole entirely, from the children or the strong of the tribe was accepted or even celebrated.

They may have promoted other vampires during the Age of Ice. But I would guess that it was very rare and typically short lived. More of an idle diversion that any real attempt to grow their numbers. Any new vampire would have a difficult time sustaining his immortal life since finding new humans to feed off of would be difficult, and feeding off those claimed by Alexis or Flauros would lead to a quick death.

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(I'll use Alexis in the following, though it should be applicable for your characters as well).

I assume the first tier would be ragged hunters looking to apease Alexis, if they capture (hopefully alive) and bring victims back to Alexis for indoctrination/consumption they would gain status without their band and with Alexis.

After that would be men amoung the bands that Alexis favors (her "priests"). They would probably have some training, maybe even a little magic, and Alexis may have gifted them with a few relics from earlier times (probably with a nasty side effect, her gifts usually some with a price).

If her opponents are particuarly difficult Alexis may grab one of her "priests" and give him the gift of vampirism, then task him with killing the players. Either way Alexis cleans up whatever is left.

Then you have whatever specific subordinates Alexis is toying with at the time. She is a sorcoress so I would expect animals possessed by demons, tormented souls bound into her service, bone golems, specters, wraiths and the bizzare. For the most powerful I could imagine a dragons corpse raised as an undead, or a partnership with a lich from an earlier age.

A battle with Alexis directly (if she even allowed it) would probably take place deep within her catacombs and be well protected. Dozens of her subjects would be bound within the location and she would be able to reach out and steal their lives to sustain her own during the fight.

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Yeah, its not quite as simple as that. We have a big design grid that shows the archangel, god, sphere, civ, totem animal, interesting backgrounds, etc for each of the 21 aspects. And yes, the Mercurians are in Life. But Basium split from Arawn at the end of the Age of Dragons, when Arawn ruled over both the life and death spheres. Basium has little respect for Sucellus (who he considers weak for his loss to Mulcarn and completly undeserving of Arawn's gift of providence over Life, which Basium wanted to help him with his war against the Infernals).

Basium himself isn't religious. He only wants to kill demons. But he is flexible enough to adopt a state religion (or just about anything else) if it helps him in his war.

So even though we do have a relationship between every civ and a sphere, and a god. That relationship isn't always direct your typical patron god/faithful followers kind of relationship.

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To answer the question in the first post Hastur was intended to be the archangel. He was an extremly enigmatic figure in the D&D games and occasionally appeared as human to push his agenda before his attack on Mammon's vault.

It doesn't make much sense as a great person in the are of rebirth where he was kept busy in Danalins vault. But I just pulled a bunch of my favorite characters as great people (at the time I never thought anyone would be interested enough to ask about their backstory).

So I may go and change a few of the great people to make them match the backstory better. Many have been worked into quotes and story elements, but its worth a review to cut some duplicate and confusing names out.

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Quote:

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| Originally Posted by **Opera** View Post  *Wonderful. I felt so much compassion towards Mammon... and towards Os-Gabella too.*  **Spoiler**:  *But I'm not sure I understand why she felt all creation? Just because the One entered the world or because Acheron raped her? Did he really or did he give up in order to meet the One?* |

**Spoiler**:

Thats an intentionally vague description because I wanted to mix the psychological effect of the attack (Os-Gabella terrified to the point of detachment from her body) with the appearance of the One. I don't know how effective th strategy was but in that moment of horror Os-Gabella see's the world much as the One does, but that is little comfort to her. Most importantly is is supposed to carry the message that everyone is the criminal and the victim.

Answering your question directly I think the One arrived in time to prevent the rape. It is the culimination of the seeds of conflict and mistrust between the gods that have the story builds from the beginning. But I think that is to large a step to take before the true fall. So I don't think Aeron succeeded. But as I mentioned its left intentionally vague to make the reader wonder.

Also note that even if Aeron is denied Os-Gabella's affection he does get the rest of what he desired from her. Her children, devoted to him, that are strong, cunning and immortal. Even if they aren't directly his, you can imagine how Os-Gabella feels about them becoming the chosen of Aeron and revering him through the centuries.

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This was actually the concept we were trying to get across with the advanced temples. That a civilization could go one of 2 directions in their worship. Building either of the advanced temples kept the civilziation from being able to build the other one so it "flavored" their religious experience.

They didnt turn out to be unique enough so they were removed and the ideas we really liked from them were moved to other places.

But I personally have no problems with schisms of faith. The fact that the Bannor deviated from the balanced worship of Junil into a hyper-lawful branch is pretty well known. But Erebus was full of distinct differences between "religion" and the "gods". Erebus had hundreds of religions, different regions may have worshipped the same god in different ways, and under different names (and tons of religions that didnt have real gods, or worshipped demons or elemental spirits).

Anyway, Im with you from a world flavor perspective Thomas. But from a game design aspect I dont think we will be adding schisms anytime soon. If we did it would probably be a unique design for a new religion. Maybe a religion that fragments at a certain point and can be brought back together or remain in multiple versions (sounds like the type of quest activity we may include in "Shadow").

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| Originally Posted by **M@ni@c**  *Some stuff I've been wondering about.*  *What's the relation between Peace and Chaos, and between Trust and Shadow? And while it makes sense for "evil" Agares to be the Angel of Hope if one seems him as a Prometheus-like figure, I can't see the obvious relation between Hope and Entropy. Confused* |

The evil angels were origionally assigned providence over a certain aspect of creation. As part of their fall they have corrupted that aspect.

So:

**Camulos**, the Angel responsible for Peace is instead the angel of War. And because the providence of Peace is abandoned/corrupted creation will never have it.

**Aeron**, the Angel responsible for Strength is instead the angel of Hatred (better expressed as physical rage, that which fuels the werewolves). And humanity will forever suffer with weakness because that divine perfect strength is gone.

**Ceridwen** was called the angel of stars and was responsible for the bindings between the different worlds. Her role is much the same but her motivation has changed to opening the gates of hell and allowing them to invade into creation (Ceridwen is the patron goddess of the Sheaim and the benefactor of Tebryn and Os-Gabella).

**Mammon** was the angel of foresight, mostly in its mundane aspects of being able to consider the outcomes of actions and choose that which has the best outcome for eyeryone. Since falling he has corrupted this and mankind suffers for it by becoming shortsighted in its endeavors. Now he is known as the angel of Greed or Gluttony, wanting everything now with no concern for future effects or others welfare.

**Esus** was the angel of trust. Trust was considered so important a gift to humanity that it had divine effect. Creation was planned to be without deception. But when Esus fell he took that with him. Instead he is the angel of deception and humanity must survive without true trust.

**Mulcarn** was an elemental angel. Given to protecting one of the building blocks of creation, Winter. Winter was meant to be a time of rest and recovery, a slowing. After his fall he was still the angel of winter but winter became about destruction and death.

**Agares** was the angel of hope. It was this hope that caused him to dream of being something more than just an angel. That made him want to be a creator himself. This is what initiated the fall and the withdrawal of the one god from creation. With Agares fallen the divine gift of hope was lost to humanity. Now Agares is called the angel of the night or the angel of entropy. It may be more fitting to call him the angel of despair. He was the one that whispered to all the other angels that fell and convinced them to give up their faith, and with the fall of Bhall he continues to do so.

**Bhall** is one of the elemental gods given providence over fire. Before Bhalls fall (which didnt happen until the end of the age of magic) fire was a righteous force, used to ward off the unholy and a friend to man. Since Bhall's fall fire has turned against man, now it is volitile and uncontrolled, the easiest to wield for destructive magic and the tool of many demonic forces.

I hope that makes some kind of sence. Everything was built up from the starting point of the 21 angels. It may have drifted but it was the compass for design decisions in the D&D game, and in the mod (its nice to have a high level framework to work in). Its the reason we have 21 civs, and why we have the 21 spell spheres (not that all 21 are in yet).

So for example the starting point for the Calabim is that they are in Aeron's aspect. So that gives us body, hatred, strength, rage. From that we got the Calabim as living vampires, feeding on blood (strength, body), hatred lead to their flavor as being overly cruel (attitude bonus's with civs that treat their people poorly). Aeron's aspect wouldn't work well for undead so the vampires in FfH became living creatures that feed on blood.

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Quote:

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| Originally Posted by **Chandrasekhar**  *Just a question here regarding Dagda, Arawn, and Sucellus. It states in the religion thread that Dagda had control over the domains of life and death before Sucellus was reborn and took control of the life domain. Is there some additional backstory regarding Arawn's current control of the death domain?* |

Life and Death were originally the same power. In the Age of Dragons Arawn was responsible to tending to souls, those entering creation and those leaving. Is was a relativly low number.

In the Age of Magic man gained the ability to use magic. Their mastery over Life magic allowed them to create life. These were the mages that made Chimeras, Manticores, Trolls, Griffons, Minotaurs, etc. The gods were upset that mortals were doing things that they thought only they should do. So Arawn stepped in and withdrew Life magic from men. Ressurection and the creation of new species became impossible.

The gods dont have enough control over their spheres to be able to turn stuff like this on and off. They are the conduits. To make this change Arawn had to withdrawal completly from creation, his power in its entierty wouldn't effect it. Their were gates created to allow souls to travel between Arawn's realm (the netherworld) and creation but outside of that Arawn doesn't have any effect on Creation.

At the end of the Age of Magic millions were killed. The soul gates were flooded and the netherworld became full of dead spirits. After Sucellus was killed he found himself in the Netherworld as well, where he helped Arawn deal with the influx of new spirits.

When Mulcarn was killed and Sucellus's body was brought back together. Sucellus appealed to Arawn to be able to be resurrected. He needed the power of life back into creation to do it. Sucellus also argued that the world would need the power of life to recover from Mulcarn's reign. Arawn (always the most dour of gods) refused to enter Creation, so instead of doing that he granted dominion of the life sphere to Sucellus.

Sucellus was reborn and the ability use life magic was returned to mankind.

Other incidentals in the story:

During the signing of the compact one of Arawns top angels rebelled and kept fighting the war. He was angered to see his former master withdraw completely from creation and even more angry to see him hand over half of his dominion to the former god of dandelions ("Whose only major military achievement was failing at a task that a flesh puppet later accomplished"). That angel is Basium.

The ability to use death magic was also taken from men when Arawn withdrew. The things mankind was doing with necromancy were more perverse than the experiments of the life mages. But the power of death magic returned to the world when the brothers stole the gems of air, water and death and took them back into creation. Tuoni (the brother that kept the Gem of Death, the "Opalus Mortis") has the gem embedded in his right hand and it is the source of all necromancy in creation.

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Arawn is focused on the underworld and doesn't really care what happens in creation. He doesn't like necromancy, but not enough to do anything about it. The compact would allow him to empower priests to go fight undead, but he really can't be bothered. He is similarly apethedic towards the Sidar.

Saying that the Sidar worship Arawn is probably too much. Its better to say that they revere him (not that he cares).

The underworld itself is infinitely large and changes to reflect the emotional state of those within it (many would say the world works the same way but it takes more time). It is not controlled by the powerful wills of the gods as the vaults are so the dead spirits unconsciously create their worlds within it. Some of these areas are shared by several spirits, some are alone.

The darker spirits are usually claimed by one of the evil gods and whisked off to hell, so you don't see anything to horrifying in the underworld. Though there can be pretty disturbing sites. Some places are pleasent (grass fields where children play), some can be dark (ruins of a house with the echoes of crying throughout), some are bizarre (a city that runs in reverse).

Arawn was initially the god of life and death. He created 2 archangels, twins, one to guard the gates that new life enters creation (Basium), and one to guard the entrance to the netherworld (Gyra). Gyra is more compassionate than her brother and she has acted a few times to protect the Sidar (including keeping Basium from wiping them out once), she also helped the enslaved elves escape from the Dungeon of Laroth.

Laroth... a powerful archmage during the Age of Magic, now dead and building his own kingdom in the underworld. One of the few with enough control over himself to use the underworlds reflective nature to create the environment he wants. He is building an army meant to challenge Arawn himself but the normal spirits of the realm are incapable of real action, they are trapped inside their dream worlds. So he needs heroes to die, powerful men with powerful wills to serve as his captains. So he created the Nether Blade and saw that it was delivered to Rathus. Arawn doesn't care if powerful men live or die, but Laroth wants them.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *So...why was Basium trying to destroy the Sidar?*  *Also, how did Laroth get (at least) one of Arawns angels (the one who delivered the Netherblade) to serve him instead of the Arawn?* |

Basium was just generally rampaging at the time. He has a very "you are for us or you are against us" mentality. Wink

Several of Arawn's angels have sided with Laroth. They are tired of serving as the administrators of the underworld and want a more aggresive god of death (it doesnt hurt that if their is a power switch they have been promised more powerful positions in the new hiearchy).

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The name for the Ljosalfar and Svartalfar are from norse mythology, though they were more inspired by the Seelie and Unseelie courts of Celtic mythology (Nikis-Knight refers to them a lot in his writing as the summer and winter courts which I always liked).

And of course you have some additional FfH schenanigans on top of this. Varn is actually from a line of elves that were taken into the underworld during the Age of Magic (and before the split of the Ljosalfar and the Svartalfar) to serve a powerful archmage who had died and created a new home for himself in the underworld. The archmage (Laroth) brought the elves through to serve him, but he was not a kind lord.

Eventually the elves owerthrew and escaped from Laroths "dungeon" (this dark corner of the underworld) and used a portal they found to enter the shadowed vale, a valley obscured by mist that sat between creation and the underworld. Varns father stayed behind to hold Laroth off as the elves escaped and never ended up coming through the portal.

The elves ended up living in the rift, largely seperate (and ignorant of) the battle between the ljosalfar and the svartalfar. The rift and the underworld were very dark, making them appear more similar to the svartalfar (pale elves who hate the light) but they only share the common ancestery.

Other interesting facts:

1. Haerlond is Varn's older brother and leader of the elves in the vale. The two brothers have taken dramatically different paths and the effect of the time in the underworld and the weight of responsibility of protecting his people wears on the very pragmatic (if not cynical) Haerlond.

2. The elves brought things with them when they escaped. One of those things were books that Lartoh wrote that contained rituals to prolong life and to become an immortal, souless living beings. These books were later used to create the first Sidar.

3. The portal from the vale to the underworld that the elves escaped through is the same portal that Rathus enters in his pedia entry. In that entry the elves in the rift are called "once-elves" and Haerlond is mentioned. The "angel" Rathus meets isnt a servant of Arawn but a servant of Laroth who wants Rathus to kill the powerful in creation so Laroth can collect their spirits in the underworld to build an army.

4. Varn didnt leave the vale on good terms. He was trying to protect a group of kids that found the vale and were being framed for stealing an artifact that the elves had taken from the underworld (the heartstone). One of those kids was the young Auric Ulvin who was just begining to dream of a great white dragon and believe that he was more than just a man. In that escape Auric (who has an incredible but largely uncontrolled affinity for magic) destroyed the mist that seperated the vale from creation, flooding the vale with sunlight that burnt and blinded the elves that had lived for generations without being exposed to it. It was in this light that Varn had his religious ephinany and after leaving the vale (and seeing to the kids safety) he began worshipping Lugas.

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Quote:

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| Originally Posted by **evanb**  *More lore curiosity (as I don't have Civ on this computer): why is Dain called "the Caswallawn"?* |

Its a title, it means he is the highest ranked mage in the Amurite empire.

Children are judged in their magical appitude at an early age amoung the Amurites. Those sufficently gifted are raised in academies and trained, all ties with their family are severed. To be accurate a picture of an amurite adept should be a picture of a 7-9 year old child.

At about 13-14 a child is free to start taking his trials, a series of tests that prove/strengthen the childs ability or kill them. The farther the tests go the more dangerous they become. The system is similar to the towers in the dragonlance series. The Cave of Ancestores is one of the trials.

Few complete all of the tests. By that point they are archmages with little need to continue proving their worth, those that try are often lead by huberis rather than a desire to better their magical abilities.

The final test ends in lethal arcane combat with the Caswallawn. These are held in magical arenas and are ethereal battles more than physical ones. If the challenger defeats him, he becomes the new Caswallawn, if not the old Caswallawn kills him and retains his title.

One of the unusual functions of the Caswallawn is that they are expected to breed on a regular basis. Male Caswallawns are brought magically gifted young ladies from the academies. If the lady becomes pregnant she is taken away, the child is born, cared for and tested. Usually these children are the most gifted and they are entered in the academies as are the others and process is restarted.

The process is simliar for female Caswallawns, they are brought gifted young men. The complications of pregnancy dont keep female Caswallawns from having to defend their title, and there have been stories of incrediable battles against pregnant Caswallawns, including one where the child was born during the battle.

Valledia is said to track the bloodlines but its illegal for the people of the empire to do. All family ties are severed whenever anyone enters an academy and the ancestory becomes impossible to trace. There are a lot of rumors as to why this is, but many suspect that there is one bloodline that is being protected and has shown up multiple times in the Caswallawn position.

Specific to Dain there was no Caswallawn when he took the position, the trials had become to lethal that no one was willing to take them. In actual FfH lore it had been 60-70 years since the last Caswallawn when Dain completed the last trial and became the first in a long time. In mod history it would probably make more sense for Dain to be the first since the Age of Ice, to have restarted the trials that were deisgned in the Age of Magic and passed them.

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Let mee, this is what I have in my notes:

Quote:

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| **Astrology**  Greater Constellations:  Night Sun (Lugus)- Crosses the sky opposite the moon and at 2AM on a full moon is blocked by the moon for 10 minutes.  Hunters Bow (Amathaon)- Always pointing toward the north.  Bronze Owl (Sirona)  Eye of the Heavens (Nantosuelta)- When before the Open Tome all good Mage spells are cast as if 2 levels higher, all evil Mage spells are at 2 levels lower (1/month).  Arms of God (Sucellus)- When above the Scales of Balance all good Priest spells are cast as if 2 levels higher, all evil Priest spells are at 2 levels lower, neutral Priest spells are at 1 level lower (1/month).  Shield of Valor (Junil)  Scales of Balance (Dagda)- When the Arms of God and the Blazing Sword are directly left and right, all neutral Priest spells are cast as if 1 level higher, all good and evil are cast as if 1 level lower (2/month).  Grey Shroud (Arawn)  Great Tree (Cernunnos)  Open Tome (Oghma)  Sleeping Dragon (Kilmorph)- Dark Constellation  Silver Tears (Danalin)- Dark Constellation, follows the moon, laments for the evils of the world  Hero's Pegasus (Tali)- Dark Constellation  Raging Phoenix (Bhall)- Dark Constellation  Great Serpant (Agares)- Dissapears at 2AM when the moon is full causing the entire sky to darken for 10 minutes  Thieves Signal (Mammon)- Fades 2 minutes before the great Serpant dissapears  Obsidion Scepter (Aeron)  Jeweled Mask (Esus)  Blazing Sword (Camulos)- When above the Scales of Balance all evil Priest spells are cast as if 2 levels higher, all good are at 2 levels lower, neutral are at 1 level lower (1/month)  Midnight Candle (Ceridwen)- When before the Open Tome all evil Mage spells are cast as if 2 levels higher, and good are at 2 levels lower (1 month)  Hungry Wolf (Mulcarn)- Missing Constellation  Lesser Constellations:  Broken Man (The Warrior, The Passage-elven, The Soulforge-dwarven)- The symbol of Perserverance, the story varies but always involves the man continueing to try when most others would have given up to acclomplish something great. The Barbarians see it as a warrior who fights and kills his enemy even after he has suffered a fatal wound. The elves see it as the elf who after being poisoned by an orc arrow manages to run, crawl, and drag himself back to the elven village where he warns his people of the attack and then dies, and a pure white tree sprouts from where he dies, from which the elves quickly make arrows that fire through the orcs shields and armor, saving the village (man those elves are long winded). The dwarves see it as the smith who works at the forge until his heart gives out, leaving his last piece of work, a mighty warhammer, as a relic of the dwarven kingdom.  Three Brothers (Two Brothers, The Kings-elven)- The symbol of Courage. Made of three stars, one white, one blue and one black (those that don't see the black star call in Two Brothers). A tale of Heroism and Valor, of three brothers daring to challenge the gods themselves and with their courage alone, succeed.  **Calendar**  7 Days per Week, 28 Days per Month, 84 Days per Season, 336 Days per Year  Monday Moon Day, Day of the Moon 1 8 15 22  Tuesday Tree's Day, Day of Nature 2 9 16 23  Wednesday Wind Day, Day of the Wind 3 10 17 24  Thursday Day of the Earth 4 11 18 25  Friday Fire Day, Day of Fire 5 12 19 26  Saturday Day of the Ocean 6 13 20 27  Sunday Sun Day, Day of the Sun 7 14 21 28  4 Weeks per Month, 12 Weeks per Season, 48 Weeks per Year  First Week Full Moon (on the 1st of the Month)  Second Week Dark Moon  Third Week No Moon (on the 14th of the Month)  Fourth Week Bright Moon  12 Months per Year, 3 Months per Season  Alturiak; The Claw of Winter \  Ches of the Sunsets > Spring  Tarsakh of the Storms /  Mirtul; The Melting \  Kythorn; The Time of Flowers > Summer  Flamerule; Summertide /  Eleasias; Highsun \  Eleint; The Fading > Autumn  Marpenoth; Leafall /  Uktar; The Rotting \  Nightal; The Drawing Down > Winter  Hammer; Deepwinter /  4 Seasons per Year  Spring Season of Air, Time of Storms  Summer Season of Fire, Time of Growth  Autumn Season of Earth, Time of Harvest  Winter Season of Water, Time of Rest |

So I guess once a month. I think I got the month names from the forgotten relams.

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Quote:

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| Originally Posted by **M@ni@c**  *Luonnotar? Everybody wrong about the gods?* |

The history extract explains most of it. In the D&D game the players didn't have access to the world history. D&D games allow a lot more detail and complexity than a strategy games, so i tended to muddy the religious waters a lot.

Very few religious folks, even priests of the various religions, didn't have spells. In fact at one point the Order started killing priests of their own religion who could perform miracles (once those few started having visions that differed from the churches mandates).

There were no "clerics" in my game. Instead players played all the other classes and those that revered a diety could gain different blessings specific to them, and occasional interventions in major situations.

The end result of this was that, although the religions (religion being the man made process of worshipping a god) were very specific the actual divine powers were very obscure to mortals. Some gods that were worshipped weren't real, some gods were real but called other names, some demons were worshiped, some mages started their own religions, etc etc.

The truth, as you may have gathered from the history extract, was that Junil and the rest aren't "gods" but angels created by the One and charged with protecting creation until the One returns. Read the extract for the full story.

The difference may be a minor thing. The "angels" certainly have godlike powers but they are imperfect creatures. As capable as mortals of making mistakes and failing at what they attempt.

The Luonnotar are an order that has figured out the truth. That the gods are just another form of imperfect being, although very powerful ones. They know about the One and worship him. But of course since the One is gone they don't get any spells.

As you can imagine all of the religions hated the Luonnotar, and the good and evil religions found them to be a common enemy. Because of this Luonnotar were very secretive. They had no magic, no special abilities, so they survived as an extremly secretive organization.

But a large group of them were captured. Pulled out into the streets of Alexandria they were found guilty of blashemy and sentanced to death. The priests though themselves clever, and planned and appropriate death. They tied the luonnotar to stocks in the square and cast pillar of fire. The column started from the sky and came down, surrounding the luonotar. It burnt the stocks, burnt off the ropes that held them, but left the luonnotar uninjured.

They walked out of that square and no one stood in their way.

In time the various churches overcame their surprise and attributed the immunity to witchcraft (as they commonly did), restarting their persecution. The luonnotar fled and eventually found protection with Cassiel and the grigori. The two groups weren't the same, the luonnotar were worshiping a god that wasnt in creation, and the grigori were following that gods mandate (to protect creation). Cassiel doesn't think the One wants worship (and he personally doesnt like those that dont rely on their own abilities) but he was good enough to protect the luonnotar and let them have their religion. The luonnotar needed all the allies they could get, and even if Cassiel didn't share their religion he was a loyal friend.

In a related story after the 21 first angels made creation, the One came into creation to review it and found it suitable (this was before the fall of Agares and the entrance of evil). The stone he stood on was later found and held as the most sacred artifact of the luonnotar. It is the Altar of the Luonnotar.

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Quote:

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| Originally Posted by **SwordofStriker** View Post  *The thing is, Kael has mentioned that a lot of the ideas for FfH came from his days of playing Dungeons and Dragons. That being said, if you're familiar with the dark elves of Dungeons and Dragons, you'd know that they are definitely not like their tree hugging kinfolk. Certainly not everyone will be aware of this. Just as an FYI, the dark elves that I'm assuming these were modeled from typically live underground like the dwarves and gnomes, so the elvish promotion wouldn't really fit for them even though they are in fact elves, just not elves of the forests.* |

The greatest inspiration for the elves of Erebus are the seelie and unseelie courts of celtic/irish mythology. In that mythology the Unseelie are capriscious faeries that play tricks on humans, often mean spirited but not lethal. The Seelie court are more benevolent faeries, passive and beautiful.

But both sides are equally elven, two sides of the same coin. That is how I imagine the elves during the Age of Magic. Trading rulership of the elven nation between the two courts for 6 months each year. But then their god died, they entered into a brutal civil war, and the Age of Ice killed the weakest on both sides.

They may have once been gentle faeries, but they are war scarred and hardened now. In their soul the Ljosalfar, the children of the Summer court, pine for lives of beauty and harmony. The Svartalfar, the children of the Winter court, miss their nights spent dancing under the moonlight. But those days are past now. Arendel may be the last link to the elves as they were, but Thessa and Amelachier are the elves as they are now.

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Quote:

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| Originally Posted by **Bob Morane**  *Mhh, strange, they were greyed out and i had a tooltip telling me i needed iron or mithril and a barrack (wich i didn't built as i thaugh i was'nt able to produce axemens anyway), i'll try buoding the barracks next and see if it's only a tooltip bug.*  *Oh, those poor elves Sad*  *Well, if it's harder for you to balance, it's harder for the user to see the balance Wink . I thought it was a work in progress and all religions would have their late-game powers too. I like it more when it's balanced differently rather then some sort of "same wall with a different coat of paint" as you said, so i can only applause if you can balance them while keeping them different. Anyway, i had the feeling the fellowship of the leaves was pretty weak. Weak unique unit, and only one. No wonder or anything late. I first thought you had first made everything for some other religions and would add for the fellowship later. Of course, it's always easy to think others have something better then you, and FoL was my religion. Now there is the production bonus for sawmills. Maybe it's enough to make fellowship strong. Mhh, let's see, sawmill gives +1 prod, forest is +1 and you have a +1 from hidden path, so this is a +3 production. Yes i think, it can be quite powerful. I overlooked that aspect of the religion.* |

The Fellowship also has access to the Guardian of Nature civic which is an amazing way to run a big happy, healthy country if you can afford the cost. The Fellowship is also on the path to Duin, which is a more significant advanatge than it may sound.

Quote:

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| Everything Stick Out Tongue  Well, mostly what kind of world is this? I think you mentionned somewhere the background was from some RPG campaign, maybe D&D. Is this world similar to the Forgotten realms? What are the relations between the races, who are the good guy and who are the bad ones (some are obvious, some not)? What are the overlords, and where do they come from? There are several sub-races of elves, are they fully independent or are they still somewhat linked? It's hard to tell exactly. I think backgroung is something very important in such a mod. |

Check out the History Extract attachment in the 2nd post if you haven't read that yet.

The Overlords are taken from Erebus, which is a world covered in mist. The mist removes the memories from any sentient thing it touches. The civilizations are built on cities fashioned on the rare mountain tops and a few ancient structures that peak through the top of the mists, and a valley that the people pumped all of the mist out of. The cities live and die by their shipyards and trade between the cities, they have enchanted ships that float on the mist. The valley provides the bulk of the food for the relam. One city (Prespur of the Storms) permanently holds a massive storm over the city, gathers and sends the water out to the rest of the realm through magical portals.

The history of Erebus is unknown to its inhabitants who largely came there from other planes. As far as they know they found it as I described when they arrived. The players started without memories, they had been recovered from the mists and a large part of the game was spent trying to figure out what is going on with this world, who they are, and why they were in the mists in the first place.

The truth was Erebus was a "Vault", a place the sacred to Oghma (neutral god of knowledge) went after they died (heaven for a world without heaven, the extract will explain that). It was invaded and overrun by Mammon's (evil god of the mind) forces. Rather than let his libraries be lost Oghma created the mists to protect them.

The only creatures able to travel in the mist are the angels of Oghma that still survive. Their are powerful beasts of Mammon within them as well but they have been driven mad or are simply living in the present without any recollection of the past and traveling around the world wildly. Occasionally one comes out of the mists and attacks the cities. I used a Lovecraft encyclopedia to design Mammon's forces so that is where all of the cthulu references started (though I never actually used cthulu).

In the D&D game there was no "Octopus Overlords" (the name actually comes from one of my favorite websites) but there were some cultists that worshipped the creatures that came out of the mists and the few creatures that made it out and stayed out of the mists (the Cliffs of Hastur outside of Alexandria was the home of one of these creatures and is mentioned Mardero's pedia entry). These worshippers found the visions and messages from the creatures to be sporatic and uncontrolled, because of the effect of the mist. So they used intermediary's to recieve the messages, most pulled out of the asylums just as they are in the mod.

The drown were unthinking undead they sent down into the mist to perform tasks. They weren't literally drown, just zombies, one of the things I switched that to fit the game to Civ4.

As for the elves, there are subtypes of elves in my world. They all came from the same source (created by Sucellus) but a lot has happened to them since then. They are largely unconnected to erebus, a few were there but the plane didnt have enough livable places to support racial areas. Toril was the plane that held most of the game stuff about elves. When Sucellus was killed the elves went through a pretty extensive civil war that killed off most of their numbers. What was left retreated to small bands and were seperated from each other during the 3rd age (the Ice age).

When the 4th age began and civilizations gained the ability to come out of their retreats most fo the elves tried to stay hidden because they know that reconnecting will restart the civi war. The Ljosalfar are the "good" elves and the Svartalfar are the "evil" (these are both civs in phase 2). The Svartalfar have started worshipping Esus (evil god of the night) are smaller in number but out hunting for the good elf colony's to wipe out.

There are other "sub-races" of elves are just differences due to prolonged seperation from other groups. Varn (the leader of the Malakim, a civ in phase 2) comes from a group of elves that were slaves of a cruel angel of Arawn in the underworld. Biologically they are elves but are very different from the rest of the elves in the world. There were a lot of situations like that were the specific history of whatever group you were dealing with was important, rather than just their race.

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Quote:

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| Originally Posted by **Grey Fox** View Post  *Bhall fell through the plane and brought their city Braduk with her. (I think?)*  *Then the Ember orcs built the city Braduk the Burning around the burning crater or something.* |

Men mimicked the gods during the Age of Magic. There was no good magic in that age, all sorcery was dark and corrupt so the most fierce battles were between the armies of the wizards and those of the holy. Eventually the one empire of men was split by this war into 10 countries.

One of those countries, the Bannor, was made up of the most pure. Fire was the weapon of the holy and Bhall was the greatest enemy of the corrupt. The Bannor venerated Bhall, they burnt evil cities to the ground and it is said that the holy could walk through fire without being burnt in those days.

Agares realized that it was only a matter of time until the Holy won their war. The countries that venerated evil gods were growing weaker. The greatest students of Kylorin were falling, Laroth and Gastrius were dead, Perpentach was locked within the Tower of Eyes (which held his body, but his mind wandered through creation and farther reaches).

So Agares began whispering to Bhall, playing to her pride. She was the greatest angel, enemies fled before her armies. The compact allowed a god to act only accoridng to the faith of her followers, and that gave Bhall the greatest power in creation. The evil god she was responsible for opposing, Mulcarn, was the least of the gods. The few people that followed him were relegated to the wastes, inconsequential and without power.

But Bhall's fall from heaven changed everything. The world caught fire, meteors pummeled creation, fields burned. But that didn't compare to what happened to the Bannor. Most strongly tied to Bhall they were transformed into cruel mockeries of mankind. Strong and savage, bones tore through their skin and their holy crusades became a bloodlust they could not control.

The greatest temple of Bhall was in the Bannor capital of Braduk. And Bhalls fall was literal. She fell through her vault, through the sky, through creation, through the world and into hell. She struck the world at Braduk and although most of the people were killed instantly some were dragged into hell with her.

Deep in hell and abandoned by their goddess no one expected these lost Bannor to survive. And they wouldn't have if Junil hadn't sent Sabathiel to guide them. It was a long difficult path through generations of the Bannor bent on survival. Their survival through the physical threats was the stuff of legend. But the real threats of hell are more insidious. Any spiritual weakness, any temptation was exploited and those that couldn't remain pure were a risk to the survival of everyone. Strict rules were developed, it was only a fanatical devotion to those rules (both in the physical and the spiritual) that allowed them to survive. A devotion that exists to this day.

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Wilboman: Here is something I made a while back that could help. Otherwise, it is just interesting reading. Do with it what you will.

In short, it is a quick overview of the peculiarities of the languages of Erebus.

**Spoiler**:

The Languages of Erebus

In the Age of Magic, a common language was spoken by all humans, with occasionally rather major dialectical difference (like modern English), and extensively used in interspecies communication (still like modern English). This language was known as Patrian. Dwarven, Elven and Orcish were completely separate languages, with no common denominators whatsoever, based on development from an entirely different mother source.

Angels and Demons, while their voices are easily recognised by their sound and timber, have no defined "language" of their own. What you hear, is your own tongue, spoken perfectly, if a bit oddly. What they speak between eachother, is known only to them.

The Age of Ice forced a separation of the Patrian language, with each nation having 1000 years to develop their own dialects of Patrian into entirely separate languages, formed, to a large part, by their culture and environment. The result is that few nations understand more than a few words of eachother's tongue anymore. In many ways, this is similar to the development of Norwegian dialects, where geographic separation led to some dialects almost turning into separate language, and the effect of Elven, Orc and Dwarven in some places is similar to the effect that Danish had on Norwegian, stronger in centres of government, weaker in the more rural areas, weakest in the remote valleys and fjords. That's just a note on inspiration.

On to the tongues as they are today:

There exists a Lingua Franca also in the Age of Rebirth. It is roughly similar to the original universal language, but has been changed by 1000 years of separation and the effects of new languages. Among other things, there is a lot more Elven and Dwarven in the new language.

Elven

Both the Svartalfar and the Ljosalfar speak the exact same language. There are no differences at all. Elven is what you might call a "strong" language. It effects other languages quickly and heavily, but Elves, being rather chauvinist, aloof and elitist by nature, never, ever feel the urge to adopt human linguistic traits or wording. They feel their language is perfect, and as a result, it doesn't change just because it is used by one or the other faction. Naturally, it didn't have any more trouble surviving the Age of Ice than the Elves did (meaning a lot of trouble, really, but not as a language).

Orc

Orcs have no illusions about the perfection of their language, stealing like crows, and breaking the stolen words, cadences and other traits of those they encounter and battle into a verbal shape that they are capable of pronouncing, rendering most of it practically unrecognisable. The once-proud orc tongue is thus only spoken by a select few, priests, shamans and the like - the rest speak a rather distressing and remarkably ugly pidgin.

Khazad

The Dwarven tongue of the Age of Magic remains rather well preserved among the Khazad. It has undergone some of the changes one might normally expect from a language in continual use for centuries, but due to both relative isolation and the rather conservative nature of Khazad culture, it has been changed far less than one might expect. A Khazad of the Age of Magic and a Khazad of the Age of Rebirth would be perfectly capable of conducting a simple conversation.

Luichurp

The Open-Skiers were heavily effected by human in the Age of Magic. In the course of their isolation in the Age of Ice, the Dwarven and Human tongues merged into a language that was entirely Luichurp-specific. But it is not in the Luichurp's nature to stick stoically to their guns. Extensive trading with other nations in the Age of Rebirth has tempered the Luichurp creole with a strong tint of the new lingua franca, something that sets them apart from most others, who exclusively use it in foreign relations.

The Humans

Elohim

The Elohim language is the Rebirth tongue that is closest to the universal tongue spoken in the Age of Magic. This is closely connected to the way the Elohim survived the Age of Ice, as both an organisation with a constant influx of new people, allowing the oddnesses of dialects to be balanced out, but also their role as the tradition bearers and protectors of the old knowledge. The Lingua Franca of the Age of Rebirth is heavily modeled on Elohim.

Sidar

The Sidar are extremely good at picking up tiny changes in pronounciation, inflection, intonation, body language and a host of other elements of communication. Many of the Sidar begin as artists and sages and are slowly changed from the intellectual language of their craft to more consise and less emotional speaking patterns. Thus, their spoken language has no need of being very complicated, beautiful, or expressive. A few words will generally suffice. At a few hundred years of age most of the Sidar have reduced their speech to a few words, which aren't shared easily. Beyond that the meaning of the Sidar is usually inscrutable to those from other empires, but they carry great wisdom and importance if they are understood. Those few words that are used to a very large extent the same as those of the Age of Magic's Patrian - however, they do not hesitate to pick up other words that suit their style of communication particularly well. As a rule, these words spread like wildfire, almost instantaneously adopted by all Sidar.

Sheaim

The Sheaim language is, in fact, engineered by the Sheaim leaders in such a way that the sum of all people speaking Sheaim across the globe is a ritual, the chanting for a spell whose purpose is unknown to all but a very few in the closest circle around Os-Gabella. As a result of this careful balance, the Sheaim language needs to be constantly tweaked and changed in subtle ways, to take into account the constant headaches caused by other languages affecting Sheaim, an increase in speakers, and not least Sheaim words being adopted by other languages. Even a surfeit of incorrect pronounciations can cause problems, so correct language is rather strictly enforced, both physically, magically and psychologically.

The Calabim

The Calabim speak two different languages, both derived from human speak. The vampire aristocracy speak a far more elaborate and elegant language, with a stronger influence from the original language. The people speak a weak and simple dialect, so atrophied by lack of education that it is hardly understandable to outsiders.

The Amurites

The Amurites speak both "High Amurite", which is closer to the original language of the Amurites as effected by the presence of Kyorlin, and "Low Amurite", a creole of languages based on high Amurite, but strongly affected by the many who flock to learn Amurite magic.

The Grigori

The Grigori, more than any other, are strongly affected by the many newcomers, who flee the oppressive reign of the priests, gods and religions. Grigori is, in many was, the English of Erebus, constantly undergoing change through the adoption of new words, altering them to make a seamless, flowing and evolving language. The Grigori are particularly noteworthy for their very interesting swearing, which is devoid of religious connotations.

Balseraph

The Balseraph tongue is reminiscent of Cockney rhyming slang - it is musical and quick-flowing, playful, inventive, constantly evolving, and purposely completely obscure to outsiders, even though the words used appear to be the same on the surface.

Kuriotates

The Kuriotates are a very large and sprawling nation, but with centralised rule. Like in France, this language is one of the main things that bind the nation together. Thus, there is a very strong adherence to it, and a firm, but kind, drive to keep it as pure and uniform as possible. The language is unique in that it has strong effects from Centaur, a language dissimilar to the other languages of Erebus, and in an inexplicable hissing intonation on the S'es.

Lanun, Hippus and Doviello

These languages share two very noticeable traits: they are heavily influenced by the preferred geographical environment and the cultural peculiarities, and there is an enormous variety of sub-dialects, understandable to eachother, but often quite remarkably different. The languages have also changed more than most away from the original language, making it hard for diplomats to speak the new universal tongue without their own tongue affecting it.

Illian

Mulcarn had dreams of creating a new world language from scratch. Illian retains much of his efforts, but also a lot of the old human, changed in much the same way as with the other nations.

Bannor

Very large incidence of Orcish and Doviello words, very rigid in basic form, but with a lot of space for new words. Sparse and precise, as befits a militaristic nation.

Malakim

Desert dialect, heavily influenced by elven. Fluid, easily shifting, like the sand they come from. The Malakim are very open and direct, not to mention deeply pious, aspects which are reflected in the language, not unlike Arabic in its constant invocation of the deity.

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The story is even foggy to me, Id have to search through my old modules to see if I could find it. The short of it is that Danalin lost hope. There was a race of people that were special to him, beings like elves but who breathed water as easily as air. They were beautiful and peaceful creatures, withdrawn from the world as Danalin has always been.

During the Age of Dragons Danalin was one of the most passive gods, he would freely enter creation and roam the seas, visit his creations and tend to the tides and storms and depths that were his providence. He didn't war frequently with other gods even in that violent time, and the other gods largely left him alone.

He held little opinion either way on the compact, but he agreed to it and withdrew from creation. It applied to others more than to him.

His people missed their lord, but as seperate as the oceans made the lands from each other, those beneath them are even more apart. And they made no attempt to change this. Eventually though, war came for them.

I dont remember what the threat was. But there was one man from that race who set out to find some help, who traveled the world while his people fought a losing war. Hoping to gather the support of another army or gain enough skill at magic to save his people.

He met the people of other gods in his travels, spoke with Cassiel and learned about the position the world is in. Fought beside the Umberguard of Kilmorph, fulfilled the prophecy of the Amurites and turned their desert home into a lush grassland.

In time he stood before a gate to Danalin's realm and had the option to allow Danalin into the world, to provide the power to save his people. But he also knew the cost of it, that the world would be returned to the godswar. So he closed the gate and died in his peoples last stand.

At that Danalin wept, his tears becoming silver drops that follow the moon through the night sky. Then he fell asleep, no longer caring about the state of creation.

Each god has a curator, or archangel. For Mammon that is Hastur. When Danalin fell asleep Mammon sent Hastur to gain access to him, to attempt to subjugate him. Even in slumber a god is not weak and Danalin isnt controlled by Hastur, but is effected by him.

The old religion that worshipped Danalin is gone, abandoned by its god. But during the Age of Rebirth a new religion began, dedicated to the seas. The prayers heard by Danalin and answered by his power are malformed and chaotic. This is still the power of the cool ocean depths and the endless waters, but Hastur has twisted it. It is not his to control, but he chases the dreams into dark places.

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Quote:

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| Originally Posted by **jimi12**  *it seems like people have been complaining at the power that vampires have. to counteract this, the obvious solution is to make 'garlic' a resource. it would provide commerce and happiness bonus as well as upgrade your units to ward of the forces of darkenss. or if you happen to be the forces of darkness, you simply get the bonuses and keep others from it.* |

I never really liked the "classic horror" version of vampires that hated garlic, couldnt be seen in mirrors, had to be killed with a wooden stake through the heart, were afriad of crosses, etc. I always assumed the legends were designed by fantasy garlic, mirror, stake and cross salesmen. Smilie

Seriously, these myths come from a variety of sources and have been lumped together to form the current vampire popular image. When designing a vampire for a game/book/movie you have to descide which of these legends you want to use and which you dont. In FfH vampires are living creatures, sustained by blood and by draining the life from their victims to sustain their own potentially forever.

One piece I did keep (other than the drinking blood part) was the vampires hatred for sunlight. It doesnt kill them as it does in RPG's but vampires in Erebus were uncomfortable in sunlight. This is because of Lugus hatred for vampires, particuarly Alexis who became the first vampire by killing a priest of Lugus. The story is covered in Alexis's pedia entry.

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| Originally Posted by **MrUnderhill**  *\*Sits down like a little kid at storytime\**  *I'd like to learn a little bit more about Varn Gosam. I mean, the 'pedia entry gives you his backstory and all, but what was he like as a leader?*  *In-game he seems like your typical religious demagog (like Isabella), but he has Republic as his favorite civic, not Theocracy or Organized Religion like you'd expect. Why is that, I wonder?* |

Yeah, Varns awfully dogmatic in his diplomacy tags, he wasn't nearly so in the mod. He was first introduced during the Amageddon campaign and was a powerful priest of Lugus (the sun god) during the time when the sun was extinguished (well, exclipsed is a better term). Most of that campaign took place in a dark world. The worship of Lugus suffered under such circumstances as you can imagine but Varn remained loyal.

He was married to Tali Gosam, a human witch and druidess, and the two allowed each other their freedom to follow their own religious beliefs (I have a feeling the Varn being portrayed in the mod wouldnt be as tolerant). Talia even had a beautiful garden in the temple of Lugas.

As part of the armageddon campaign the party went back and played through some significant events of some teenagers in a remote village nearly 2 dozen years before the armageddon war started. Those events played out the awakening of Auric and the meeting of Varn and Talia. His love for Lugus and Talia gave him the strength to leave his people and become a powerful priest in a human city.

Most of those events are detailed in his description I think.

Back in the current timeline Varn became more and more important to the campaign against Tebryn. He was never truely a civilization leader (and the Malakim are a creation for the mod) though he did have a seat on the Council of .... something or other (the leaders gathered to fight Tebryn) so he was made into a civ leader like the rest of the council.

Varn was good friends with the party (who knew his whole life story since they had played through both games) and one of the rare unflawed characters in Erebus. But unflawed characters in my games are just characters who have yet to face their challenges.

The council was suffering from a leak. The enemy knew what they had planned and had ambushed a few of their convoys because of it. The suspicions were causing a lot of hostility and the party was asked to investigate and find out how it was happening.

Their research uncovered that the leak was a local minor noble, Baron Duin Halfmorn. Who was of course a werewolf lord who was fighting to retain the sunless world. But Duin didn't have access to any of the important information (he wasn't on the council). So instead of confronting him the party set to watching him and his manor.

What they found was Talia sneaking to his manor late at night. They confronted her and she admited that she was having an affair with Duin. The witch sensed something primal in the baron that her elf husband lacked and she was attracted to it.

Varn had been telling his wife about the councils plans, and she was telling Duin. I don't think the party has ever been as unwilling to have a conversation as the one they had with Varn. Having experienced his triumphs they also suffered through his defeat.

Varn remained on the council but was never the same man of faith that he was before finding out about Talia. His light dimmed, and he was a much less prominant figure in the war from that point on. When the war was completed he closed the temple to do some adventuring on his own. To my memory thats where Varn passed out of the story, out traveling by himself to try to regain some of the hope he had lost.

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Quote:

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| Originally Posted by **Nikis-Knight**  *Tangent--*  *A few of the hells/vaults are in interesting situations at the dawn of the age of rebirth.*  *Bhall--does she still dwell in her "good" heaven? Or is she hanging out with Agares in an evil hell? I believe the latter is implied, leaving her old vault vacant of a leader. What would become of her old followers from the Age of Magic in this case?* |

At the begining of the age of rebirth she is lying dormant in Agares hell. It isnt until the age begins that she begins to wake and take an active roll. Her old vault, a realm of holy clensing fire is laregly vacant. In time she will come to recover what is hers. Breaking the ties that bind it to other holy planes and building new ones between it and the hells.

Fire had always been mankinds greatest weapon against evil and the priests used it liberally in the age of magic to protect their cities. When the fire rained down from the sky people were killed everywhere and they rushed to the temples of the fire goddess for protection. They found priests either driven mad, immolating themselves or spreading the fires or priests who were suddenly without power. This last group was the worse off, unable to answer the mobs cries they were often set upon and forced into the very fires that before would never burn them. The people believed it was a sacrifice of an obviously unworthy priest, an attempt to appease Bhall. It didn't work.

Quote:

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| Mulcarn--dead, well, mostly dead, anyway, leaving his hell devoid of a ruler. I doubt Bhall would be interested in moving in to her antagonist's home. |

Your right, the wastes lay dormant. The top layer of hell is still frozen and patroled by the few ancient beasts that still exist hoping for the day their master returns.

Quote:

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| Sucellus has become god of life, rather than nature, iirc. Not too dramatic a shift, but what of his previous worshipers souls? Do they still 'fit in' with their resting place? |

By and large they stay with Cernunnos. A shift of dominions is not just a change of jobs but a change of who they are. The gods are their dominions manifest, not the other way around.

Quote:

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| Which begs the question, do the people in Erebus worship gods for their personalities or their sphere or influence or because they agree with their teachings? Would a priest of Bhall have remained a priest of Bhall after her fall? It'd depend on whether he was devoted to her personally, or fire in particular, or to whatever aspect of goodness she represented prior to her crash. (and I'm sure it's different from disciple to disciple) |

Yeah, the reason for worship will differ. But in the end the relationship is so close its hard to distinguish. But even in the afterlife a soul has the ability to abandon his or her god, no different than the angels that fall or asend occasionally in the FfH world.

So of the souls in Bhalls vault when she fell many fell with her, some fled to other dominions (a lot to Lugus) and those abandoned either stayed in her abandoned vault, began wandering the planes on their own, or made their way to the underworld.

The same for Mulcarn and Sucellus when they were killed. Cernunnos himself left the vault when Sucellus died and stayed with the ljosalfar through the age of ice, helping to protect them. It wasnt until he was promoted to a god that he returned and claimed the plane as his own.

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| Originally Posted by **M@ni@c**  *Btw, wtf is hell? The infinite plain of the raw element of fire? Or something else created by the One, Agares or Bhall? And how were demons created?* |

All of the angels have thier own "vault/heaven". When we talk about hell we are talking about Agares's vault. Origionally it was a place of darkness. A netherworld full of shadow creatures and creatures of entropy.

The following is a conversation that went on between Agares and Sucellus in hell:

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| It was a place so it dark it would drive the mortal mind mad.  “Why would you create a place like this? You remember as well as I the pleasures of heaven, it was place of light of beauty. I can’t believe you still don’t yearn for it as I do.”  “It is because I remember it that I created this.” Agares responded from an area somehow blacker than the rest. “I have created grand palaces, entire worlds of starlight and gold and the imperfection of them screams out to me. So fresh is my memory of heaven that I can see nothing but the flaws of everything else. Doesn’t it anger you that everything you create is lacking that basic perfection that he so easily made?”  Sucellus stood silently, in the limitless emptiness of this place Agares’s almost palatable jealousy writhed and finally settled.  Finally Agares spoke. “Why have you come here?”  “To ask a question. So long ago you had stole crystals from Heaven, you secreted them away so that you would retain the power to create.”  Agares exploded again in anger. “So that we would have the power to create! The burden I bore I did for all of us. You can create freely now, using the gift that I provided, all the while cursing me for it. Do not continue your hypocrisy here. I am your rescuer and he is your jailer, do not confuse the two.”  Again Sucellus waited. When Agares’s anger settled he continued with his question. “Then why allow the men to find them, they had remained hidden for so long. What could possibly come of it?”  “Why do you think that I had anything to do with it?” |

It remained a place of loss until the fall of Bhall. At that point she abandoned her Heaven and literally fell through creation (hitting close to the massive city of Braduk) and into Agares hell.

Now hell is split, part in darkness and creatures loyal to Agares and part in Bhalls eternal fire with her burning legions. On the border of these realms creatures of entropy and fire merge, that is where the powerful Balor were born.

When the Age of Rebirth begins Bhall still lays comatose from her fall, the few hundred years of the Age of Ice is nothing to a god. But it is her awakening and begining to act that kicks up the events in the later half of the Are of Rebirth (in the D&D game she contacted Jonas Endain first and makes him her priest, which is why he becomes such a central figure).

Incidently that city (Braduk) that Bhall landed by was dragged into hell with her. The people (who would later become the Bannor) were the residents of that city that started a quest to escape from hell. Capria was the leader of their escape and Sabathiel was an angel sent into hell to help them.

The Clan of Embers capital was built on the spot Bhall hit creation and named after the city that used to exist there (renamed "Braduk the Burning"). It is a city built around a massive hole with lava at the core. Picture a city built inside a volcano, except its not in a mountain, just a crater.

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| Originally Posted by **Shadius** View Post  *I was under the impression he's Agares' right-hand man, in the same way that Cassiel was Dagda's and Basium was Arawn's. I might be way off, though.* |

You're exactly right, he's the archangel of entropy. Just as Sabathiel is Junil's (as well as the other ones you mentioned).

For most of the gods their archangel is the leader of their angels. But Agares doesn't have an oganized hierarchy. Instead he encourages his angels to compete with each other, and any hierarchy that does exist is pretty fluid. But when he needs something special done, Hyborem is usually the one he calls on.

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Incidently each god has an archangel (I was never consistent about what I called this second angel, I really should define a name for it) that is responsible for their most important tasks. This beings were often more active than the gods and had more interaction with humanity, though the compact also bared them from entering creation. Many are already known.

Sabathiel is the archangel of Junil, Cernunnos was the archangel of Sucellus and eventually became a god himself (and is worshipped by the Fellowship of Leaves), Cassiel was the archangel of Dagda and abandoned him after fighting over the compact, Basium was the Archangel of Arawn and abandoned him at the compact as well.

But there are others we haven't covered yet. Brigit the Shining was Bhalls archangel, she remained holy and lead an small group against Bhall when she fell. Her army was quickly defeated but Bhall couldn't bring herself to kill her most beautiful creation. Instead she trapped Brigit within the northern wastes, far from where any creature of fire could reach her. The strange colors in the northern sky are said to be the reflection of Brigits light. Some say Bhalls mercy towards Brigit is evidence that some good part of her remains to be redeemed

Taranis the Unchanging, Splendor (mentioned briefly in one of the peda entries), Baelious, Maponos the Young, Iaegus, and many more. There was this ancient tower in Erebus, poking out of the mists that stole memories. The players found it after getting horribly lost and found a cracked painting inside that showed the archangels waiting outside of the seven fir's, where inside the gods negotiated the compact. That moment always stuck me as monumental, these amazing characters sitting and waiting on what would be decided. Basium hating the truce that was called for this, eager to get back to war. Cassiel who wanted even more withdrawal than the compact dictated. For some reason that moment always stuck out so strongly to me.

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| Originally Posted by **M@ni@c**  *And how were demons created?* |

There are 2 kinds of demons. The most powerful were lesser angels in the service of the 8 angels/gods that fell. The less powerful were once mortal's whose souls have become corrupted. From the lowest Mares, to Imps (mages who have traded their soul for power), to the Sect of Flies (false prophets), to the Ruhin (betrayers).

To give you some indication of the power level the Balor are the weakest of the "true" demons (those that were never mortal).

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| Originally Posted by **thomas.berubeg** View Post  *Basically, i'm wondering what the background of some of the leaders are, mainly the amurite leaders and Perpentach.*  *so, who were they before they became leaders of their people?*  *I seem to recall Perpentach being one of the Students of Kyorlin* |

Perpentach was a student of Kylorin in the Age of Magic, he specilized in mind magic. When the civil started in Patria he fought against Kylorins rebellion eventually battling Kylorin himself. Kylorin beat him, but rather than kill his former apprentice he imprisoned him in a dungeon deep in a swamp and guarded by golems.

But Perpentach was more powerful than Kylorin suspected and he let his consciousness float out further and further. Miles away from his prison he found a village of people that were being visited by a traveling carnival. He lead them, through suggestion and illusions through the swamp and against the golems. The people saw what they hated most, they were driven on by Perpentachs demands and his hold on them was so strong that many fought well past the point where they should be dead. The voices of some of these remain still in Perpentachs mind.

In the end piles of corpses surrounded the dungeon but they had managed to overwhelm the golems and break Perpentach free. They took him back to their village and installed the very insane mage as their new king.

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When Kylorin was the Emporer of Patria, newly fallen under Cerdiwens control, he implemented a series of lethal tests to find students with magical talent. The Cave of Ancestors was the final stage of these tests.

During the Age of Rebirth the Amurites rediscovered these tests but they were studied for historical reasons more than for any pratical or arcane purpose (they considered the danger of the trials to be barbaric).

Dain decided to try to prove his arcane talent by going through the trials on his own. What I can't remember is if Dain was the first one to have done this or if he was just the most recent to have completed all of them and gained the title of the Caswallawn.

I know that at one point a woman was the Caswallawn and challenged while she was pregnant (her challenger thought she would forfeit) but she accepted and won the battle. I dont remember the specifics, I think that was during the Age of Magic.

The Caswallawn is the title for the leader for the magical arm of the Amurite army. According to Patrian law (the Amurites are a lot more interested in Patrian law than any other civ) someone who completes the trials can challenge the current Caswallawn to gain the title. As I remember the position was vacant when Dain claimed it (since he was the first to complete the trials in this age) so he didn't have to fight anyone.

Many also suspect that Dain is descended from Kylorin. The Amurites were a fairly small group at the end of the Age of Ice and Kylorin had quite a few children so descendants of Kylorin aren't that unusual. Most of the Amurites and other civs believe that Valledia's office is tracking the "true descendant of Kylorin" (a rumor Valledia allows to foster). But records of ancestery are illegal to have (for anyone but Valledia's office) and many children are taken from their parents and raised in schools (which is considered an honor), severing all ties with their families.

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Valledia is the real leader of the Amurites. She is ruthless and efficient. She holds all the secrets of her people but where Dain has raw talent she has an uncompromising drive to lead her people.

If you read her and Einion's pedia entries you gain a good sense of her drive. I don't have much on her history, I always imagined her growing up a simple girl without the talent that dominates her society. But her political guile and willpower allowed her to rise to be their queen (queen may be a misnomer since the amurites are a republic largely dominated by mages).

During her political rise opponents were discredited. At the point where her pedia entry takes place her power is so absolute that serious opponents are ruined or even killed. She is smart enough that just threatening is enough to take care of most problems, and she doesn't waste effort on situations unless they are critical (she doesnt have the ego common among male leaders so she doesn't care if people speak out against her or the government). Normal people have nothing to fear from her ruthlessness. But if a sage is researching dangeorus secrets, and continues despite warning he may dissapear.

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| Originally Posted by **samari\_tycoon** View Post  *Ohh! I just wish I knew something about Erebus. Is it mostly water? Is it a place where the world is desert with only a few oasis? Is it a Pangea world, or is a place riddled with arcapellagos? Perhaps it's riddled with narrow deep seas, with currents so fast they could peal barnicles off the rocks live on. Our perhaps its a land of bogs, salt water marshs, and lagoons.*  *Perhaps it has mountain ranges that peak over in archs like the spines of a dragon. Maybe it has trees so big and so old that they them selves turn to rock and make new mountains. Are there solidary mountains all alone, yet so high that they rise up and suport the sky it self?*  *Are there plains in Erebus with grass that ebes and flows with the wind like a golden sea, dotted with huge orange spires made by termite like creatures the size of rats, who are found only in our dreams?*  *What is erebus like? I really want to know... Please just give us a hint.* |

To be honest FfH2 comes from about 17 years of D&D campaigns. They took place on different words, not one big consistent compaign. The general mythos was always the same (though more developed over time) but I would create new worlds for different campaigns.

One of the campaigns was the one that included the armageddon spells. Tebryn (and a cast of evil partners) was casting them and tearing the world apart. The nations of man banded together to to try to fight him. That campaign included the leaders Falamar, Rhoanna, Charadon, Tebryn, Jonus, Varn, Morgoth and Auric.

Another campaign (the one that was truely "Erebus") was set on a world that used to be the heaven of the god of knowledge. That heaven was attacked and lost the war. To keep the knowledge of that world from falling into the demonic hands (the world was dotted with massive libraries) the god released a mist that covered the world, stealing the memories of anyone who touched it except for the few angels he had left. From a mythology perspective this was the loss of knowledge from creation and the birth of rhetoric. Humanity found and moved into this world, without knowing it was once a neutral heaven. They built boats that could sail on the mists and had only a few cities, built on the peaks of mountains and a valley that was blocked from the mist entering. That was the campaign that included the Calabim and the Elohim. The Cliffs of Hastur that were talked about in Mardero's pedia entry were in that world and the people threw Lita off of the cliffs not to her death, but into the mist which would remove all her memories. Lita was one of the angel of the god of knowledge, and when she was rejected by the people and thrown out of the city a demon grabbed her as the story described. Mardero was half demon, half angel in the campaign and able to enter the mist without losing his memories because of his angelic parentage (along with his siblings). Allowing the demons to continue their assult on the world.

The Bannor were from a campaign just about them which took place on yet a different world and took place long after Sabathiel had abandoned them and they had driven their passion for exacting laws into a fanatical (and evil) end.

Cassiel, Basium and Hyborem were pretty consistent characters in all of my games. I loved the themes they represented and used them pretty liberaly.

A lot of characters were either created just for the mod (Balseraphs, Luchuirp, Khazad, Ljosalfar and the Svartalfar). Most characters have been modified from their D&D versions. I am not trying to recreate my D&D world(s), just use the campaign as inspiration for what we are making.

So the true answer is there is no set world. Im sure we will build a world map when this is all said and done, but it will be the work of the team and I, not a copy of a map I used in a D&D game.

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Nikis-Knight is correct. From the History:

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| Those angels that followed Agares opposed the One’s decree and took up arms against the angels loyal to him. From this point on the angels that fell were known as Evil by men, those that opposed them and were charged with protecting mankind were known as good and the 7 tasked with maintaining the functions of creations besides man were known as the angels of Neutrality. |

So in my mind the angels of good and neutrality are basically on the same side. Though every angel follows his own goals, and Dagda, who is the most influential of the "neutral" angels, wants to avoid a war.

The distinctions of good and neutral are mortal distinctions. The gods that care for Nature, Earth, Air, Water, Death, Metamagic (ie: Knowledge) and Force (ie: Judgement) are called neutral by men because they don't care for men as part of their dominion and they don't battle the fallen gods as directly as the good gods do.

Most fantasy worlds have a pretty direct god to worshipper relationship. There is little to be lost in translation whent he god himself can come down and yell at you when you aren't doing what he wants. I never had that in the D&D game, the religions were usually a creation of men attemptoiing to understand the gods through limited knowledge. And because of that were often as flawed and incorrect as they were likely to be correct.

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Quote:

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| Originally Posted by **M@ni@c** View Post  *I wonder, would it be fun if the game started with lots of the land covered in ice, and it slowly warming up/the terrain changing as the game progresses? Civilizations could then gradually expand north and south. It would also give the Doviello an advantage in settling areas that have just changed from ice to tundra.* |

Yeah, we have always planned to get there eventually for exactly the reason you specified. The only point thats different is the north and south, I doubt we will enforce that consistent of a pattern. We would probably prefer a more random distribution. I never assumed that the map is the entire world, only a small piece of it so I largely ignore the equator aspects of the map (Erebus was actually a flat world anyway).

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Gygax introduced the Rothe, large longhaired cow sort of creatures that lived in the underground. A subterraen yak that consisted on water and fungus. I always prefered giant underground bugs, they seemed more fitting. Beetle farmers, home cooked larva steaks, Mmm....

Another possible explanation is that the world just doesnt obey the same natural laws as ours. For example, photosynthesis disnt exist in Erebus, I needed to remove it to because the sun was eclipsed for a few years and I didnt want the whole world to wither and die. The advantage of not having photosynthesis around was that underground agriculture became a lot easier. Although Im sure there are a million other reasons it wouldnt work given our natural laws I worried more about consistency (one game couldnt have plants needing light, while another game didnt) than the exact science.

Or you could just assume that dwarves live on beer, lots of beer. Smilie

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| Originally Posted by **zxcvbnm** View Post  *I don't understand what Stigmata on the Unborn actually is. It isn't a book like most others, nor a holy town/building?* |

Its an event. One city became so corrupt, filled with hatred and animosity, and demonic influences were so prevelant that unborn children began to be possessed by infernal and unsanctified spirits. The marks of this possesion were open gaping sores (there were other physical deformities as well).

The birth of these chidlren aroused even more hatred and fighting among the people. Some were taken from their parents and killed, other mothers were blamed for the sickness and dragged through the streets and killed (this was an evil city but at the time the ashen veil was very much an underground religion). The children that did survive became powerful evil leaders of the next generation.

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| Originally Posted by **Chandrasekhar** View Post  *Wait, you actually had your players play as Tebryn? From some of your previous posts, I had assumed that he was some big bad villainous NPC you had set up againstthem. Though I suppose it's not inconcievable that they played as him at one point, and played against him in another campaign...* |

Yeap, you got it. Ran was the player character of a campaign that the players lost. Ran and another player messed up pretty badly. Ran traded his soul to Hyborem for help but ended up dying anyway. His bodyguard, another player character, was off defending the guild from an attack instead of sticking close to Ran (they knew Ran was the focus of the attack). An assassin got through to Ran and the campaign ended.

In the next campaign (the one against Tebryn) the bodyguard became one of the parties mentors. He was very powerful but wouldn't confront Tebryn directly. Over years of play Tebryn was eventually confronted and the bodyguard was used to get the party out of a bad situation. That was when Tebryns identity was revealed, that he had been released from Hell on the promise that he usher in Armageddon. Tebryn ripped into his bodyguard, blaming him for creating all of this and condemning him to hell, and now fighting to return him there.

These cycles were pretty typical in the campaigns. Trenton Majosi was a player character who allowed his people to be destroyed rather than summon Danalin into creation and start another godswar. In the next campaign the worship of the water god was foul and dark, about storms and nightmares. No direct reason was given, it was just a different world and things didn't stay the same some of these were effected by the players actions, some were by other major events that were unfolding.

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Quote:

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| Originally Posted by **Silverkiss** View Post  *No good question comes to mind.... Who is Kyorlin, and which Hero is related to him ?* |

He is the first king of men, the reason why the kingdoms of men are split, the eternal, the first archmage, the keeper of secrets, betrayer of the queen of pain, son of Nantosuelta (title, not biologically), father of the amurites, bearer of the godslayer and the slayer of the god of winter. He is the greatest enemy and hero of erebus.

Govannon is related to him.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Hmm...it seems like I forgot that it was m turn for the last 2 and a half months. Lets see if we can bring this thread back.*  *How did Barnaxus become the first "living," thinking, self-aware golem, and for what purpose?* |

If you look at him closely you can see a symbol on his back from the experience.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *Varn does have at least one Brother. His elder brother Haerlond was king of the Elves in the Shadowed Vale.*  *I was pretty sure that the heartstone was actually stolen by their father (whose name I forget, but I think it also starts with an H. Maybe Kael never actually said and I was confusing him with his son), who lead the rebellion against Latoth but stayed behind to hold off the forces of Laroth so the others could escape. I can't actually find where it specifically says who personally stole the heartstone though, so I guess I'll accept Varn's Brother as being close enough. Haerlond is probably the one who actually took it out of the netherworld anyway, even if is father took it from Laroth.* |

I dont think I ever said, Arak the Erkling is Varn and Haerlonds father and he is said to be still inside the portal between the netherworld and the shadow rift, keeping Laroth at bay.

The erkling title comes from the dark germanic elven creature, it has no relation to the Harry Potter creature (except the author probably used the same source, i wrote this well before harry potter came out). If anyone thinks its werid that Varn's father was named after an evil elven creature its important to remember that Varn isnt typical of the elves of the shadow rift who are much more svartalfar in nature.

Conflicting with the Arak defender story is the fact that Rathus entered the gate to the netherworld and didn't have any real difficulties or encounter Arak.

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| Originally Posted by **KillerClowns** View Post  *Here are my guesses and reasons. I doubt I'm right, but here goes nothing:*  *Snake - Sheaim; the serpent may be the symbol of Agares, but the locusts fit the Infernals too well.*  *Deer - Ljosalfar; cuddly woodland animal.*  *Scorpion - Clan of Embers; wild guess*  *Phoenix - Mercurians; I could argue for the Clan (fire) but the Phoenix seems a perfect symbol of angelic rebirth.*  *Ram - Khazad; process of elimination, since they sure aren't the scorpion. Plus UU.*  *Lion - Malakim; they summon sand lions, for crying out loud!*  *Bat - Calabim; cliched, but I'm going with it anyways.*  *Elephant - Grigori; stealing Magistar's answer.*  *Rabbit - Kuriotates; it's so cute and fluffy.*  *Dog - Bannor; deep dedication to law.*  *Eagle- Amurites; I dunno, I'm steaing Magistar's answer.*  *Wolf - Doviello; fairly obvious.*  *Rat - Lurchiup; I see them as being sort of pack-rats with their magical goodies.*  *Chimera - Balseraphs; so CRAZY!*  *Owl - Elohim; I think it's mentioned somewhere or other that they're connected... some 'pedia entry, if I'm not mistaken... I could be wrong, though.*  *Panther - Svartalfar; dark and shadowy. Plus they ride 'em.*  *Horse - Hippus; obvious*  *Raven - I like Sidar for this one.*  *Whale - Lanun; it swims.*  *Bear - Illians; obvious.*  *Locust - Infernals; they destroy everything.*  *EDIT: Red are the ones I'm 100% confident in. Most are stolen from Magistar, whose list I quoted and re-arranged... but I'd like to add a vote of confidence for the Dog/Bannor. Not as grand as you'd imagine the Bannor symbol being. But it makes sense, IMHO.* |

An amazing 18 right!

The only missed in this is:

Chimera- Sheaim

Rabbit- Balseraphs

Snake- Kuriotates

I can definitly understand the confusion, especially around those three as we haven't used their totem in any of those. The Dragon was probably the most fitting totem for both the Kuriotates and the Sheaim, but rather than have them share the same (and i couldnt decide which fit more) they were both given dragon-like totems. The snake is intended to be in more of the healing aspect of serpents rather than the poisonous, though I know that a lesser used symbol of snakes in modern thought.

The rabbit for the balseraphs is both odd and perfect.

Your go KillerClowns.

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Quote:

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| Originally Posted by **MagisterCultuum** View Post  *I certainly hope that is not its appearance either. This is Dark Fantasy, not a Valentine's Day card.*  *You say Talia was accused of stealing it and almost killed for it? Was this before or after the same thing could be said about Auric. Since I knew it was Auric who was the scapegoat fr the crime, I was leaning towards saying that it was the Books of Laroth, although I was also pretty sure that Talia, Varn, and Auric actually did take those with them from the Shadowed Vale (when did this become "Well of Shadows?" Last I heard you were going with "Shadow Rift," but out of habit I was still sticking with name I saw you use first.), although I suppose Gosea could have tricked even you into thinking the Gosams took it. You know, Gosea and Gosam look fairly similar, are they related? (By Gosea, you were talking about the Great Prophet/Sheaim Minor Leader, not forgetting Gyra name again, right?)* |

Well of Shadows is the correct name for the Shadow Vale (it is one of the "wells" in creation, conduits to Arawns realm). Its what Haerlond or Varn would call it. The "Shadow Vale" is what people outside of the well would call it, such as the elves and illians in that region. Or more correctly the Shadow vale is a geographical feature on Erebus and the Well of Shadows is a half-world between Erebus and the underworld.

Auric did get mixed up in those affairs, but it was Talia that was accused of the crime and about to be killed before the children (including Auric) stumbled into the vale and found themselves in trouble as well.

Gosea is the person who actually stole the Heartstone, and yes that the same person who it the sheaim minor leader.

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