**Every Place is the Product and Greed of The Discording Tales.** Each region has a historical past to explore (by force or out of interest), whether it is military (leaving behind cemeteries or ancient fortresses sometimes buried, sometimes in ruins, sometimes inhabited, and sometimes still in use), religious (with sanctuaries, temples, and altars either forgotten or maintained to this day), or cultural (marking places of weakened societies with traditions displaced relative to others, or artifacts that are practical, artistic, and symbolic with forgotten or even frowned-upon meanings).

Thus, in each region typically dominated by ONE People, one must not forget to always have these monuments related to that same residing People (in one way or another), whether they are almost entirely buried by time or each day gleam with their old age:

* The Ancient forts, castles, battlefields, and scimitars with bewildering architecture.
* The Ancient sanctuaries, temples, altars, and tombs revering a forgotten or rare religion.
* The Ancient societies, tribes, clans, and groups, small and with different customs and ways.
  + In contrast to the New cities established by the victors or lucky parasites.
  + Desecrated, hidden, and banished by the New religion that has convinced or supplanted them.
  + Dominated, subjugated, and expelled by the New cultures that have rather replaced them.

*Not to mention the arrival of OTHER invading, parasitic, or benevolent Peoples establishing their own forts, sanctuaries, and unique societies, restricted to their influence.*

In addition to that, one will find here and there several other rather archaeological elements, scattered throughout the known world and seemingly always encountered. These are the MYTHIC pasts—the strange remnants of the Aïars and others—which all the aforementioned interpret and recite discordantly in their own way.

**Aïar Ruins & Irrilation**

The deeper one delves into the world's depths, the more one seems to find these ruined and abandoned cities whose entrances (or exits?) sometimes appear in the open air. These cities, often immense in size, seem to have been inhabited by rather insignificant beings.

The Aïars have supposedly disappeared, or at least are no longer perceived in their cities and are often associated with the Rils themselves, as they were their most fanatical zealots, revealing their true nature as the Rilie, manipulating the threads of Ô themselves in these advanced and unsettling Ruins, thereby revealing their own divinity.

Therefore, the Aïar Ruins are not static and "dead." Their presence radiates the surroundings, twisting and knotting the rilique threads of Ô to the point of altering or even reversing the natural laws around them. Their "rilique" technology, said to originate from their cataclysmic sacrifices to the rils or their total subjugation, alters nature so profoundly that it becomes "magical" and eternal... Or almost (as very few ruins seem to have indeed lost their supposed "Aïare eternity").

This Irrilation (or "rilique isolation"), in contrast to solar irradiations and others that lead to entropy, chaos, and disorder, originates from the Aïar ruins and artifacts. It affects passersby and objects entering them, gradually killing them by twisting their entire physical reality, disrupting sounds and forces, navigation, concentration, and communication. The closer one gets, the more powerful and widespread the effects become, but also increasingly inverted and deadly (causing things to "fall" towards the sky, everything to naturally overheat rather than cool, etc.).

Highly irriliated places are rilique or "syntropic." They halt all decomposition, and beings there become almost immortal, orderly, and homogeneous—forests no longer rot, buildings endure for millennia without any degradation, wounds close instantly, and regrowth of limbs becomes possible. Intelligence amplifies, becoming faster and more perceptive, while the body gains superhuman strength and exceptional endurance. Irrilation can even allow for hybridizations between everything, producing chimeric beings and enabling beings to direct their own changes.

However, by preventing decomposition, everything freezes and suffocates under the nonstop accumulation of each element. Changes are blocked, leading to stagnation. Everything is so rigid that it becomes vulnerable to the slightest unusual disturbances, risking sudden implosion or collapse, being dependent on this force and perishing as soon as it withdraws, trapped in a stasis or overgrowth.

Within these Ruins lies the key to Aïar revelations, but they were also built to reveal those who attempt to enter, selecting the most deserving. Crystalline archives of histories, wisdoms, and ingeniousness resonate and reason among their guardians, torturing wanderers to glimpse their chosen ones, who according to some may join these Aïars in their current rilique forms.

Finally, it is said that in the deepest Aïar depths lie beings who once lived in the open air but took refuge here before forgetting it. They are similar to the Aïars but much larger and with faded skin tones and hair, lost forever in their depths and the melancholy of a world also lost, whose ancestors they called the "beings of light" or simply "the noble ones."

**LAND OF IÂODUNEÏ**

**Population:** Approximately 200,000 over 232,000 Km²  
**Central and Invading the West of Iâoduneï** - the one with snow-covered dunes pierced by their burning waters - the very region of Iâoduneï, the most protected places of the Ajolûm mountains' mangroves are sheltered from the scorching wind, or it only travels between the pink leaves with a single rare refreshing breeze. When present, this breeze shares with it the humidity of the surrounding thermal streams with unique animals and populations in these places, both stifling and invigorating, cold and hot at times and places.

From the height of its central mountains but without arrogance, this rare vegetation disappears although its thermal springs persist. These springs, now small and scattered, only offer rare oases of respite between the rugged and abrupt peaks, occasionally showcasing a high plateau, always blown by the most powerful winds, and ultimately providing a view of all regions of Iâoduneï, including the southern tufts of giant rubilescent lichens of Humadroï in the distance, which excite the sight.

**Locality: Mangroves of Hylothermes**

In the Land of Iâoduneï, apart from the Localities of the Great Thermal Lakes (including the places of Tuhial, Eos, and Daghol), the Ajolum Mountains (that of Laayiis), and the Blown Deserts (that of Ayeoriil), you will find the rich and lush Mangroves of Hylothermes—lands of the Tumattroïs Felichrem dominated by the westernmost branch of the artistic faction N’la-Fatch—having two major Places (Dla’Adur and Lumioleï) themselves dominating numerous Surroundings.

**If you leave the Hylotherme mangroves of Iâoduneï to go in one of these directions, you will find yourself on such paths…**

**Place: Assets of Dla’Adur**

First Place, Dla’Adur—the largest settlement Nomachome (a nomadic chiefdom of hunter-gatherers)—more or less directly linked with the smaller nomachomes of the flowing hills, such as the Surroundings…

* **Eyodavaï and its numerous refinements of Éore, Avathon, and Pseudiris into warrior alloys of Driliz and utility of Chraméon.**  
  Eyodavaï works Éore to transform it into the famous Driliz, making weapons and armor shine with a viridian green. This nomachome would own the paradisiacal Dollines-Oasis lands, the high Rivers filled with treasures through their waters rising the hills, or even their archaic and extinct picturesque Hill-Towns with ancient histories.
* **The resplendent Dla’Sathos cliffs of Faéines and their goldsmithing work.**  
  Dla’Sathos crisscross dunes, mountains, and thermal lakes to harvest or even "mine" golden Faéine flowers, many adorned with their splendors. It is said that sometimes even Floating Rocks levitate there, and the walls of their White Caves dazzle with their purity. Finally, some claim to have fallen within their tunnels onto Thermal Cascades with miraculous colors and effects.
* **The nocturnal and arboricultural Tu Vatal illuminated by its thousand Bryocartes paper lanterns to Luicéphales.**  
  Tu Vatal shines with its thousand and one strange paper lanterns, attracting luminescent little creatures (luicéphales) within their arboric journeys. They have Tree-Caves pierced by hundreds of tunnels, giant Seed-Vessels carrying them to the desert, or Wonder-Trees with hundreds of different fruits growing on the same tree.
* **Yul the alchemical and underground, teeming with diverse Zoions and environments under pressure, dangerous or covered with sweet substances.**  
  Yul cultivates countless tiny creatures with equally divergent properties and needs. Sometimes the echoes of their Souffle-cris tunnels rumble through the sweet Sublime Colonies of ancient owners who likely got lost through the intriguing Ancient Passages sinking into the mountain.
* **Finally, the outpost of Oïod spreading their Bryophloï mangrove, harvesting Pittlithe through its hundreds of conduits, and also their delicious Fythymel from deep thermal springs.**  
  Oïod is said to have created the mangrove itself and constantly spreads it within its perimeter by traversing their dangerous and surprising Titan-Grasses, or by plunging into the uncertain but flourishing Burngel Thermal Springs with delicate fruits that sometimes pour near ancient Root Temples with ancient and astonishing whims.

**Further south, one will find the second Place Lumioleï surrounded by its surroundings of Shorad, Aeziold, and Uhun, but these will not be explored here.**

**CONFLICTS OF IÂODUNEÏ**

In addition to establishing the main actors of these divergent narratives and their cultures, this work specifically focuses on the region of Iâoduneï (including the Locality of the Mangroves of Hylothermes) at a key moment where multiple narratives clash and seem to oppose and contradict each other.

Here, the key conflicts of this moment and place will be introduced through their context, before exploring the most important Factions playing a role by describing them proportionally to their potential impacts or gathered information, followed by other diverse information to reinforce the reality of this chaos of stories such as the Economy, Religiosity, and Culture of Iâoduneï and the peoples expressing themselves there.

The Awakeners will not necessarily resolve the problem(s) in question but will rather help or sometimes consciously or unconsciously participate in the underlying conflict; such as transporting a cargo, getting someone out, etc.—but in a way that directly and significantly affects them. However, the resolution of such conflicts remains entirely possible.

The information given to the various foreign parties to these lands about these different points was more or less truthful or entirely erroneous and probably originated from traitors with ambitions against these peoples or individuals with their own divergent intentions.

All this leads to the conclusion that from all these more or less divergent points, from these various chaos and antagonisms—Discordant Narratives—a resolution seems to have developed that would be impossible to untangle in the harmony of each party or conceivable solutions.

**Types of Conflicts**

* **The Thyre of the more or less absurd and discreet High-Family Tümattroï Souk’mans,** which can be associated with a movement or a plague infiltrating every other faction of Iâoduneï so that they can ultimately and probably through it defeat or convince those they seek to liberate—or "Open the door" (oigothyriser) according to their own words.
* **Then, the now disadvantaged sedentary Tumattroïs Braisois** through a secret or even legendary cult of the Heptahalie seem to attempt to overthrow the new dominant movement of the high families and their nomadism of chiefdoms, some exogenous Factions of these lands found these same ambitions useful to advance their own interests in these places through various diplomats and emissaries.

**Factions**

These more or less important rivalries can be cited between the micro city-states Rophanes and more or less everyone else—and among themselves as well—the different Daïnumes Aristois (Communities) either allied, friendly, neutral, hostile, or rival for various reasons and needs often against the High-Families Tümattroïs (minor or major) or their syndicates (l'Aïozhan and the Zoluzhan Gomb), and a few other divergent communities swimming in illegality (l'Ennakleis) or fighting for causes unpopular to some (la Jademarche).

* **The High-Family N'la-Fatch** prioritizes creative acts to bring power, success, but also tolerance and generosity to their family with artistic customs. Their members come from the root Tümattroï Felichrem and Iossolam, and are notably found in the southern and western bushy regions of Iâoduneï, from where they form the main High-Family harvesters of the previously described lands—the Mangroves of Hylothermes.

**Economic**

Economically, the Tümattroïs are primarily hunter-gatherers and thus oppose pastoralism (notably that of the Aristois), which through their grazing takes the place of wild animals and prevents the good growth of plants to gather. They are even more against agriculture (here plantations and crops, typically Hisdes foliés), which directly transforms all the land it occupies into something that prevents the natural fauna and flora from developing (except for a few opportunistic animals hunted from them). But this agriculture is also in opposition to pastoralism and vice versa because it makes it impossible to turn lands into pastures where grazing takes the place of crops.

**Cultural**

Culturally, within the Tümattroïs themselves, there is a predominantly nomadic culture in opposition to a semi-sedentary one, mirrored by the surrounding factions. The most present—the Khardes, Aristois, and Naotil—are also nomadic (although some remain in conflict due to competition), while others such as the Hisdes foliés are also semi-sedentary (and others can be found but less imposing who are sedentary and would create even more conflicts).

**Religious**

Religiously, there is the ancient and more or less sectarian Heptahalie in opposition to all others, both against the indigenous Oratoire Kaïaste and that of the exogenous Nomê Aristois or the Hahalumullio Hisd folié. The Oratoire has strong oppositions only against the Heptahalie and the Hahalumullio Hisd folié, the Nomê Aristois is rather tolerant but wary of others, while the Hahalumullio Hisd folié is rather distrustful of everyone.