

Demon's Wrest  
Chronicles  
Sviluppo e la Divisione dei  
Popoli I

(development and division of the peoples)

Benito Castinelli, Servant of  
Mindanto, Recorder of the last days  
of common man

I, Benito Castinelli, to all of those that follow us. To common men and to those who share in the Spirit of Mindanto, greetings. It was given to me the task of recording the events of the last days of common man. For in the beginning man was more than he now is. In the day of creation men were without the limitation of a short life. Man, however, fell from the good graces that he held and began his descent

into what we now refer to as common man. Howbeit though that in the moment of man's greatest woe against himself that in that moment he gathered unto himself the seed of his return to physical greatness. Then He came forth by the grace of Mindanto. He who transported the remnant of mankind across the vastness of space to this place of destiny. He who formed the Collossi, they which cursed his wisdom, yet did he conquer their wickedness. He who formed the Drakondros and in their forming defeated the wicked intentions of the Collossi. The years before He who made passage for us awakens to behold the fruit of his labor and the might of the Mind of Mindanto. These days which shall be known as the greatest of all times and

the crucible of the Three Races, The Brethren, The Spirits of Life.

For it was given to me, on that day by he who preceded me to transcribe that which shall make up the final chapter of the Blessed Soourt' Baek. As it had been handed down to a man selected by Mindanto from our arrival upon Maenatae it was given to me. It was not for me to understand the events nor was it for me to attempt to surmise the meaning of a given event. Rather it has become my lot to witness a greater portion than a man is offered in that which is considered normal or natural. Many great events have taken place and many greater still have been born, lived and died. Howbeit yet some live still who through direct control or contrivance

of means have shaped this world to the betterment of The Three or at the least one of The Brethren.

This book contains the findings which I shall lay down before you direct from my own accounts as a witness. They are truthful and they bear witness to the greatness which has molded the peoples that lived through them. I have not taken part in the direction of these recorded actions, although of a truth I have desired to do so upon many occasion. These actions are pure and just and have been forged by they who are within the crucible. They are the long lived Mae, the hardened Kharn, and the engaging Humans. Each shines brightly in their own right yet each has failed themselves in some fashion to their

own detriment. It is too great a task to mention these woes as if they were a single event or that anyone might take them in and digest the words of a few sentences. How then to bind such epoch events to a single image within one's mind? It shall take some time to develop the histories of these people and to discuss their hopes and their drives and that which they loved both before and after their own individual sundering.

## **Concerning the MAE**

Beauty, peace, tranquility, these words describe the society of the Mae. They are a people that oft seem to outsiders an indescribable people. They have the capacity to move at a snails pace for years upon years and in an instant bolt to and fro as if they had but moments left in life to perform some great task. They are a passionate people while at the same time bland and impassible. They are a people of focused unflappable artisans and at the same time chaotic or glib to a fault. It is not at all uncommon for a Mae to display almost schizophrenic changes in behavior over their lives. For so many years focused, attentive to task and devoted to a work and then one

day off into the world to spend years in the deep wood musing. Indeed these people are a living dichotomy.

In defense of this people it is important to understand that their lives and their existence is so very foreign to that of humanity that what seems to be odd or even childish behavior to us is simply the norm for these interesting people. You see the Mae age quite differently from every other race that lives. They grow, in appearance, to maturity within some 30 to 35 of their years. This maturity is akin to a human at or about the age of 20, which compares in time 33 to 38 years of our age. But it is important to note that their minds take a great deal longer to finish growing to maturity and so the Mae tend to spend their growing years in what is referred to as a Collective or

to us a crèche. Within these collectives they will learn whatever it is that they are most interested in and whatever it is that they display the greatest capacity in.

In the Mae'n culture it is unnecessary to work, as do we, for a living. Rather large clans bond together to form communities which see to the needs of the group and then to the individual as needed. They will come together as a people to help one of their fellows complete a single task if it suits them. At the same time they can begin a huge undertaking and pull in 1000 different directions with no sense of urgency apparent. Many of our most learned sages have submitted that this is in part due to the incredible lifespan which they possess. There are Mae in the patriarchal and the matriarchal

assemblies that are over 6800 years of age. Though quite few in number they appear no older nor in any way different from the other fully developed Mae which one might see. It is far more common for a Mae to be killed than it is that one actually dies. In fact they do not die of an aging process in the sense that we of humanity do but rather their minds deteriorate at a given time for some reason which none of us have been able to determine. They refuse to discuss the subject to a fault. In fact mentioning death in this fashion to them is comparable to attempting to buy a child from its mother. They display utter revulsion and become completely inaccessible for quite likely the life of the offending person.

## **Ritual of Joining**

The length of time that they can expect to live is instilled upon them from a very early age and even the young tend not to hurry. They are patient to a fault yet can be impetuous if it suits them. One such example of the vast difference in the world views of our respective peoples is present in their “Ritual of Joining”. This is what most humans would refer to as a marriage yet it is a great deal more to them than marriage is to us. In fact their translation of this event is very unlike the definition of a marriage. Mae’n unions are quite special events and it seems that most persons become quite sentimental or moved when attending this “Festival of Joining”. Given their long life and virtual

immortality the level of consideration given to this event is far greater than any other thing that a single Mae will ever do in their life. They are absolutely forbidden to join to more than one in their life. Although some might be rather involved sexually it is of a certainty that they will not give birth nor be a party to such an event outside of a joining. They take the joining as a religious event and as a personal event at the same time. To them there is only one person in the cosmos that can be their mate and that person can never be replaced. That said there are a great many things which need to be considered before the actual event takes place. The notion that two persons are infatuated or “turned on” by one another simply is not enough to start the process.

With a human couple it is common to separate themselves from their own immediate families and move out into the world. The notion upon the minds of most humans would be to make their relationship both private and personal and in doing so place all other relationships as secondary. Additionally it is unlikely that the family of the bride and of the groom are interested in their compatibilities within the human marriage. However, the clans of the male and of the female play a critical role in not only the selection process, but in the preparation and later the day to day growth of the newly joined couple. The clan of the female is referred to as the “Donor Clan” and the clan of the male is referred to as the “Gifted Clan”. The

Donor and Gifted clans will hold a series of meetings in order to prove the relationship and the compatibility of not only the couple but their clans as well. It is the patriarchs of the two clans which meet to determine the compatibilities and differences between their respective clans and the applicants. Many compatibility issues will be considered the like of which that she is one to spend her working hours in the dusk and he is given to the daylight. The vocations of the pair are discussed and weighed and it is mentioned to what benefit that each will bring the other's clan. The likely nature of offspring is considered. Their look, their actions what should be expected of them. Is the pair likely to produce a viable offspring? What of the clans how do they differ? Are there any issues that

divide the two greatly? But differences are not always considered a detriment and the deliberation of the males considers the couple and their clans from a very cold and calculating perspective. It is not at all unusual for this deliberation to take between 10 and 15 years to resolve. If the patriarchs decide to proceed with the joining then they will send the pair before the matriarchs of the clan.

Unlike the patriarchal deliberation the matriarchal considerations take but a full revolution to complete. The ceremony begins with the matriarchs from both groups meeting together and pairing up one from either clan from oldest to youngest. The pair forming the eldest members presides over the event and starts it precisely

as light strikes the upper canopy of trees and lasts until the next light breaks upon the trees the following day. This particular meeting is unique amongst the Mae in that it is the only event in their existence that has a definite start and a specific end. This is a very secretive encounter and a fiercely personal one also. The only records of this event available are shrouded in mystery and suggest that the participants are very connected with one another for the entire forty hours of their meeting.

I point out at this time that although it has been a great many years since the War of Fellows many of the Mae leadership were alive then and still do not fully trust outsiders. Additionally House Scarlotti is amongst the least trusted of all of the human clan leaders. The close

affiliation that they have maintained throughout the years with the Sons of Beergaard has placed them far outside the sphere of any Mae'n community or its leaders. My family having been honored by a grant in greater Coventry has made gathering information on the Mae quite difficult also. The second most knowledgeable source of Mae'n culture is even less likely to assist in this endeavor since we have been at war with them for some 11 years. Despite these things, I shall persevere and meet my mark for the Father of All things guides me and his will is always done.

At the conclusion of the time allotted to them the matriarchs will deliver a suggestion to the couple in the guise of an often cryptic riddle. Evidently the discerning of the riddle

is a task that most couples take a rather long time to digest. In fact it is common that couples will spend at the very least 2 to 3 standard years studying their message before the true form avails itself to them. Many outsiders have submitted that it seems logical that the couple would seek assistance from the wizened members of their community in order to determine the true nature of their personal divining. Again it is important to understand the Mae'n mindset in that they find the reducing of this admonition to its barest components more of an experience in learning of themselves than in the gaining of an answer to the question of union or not. It is said also that these divinations are very personal in nature and that once understood that no one would wish another person to

know these extremely personal traits of the couple. How it is that the females are capable of knowing all of this and how it is that they then can weave such a convoluted message of insight mixed with admonishment is a complete mystery. If any within the community of the Mae are aware of the finer issues and means by which this act takes place they are certainly not revealing it.

The admonition revealed to them the couple will decide whether or not to continue their joining in its final stage. The one element that is perhaps most striking is that woven into the actual message is a portion of the couples future foretold. Always therein lies equal moments of both bad and good times. This prophesy provides the foundation for the continuance, growth and fabric of

the joining. If the couple is unable to accept their fate, as on occasion the case becomes, they will part company as friends, continue only as lovers or simply acquaint one another as good friends. If they part and abandon their plans to join no one within either clan will think any less of them. In this the Mae are uniquely forgiving and understanding. The level of patience required to participate in this ritual from the beginning to a point where the couple faces their decision to continue or depart can take a very long time and be fraught with challenges. Were it not for the long lives and the patience that borders upon apathy with which they often display it is unlikely that the couple could maintain a viable relationship. At this point in the process it is typical that 8 to 10 years

have passed since the process began with the Ceremony of Consideration.

Assuming that the couple decides to move to the final stages of their joining their clans will gather unto them all of their most trusted of friends and respected of artisans for a grand affair which always takes place after the harvesting of the saps coming to a close. After the ceremony the clans of the donor and the gifted separate and take unto themselves their retinue in order to plan for one of the greatest wonders to take place in all the world, the Hollowing of Homes. You see, when a child is born to an Mae'n family the father and mother take the child out to name upon the first light of the first day of the week following its birth in order to plant a seed cask for the Great Tree which shall one day

become their home. These trees are planted within the confines of the city in plots assigned by the leader of a given clan. The child's tree will grow for 300 years while they are in their development phase within their collective. During this time the parents will train their child and make contact with them but 2 days of the week and generally it is in the care of their future home, its development and subtle family histories (it is forbidden to discuss specific training elements with young Mae). So by the time they mature they are very connected, familiar and knowledgeable concerning their future home. Additionally based upon averages it is unlikely that the Mae will join before they are 450 years of age thus the home will be quite large by this time, usually in the

area of 375 to 425 of our feet tall. These trees become fantastically large over time and it is suggested that deep within the Aelvin Glens there are specimen that are over 3500 feet in altitude. If any man has ever witnessed such a phenomenal growth they never spoke of it for I labored for many years to determine the validity of this suggestion and never found anything to support it. That said I have never been even a single step inside the Glens either.

As the selected artisans of both gifted and donor clans gather together they plan the hollowing of the respective trees with the bride heading up the design and layout of the donor clan's offering and the husband doing the same for the gifted. Once work begins it takes place around the clock a full 40 hours

daily. The nonstop pace hollows out the center of the tree, makes furnishings and utility items from the leavings and finishes the artistry within the place. It is said that the interior of even one room appears to have had a great many years spent upon its creation. Indeed no home of a Mae is less than comparable to the most grand of mansions amongst our own people. And since the chosen tree of the Mae is most often the one we refer to as Pyrewood it is incapable of being consumed by fire.

Once their labors have come to a close the couple will inspect their homes together and decide upon which of the two is the most magnificent. It is typical for the clan of the gifted to have spent a great deal or called in favors from all over the greater reaches of Aelvindom (as

we refer to it) in order to best the donor clan. The reason behind their fierce desire to have the clearly most impressive dwelling is that the gift of the female, which is seen as a gift of life and love, must be paid for with their all. For once the most impressive dwelling is chosen by the couple it is donated to the family of the gifted as an token of the desire on the part of the couple to bind the clans together with the two gifts one of life and love and the other of hearth and home. The donated home rests there within the clan opposite and therefore affords an opportunity to have outsiders to one clan integrate and diversify the family. Considering these points it would be an effrontery if the clan of the donor outdid the clan of the gifted and in all of my research I could never find that

this had taken place. Although impressive beyond measure the donor clan's offering is never better than the gifted clan's dwelling. It is a simple matter of principle and tradition.

Given the amount of time and the incredible amount of resources, both in material and personnel, it is unlikely that, in all but the very largest clans, more than one joining will take place in a single year. It is more common that once the Festival Party takes place in the fall it will take between 30 and 40 more years to have the opportunity present itself to marry. The hollowing takes part only ever in the fall and winter in order to protect the tree. It must be completed by spring in order for the Mae'n horticulturalists (druids) to awaken the tree to its new

configuration and start it growing in the fashion that they have in mind for the growth of the family. In the very large clans it is common for artisans from all over the continent to be asked to take part in the hollowing. It is considered a great honor to be invited to such an event as a gifted artisan in part because the home itself is looked upon as timeless. The home is actually alive and shall continue to grow and to develop despite its being hollowed. In fact there will be later expansion of rooms within the home once it does grow further. Since the home is connected so to the clan outsiders often view the gift of their skills as a means of connecting themselves to the clan.

Mae consider clan loyalty and growth to be a very powerful and central portion of their society. The

fashioning of their trees into a home is simply one cornerstone in this society which has endured for countless centuries. All throughout their time within the collective it is instilled in them the need to be a part of their clan and to aid in its furtherance. In this their clans are more like an immediate family in that every person that was a coed or classmate in the collective, which typically has some 60 – 80 members will be as an immediate sibling to them. They will identify directly with these persons and it will be more than a classmate and resemble sibling interactivity on every level. For this reason it is quite unusual for members of a specific collective to join.

In the homes of the ancient patriarchs can be found exquisite

examples of woodworking and carving that date back over 6800 years. These trees stretch forth into the sky and shade the very mountains themselves. Of some it is said that there are great halls of immense size and wonder which host festivals to numbers beyond belief. Boasting complex natural lighting sources, running water and sewage systems as a part of the tree itself these marvels of horticulture rival some of the complex biological devices that were grown and deployed by our distant forefathers back on earth. It is reported that these homes possess even cooling and heating systems which convert energy to aid in the maintenance of a stable temperature for the family within.

So it is easy to see how that in a culture which is not given to

building monuments to themselves that great joy and personal satisfaction may be achieved in the opportunity to work upon another's timeless home. In this creation great opportunities are provided to display the unique character of the artist and uniqueness is a quality that is paramount with the Mae. They seem to compete with one another to create whatever item they fashion or to do some thing in a manner that no other Mae has ever done. Time is not a factor in most cases and so many have spent great spans of time in the perfection of their chosen art form. However it is given that the creation of the home is only afforded the period of late fall to early spring in order to be completed. So it is a great challenge for them to not only meet a deadline, but to create the most

impressive work of their life up to that point.

All of these things considered and then compared to our unions it is quite amazing the time that the average Mae puts into forming a union. From start to finish is said to take 40 to 70 years in all aspects of the process of joining. To us life would be more than half over and all of the opportunities to be fruitful gone from us. In this one element alone is demonstrated the vast difference in culture that we see between the Mae'n and Humanity. Of course we can discern by this example that their culture is greatly affected by their aging and development process. Many of our scientific and genetic minded brethren have considered these people, not only socially but

physiologically a wealth of study given the charge which Azerbaijan, He who transported us, the Servant of Mindanto, has laid before us. Indeed what changes will take place with humanity once common man is no more and we return back to original man? How will the staples of our society react to such a condition as a life that exceeds 5000 years? What of the union of marriage? What of the special bond of the family? What of our drive and will to taste life with such vigor before it is all over? These are questions that we may find pleasant and uplifting answers within if we but have the opportunity to further study the Mae and their very interesting culture.

## **The Mae and the Conjunctiva Majora**

This tale is one that is of great pain to the Mae. It is a tale that is on par with the suffering that humanity has borne in leaving our forgotten yet precious cradle, the Earth. Leaving behind in horrific servitude and unspeakable woe our brethren in the hands of the soulless creations of the ignorant and presumptuous hands of our forbearers. Our own woe is tied to that of the Mae and in turn to the Khrn as we shall later consider. In this dread we all share a common fate until he who shall resolve our woes is delivered unto us through He who transported us by the mighty Hand of Mindanto.

“... And He shall come forth before Azerbaijan having awoken him from his slumber. He shall walk before him for he shall be greater than He who bore us forth. He shall possess the power to right not only our woes, but the woes

of our brethren and they shall cleave unto us for this cause.”

In order to understand what took place with the Mae concerning the Conjunctiva it is necessary first to understand a bit about not only the Mae, but the origins of the powers which they are capable of wielding. There exists upon the planet of Maenatae a force to which the Mae call the Aegris Well. It is not so much a well in the true sense, but rather a flow of energy that is created by the gravimetric forces which stress at a perpendicular vector to the rotational plane on which the solar disc of the Giver is aligned. The planet of Maenatae is locked into a binary rotation about a variable point in space opposite of its companion and that companion's moon. The planet Quiliaekus (Mae'n Phae'dor) and its moon (Pronandrae) make up the partner mass within the convention of this unique rotation. The two

components rotate about a point in space, known by us as the Alpha Origin that appears to move and change within a 6207 mile diameter. Further down near the center of the Alpha Origin there exists an anomaly in the form of a 12 mile in diameter zone which moves about within the Alpha Origin creating a phenomenally powerful rift in space time. This rift is referred to by our learned men as the Rho and it is said to be solid yet comprised of no physical matter. The most knowledgeable authorities suggest that it is akin to the inter-dimensional gate systems which humanity possessed prior to our departure from the Earth. However it is important to note that this effect is being generated completely free from any outside assistance and, unlike the gates employed by humanity to traverse the cosmos, this effect is completely self sustaining. The Rho actually generates so much force that it spills out in waves

of energy and this energy is drawn through the center of Maenatae where it is somehow reflected back out and around both binaries in the form of a bubble of energy. Now according to our good friends the Khrn the energy bubble is not so much a force bubble rather it works to dampen the effects of this phenomena upon real space about it. Additionally from space this world and its binary emit virtually no energy cross section. Certainly nothing remotely as powerful as is contained within the protective barrier itself.

Once the energy waves Strike the surface and pass through to the core they set up a sympathetic oscillation which causes the effect that we know as the Aegris Well. I am not going to delve into the mathematics nor the theory behind this effect any more than I already have. Indeed this entire convoluted process is magick to me; that

is it is a very interesting effect that is completely entwined into the Mae on a level that we cannot appreciate. Now we know for certain that the Mae have a physiology that is configured not only to utilize the energies of the well, but also to protect them from the random and quite difficult to predict Aegris Wash. The Wash as we refer to it is an unfortunate and normal occurrence which takes place completely at random and immediately closes a well resulting in the instantaneous release of all of its energies. This release of energy sets up a seemingly haphazard jump to another location somewhere on the planet; that is a new well is created by this energy blast. One thing that you can be certain of is if there is a Wash then you will see it upon the faces of all Mae regardless of where they are upon the Sardist. Their faces go blank and they turn a rather sickly yellow. Their eyes begin to glow an eerie red much like the Daemaa

(never point out the similarity to a Mae if you value your life) and they stand as a statue until the transfer takes place. It appears that they are fully aware, but they are incapable of acting when this sort of event takes place (a condition that does not seem to befall the Daemaa themselves). Fortunately this sort of thing is actually a rarity. The time between these events has been tracked with great interest by mankind since we had knowledge of its existence and an understanding of its makeup. The time between these alterations, most interestingly has never in all of our records been the same twice. We have witnessed intervals as short as 18 months and as long as 114 years.

Now the Mae posses a unique capacity within their minds to not only use this energy to fashion all manner of effects but also there exists a 'node' within their minds which helps to protect them from the Wash. This 'node' is referred to by some of our doctors as the psyche guardian and by others amongst our learned doctors as the id controller. It seems that this organ is attached to the Mae'n brain at the rear and has tendrils which spider out in every direction to connect to the brain. As energies from the well begin to change their polarity the guardian detects this change and begins to channel all of the energies relating to the well out of the mind. This will begin an outward change in the Mae along with a change in their internal systems. Their bodies begin to process any stored energies by flushing them the way our bodies flush processed foods or waters. The reason for the yellow tinge

is that while this process is metered in our bodies it takes place very quickly for them and overwhelms their liver and waste processing systems. The supposed reason for the rapid dumping of all energies in this fashion seems tied to the unpredictability of the rate of closure on the well. If the stored energies are not flushed by the time that the individual experiences the wash it will damage them in all the tissues which retain Aegris energies and this damage is increased logarithmically the closer that an individual is to a shifting well. Indeed if they are too close when the wash takes place it quite literally crushes them. This is what is said to have happened to the Mae which discovered and documented the process initially for his people as they began their entry into the use of this power for more than simple sustenance. Once the energies have been flushed by the system there remains a small amount of Aegris energy within the mind at the

guardian and it is this energy that causes their eyes to glow during the actual shifting of the well. The guardian will hold onto this energy, in order to function, until the moment that it feels the wash begin to flow over it. At the moment the wash actually contacts the individual the guardian flushes all of the remaining energy necessary for it to operate down the visual centers and out through the eyes causing them to glow in a troubling red hue. At the time that this happens the individual is without the needed energies to maintain not only the guardian, but also the channeling center (which we will discuss later) and this in effect halts all of their activities until the wash has passed them. This period of incapacity tends to last for 20 to 30 seconds but for them this period of vulnerability can be very dangerous. Following the war of fellows part of the accords between our people and the Mae included severe penalties to include

death to any person which harms or otherwise interferes with an individual during a wash. In fact one of the best ways to become a lifelong friend of one of these persons is to defend them in some fashion during a wash. That said it is rare that they will allow themselves to be too close to a well nor to be in a position of danger prior to the beginning of a wash. It is suggested that they can detect the moment of this event, within a 30 minute window, a number of hours before it actually is to take place.

Now the Mae also possess a second 'node' known as the Channeling Center at the top and to the front of their brains. This channeling center has the ability to harness the energies about them and convert them into desired manifestations or effects. All Mae have a number of abilities that they are born with regarding the use of Aegris energies however, over time they can

develop these abilities and add to them along their chosen path of study.

During their time within the collective they will refine their conversion of energies into sustenance for their bodies. At first this is a direct conversion of energy into some form of sustenance similar to the uses of food and water. After a time they learn to fashion increasingly complex food by altering the energies to create sustenance in the form of what to many appears as a loaf of bread of varying size and color. These loaves have been said to vary wildly in taste and can cause some rather interesting effects amongst our people when consumed. Everything from wild hallucinations to extreme bouts of flatulence to eliminating hunger for days upon end. It has been noted that they create their 'breads' with a purpose and thought and it is this that makes every creator's bread unique in its properties. While these affects are quite limited

between the Mae it has been suggested that the difference in our mental physiology gives us unpredictable results when consuming these loaves.

They also can create a form of liquid refreshment after a time. It is this 'Mae'n wine' which has perhaps the greatest value to humanity of any other thing which they possess. For in this wine lies a number of effects that can be used to enhance all manner of abilities, tendencies and capacities within a human subject. Everything from elixirs which enhance the acts of love to those which increase the conversion of oxygen to some which also cause hallucinations and so on. These wines are fiercely regulated by the authorities of every human kingdom and the use and sale of many is in violation of the law. Any Mae which sells a wine which has been marked as regulated is in danger of deportation or worse. Again these laws pertain more to humanity than to the

Mae as they are loath to create wines for the specific use of general human consumption and tend to offer their creations only to those which they deem worthy of them. They have a rather elitist outlook upon their abilities and upon the use of their magicks insomuch as they prefer not to function as a source of either intoxicating drugs nor enhancing of immoral capacity to any people other than their own; that is it is acceptable for them to create wines for an orgy of their own people but they would rarely allow others to buy the same wines for their own use.

It should be noted that the amount of the foods and the quality and power which they possess will increase over the years should one decide to increase their talent in this area. In fact of the Aelder, which is what they call their brethren over 3000 years of age, it is strictly forbidden for our people to

traffic or to consume as in all but the rarest of cases the foods will alter these persons irrevocably and ultimately they will die once the effects wear off.

The next thing that they will learn, while yet within the collective is a series of utility ‘spells’ which our people refer to as cantrips. These cantrips seem to be learned in three groups while in the collective and at varying times based upon the studies of the individual. Each group is more complex in its control and manipulation of Aegris energies and in this how they graduate from one level of spell use to the next until they are ready to begin their individual devotion at age 250. I will not be elaborating on the specific cantrips as there are many varied manifestations reported amongst the widely varied clans. It is more important, I feel, to notice the fact that clans of differing Mae do not possess the same exact listing of abilities or spells across given groups. So a collective in

the northwestern reaches would most certainly use a different group of cantrips from those in the Glens. Now that is not to say that none of the abilities possessed in the north are displayed in the central regions, but rather that they will be unlikely to use all of the same cantrips as their needs and their philosophies point them in different directions.

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Before I go into the discourse of the events leading up to the Conjunctiva Majora it is important to point out that the Mae tend to not consider time nor do they mark it as do we of humanity. To the Mae time is marked by events and often it is difficult to tell exactly when it was that a given incident took place in reference to the human calendar. Since time is not against them they begin, from

their time within their collective, to mark events relating to their clan and how those events shaped the clan itself. They have an uncanny ability to mark time moment by moment within their minds; that is to say that were I to mark the period of time taken up by one minute to a Mae and then ask him to do a particular thing in 15 minutes and 28 seconds he would do that thing exactly on time. They have the ability to be fully involved in a pursuit and simply stop what they are doing as if some alarm went off reminding them to change tasks. So despite the obvious capacity that they possess in the tracking of time they elect to ignore it as a day to day element of the world in which they live.

They mark well the seasons it seems, but since the first snows of the high country change yearly there is no particular date for any given year that is used to count as 'the first day of spring'. Yet each adult Mae can tell you of the

first day of every spring back to the earliest days of their existence. They do not have any particular date that is associated with spring, but their druids are aware of the first mating of every species of animal within their sphere down to the second. The Mae do not mark the day of one's birth, but they can tell the very moment that it took place when the time passes and that moment is often spent with one's mother as a personal point of gratitude. In short they are not a people to use a calendar for any purpose preferring to react to the world around them rather than to plan for a particular event. Or so it is that they claim, but it has been my observation, and the observation of many others that the Mae have so powerful an internal clock that they have no use for such machinations as a clock nor a calendar.

All of these things play a small part in summing up this quite alien people, but they do assist us in gaining

some insight to why the Mae react to us the way that they do. So in reference to the great disturbance of the Aegris energies that they both wield and bow to the Conjunctiva Majora was, from our perspective, a simple aligning of worlds within their solar system. However, to the Mae this was a cataclysm of epic proportions poised to destroy their people completely or worse to turn them into something not Mae'n.

“ We gather the strength of our diverse peoples together on this day and we consider this bold journey which we now begin. When we step first upon that new plain and we embrace that shelter from the storm may we continue to whisper of trees and of our homes here upon Maenatae.”

*Havail*

*Ha'Alis Silvertree*

*Patriarch Ma-Primus*

Almost immediately after the students of Aegris determined how the Mae might control the wells they began to consider the possibility that the well itself could become unstable or dangerous to them. This discussion caused a rift between the Mae forming along two distinct factions. Namely the Mae of what we refer to as the Aelvin Glens under Havail Silvertree and the Mae'h An'halae (people of the hills) under Kjaykes of Daerbaah.

Now Kjaykes was a powerful channeler and following the death of the Master, as Aegris was referred to, he became the most knowledgeable of all concerning the use of magicks. It was he who suggested that the stability of the wells could be counted upon and the built in safeguards within the Mae'n

consciousness assured their safety. Such was his popularity and sway over those that channeled that nearly all who studied the use of Aegris energies followed him in refusing to discuss such notions as the decay or the intensifying of such energies. This fierce opposition to any discourse which considered the well a danger ceased all research into such possibilities by the minds which were most likely to prove or disprove any threats.

So it fell to the Silvertree clan to determine the level, if any, of danger existed to their people. The people of the Glens were able to use the energies of the well but as a rule they tended to direct their talents toward nature and the development of their habitat rather than to the fashioning of effects as the followers of Daerbaah. Since they did not use magicks to exact such effects that would deal with unliving forces they

were forced to learn such forms of channeling from the very beginning. Up until this point there had never been a desire on the part of a Mae from the Glens to proceed down this path, but now it became a necessity to them. A number of the youngest collectives were asked to begin a study to determine the possibility that some of their membership might possess talents that would allow them to become Evokers as they were first called. Kjaykes, in an effort to show good will, sent a number of his own “crèche matrons” to evaluate the potential clients of evocation within the collectives identified. It was believed by Kjaykes that once the Glenn Mae had a better understanding of the “pure form” of magick that they would no longer question the safety of the well.

Once the candidates were selected from the collectives that were volunteered the unspeakable happened. All of those that had been identified as

potential evokers were moved to a new collective and began their studies there rather than finish their studies with their own brethren. Many within the patriarchal bodies were unhappy about this, but to no degree as were those of the matriarchal bodies. It was only through sheer force of will and the respect that everyone held for him that Havail was able to convince the Mae to go along with this unorthodox move. Although it has been said that the Mae do not have leaders in the sense that we have kings or other rulers it is important to note that their eldest member does set the direction for the entire race. Since Havail was the patriarch and the eldest of all Glenn Mae the weight of the decision fell to him.

As disagreeable as the act of separating the candidates from their current collectives and placing them into new ones was it turned out to be the best course after all. It seems that after the

many years that were required for the newly acquired Silvertree Evokers to advanced to the point where they were able to consider the advanced elements of the well passed they began serious research upon it. They discovered that although there was one well a number of other smaller anomalies were derived from the principle manifestation of the effect. Additionally these anomalies proved to be more and more unstable as time passed; that is the anomalies witnessed in one year were always less prone to extreme behavior than those of the previous years. Although a frightening truth lie within the equations and inscriptions the problem was elusive, no one could tie the growth of increasingly dangerous energies to any natural or outside phenomena.

Then it happened one evening at the fall of the day one of the evokers studying the problem noticed tendencies which reminded him of a work that one

in the original crèche that he was in had been working. There had been enough data collected that it was showing a pattern that cycled along with the length of a year. His old friend, as the legend goes, was one to study the heavens and the movement of the stars. Although none of the Mae had ever shown a desire to go into the reaches of space they were quite knowledgeable of its makeup and its composition. After some time working together and then the addition of more of their astronomers it was determined that the problem would increase to worsen along with the orbits of all of the bodies in their system until they all lined up with Maenatae and it being closest to the giver and elevated above the plane of the great disc to its peak of nearly eleven degrees. It was determined at that point that there would be an immense release of Aegris energy that would not wane to safe levels for some 200 to 250 cycles of the planet.

That time being almost 300 years in our original calendar.

Needless to say this result was confirmed more than once by more than one team and the shock of it all changed the Mae so that they became quite dour in their nature. To many it was the discovery of the end of all things. Those within the Council of Aelders began to despair greatly. Yet one determined that there would be some solution that there was no way that Gaael (Their name for Mindanto) would place before them such a thing lest it were a challenge and not a destiny. This one was Havail Silvertree who became known as Ha'Alis, in their metaphorical language "the hope within the morning sun", determined that all Maenatae would survive or perish based upon their actions. He submitted that all Mae endeavor to find a solution that would afford them a survivable future.

It was only the natural step to take this problem before the Maejistae of

Daerbaah for they were unquestionably the leaders in the channeling of forces outside of the nature of Maenatae. Once the woe was confirmed by Clan Daerbaah's scholars Kjaykes immediately and with all resolve set to work his finest minds to consider a solution. They labored for some 8 years until Kjaykes was able to pinpoint the moment of focal self perpetuation; that is the time when the well would cease being a single entity and diverge into many wells which would grow and self replicate beyond a safe point. He named this event as the Cataclysmiae Conjunctivae, so named for the destruction at the ordering of worlds.

Now during the 8 years that spanned between the beginning of research upon the cause and effect of this condition and its end Clan Silvertree had been looking into any and all possible means of escaping this dreadful

end. There had been many ideas laid upon the table, but in the end only two held any hope for saving their people. The first concept was to tunnel deep within the mountains and even further into the world to a point where, it was believed, that the wells did not penetrate. Once the tunnel had gone deep enough there would be a great cavernous dome hollowed out within the depths. This cavern would be lined with shielding that had proven resistant to channeling in the past and within this confine the Mae'n people could exist until the storm ceased to roar. The second idea was a great deal more radical and would take more effort to complete and that was the building of a great focusing structure that would allow them to teleport the mass of their peoples in one instant to Phae'dor. It was believed that Phae'dor, companion planet to Maenatae, would be shielded from the effect by not only its position at the time of the peak of the

effect, but also by its angular vector to the Giver (Mae'n sun) and to Maenatae. This bold concept was looked upon by many as a dream and inaccessible. Were it not that it was brought forward by Haelasc'Aella (our closest translation: Gleaming mist of the morning canopy) Silvertree, daughter to the Patriarch and First Evoker of Clan Silvertree the proposition would have been dismissed outright.

Haelasc'Aella had already proven the Science of Portation through her impressive career. She had created many portation devices about her lands and through them had made a means of quickly traveling from one place to another. As a side it should be noted that had the Mae not possessed this ability it is likely that the Fellowship Wars would have turned out quite differently. Even to this day they guard the secret of portation refusing to teach its use to any other. What we do know of the devices

is that there are now two forms of portation used on the planet the first is that developed by the Silvertree Clan and its use is tied in some way to the natural elements of the world. The portation device is tuned by an evoker to another specific node and the evoker sets up a one way transferal with two way visual and auditory emissions. Once the evoker(s) have established their link and verified the conditions at the destination they can hold the portal open for others to step through. Once the evoker(s) cease their channeling of energies the portal will begin to decay at a rate that we are not privy to. The second form of portation is pure channeling and evoking and this form uses tuned devices that can be adjusted to varying locations; that is a traveler can use a device that in effect “dials” another gate setting up a one way transferal to that location. Only the Daemaa use such means of portation and few there be who see such and tell of it.

In the meantime there had been a number of inter-clan studies within other great clans besides those of Daerbaah and Silvertree into not only an escape from the catastrophe, but its expected effects upon any that were subjected to it. The findings were ghastly. It was proposed that any Mae that were exposed to this effect would likely be torn asunder from the inside out, but those only exposed to “the wash” would be changed at a elemental level and would be altered in such a way as to no longer be Mae, but rather something else quite different. It was suggested too that prolonged exposure to the wash may indeed allow one, at some point of alteration, to be exposed to the full brunt of the effect and suffer only the mild effects that the Mae experience at the closing of a distant well. The thought of being altered into some other creature was absolutely the most horrific of notions to the Mae. It was at the

basest of their most egregious of nightmares. They were, and still are, a proud people whose lifestyle is mixed into every fiber of their existence. Their thoughts are their physical existence and the connection to their world is their essence. To be changed in any way into some other creature is a condition so totally unacceptable that they would certainly die as a race before accepting such a fate. Given this new finding of such a terrible condition the attitude toward escaping the effects became near frenzied. Many no longer wished to trust the building of a shelter on the odd chance of being turned into some monstrous form of Mae.

Overwhelmingly support shifted from building the shelter to creating a portal sufficient to carry the people to Phae'dor. However, the desire to build the shelter was fierce among the leaders of Clan Daerbaah and they used every means that they could to ensure that it

was completed. Additionally they recruited or coerced all that they could to assist them in this process. Indeed many of the ruins in the great Theocarcaedian Forests are those once great cities of Mae convinced to follow Clan Daerbaah to its horrific end.

So the quest to build the portal to Phae'dor began and a location for this endeavor was selected atop the plateau that we call Triankkh in the southern reaches of the Glenns. The great city of Paelas'C Haes'cillae sprung up there almost overnight. It was fashioned not only to construct the massive focusing tower but also to serve as a stronghold and way station upon the return of the Mae'n peoples to Maenatae once the storms subsided. There were many projects there on that mount that were all vital to the continuance of the Mae. Firstly Haelasc'Aella would need to create a small working portal capable of connecting a visual link to Phae'dor without the benefit of a focusing element at the receiving end. No one had ever attempted such a long portation without the aid of a focusing device at the destination and many felt that this test would either make or break the entire

quest to transport the people. Secondly it would be necessary to grow the trees that would be their homes upon their return. Certainly the ground dwellings were well constructed, but would not survive the likely span of time and absence of maintenance that was sure to be the case before the Mae'n return. Finally there would need to be preparation of the platform onto which the great portal would be constructed and the ultimate provisioning of long term stores within the cavernous underground storage chambers.

Many of the first tests of the portals connecting to Phae'dor proved fruitless at best and dangerous to the evokers at worst. In time it was discovered that the energies required to open a successful link to a nondescript locus required the addition of energies completely in sync with those that proceeded their formation; that is in order to successfully open the portal

over a great span the evokers must not only time their joining of additional energies to the previous energies, but they must be linked psychically and physiologically to the preceding casters. So what that meant was they would need to better understand the linking of their minds one to another, a concept very foreign to them at that point in their development, and they would need to be genetically connected to all casters involved in order to add to the existing energies. I might point out that this information and that which is to follow came to us at a very great cost and it is to these who have sacrificed themselves for our knowledge that I dedicate what is to follow.

The Council of Evokers under Haelasc' Aella Silvertree determined that they would have two clan bound groups that would create the portation devices. The first group, to be led by her would develop the first portal here upon

Maenatae and then use it to transport the second group led by Glaervuu Dr' Aehlesc Saephelia to Phae'dor to begin construction of the destination portal. Clan Saehelia was instrumental in the determination of the overall effects of the Cataclysm and they too had a mighty evoker in their prince Glaervuu Dr' Aehlesc. He was the brightest of students that Haelasc' Aella had trained and they became so close that they carried on an affair the entire time that the project was in development. They certainly would have joined had it not been for the need to focus on the issues already before them. Once they developed a proven connection to the other side and testing of transfer with higher life forms and familiars had been completed the portal was opened to the support crew and the team under Glaervuu Dr' Aehlesc. This would be the last time that connection would be made from Maenatae as all further links were

to be made from Phae'dor because it was feared that the development of a connection to the lands of Phae'dor without a destination node could possibly develop on top of the members of the far team killing them or worse.

Time passed in anguish as the team upon Maenatae awaited the first contact with the team upon the world of Phae'dor. It was feared for some time that the far team had all expired as the late time for response came and then went. However, one quarter cycle beyond the contact time and word did come to the portal upon Maenatae proving that the team had indeed completed the fabrication of their contact portal and was ready to begin reception of all of the materials that would be needed to build the full portal. It was at this point that the team upon Maenatae discovered that they would not be able to use the portal at will but rather only at certain rotational angles between

the binaries. It would be necessary to gather resources throughout time and then forward them at the correct window of operation otherwise they would not be able to establish a safe conduit.

Additionally, not having any means of attaining the raw materials upon the world of Phae'dor and not being familiar with the life forms indigenous to that world set the advancement of their new home base camp to a crawl. The small party that had gone forth in the beginning faced the harsh reality that the greater amount of labor would be performed once the fully functional portals had been constructed. As it stood nothing living was considered safe for transit for immediately after the first group transported to Phae'dor the condition of the well shifted further into chaos and the energies became less reliable and more dangerous to the people.

Now all of this time Clan Daerbaah too had been laboring to secure their future and had begun excavation of a great underground sanctuary beneath the foothills of the central portion of the K'glaessa Daemaa (Wood of the Daemaa). Kjaykes was cunning and clever and decided to simply begin his work without consulting others as to which of the solutions that the Mae might decide by which to save themselves. In doing so he made great progress using powerful majicks to tunnel deep within the planet far deeper than any had ever delved. By the time that the Silvertree Clan had its first good news from Phae'dor of the building of the primary contact portal mentioned earlier the Daerbaah Clan had completed the first great chamber, all of the entry chambers and was starting upon the fabrication of the shielding for the chambers themselves. Their great lead in creating a workable solution

brought many of the more nervous and frightened clans over to their side of thinking. Indeed many great clans of the Mae from northern Sardist came over to their side and were lost to the Mae following the Conjunctiva.

The Great Mae'n Enclave meets in the southern most reaches of the Glens within the great canyons of the Stormspire Mountains. It is during times of great turmoil, need or unrest that the leaders of the clans gather here to determine the best course of action for the Mae'n people as a whole. It is a natural fortress of wood and stone which brings to pale the innate defenses of great Zamostia. From within the Enclave the Mae'n clan leaders debated fiercely over the best means of saving their people. On the one hand the Silvertree clan had made great strides in portation and had actually been successful in not only reaching Phae'dor but also in their far team constructing a portal and

making contact back home. However the Daerbaah clan had created a shelter that was a marvel beyond belief and they claimed that this was only the beginning. To many the choice had come down to a frightening ride through the ether via a device that would be largely untested before its actual use and an underground fortress laden with every amenity that one could desire. Also there was the very real possibility that there would be greater dangers upon their destination world and that there they would be ill equipped to meet such unknown and therefore frightening challenges. Many of the uncommitted yet argued for the portation of their peoples from the reputation and honor of its sponsor. In the end it was not enough and each Clan leader followed their own heart either to the Mae that we see today among us or to the Daemaa – the Demon Aelves – which dwell deep within Maenatae.

This last meeting of the former Enclave is considered the point at which the Mae'n people were sundered and in that act the Daemaa were released into the world. The Mae are a people that consider destiny to be akin to one following a path in reverse of the progression of one's actual life. They feel that it is not the various actions of an individual which define them rather it is the end result of many acts which cause one to perform those actions. It is much as if they could actually see the future. As if a Mae knew that he would create a sword of great quality and that in knowing of that destiny all of the other actions which he performed in his life, up to that point defined his existence. But not through the individual acts rather because he was destined to create this great weapon. So to them the woe of their sundering was written before any of them were created and it was their responsibility to face it in order

to meet the defining end result of the existence of every Mae ever to walk Maenatae. To eliminate the Mae and their wickedness completely from the universe. The fact that no one saw the actions of Clan Daerbaah for what they were only reinforced the notion previously described. It is the destiny not the acts which define the individual, the clan and the people.

So from that fateful day forward both great projects moved forward separately. Independent of one another, aware of the other's existence, but yet ignorant of it by choice. The unity of the clans broken by the apathy which they both embraced much of the light of the people was taken away. Labors continued year after year in a numb and grayed existence which witnessed none of the joy previously experienced by the Mae. To many of the leaders their children had become the walking dead

and it was affecting their labors and their behavior to one another. It was decided by the Matriarch Ma-Primae of Clan Paelor'Laer, Vaesah Fleas'c Ah that the people required a tuning back to what they once were. She felt that it her great contribution and the destiny which would define her was to become she which returned joy to her people. The Mae regard her as the savior of their culture and their spiritual existence. For it was she who put the people back upon the paths which they loved. To Join, to love nature, to embrace one another, to be Mae'n. Many of the Caradian scholars feel that she is the single most defining element in the direction of the Mae'n culture and the closest thing to a religious leader that they have. To this day it is absolutely forbidden that any outworlder may come into her presence. Even the Sebastians of Caradia are not permitted an audience with her. Once the people returned to their ways the

construction of the great portal proceeded at many times its former speed and with a fervent belief that every Mae involved was working to shape their destiny with their acts. They had become convinced of the rightness of their cause.

After many years and many trials the Great Portal was ready to be charged and so awaited the final days and the increase in the intensity of the current wells to reach that point when they would travel to Phae'dor. The far team on Phae'dor had alerted the people upon Maenatae to the readiness of accommodations and not to a small degree their own hearts for the arrival of the brethren. Not the least of them Glaervuu Dr'Aehlesc Saephelia. His last transmission through the lesser portal

was a formal request of his clansmen to Clan Silvertree to begin the Joining rituals for he and his soul mate Haelasc' Aella Silvertree. The request was taken by many as an omen to a good passage. Indeed it was obvious to all present that Glaervuu was absolutely convinced that his love would soon be at his side with all of his and her brethren to form the great trees which he himself and her cousin Jaeoph F'Laerv planted upon arriving on Phae'dor so many years ago. The Glens had been grown and the druids had prepared the grand groves to embrace the people and their hope for a future within this their home away from home. "Soon, my dearest love. Soon love and hope and joy shall overshadow all woe as our mother, Vaesah has taught us. Let us join with the blessing of our fathers and of our mothers". And with that the portal closed never to open for so very many years.

Now came the time for gathering. Gathering of all clans and all people and all creatures to be ported through the great portal to Phae'dor. But what of our brethren who we have not heard from in these long years? Shall we simply leave without at the very least wishing them well, perhaps checking to determine if they might at last join us as it is this act which might make us complete once again? By this time the world of Maenatae had become a very dangerous place for the Mae with so many energies out of control. Wild arcs of energy no longer content to exist within the border ethereal shot out at random vectors along the path of their travel to strike the unwitting or unprepared obliterating them in an instant of unspeakable agony. Any trek to the Entrance of Clan Daerbaah's stronghold would be extremely dangerous and it would be unlikely that any would return. It was decided that no

one should be allowed to leave as it would certainly be a death sentence. However, the notion of death or woe is often not of consequence when it is love that is considered and so a small host of Mae under the leadership of Draevan of Cae'laestra, a mighty warrior and father of the lovely Gaena'Vierra now of Daerbaah, set out with many brave followers in the harshest of conditions and against all odds to persuade the returning of the people to this their last best hope. It was told to his Mate that should they not return to not search for them rather to mourn them in the Glens of Phae'dor.

Though the trek was dangerous Draevan was very crafty and knew many ways to avoid the uses of channeling in combat. This he applied to his trek and lost no one on the journey to the stronghold. But desire to once again greet his daughter now long joined to

Clan Daerbaah and the longing to somehow convince the people of their folly clouded his judgment and the ability to see a foe in these now foreign people. Kjaykes was alerted to their presence and their desire to meet with him once they arrived on the outer escarpments and came forth to the great gate to destroy them and any threat that his people might abandon him in his destiny. He greeted Draevan not with the hand of a relative, but rather with wild majicks and arrows. Realizing their peril and that none could escape this place with its formidable defenses he told the tale to his trusted warhawke and set up a counter attack to allow it to escape with an account of this his last battle.

When the warhawke Dascille returned to the great city of Paelas' C Haes' cillae it told the handlers all of that which had befallen the valiant Mae on the escarpments of the Stronghold of

Daerbaah. When this horrid act was relayed to the council Matriarch Ma-Primae Vaesah Fleas'c hung her head and began to cry. It is said that this was the moment that the heart of Mae was sundered. It is a moment never to be spoken and this knowledge gathered from the Mae is one of the most poignant pieces of their history that we have. For its gleaning has not been without loss of life on both sides. The record is mentioned here by me with an admonition, never to mention this woe before the Mae. Never to let them hear us speak of it. For this moment and this anguish is the moment of our sundering from our people. Although not the same instant to be certain and not the same action do we not feel yet today this weight of woe which they too felt? Do we not yet dream of our lost home and the horrors beset upon our kin? It is an event that we do not speak of, a terror that though we ignore we know lingers

at the edge of vision. So as we do not speak of our own sundering, yet do we remember it, let us do out of respect and understanding of the Mae.

So it was that some 345 years passed between the discovery of the impending Conjunctivae and the actual portation to Phae'dor. So as legend has it, the household of Haelasc'Aella Silvertree gathered about the focal node high upon the mountainous creation with the gathered folk and following of the Mae below awaiting the releasing of the wave that would port them across the ether to their new home upon Phae'dor. Once the people had been safely transited to their new home the greatest challenge awaited the Silvertree porters. They would have very little time to act once they stopped their focusing of energies and this one chance to get away

was all that they would have. A transit had been created that would allow them to descend at a very rapid pace to the base of the device in order to escape but the margin for their escape would be close. Indeed it is said that the cloak of Haelasc' Aella was cut asunder by the closing of the portal as she came through.

But come through the portal she did as did they all. And this part of the salvation of Mae had been completed. The sensory devices upon Maenatae had been linked to small transit and communication portals that would alert them when the energies and the wild storms had been reduced to a point that not only it was certain that they would not return, but that the people would be able to safely return. Some time in the future. Some time that would be looked for and that when it comes that devastation and the woes predicted might not be laid upon their brethren. So

to many Mae the ending of the event and the beginning of their existence upon Phae'dor began with the joining of the gift, Haelasc'Aella Silvertree and the gifted, Glaervuu Dr'Aehlesc Saepheia performing their Ritual of Joining.

## **The Long Years of Exile**

Many had assumed that the time that they might spend in exile upon Phae'dor would be short. Now the Mae are not an impatient people under normal circumstances, but these were most certainly not normal circumstances. The effect that had taken the power of the well to such a heightened state had not only overcharged the energies present upon the planet, but also surrounding it also. These energies were sent into the shell surrounding the binary of Maenatae and Phae'dor and into the Origin with the aforementioned rho at its center. These overcharged phenomena

were to take a very long time to return to a state that resembled their previous conditions. In fact many astrophysicists suggest that the current state of the Maenatae'n binary is in fact not the way that it was in its beginning and that the shell which is formed about the binary is a relatively new effect that was created at the time of the great conjunctivae.

What 'ere be the scientific analysis of the situation the fact was that they would be required to live upon Phae'dor for a very long time even by Mae'n standards. Well beyond the suggested 300 to 800 years that would span before the effects of over charging the Aegris Well would wear off they would live and join and expand their lives, families and culture. While they waited, at first, patiently for the announcement from the monitoring sentries that the energy levels had returned to normal they would expand their civilization and their talents. This

would be time of discovery, of rebuilding and of renewal and in it there would be born a new people that had faced a sorrow and in its facing had lost the childlike wonder which once filled their eyes. Mae generally consider this time as the point at which they lost their innocence trading mirth and laughter for pragmatism and cautious hope. For after that short wait of 600 some years and a period of research which added yet another 80 years to the wait it was determined that it would be much closer to 8000 years before they would be able to see their homes on Maenatae.

So it was that they lived there upon that distant yet neighboring world and built it into a new haven for their people finding many new strains of tree and many new means of facing those tasks and challenges which had been of no concern upon Maenatae. The harshness of this new reality weighed heavily and hard against them, but they

were a long lived people and they faced it as they so often do challenges which we in humanity would find overwhelming. They made plans for a future and set about to achieve their goals how ever far distant and challenging. In time they tamed the world and found that it had become home to an increasing number of them. So many had been born there upon Phae'dor and so many still had moved out into the furthest reaches of the planet to start their own futures apart from their clans that after 4800 years there their numbers had swollen to a staggering world wide population. Unlike on Maenatae the Mae that dwelt upon Phae'dor were not content to live amongst their clansmen and limit their population over time. Some desired to build great clans to themselves that they might direct studies and growth into areas that were based outside of that

which the current clan leadership saw fit to pursue.

Now many of the Aelders of the Mae considered the departure by the “Phae’doran” Mae (Those Mae born upon the planet Phae’dor) much in the same way that a human parent might consider a child that has gone off to explore their own home for the first time. However it was later suggested that this position was folly and should have been halted before a much greater problem was allowed to develop. For in spite of their long lives and in spite of the wisdom that these Phae’dorans possessed they had not witnessed and felt the sundering of the Mae upon the escarpments of the Stronghold of Daerbaah. Perhaps if the pain had been faced and the woe spoken of to these younger Mae then they might have

avoided leaving their kin and endangering their love that they had one for another. We cannot know nor shall we further consider this very private moment in their history out of respect to them. Sadly the Mae were building themselves a future of sundering and further discord amongst their peoples.

Over the course of time there were fewer and fewer requests for guidance and assistance in developing the new communities which had sprung up. Less and less did the leaders of Phae'doran lineage seek to hear the wisdom of their forbearers the Mae. In time the inevitable took place and the young rejected the counsel of their Aelders and submitted that they were best suited to chart the course of the Mae upon Phae'dor. They suggested, for the first time, that they had no intention of returning to Maenatae with the Mae rather that they would remain behind to

ensure the continuance of their race upon this new world.

The times which they spent there upon this foreign world were certainly rich indeed, but like as to so many of their dealings upon this topic of the conjunctivae they are tight lipped and refuse to discuss anything at threat of dooms. We know that they did indeed return to Maenatae in 14595 of their time line. We know that by this time that mankind had already arrived upon Maenatae, fought the Collossi for our independence and ability to worship our Lord and made first contact with the Khmn. We who are descended from the chosen of Azerbaijan must set sights to a higher calling in line with that day which shall be revealed unto us. Save then those elements which our own recorders and historians have made record of we do not have the ability to tell any more

of their closely guarded existence there upon the new world.

In time my works and the references of my predecessors shall be made manifest to all other races as shall their own Lord directed recordings of their peoples unto we of humanity. Perhaps in that day we might better understand and be more compassionate and sympathetic of the lives of our good friends the Mae, who though they appear not bound so close to us are indeed our brethren and a partner against that which is evil.