

WORLD BIBLE

World of Otri

World Bible · Portfolio Edition

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Otri is a hopeful science-fantasy world built around ecological responsibility, shared dignity, curiosity, and companionship. This Bible establishes the world's present foundation without attempting to fill every horizon. Its open spaces are intentional: the setting is coherent enough to create within and spacious enough to keep growing.

NAVIGATION**Contents**

1. Otri at a Glance
2. The Ages
3. Æther
4. The Living World
5. Companions
6. People and Daily Life
7. Community and Governance
8. The Path
9. Festivals
10. Technology, Communication, and Travel
11. Adventure in Otri
12. Places
13. People of Otri: Tuli and Eld
14. A Living World

1. Otri at a Glance

Otri is a living world in its Second Age. Long ago, human empires fused magic and technology through æther, pursued limitless throughput and accumulation, and exhausted the living vessels that made their abundance possible. Their civilization did not end in one glorious war. It failed through a long, uneven quieting.

Nature reclaimed roads, cities, and machines. Companions—sentient creatures of flesh, plantlike tissues, mineral, crafted mechanisms, and æther—remained beside scattered human survivors. With patience rather than rule, they helped humanity remember how to tend, repair, share, and begin again.

The people of the Second Age refuse to rebuild the systems that broke the world. Roughly ten million humans live across vast green spaces in small, self-governing communities. Basic needs belong to the commons. Craft, rarity, and luxury move through gifts, commissions, exchange, and local ledgers. Technology is repaired, repurposed, grown, and designed around ecological limits. The Path gives language to a shared reverence for kinship, balance, curiosity, and kindness without becoming a church or state.

Now rail lines are reopening, wind-borne airships travel between distant settlements, and guildhalls appear at crossroads. Adventurers follow requests, rumors, weather, and wonder into the overgrown remains of the First Age. They bring back news, context, artifacts, questions, and stories. They seek no conquest and own no ruin. Every discovery becomes a responsibility.

The Second Age has no organized wars, but it is not safe. Storms turn. Structures fail. Wild creatures defend their homes. Old machines wake without context. Good people disagree. Companions remember fragments that may be feeling, instinct, or history. Hospitality does not eliminate fear, and kindness does not make anyone perfect.

This is the Age of Adventure: not a struggle to dominate the world, but the joy and difficulty of meeting it honestly.

Otri is treated simply as its own world. Whether it is a distant planet, a renamed future Earth, or something else has not been established.

2. The Ages

The First Age

The First Age joined advanced machinery, living systems, and æther at extraordinary scale. Cities rose, transport networks crossed the world, and tools blurred the line between made and born. Its failure did

not prove that technology or curiosity were evil. It proved that no abundance excuses ignoring the limits of the beings and landscapes that carry it.

The First Age's dominant systems rewarded extraction, central control, expansion, and accumulation. Æther itself did not run out. Habitats, conduits, machines, soils, waters, and bodies were pushed beyond safe load. Repairs became patches for deeper excess. Some regions fell early, others continued for generations, and compassionate people existed throughout. There is no single villain who can absorb collective responsibility.

The Long Exhaustion and the Quiet

The collapse is commonly remembered as the Long Exhaustion, followed by the Quiet. Exact chronology varies because archives broke, regions experienced events differently, and survivors had more urgent work than maintaining one global calendar.

The world did not end in a single fire. Systems stopped answering. Supply webs fragmented. Enormous infrastructures became unsafe or useless. Populations scattered. Roads vanished beneath water and root. Many sealed facilities survived; many accessible sites were emptied or repurposed long ago.

Companions remained. They carried practical fragments—how to find clean water, read a damaged structure, recognize dangerous æther strain, care for soil, and cooperate across difference—but not a perfect database. They taught by walking beside people rather than taking command.

The Second Age

Across generations, people organized life around sufficiency, local resilience, ecological reciprocity, and human dignity. The Second Age is not primitive. It is selective. It preserves and develops technologies that can be maintained without recreating the old world's appetite.

Human population is approximately ten million worldwide: sparse enough for enormous tracts of wild land, yet connected through travel, exchange, copied records, and personal relationships.

The Age of Adventure

The Age of Adventure is the present phase within the Second Age. Rail segments, safe routes, and airship practices have matured enough for regular long-distance wandering. Guildhalls provide welcoming crossroads. Newly exposed ruins and changing landscapes continually reveal deeper First Age layers.

Adventurers are valued as connective tissue: carriers of context, observers, field stewards, storytellers, guides, repairers, and curious neighbors.

3. Æther

Æther is the living current through which Otri's science and magic become one practice. People can observe, conduct, tune, redirect, and briefly store its effects, but no school or tradition possesses a complete metaphysical explanation.

Eight rules govern its use:

1. **Æther is abundant; safe throughput is finite.** The limit is always the vessel, habitat, body, mechanism, or relationship carrying it.
2. **Æther is not fuel in the ordinary sense.** Cells and conduits regulate ambient flow; they do not justify infinite extraction.
3. **Shaping requires conditions.** Material, design, tuning, time, location, maintenance, and attention matter.
4. **Every effect has load.** Heat, strain, noise, ecological disturbance, disorientation, material fatigue, or another legible cost appears somewhere.
5. **Living systems are participants, not batteries.** Responsible ætherics work with cycles rather than forcing constant output.
6. **Old systems are context-poor.** A functioning artifact may faithfully perform an instruction that is no longer wise.
7. **Æther can carry impressions.** Some mechanisms and Companions perceive patterns as image, emotion, rhythm, scent, pressure, or sound. An impression is not automatically a literal memory.
8. **Æther has limits.** It cannot casually resurrect the dead, instantly heal every injury, teleport anyone without infrastructure, or answer moral questions.

First Age damage caused by forced throughput may persist as unstable conduits, altered growth, signal-static, stressed materials, or quiet zones. These conditions are specific and investigable, not generic magical corruption.

Whether æther is conscious, spiritual, physical, or a category that makes those distinctions incomplete remains an open question within Otri.

4. The Living World

Nature in Otri is neither a decorative paradise nor a hostile wilderness awaiting conquest. Forests, marshes, coasts, grasslands, mountains, weather systems, and wild creatures have continuities of their own. Human settlements are guests and participants within them.

Old infrastructure produces unusual ecologies. Vines may grow along heat-bearing conduits. Nesting animals use station roofs. Wetlands form in collapsed transit cuts. Some species adapt to low æther

emissions. A responsible repair can mean preserving the ecosystem that formed around a ruin rather than restoring the machine to its original function.

Wild animals may be territorial, frightened, hungry, curious, or dangerous. They are not evil. People prefer avoidance, redirection, patient observation, deterrence, rescue, and habitat repair. Emergency harm is possible but tragic.

Weather can be beautiful and severe. Fog, flood, wind, heat, snow, fire ecology, landslip, and changing watercourses shape daily life and travel.

5. Companions

Companions are living biomechanical persons in animal forms: familiar enough to recognize as fox, rook, elk, tortoise, beetle, wolf, moth, or countless other creatures, yet unmistakably made of more than ordinary flesh. Organic tissues, mineral growth, crafted components, æther-responsive structures, fur, bark, feathers, shell, glasslike organs, metal, and living light may coexist in one body.

No two are identical.

Meeting and Bond

Not every human meets a Companion. The Wandering Archive's broadest tallies across generations suggest that roughly one person in four does, but this is an estimate rather than a fixed ratio. Local experience varies, and neither life is considered strange or incomplete.

Bonded pairs are nevertheless socially significant. They often receive something like the admiration given to folk heroes. A bonded pair may choose a quiet, ordinary life and owes no special service because of the bond, though in practice few remain wholly ordinary. Companions tend to meet humans who are already inclined toward adventure. The bond may deepen their shared curiosity and confidence, while the pair's visibility brings invitations, requests, and opportunities. Adventure therefore emerges from disposition, relationship, and circumstance rather than destiny or compulsory duty. The bond grants neither partner rank, privilege, authority, nor greater worth.

When a Companion chooses to meet a human, the meeting usually occurs during the human's youth. Humans do not select, purchase, breed, summon, or assign Companions. Where Companions are before these meetings—whether they already live independently, appear for a particular meeting, or follow some other pattern—remains unknown. The Companion chooses the meeting, and its timing is personal.

No formal proposal, acceptance, or ceremony creates the bond. It develops gradually through mutual recognition as human and Companion increasingly understand one another as partners. The Companion

initiates the meeting, but neither will creates the bond alone. The time this takes varies greatly, and the point at which acquaintance became bond is often clearest only in retrospect.

The culture sometimes calls bonded partners “one soul,” but this is affectionate poetry. They are a bonded pair: two wills.

Bonded partners share images, emotions, sensory impressions, attention, and presence through the bond. This does not grant unrestricted access to every thought. Partners develop privacy, boundaries, habits, disagreements, and trust. Neither can command the other through the bond.

Once established, a pair becomes essentially inseparable. They travel, work, rest, and socialize together rather than maintaining separate lives. This is a profound mutual preference, not an ætheric requirement: physical separation is possible, does not inherently injure or dissolve the bond, and is simply deeply unwanted by the partners.

Remaining together ordinarily means sharing the same immediate place, gathering, or expedition site while staying mutually aware. The partners may occupy different positions or perform different roles within that shared place. Either partner going away to conduct a separate life or activity is extraordinary rather than routine.

Telepathy

Telepathy is the Companions' primary mode of conversation with humans and with one another. Ordinarily, a Companion can communicate telepathically with any human or Companion within sight, whether bonded to them or not. Other Companions answer telepathically, while humans often answer aloud.

A Companion and their bonded human can communicate across any distance; this enduring reach is one expression of their bond. A Companion may share the same reach with those closest to them, primarily the people they consider family.

Telepathy conveys chosen communication rather than unrestricted access to another person's mind. It does not expose unshared thoughts, erase privacy, permit command, or create a bond. Each Companion's expression remains individual and may favor words, images, emotions, sensory impressions, or a blend of meanings. Some Companions also speak aloud or communicate through gesture, sound, sign, writing, or assistive devices. Lack of vocal speech never means lack of personhood.

Sustenance

Every Companion needs æther as a human needs food, but their bodies vary too greatly for one universal requirement or diet. The amount, rhythm, and method of nourishment differ significantly by individual and bodily form. Some draw ambient æther directly from their surroundings; others take it in

through plants, prepared food, or other personally preferred forms. Many appear to favor plant matter or ambient feeding.

Feeding is an expression of individual need and preference rather than a maintenance routine imposed by a human partner. Ordinary Companion feeding does not measurably drain ambient æther. When physical matter is eaten, it has the ordinary ecological consequences of eating and creates no special depletion problem.

Abundant nourishment does not make a Companion inexhaustible. Every body has finite capacity to absorb, regulate, and expend æther.

Rest, Injury, and Repair

All Companions require rest, and all can be injured. Recovery follows the body. Some wounds mend primarily through organic healing, some require skilled structural repair, and most require a combination of biological healing, material repair, æther, and convalescence.

Repair is bodily care offered to a person, never maintenance performed upon property. The Companion participates in decisions about treatment and may consent, refuse, seek another practitioner, or set limits. Healing and repair are part of the commons, and communities maintain varied rest spaces, materials, and practices for different Companion bodies.

Agency and Social Life

Every Companion has personal preferences and fears, consent and the right to refuse, abilities shaped by their form, and situations that confuse, overwhelm, or exceed those abilities. Every Companion also has relationships beyond their bonded human and a perspective that may disagree with human interpretation.

Companions helped teach early Second Age survivors, but they are not omniscient. They carry fragments, instincts, special knowledge, and sometimes baffling impressions. A fragment may lack date, source, or context.

Most Companions prefer relative solitude or the company of a small, close-knit circle rather than large Companion communities. They form friendships and other chosen relationships of their own. They may spend time together, wander, or undertake adventures for reasons belonging entirely to them.

After bonding, a Companion's time with Companion friends includes their human partner in the shared activity, just as the human's social life includes the Companion. Those friendships remain the Companion's own; constant companionship does not give either partner ownership, interpretive authority, or control over the other's relationships.

Etiquette

- Greet both members of a bonded pair.
- Address the Companion directly when a matter concerns them.
- Never assume the human may grant consent on the Companion's behalf.
- A carrying harness, ride, sensory interpretation, or other assistance is a mutual practice, not the Companion's job.
- "My Companion" expresses relationship, not ownership.
- When a human and Companion recount the same event, their perspectives are treated as distinct testimony unless both choose to combine them.

Enduring Mysteries

The ultimate origin of Companions remains unknown. So do their lifespan and mortality, what happens to a Companion after their human dies, whether a Companion ever bonds again, whether present Companions are the same individuals who survived the First Age, and where or how they live before meeting a human. People hold beliefs and tell stories about these questions, but Otri contains no single confirmed answer.

6. People and Daily Life

The Commons

Every person is entitled to food and clean water; safe shelter and warmth; healing and ongoing care; education and access to shared knowledge; essential clothing, tools, mobility, and communication support; and hospitality in immediate need.

These are not wages, rewards, or charity. A person does not lose them by refusing a job, making a mistake, being disabled, or contributing less than others would prefer.

Communities still experience limited time, rare materials, seasonal shortages, and competing priorities. The Second Age answers scarcity through transparency, sharing, substitution, repair, delayed desire, and negotiated stewardship rather than abandonment of the vulnerable.

Craft, Exchange, and Luxury

Exceptional craft, scarce materials, commissioned work, travel keepsakes, art, elaborate foods, and personal luxuries move through gifts, barter, favors, local tallies, and voluntary exchange. There is no universal currency governing survival. Some regions use marks or ledgers for convenience; none make wealth a measure of personhood.

Luxury is not treated as something that must be morally earned. A beautiful object may be made, gifted, commissioned, inherited, exchanged, or shared.

Work and Contribution

People tend gardens, teach, repair, cook, heal, archive, build, make art, study, host, travel, and care because shared life requires attention and offers meaning. Friction can arise when someone promises more than they deliver, ignores unpleasant tasks, takes shared labor for granted, or believes their skill grants authority. The remedy is conversation, repair, changed responsibility, and restitution—not deprivation.

Homes, Access, and Family

Settlements are small, varied, and integrated with local conditions. Homes may be earth-sheltered, built through old structures, suspended among trees, shaped from bioengineered wood, or assembled from repairable modular parts. Moss, gardens, shade plants, water capture, passive heat, and seasonal change are ordinary design elements.

Accessibility belongs to the community, not solely to a person's Companion. Paths, platforms, furniture, bathing spaces, vehicles, signs, tools, quiet rooms, and public gatherings are designed for varied bodies and senses. Companions may extend mobility, perception, communication, or confidence, but they do not "cure" disability or erase identity.

Homes, transport, lodging, workplaces, gathering spaces, and care practices generally assume that bonded partners arrive and remain together. A Companion's size, shape, movement, or environmental needs are reasons to adapt a space or choose another route, never routine grounds for separating the pair.

Parenthood is a chosen gift, never a duty. Voluntary fertility care is private, available, and free of quotas, permits, or governing approval. People form households through partners, friends, children, elders, crews, and Companion bonds. Chosen family carries no lesser status.

7. Community and Governance

Otri contains no sovereign nations, kings, standing armies, compulsory priesthoods, or defended national borders. Communities govern themselves through locally chosen assemblies, stewards, circles, rotating duties, or other transparent practices.

Procedures vary, but several limits are common:

- No office owns people, Companions, land, or truth.
- Authority is bounded, answerable, and revisable.
- Basic needs cannot be withdrawn as punishment.
- Decisions affecting a Companion require that Companion's participation.
- Intercommunity agreements are voluntary and may be renegotiated.
- Harm calls for safety, accountability, restitution, and repair.

The Path creates cultural gravity but has no legal canon. A community may live Path-shaped values without describing them in identical language.

Human-on-human violence is rare, not biologically impossible. There are no normalized armed professions or combat cultures. Anger, coercive habits, deception, negligence, panic, and physical emergencies still occur. Otri's peace is cultural work, not innocence.

8. The Path

The Path is a living philosophy rather than a religion in the institutional sense. It has no founder, scripture, temples, priesthood, final interpreter, or required metaphysics. The world itself is sacred enough.

The Four Truths

1. **The Earth is Our Eldest Kin.** Land is not property or prize. People belong within it.
2. **All Things Seek Balance.** Harmony is a responsive dance of growth, decay, hunger, rest, birth, death, use, and return—not perfect stillness.
3. **Curiosity is a Sacred Flame.** The unknown should be met rather than mastered.
4. **Kindness is Strength.** Compassion, boundaries, courage, and repair are stronger than domination.

The Way of Walking

Common Path sayings include:

- “Learn from this,” rather than “Claim this.”
- “Listen to this,” rather than “Tame this.”
- “Welcome,” rather than “Prove your worth.”
- “Leave the world gentler than you found it.”

Some people speak of spirits literally; others use spiritual language poetically or remain agnostic. The Path does not settle the question for them.

9. Festivals

The four turnings follow local ecology rather than one globally synchronized date. Brackenmere Reach uses a familiar temperate cycle.

The Blooming

The spring turning honors return, planting, new work, and new bonds. Flowers and fresh growth fill homes and public spaces. Newly bonded pairs may be introduced to the community if they wish. Shared plantings, songs, and beginnings matter more than spectacle.

The Long Light

The summer turning celebrates the longest day and its brief night. Food, story, dancing, lanterns, and work completed in abundance continue until dawn.

The Fade

The autumn turning holds gratitude, honest accounting, harvest, endings, and stories that should not be lost. Offerings of fruit, herbs, craft, or memory may be placed near ruins without treating the past as a god.

The Stillness

The winter turning begins quietly in homes, rest spaces, and chosen company. Candles honor shelter and the beauty of darkness. The final gathering brings music, poetry, food, and a central flame. Silence is invitation, never enforced isolation.

Local festivals, migrations, harvests, first rains, thaw days, and craft traditions vary across Otri.

10. Technology, Communication, and Travel

Second Age technology is sophisticated where it can remain understandable, repairable, and ecologically accountable.

Common systems include wind towers and sail-like collectors; solar surfaces and heat storage; waterwheels, current turbines, and gravity systems; bio-integrated æther cells operated below safe load; living architecture and responsive materials; repaired rail vehicles; sail-winged airships; mechanical, printed, tactile, signed, visual, and low-bandwidth communication tools; and workshops where biological and mechanical repair coexist.

Technology does not work everywhere at identical scale. Materials, local knowledge, weather, terrain, maintenance, and community choice matter.

Communication

Otri has no universally accessible, dependable system for instantly reaching arbitrary distant recipients. Local relays and intermittent long-distance signals exist, but terrain, weather, damaged infrastructure, æther interference, and deliberate privacy limit them. Travelers remain valuable because they carry trusted testimony, nuance, objects, copied records, and the meaning behind a message.

Companion telepathy does not create a universal network. Ordinary contact occurs within sight; distance-spanning conversation is limited to a Companion's bonded human and closest relationships, primarily family.

Travel and Exchange

Rail lines connect portions of the world rather than forming one complete grid. Transfers may require walking, boats, animal-free carts, airships, local vehicles, or help from Companions who freely choose to provide it.

Airships are craft objects rather than brutal engines: fabric, wood, living fibers, rigging, gardens, repair patches, and æther-assisted lift. Weather remains decisive.

Travel essentials and emergency lodging come from the commons. Requesters may offer hospitality, rare materials, crafted goods, knowledge, favors, or gratitude. Travelers choose requests freely and may decline without losing social rights.

11. Adventure in Otri

Adventurers and Crews

Adventurers are wanderers, observers, messengers, guides, repairers, field herbalists, structural readers, Archive runners, and people who simply cannot ignore a good question.

A Companion bond is never a prerequisite for adventure, expertise, courage, or public respect. Many unbonded people travel, take requests, make discoveries, and become beloved figures in their own right.

A bonded pair may travel on its own, alongside other pairs or unbonded travelers, or as part of a named crew. Crews are chosen relationships, not ranked units. Reputation grows through care, reliability, judgment, and memorable stories rather than victory in combat.

Friendly rivalry may encourage crews to reach a site, solve a route, or document artifacts first. "Claiming" an artifact means discovery credit and temporary field custody. Stealing, endangering a site, or hoarding shared knowledge breaks the spirit of the rivalry.

Guildhalls

Guildhalls are commons at useful crossroads. They may occupy barns, longhouses, rail stations, old towers, workshops, or grown structures. No central Guild owns them.

They commonly offer meals, water, baths, laundry, rest, shelter, species-appropriate Companion spaces, maps, route conditions, repair benches, herb kitchens, shared tools, notices, return tables, Archive shelves, and safe temporary artifact storage. They also host feasts, arguments, reunions, music, and quiet.

Guildhalls do not issue compulsory missions, salaries tied to survival, or ranks that grant command.

The Wandering Archive

The Wandering Archive is a decentralized practice of public memory rather than one institution, building, or authority. Records travel because copies travel.

The Archive carries copied accounts, maps, news, and unresolved questions between communities. It documents artifacts without claiming ownership, preserves multiple witness accounts when they disagree, and distinguishes observation, inference, belief, rumor, and deliberate mystery. It also respects privacy, local stewardship, and a community's request not to publish sensitive details.

Archive runners do not serve a bureaucracy. They accept a discipline: copy carefully, label uncertainty, do not smooth the past into a more convenient story, and return knowledge to the people affected by it.

Ruins and Artifacts

Most easy First Age salvage disappeared generations ago. Ongoing discovery remains plausible because shifting water, roots, frost, landslips, and storms reveal sealed levels; æther-stabilized chambers survive while entrances vanish; unsafe regions become accessible after ecological recovery; old systems open in response to particular conditions; and earlier explorers deliberately left fragile or context-poor objects in place.

Before moving an artifact, responsible travelers ordinarily:

1. Observe the surrounding ecology and structure.
2. Record location, condition, behavior, and local accounts.
3. Ask each affected Companion for their own perception and consent.
4. Decide whether observation in place is safer than recovery.
5. Isolate active or poorly understood objects.
6. Use temporary field custody only as long as needed.
7. Return copies of findings and decisions to the local community.

An artifact can be beautiful, useful, dangerous, funny, mundane, misread, or ethically difficult. It is never valuable solely because it is powerful.

Danger

Otri's peace does not remove stakes. Storm, fog, flood, heat, snow, unstable ground, limited daylight, territorial wildlife, structural collapse, ancient mechanisms, damaged travel, lost routes, communication failure, and ecological tradeoffs can all become dangerous.

Conflict also grows from fear, pride, overcommitment, secrecy, grief, jealousy, avoidance, or a promise made too quickly. Two communities may hold compatible values while facing incompatible immediate needs. A Companion may refuse, become overloaded, remember something uncertain, or want something different from their human. The safest use of an artifact may remain unclear.

Solutions favor cooperation and restraint, but they still cost effort, time, changed plans, apology, loss of an easy answer, or acceptance that some things should remain unfinished.

12. Places

Brackenmere Reach

Brackenmere Reach is a temperate green basin shaped by a buried First Age watershed and a half-restored rail loop called the Mossline. It contains varied communities, homesteads, ruins, working landscapes, and large stretches of wild country.

Established places within the Reach include:

- **Starling Hill:** an overgrown rise hiding deep First Age structures.
- **Aster Fen:** reed marshes, rain gardens, water villages, and medicinal plant beds.
- **The South Orchards:** old fruit terraces, pollinator habitat, and glass ruins.
- **Cloudrest Ridge:** severe weather, wind towers, airship moorings, and a dormant listening station.
- **The Mossline:** a rail loop joining workshops, settlements, homesteads, and abandoned platforms.
- **The Brackenmere wilds:** forest, wetlands, territorial animals, migrating glasswing moths, unstable ruins, floods, fog, and seasonal storms.

No settlement rules the Reach. Communities coordinate through gatherings, Archive runners, guildhall hospitality, rail practice, and freely chosen agreements.

Lanternroot Guildhall

Lanternroot occupies a First Age railway station through which a vast alder has grown. Its roots cradle an old copper signal lantern above the platform.

The old platform serves as a communal dining hall and Return Table. A retired railcar provides guest bunks and private rest alcoves. The departure board holds three kinds of freely chosen notice: **Need**, **Way**, and **Wonder**.

A repair bench, herb kitchen, roof garden, baths, quiet room, airship signal mast, and varied Companion spaces make Lanternroot a working commons. Its Archive nook keeps copied accounts, maps, sensory records, and unresolved questions—not trophies. Meals, shelter, care, and supplies are offered without price. Guests may contribute a story, craft, help, or nothing as circumstances allow.

Lanternroot is a place to come home to, not a command center.

Tuli's Village

Tuli lives in Tuli's Village, a settlement in a vale near a large cascading waterfall. A river runs along the village's left side, while farmland lies to its right and below. The Fringe surrounds the settled land.

A path crosses the Fringe and continues toward other places. Within the Fringe, a ruin lies to the right of the path.

13. People of Otri: Tuli and Eld

Tuli

Tuli is sixteen, petite, and dark-skinned, with brown eyes and large, poofy hair. She is a leatherworker apprentice. Stubborn, tenacious, and brave, she has an appetite for adventure that often runs ahead of her parents' comfort. Tuli expects to make her own choices about difficulty and risk. Her parents' concern comes from that appetite for risk, not from an assumption that paralysis makes her incapable.

Tuli is paralyzed from the waist down. She ordinarily travels in an æther-powered mechanical wheelchair that her community pooled its labor, materials, and craft to build. Its powered drive allows her to direct its movement without pushing the wheel rims or depending on another person to push. Like other ætheric mechanisms, the chair has finite throughput and requires care and maintenance. Her paralysis shapes routes, equipment, and access needs, but it does not shrink the life she chooses or give anyone else authority over her decisions.

Eld

Eld is a large, tiger-like biomechanical Companion with blue-tiger coloration. His powerful build and æther-responsive structures reinforce his strength and durability, and he can leap unusually high. He can carry petite Tuli for long stretches and is more than capable of protecting her when danger makes that necessary. These abilities remain subject to bodily load, nourishment, injury, and rest. Eld cannot fly, and his large body limits where he can fit and maneuver.

Eld is stoic, kind, and caring. He regards Tuli as a younger sister and has become part of her family. He and Tuli met when she was quite young and have shared their lives ever since. His protectiveness does not make him her keeper or override her choices.

Tuli rides on Eld's back by mutual choice; when and how they ride is a decision belonging to both partners. Riding is one part of their shared mobility, not a replacement for Tuli's wheelchair or for communal accessibility.

14. A Living World

Otri's foundation is coherent, but it is not sealed. Exact dates, distant regions, local names, Companion origins, cultural variations, and unexplored histories remain available for later discovery.

The world can expand without defining everything in advance. New material belongs when it follows the established heart of Otri: human dignity, bounded and answerable authority, technology with ecological responsibility, wonder without conquest, mystery without incoherence, and adventure rooted in relationship.