HârnMaster™

BARBARIANS

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TRIBAL LIFE

The deep forests of Hârn are home to eighteen tribal nations whose total population exceeds 100,000. Each nation has a fairly well defined homeland indicated on the ***Tribal Nations*** map (p3) and detailed in each tribal article. The tribal nations are the same Jarin and Pharic racial stock as civilized human cultures, but have remained barbaric or semi-civilized.

Although civilized Hârnians look down on them as backward, most tribesmen have more freedom and leisure time than manorial peasants who spend virtually their entire day in the fields. However, much of that spare time must be spent sharpening spears and fletching arrows because the wilderness is a significantly more dangerous environ than the manor.

TRIBAL ECONOMICS

All Hârnic tribes are hunter-gatherers or fisher-gatherers although a few practice rudimentary herding and agriculture. The tribes are nomadic or semi-nomadic, meaning they tend to move from one location to another within their territory seasonally or every few years. Hence, they have no permanent homes and instead use portable tents or temporary huts as needed. Because wilderness areas are sparsely populated, tribal villages can be widely spaced.

Trade with Civilization

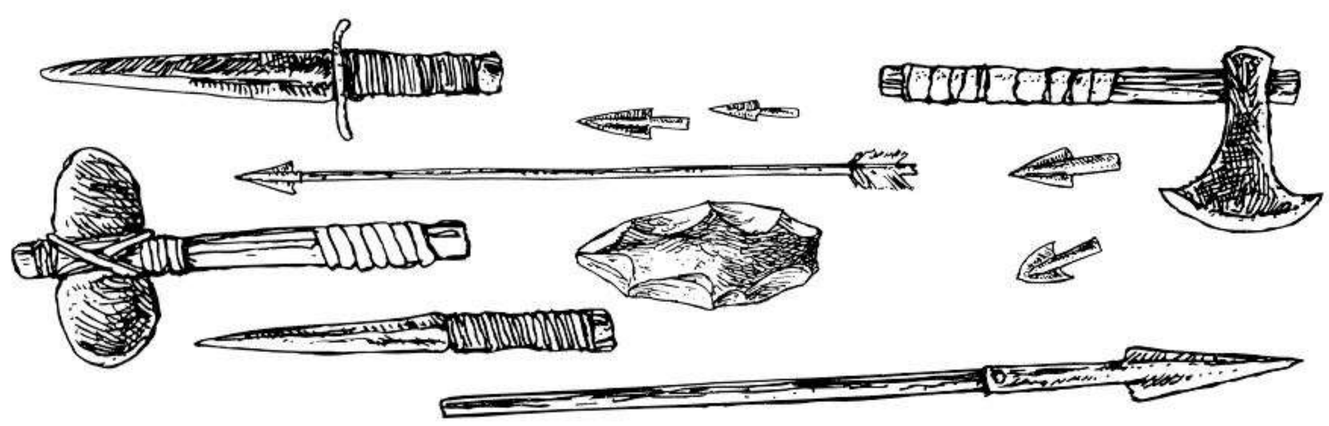
Hârnic tribes are usually able to find enough food and other essentials to survive. However, trade with civilized mercantylers is common for tribes on the edges of civilization, or those located along established trade routes like the Salt Route or Fur Road. The tribes trade furs, wild beasts for the arena, slaves, and rare herbs and minerals like amber and jade, in exchange for metal tools and weapons, woven textiles, jewelry, and most other specialized products of civilized technology.

Mining and Metals

Tribes mine and smelt only small amounts of metal – their artifacts are primarily made of stone, horn, wood, and leather. Metal acquired in trade or looted from civilized settlements or caravans is used for making axeheads, arrowheads, spearheads, and daggers. Larger weapons such as swords or battleaxes, however obtained, are status symbols. A few tribes trade with local gargun for metal goods.

The Kubora, Urdu and Equani are unusual in that they use significant quantities of metal and even know how to make iron. This was one of the factors that enabled Arlun's hordes to conquer Rethem.

Some tribes gather copper and tin ore from surface deposits and know how to smelt it to produce bronze tools and weapons. These have the same statistics as their iron equivalents except Weapon Quality is -1.



TRIBES OF HÂRN

Ten tribal nations are descended from early Jarin colonists, and six from the later Pharic invaders. Two are of hybrid origin.

JARIN TRIBES

Adaenum
Fisherfolk of Anfla Island off the southwest coast of Hârn.

Anoa
Nomadic hunters of the Anoth River valley in southern Orbaal.

Bujoc
Nation of shy, superstitious, forest nomads with a strong matrilineal culture.

Chymak
Famed sea-folk of Belna Island. They range the Gulf of Ederwyn in large sea-going canoes, and are much valued as seamen on merchant ships..

Equani
Warrior tribesmen of Equeth, noted for their elaborate facial scars and tattoos, and their merciless treatment of intruders.

Kabloqui
Degenerate cannibals from the north shore of Lake Benath. They are related to the Equani who detest them. Their gargun neighbors may destroy them, if their own treachery doesn't first.

Kubora
Powerful warrior nation of Peran. They once united under Arlun the Barbarian and conquered Rethem. They export wild beasts for the Pamesani Games.

Taelda
Nomadic hunter-gatherers who inhabit the vast forests of southern Nuthela. The Taelda are renowned healers and woodsmen.

Urdu
Nomadic hunters who inhabit the range between the Chetul and Pemetta rivers in northwestern Hârn.

Ymodi
Wild forest tribesmen of Himod in northern Hârn. Beleaguered by the Equani to the west, Anoa to the east, and gargun to the north and south, they survive because of their impressive skill with the bow and spear.

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TRIBAL OCCUPATIONS

Hârnic tribes have few speciality craftsmen. Tribesmen help in the production of tools, weapons, pottery, clothing, and other artifacts. Some occupations might be reserved for one clan, and some are often restricted to males or females. Tribesmen mostly improve their quality of life by trading the bounty of nature for the manufactured products of the civilized world.

Compared to their civilized cousins, tribesmen have fewer occupations. The descriptions below are general. Occupations vary among the tribes. Refer to the Occupation Table for each tribe to identify specific occupations and skills.

Hunter: The default occupation for males in most tribal cultures. The hunter is an expert at wilderness survival, and is often highly skilled with a bow and javelin/spear which are used regularly to hunt. The enhanced EYESIGHT, HEARING, and SMELL that tribal characters possess give them an edge in such useful wilderness skills as AWARENESS, STEALTH, TRACKING, and SURVIVAL. Some tribes, such as the Tulwyn and Equani, have a class of elite warriors. These are just hunters who are particularly skilled at combat.

Fisherman: Most coastal tribes survive on fish and favor marine skills over hunting and fur trapping skills. Tribal fisherman have higher weapon skills than most seafarers because they, like hunters, are the primary defensive manpower. Some Chymak seaman serve in the *Seaman's Guild*.

Herder: Some tribes herd goats, cattle, horses, and other animals. This occupation is sometimes handled by children and young adults.

Grower: A few tribes grow crops to supplement their gathering. This role is usually filled by females and slaves.

Slave: Warrior tribesmen much prefer to have slaves perform hideworking and other unclean work. Slaves number as much as ten percent of some tribal populations. It is a custom encouraged by Hârnic slavers who offer valuable trade goods in exchange for human goods. Slaves are generally well treated, but are forbidden to carry weapons, and cannot normally leave the tribal camp without an escort. Unruly or inefficient slaves are typically sold to a slaver.

Shaman: Most tribes have shamans or similar holy men. There are many different religions among the tribal peoples of Hârn. See BARBARIANS 8 for full information on shaman characters.

Chieftain: The traditions of leadership vary widely between tribal nations. A few nations lack the occupation of 'chieftain', usually because shamans fill that role.

PHARIC TRIBES

Chelni
A loose federation of 30 tribes, ranging in size from 60 to 200, who occupy the Chelna Gap and surrounding hills. The Chelni breed ponies which are traded for civilized goods.

Gozyda
Forest tribesmen who control the Mimea Hills in western Hârn. Organized into bands of sixty or less, the Gozyda include some outlaws from Tharda and Kanday. This has brought them new blood and technology.

Hodiri
Proud nomadic horsemen of Horadir. The Hodiri are extremely fierce warriors. There are about 80 tribes, 60 to 300 strong.

Kath
A loose federation of wild and primitive tribes inhabiting the Kathela Hills in eastern Hârn. There are about 60 bands, few of which exceed 30 in number. Kath women are known for their beauty.

Pagaelin
The violent, vicious tribal nation dwelling roughly between the Osel River and Setha Heath. There are approximately 120 tribes of 60-240 members. They are under the influence of a heretical Navehan sect.

Tulwyn
Merciless barbarians who inhabit the wilderness of Athul. They are divided into some 90 tribes, of 60-150 members. The Tulwyn use weapons and tools taken from traders along the Salt Route.

OTHER TRIBES

Kamaki
The herdsmen of the island of Kamace off southwestern Hârn. There are fourteen tribes, few exceeding 100 in number.

Solori
A primitive and wild nation in southeastern Hârn. There are about 30 tribes, each of 40-150 people. The Solori are slowly being exterminated in a genocidal crusade waged by the knights of the Lady of Paladins.

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EQUANI

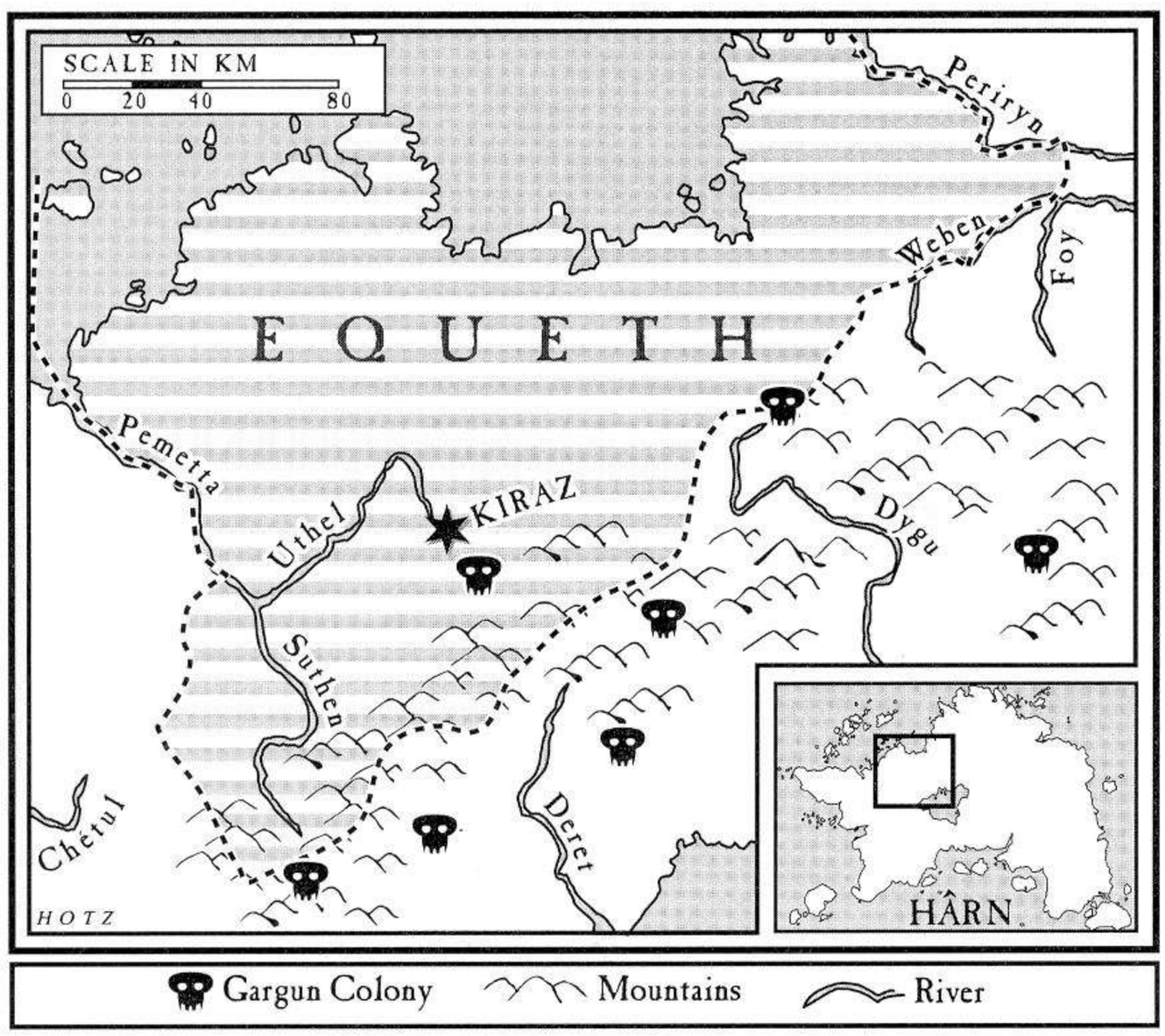
The hilly, forested region of Equeth is home to the Equani tribal nation, consisting of eighty-seven tribes ranging in size from 40 to 130 members. They are nomadic, ranging freely over Equeth.

HISTORY

The Equani are of Jarin descent and once dwelled in Nuthela with their cultural relatives, the *Urdu*, the *Kubora*, and the *Kabloqui*. Equani legends speak of a semi-divine figure, *Akala Strong Heart,* who led them to Equeth. The Kubora and Urdu call this person Kemlar the Guide. According to Equani legends Akala gave them Equeth as their own, instructing those "of the late sun" to journey further to the west. The Equani settled into their range and their population expanded rapidly. They soon began raiding Urdu villages, reopening "the wars before the Passage", which implies that enmity between the Urdu and Equani predates their trek to Equeth. The Equani are a violent and merciless folk.

The Equani encountered the dwarves of Kiraz soon after their arrival in Equeth. Records in Azadmere, salvaged from Kiraz, refer to the arrival of the Equani, although it seems that any contact was minimal. Equani legends recount great respect for "the men who walk beneath the mountains".

The spread of gargun in the Rayeshas in the second century gave the Equani an enemy as violent and savage as themselves. Conflict between the tribesmen and the orcs was merciless, and although the Equani were able to prevent the gargun from overrunning Equeth, they could not exterminate them. The most obvious remnant of these early wars with the orcs is the Equani practice of removing the scalps of defeated enemies.



EQUANI OCCUPATIONS

01-70	**Hunter** 3 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.
71-80	**Herder** Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
81-87	**Fisherman** 2 Weapons to OML+SB, Fishing/5, Seamanship/4, Foraging/2, Shipwright/2, Survival/4.
88-92	**Grower** Agriculture/4, Animalcraft/3, Weatherlore/3.
93-97	**Slave** Intrigue/4, Cookery/3, Hidework/2.
99	**Shaman** See Shaman Rules.
00	**Wenrahi (Chief)** Hunter skills, plus: Initiative/6, Intrigue/4, Law/2.

EQUANI WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
11	Dagger	+0	Leather
11	Handaxe	+0	Fur
10	Javelin		
12	Leather Shield		
10	Shortbow		
11	Shortsword		
11	Spear		

Equani-Ymodi Conflict

The *Ymodi* claim a large swath of Equani territory west of the Peliryn River. This affront to Equani pride is the major cause of their bitter struggle that has lasted for centuries.

Equani-Urdu Conflict

The *Urdu* and Equani both claim the headwaters of the Suthen River as their own, a conflict they share with several gargun colonies who really have more control than either tribe.

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TRIBAL WARFARE

Most tribes are perpetually at war with the gargun although a few, notably the Tulwyn, trade with the orcs for their much superior metalwork and weapons. Before the gargun appeared on Hârn some six centuries ago, tribal folk shared the wilderness only with a few bothersome predators and Ivashu and numbered two or three times their present population. The gargun proved to be vastly more fertile and aggressive rivals for wilderness domination. They initially forced many tribes to flee into civilized parts creating a period of unrest known as the Migration Wars that lasted from 178-235. By the year 250 the struggle stabilized at its present situation; roughly 50,000 gargun dominate the alpine and highland wilderness, and double that number of tribesmen control the lowland forests.

Tribesmen prefer to fight lightly encumbered. They rarely wear metal armor although it is common to loot mail and plate from fallen foes and convert it into more useful artifacts or trade it to civilized mercantylers. Tribal warriors prefer leather, although thick furs (treat as Quilt) are used in cold weather conditions. Most tribes can white-taw hides, creating a tough leather that retains the fur (treat as Leather+Quilt). Some tribes, especially sea-faring peoples, never use armor.

Warring tribes rarely engage in pitched battles. Ambush or surprise raids are the preferred tactics, and bloodshed is kept to a minimum. Tribesmen much prefer to take captives than scalps, for prisoners can be exchanged, or ransomed, or raised as slaves. In a meeting engagement between warring tribes it is customary for one side to retire after suffering just one or two casualties; battles to defend a camp are usually more brutal and tend to be avoided.

TRIBAL LAW

A major difference between the barbarian peoples of Hârn and their civilized cousins is their respective freedom. The feudal order is based upon a social contract that requires peasants to sacrifice legal freedom in exchange for security. The vast majority of Hârnic folk are born into a feudal culture and lead a relatively peaceful but unfree life.

All barbarians are freemen. They are not bound by law to their tribes, only by bonds of blood and friendship, and need not fear the retribution of an armed and annoyed overlord should they desire to leave. Of course the dangers lurking in their surrounding wilderness tends to keep tribesmen close to home – leaving it is often fatal.

Law is established by tribal custom and handed down by the chieftain. Judgements can be harsh, but a cruel or unjust chieftain is easier to depose than a knight or baron.

SPIRIT MARKERS

Spirit markers define territory and convey information. They normally take the physical form of a stick to which objects have been tied, typically feathers, scraps of fur, bones, and carved wood. Sometimes the markers are attached to branches or carved into trees. Spirit markers are imbued with spirit magic during their fabrication. This makes them visible to the ethereal world.

Markers are unique, but can be grouped into four (4) broad classifications:

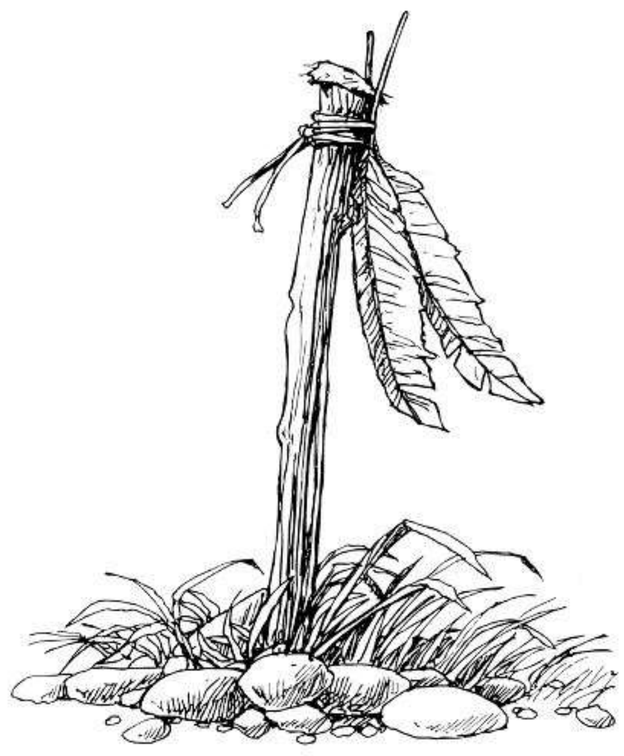
[1] Camp Markers indicate a clan camp is being approached. Those wishing to enter the camp should wait beside the marker until they are approached and given permission to proceed. Levels I to III.

[2] Curse Markers warn that trespassers will suffer some form of bad luck until they are ritually purified. Levels II to V.

[3] Pestilence Markers are warnings to indicate that the area they enclose is populated with evil spirits. Levels IV to VI. Those with an Aura of 13+ who touch the marker may be able to see the spirits.

[4] Death Markers are a more powerful form of the first three. They summon a tribal spirit who enters into Mental Conflict with anyone who attempts to violate the marker or its message. Levels V to VII.

Spirit Markers have a rated level as with invocations or spells. The level depends on the skill of the shaman during fabrication, and the effect/intent. Higher level markers are easier to detect by sensitivity skills and talents.



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HUNTING

Hunting (or fishing) accounts for 40-60% of the tribal diet. Obtaining meat is primarily a male role, partly because of the danger and weapons employed, partly to ensure and maintain male dominance.

Tracking Animals

Most hunters do not track live prey; too much energy is consumed in the process to justify the return. Animals have habits and good hunters know the spots frequented by game, or use information gleaned from trails to determine where to lie in wait for prey.

Skilled trackers make deductions about the species, size, weight, and age of an animal by examining its footprints. Some clues are the depth of the prints and their spacing. If leaves or twigs have fallen in the print or insect tracks cross it, the hunter can surmise the age of the trail. The time of day the creature passed is also discernable from the path of the trail, particularly in open or sparsely treed ground. If the tracks meander from tree to tree, the animal likely passed at midday when the sun's heat encouraged it to seek shade. Whether the tracks pass to the east or west of a tree indicates the time of day as well; morning shade is cast to the west and afternoon shade to the east. When combined with knowledge of local weather and an animal's habits, the best hunters can determine the age of a trail to within fifteen minutes.

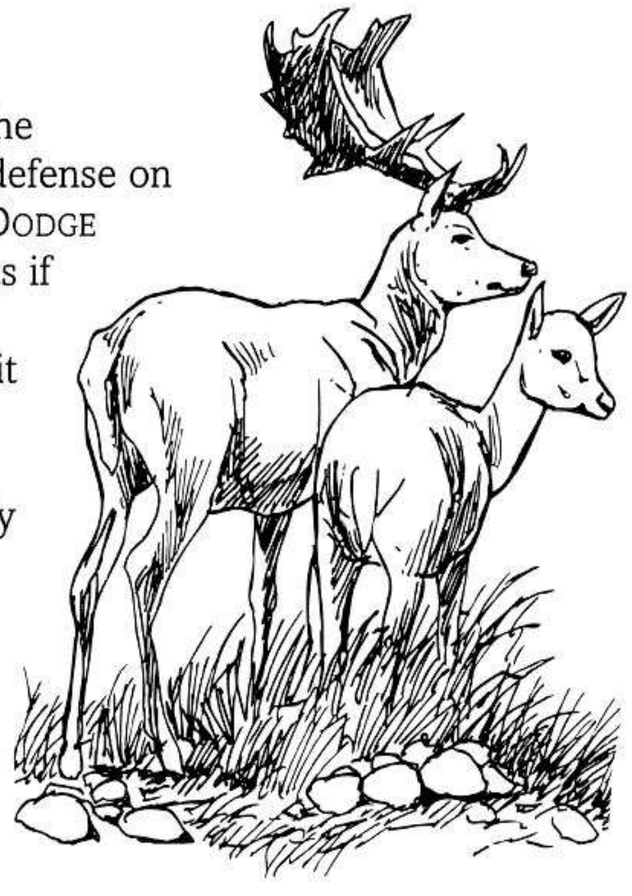
Tracking skill is used to determine the frequency of animal encounters. Roll on the TRACKING TABLE modified at GM discretion for current weather and local abundance of game. Heavy rain or snow would justify a penalty of 10-60 to Tracking skill. The result determines the number of animals encountered. Species and food value can be generated on the HUNTING TABLE.

Approaching Animals

Refer to the MISSILE DATA TABLE in *HârnMaster* Core Rules. The prey can be attacked from *Extreme*, *Long*, *Medium*, or *Short* range. Animals are usually sighted at *Extreme* range. The hunter may attack immediately or attempt to close. A STEALTH Roll is made on the APPROACH TABLE to determine if the animal is alerted during *each* attempt to close. Modify the roll according to terrain (GM Discretion). At each Range Class, the hunter may attack (fire/throw a missile weapon) or attempt to move closer.

Downing Animals

The attack may be resolved with the *Hârnmaster* (COMBAT 16) rules. Animal defense on the first shot is probably IGNORE, then DODGE or CHARGE (Counterstrike) on later shots if any. If a strike is made, determine injury. If the animal fails a Shock Roll, it is downed and helpless. A wounded beast may flee, or attack the hunter. If the attack misses, animals will generally flee, but some may charge the hunter.



TRACKING TABLE

CS: 1d3 animals sighted.
MS: One animal sighted.
MF: Animal sighted, but flees.
CF: Animal charges hunter if applicable, or flees.

HUNTING TABLE

1d100	Type	Food[1]
01-05	Black Bear	75
06-08	Beaver/Otter	10
09-21	Boar	25
22-25	Cougar	15
26-45	Deer	75
46-50	Fox/Weasel	10
51-55	Moose/Elk	300
56-65	Rabbit/Hare	2
66-75	Sheep/Goat	20
76-80	Wolf	20
81-85	Gargun	Inedible
86-95	Human	40
96-00	GM Discretion	--

[1] Man-days of meat. Assumes 50% of animal weight is meat, and two pounds (1KG) of meat per day. Randomize values plus or minus 20% if desired.

APPROACH TABLE

CS: Close two (2) Range Classes.
MS: Close one (1) Range Class.
MF: Range same. Animal makes AWARENESS Roll and flees if it detects hunter.
CF: Hunter stumbles. Prey flees.

Releasing the Spirit

When a tribal hunter makes a kill, the invocation *Spirit Release* is performed over the corpse. This prayer is known by all hunters from an early age.

In some tribes, the head is mounted on a stick or buried. Most believe that when an animal's skull has been cleaned of flesh by scavengers, the animal has been reborn in a new body.

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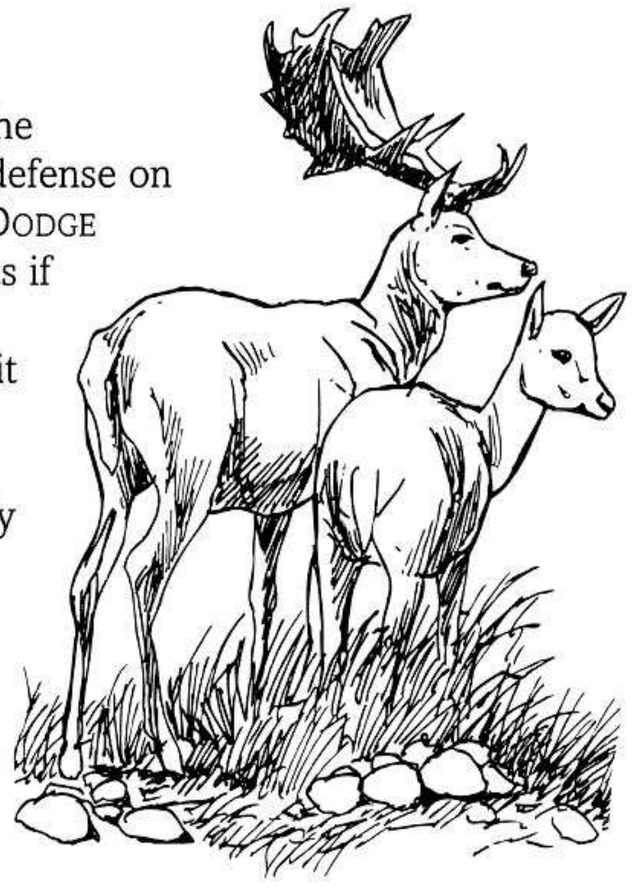

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TRAPPING

Many tribes rely on tools, weapons, clothing, and other manufactured goods paid for with pelts they trap and harvest. The fur trade is particularly lucrative in Orbaal, Nuthela, Equeth, Himod, and Peran, as well as the remoter reaches of the Sorkin and Rayesha Mountains.

Some fur-bearing animals change the colors of their fur to white in the winter, and then back to a deep brown or black in the summer. Each hue enjoys a special status, but the lighter colors are generally more valuable.

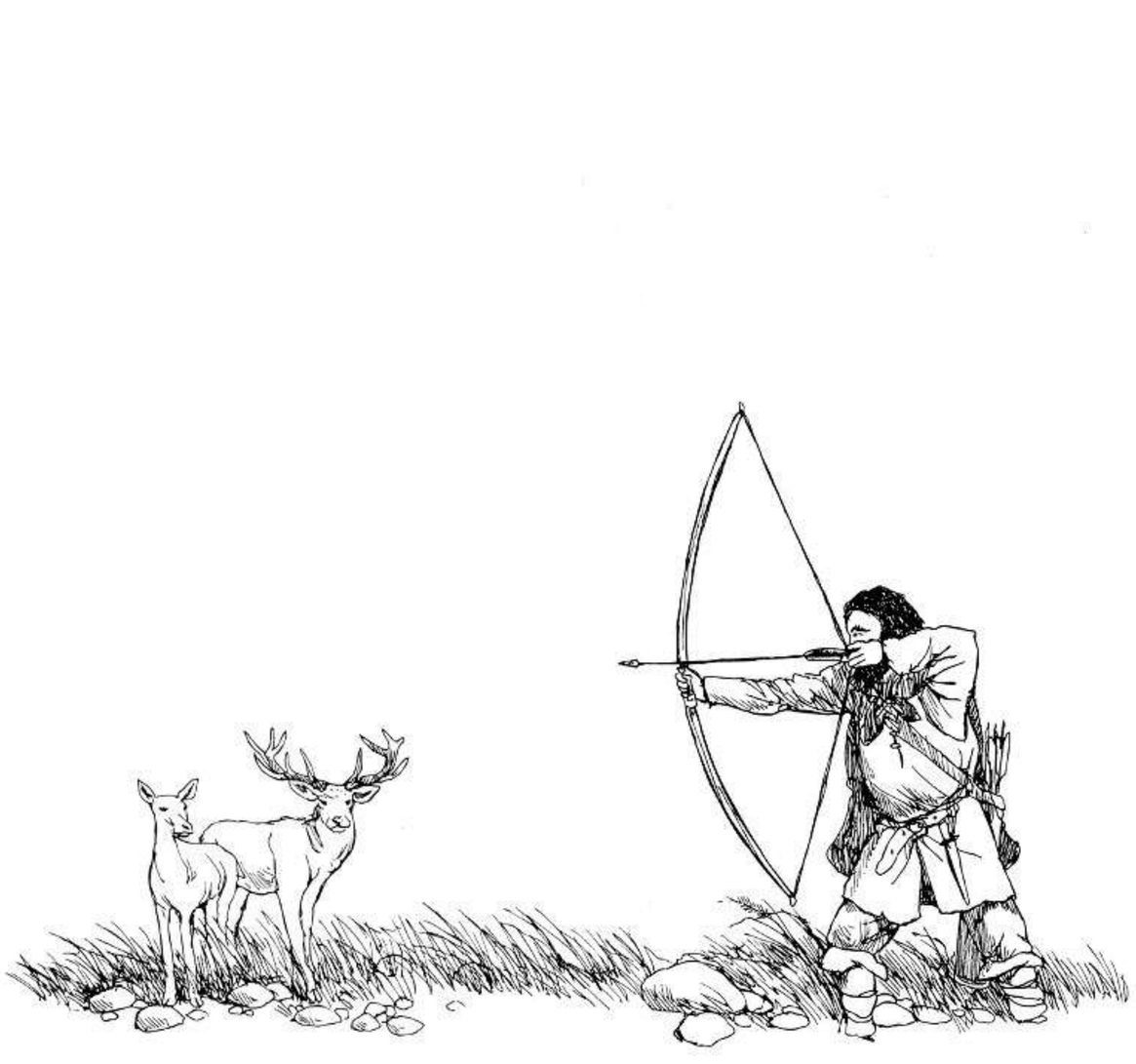
Trapping Animals

Trapping is the skill of snaring a useful fur-bearing animal, protecting the trapped animal from predators, skinning the creature without damaging the pelt, and cleaning it and transporting it to a buyer. **Trapping** (a new *HârnMaster* skill) is described in the sidebar.

The Fur Trade

Nobles buy furs as trim and accessories, and even as whole coats and cloaks. They are willing to pay handsomely to be seen in rich garb, and this supports a thriving Hârnic fur trade.

Some civilized mercantylers specialize in the fur trade. They typically journey to traditional "trading posts" in the early to late spring to acquire pelts trapped throughout the winter. Payment is never in coin, for which tribesmen have little use, but rather in metal weapons and tools, woven cloth and dyes, and shiny but inexpensive jewelry. Although values can vary dramatically, pelts can generally be obtained for about 10% of their retail value and then transported and sold to a furrier or hideworker for about 50% of their retail value. The trader must then deal with the settlement's guards, Hawking Tax and other bureaucratic hallmarks of civilization.



TRAPPING SKILL

AGL DEX EYE Ula/Ara +2 SB2

Used to set traps and check them. Traps are suitable for small mammals (not larger than a fox or badger). It takes one daylight watch to deploy/harvest a one-mile trapline.

The trapper sets out a trapline and then checks it every few days.

- **CS** 1d6 pelts per mile of trapline.
- **MS** 1d2 pelts per mile of trapline.
- **MF** No pelts.
- **CF** Traps destroyed by animals, gargun, or rivals.

For every day that a trapline goes unchecked, there is a 20% chance that local predators will get to trapped animals first. The remains are worthless as pelts.

Overhunting

Hunting/Trapping reduces the amount of game in an area. Drives reduce the available game to sparse; other methods reduce abundance according to their success at GM discretion. It is not possible to hunt an area repeatedly and still find plenty of game.

Fishing and Foraging for Food

See *HârnMaster* Core Rules, SKILLS 16.

Fur/Hide Prices (retail)

Bear	18d
Beaver	20d
Boar/Pig	5d
Cattle/Ox	12d
Cougar	6d
Deer	6d
Elk	10d
Ermine/Sable	30d
Fox	18d
Goat	4d
Horse	10d
Lamb	3d
Moose	12d
Otter	24d
Rabbit/Hare	1d
Seal	24d
Weasel	24d
Wolf	8d

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EQUANI 2

The second pressure on the Equani was the arrival of the Ymodi in Himod during the second and third centuries. Many warriors welcomed the presence of a new enemy and began raiding Ymodi villages wherever they could find them. Up to this point Ymodi and Equani legends agree; but whereas the Ymodi tell of a great battle in which their enemy was repulsed by the intervention of a divine force, the Equani speak of glorious victories by which the Ymodi were driven across the Weben River.

In the fifth century the Corani Emperor Mejenes the Great led troops across the Pemetta River in an attempt to expand his empire. The campaign cost Mejenes his life; he died of fever in 465. This was the high water mark of Corani expansion. A few outposts existed along the Pemetta until 475, but by then Equani raids had made the Imperial position tenuous.

In 477 a few Equani tribes joined the confederation assembled by the charismatic Kuboran chieftain Nebran. Although this alliance destroyed Kustan, the main Corani fortress in Peran, unity was short lived. Nebran died in the assault, and old quarrels erupted, particularly between Urdu and Equani warriors. Few Equani survived to return to Equeth, something that has not been forgotten. The Urdu version of this story is somewhat different.

TRIBAL ORGANIZATION

The *Shevrach,* the Equani war cult, lies at the heart of their culture, and forms the center of their tribal organization. Each tribe's Shevrach is composed of its finest warriors, seldom more than ten at any time. Any Equani male can declare himself to be Shevrachi but must be prepared to defend his claim by mortal combat if challenged. Shevrachi warriors have a unique code of behavior that seems bizarre to outsiders. Except when in combat or hunting, they reverse normal activity, washing in dirt and drying in water, saying yes for no, walking backwards, etc.

Females are encouraged to train in weapon skills. They are rarely allowed to join a raiding party, but are expected to defend a village to the death if necessary. Members of the *Shevrach* have the right to take up to six wives, a custom clearly intended to encourage competition for membership in this elite group, and to raise as many Equani with warlike spirit as possible. Only the greatest warriors have six wives, many of them female captives from other tribes.

The *Wenrahi,* or chief, is chosen from the *Shevrach.* He makes all decisions, enforcing his authority with the support of the Shevrach. The fact that the Wenrahi, like the rest of the Shevrach, does everything in a contrary fashion, has caused some observers to believe that Equani chieftains are treacherous liars. Wenrahi are usually chosen by challenge to combat. They can "retire" but most eventually fall to a younger and quicker opponent.

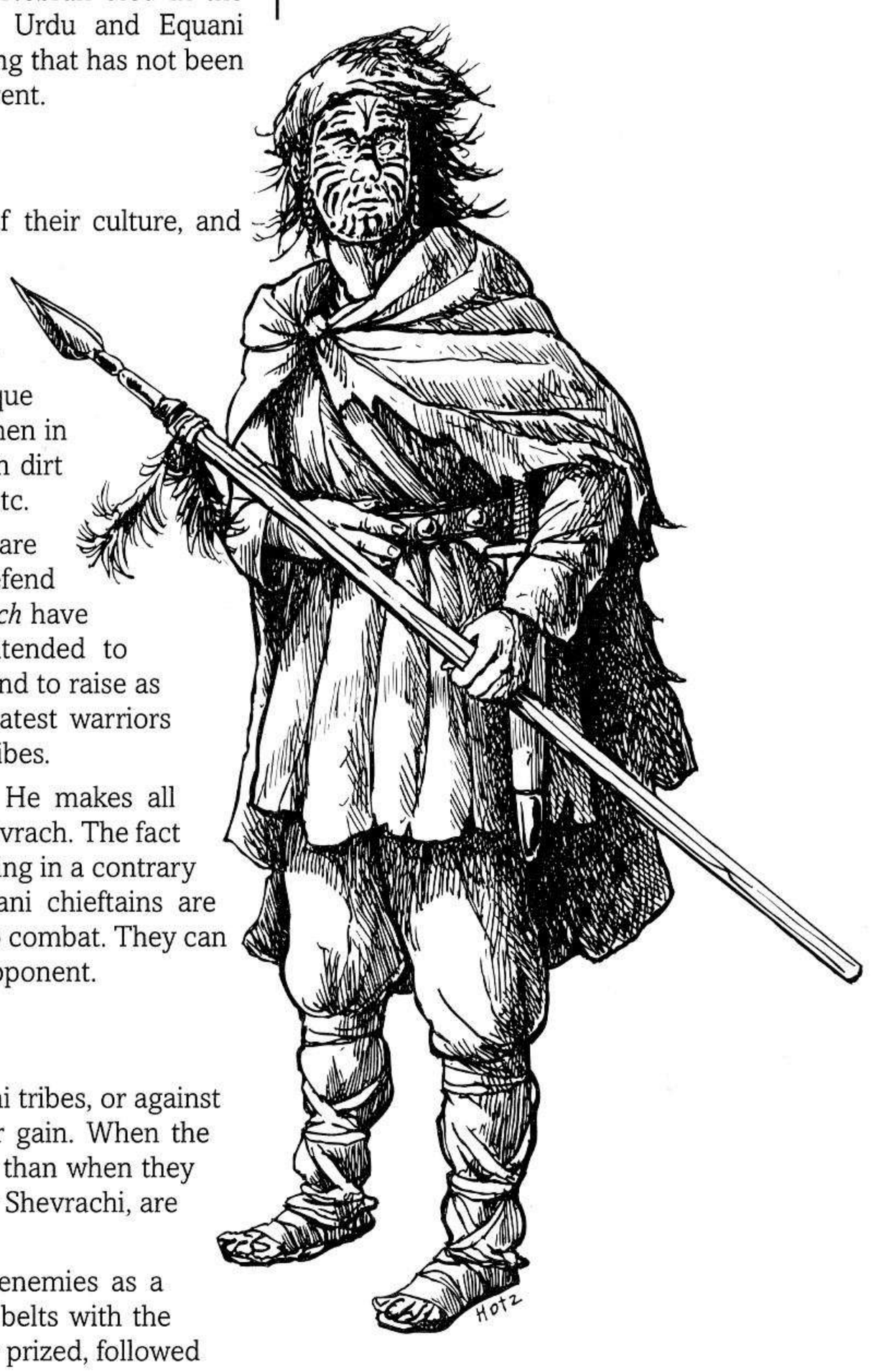
WAY OF LIFE

The Equani seem to live for war. Raids on nearby Equani tribes, or against external enemies, are undertaken as much for sport as for gain. When the Equani war among themselves, they tend to be less vicious than when they attack Ymodi, Urdu, or gargun. Equani warriors, particularly Shevrachi, are fierce opponents, and seldom give quarter to any foe.

Equani warriors commonly cut the scalp from fallen enemies as a trophy. Most Shevrachi warriors decorate their spears and belts with the hair of their victims. The scalp of a yellowhair is most highly prized, followed by a redhair, and then a blackhair.

Wife-Swapping

The competition among Equani warriors to acquire six wives is intense. Some women are known to have been captured and recaptured more than once. Some wives might even encourage it.



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TRIBAL RELIGION

An important feature of most Hârnic tribal societies is their extreme superstition. Most folk on Hârn are superstitious to some degree, but tribal societies have more rules about taboo activities, plants, and animals. Although tribal religions are not overly concerned with proselytizing nor with complex theology, they are defining features of the society.

While some tribal deities are independent demigods, several are really aspects of the gods worshiped by civilized folk. However, since the needs of a tribal community are different, deities known to civilized folk usually appear in different guises to their tribal worshippers. Although Ilvir and K'orr are one and the same, shamans of the Anoa tribal nation are unaware of this fact.

The Spirit World

Most tribes believe that everything in nature has a spirit, not only all living creatures, but also such things as rocks, trees, rivers, winds, and mountains. For some tribes, there is no such thing as an inanimate object. Differences in the natural world of a tribe are reflected in its spirit world. Forest spirits do not exist in the spirit world of a desert tribe. Sea creatures are not often found in the spirit world of an inland tribe, although in some cases corruptions do exist because the tribe migrated from a coastal region in the distant past. Most spirits are benign, but there are always evil spirits to be overcome.

Because tribal cultures interact closely with nature, almost any activity is likely to disturb a spirit or two. Hence, the spirit world is never far from the natural world. Pursuits such as hunting, fishing, or gathering herbs are accompanied by rituals to ward off the displeasure of spirits affected. If not properly appeased, hazards visited upon the tribe or individual by evil or angry spirits can be dire indeed. The shaman is the tribe's intermediary with the spirit world. Attitudes toward them vary from honor to distrust.

Eder

During the Natal Wars, many Lesser Gods were slain or imprisoned in the struggle for divine dominance. Eder was a god expelled from the "high forest of the undamned" and imprisoned in a huge cave beneath the ocean. The Gulf of Ederwyn, lying to the south of Hârn, is named after the captive god. Locals say that Eder's endless struggles to escape cause the notorious rough seas of this gulf.

The sea-faring Adaenum, Chymak, and Kamaki peoples along Hârn's southern coast worship aspects of Eder. The god's attributes vary between the tribes, although the invocations available to their shamans are similar. None of the three tribes is aware that the other two worship the same deity as they do.

Divine Intervention

Some tribal religions do not recognize divine intervention, either because they acknowledge no powerful deities, or because they do not believe that the gods protect humans.

See *HM Religion,* p6 for Divine Intervention rules.

TRIBAL RELIGIONS

TRIBE	CHIEF DEITY	Identity/Supporter/Afterlife	TITLE	Morality	Intervention[1]
Adaenum	Manaclir	Eder/Totem/Reincarnation	Olna[2]	05-16	<16/61+/81+
Anoa	K'orr	Ilvir/Spirits/Reincarnation	Shaman	05-16	<11/51+/76+
Bujoc	(Animist)	None/Totem/Reincarnation	Sha Woman	05-16	<21/41+/81+
Chelni	(Animist)	None/Spirits/Yashain	Shaman	05-16	<21/41+/81+
Chymak	Kualthurlu	Eder/Demigod/Reincarnation	Sarfaeda	05-16	<16/61+/81+
Equani	Akala (Kemlar)	Demigod/Spirits/Yashain	Shaman	05-10	<11/51+/86+
Gozyda	Oyinath	None/Reincarnation	Shaman	03-10	<21/41+/81+
Hodiri	•••	None/None/Yashain	n/a	05-16	<21/41+/81+
Kamaki	Shadet-Etu	Eder/Demigods/Yashain	Shaman	08-16	<16/61+/81+
Kabloqui	(Animist)	None/Ancestor/Yashain	Shaman	03–10	<21/41+/81+
Kath	(Animist)	None/Totem/Yashain	Shaman	05-13	<21/41+/81+
Kubora	Kemlar	None/Demigod/Yashain	Shaman	05-13	<11/51+/86+
Pagaelin	Saraen/Naveh	Sarajin or Naveh/Demigods/Yashain	Shaman/Augur	03-10	<16/41+/81+
Solori	Matasum	Demigod/Ancestor/Yashain	Clanhead[3]	05-13	<11/51+/86+
Taelda	Cothllynn	Siem/Spirits/Reincarnation	Tuathar	08-18	<16/41+/91+
Tulwyn	Kekamar	Demigod/Spirits/Yashain	Priest[2]	05-13	<16/41+/81+
Urdu	Kemlar	Demigod/Spirits/Yashain	Shaman	05-13	<11/51+/86+
Ymodi	Wajok	Demigod/Totem/Reincarnation	Shaman	05-16	<16/61+/91+

[1]Intervention/Conditions/Retribution [2] Have some form of clerical rank [3] Not a true shaman, but has religious functions

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TRIBAL RITUAL SKILL

Each tribal religion has its own *Ritual* skill with its own Skill Base. All barbarian characters have an *automatic* ritual skill in their own tribal religion which they open at **SB2.**

Tribe	Ritual SB	Sunsign
Adaenum	Voi Int Dex	Lad+2, Hir+1, Sko+1
Anoa	Voi Int Aur	Sko+2, Tai+1, Ula+1
Bujoc	Voi Int Aur	—
Chelni	Voi Int Aur	Ahn+2, Fen+1, Tai+1
Chymak	Voi Int Dex	Lad+2, Fen+1, Sko+1
Equani	Voi Int Aur	Ara+2, Ang+1, Fen+1
Gozyda	Voi Int Wil	Ahn+2, Tai+1, Tar+1
Hodiri	n/a	—
Kabloqui	Voi Int Aur	Ara+2, Ang+1, Fen+1
Kamaki	Voi Int Dex	Lad+2, Ahn+1, Ula+1
Kath	Voi Int Aur	Hir+2, Ahn+1, Ula+1
Kubora	Voi Int Aur	Ara+2, Ula+1, Tar+1
Pagaelin	Voi Int Aur	—
Solori	Voi Voi Int	Ang+2, Nad+1, Tai+1
Taelda	Voi Int Aur	Ula+2, Hir+1, Tai+1
Tulwyn	Voi Int Str	Hir+2, Ang+1, Sko+1
Urdu	Voi Int Aur	Ara+2, Mas+1, Tai+1
Ymodi	Voi Int Aur	—

Animism

In *HârnMaster,* 'animism' refers to the worship of ethereals rather than deities. Most tribal religions include an element of animism, even if they worship a specific deity. Spirits are much less powerful than deities, sometimes on a level with humans. This puts the animist shaman on a different footing to the civilized priest. Power is gained from spirits by bargaining, or in some cases by capturing or tricking them to help.

Animist religions are concerned with matters directly affecting survival, such as staving off disease, famine, or enemies. Belief in animism is strong. Improperly killing an animal may cause its spirit to bring bad luck on the hunter, so warding spells and charms are common. Many such taboos have no apparent practical purpose, perhaps because the tribesmen have misinterpreted the demands of their deity.

Totemism

Totemism is a special type of animism in which the worshipper takes on some of the properties of a particular entity - usually an animal, but sometimes a natural phenomenon. The entity chosen is always a useful one, often a fierce and strong animal seen as more powerful than an unassisted human. Lions, Wolves, and Bears are common totems, as are Whales and Eagles among some tribes. The totemist (sometimes an entire clan) becomes stronger by emulating the creature. Totems may be treated as demigods providing specific benefits to their followers. The interaction between individuals or groups with different totems is governed by strict social rules and rituals.

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SHAMANS

The generic term for a religious functionary in Hârnic tribal societies is 'shaman', although some tribes have their own titles. Their functions vary from culture to culture, some being closer to civilized priests than to a genuinely animist shaman. They accrue piety as do priests, although tribes have a very different approach to services, which may be seasonal or even less frequent. Lengthy communing with their deities is the main source of piety points for many shamans. Most tribal cultures have no offices above Shaman (Circle III).

Tribal societies cannot feed those who do not provide a useful service; thus shamans are less isolated than many civilized priests. Many have skill in hunting or other mundane abilities, while others concentrate on providing healing magic, blessing weapons, warding off evil spirits, or cursing enemies. In other cases the shaman's communion with the spirit world is unsettling to the people, and he is prohibited from doing mundane work.

In addition to occasional services, shamans perform ceremonies to guide the soul of the tribal member through the important rites of passage. Other duties vary considerably from tribe to tribe; for example, the shamans of Manaclir (Adaenum) double as the village chieftains.

Shamans have access to invocations, although those worshipping demigods may have a limited selection. Even those shamans whose religion does not include deities (Bujoc, Chelni and Kath) can use invocations. Although these are gathered from a variety of beings, which may have different demands, piety should be calculated in the same way as for theistic religions.

Some tribal invocations are similar to those found in civilized lands, but a number are unique. Usually the shaman must enter an ecstatic state, rather than employ formulaic prayer. Other invocations include prayers for good hunting, rituals to acknowledge outsiders as friends of the tribe (or curses to mark them as enemies!) and invocations that allow the shaman to be temporarily possessed by a spirit to gain or transmit knowledge or power.

Tribal societies seldom differentiate between types of supernatural power. Those with psionic powers or Shek Pvar spells may be referred to as 'shamans' by tribesmen, and may even be granted similar rights and responsibilities.

SHAMAN SKILLS & PIETY

Characters enter play as newly initiated shamans of the 3rd circle. The ***Shaman Occupation Skills*** table (sidebar) replaces the normal Cleric Occupation Skills (HMR 8). Shamans are otherwise generated in the same way as civilized priests, with regard to starting invocations, optional skills, and piety.

Where tribal religions lack gods, *Piety* represents the shaman's devotion to the whole panoply of local spirits worshiped by the tribe; angering any one of them could lead to a loss of piety points.

SHAMAN OCCUPATION SKILLS

ALL: Ritual/4, Folklore/4, Intrigue/4, Mental Conflict/4, Rhetoric/4, Dancing/3, Foraging/3, Oratory/3, Embalming/2, Herblore/2, Physician/2, Weatherlore/2.

Adaenum: Initiative/6, Survival/4, Fishing/3, Law/3, Weatherlore/3, Seamanship/2.

Anoa: Animalcraft (Ivashu)/4, Survival/3, Tracking/2, 1 Weapon OML+SB.

Bujoc: Awareness/5, Intrigue/5, Rhetoric/5, Herblore/4, Law/3, Woodworking/3, Animalcraft/2.

Chelni: Awareness/5, Herblore/3, Physician/3, Survival/3, 1 Weapon OML +SB.

Chymak: Herblore/3, Fishing/2, Physician/3, Survival/3, Weatherlore/3, Metalcraft (bells)/2.

Equani: Initiative/6, Survival/3, Herblore/3, Tracking/2, 2 weapons OML+SB.

Gozyda: Awareness/5, Cooking/4, Stealth/4, Survival/3, 2 Weapons OML+SB.

Hodiri: *No shamans.*

Kabloqui: *No shamans.*

Kamaki: Herblore/3, Physician/3, Survival/3, Fishing/2, Seamanship/2.

Kath: Survival/3, Herblore/3, 1 weapon OML+SB.

Kubora: Herblore/3, Survival/3, Tracking/2.

Pagaelin: Survival/4, Tracking/2, 2 weapons OML+SB.

Solori: *No shamans.*

Taelda: Herblore/4, Physician/3, Script (Taelda) 70+SB.

Tulwyn: Survival/4, Weatherlore/3, 2 Weapons OML+SB.

Urdu: Herblore/3, Survival/3, Tracking/2.

Ymodi: Foraging/4, Herblore/3, Survival/3, Weatherlore/3.

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CURSE IV

Time: 15–RSI seconds **Ritual:** Prayer/Verbal Declaration
Range: RML yards **Duration:** As below

An attempt to invoke the displeasure of the shaman's deity upon one named victim. Curses cannot kill nor be randomly directed. A curse is usually a short, simple declaration.

CS: the victim suffers a substantial curse, such as a disfigurement or mental problem (which lasts until removed by a Blessing). The Medical/Psyche tables (Character 9/11) can help inspire effects.

MS: the victim sustains a special penalty on the next skill roll (GM discretion).

CF: the curse rebounds on the curser.

SPIRIT CALL IV

Time: 25–RSI minutes **Ritual:** Prayer/Meditation
Range: Unlimited **Duration:** One Summoning

Allows the shaman (only) to perceive all ethereal phenomena in the tribal spirit world, and then to summon a specific denizen. Invocation EML is reduced by Aura x2 of the summoned ethereal; the more powerful the denizen, the more difficult it will be to summon. A summoned denizen will appear immediately with CS, or in 3d6 minutes with MS. The summoned spirit may be asked one specific yes/no question, or a broader question with CS.

The summoned spirit may be willing to perform a task if an appropriate sacrifice is made. Significant tasks are often required by powerful spirits.

CF the wrong spirit is summoned by accident. It is likely to be malevolent or at least mischievous.

BANISH SPIRIT/DISEASE V

Time: 15–RSI Minutes **Ritual:** Prayer/Song
Range: RML Feet **Duration:** One Mental Conflict

Seeks to banish a hostile spirit within *Range*, or to exorcise a possessing spirit from its host victim. The invocation involves ***one*** Mental Conflict (Skills 23/24) with the spirit, modified by the success level of this ritual.

CS: +30 MS: +10 CF: –20

Banishing disease is synonymous with banishing an evil spirit. If this is the intent, the modifier above is used with an immediate roll on the *Infection Table.* The invocation cannot revivify a corpse.

SPIRIT MARKING V

Time: 15–RSI minutes **Ritual:** Prayer/Suitable Object.
Range: Touch **Duration:** Indefinite (MS) Permanent (CS).

Blesses an artifact like an amulet, bone, claw, or feather. The artifact stores a known invocation, such as CURSE or SPIRIT CALL for instant activation on touch. Shaman determines the number of charges to install – each charge costs Circle x 5PP. Hence, storing three charges of a Circle V invocation cost 3x (5x5 PP) = 75PP.

For more information on Spirit Markers, see sidebar on BARBARIAN 4.

SOUL DEATH V

Time: 25–RSI mins **Ritual:** Prayer/Chant
Range: Unlimited **Duration:** Indefinite

Strips an adherent of all Piety, and places a curse on any other adherent who shelters or otherwise comforts the subject. The intent is to drive the subject away from the tribe. The shaman's deity might not agree with the action and may, especially in cases of impiety or corruption, penalize the invoker instead.

CF the Deity is certain to punish the invoker instead.

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TRIBAL CAMPAIGNS

Tribal characters can become involved in *HârnMaster* campaigns in dozens of different ways. Use the following tables to choose or generate adventure ideas.

Tribal Characters in Wilderness Hârn

Campaigns where all the PCs are tribesmen enjoy greater freedom for travel and bearing weapons, but barbarians are rarely welcome in civilized parts unless they have earned the respect and/or gratitude of locals.

01–30 Raid on/by neighboring tribes or gargun.

31–50 Raid on/by slavers, miners, mercenaries, or caravan.

51–60 Tribal leader requests help to gather the various tribes of a nation together, or to forge an alliance with a neighboring tribal nation against gargun or another common enemy.

61–70 Intruders must be driven or lured away from a sacred site.

71–80 Civilized folk are lost, or warned of danger, or rescued from captivity by gargun or rival tribes and escorted home.

81–90 Creature troubles a tribe, perhaps a unique Ivashu, or a rare animal like a cave bear. Hunting such animals might be a source of honor (Tulwyn, Kubora) or grant blessings from the spirits (Kath, Chelni).

91–00 The spirits are angry. Appeasing them may require a visit to a distant place to make an offering, sacrifice of a rare animal, or recovery of a lost/stolen holy item. The task may involve defeating or earning the cooperation of ethereals.

Tribal Characters in Civilized Hârn

Tribal characters are sometimes found in civilized areas. The GM must determine why the character resides among civilized peoples and this generally suggests many adventure scenarios.

01–50 Character leaves to make fortune in civilization, planning a short stay, although many never return home. Tribesmen are employed as mercenaries or scouts to lead parties and caravans into the wilderness, perhaps to visit Earthmaster ruins. They are also hired as hunters, trappers, and foresters by nobles living on the edge of wilderness regions. Chymak are highly prized as crewmen aboard merchant ships.

51–80 Character is taken captive by a civilized party. Orbaal, Rethem, and Tharda slavers buy and kidnap tribal children to be raised as slaves. Adults may be taken prisoner as potential gladiators for the Pamesani Games, or as pleasure slaves.

81–90 Character is outcast for some reason, perhaps for violation of a tribal taboo, or fleeing a rival claimant to chieftain or shaman.

91–00 Character is sole survivor of a gargun swarm or tribesmen raid and is rescued by a civilized party. Tribal characters raised in civilized Hârn are not restricted to tribal occupations.

Missionary Activity

Peonian missionaries are active in many tribal lands. Sometimes they establish small, self-sufficient settlements. Peonians usually travel without military guard, and are often in peril. The Church may send a party to learn the fate of a mission with which they have lost contact.

Laranians have had little success among the tribes despite their missionary zeal. Most tribesmen see a warrior goddess as the antithesis of their tribal culture.

Ilviran missions are typically a single travelling holy man. Although few permanent converts are made, most Ilvirans are well received, especially among Jarin tribes.

Agrikan missions have met with little success because their religion appeals only to warlike tribes which typically have their own warrior codes and beliefs that clash with Agrikanism.

Two religions not normally associated with missionary activity are influential. Many CHELNI have converted to *Sarajinism* and there are *Navehan* heretics among the PAGAELIN.

Miners as Villains

Miners are considered villains by many tribal nations since they often intrude and establish mines in valuable hunting ground or sacred sites. Clearcutting and diverting and poisoning of streams are ecologically damaging processes which miners employ and tribesmen resent. One major effect is the amount of available game drops drastically within several miles of a mine.

The Miners' Guild on Hârn is powerful and wealthy. It is not uncommon for mines to employ slaves, runaway serfs, and hardened criminals. They are not above acquiring additional slaves from a nearby tribe, or trading weapons to one in exchange for captives from a rival tribe.

In addition to armed rough-and-ready miners, mercenaries are often hired to protect the interests of the guild.

In areas close to civilization, the guild can usually count on the assistance of the Sheriff's men or a company of the local Legion in the event of difficulty.

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BARBARIAN CHARACTERS

Using the random birthplace generation tables in HârnWorld, one in six player characters will be from a tribal culture. Compared to civilized folk, those raised in tribal societies have a unique set of wilderness skills and equipment, sharper senses, and a vastly different world view. Generate barbarian characters with the following modifications to the *HârnMaster Core* Rules.

BIRTH ATTRIBUTES

Species: All tribesmen are human.

Sex, Birthdate, Sunsign: use HârnMaster Core rules.

Birthplace: Within the home range of the tribe.

Culture: *Tribal.*

Social Class: *Unguilded*, except noble (chieftain and entourage), or slave.

FAMILY DEVELOPMENT

Sibling Rank: Tribal families tend to be smaller than their civilized counterparts. Use the Sibling Rank Table (*HârnMaster Core Rules,* CHARACTER 4) but subtract 20 from the die roll.

Parent: Roll on the *Tribal Parent Table* (sidebar). The GM may apply modifiers for different tribes.

Estrangement and Clanhead: Use HârnMaster Core rules.

APPEARANCE ATTRIBUTES

Height, Frame, Weight: HârnMaster Core rules.

Comeliness: Some tribesmen tattoo, scar, or paint their bodies. Comeliness reflects how attractive the PC is to members of the same tribe. Among Equani, for example, ritual scarring is considered attractive and a high roll means extensive and intricate scarring. However, the character will not likely be attractive to outsiders. Kath women have a reputation for beauty.

Physical Attributes: Tribal characters have heightened sensory attributes. HârnMaster gives tribal characters bonuses for EYESIGHT +1, HEARING +2, and SMELL +2.

PERSONALITY ATTRIBUTES

Intelligence, Aura, and Will: as for *HârnMaster.*

Psyche: as for *HârnMaster*, but use discretion. Phobias relating to the natural world, such as fear of birds, insects, and snakes, tend to be less severe in tribal cultures. Conversely, fear of the supernatural and Xenophobia is likely to be more common.

Morality: The *Tribal Religions* table (p7) lists a range of morality scores appropriate to each tribe. If morality is too low, characters may become an outcast; if too high, they will probably be unpopular.

Deity: This is determined by the character's tribe. See *Tribal Religion* (p7).

TRIBAL PARENT TABLE

01-75 Offspring: Re-roll below:

- 01–60 Both parents alive and living together.
- 61–70 Father Absent: desertion, divorce, etc.
- 71–75 Mother Absent: desertion, divorce, etc.
- 76–80 Father Dead (Mother widow).
- 81–85 Father Dead (Mother remarried).
- 86–90 Mother Dead (Father widower)
- 91–00 Mother Dead (Father remarried)

Step-parent and half-sibling data can be generated as desired.

76-80 Bastard: Character's mother may have been raped. Subtract 25 from Estrangement roll.

81-00 Orphan: Character raised by a tribal relative.

LANGUAGES

All tribal characters have an OML of 60+SB in their native language. Many tribes have distinctive dialects, so that civilized speakers of the same language may have difficulty understanding them. In these cases, apply a penalty of -20 to the ML of the characters conversing unless one of the characters has significant experience in the dialect of the other (e.g. a tribesman living in civilized lands). Native languages among the tribal nations of Hârn are as follows:

Hârnic Tongues

CHELNI, GOZYDA, HODIRI, KATH, PAGAELIN, TULWYN.

Jarin Tongues

ADAENUM, ANOA, BUJOC, CHYMAK, EQUANI, KABLOQUI, KUBORA, TAELDA, URDU, YMODI.

Other Languages

The SOLORI speak a language that is part of the Azeri language family.

The KAMAKI speak *Kamakin* which has elements of both Jarin and Anzelan languages.

Tribes that interact with the gargun often speak a gargun language.

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ASSIGNMENT OF SKILLS

The final step in character generation is to assign skills. Please read Assignment of Skills in *HârnMaster* (CHARACTER 19) before proceeding.

[1] Automatic Skills

Skills that every character has regardless of background or training. Calculate and record the SB for each automatic skill. Tribal characters have an automatic **Ritual** skill for their own tribal religion – see BARBARIAN 8.

[2] Occupation Skills

The occupations available to tribal characters and their associated skills are listed in each tribal article. Generate (or choose) an occupation and open the listed skills at SB indicated. Occupational skills for most female barbarians are given in the sidebar, although some tribes give women a wider choice of occupations and skills.

[3] Optional Skills

Tribal characters, including females, have five (5) Option Points (OPs) to open new skills and/or improve open skills. Each OP may be used to open one (1) new skill on the *Tribal Optional Skills* table (sidebar) at its noted OML, or to open any tribal occupation skill at standard OML (SKILLS 4). OPs can also be expended to improve an open skill by SB1, including any just opened, but never more than one increase per skill.

[4] Psionic Talents

Generate psionic talents normally, using the *HârnMaster Core* rules.

EQUIPMENT

Tribal player characters begin play with the same amount of equipment as other PCs (see HârnMaster, Character 20), but lack coinage and credentials. The GM may permit characters to begin play with trade goods equal in value to Will x3d, in lieu of coinage.

TRIBAL OPTIONAL SKILLS

Acrobatics/2, Acting/2, Animalcraft/2, Brewing/2, Ceramics/2, Cookery/4, Dancing/3, Drawing/3, Fishing/3, Folklore/3, Foraging/3, Herblore/2, Hideworking/2, Musician/2, Survival/3, Timbercraft/3, Weaponcraft/2, Weatherlore/3, Woodworking/2, suitable tribal Weapon/OML+SB.

Female Skills

The task of foraging foods like berries and nuts is usually performed by women. In most tribes women cannot become hunters and the taking of life is taboo. Women receive little, if any, training in combat. In tribes that practice agriculture and herd animals, women also perform this work. The skills of a typical tribal woman are:

> Foraging/5, Stealth/4, Survival/4, Cooking/3, Herblore/2, Hideworking/2, Physician/2, 1 Weapon to OML.

CHELNI and HODIRI women add *Riding/3*. TULWYN women learn 2 weapon skills.

Not all tribes restrict female roles. Among the ANOA, KAMAKI, KATH, TAELDA and YMODI, talented women may become shamans, and the BUJOC and CHYMAK tribes insist their shamans be female. Among the KATH and YMODI, women can perform any function – some become chieftains.

OCCUPATION	YEARS	CP
Chieftain	7	20
Shaman	7	10
Hunter	6	7
Fisherman	5	6
Forager	5	5
Slave	2	0

Years: the average length of training which the GM can vary plus/minus one year. Characters begin play having completed the training for their vocation. That is, a career choice was made when the character was 7-14 years old, and several years of training have been completed.

CP: cost for each occupation using the *HârnMaster* Character Points System.

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Males undertake the *Aka hajar* (branding the man) at puberty. This is related to the tattooing and scarring of the Kubora and Urdu although the Equani "decorations" tend to be cruder and are restricted to males. Equani inflict the Aka hajar with red-hot irons. Warriors add brands for first raid, first kill, and first single combat, as well as deeds of particular courage or daring. Since the brands of Aka hajar are inflicted on the face, the practice is excruciatingly painful. Equani warriors take pride in stoic acceptance of pain; those who cry out or faint suffer the mockery of the tribe.

The Equani celebrate a successful hunt or raid with an orgiastic feast. The combined effects of gorging on meat, and the liberal intake of alcohol mash, often leaves the entire tribe in a stupor. Enemies have slaughtered entire Equani tribes found in this state.

RELIGION

Equani religion is a confused meld of animism, ancestor worship, and corruptions of the Urdu and Kubora religions. Most tribes have a shaman whose job is keep the spirits and ancestors happy and to enlist their aid in war. He is likely the only untattooed, adult male in the tribe and therefore incredibly ugly to Equani women. Cape Mefim is the sacred burial ground of their chieftains. The Equani bury their dead in barrows similar to those of the Kubora.

PRESENT SITUATION

Relations between the Equani and the Ymodi have never been less than smoldering war. Both nations claim the same land on the west bank of the Peliryn River. They initiate raids and skirmishes against each other, and massacre or enslave each other's prisoners. A favorite insult of the Equani is to urinate in the Weben River which is sacred to the Ymodi.

Several attempts by Orbaalese clans to establish colonies on the coast of Morvilya Bay have been repulsed by the Equani. Clan Cyeen of Arathel is particularly interested in expanding their lands to the shores of the Equani range. Their last attempt, led by the Lord of Arathel's youngest son, was wiped out in 710. Clan Cyeen has been attempting to reach an agreement with Ymodi to neutralize the Equani. This may result in a massive escalation of the hostilities between the two tribal peoples.

At the eastern end of their range, the Equani often raid Urdu villages for food, women, and sport. The ancient hostility between them has deepened since 477, and although individual Urdu and Equani tribes will sometimes cooperate to defend against a gargun swarm, their mutual distrust always makes this peace a short-lived affair.

To the south the Equani sometimes encounter a fleeing Kabloqui tribesmen seeking to join them They are related to the Kabloqui, but they are also related to the Urdu and Kubora. All of the Kabloqui encountered, even those who surrender, are immediately slain. The Equani find the Kabloqui imitation of their own tattoos both crude and insulting.

The gargun colonies at Ushet, Qustup, and Gedyf, as well as the nomadic Toset Gargu-arak, frequently skirmish with Equani warriors. Battles between the orcs and the Equani are fierce, with no quarter asked or given. The murderous Gargu-khanu of Ushet are particularly dangerous, and delight in the torture of captured Equani. Various attempts by the Ushet gargun to colonize the ruins of Kiraz have resulted in bloody reprisals by the Equani.

Remarkably, the Equani thrive amid all this violence.

Kiraz

Legends of Kiraz, the abandoned city of the Khuzdul, figure prominently in Equani folklore. Tales ascribe otherworldly powers to the dwarves who loved the Equani and taught them much wisdom.

The destruction of Kiraz by Lothrim created new myths among the Equani. Tales speak of the "lamentation of the mountains", and "shadow haunted stones". Legend predicts the return of the "men who walk through mountains".

The Equani regard Kiraz as sacred; it is taboo for them to enter the city and they will seek to kill or enslave those who try. One or two short, bearded men have survived certain death because of their physique.

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ADAENUM 1

ADAENUM

The isle of Anfla is home to the Adaenum tribal nation. There are 20 tribes, ranging from 60-400 members in size. Fourteen coastal tribes subsist primarily by fishing, while six inland tribes practice primitive agriculture.

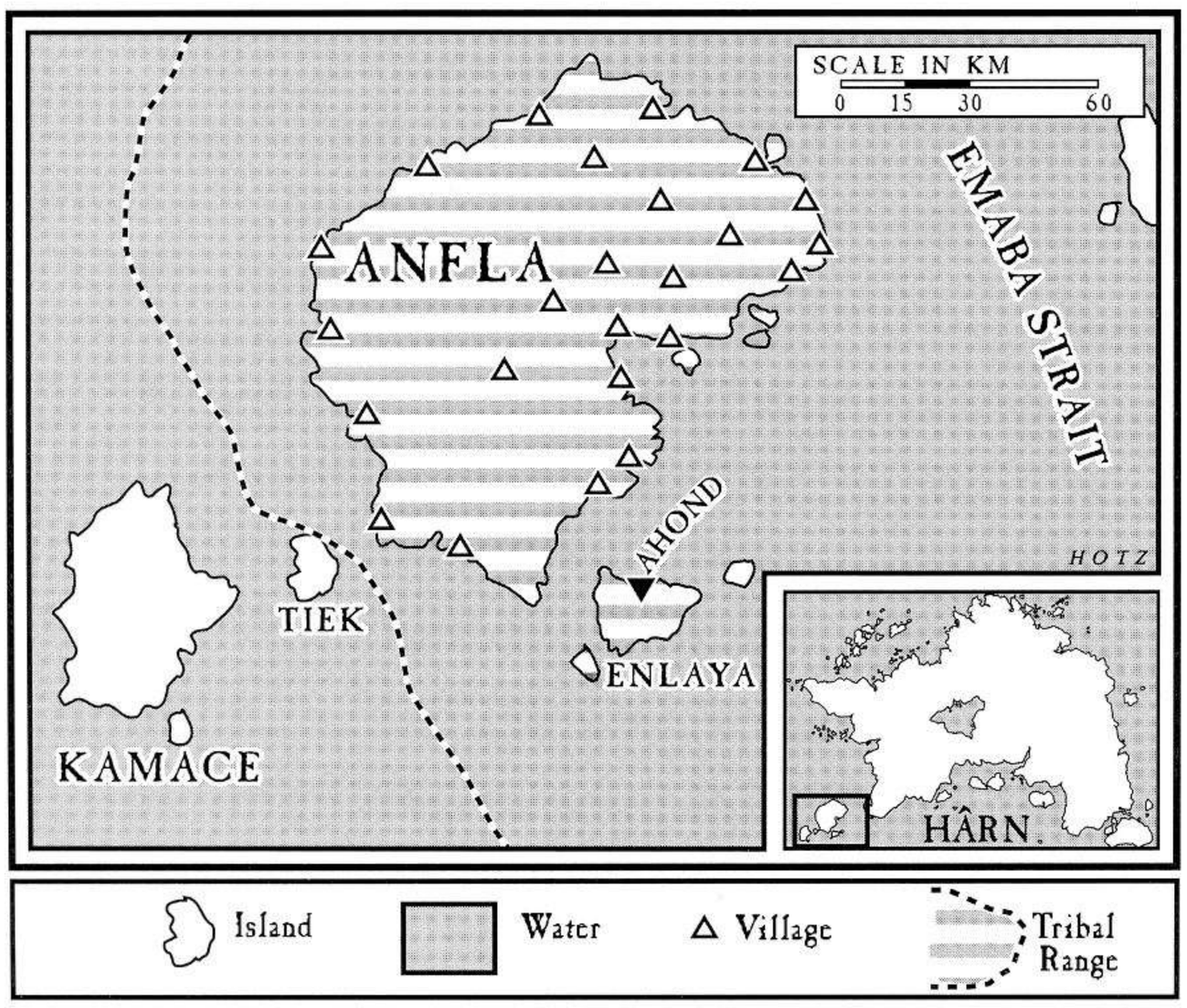
ORIGINS AND HISTORY

Most scholars believe that the islands of Anfla and Kamace were once connected to the Hârnic mainland by a now submerged land bridge. They point to the shallow waters of Emaba Strait, and to the stumps of ancient trees visible in Sarkum Bay during the lowest tides. Adaenum legends recounting voyages to "the last place the Sea desired" are said to confirm the theory beyond doubt.

The Jarin ancestors of the Adaenum migrated to their present island home between 1100 and 900 BT. Little is known of their early history. Oral traditions are ripe with heroic tales of great sea monsters and demons, defeats of invading giants, and victorious raids on the nearby Kamaki. Contact with mainland Hârn was certainly minimal for many centuries and isolation made the Adaenum a hardy and insular people.

The first recorded contact with civilized Hârnians occurred in 441 when King Xuaka of Aleathia sent an expedition to explore the islands. The visitors were greeted with suspicion and hostility and returned to Aleath having made little progress. An armed exploration the following year had more success, but these troops were withdrawn in 443 when Xuaka invaded the Corani Empire.

In 572 some ships of the Aleathian Odyssey were wrecked on the coast of Anfla. The fate of any survivors is unknown, but it is unlikely they would have been welcomed by the coastal peoples. It may be significant that the interior Adaenum's practice of agriculture dates from about this time.



ADAENUM OCCUPATIONS

01-70 ANAC-ADAENUM

01-97 Fisherman
3 Weapons to OML+SB, Fishing/5, Seamanship/4, Foraging/3, Survival/3, Weatherlore/3, Piloting/3.

98-99 Slave
Intrigue/4, Cookery/3, Foraging/3, Hideworking/2.

00 Olna
See Shaman Rules.

71-00 SHU-ADAENUM

01-55 Grower
Agriculture/4, Weatherlore/3, Animalcraft/3, Foraging/3.

56-80 Herder
Animalcraft/4, Tracking/3, Survival/3, Weatherlore 2.

81-99 Hunter
3 Weapons to OML +SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hideworking/2, Fletching/2.

00 Olna
See Shaman Rules.

ADAENUM WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
10	Dagger	+0	Leather
9	Sling		
10	Spear/Trident		

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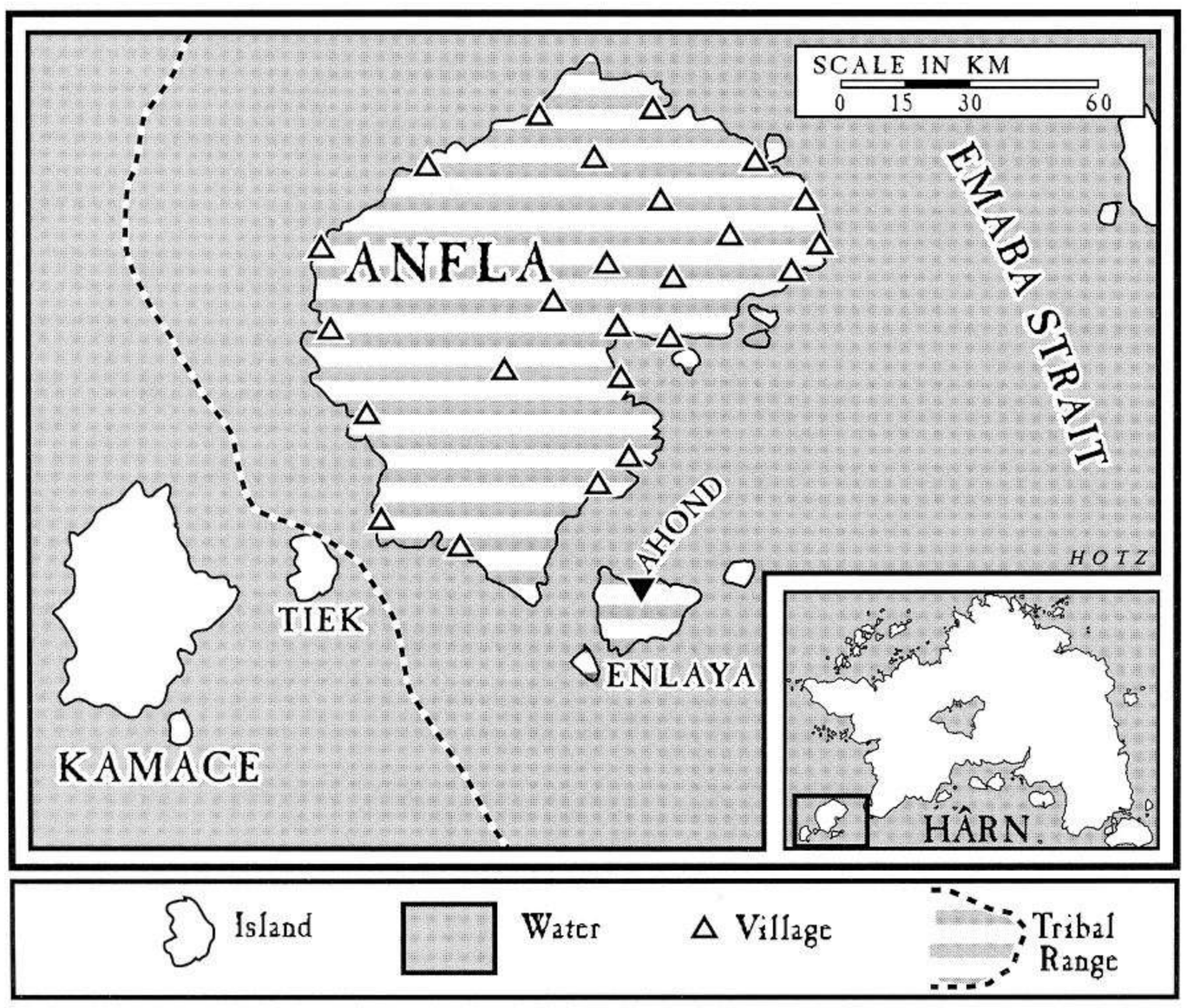

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Animalcraft/4, Tracking/3, Survival/3, Weatherlore 2.

81-99 Hunter
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00 Olna
See Shaman Rules.

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10	Spear/Trident		

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ADAENUM 2

WAY OF LIFE

Although they are racially identical, there are significant cultural differences between the coastal and inland Adaenum. The reasons for the division are obscure. The inland tribes have oral traditions of terrible storms that forced their ancestors to abandon the fishing life, and also of a fair folk who came in canoes bigger than a whale and taught them the ways of the land. Although the coastal Adaenum regard themselves as superior to their inland brethren, there are good relations between them. Trade between the two groups is common, and marriage, though infrequent, is not unknown. Both live in exogamous (taboo to marry within one's tribe) patrilineal groups.

ANAC-ADAENUM (The Coastal Tribes)

The Anac, or coastal Adaenum, draw most of their sustenance from the sea, either fishing, or foraging for shellfish, edible seaweeds, and bird eggs. They are skilled fishermen, whether operating from small boats or surf fishing. Trade is conducted through barter, although the practice of using elaborately carved abalone shell tokens as a medium of exchange is gaining popularity. Anac houses, especially on windward coasts, are constructed of turf, stone, and wood. The houses are sturdy and often exist for two or three generations.

The coastal Adaenum have a deep reverence for the sea. They believe in a pantheon of animist sea spirits (Gull, Crab, Seal) ruled by *Manaclir,* "the great grey god", master of wind and wave. They believe Manaclir is equally capable of peace and wrath, and changes his moods with capricious frequency. The coastal Adaenum regard drownings as "the dues of Manaclir".

The chief and shaman of each coastal tribe is called the Olna, the "Lesser Guide". The Olna is a semi-hereditary office, passing from father to "son", who is often adopted and is the Olna's apprentice. There may be several apprentices. If an Olna dies without an heir, his successor is chosen by lot from the adult males. This is regarded as a major calamity by the tribe, who consider themselves "bereft of blessing", until the new Olna is properly trained.

The most sacred place to the coastal Adaenum is Ahond, "the Weirding Place", on Enlaya Island. This is the residence of the *Holna* or "High Guide", an oracle of Manaclir who "knows the breaking of each wave". Each Olna endeavors to visit Ahond once per year to receive guidance. The Holna has a bodyguard of twenty-eight (two from each coastal tribe and a great honor to be chosen) who defend and support him. The small community also receives tribute from visitors. Late in life Holna choose a successor from one of the Olna or their apprentices.

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SHU-ADAENUM (The Inland Tribes)

The inland tribes are known to the coast dwellers as Shu, or "hidden" Adaenum. They practice primitive agriculture and raise goats, moving their villages as the soil is depleted every three to five years. Shu dwellings are circular huts, ten to fourteen feet in diameter, with a domed roof of wood frames and woven sticks, covered with an insulating layer of mud.

The tribe shares the work of tending the land. Caring for the herds of goats is the responsibility of younger children. Tribesmen measure wealth by the number of goats owned.

The Shu Adaenum acknowledge the existence of *Manaclir,* but practice a form of fertility worship. Rituals are held beneath the full moon. A similarity to Peonian and Halean rituals and beliefs, although much degenerated, lends credence to tales of Aleathian influence. When children reach puberty, they attend their first *Adsih*, or "moon meeting". Marriages are performed under a new moon, and involve much revelry. The tribes of the Shu Adaenum, like their coastal brethren, are led by an Olna, but have no equivalent of the Holna.

PRESENT SITUATION

The last century has seen gradually increased contact between the Adaenum and mainland Hârnians. Such contact has varied widely, ranging from Orbaalese pirate raids to peaceful missionaries.

The Earl of Sarkum has laid claim to Anfla and the other islands in the group. Since 716 he has sent annual expeditions to Anfla with the aim of both exploring the island and convincing the Adaenum of the benefits of the Earl's protection. The response of the tribes has been polite disinterest, although they have accepted all gifts. In 719, an attempt by the Kandians to introduce farming techniques and implements to the coastal tribes was met with scorn and anger. The Earl has so far attempted to peacefully co-opt the Adaenum, but has not ruled out the possibility of military conquest. He plans another expedition for the spring of 720.

The increased contact with mainland Hârn is creating stress for the coastal Adaenum. Exposure to Kandian traders and missionaries has raised questions for which the Olna and Holna have few answers. Some tribesmen have left the islands to make new lives on mainland Hârn, and the ancient ways of life are under increasing pressure. The emergence of the witch hunting Dalaga cult reflects the increasing paranoia and disruption among the coastal Adaenum. Sherene and her "witch smellers" grow increasingly fanatical, the most extreme of them believing that the Kandians are witches sent by the inland tribes or the Kamaki. Others believe that the Kandians are a test sent by Manaclir, and those that accept their gifts are tempting his wrath.

Despite the efforts of the Dalaga, the coastal groups are growing accustomed to the strangers, and find many trade goods far superior to items of their own manufacture. So far, there has been minimal contact between Hârnians and the inland tribes since the coastal Adaenum are unwilling to allow outsiders to roam freely across the island.

Relations between the Kamaki and the Adaenum are poor, and have been for centuries. Disputes with the Kamaki over fishing rights in Tieka Strait are common. The west coast Adaenum periodically raid Kamace Island, usually with the intent of stealing nets and boats or simply for sport. This ongoing conflict sometimes escalates to violence. The Dalaga witch hunters call the Kamaki *Ulno* (demons) blaming the drowning deaths of several Adaenum fishermen in Tieka Strait on Kamaki witchcraft.

The Vulna

The Adaenum believe strongly in the existence of witches (*Vulna*). Vulna are persons with dormant powers, activated by the curse of evil earth spirits or by sex with other witches. Vulna are known to commit incest, murder children, and mate with wild animals and woodland spirits.

The Dalaga

For the last decade, the *Dalaga*, a witch hunting cult, has enjoyed widespread popularity among young Anac-Adaenum. The Dalaga is led by Sherene, a young woman who commands a cadre of "witch smellers". Sherene has accused twenty-two persons of witchcraft. According to ancient custom, all such unfortunates must be brought before the Olna for treatment, or becomes *Duhlno* (outcast). Treatment consists of feeding the accused a compound of the ordeal drug Tasparth, which often results in death. Voices of dissent by some elders say that Sherene is the true witch and a deadly struggle for power begins to unfold.

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ANOA

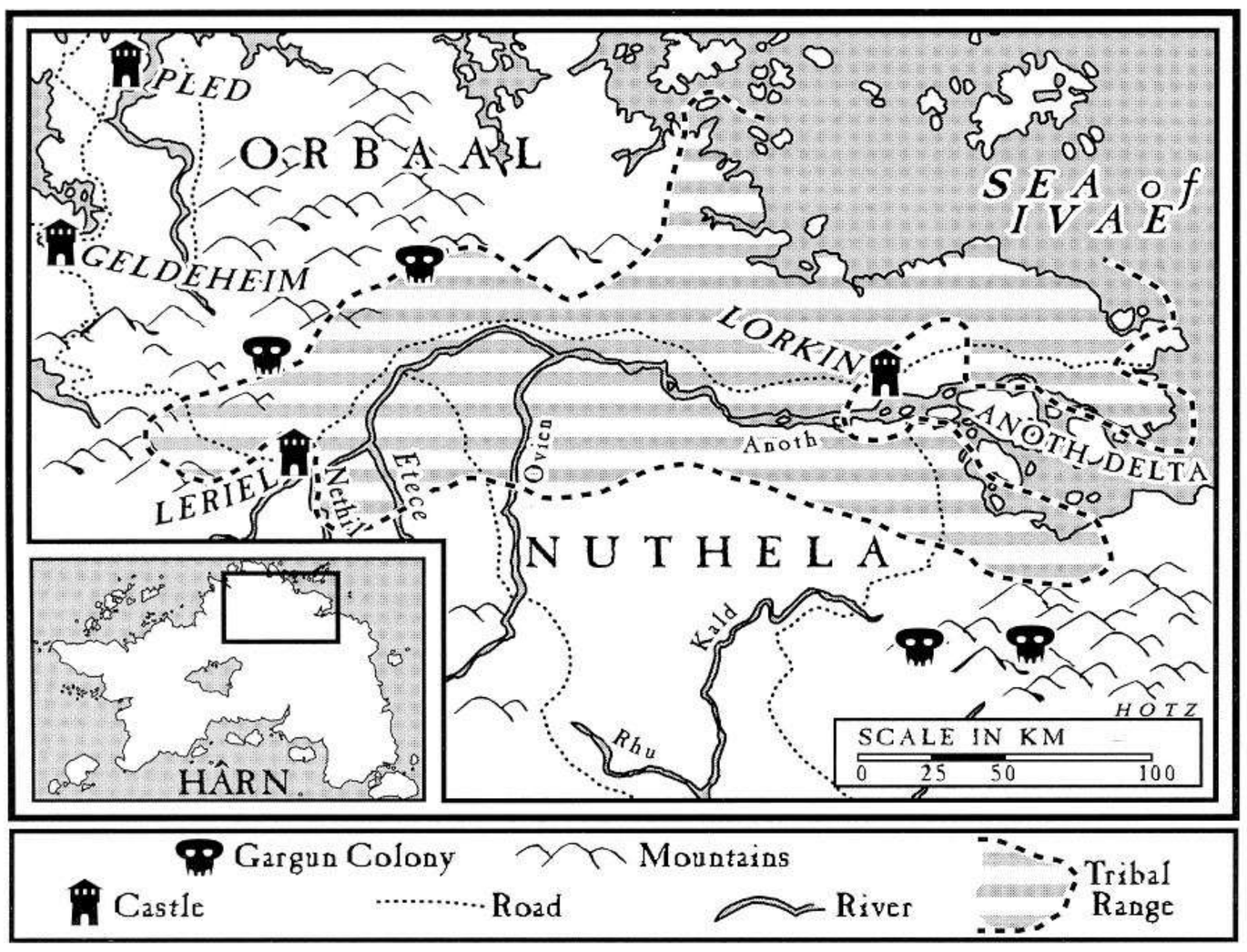
The extensive forests north of the Anoth River to the Jahl Mountains in Orbaal are home to the Anoa tribal nation. They number about 4,500 folk, divided into forty-seven tribes of 80 to 120 members. Beleaguered by gargun, and subject to attacks from Lorkin and Leriel, the Anoa are nomadic. Each tribe moves to a new location every two to four weeks.

ORIGINS AND HISTORY

Originating on the Lythian mainland, the Anoa are closely related to the Jarin and Taelda. The first Anoa landed on the shores of Jarin Bay c.1100 BT, about the same time as the Taelda arrived in the Anoth Delta. The Anoa settled upriver in the forested region between the Anoth River and the Jahl Mountains. For a half millennium they dwelled in solitude and peace in semi-permanent clanholds, hunting bountiful forests of wild game, and fishing rivers teaming with seasonal salmon and trout.

The Anoa had little contact with the Sindarin and Khuzdul and kept most of their traditional customs. Their peaceful existence was first challenged by civilized Jarin moving north in the centuries following the Atani Wars. The two peoples had distinct cultures, but serious strife was avoided because the newcomers respected Anoa territory and mostly settled south of the Anoth river or north of the Jahl mountains. The first significant threat to the Anoa occurred in the second century when gargun began to appear in the north. Increasing raids by the Diaffa, Ejatus and Amekt gargun culminated in 159 when swarming Diaffa Gargu-arak massacred three Anoan tribes in one day. The Anoa adopted nomadic lives to survive the gargun threat.

The nomadic life led to a major change in tribal aggressiveness. Mobile cultures are generally warlike and civilized caravans soon became an obvious target when food was short. The Jarin lords of Lorkin and Leriel retaliated with punitive attacks and cruel tortures of captured Anoa, who responded in kind. Three centuries of merciless bloodletting with the Jarin now include the recent Ivinian conquerors of the region.



ANOA OCCUPATIONS

01-71 Hunter
3 Weapons to OML +SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.

72-92 Fisherman
2 Weapons to OML + SB, Fishing/5, Seamanship/3, Survival/3, Foraging/2, Shipwright/2.

93-96 Slave
Intrigue/4, Cookery/3, Hidework/2.

97-98 Shaman
See Shaman Rules.

99-00 Chieftain
Hunter skills, plus Intrigue/5, Rhetoric/4, Oratory/3, Law/3.

ANOA WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Handaxe	+0	Leather
12	Leather Shield	+1	Fur
10	Shortbow		
11	Spear		

Anoa-Taelda Conflict
Both the *Taelda* and the *Anoa* claim the south bank of the Anoth River as their own. Over the years this dispute has kept both tribes fighting each other to the benefit of more deadly enemies like the gargun and the Ivinians.

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ANOA 2

WAY OF LIFE

The Anoa practice no agriculture; their nomadic movements preclude even the most primitive methods of farming. The tribes subsist by hunting and gathering and their diets are supplemented by fish from the Anoth River system. Anoan males are taught hunting skills at an early age, usually a few years before puberty; the women are given the tasks of gathering and cooking. The Anoa wear cloth and hide in summer, and furs in winter.

Anoan warriors carry spears, axes and bows. When fighting gargun or civilized humans the Anoa use guerrilla tactics, primarily because of their limited numbers. Although Anoan warriors would be no match for organized Ivinian or Jarin troops in pitched battle, their practice of fighting from ambush and hit and run raiding causes significant havoc among their enemies.

Caravans travelling through Anoan territory are commonly escorted by at least a half-company of well-armed mercenaries. Skirmishes between Anoan and caravan troops are often bloody. Tribal tactics vary; some tribes prefer to ambush the leading and rear wagon, trapping the caravan. Most Anoa prefer to attack only the rear wagons, hoping to isolate and destroy them. The Anoa often set ambushes at fords or narrow valleys. Volleys of arrows precede any attack. Caravan escorts have been known to rout under the fire of Anoan arrows and are sometimes massacred by a foe they never see.

A select few of the younger males are initiated into the shaman brotherhood and instructed in worship and prophecy. The shamans maintain oral histories in poetic form. Foretelling the future is also practiced by gazing into a still pool for several hours under moonlight, ideally on nights of the full moon.

The Green Demons

Anoan hunters are accomplished woodsmen and often dye their skin with a dark green fluid extracted from a common berry (*Uthwyll*) to aid in camouflage. The stain also masks their body scent, so that a shift in wind direction will not endanger success while stalking game. The Anoth Valley is well known to be the home of an enchanted race of Green Demons.

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RELIGION

The Anoa worship Ilvir who they refer to as "K'orr", seeing the deity as a spirit of chaotic creation and a judge of souls. K'orr is embodied in the carved wooden idols found in woodland shrines throughout northern Nuthela. The Anoa believe that "K'orr's eyes reflect all that is Kelestia" and that worship of the idols can reveal an understanding of the whole. Almost all Anoa follow K'orr; the few who do not are pitied by their tribal brethren.

The Ovien and Anoth Rivers periodically flood and their clear waters become swift and murky, generally in the late spring or early summer. Anoa are taught to keep a respectful distance from the two rivers at such times because the unwary have been "devoured by creatures of the murk." The shamans claim the "muds that flow spawn K'orr's children". The Anoa regard these creatures (Ivashu) with respectful fear, and many of them play major roles in the tribal mythos. Hru, for example, are believed to devour evil souls, leaving empty bodies.

Since the refoundation of the Ilviran Order of Chuchlaen Wheelwright at Gedan in 686, many Anoans have begun to accept a more "sophisticated" vision of their deity. The clerics of the order have made some attempts to proselytize among the tribes, and are enjoying some success. The tribal shamans act as intermediaries between the Order of Chuchlaen Wheelwright and the tribes. Some of the more recently interred Anoan chieftains have had their funerals blessed by a cleric of the Order.

PRESENT RELATIONS

The Anoa and Taelda have a long history of mutual conflict because both tribes claim the south bank of the Anoth River. This has mainly been a struggle pursued by the Anoa - the relatively peaceful Taelda allow their neighbor to hunt the disputed land, but have never surrendered their claim and this provokes the odd skirmish. Despite this, on several occasions both tribes have cooperated in battling gargun.

Some Anoan hunters, generally outcasts, have been hired by their civilized neighbors as scouts or guides. The lord of Shese, Saanfrin Haidaar, has three Anoans in his employ to assist his wilderness hunting. Punitive expeditions against the Anoa have little chance of success unless guided by outcast scouts.

One faction of the Jarin resistance, the *Aengyhsa* of Gedan, exploit Anoan aggression for their own ends. In 718, the Ivinian clanhold of Carnheim, five leagues north east of Lorkin, was attacked by fifty tribesmen led by ten Jarin. The Anoans lost twenty men, the Aenghysa one. The Anoa are kept content through gifts and the influence of the clerics of the Order of Chuchlaen Wheelwright who speak of the "purity of death by battle" and suggest that K'orr is most pleased by those who die fighting the "yellowhairs". The Aenghysa have been known to leave evidence implicating the Anoa as cover for their own attacks against Ivinians. The Ivinian masters of Lorkin no longer consider the Anoa to be "a mere nuisance".

Clansmen in isolated settlements and caravan masters consider the Anoa an implacable foe to be exterminated on sight. The Anoa do trade with a few Jarin mercantylers, brave souls who are in more danger from their own folk because trading weapons to the Anoa is taboo. Ironically, these merchants mostly bring the Anoa peaceful goods like pots and blankets; weapons and armour are readily available from the bodies of Anoan victims.

Anoa and Ivashu

To many folk the Anoan attitude towards Ilvir's creatures is contradictory. While they fear the Ivashu, they also revere them as the servants of K'orr. It is considered a privilege to see one, for a sighting brings good luck. The barbarians are not foolish, and will rarely attempt to approach one of the creatures.

Lodge of a Thousand Souls

The Anoa bury their heroes and chieftains in the barrows at Gedan, following ancient practices which go back to their arrival on Hârn. Such honored dead are customarily buried with most of their earthly possessions for use in the afterlife. This has resulted in stories of "Chief's treasure" being told in Orbaalese mead halls, as well as in more distant places. Expeditions periodically arrive to search for the supposed wealth. Such treasure hunts usually result in failure. The Anoa do not take kindly to having their barrows violated and Gargu-arak from Diaffa always make searches risky. Some of the burial sites have been excavated by gargun to build their lodges. This does little to cool the extreme animosity the Anoa feel toward the foulspawn.

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Succor of the Spruce II

Time: 15-RSI minutes **Ritual:** Meditation/Spruce Bark
Range: Self/Touch **Duration:** 2 (MS), 5 (CS) days

Enables the subject to ignore the need for food for *Duration*. The subject must chew on a small piece of bark from the Orbaalese Spruce during *Time*. Weight loss is minimal provided there is at least a ten day period of normal sustenance between each use. Does not help with the need for water.

True Arrow III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

Ivashu Song III

Time: 35-RSI seconds **Ritual:** Song
Range: RSI miles **Duration:** N/A

Invoker mouths a high-pitched unearthly song that can be heard by 1d6 random Ivashu within *Range* who respond by moving toward the singer. Unless CF is rolled, called Ivashu will be friendly to Ilvirans in Divine Grace, but hostile to others. Species can be generated on Encounter Subtable 15. Ivashu arrive at their normal movement rate.

CF: hostile and/or hungry Ivashu are called.

Eyes of K'orr III

Time: 15-RSI minutes **Ritual:** Chant/Dance
Range: RSI miles **Duration:** RSI hours

Invocation to bless a K'orr wooden idol for *Duration*. Shaman can then see through the eyes of the idol when located anywhere within *Range*. With CS, the effect includes hearing and smell. The shaman's own attributes of Eyesight, Hearing, and Smell apply - they are not enhanced.

CF: during the blessing renders shaman blind for *Duration*.

Shield of K'orr III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

Way of the Hunter III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** Hunter occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Swiftblade IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Ivashu Bargaining IV

Time: 35-RSI seconds **Ritual:** Chant/Sacrifice
Range: RML feet **Duration:** One bargain

Grants the ability to communicate with Ivashu usually to convince them to perform a task for the shaman. Significant conditions are often required by powerful Ivashu.

CS: the Ivashu will help the shaman and require a lesser sacrifice than usual, or none at all if the request is minor.

CF: the Ivashu is angered and will either depart or attack the shaman, depending on its nature.

Bellow of the Aklash IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: RSI Feet **Duration:** 1 (MS), 3 (CS) minutes

Invoker's breath is foul, and causes nausea and sickness in those within *Range*. Victims roll vs. SML x 3 (MS) or SML x 5 (CS) or lose their turn due to nausea. Vomiting is likely.

CF: invoker vomits for *Duration*.

Withering IV

Time: 35-RSI seconds Ritual: Prayer
Range: Self/Touch Duration: RSI hours

Causes subject to age rapidly. Subject ages 2 years per hour for *Duration*, then returns to its natural age at the same rate. A subject reaching 50 years of age must roll on the *Aging Table* (Character 22) each year that apparent age is over 50. There are no long-term effects. Subject must be an adult at the beginning of the invocation.

CF: *Duration* is RSI minutes. Subject ages two years per minute and then returns to natural age at same rate. The rapid change causes F3 fatigue at conclusion of the effects.

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BUJOC 1

BUJOC

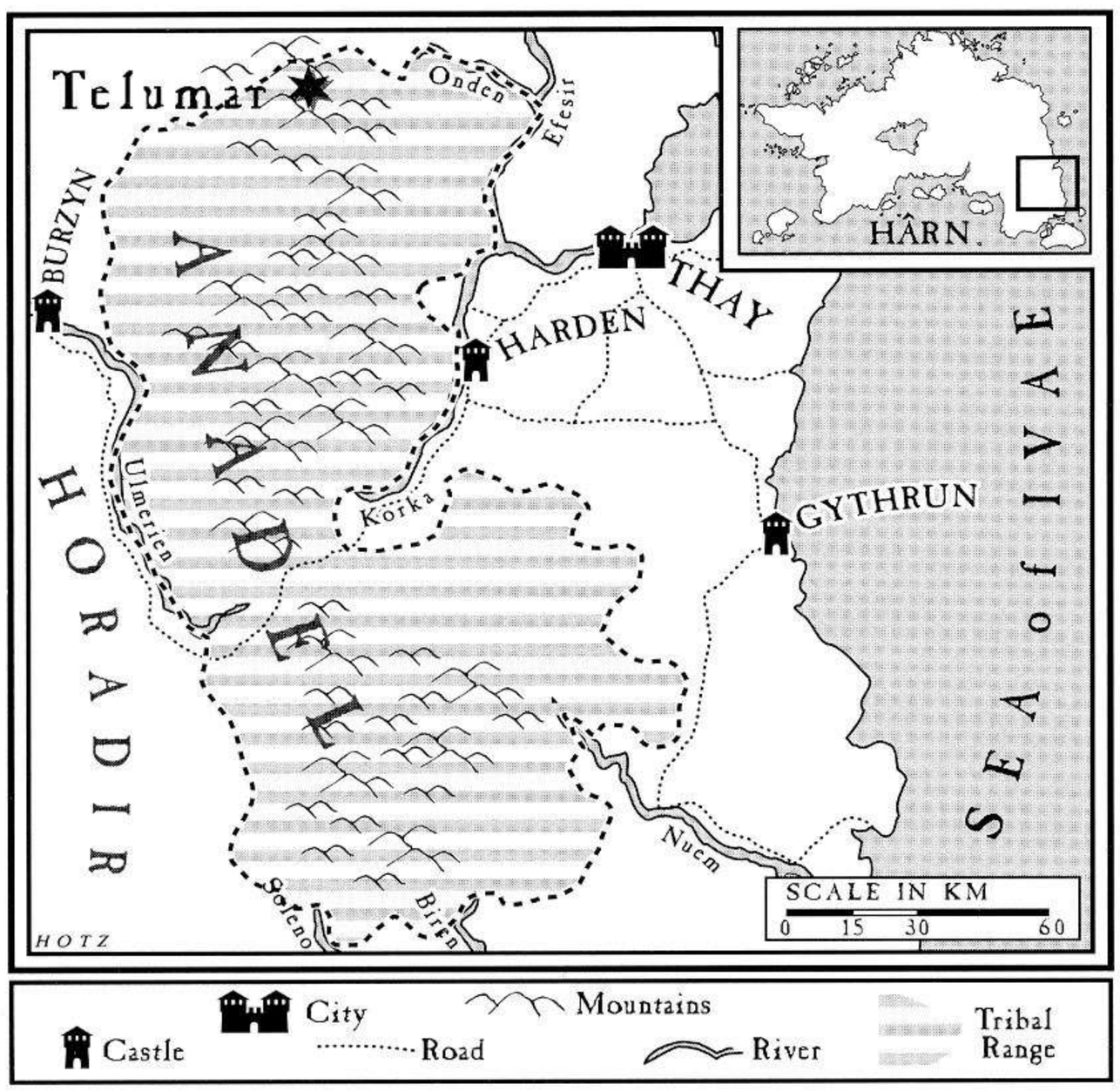
The Bujoc homeland is the rugged and densely forested Anadel Highlands in southeast Hârn. There are about 3500 Bujoc, divided among 34 tribes which seldom exceed more than 100 in number. They are a semi-nomadic people. At their spring moot each tribe is allotted a region of Anadel for the coming year. The words tribe and clan may be used interchangeably.

HISTORY

Seven hundred years before the founding of Melderyn, the Bujoc lived on the Lythian coast of the modern kingdom of Emelrene. The tribes had a peaceful, matrilineal existence, similar to that of their descendants today. This culture was disrupted by pressures from other Lythian peoples, and many Bujoc fled across the Sea of Ivae to Hârn, initially settling south of the Horka estuary during the time of the Atani Wars. Finding themselves hard pressed to maintain their new homeland without constant warfare, the Bujoc moved inland to the Anadel hills, where they were able to live in isolated peace for many centuries.

The Bujoc re-surfaced in Hârnic history during the Migration Wars (178-223). The Kingdom of Elorinar, centered on the Horka valley, gradually encroached on the Bujoc range during the second century. By 200, much of southern Anadel, the most fertile part of the Bujoc lands, was in the grip of the kingdom. The pressure was increased by the appearance of gargun in the northern part of their range about the same time.

The Bujoc called the Elorinarians "The Others" and thought them hateful of the land. They believed the Others wounded the land and hid from the sight of it inside walls. They believed the gargun to be the twisted spirits of the Others, angry at being ignored and walled in. The traditional peacefulness of Bujoc culture gave them few means to fight the intruders and they suffered greatly.



BUJOC OCCUPATIONS

01-65	**Hunter** 3 Weapons to OML +SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Stonecarving/3, Hidework/2, Fletching/2.
66-85	**Herder** Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
86-95	**Fisherman** 2 Weapons to OML + SB, Fishing/5, Seamanship/3, Stonecarving/3, Survival/3, Foraging/2, Shipwright/2.
96-97	**Slave** Intrigue/4, Animalcraft/3, Cookery/3, Hidework/2.
98-99	**Shawoman** See Shaman Rules.
00	**Chieftain** Hunter skills, plus: Initiative/6, Intrigue/4, Survival/4, Law/3.

BUJOC WEAPONS

WQ	Weapon	AQ	Armor
9	Dagger	+0	Cloth
10	Handaxe	–1	Leather
9	Shortbow		
10	Spear		

Note: *All weapons have flint blades; metal weapons are taboo.*

Chindra Gargun

There are no permanent gargun cave complexes in the Bujoc range. The northern Anadel Highlands are, however, home to the *Chindra*, a disorganized group of cave-dwelling Gargu-hyeka.

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BUJOC 2

In 218 a young, charismatic male took the name Ah Who is Strong. He preached a jihad against the Others. Although the elder (Sha) women counselled peace, many starving, desperate Bujoc abandoned their peaceful matriarchal traditions and put their fate in his hands. When the gargun cut the Bujoc off from their northern moot site, the Bujoc wrath exploded, led by Ah Who is Strong.

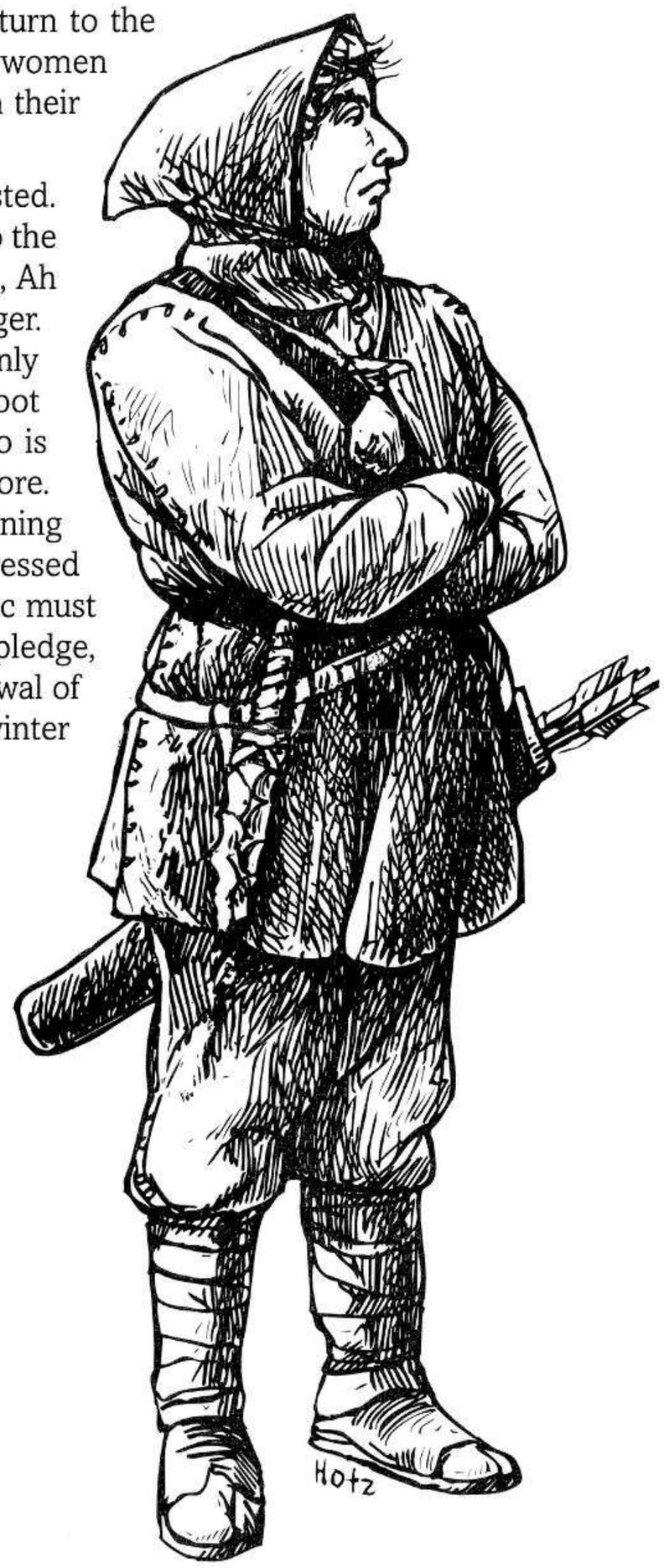
The transformation from peaceful hunter-gatherers to bloodthirsty warriors utterly surprised the Elorinarians. The tribesmen sacked Laket in 218, slaying Janokar, King of Elorinar. For five years they ravaged Elorinarian settlements at will; only the Bujoc preoccupation with the detested gargun prevented absolute genocide. In 223, King Korob of Elorinar swore fealty to Shelir I of Melderyn in return for protection from the Bujoc.

Shelir sent emissaries to the Bujoc. The ambassadors clearly colluded with the Bujoc Sha women. The Sha women exerted their diminishing power to draw the clans to the winter moot in 224. There a stranger pointed north to the lights of Telumar, and claiming to speak with the voice of the spirits, threatened to prevent the rebirth of the world. The stranger commanded a return to the peaceful maintenance of the *Sha* (way of life). The Sha women counselled agreement, as long as the Bujoc remained free within their lands.

Ah Who is Strong objected that the stranger could not be trusted. The stranger challenged the Bujoc war leader to come with him to the home of the spirits and argue his case there. To avoid loss of face, Ah Who is Strong had little choice but to accompany the stranger. According to Bujoc legend, the lights of Telumar flared suddenly after the two had entered, and only the stranger returned to the moot site. There he told the Bujoc that the spirits had judged Ah Who is Strong and found him wanting, and that the young man was no more. He demanded that the Bujoc choose immediately between returning to the Sha or the peril of "the long night". The Bujoc were impressed and swore to maintain the Sha. The stranger demanded the Bujoc must renew their pledge each year. One Bujoc male would recite the pledge, and monitor its adherence. Over the last five hundred years, renewal of the oath has become one of the major events of the Bujoc winter moot.

Bujoc Language

The Bujoc language is a dialect of Hârnic with a few significant differences. The most obvious of these is the universal pronoun "Ah" meaning "he", "she", "they", "it", and "we" as applicable. This seems to relate to the Bujoc view of the world.



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WAY OF LIFE

The Bujoc pairbond for companionship, but do not see marriage as a sexual institution. Bujoc women, married or not, may summon any unmarried male to their bed and married males can be summoned with the permission of their mates. Wives usually give such permission cheerfully. Visitors to the Bujoc are usually startled, if not embarrassed, by the open sexuality of the females.

Pairbonding occurs at the instigation of the woman, usually in her middle teens after considerable dalliance. The Bujoc would find the notion of a virgin bride or groom hilarious. Pairbonding takes place at one of the moots, and almost always between members of different tribes. A woman's chosen mate always joins her tribe, in theory at the invitation of the Sha woman.

Male Bujoc shave and both sexes braid their hair. Scarring and tattooing are considered repugnant, but males dab their cheeks with blue berry dies, while females use red/purple dies. Bujoc of both sexes wear a tunic and pants, both of soft leather, that favor agility and comfort over protection. They carry bows, spears, handaxes, and daggers, all with flint heads or blades. Bujoc do not use metal blades and will not trade for them. The taboo against metal weapons is part of the oath to maintain the Sha renewed every winter moot.

Tribe encampments are circular groupings of 10-12 communal huts around the perimeter of a small clearing. The communal huts reflect the Bujoc attitude that nothing is private other than personal totems. Bujoc huts always contain some intentional minor fault in construction to symbolize their transitory nature. When the Bujoc abandon their villages they leave the huts standing. The abandoned sites are often adopted as lairs by local creatures, the origin of a belief among gargun and Pagaelin tribes that whole villages of Bujoc can transform themselves into animals.

The diet of the Bujoc is largely vegetarian, supplemented by grubs and game. They do not farm. Women improve favorite gathering spots by selective weeding, but do not plant seeds. The clans seek out old, damaged trees, pull them down and puncture them in spots along one side. After a reasonable interval the clan returns to split the trees and harvest a rich source of grubs.

Their most common staple is *kapatti* bread. Gathered in late fall, the kapatti is a large tuber, dried and ground to a flour, mixed with water, and baked in underground stone ovens. This root is also used to make an alcoholic mash by mixing over-ripe tubers with water and spices, and fermenting in wooden pots over the winter. The resulting brew is a sweet and potent beer.

It is the foragers who serve the most important function in the community. Women carry the rhythm of the land in their bodies and are trained throughout their lives to understand nature's cycles. Under the guidance of the local Sha woman, and often under the influence of the sacred drug *Fletharane,* they spend hours contemplating the *Ways of Life* during the long winter months. This implants a deep subconscious sensitivity to the land and ensures the best foragers are female.

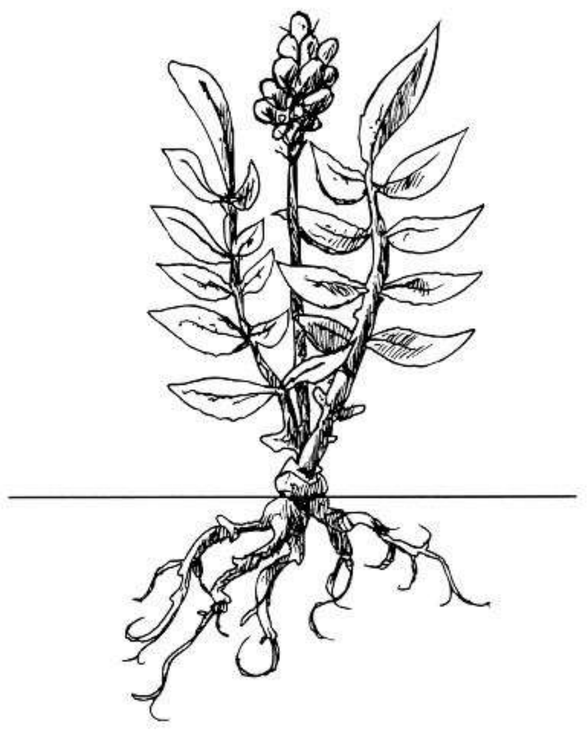
Tribal Moots

The Bujoc gather at three moots each year, one in early spring, another in mid-summer, and a third in mid-autumn, called the winter moot. The summer moots are short, local affairs with little religious significance, held during Larane, at two or three different and varying locales The more important spring and winter moots are held at fixed sites.

Hunting Bujoc Style

Despite their knowledge of woodlore, Bujoc hunters rarely provide more than 20% of the encampment's diet, and their status is diminished compared to other tribal nations. They receive no special portion of the kill. They hunt in small groups of 3-6 and use small bows or short range spears. The arrow tips and the spear are anointed with a concoction of *Wylorafina* and a paste made from the boiled hides and bones of the desired animal. This custom is believed to give a weapon a special affinity for the chosen prey. The Wylorafina mixture is produced by the Sha women to a secret recipe.

A large animal wounded by a Bujoc arrow does not usually die from the blow. However, the poison ensures that the animal soon tires and the hunters chase it down. Great shame comes to one who wounds and loses track of an animal. When the prey tires and collapses, a hunter approaches it quietly and strokes it soothingly. In a calming voice, he explains to the animal his clan's need for food and asks that it forgive him. The hunter then kills the animal swiftly and painlessly. Because of the lengthy chase that often takes place during the hunt, most game taken has an acidic taste that the Bujoc like, but most others find unpleasant.



Fletharane

An *uncommon*, marshland plant 4-8 feet wide and 1-3 feet high when mature. It has a strong musty odor. Dried leaves are twisted into a rope, lit, and the smoke is inhaled. This gives lightheadedness and heavy perspiration, then a trance for 1-2 hours during which hallucinations occur. Lethargy and hunger are noticeable after-effects. Overdoses may result in amnesia.

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BUJOC 4

The spring moot, held during Nuzyael near the headwaters of the Ulmerien, celebrates the rebirth of the earth. It is largely a festival for the young, and the time when Sha women plan activities and tribal ranges for the coming year. The winter moot, the most important gathering, is held near Telumar during Halane. The Bujoc believe the world dies in winter to be reborn in the spring. All disputes and tribal policies must be settled before the onslaught of the winter.

All Bujoc are expected to attend the winter moot and pledge renewal of the Sha, lest the world die forever. For southern tribesmen the journey to the winter moot is arduous, but only the infirm do not make the effort. Bujoc who cannot attend send a wooden copy of their totem with someone worthy of great trust. These copies are tossed into a pyre at a moot ceremony while the Sha women remind the Great Spirit of the owner's name and lineage.

Elderly Bujoc who do not expect to survive the winter often take advantage of the winter moot to take the *Long Walk*. This involves entering the nearby, sacred site of Telumar where the spirits of the Sha dwell. The Bujoc bring the totems of those who have died during the year to the winter moot to be carried within by one making the Walk. No Bujoc has entered Telumar and returned.

Although Telumar has a permanent resident, Lepridis of Melderyn, the Bujoc take no notice of him. They regard Lepridis as a servant of the spirits, and make no attempt to speak with him or his companions. Any attempt to converse with Lepridis is viewed as a presumptuous act that might anger the spirits.

TRIBAL ORGANIZATION

The male chief of each Bujoc tribe is mostly a figurehead. In almost all matters he acts on the advice and instructions of his wife, the Sha woman of the tribe. The authority of the Sha woman will not be apparent to non-Bujoc. All the women of the tribe frequently meet in a council known as the Halasa.

A higher level of organization is the council of Sha women. Called the Masava, it is made up of the thirty-four Sha women, one from each tribe. Elements of this council meet frequently although a full quorum is generally only possible during spring and winter moots. They decide on the division of the tribal range in the spring, arbitrate inter-tribal disputes, and otherwise act as over-chiefs of the Bujoc.

Sha women are thought to have magical abilities. They sometimes travel from tribe to tribe carrying news and performing "spells". A Sha woman's entourage consists of 5 or 6 female apprentices. She has a chief apprentice, frequently a daughter, but any position with her is considered important.

When the Sha woman dies her husband immediately takes the Long Walk, journeying alone to Telumar, never to return. If the chief predeceases his wife, she takes a new husband who becomes chief. The Sha woman is succeeded by her chosen heir (usually her principal apprentice) whose mate becomes chief.

The only male who holds a position of genuine power among the Bujoc is the Ritespeaker, and there is only one for the entire Bujoc nation. His primary function is the renewal of the pledge to maintain the Sha at the winter moot. At other times of the year the Ritespeaker travels with his apprentice and a few companions from clan to clan. He acts as a bard and historian, and serves as a sort of communal grandfather. When a Ritespeaker dies he is succeeded by his apprentice, who must abandon his totem, signifying the terrible sacrifice his special relationship with the spirits requires. The Ritespeaker and his apprentice are sacrosanct. The Bujoc will go to any lengths to preserve their safety.

Defilers of the Land

The Bujoc are troubled by the mines established in Anadel by Chybisa and Thay, believing them defilers of the land. If they find unguarded mines, they often flood or otherwise sabotage them. Another tactic is to lure gargun and other dangerous creatures to such mines, knowing they will adopt them as homes. This not only discourages further mining, but also allows the Bujoc to keep track of gargun complexes. These habits have resulted in many mine sites being guarded throughout the winter by mercenaries.

Travel in Bujoc Territory

The Bujoc have been known to give warnings of danger to persons who have not harmed them or the forest. They have also given assistance to lost or injured travellers. It is considered impolite to point to a Bujoc observing you from hiding.

Wayfarers who cause the Bujoc distress are sometimes ambushed, but the tribes more often try to arrange "meetings" between the interlopers and the gargun or Pagaelin. They regard this indirect violence as part of their oath to peacefully maintain the Sha. They similarly regard the deadfall traps they set for persons that have roused their ire.

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RELIGION

The basic tenet of Bujoc religion is the Sha, a great cyclical force that is the Way of Life. They believe that everything in the world has a cycle of birth, life, death, and rebirth. When the world "dies" during the winter, it is reborn in the spring. Various ceremonies during the winter moot are intended to please the spirits and encourage a renewal of the world. Similar concepts involve night and day rituals.

The Bujoc believe in life cycles for all creatures, including themselves. There is a strong faith in reincarnation in a repeating cycle of: female animal, male Bujoc, male animal, and female Bujoc. The Bujoc are given animal totems as children. These are represented by a painted wooden icon, carried in a small leather pouch around the neck. They are more than good luck charms. The Bujoc believe their future "animal life" will be in the form of their totem, and it connects the wearer's spirit to that animal.

The totem disk is the most well-guarded possession of any Bujoc. It is never shown to anyone other than a Sha woman except in very unusual circumstances. Bujoc believe the totem weakens if seen by other eyes. Losing it means that the individual will never be reborn; it must be recovered to avoid this fate.

The Sha woman chooses totems, awarding them as soon as possible after birth. Once the Sha woman decides on the totem, she makes two small wooden icons. These are not identical. The totem worn for the duration of the child's life bears a complicated symbol. Such symbols are unique to each individual, even those with the same animal totem. The second icon, worn by the mother, bears a simple design, and symbolizes the link between mother and child. Copies of this second icon are sent to represent absentees at the winter moot.

Naturally, ancestor worship is an alien concept to the Bujoc. These notions also serve to prevent the waning of matriarchal dominance. It is considered unlucky to interfere with the life cycle of any creature. Hunting and war, the usual preserve of males (and the principal reason for their dominance in patrilineal societies) are thus restricted and discouraged. Theoretically, only game clearly approaching death through age or injury are allowed to be killed, although excessive hunger may temper this custom.

Bujoc are extremely reluctant to hunt or kill their totem animals. Sha women often assign deer and other common food animal totems to males. This further restricts the dominance of hunters and hunting.

PRESENT RELATIONS

The Bujoc have little contact with outsiders. They avoid and are ignored by the Hodiri and Solori. Their northwestern villages are occasionally raided by the Pagaelin. The Bujoc usually notice hostile interlopers in their range well before they present a threat.

Relations between the Bujoc and the Chindra Gargu-hyeka in the north of the range are poor. The Bujoc loathe the orcs and try to avoid them. The gargun display their unpleasant nature when they encounter small groups of wandering Bujoc, but seldom raid villages.

Their most frequent contact with outsiders is with travellers on the Genin Trail, which cuts through their mid-range. These contacts often occur around the time of the spring moot when many Bujoc tribes are in the region. They trade bear and wolf pelts and rare herbs for pottery, cloth, and alcohol. They also trade for non-metal tools and artifacts, but never for weapons. They ignore travellers on the trail, although such persons are kept under observation.

BUJOC TOTEMS

Every Bujoc is associated with a particular totem that defines their personality and natural skills. Some totems are more commonly associated with one gender, but it is possible to have a totem of the opposite sex. Totems grant bonuses to Bujoc Skill Bases.

Feminine Totems

Crow (vigilance): Awareness +1, Tracking +1, Weatherlore +1.
Frog (athleticism): Jumping +1, Swimming +1, Acrobatics +1.
Fox (cunning): Intrigue +1, Awareness +1, Stealth +1.
Kingfisher (artistry): Drawing +1, Musician +1, Woodwork +1.
Mountain Goat (agility): Climbing +2, Jumping +1.
Mouse (homelife): Cookery +1, Brewing +1, Ceramics +1.
Owl (keen sight): Awareness +1, Foraging +1, Weatherlore +1.
Squirrel (prudence): Survival +1, Awareness +1, Foraging +1.
Vole (plant lore): Herblore +1, Brewing +1, Cooking +1.
Wild Cat (stealth): Stealth +1, Awareness +1, Survival +1.

Masculine Totems

Beaver (artifice): Timbercraft +1, Swimming +1, Woodwork +1.
Eel (swimmer): Swimming +1, Fishing +1, Seamanship +1.
Fallow Deer (strength): Climbing +1, Spear +1, Timbercraft +1.
Perch (fishing): Fishing +1, Spear +1, Swimming +1.
Pheasant (hunting): Tracking +1, Bow +1, Stealth +1.
Rabbit (keen hearing): Awareness +2, Dancing +1.
Roe Deer (combat): Spear +1, Bow +1, Weaponcraft +1.
Salmon (vigor): Acrobatics +1, Jumping +1, Swimming +1.
Wild Pig (stamina): Survival +1, Dagger +1, Foraging +1.

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Communion with the Sha II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self **Duration:** One situation

Offers insight when the invoker is unsure of the proper course of action. This applies only to moral quandaries. The GM should reveal any information in some subtle way.

CF: invoker is struck blind for 3d6 hours.

Commune with Elders II

Time: 25-RSI seconds **Ritual:** Meditation
Range: Self **Duration:** 5 (MS); 15 (CS) minutes

Sends the Sha woman into a trance, from which she can see into the spirit world. Local ethereals can be seen, but she cannot interact with them nor they with her. The Sha woman remains aware of her physical surroundings, and may end the ritual at any time.

Beastfriend III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a sha woman in distress if asked.

CF: calls a hostile animal within *Range*.

Bounty of the Kapatti III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** Hunter occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Harmony of the Sha III

Time: 35-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 30 (MS); 90 (CS) mins.

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See Combat 18.

Spirit of the Totem III

Time: 15-RSI minutes **Ritual:** Prayer/Sacrifice
Range: Touch **Duration:** Indefinite

An invocation to create a totem charm. This artifact grants the bearer a bonus of 5-20 when calling for Divine Intervention. Activation requires the wearer to touch the totem charm and speak a particular key word or phrase. Totems are safe to invoke only by pious adherents of the spirit(s). Other use may cause a "misfire" with unpredictable results.

CF: destroys the charm.

True Arrow III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

Sweet Life IV

Time: 35-RSI seconds **Ritual:** Prayer/Honey
Range: Touch **Duration:** Indefinite

Blesses a cup of honey with healing properties. If the subject consumes the entire cup during daylight hours of a single day, then all normal healing rolls are at +20 (MS) or +50 (CS) until all *current* injuries and diseases are healed. The honey must be acquired from a local, wild hive.

CF: honey destroyed.

Vessel of the Spirit IV

Time: 35-RSI minutes **Ritual:** Prayer and Drug
Range: RML yards **Duration:** RSI minutes

Enables the Sha woman to identify a nearby ethereal in the spirit world and invite it to share her body for *Duration*. The intent is to allow the Sha woman to mindlink with a friendly ethereal, but there is always risk of melding with a malevolent spirit.

Requires consumption of a drug such as *Tasparth* to produce an ecstatic state.

CS: the Sha woman may specify the precise type of ethereal to contact, otherwise one is randomly selected from those nearby.

CF: meld is made by a malevolent spirit who will undoubtably require an exorcism ritual to banish. It is always wise to restrain the Sha woman in some way, lest a malevolent spirit opt to go for a joy ride.

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CRAVEN HEART II

Time: 15-RSI Seconds **Ritual:** Prayer/Chant
Range: RML Yards **Duration:** Instantaneous

Causes an immediate Morale Check for all warriors within *Range*. Test INITIATIVE, but all Equani are +10 (MS) or +30 (CS). For Morale effects, see COMBAT 18.

CF: same effects, except Equani test at –10.

BANISH SICKNESS III

Time: 15-RSI minutes **Ritual:** Chant
Range: Self/Touch **Duration:** 5 (MS), 15 (CS) minutes

Helps a patient overcome a disease or infection with an immediate roll on the Infection Table modified for success:

MS +10 **CS +30**

CF: reduces Healing Rate (HR) by one.

BEASTFRIEND III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile animal within *Range*.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

AKA HAJAR III

Time: 15-RSI seconds **Ritual:** Chant
Range: Touch **Duration:** 1 (MS); 3 (CS) hours

Reduces the pain suffered during the branding process. Shaman traces the area to be branded and applies a herbal balm. Subject still makes a shock roll but with reduced values -1d6 (MS) and 3d6 (CS).

CF: branding pain is intensified.

SWIFTBLADE IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

SKIN OF THE SHEVRACH III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

TRUE ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

TRUE BLADE III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

WAY OF THE WARRIOR IV

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range*.

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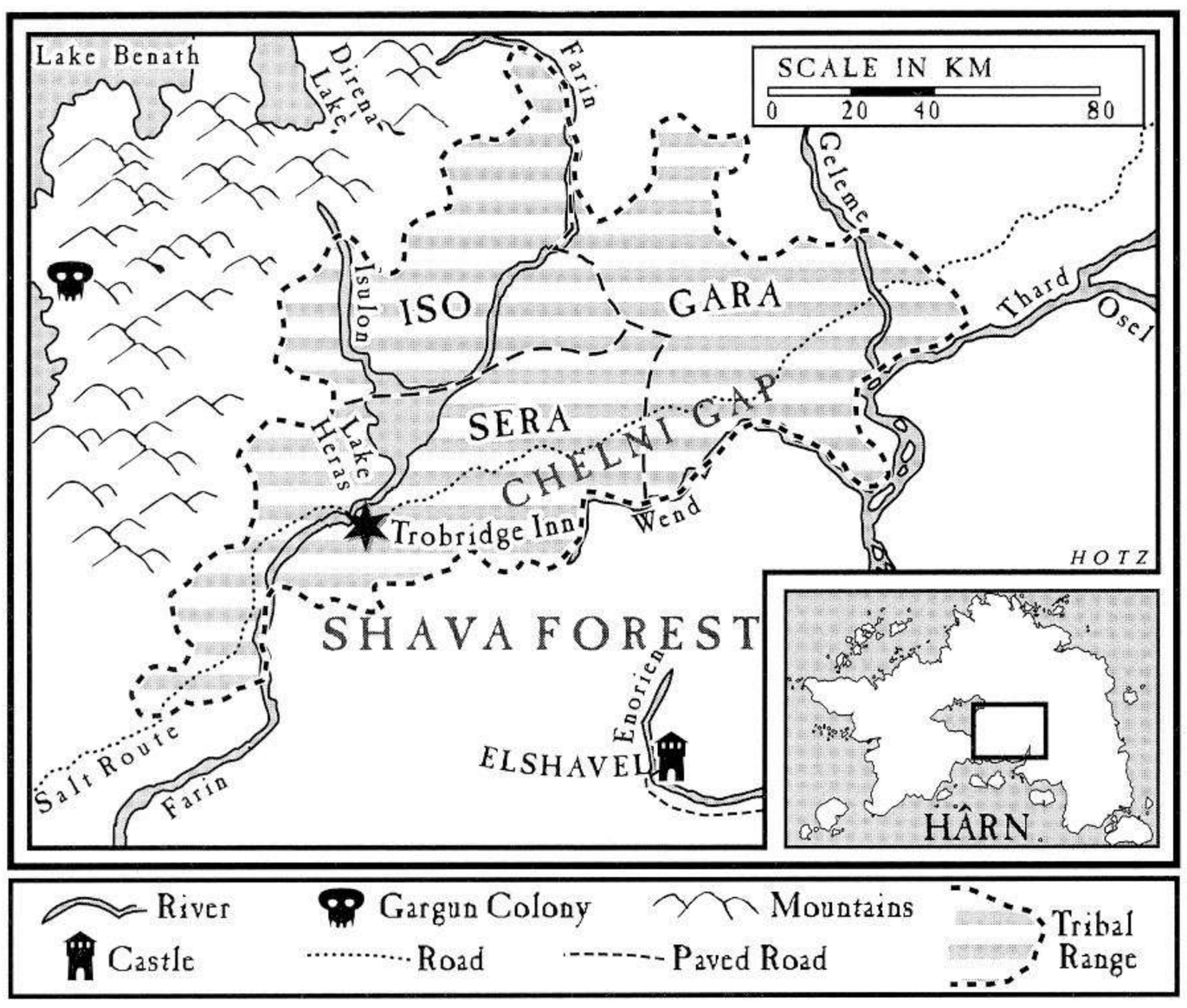
CHELNI

The Chelni are a loose confederation of twenty-eight tribal groups organized into the *Serachelni, Isochelni* and *Garachelni* sub-nations. Each has its own dialect of Hârnic and a distinct range. Individual tribes number from 60 to 200, but most are about 120 strong. The average tribe has about 200 horses and a similar number of oxen. Total Chelni population is about 3200.

ORIGINS AND HISTORY

The division of the Chelni into three sub-nations occurred after their migration to Hârn from present day Palithane. Like many Hârnic tribes, the Chelni were driven from their homeland by massive barbarian migrations from the Lythian Interior. The Chelni, then a small tribe, landed near the mouth of the Ulmerien River c.830 BT. From there they pushed northward along the western margin of Setha Heath, and finally settled along the south bank of the river Shomos in a woodland area that is now forested. At the Battle of Sorrows in 683 BT, the Chelni allied with their barbarian cousins. Soundly defeated by King Daelda's army, the beaten but resilient Chelni drifted northwestwards. Crossing the Kald, they adopted the extensive woodland region of the Chelna Gap as their new home. In this new region they prospered, partly because it suited their mounted nomadic lifestyle and partly due to its proximity to Evael. The elves, despite having defeated them in battle, admired the Chelni for their free spirit and regarded them as children of nature to be protected like any other animals in the woods. The elves did not interfere overmuch in Chelni affairs, except to discourage other barbarians from approaching the area. The Chelni were thus left in peace for several centuries, grew in numbers, and eventually split into three sub-nations: the *Serachelni* near Lake Heras, the *Isochelni* around Elkall-Anuz and the *Garachelni* at the eastern end of the gap.

The Empire of Lothrim



CHELNI OCCUPATIONS

01–68 Hunter
3 Weapons to OML +SB, Initiative/6, Riding/5, Horsecraft/4, Survival/4, Tracking/3, Fletching/2, Hidework/2.

69-93 Herder
2 Weapons to OML +SB, Horsecraft/3, Oxcraft/3, Foraging/3, Survival/3, Weatherlore/2.

94-97 Slave
Intrigue/4, Cookery/3, Oxcraft/3, Hidework/2.

98-99 Shaman*
See Shaman Rules
**May be a Sarajinian missionary priest at GM discretion.*

00 Chieftain
Hunter skills, plus: Initiative/6, Riding/5, Intrigue/4, Survival/4, Law/2.

CHELNI WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
12	Shortsword	+0	Leather
12	Leather Shield		
10	Shortbow		
11	Spear		

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CHELNI 2

The Empire of Lothrim

Squabbling among the sub-nations prevented unification and expansion until Lothrim the Foulspawner rose to power. Where Lothrim came from is uncertain although many believe he was a renegade mage from Melderyn. A man of learning with knowledge of the black arts, Lothrim used his undoubted charisma and arcane techniques to gain control of the proud but simple Chelni. The Foulspawner gave the Chelni a new sense of their strength as he unleashed their superb mounted warriors upon the neighboring tribes. Aided by his dark magic the Chelni swept away all opposition. Continuous wars, however, depleted the ranks of Chelni horsemen. Within a decade it became clear that they could not hold what had been conquered so far, let alone expand the empire. The Chelni also tired of war. What had started off as an exhilarating adventure had caused the deaths of many great warriors and taken the Chelni far from the simple nomadic life of their beloved home.

Lothrim hungered for the total conquest of Hârn. Faced with the depletion of the Chelni horsemen and increasing opposition from outside his domains, he created a new army. The Foulspawner came to the conclusion that the Earthmasters had conquered and governed by means of a semi-human race of warrior-slaves, which had since vanished from Hârn. Utilizing the secrets of his dark arts, and the facilities of the Earthmaster site at Elkall-Anuz, Lothrim brought the gargun into the world. He built a large underground complex at Elkall-Anuz to house his new slaves and shifted more and more of the burden of war onto their shoulders. Their quick, violent tempers and their disregard for human decency and custom earned them the hatred of virtually all of Lothrim's subjects especially the Chelni. The Chelni came back from the far reaches of his empire to their homes where they found that the rapacious and foul gargun had little concept of allies. Having no more use for the Chelni, Lothrim was indifferent to the unspeakable atrocities inflicted on the loyal Chelni by his gargun. When Lothrim perished in 120 after the disastrous Battle of Sirion, the Chelni exacted their revenge sacking Elkall-Anuz and butchering the remaining gargun. Only a few escaped their vengeance by fleeing into the nearby mountains. The Chelni have avoided Elkall-Anuz since and feel that any trespass could bring a return of the foulspawner and his hated gargun armies.

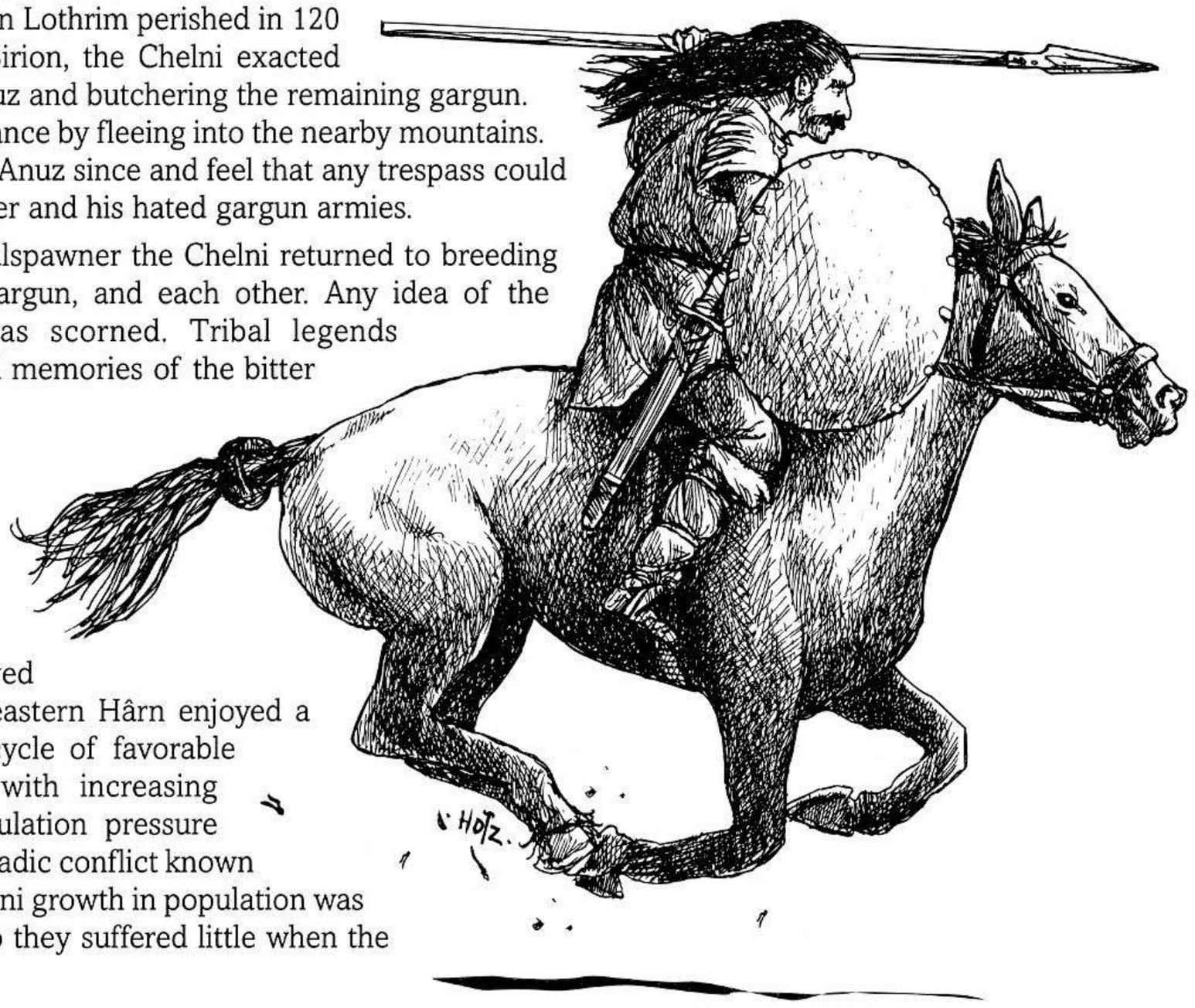
With the demise of the foulspawner the Chelni returned to breeding horses, hunting and fighting gargun, and each other. Any idea of the unification of sub-nations was scorned. Tribal legends nurtured hatred of Lothrim and memories of the bitter fruits of ambition.

The Migration Wars

Around the end of the second century there were many years of mild winters and warm summers. Hunting, gathering, and farming improved dramatically and all tribes of eastern Hârn enjoyed a population boom. When this cycle of favorable weather changed, combined with increasing competition with gargun, population pressure brought about a century of nomadic conflict known as the Migration Wars. The Chelni growth in population was slowed by increased fighting, so they suffered little when the climate returned to normal.

Elkall-Anuz

Ruins of Earthmaster origin, north of the Chelna Gap. The site was Lothrim's capital from 110-120 when it was the largest human city on Hârn. The site is almost in the center of the Iso-Chelni range. They avoid the ruins, and are rarely friendly to travellers seeking to explore them.



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RELIGION

The Chelni are not strongly religious. Since the time of Lothrim they have refused to subjugate themselves to an outside will, even if it is divine. Most tribesmen have simple and personal animalistic beliefs. However, since 690, Sarajinian missionaries from Chybisa have successfully preached among the Chelni. Their informal style and warrior code (Ljarl) are respected by Chelni traditions. Nearly 20% of the population, most of them young warriors, have been converted to Sarajinianism.

TRIBAL ORGANIZATION

Each tribe has 30-40 warriors; all males from puberty to old age are trained warriors. The Chelni are armed with bow and arrows, spear, and a leather shield. Many carry a shortsword. They are mounted on the Chelni horse, a small but sturdy animal well suited to the open woodland of the Chelna Gap.

Society is clearly divided on the basis of sex. Women are homemakers; they do not participate in hunting, and riding horses is taboo. Old men and women known for their wisdom are considered a resource for their advice. Less competent elders are poorly treated and often leave the tribe for a more settled life at Trobridge Inn or in Kaldor; some simply wander off to die. Magic and herblore are the preserve of women; competence in the arcane arts greatly enhances the status of a wife.

The Chelni always marry out of tribe. Since the sub-nations are generally hostile to each other and feuding between tribes is common, the whole Chelni nation observes a truce each year in the early spring. During this truce they meet at Trobridge Inn for their annual festival, the Chelni Gather. Contests showcase the skills of prospective brides and warriors.

Wives are purchased but the necessary payments to the bride's family are usually the burden of a warrior's kin. Bride prices range from a couple of oxen, a horse, a fine bow, spear, and shield, or a good tent, to all of these. The status of the bride's family also affects the bride price.

The festival is also used for the ceremony that admits boys into manhood. This rite involves three days of chanting, dancing, and intricate riding/hunting exercises. Boys who do not perform well may try once more the next year. After two failures they cannot become warriors and are destined for menial tasks such as herding oxen. Some boys reject this ignominy and leave the tribe. Custom allows that such boys may be later accepted as warriors if they accomplish feats of great valor (unspecified). Young girls for whom no marriage has been arranged after three seasons are free to choose husbands from the failed warriors. Children of these marriages theoretically have an equal chance to become warriors or prized brides but usually lack the advantages of the better horses and training.

The Chelni are almost born on horses and ride before they can walk. Boys select their own foal around the age of 6. This is a very serious choice as the man and horse are bonded for life. The boy lives with his horse, training with it as a pair. At age 10 mounted training starts in earnest and the boy has two or three years to prepare for the rites of manhood at the Chelni Gather.

The death of a warrior's horse, especially his first horse, is a great tragedy. The bond of mutual respect and dependence takes years of training to achieve and a warrior must have a trained horse. Some warriors seek death in battle when their horse dies. However, the more common tradition is to take a foal or yearling into the hills and return with a semi-trained horse after a one year exile – two or three more years of training and maturing are then required. Wealthier warriors escape these burdens by training two or three horses.

THE CHELNI HORSE

The Chelni horse is unique on Hârn. Only 13 to 14 hands high and weighing less than 1000 pounds, these diminutive steeds have been bred by the Chelni to carry their warriors swiftly over rugged country. The Chelni horse dates back at least 1500 years and the Chelni have always been fanatical to keep the strain pure. No other horses are allowed near a Chelni mare. If a Chelni horse is sold (never a prime animal suited for a warrior) or for some other reason leaves a tribal range, it is never allowed to return. The Chelni never steal horses from another tribe; a warrior may kill another and steal his wife, but never his horse. It is a grave insult to offer to buy a Chelni warrior's horse but it is even worse for a stranger on a foreign breed of horse to ride close to a mounted Chelni warrior. One should never get between a Chelni and his mount.

Chelni horses are distinguished by a unique gait. Called the *hosk*, this is a running walk, a four beat gait, attaining speeds up to 12 leagues per hour. A troop of horse in the hosk quickly falls into rhythm; enemies of the Chelni fear the four beat staccato that thunders towards them. The final charge at the gallop reaches up to 16 leagues per hour, a true shock attack.

The Chelni horse matures slowly and is not ridden seriously until it is four years old. It achieves its greatest strength from 8 to 18 years.

Not all Chelni horses are prized. Only the best are used by warriors. The Chelni also maintain herds for trade and utility animals. Although strong and fast, the Chelni horse is too small to be a warhorse for a mounted knight.

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CHELNI 4 INVOCATIONS

SPIRIT OF THE HORSE II

Time: 35-RSI seconds **Ritual:** Chant/Prayer
Range: RSI feet **Duration:** 2 (MS) 6 (CS) hours

Grants the ability to communicate with horse spirits. The invocation is sometimes used to commune with a dead horse, but is more often used to communicate with and cure a sick or injured horse. Bonus healing rolls are granted for success.

CF: the horse dies and an angry spirit may attack.

WARRIOR'S AID II

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 10 (MS); 30 (CS) seconds

Increases subject's WIL by RSI/2 (MS) or by RSI (CS) for *Duration*. Recalculate END for *Duration*.

ARMOUR III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

SWIFTBLADE III

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

THE HOSK DANCE III

Time: 15-RSI minutes **Ritual:** Chant/Dance
Range: RML hexes **Duration:** One summoning

Creates a feeling of the presence of the Chelni. All persons within *Range* must test Morale. Test INITIATIVE, but all Chelni are +20 (MS) or +50 (CS). For Morale effects, see COMBAT 18.

CF: has the same effects, except all Chelni test at –20.

TRUE ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

TRUE BLADE III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

WAY OF THE WARRIOR IV

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration*, each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range*.

NOTE: *priests of Sarajin may perform any known invocations of that deity.*

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CHYMAK

The Chymak occupy Belna Island, lying off the south coast of Hârn in the Gulf of Ederwyn. They have several seasonal fishing camps, along the coast of Hârn between Cape Horab and the mouth of the Kald River. The Chymak number just over two thousand, spread among sixty extended clan groups.

HISTORY

The ancestors of the Chymak fished the coasts of Emelrene until driven out by the incursions of Pharic barbarians over two thousand years ago. They were established on Belna as early as 1300 BT. Belna was largely ignored by the hordes of Lythian barbarians who invaded Hârn. What few landed were assimilated into the Chymak.

By the middle of the sixth century BT, the Chymak had established fishing camps on the islands of Yaelin and Keboth, unaware of Sindarin interest in the islands. Normally this should have caused no difficulties, but due to an accident of fate, the early Chymak developed an almost pathological dislike of the Sindarin.

Some Chymak children interrupted a Sindarin ceremony opening an interdimensional channel to the Blessed Realm. Their disruption caused the channel to become unfocused and before control could be regained, this vortex drew the children into the void. Stricken, the Sindarin tried to explain what had happened to the confused and frightened adult Chymak. The Chymak searched for days over the island, finally accepting the elves' story. Angry and vengeful, several of the parents attacked the Sindarin, but were easily subdued. An uneasy truce developed, mitigated only by the Sindarin promise to do all they could to return the children. Eventually all but one of the children, Ayaela Ma'Khyn, were returned to their parents, blessed with forgetfulness of their ordeal.

This event had two major repercussions: the Chymak became fearful of the elves, and the Cult of the Shrouded Walker was born. Originally composed of the mothers of the children, the cultists presented a xenophobic view of the elves. In time, as memories faded and legends were embroidered, this animosity was modified. The Sindarin are remembered as the "treacherous ones" shadowy demons who bring disaster and meager catches. The Cult still exists, telling a version of the truth that makes contact with the Sindarin taboo.

The last four hundred years have seen a growth in trade between Hârnic cities. Ships sailing from Melderyn to western Hârn visited Belna to seek refuge from storms or to acquire fresh water. Early contacts with the Chymak were hostile, but peace developed when the visiting captains offered trade goods in exchange for fish, fruits, and vegetables for their crews. In addition to normal trade goods, the Chymak took breeding stock of sheep, goats, and pigs, and barley and rye seed. They learned better techniques for agriculture and offered the mariners even more reasons to call for fresh victuals.

The maritime skills of the Chymak were soon noted by ship captains. They began to hire Chymak as local pilots and then as seamen. Eventually, some signed on for longer voyages, and the Chymak reputation spread throughout the western world.

CHYMAK OCCUPATIONS

01-70 Fisherman
2 Weapons to OML +SB, Fishing/5, Seamanship/4, Sewing/3, Shipwright/3, Survival/3, Weatherlore/3, Woodcarving/3, Piloting/2.

71-80 Grower*
Agriculture/4, Animalcraft/3, Foraging/3, Sewing/3, Woodcarving/3, Weatherlore/3.

81-97 Herder*
Animalcraft/4, Tracking/4, Foraging/3, Survival/3, Sewing/3, Woodcarving/3, Weatherlore/2.

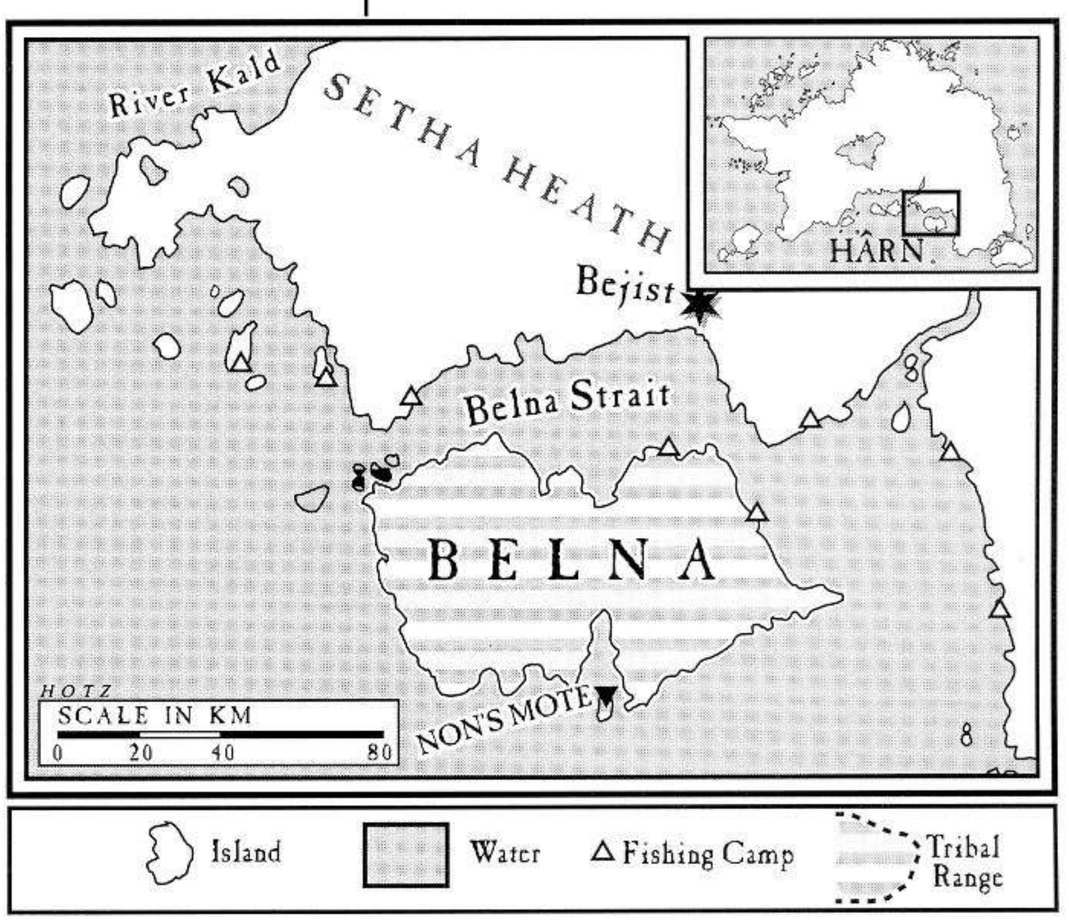
98-99 Slave
Agriculture/4, Animalcraft/3, Foraging/3, Sewing/3, Intrigue/4, Cookery/3, Hidework/2.

00 Sarfaeda
See Shaman Rules.

** Females only; males are fishermen.*

CHYMAK WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
10	Dagger	+0	Leather
10	Spear		
10	Trident		
9	Net		



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CHYMAK 2

WAY OF LIFE

Clan groups range in size from 25-50 individuals. Clans are matrilineal, but not matriarchal. Descent and inheritance are traced through the maternal line, but women do not govern. They are, however, treated with considerable respect, and the role of Shaman is always filled by a woman.

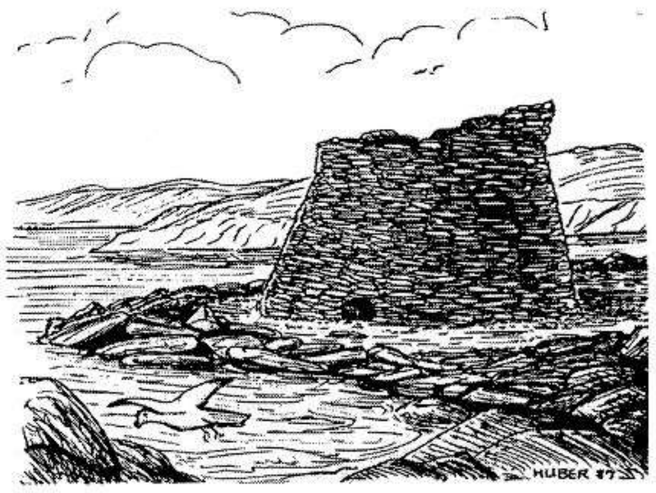
Clan leadership is diffuse, almost non-existent. Elders are venerated and have a large say in tribal affairs, but disputes are always settled with remarkable democracy. The Chymak have no concept of an over-chief of all tribes. A yearly moot takes place at Non's Mote, an islet off Belna's southern coast.

Trade between clans is constant; the Chymak love to carve and sew, and especially love to give and receive gifts. Clothing is homespun, augmented by skins or heavy cloaks. Sealskin coats are popular, adorned with sea bird feathers, and brightly decorated with shells and beads. They are said to reflect the soul of each fisherman.

While the majority of Chymak live in stone and turf houses, with step down floors, many ancient clan "brochs" still stand. There is some dispute as to whether the Chymak are the builders of these dry stone circular towers rising 20-50 feet high. While the Chymak certainly occupied the brochs in the earliest period of their settlement of Belna, the fact that similar structures exist on Melderyn suggest that the builders may have been the enigmatic Henge culture which existed c.2700 BT. Few brochs survive in good condition. The Chymak no longer use the towers and express no interest in them.

The bounty of the sea fulfills most Chymak needs. They are expert seamen and navigators who extensively fish coastal waters from the Kald River to Cape Horidir, and to rich fishing grounds around the island of Shata. Chymak boats are elegantly crafted and are legendary among seamen. Eighteen to twenty five feet long, with a crew of four to six, these speedy craft are well suited to ocean use. They are clinker-built of light wood, and carved with intricate patterns of mythic significance. Each boat bears at its prow a fine bell, fashioned from a local shell. Their weird ringing identifies and locates each boat, unifying fishing groups in heavy fogs.

Chymak women practice some agriculture, mostly to provision ships, and gather berries, wild fruits, and nuts. They also tend sheep and goat herds, make cheeses, and gather resources from the sea like clams and seaweeds. Menfolk consider these tasks demeaning and insist that only fishing is worthy of their effort. Fishing is done by males of more than twelve summers.



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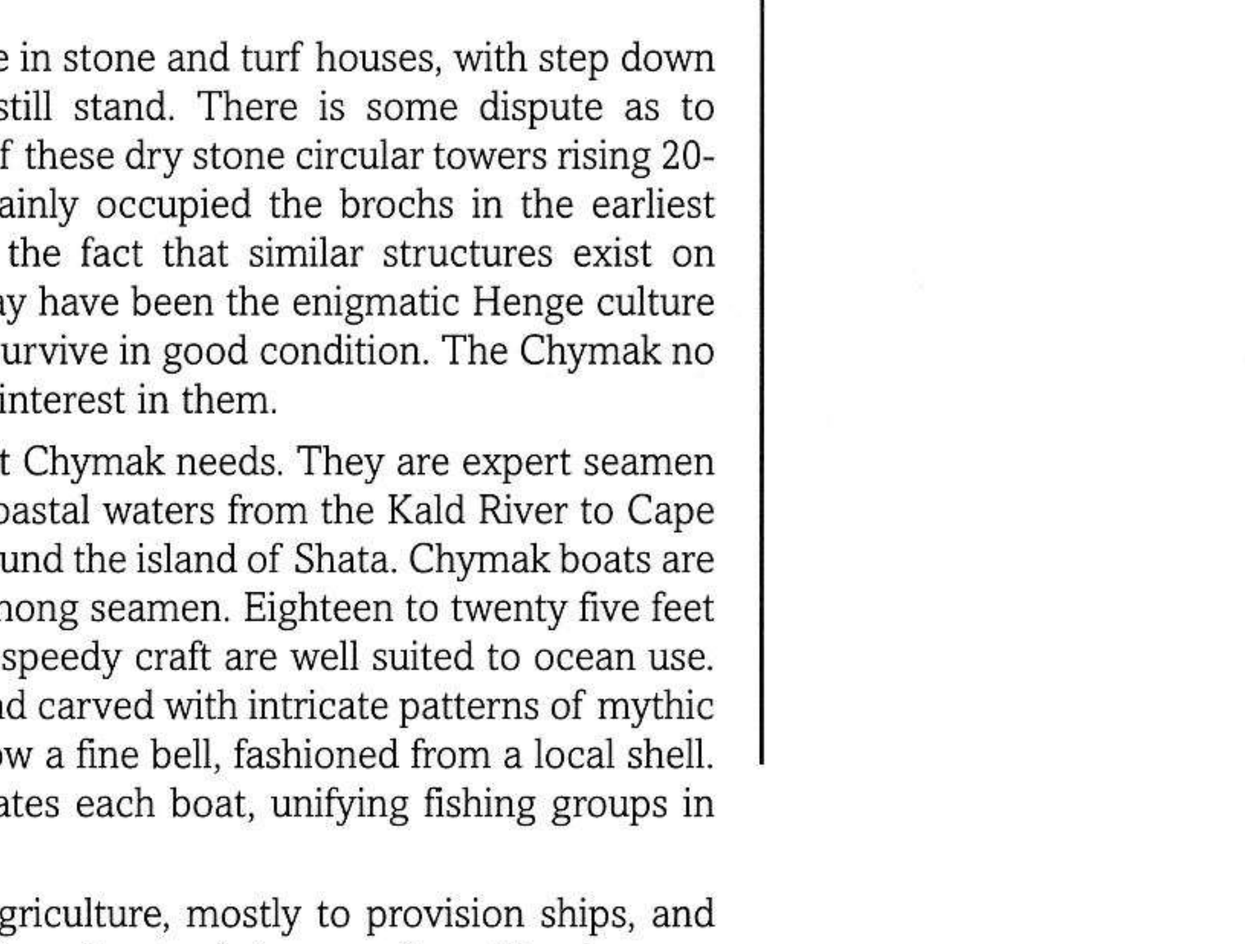

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RELIGION

The Chymak are very superstitious, not surprising in a maritime people subject to the caprices of wind and wave. Although they are expert seamen, taboos prevent voyages to the islands of Keboth and Yaelin, and the upper Kald River estuary. They also give the isle of Gyzem a wide berth.

Totemism is common, reflecting aspects of the all-powerful sea goddess Kualthurlu. The Chymak believe that she dwells in the deeps and is served by numerous semi-divine minions. She is often characterized as an enormous squid, who must be propitiated by sacrifice in exchange for her bounty; a few fish from each catch are released to appease her.

The female Sarfaeda (Shaman) command the "mysteries" of healing, bell making, and birthing. They also conduct marriages and preside at the complex death rituals and sea burials. Bodies are lovingly wrapped, along with the deceased's favorite possessions, and carried out to sea for burial.

CURRENT SITUATION

The presence of a trade route passing close to Belna and the frequent visits of mariners seeking water or fresh provisions on the island has had significant effects on the Chymak. They have become exposed to various benefits of civilization, and many young men have been recruited as seamen by the foreigners. Most such visitors are friendly and respectful of the tribes, although there have been periodic ugly incidents involving Chymak women. Chymak carvings have become popular in Thay, Aleath, and Cherafir, and some traders have made special voyages to acquire such pieces.

Most of the younger Chymak are eager to experience the ways of civilization. Some elders fear the gradual abandonment of the old ways. They point to the steadily increasing exodus of young men and claim there is already insufficient hands among many clans to haul the nets and repair the boats.

In 716, the Peonian church at Cherafir established a small mission on Belna. Although the Cult of the Shrouded Walker (sidebar) remains suspicious of the strangers, the mission has flourished, and Peonian teachings are influential. Relations between non-cultist clans and the missionaries are friendly, although some elders fear that its civilizing influence will increase emigration of the young from Belna.

The seasonal fishing camps the Chymak have established on the coast of Horadir are sometimes visited by *Hodiri* tribesmen. Relations between the two peoples are reasonably friendly, and there is some limited trade between them. Since the Chymak have no interest in expanding beyond their tiny camps, and are willing to trade dried fish for various goods, the Hodiri are tolerant of them.

The same cannot be said of the *Pagaelin*. These brutal savages have occasionally attacked Chymak camps, and will certainly destroy any they find unoccupied. The Chymak response has been to build their camps on offshore islands whenever possible, or to fortify and defend their camps as necessary.

Cult of the Shrouded Walker

The Cult of the Shrouded Walker perform various rituals which are supposed to lead to the return of Ayaela, the child lost on Keboth Island centuries ago. This "effort" has been ongoing for a thousand years, and any practical meaning the ceremonies may once have had has long been forgotten. Nonetheless, some of the cultists have an affinity for magic, and several are reasonably accomplished sorcerers. Most cultists claim to see manifestations of Ayaela, pleading for help, and are certain they can rescue her. Slightly less than half of the Chymak clans have a cultist influence. Non-cult Chymak are tolerant but disinterested in the claims of the Cult.

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Marog's Insight II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self **Duration:** One situation

Offers insight when the invoker is unsure of the proper course of action. This applies only to moral quandaries. The GM should reveal any information in some subtle way.

CF: invoker is struck blind for 3d6 hours.

Touch of Thrub II

Time: 15-RSI seconds **Ritual:** Chant
Range: Touch **Duration:** 1 (MS); 3 (CS) mins.

Causes a distracting surge of pleasure in the recipient for *Duration*. Touch is required.

CF: pleasure becomes severe pain.

Eye of the Deep II

Time: 15-RSI seconds **Ritual:** Chant
Range: Touch **Duration:** 1 (MS); 3 (CS) mins.

Allows subject to peer into deep ocean waters and perceive creatures underwater. Range of vision is 50 to 150 ft dependent on success achieved.

Eder's Blessing III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one maritime skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** Fisherman occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Claws of Bavagatha III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

Friend of the Deep III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly aquatic creature within *Range*. The creature may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may swim close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile sea-creature within *Range*.

Spirit of the Totem III

Time: 15-RSI minutes **Ritual:** Prayer/Sacrifice
Range: Touch **Duration:** Indefinite

An invocation to create a totem charm. This artifact grants the bearer a bonus of 5-20 when calling for Divine Intervention. Activation requires the wearer to touch the totem charm and speak a particular key word or phrase. Totems are safe to invoke only by pious adherents of the spirit(s). Other use may cause a "misfire" with unpredictable results.

CF: destroys the charm.

Shell of Bavagtha IV

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** Indefinite

Ritual to create a holy artifact with a crafted shell. The shell stores one known invocation for instant activation.

CF: causes the invocation being stored to activate now.

Search for the Shrouded Walker VI

Time: 15-RSI minutes **Ritual:** Chant
Range: Touch/Self **Duration:** RSI hours

Ceremony to search for a lost individual. Real name must be known. The invoker sees through the eyes of the lost individual. This may allow the caster to recognize the surroundings and help guide the missing person back. Maximum range to subject depends on success.

CS: RSI leagues.
MS: RSI miles.
MF: Image is blurry and unclear.
CF: Invoker is struck blind for 3d6 minutes.

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GOZYDA

The Gozyda range over the Mimea Hills and on Domid Island. Their home lies within land claimed by both Kanday and the Thardic Republic. There are three sub-nations: the *Domi*, the *Ramali*, and the *Mimeyi*. The Mimeyi and Domi number about 1500 each, and there are about 1000 Ramali.

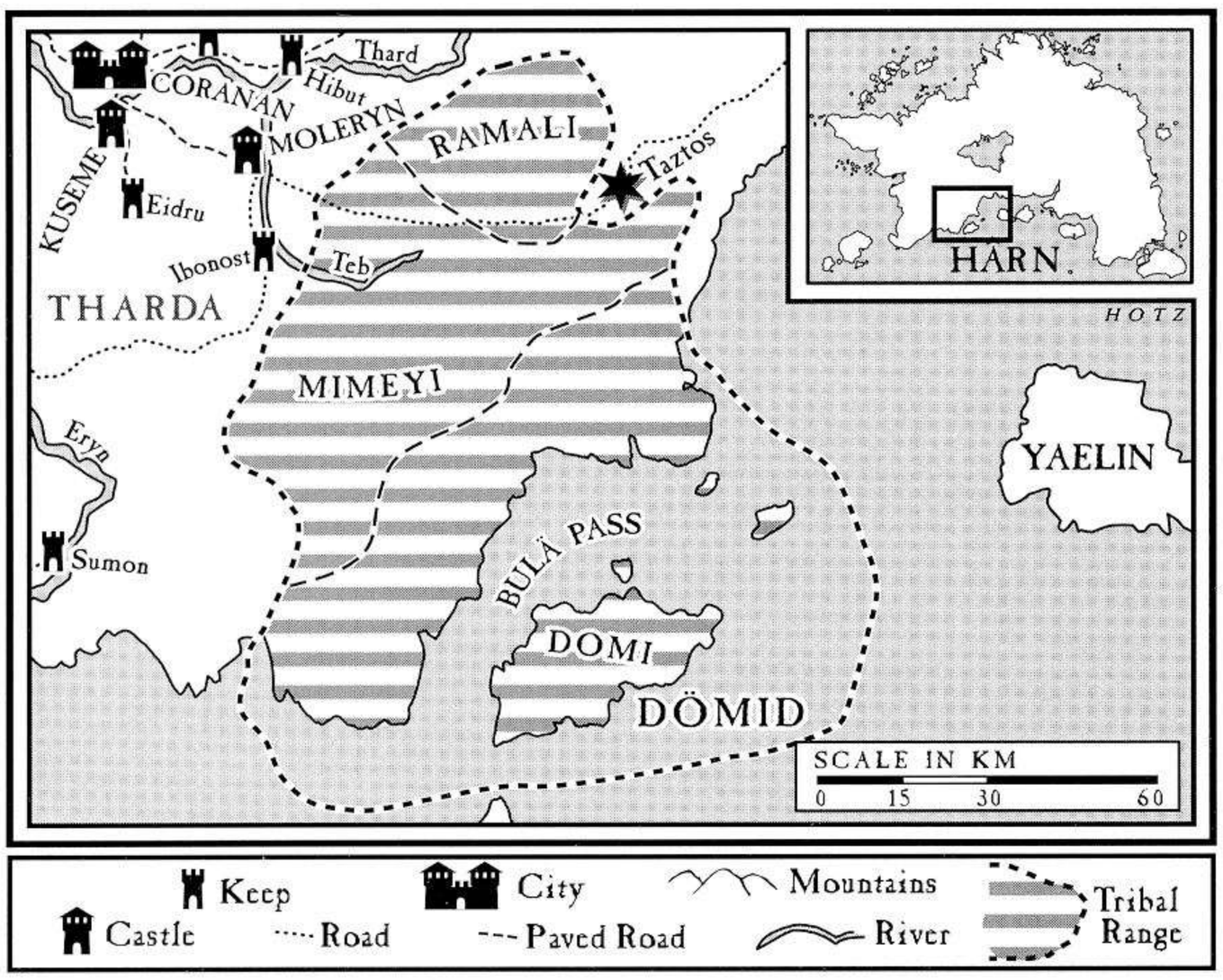
HISTORY

The ancestors of the Gozyda were fisherfolk living along the northern shore of the Gulf of Shorkyne. They were pushed out of their homeland c.600 BT and migrated to Hârn. Finding its south eastern coasts occupied, they sailed westward, finally settling on Domid Island. Within a few centuries they had expanded to the mainland, and pushed into the Mimea Hills, displacing the Jarin inhabitants. By 200 BT the Gozyda covered their present territory and the division into the present sub-nations was well advanced.

The Mimeyi and Ramali tribes led a bountiful life until the Tyranny of the Foulspawner. Beginning around 110, Lothrim's gargun and Chelni allies sought to conquer the Gozyda. The collapse of Lothrim's Empire in 120 saved them, but the inland Gozyda had suffered greatly and adopted the unsavory habit of cannibalism.

The Corani Empire had little effect on the Gozyda. Most of the imperial energy for barbarian suppression was directed against the Kom and Shira, both of whom were conquered, and against the northern Kubora and Equani tribes, who were not. The debacle of the northern campaign in 477 gave all barbarians a century of relative peace from the Corani.

The Morgathian Theocracy regarded the Gozyda cannibals as "offal" and sent expeditions against them. Thus, when Andasin of Kand led his clan into exile in the Mimea Hills he found the Mimeyi to be willing allies. When he founded Kanday, Andasin swore that the Mimeyi would live free in their hills as long as his kingdom stood. His heirs have not always been diligent about upholding the oath, but it has been renewed upon each succession.



GOZYDA OCCUPATIONS

01-70	**Fisherman*** 2 Weapons to OML+SB, Fishing/5, Seamanship/4, Survival/4, Weatherlore/3, Piloting/2, Shipwright/2.
71-90	**Hunter** 3 Weapons to OML+SB, Stealth/4, Tracking/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.
91-95	**Grower** Agriculture/4, Animalcraft/3, Survival/3. Weatherlore/3.
98-99	**Shaman** See Shaman Rules.
00	**Chieftain** 3 Weapons to OML+SB, Initiative/6, Intrigue/4, Survival/4, Law/2.

** Domi-Gozyda only. Treat as Hunter for Ramali and Mimeyi tribes.*

GOZYDA WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Handaxe	+0	Leather
10	Javelin		
12	Leather Shield		
9	Shortbow		
11	Spear		

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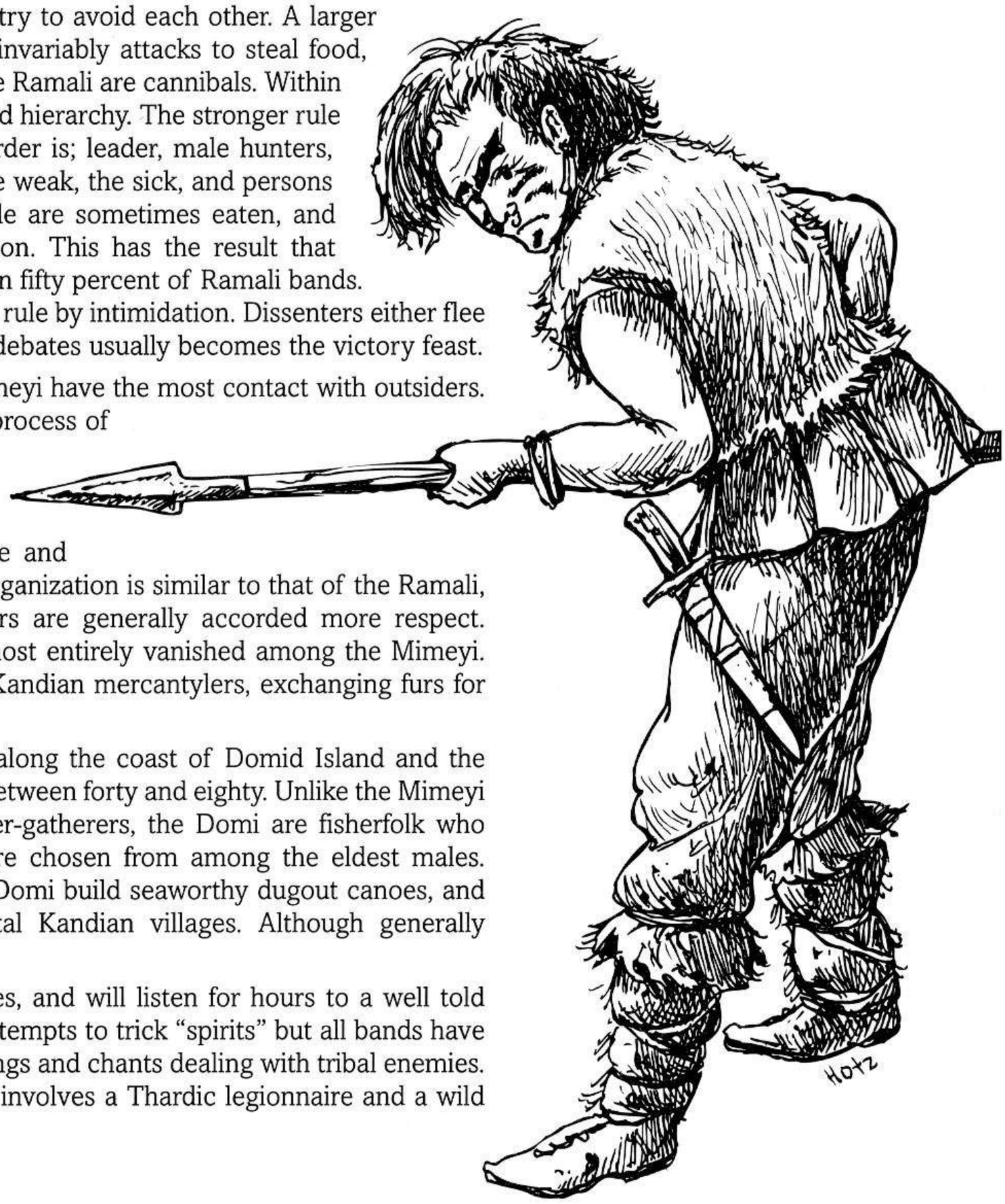
GOZYDA 2

WAY OF LIFE

The customs of the Gozydan sub-nation are so distinct as to make them seem almost separate peoples. Each maintains a different survival ethic. To the beleaguered Ramali, anyone outside the immediate tribal band is an enemy. The Mimeyi generally do not attack other Mimeyan bands. The Domi, who have ample food from the sea, are the most peaceful. The Gozyda have no warrior code, and little concept of "fair" fighting. They are extremely territorial and often react with violence to intruders. Nonetheless, the Mimeyi and Ramali have allowed a steady trickle of outlaws and runaway slaves to join them. All three nations use short bows, spears, knife, and club. Many warriors are adept with a spear-thrower and can cast a javelin two hundred yards or more. In battle the Gozyda carry shields and any "civilized" weapons they have acquired. All are adept at ambush and guerrilla tactics.

Ramali bands are extended family groups ranging in size from ten to sixty. They subsist as hunter-gatherers. Their camps consist of a tight circle of portable hide huts. Both sexes wear leather pants and tunics, and fur capes in colder weather. Jewelry is rare, seldom more than a necklace of claws or teeth. Two Ramali bands of equal size will try to avoid each other. A larger band encountering a smaller almost invariably attacks to steal food, women, goods, or to catch dinner - the Ramali are cannibals. Within each band there is a clearly established hierarchy. The stronger rule the weaker and in most bands the order is; leader, male hunters, female gatherers, children, elders. The weak, the sick, and persons who are no longer filling a useful role are sometimes eaten, and infanticide is by no means uncommon. This has the result that women and children make up less than fifty percent of Ramali bands. Ramali leaders are self appointed and rule by intimidation. Dissenters either flee or fight the leader. The loser of such debates usually becomes the victory feast.



Of the three sub-nations, the Mimeyi have the most contact with outsiders. This has helped them to reverse the process of degeneration they have undergone. They are less nomadic than the Ramali, and some bands have started to practice simple agriculture and keep a few domestic animals. Band organization is similar to that of the Ramali, although women, children, and elders are generally accorded more respect. Infanticide and cannibalism have almost entirely vanished among the Mimeyi. The Mimeyi trade sporadically with Kandian mercantylers, exchanging furs for metal goods and cloth.

Domi settlements are scattered along the coast of Domid Island and the mainland, each with a population of between forty and eighty. Unlike the Mimeyi and Ramali, who are primarily hunter-gatherers, the Domi are fisherfolk who practice agriculture. Domi leaders are chosen from among the eldest males. Women are regarded as equals. The Domi build seaworthy dugout canoes, and trade with passing vessels or coastal Kandian villages. Although generally peaceful, they are capable warriors.

The Gozyda are fond of folk tales, and will listen for hours to a well told story. Their own tales often involve attempts to trick "spirits" but all bands have a body of sarcastic, often obscene, songs and chants dealing with tribal enemies. A current favorite among the Ramali involves a Thardic legionnaire and a wild boar (the boar dies of shame).

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RELIGION

The Gozyda believe in one god, called Oyinath the Creator. They believe that Oyinath created the world as a trap for his enemies, who were forced to inhabit it as the spirits of places, plants, animals, or people. Some spirits are powerful, some are weak, and among the weakest are the spirits of humans. The spirits of people must be weak because if they were stronger they would have a better body to inhabit, with stronger legs, sharper teeth, and natural fur to keep them warm. This is only partly compensated by the fact that the spirits of humans are smarter than those of other beings and can use magic and trickery to kill them, or make offerings to placate them.

The hierarchy of the spirits is based on power. For example, the strongest spirits inhabit the sea and the rivers, for nothing can harm the water, and it wears down the hardest stone. The Gozyda believe that each spirit has its own unique true name. Knowing the true name of a spirit allows a degree of control over it. The only binding oath the Gozyda recognize is that backed by the exchange of true names.

The Gozyda believe that after death, a being's spirit competes with other spirits for the most worthy forms to inhabit. Most human spirits are too weak to progress to something better, and return to life as humans. The Gozyda do not accord much respect to their dead – they are buried without ceremony, or eaten in the case of the Ramali.

A Gozydan shaman is one who is believed to have tricked a spirit into becoming his familiar. Shamans live somewhat apart from every band, in a separate hut with the Domi, by walking behind with the Mimeyi, or by keeping vows of silence with the Ramali. The Gozyda credit their shamans with sorcerous powers and believe them to have the ability to send their "spirit familiar" against enemies to cause bad luck, sickness, or death. For this reason, no sensible Gozyda knowingly offends a shaman, and no attempt is made to kill them during inter-tribal conflicts.

CURRENT RELATIONS

Relations between the three sub-nations varies. There is little conflict between them, although the Ramali raid the Mimeyi on occasion. The Domi regard the Mimeyi as backward and the Ramali as degenerate. The Gozyda and Tulwyn seldom come into contact. Both tribes avoid the other's territory.

Since the Domi travel by sea as far from home as Cape Gemal to the west to the mouth of the Kald river to the east, they have some contact with the Adaenum, Chymak, and the Sindarin. The Domi regard the elves with awe and call them "the children of Oyinath".

The Domi and Mimeyi have reasonably good relations with Kanday and there is significant trade between them. Officially, the Kandians regard the Domi and Mimeyi as self-governing allies. The Gozyda are not interested in the official position – they just want to be left alone.

Relations between the Ramali and Mimeyi and the Thardic Republic have always been bad. Thardic slavers capture tribesmen for the Pamesani Games (the Ramali are particularly victimized) and the Republic claims sovereignty over much of the tribal range. Although the Gozyda are not really much of a threat to the Republic or to caravans on the Salt Route, their practice of cannibalism is a "great offense to civilization that must be exterminated". Every Marshal of Ramala province has sent expeditions against the Gozyda. The support given to the Gozyda by Kanday is a favorite argument of expansionists in the Thardic Senate to justify aggression against that kingdom.

How to Embarrass a General

Since the last few years of the previous century the Mimeyi and Kanday have been indulging in a charade that infuriates the Thardic Republic. When the Mimeyi capture Thardic officers they offer to accept ransom instead of killing them. The officers almost invariably refuse to deal with "barbarians". The Mimeyi response is to strip their captives, whip them, and march them naked into Ibonost where they offer to sell their "slaves" to the constable of the keep. He "rescues" the prisoners by buying them, and then returns them to Moleryn with a polite request for repayment of the ransom (plus ten percent). For political reasons, the Republic always pays the bill.

Marshal Kronas of Eidel Province was a victim of this treatment as a junior officer. That event is often cited as the reason for his irrational hatred of both Kanday and the Gozyda.

Missionary Positions

A few churches have sent missionaries among the Gozyda, with remarkably little success. The Mimeyi listen politely to Laranian and Peonian missionaries, but apart from learning a few agricultural techniques from the Peonians, they ignore them. Missionaries of other faiths are driven off.

The Domi have no interest in missionaries and respond with rudeness and sarcasm to any overtures. If clerics persist, the Domi escort them back to civilization with a warning not to return on pain of death.

Clerics from Tharda are often escorted to Ramali Gozyda territory as a "food-sacrifice". The Ramali just cook and eat the envoy regardless of the religion represented.

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GOZYDA 4 INVOCATIONS

FASTING II

Time: 15-RSI minutes **Ritual:** Chant
Range: Self **Duration:** 2 (MS); 6(CS) days

Subject is unaffected by hunger and thirst for *Duration*. Injury from malnutrition is cured. May not be performed more than once per month.

FEAST OF THE VICTOR II

Time: 15-RSI hours **Ritual:** Meal
Range: Touch **Duration:** Indefinite

A lengthy ritual to prepare a human body for a cannibal feast. The Gozyda feel the ritual steals a part of the subject's soul and makes their own stronger. Tribesmen who take part in the feast gain one Skill Development Roll in any skill possessed by the consumed subject. The ritual does not have to be performed on an enemy, or even on a human - any sentient body can be used.

BEASTFRIEND III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile animal within *Range*.

VOICE OF DARKNESS III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 (CS) uses

Subject can utter the bloodcurdling shriek of a soul being ripped from a living body. Anyone within *Range* must roll vs WIL x 5 ((MS) or WIL x 2 (CS). Failure causes the victim to faint or flee (GM discretion).

CF: requires invoker to make a 4d6 Shock roll.

TRUE ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

TRUE BLADE III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

WAY OF THE FISHERMAN III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one maritime skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** FISHERMAN occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

SWIFTBLADE IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

FALSE AGE IV

Time: 35-RSI seconds **Ritual:** Prayer
Range: Self/Touch **Duration:** 24 hours

Causes the subject to age rapidly. The subject ages at one year per hour for *Duration* and then grows younger at the same rate until normal age is reached. Any subject reaching 50 years of age, even the invoker, must roll on the *Aging Table* (CHARACTER 22) each "year" that apparent age is over 50.

LINGERING DEATH IV

Time: 35-RSI seconds **Ritual:** Chant
Range: Touch **Duration:** Cure or Death

Causes an open wound to become infected. See PHYSICIAN 4 for infection and healing routine. May be placed on a weapon with Edge and/or Point – it automatically invokes when the weapon draws blood and it infects that wound.

CF: invoker must make a 4d6 Shock roll.

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HODIRI

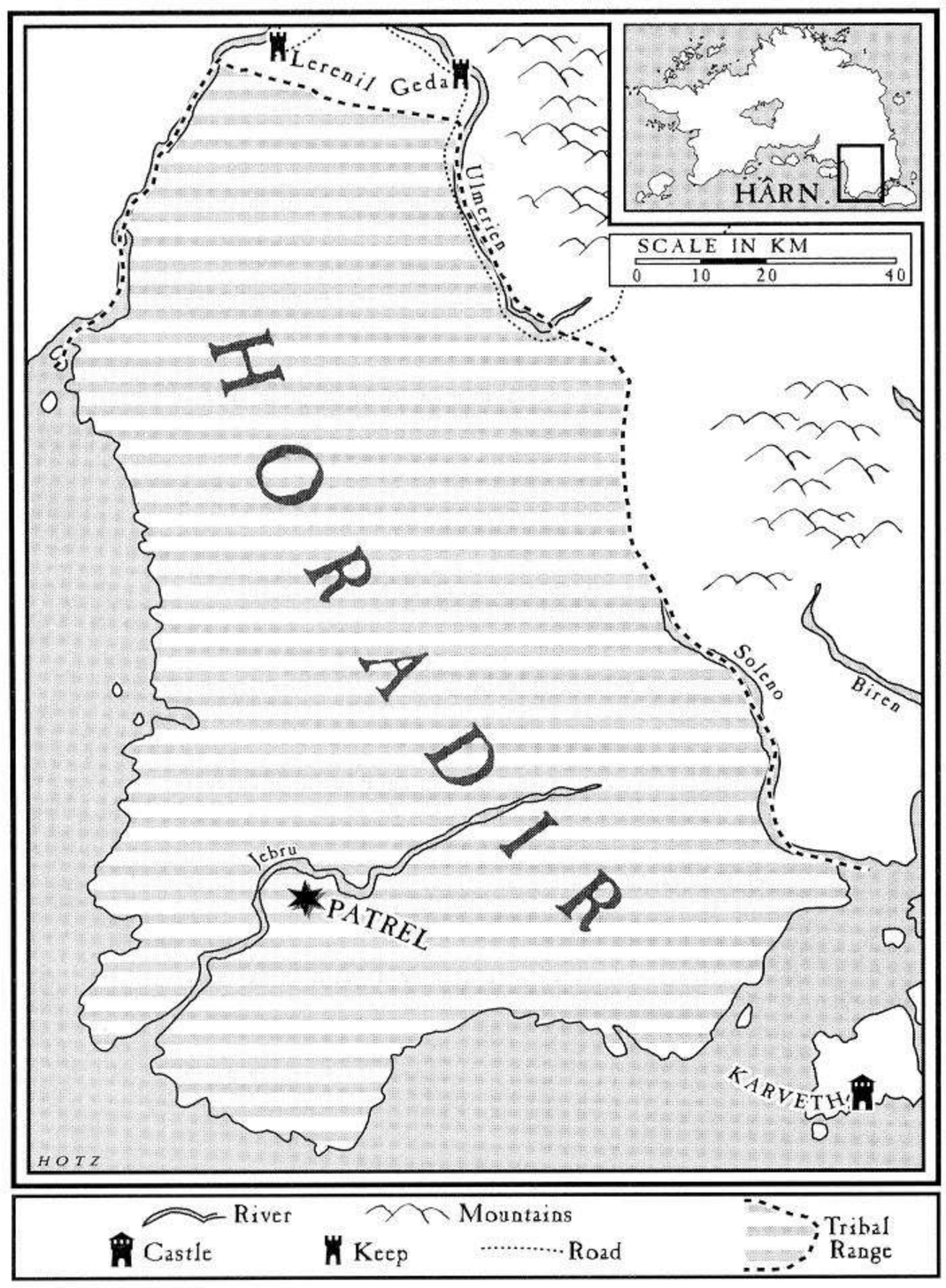
The Hodiri are the most populous tribal nation on Hârn, with 82 tribes of 60 to 300 members totalling over 25,000 folk. The nomadic Hodiri graze their herds in the north in summer, and winter on the southern coasts.

HISTORY

The Hodiri were a Pharic people on the western edge of the Ketarh steppes over two thousand years ago. Forced west by the rise of Ketari militarism, they adopted the horse from their Ketari enemies and became nomadic. They ranged over what is now Quarphor, Shorkyne, and Trierzon, conquering some peoples, assimilating others, and breaking into separate groups. One related people migrated to Hârn c.800 BT and became the Chelni.

Around 600 BT, the Hodiri landed near the mouth of the Jebru River and quickly came to dominate the widely scattered tribes of the region now named after them. The lightly wooded plains of Horadir were well suited for their nomadic lives and their population grew swiftly.

The Hodiri have seldom unified. The last true *K'ron* (high chief) was Tohkta, during the Migration Wars. Tohkta's federation ravaged southern Chybisa before its defeat at the gates of Burzyn by Verlid II in 227. Tohkta was killed in the battle and his organization fell apart. A chieftain called Arrak unified a few dozen tribes in the early fifth century and styled himself K'ron, but internal dissent led to his murder in 410 and his web of alliances collapsed.



HODIRI OCCUPATIONS

01-90 Herder/Hunter
3 Weapons to OML +SB, Initiative/6, Riding/5, Horsecraft/4, Foraging/4, Survival/4, Oxcraft/3, Fletching/2, Weatherlore/2.

91-99 Slave
Intrigue/4, Cookery/3, Hidework/2.

00 Chieftain
Hunter skills plus: Intrigue/4, Rhetoric/4, Folklore/3, Law/2.

HODIRI WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Handaxe	+0	Leather
12	Leather Shield		
11	Spear		
10	Shortbow (composite)		

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HODIRI 2

WAY OF LIFE

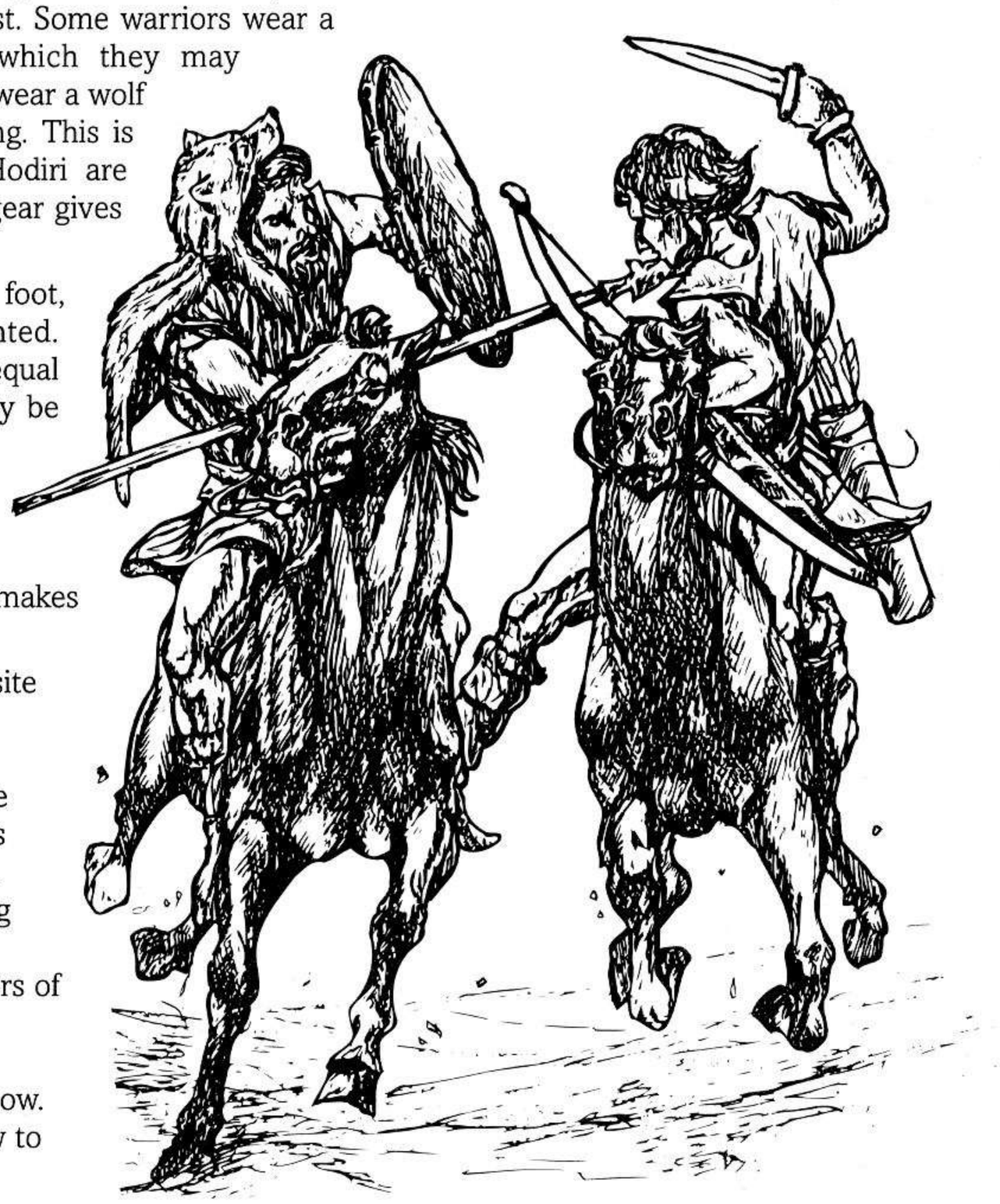
The Hodiri may be described as ambitious, fatalistic, honorable, and pragmatic. It is said they can be led only by someone who has beaten or indebted them. They have prominent noses, dark complexions, and straight black or dark brown hair which seldom turns grey. They tend to be short, stocky, and bow-legged. When seen in "civilized" surroundings, the Hodiri often appear sullen, although they are gregarious and jocular among themselves. They are fond of alcohol and gambling and are proud of their hospitality. Hodiri males love to challenge each other to athletic contests and horse races. Stakes wagered on such events can be anything from a haunch of venison to several horses.

The Hodiri diet is largely composed of meat. They keep herds of cattle and sheep and supplement their diet with hunting. They ferment a potent alcoholic drink called *Umiz* from mare's milk. The behavior of Hodiri during meals has been described by observers as the "ravening of carnivores". The object seems to be to eat and drink as much as possible in the shortest possible time, while making as much noise as possible. Belching while dining, while acceptable during most meals, is an insult on formal occasions, such as a meeting between tribal chieftains. Belching at such times is regarded as an accusation that the meat was stolen and, even if true, this may lead to violence.

The Hodiri wear long, collarless, and sleeveless homespun shirts, or civilized tunics and mantles acquired in trade or pillage. Leather or woolen breeches are worn in winter, and leather calf leggings in summer. They wear little armor, usually a stiffened leather tunic at most. Some warriors wear a metal or stiffened leather helmet which they may decorate with ribbons for battle. Many wear a wolf skin and head when fighting or hunting. This is meant as decoration, although the Hodiri are fond of telling outsiders that the headgear gives them the spirit of the wolf.

The Hodiri are good warriors on foot, and utterly ferocious when mounted. Observers have said that they are the equal of a Melderyni knight, though this may be an exaggeration. Because of their light armor they have a disadvantage in hand to hand combat, but mounted they are more mobile than a knight, and their use of bows from horseback makes them very dangerous.

A warrior's gear includes a composite shortbow, a dagger strapped to the left forearm, a hand axe and a small, thick, leather covered wicker shield. His horse may carry a light spear and two quivers containing at least 60 arrows. This is in addition to a change of clothes, cooking pot, and field rations. The Hodiri composite bow is hand-made from layers of wood, bone, and horn, covered with calfskin. It has range and impact stats midway between a shortbow and longbow. It is considered bad luck to allow a bow to touch the ground.



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The Hodiri measure wealth in terms of livestock. Warriors breed and train their own horses. Similar to the Chelni horse, the Hodiri horse is short, about 14 hands high, but strong and fast. The Hodiri are not nearly as fanatic as the Chelni about keeping bloodlines pure. They set forest fires to increase grazing land.

Although fond of their horses (the Solori say they mate with them) Hodiri are pragmatic. They drink mare's milk and in emergencies slit a small vein of their horse and drain a little blood to drink. They have even been known to kill their mount to make a crude breastwork to fight behind. When a warrior dies, his horse is usually eaten by his family. A Hodiri saying is, "If I am killed, may my enemy follow me to the grave, and my horse dwell in the bellies of my clan.". Horse theft is a great sport when practiced between tribes, although getting caught can be fatal. Hodiri are never tolerant of outsiders who are caught stealing their mounts. The favorite mode of execution for horsetheft is to drag a captive behind a swift horse while others chase and attempt to spear the victim.

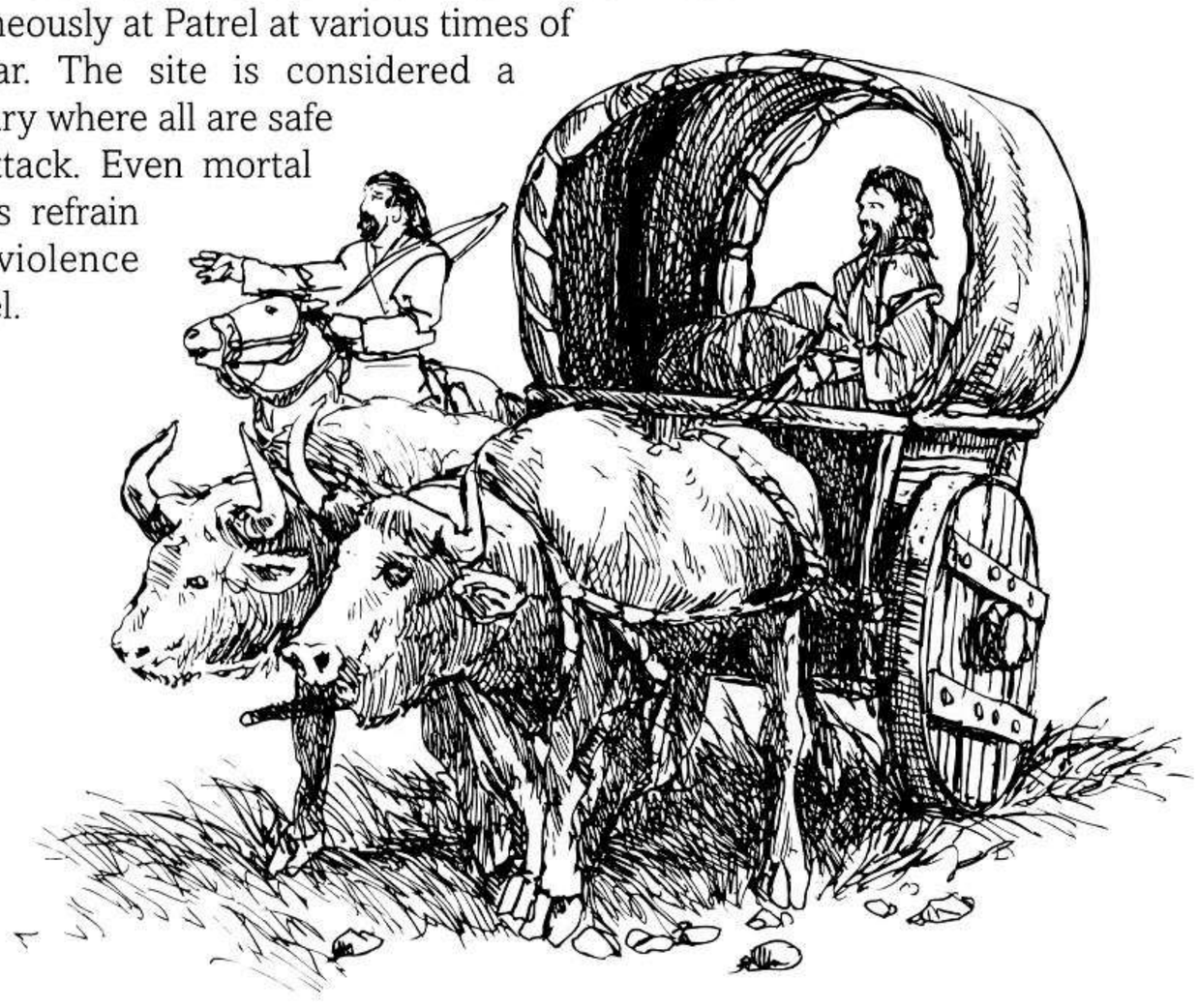
TRIBAL ORGANIZATION

Hodiri tribes are essentially huge extended families and are commonly referred to as horseclans. A chief is selected from among the warriors of the clan. The chief is considered to own the communal property of the tribe. He leads battle and hunting and decides the pattern of movement. His control of the warriors is nominal, any warrior who disagrees with a chief's decision is free to ignore it, although this sometimes leads to fatal quarrels.

The Hodiri keep more slaves than most other tribes. The slaves are generally captive Solori or their offspring. but Hodiri from other clans are also enslaved. The slaves are forbidden weapons and horses; they walk.

The Hodiri seldom have overchiefs because of their inherent disinterest in being led by someone who is not of their own clan. Only a highly charismatic leader has ever been able to accomplish unification, and such federations have always collapsed after the leader's death.

The Hodiri nation meet for three weeks every spring at Patrel, a site on the Jebru river. During this time the tribes intermingle, trading goods, news and women with each other. Hodiri will also meet spontaneously at Patrel at various times of the year. The site is considered a sanctuary where all are safe from attack. Even mortal enemies refrain from violence at Patrel.



Travel in Hodiri Territory

The Hodiri periodically attack caravans on the Genin Trail, but this is not a common practice. They are more likely to trade with travellers through their range than kill them, although accidents have been known to happen.

Hodiri Gur

Each Hodiri family prizes its *gur*, a wide, shallow cart drawn by oxen. Atop the gur is the *taga*, a tent made of felt or buckram. This serves as transportation and home to the family and its possessions. Some families own two or even three Gurs.

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HODIRI 4

RELIGION

The Hodiri believe that the ways of the gods are unknowable, therefore it is folly to try to understand them, and pointless to waste time worshipping them. They acknowledge the importance of the sun, moon, stars, and great sky, and warriors often pray to the rising and setting sun, but there is no formal structure to their worship and no shamans. They are unimpressed when confronted by miracles or magic, believing them to be the tricks of charlatans. A Hodiri saying states that "the powers of wizards are fleeting, but the powers of hand and bow are unchanging." They are generally tolerant of folk who hold other beliefs, and listen to missionaries of any faith with amusement. Hodiri warriors will even accept being "converted" to one or more faiths. As one chieftain who "became" a Peonian put it, "I thought it would make the priestess stop talking if I did what she asked." The same chieftain later "converted" to Agrikanism, and later still to Laranianism. This behavior has led some clerics to believe they are making great strides among the horseclans.

PRESENT RELATIONS

Hodiri tribes continue to raid each other for slaves, wives and sport. The chieftain Jherdela has managed to unify three tribes and dreams of becoming K'ron and conquering Chybisa. He is charismatic, and ruthless, and may well succeed. Jherdela stresses development of mounted archery and ensures that his warriors keep at least one reserve horse as a fresh mount.

The Solori have always been favored targets for Hodiri warriors. Because the Solora Crusade has forced the Solori to move closer to the Hodiri range, raids have become more common, and violence is escalating.

The Chymak maintain seasonal fishing camps on the coast of Horadir. These are sometimes visited by *Hodiri* tribesmen. Because the Chymak have no interest in expanding beyond their tiny camps, and are willing to trade dried fish for various goods, the Hodiri are tolerant of the "sea-folk" and relations are friendly.

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KABLOQUI

The Kabloqui dwell in the alluvial plain of the Dygu River which lies between the Rayesha Mountains and Lake Benath. They number fewer than eight hundred people divided among thirty-six nomadic bands.

ORIGINS AND HISTORY

The Kabloqui have few oral traditions. They are descended from the Equani who live north of the Rayesha Mountains. The Equani have a legend of an evil chief who fled with a band of supporters over the mountains to the "great water" and believe the Kabloqui are descended from those outcasts. The Kabloqui have a more benign tale saying they followed a 'great prophet past the mountains to the deep place, where deer and fish were beyond counting'. Some scholars have interpreted "deep place" as the pits of Araka-Kalai, or the mines of Izora. After their separation, the Kabloqui assimilated Shira, Komii, and other tribesmen fleeing the expanding Corani Empire, thus becoming a distinctive racial mix.

The Kabloqui prospered in their pristine homeland, isolated and largely ignored until the arrival of gargun in the second century. The Kabloqui had always followed game into the hills in summer, then south to the shores of Lake Benath in winter. The gargun found the remote Rayeshas an ideal refuge and the annual migration northward for the Kabloqui soon became a highly dangerous trek, although they refused to abandon the custom. Instead of a semi-permanent summer encampment, the Kabloqui adopted furtive nomadic lives to survive.

When the mines of Izora reopened in 590, Kabloqui often appeared at the settlement to beg. Since the abandonment of the mines in 694, the tribesmen have been isolated and their culture has continued to decline.

TRIBAL ORGANIZATION

The Kabloqui live in small nomadic bands of 20-30 members. Bands are patrilineal, with all members related on the male side. There is no formally selected chief; the leader of each band is whoever can persuade the other men to acknowledge his leadership. Women have no part in decision making. Attempts to leave the band are brutally punished.

WAY OF LIFE

Kabloqui in every band are divided into two groups, *Mequaneki* (the strong) and *Kebanaki* (the weak). Women invariably fall into the latter group, as do those few who reach an advanced age or who are crippled. The Kebanaki are harshly treated, and women are shared equally by all men strong enough to take them. As the bonds of the society have crumbled, former taboos have been abandoned; incest and theft from kinfolk are widespread. Only the ever present threat of ending up in a foulspawn cooking pot keeps the Kabloqui together.

Life is harsh for the Kabloqui. During the summer months they eat fairly well on venison and berries, but mortality is always high in the gargun-infested highlands. Bands survive by moving often, sometimes daily. In winter they huddle in crude tents that provide some protection from the icy winds off Lake Benath. Survival depends on

KABLOQUI OCCUPATIONS

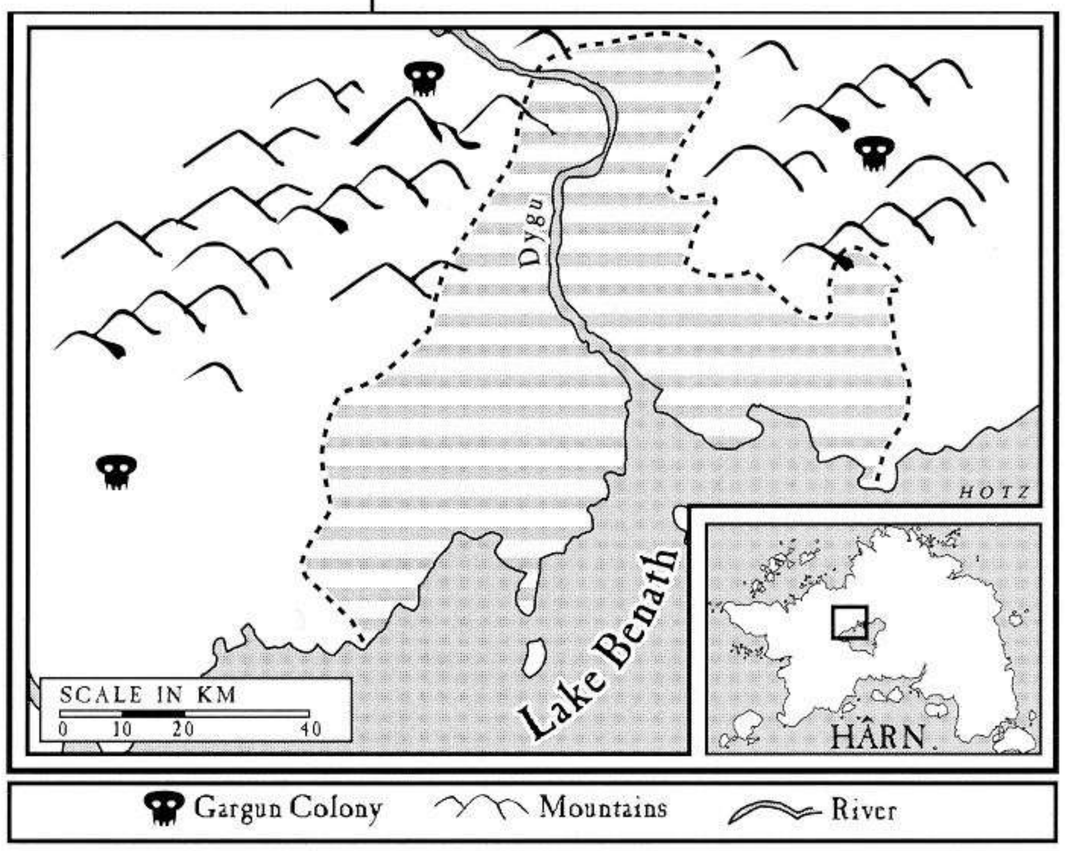
01-80 Hunter
3 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.

81-99 Fisherman
2 Weapons to OML+SB, Fishing/5, Seamanship/3, Survival/3, Foraging/2, Shipwright/2.

00 Shaman
See Shaman Rules.

KABLOQUI WEAPONS

WQ	Weapon	AQ	Armor
9	Club	-1	Cloth
10	Dagger	-1	Leather
9	Javelin	+0	Fur
11	Leather Shield		
10	Spear		



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ice-fishing, acorns, and a good supply of smoked meat. Bands are eternally plotting to steal the meat supply of other bands, promoting a deadly game where some losers also become food. Only the most resourceful and healthy Kabloqui survive until the warmth of spring returns.

Kabloqui tool-making is poor by comparison with other tribes. Clothing consists of poorly-prepared animal hides. Weapons are made of stone and wood. Capture of metallic weapons and armour is an event of immense import – holding on to such loot requires merciless vigilance.

Like the Equani, the Kabloqui still practice the aka hajar facial branding, although to a lesser extent. All must endure this torment to prove they are tough enough for the rugged existence of adulthood. Those who show weakness, whether adult or child, must survive as unbranded Kebanaki until they can prove their mettle.

When they first arrived in Kabloq the tribal nation was led by a few chieftains, possibly even a single leader. However, nobody has led even a substantial portion of the nation as a whole since the early third century. Bands are mutually hostile, raiding each other for food and women. The authority of a band leader does not extend beyond those he can personally intimidate.

The Kabloqui follow an animist religion, but show little respect for the spirits of the wild. Most bands have someone who claims affinity with the spirit world. These holy men preach that the ancestral gods and prophets have abandoned them to the gargun, which is not a message most Kabloqui like to hear. A leader who could somehow drive off the gargun could unite the Kabloqui and would likely be revered as divine.

Dancing with Skulls

The godless Kabloqui have few rites worthy of a name, but one of note is a rite of passage called Dancing with Skulls. Young men who believe they are ready to become *Mequaneki* prove their worth by leaving the tribe and surviving in the wilderness until they return with three heads, a bear, a gargun, and a human. Youths form bands of three to conduct this ritual, and it is rare for all to survive. Those who return with three heads are branded as *Mequaneki* and celebrate with a ritual dance around a pile of skulls to which their own trophies are added. There is always intense competition among the new *Mequaneki* to have one of their heads placed at the apex of the skull pile, a great honor usually granted to the warrior who convinces the tribe of his superior dancing prowess.

PRESENT SITUATION

The Kabloqui rarely encountered civilized peoples until the last two or three centuries. Prior to that, few travellers visited the region in winter, and in the summer the Kabloqui departed the coast for the highlands. Of late, however, some bands have kept their highland visits short and count on the occasional treasure hunter, miner, or pilgrim to help stock the larder. They are invariably hostile to all who enter their territory. Unless interlopers are extremely well armed they will be attacked for their equipment and food. Ambush of stragglers, bathers, and foragers is the favored tactic.

Gargu-arak inhabit the region, and the nearby Jufyx and Jusiku colonies are the primary enemies of the tribesmen. Warfare among them has been constant for five centuries. Because each gargun colony has a higher population than the Kabloqui nation, avoiding extermination has been a remarkable feat. The Kabloqui survive because of their cunning, and because the gargun waste much blood and energy attacking each other.

A few Kabloqui attempt each year to escape their hard life. Most head north over the mountains to Equeth. Few make it past the Qustup gargun, and the prize for success is to be slaughtered by the Equani. Fleeing to the west, some Kabloqui have ended up as slaves in the Thardic Republic. They are prized as fighters in Thardic arenas because they are distinctive and cunning warriors who rarely give nor expect quarter. Some of the best gladiators have been Kabloqui.

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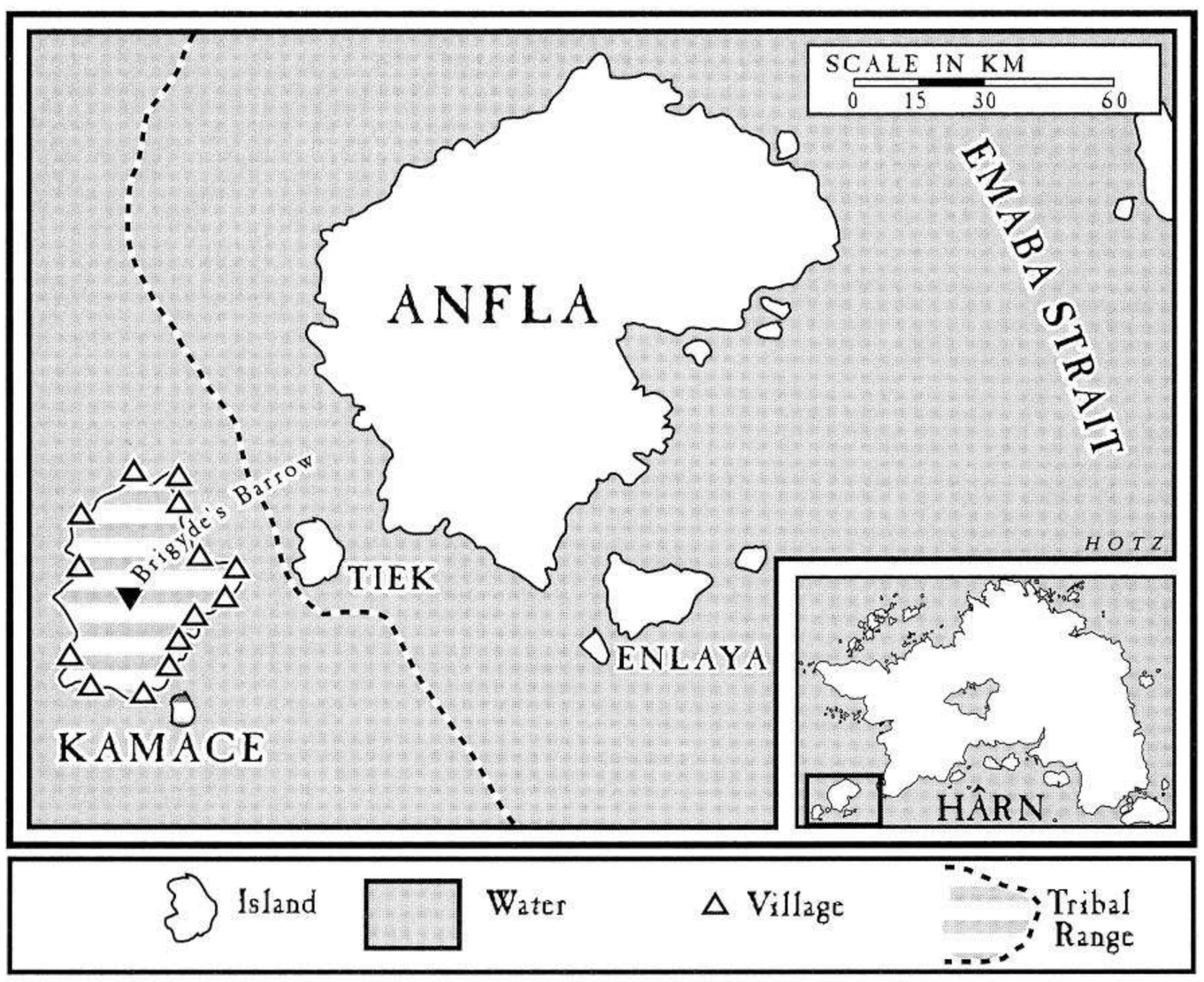
KAMAKI

The island of Kamace is occupied by the Kamaki tribal nation. They range over most of the island, but dwell primarily along the sheltered eastern coast. There are of 14 tribes, with numbers ranging from 75-150 members, totaling almost 2000. They are predominately fisherfolk, having developed their primitive agricultural methods only in the last half century.

ORIGINS AND HISTORY

The Kamaki are among the most enigmatic humans on Hârn. Although they are clearly descended from the same Jarin stock as the neighboring Adaenum, considerable differences exist, especially in skin and hair coloration. They tend to have olive skin and dark, wavy hair, and are shorter and more wiry than the Adaenum. Speculations abound concerning the origins of this physical deviation, ranging from the exceedingly fanciful to more serious theories. Most plausible is the opinion that the Jarin immigrants assimilated an indigenous race from the southern sub-continent of Anzeloria, or southern Hepekeria. This earlier race may have arrived as early as 2000 BT.

This theory is given some support by the oral history of the Kamaki, which tells of a voyage from "the land of steaming rains" on the back of a great sea-turtle. Four times did the great reptile come to land, and each time people were left behind. Some were evil, and these fell into the sea and became sharks, serpents, and monsters. Others were good and they rose into the sky and became birds. Those which were left were thus neither wholly evil nor completely good, just "Some People" (the loose translation of the word Kamaki). Finally, the great turtle grew tired and fell into so deep a sleep that plants took root and grew upon its back. The Kamaki lived there in isolation until the "new sun people" arrived. These were initially troublesome to the Kamaki, and raided the tribes for food and women. The Kamaki fought them, and the newcomers "went back to the birthing place of the sun". But they returned, in greater



KAMAKI OCCUPATIONS

01-88	**Fisherman** 2 Weapons to OML +SB, Fishing/5, Seamanship/4, Survival/3, Weatherlore/3, Piloting/2, Shipwright/2.
89-94	**Herder** Animalcraft/4, Tracking/4, Survival/4, Weatherlore/2.
95-98	**Grower** Agriculture/4, Animalcraft/3, Weatherlore/3.
99-00	**Shaman** See Shaman Rules.

KAMAKI WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
9	Dagger	+0	Leather
9	Net		
10	Spear		

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KAMAKI 2

numbers and bearing "gifts of honor" and the Kamaki allowed them to dwell on the great turtle's back. From then on they lived in peace, "both together and apart", and eventually, everyone was "Some People".

There is a well known Thardic legend which recounts the tale of a great army shipwrecked on Kamace. The island was treeless at the time, and the survivors, unable to find lumber to repair their vessels, cursed the local gods. Acknowledging the problem, the deities turned their critics into stunted trees. Credulous folk consider the tale merely allegorical, others believe every word, although the identity of the marooned army varies from an Azeryani legion to a fleet of sea-dragons.

Following the assimilation of the Jarin, the Kamaki dwelt in isolation, their only contact with outsiders being infrequent raids by the Adaenum. These were commonly disputes over fishing grounds, and not usually excessively violent. The normal pattern would see the Adaenum arrive in force, make a lot of noise and destroy some boats and fishing gear, then depart, usually with some of the local food supplies. The Kamaki seldom resisted or indulged in reprisal raids, seemingly well aware that the weight of numbers did not favor them. The Kamaki call the Adaenum the "People of the Fog" from their practice of raiding under its cover. There was markedly little trade or friendly commerce between the two peoples.

WAY OF LIFE

Kamakin is possibly the most bizarre human language spoken in the Hârnic isles. Although it has considerable similarity to Old Jarinese, it contains many elements common to Falani and Thonian, the languages of Southern Hepekeria and northwestern Anzeloria. As a result, Kamakin is a unique mixture of a singsong lilt, mixed with long vowel sounds, glottal stops, and throat-clicks.

The Kamaki live in permanent villages located primarily on the east coast of Kamace. They have a tendency to live in communal dwellings shared by three to four families. These structures are constructed of turf, stone, and wood, and have internal half-walls to separate each family's quarters.

The Kamaki are primarily fishermen, operating from small one or two man hide boats. They also forage for edible seaweeds, shellfish, and eggs. Each village has a common garden, tended by the elders, women, and children. They raise sheep, goats, and a few ponies, which supply food, milk, hides, and fertilizer. Although the Kamaki are not great hunters, Kamace Island has an abundant supply of small game which represents part of their diet.

Each tribal village is governed by a small council of male and female elders. These are called the *Tre'clut tu-ek* (Wisest Ones). Council sizes vary from village to village and they appoint their own members. Arbitration of disputes and decisions on matters of tribal welfare are council concerns.

The Kamaki hold tribal moots at the spring and autumn equinoxes that last seven days. These eagerly awaited festivals are used to arrange marriages, trade, mediate inter-tribal disputes, brag of the year's exploits and otherwise enjoy themselves. There are some elements of Peonian worship to these moots, and they commonly involve simple ceremonies to the Bringer of Life Renewed.

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RELIGION

In 667 the Kamaki were visited by Brigyde of Alasa, a mendicant Peonian priestess. She dwelt among them for over a decade, using her healing arts and teaching the tribes agricultural techniques. She successfully overcame tribal prejudice by blending Peonian teaching with existing Kamaki totemic beliefs. She was deeply loved and highly respected by the tribes, and was known to them as "The Woman who Dances with the Spirits". Brigyde was killed in 679, apparently by accident, during an Adaenum raid. Enraged, the local tribesmen followed the Adaenum to Anfla and savagely attacked their village. This sparked an escalating, year long war between the tribes that only ended when the Adaenum Holna (oracle) intervened and negotiated peace. The Kamaki grieved deeply for Brigyde and buried her in a barrow near the center of the island.

Kamaki religious beliefs were originally animistic and totemistic. This has undergone some change since the ministry of Brigyde, but the basic ideas have only been modified, not abandoned. The three principal spirits are *Shadet-etu,* the "Creature of Being", which appears to be related to the great sea turtle of Kamaki legend; *Mala-kar,* the "Sea Woman"; and *Retek-sut,* the "Silvered God of the Night" or Yael. The Kamaki believe that each night Retek-sut mates with Mala-kar, who gives birth to her myriad progeny.

Brigyde's teachings equated Mala-kar with Peoni, and she related the rebirth and fertility of the sea to that of the earth. Since her death, the Kamaki have extrapolated her ideas and perform various fertility rites to aid in the renewal of life. The Kamaki have elevated Brigyde to the status of a goddess and her grave is a sacred spot. Couples often spend a night there in hope of conception.

CURRENT SITUATION

The Kamaki have limited contact with mainland Hârnians. Their location, far outside any normal trade route, has kept them isolated. Generally only vessels blown off course have visited Kamace. Those few persons who have journeyed to the island have found the Kamaki to be a peaceful, outgoing people, although communication is hampered by language difficulties.

Although there has been no serious conflict between the Kamaki and Adaenum since the death of Brigyde, relations between these two peoples have always been poor. Disputes and raids are common, and stranded seamen of the other nation are rarely given a friendly welcome. Kamaki elders are forever obliged to temper the rancor of hotheads who counsel war.

Hedi of Frasine, the Pelnala (abbess) of the Peonian abbey of Chantaer in Kanday, has sent three expeditions to Kamace since 716 to gather information regarding the evangelism of Brigyde. Brigyde was granted Reslava (mendicant) status at Chantaer, and Hedi hopes to have her declared a saint of the church. Although there is ample evidence of Brigyde's self-sacrifice and industry, and some suggestion of post-mortem miracles, there are various impediments to her canonization. It is presently unclear to the church whether her death was true martyrdom or merely a violent accident. Certain Peonian authorities (notably the Archbishop of Western Hârn, in Aleath) are disturbed by stories of Kamaki fertility rites (some of which are considered lewd by orthodox Peonians) and the tribal deification of Brigyde. It is argued that this indicates improper behavior and unseemly pride by the priestess during her ministry. The Peonians' of Chantaer are organizing another expedition to Kamace in the near future, with the goal of clearing the way towards Brigyde's elevation to sainthood.

The Place of Loss

Tieka Island, strategically located between Kamace and Anfla islands is uninhabited. The waters around the island are a rich fishing ground and often the subject of dispute between the Kamaki and the Adaenum of Anfla.

Both the Adaenum and the Kamaki have made numerous failed attempts to settle the island. The Kamaki call Tieka Island "The Place of Loss", referring partly to the treacherous reefs off its west coast, and partly to the mysterious disappearance of settlers in years past. Several tribal legends depict Tieka as the home of a lonely wind goddess who beckons lovers with warm breezes only to embrace and sink any foolish suitors. The Kamaki believe it bad luck to set foot on the island or even to sail within the shadow of its cliffs.

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Touch of Mala-kar II

Time: 15-RSI seconds **Ritual:** Chant
Range: Touch **Duration:** 1 (MS); 3 (CS) mins.

Causes a distracting surge of pleasurable physical feeling in the recipient. Touch is required.

Guidance of Shadet-etu II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self **Duration:** One situation

Offers insight when the invoker is unsure of the proper course of action. This applies only to moral quandaries. The GM should reveal any information in some subtle way.

CF: invoker is struck blind for 3d6 hours.

Blessing of the Waves III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one maritime skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** Fisherman occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Friend of the Deep III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly aquatic creature within *Range*. The creature may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may swim close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile sea-creature within *Range*.

True Blade III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

Perception of Retek-sut III

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 20 (MS); 60 (CS) minutes

Enhances any one of the sensory attributes by 3, or each by 1 point for *Duration*.

CF: renders the invoker deaf, mute, and blind for 3d6 minutes.

Turtle's Shell IV

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

Spirit of the Totem IV

Time: 15-RSI minutes **Ritual:** Prayer/Sacrifice
Range: Touch **Duration:** Indefinite

An invocation to create a totem charm. This artifact grants the bearer a bonus of 5-20 when calling for Divine Intervention. Activation requires the wearer to touch the totem charm and speak a particular key word or phrase. Totems are safe to invoke only by pious adherents of the spirit(s). Other use may cause a "misfire" with unpredictable results.

CF: destroys the charm.

Call of the Tre'clut tu-ek III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See Combat 18.

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KATH 1

KATH

The Kath are a nation of about 1500 forest nomads. There are about 60 bands, each 20-30 strong, but two or three bands often travel together for security. The Kath fiercely defend the Kathela Hills, a region claimed but in no way controlled by the Kingdom of Kaldor. They seldom fight among themselves and aid each other as needed. They build no permanent settlements and cling stubbornly to a nomadic hunting and gathering existence. Over a period of five years a single band might visit every part of the Kathela Hills.

ORIGINS AND HISTORY

Kath histories are oral and consequently vague. It seems they once dwelt near the west coast of Lythia in present day Quarphor. Some 1500-2000 years ago, great waves of barbarian migrations occurred throughout western Lythia. Horde after horde of eastern nomads passed through Kath lands on their way to the sea or to ravage other lands. There was a constant state of war and the Kath tired of it. Legend recounts that a leader called Pahris (c. 800 BT) gathered the surviving Kath and led them out to sea in a flotilla of small craft. Many were lost as they sailed west across the Sea of Ivae to land in Garvin Bay on Hârn's east coast. This inhospitable region was not to their liking, so within a few years they undertook another great trek inland across the Sorkin Mountains. Many were lost to the rugged terrain and harsh weather. A few hundred completed the journey and came at last (c.780 BT) to the fertile Upper Kald Valley. After a skirmish or two with the Jarin farmers who had previously settled this region, most Kath accepted a negotiated peace and chose to stay in the valley. A few dozen were not inclined to the settled lifestyle; they crossed the Kald and occupied the empty highlands to the west which now bear their name.

KATH OCCUPATIONS

01-77 Hunter
3 Weapons to OML +SB, Tracking/4, Stealth/4, Survival/4, Herblore/3, Foraging/3, Hidework/2, Fletching/2.

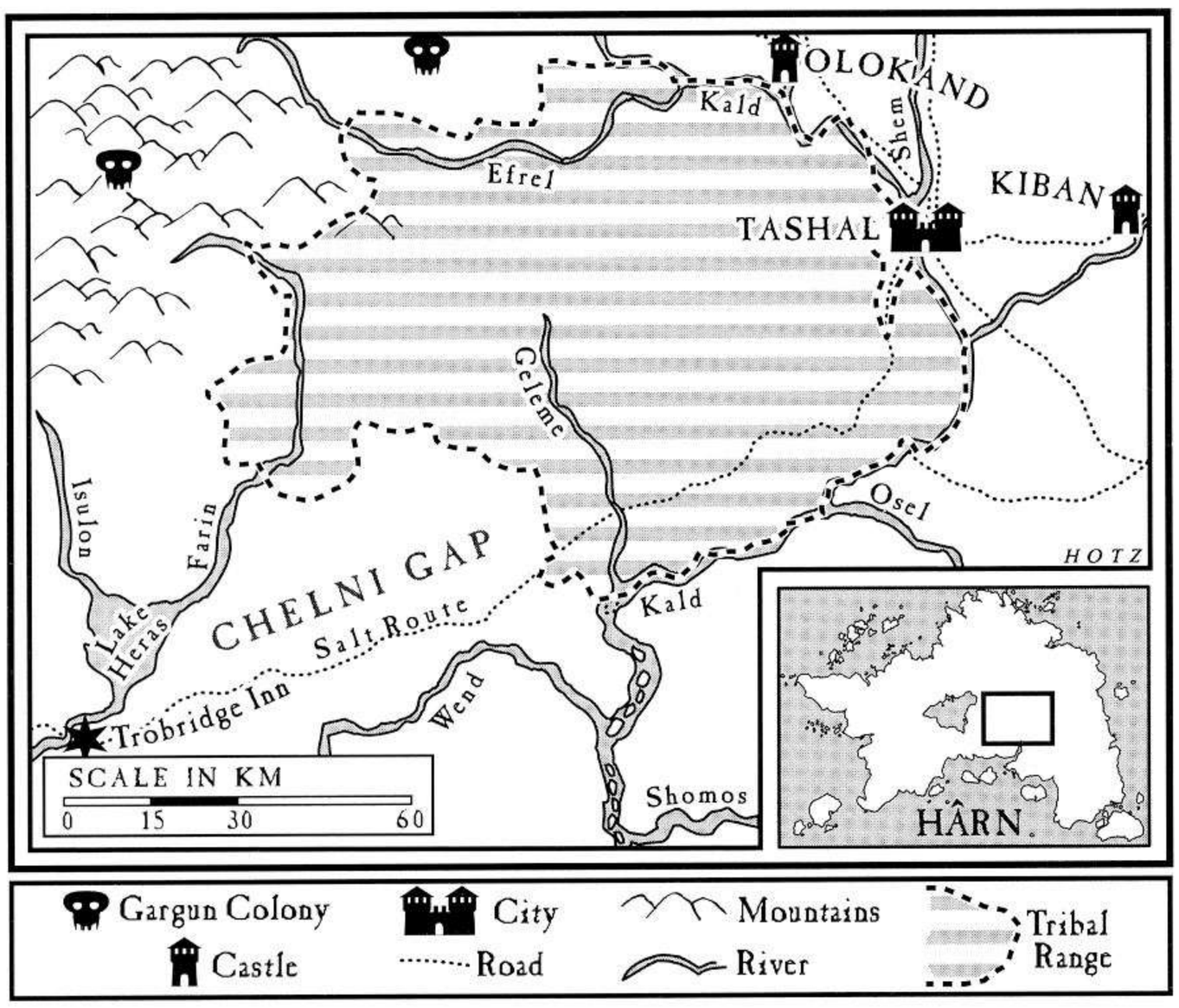
78-94 Fisherman
3 Weapons to OML + SB, Fishing/5, Stealth/4, Survival/3, Tracking/3, Herblore/2, Foraging/2 Fletching/2.

95-98 Herder
Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.

99-00 Shaman/Chief
See Shaman Rules.

KATH WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
10	Dagger	+0	Leather
12	Leather Shield	–1	Ring
11	Spear		
9	Shortbow		



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KATH 2

The Kath who settled among the Jarin were known as the Low Kath; those who chose the highland range called themselves the High Kath. The two divisions of the Kath soon had little in common. The Low Kath were largely assimilated by the more advanced Jarin and adopted their pastoral/agrarian culture. The High Kath clung to their hunting-gathering traditions, finding the Kathela Hills particularly abundant in berries and wildlife. As the centuries passed in relative peace the High Kath began to think of themselves as the "true Kath". They considered their more primitive ways to be cherished traditions. By the time of Lothrim, the Low Kath did not really exist as a recognizable culture but High Kath identity was stronger than ever.

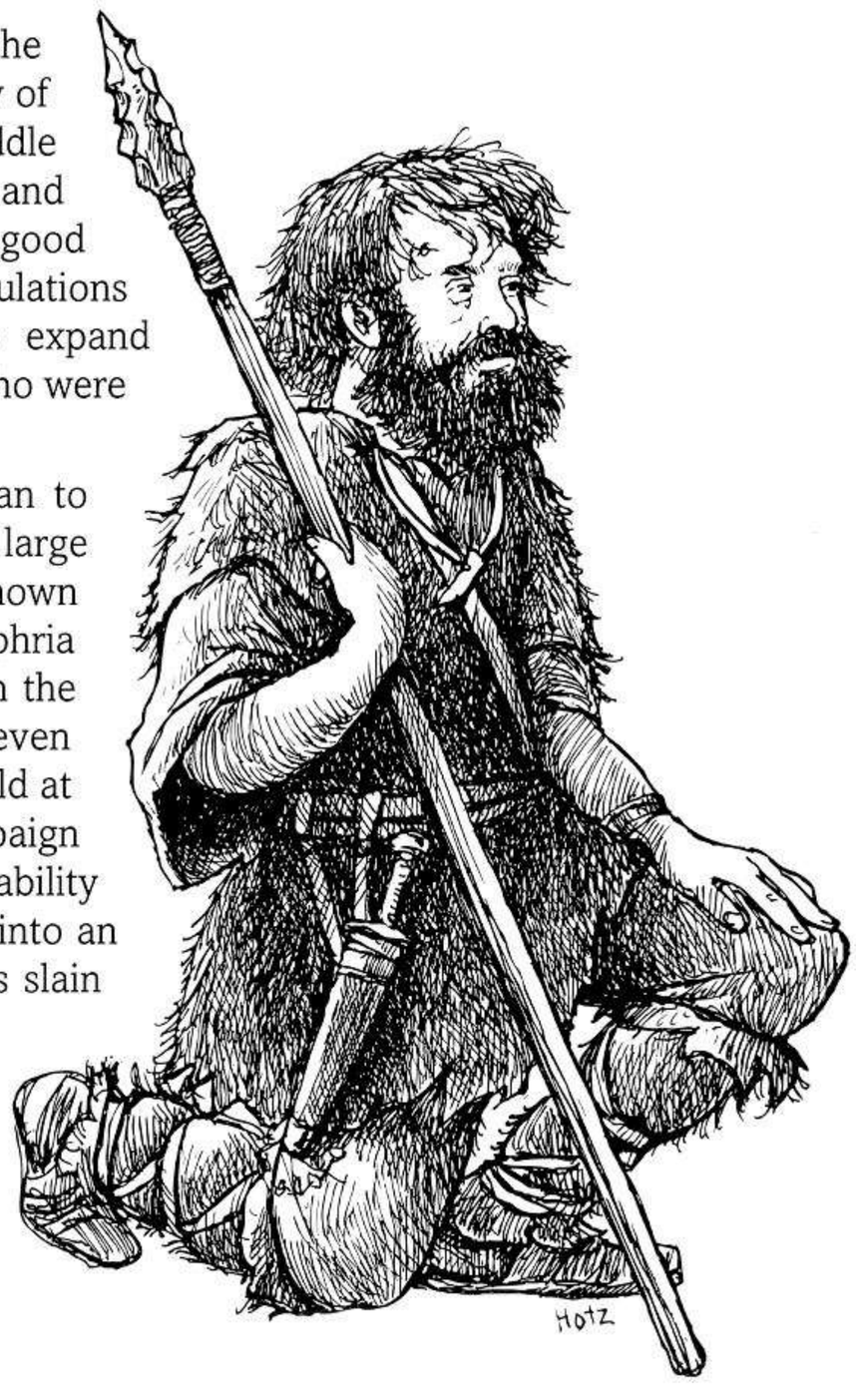
Tyranny of the Foulspawner

The rugged existence of the High Kath proved to be the more effective in resisting conquest. The ascendency of the neighboring Chelni tribes under the leadership of Lothrim early in the second century, shattered centuries of peace in the region. The Kald valley was easily conquered by Lothrim, but the High Kath managed to remain independent throughout his violent rule. Kath legend recounts several "great victories" in defense of their beloved hills and a stubborn refusal to pay any tokens or tribute to the empire. On the other hand, Chelni legend claims that Lothrim ignored the "hill-dwelling, berry-picking, wild-men". The Kath have always been a proud independent race, fully capable of defending their range against all-comers. The Foulspawner was much more interested in Earthmaster lore and sites than anything else. The Kath were fortunate that there were no known Earthmaster sites in their range. After some half-hearted attempts to subdue the Kath, Lothrim ignored them.

The Migration Wars

With the death of Lothrim and the collapse of his Empire in 120, the Kingdom of Kephria arose to rule the Middle Kald valley and the city of Tashal was founded on the ashes of Kelapyn-Anuz. Towards the middle of the second century, several decades of extremely mild weather and bountiful crops brought prosperity to all of eastern Hârn. The good weather had also improved the hunting and gathering for tribal populations throughout eastern Hârn such as the Kath. Kephria, seeking to expand westward to the Geleme River, soon earned the enmity of the Kath who were busily expanding eastwards to the Kald.

The weather soon returned to normal and hungry tribes began to range further afield for needed food. Throughout eastern Hârn, these large population movements originated the many years of conflict now known as the Migration Wars. The Kath mounted numerous raids into Kephria seeking food. In 178 they mounted a massive raid which resulted in the Battle of Hosat, a terrible defeat for the Kephrians. For the next seven years the Kath raided and pillaged the Kephrian lands west of the Kald at will. In 187 a desperate King Torbet of Kephria personally led a campaign into the Kathela Hills, seeking to destroy the Kath. But his military ability did not match his courage. The Kath lured the Kephrian expedition into an ambush and massacred them at the Battle of Lereb Hill. Torbet was slain along with most of his retinue and his death threw Kephria into such turmoil that the remnants of the kingdom were seized by Medrik of Serelind. Medrik then founded the Kingdom of Kaldor in 188, combining the lands of Serelind, Kephria, and Pagostra. The new and energetic Kingdom of Kaldor was able to hold the Kath in check and their part in the Migration Wars soon petered out.



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KATH 3

TRIBAL ORGANIZATION

Men and women share most tasks with no sexual prejudice. The men are slightly smaller than the Hârnic norm; the women are taller and well-regarded throughout eastern Hârn for their fair faces and voluptuous figures. Bands are democratic; an elected chief (male or female) speaks for the band and is respected but does not have excessive control. Chiefs lead by example, not edict. If a chief fails in a significant way the band elects another.

Kath hunt with shortbows and spears. They also use snares, temporary fences, pitfalls, and beating lines. Kath have extensive knowledge of herblore and plant herbs throughout the forest. Their food is tasty, but too well seasoned for many outsiders. The Kath make their own weapons and white-taw hides adequately. Many Kath wear a crude ring armour, made by sewing stones or coins to a leather tunic.

RELIGION

The Kath practice animist and totemic beliefs. Each band worships one of six animals (see sidebar) and carries a standard that represents their totem. Tribesmen wear symbols of their totem such as bear claws, boar tusks, and eagle feathers. Kath hold all creatures of the forest sacred, but especially their own totem. Females marry another of the same totem from outside their band. She lives with her husband's tribe.

Wandering shaman live alone and practice drug-enhanced magic with ancient arts from times long before the Kath left Lythia. Accounts have reached Kaldor of powerful shamans such as the Green Witch. She lives in a hut in the western hills and is a shapechanger of great skill. Once, it is said, she turned a family of eight into moles because they annoyed her; some claim to have seen reckless adventurers turned into lizards. or snakes. Her totem is the eagle, but she can assume the shape of almost any forest animal by means of her fabled assortment of enchanted pelts.

CURRENT RELATIONS

In the five centuries since the Migration Wars the Kath have maintained an equilibrium internally and with their neighbors. The Chelni show little interest in the forested hills. Gargun swarm down from the Felsha mountains every few years to be repulsed or massacred.

Kaldor claims the whole region, but despite periodic attempts at conquest, has gained little except the abiding hatred of the Kath. The crown sends yearly patrols into the Kathela Hills to maintain claims of sovereignty. Kath rarely get involved in a pitched battle with these patrols. They wait in ambush, fire a few arrows, and then melt into the forest. Only when they have a large superiority in numbers do they close for combat. The tribesmen are too few in number to inflict serious damage on Kaldor, but their guerrilla tactics are enough to frustrate the chivalry of Kaldor. The few settlements on the west bank of the Kald near Tashal pose a more enduring threat. If civilization spreads it will eventually doom the Kath way of life, but this lies far in the future. They still have nothing to say to agents of the royal house of Kaldor that cannot be said with arrow or spear.

The Kath cling stubbornly to their religious beliefs despite numerous attempts at conversion by Laranian and Peonian missionaries from Kaldor. Many Laranian priests have been discovered bound to a tree and pierced by arrows, a favorite mode of execution. Priests of other gods have no greater success, but are generally spared if they depart quickly and never return.

KATH TOTEMS

Each Kath tribe is dedicated to a particular totem animal. Several bands, usually of the same totem, wander together. Members of the tribe gain benefits from their totem.

BEAR: STR +1, EYE +1, INT +1
The totem of strength and wisdom. Bear knows when to avoid conflict, but is powerful and dangerous when he chooses to fight.

BOAR: AGL+1, WIL +1, STA +1.
Boar is the totem of stubborn defense and long lasting stamina. Even when wounded he will continue to fight, and he never becomes exhausted.

COUGAR: AGL +1, EYE +1, SML +1
Cougar is stealthy and fast, and catches his enemies unaware. He is master of the quiet ambush, and the swift-flying arrow.

STAG: AGL +1, STR +1, STA +1
Stag is the totem of virility and strength, who nobly protects his children and ensures their safety.

WOLF: AGL +1, SML +1, HRG +1
Wolf fights and hunts in packs and is loyal to his mate and family. He is cunning, and uses pack skills to catch a swifter prey.

EAGLE: EYE+2, AUR +1
Eagle is the most magical of totems. He can soar high above the land, far above the lesser birds, where he can see all there is to know, even into the spirit world. The majority of shaman have this totem.

FOX: a powerful spirit but never worshiped directly. Fox can never be trusted, and always works for his own benefit. He delights in playing tricks on both humans and spirits, and then running away before they can catch him. Many myths explain how he is the cause of most troubles in this world.

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KATH SHAMAN

Kath shaman can be male or female. They live apart from a tribe usually with one or two followers of the opposite sex to whom they teach the ancient ways. Kath invocations are associated with totem creatures; shaman can perform any they know, but have +5 if the subject has the same totem.

SILENT PASSAGE — COUGAR II

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 20 (MS); 60 (CS) mins.

Allows subject to stalk and climb trees as silently as a cougar. STEALTH and CLIMBING skills are +10 (MS) or +30 (CS) for *Duration*. Although a surface of dry leaves might be traversed with no noise, footprints are left on damp or soft ground.

CF: reduce Stealth ML by 1d6 points.

SPIRIT EYE — EAGLE II

Time: 15-RSI seconds **Ritual:** Prayer/Chant
Range: Self/Touch **Duration:** 5 (MS); 15 (CS) hours

Enhances the subject's vision for *Duration*. Objects have sharper focus and can be clearly identified at twice the normal range. Any skill employing Eye is +5, or +10 if used twice in a skill base.

CF: subject rendered blind for 3d6 hours.

WAY OF THE HUNTER — COUGAR III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

SPIRIT OF THE WARRIOR — BOAR III

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 10 (MS); 30 (CS) minutes

Increases subject's ENDURANCE (END) by 2 (MS) or 5 (CS) for *Duration,* after which subject receives F3 Fatigue.

CF: no bonus and subject immediately receives F3 Fatigue.

PEACE OF THE SPIRITS — STAG III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See COMBAT 18.

TRUE ARROW — COUGAR III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

SHIELD OF NARL — BEAR III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

SPIRIT OF THE TOTEM — EAGLE IV

Time: 15-RSI minutes **Ritual:** Prayer/Sacrifice
Range: Touch **Duration:** Indefinite

An invocation to create a totem charm. This artifact grants the bearer a bonus of 5-20 when calling for Divine Intervention. Activation requires the wearer to touch the totem charm and speak a particular key word or phrase. Totems are safe to invoke only by pious adherents of the spirit(s). Other use may cause a "misfire" with unpredictable results.

CF: destroys the charm.

SPIRITSKIN — EAGLE V

Time: 15–RSI hours **Ritual:** Meditation/Pelt
Range: Touch **Duration:** 10 (MS); 30 (CS) hours

Blesses an animal pelt to allow shapechange. The pelt must belong to a wild animal familiar to the shaman, and must be reasonably intact and in good condition. Once blessed, the Shaman may shapechange to that animal's form just by wearing the pelt and speaking the name of the creature three times. Only the shaman who created the pelt can use it to shapechange. The transformation takes one minute to complete, during which the Shaman is unaware of surroundings. Shaman takes on the physical form and attributes of the animal, but retains own mental attributes.

CF: the spirit of the creature appears and demands that a task be fulfilled to avoid retribution.

BEASTMAN — WOLF V

Time: 15–RSI minutes **Ritual:** Chant
Range: Touch **Duration:** 10 (MS) 30 (CS) hours

Subject's body takes on the form of an animal chosen by the shaman for *Duration*. Subject must fail a percentile roll versus WIL x3. The transformation takes one minute to complete, during which the subject is aware of effect. The were-creature has the ***physical*** attributes of the animal, but the ***personality*** attributes of the subject.

CF: results in some physical body part of the animal remaining with the subject until cured.

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KUBORA 1

KUBORA

The twenty-six tribes of the Kubora range from the Chetul River in the east to the Mirath Islands. To the north their territory includes the southern Afarezirs; in the south it extends to Boka Bay and the Tirsa Isles. Kuboran tribes vary from a few hundred to over a thousand members. The map below shows individual tribal ranges. They are related to the Urdu and Equani.

HISTORY

The Kubora are of Jarin stock. They arrived on Hârn about 1300 BT with the first wave of human settlement, and made their homes in Nuthela. During this period, the Kubora, Urdu and Equani dwelt in close proximity to each other, and may have been one people. They had little contact with the Khuzdul and Sindarin, or the Jarin of southeastern Hârn.

According to common legends, one hundred years after they first came to Nuthela, the three tribes were visited by a prophet of divine attributes. This prophet, called *Kemlar the Guide,* predicted "the dawning of a winless war, a cold night of the lesser peoples", and that he could lead them "to the sacred places of day's end" where they could prosper and grow strong.

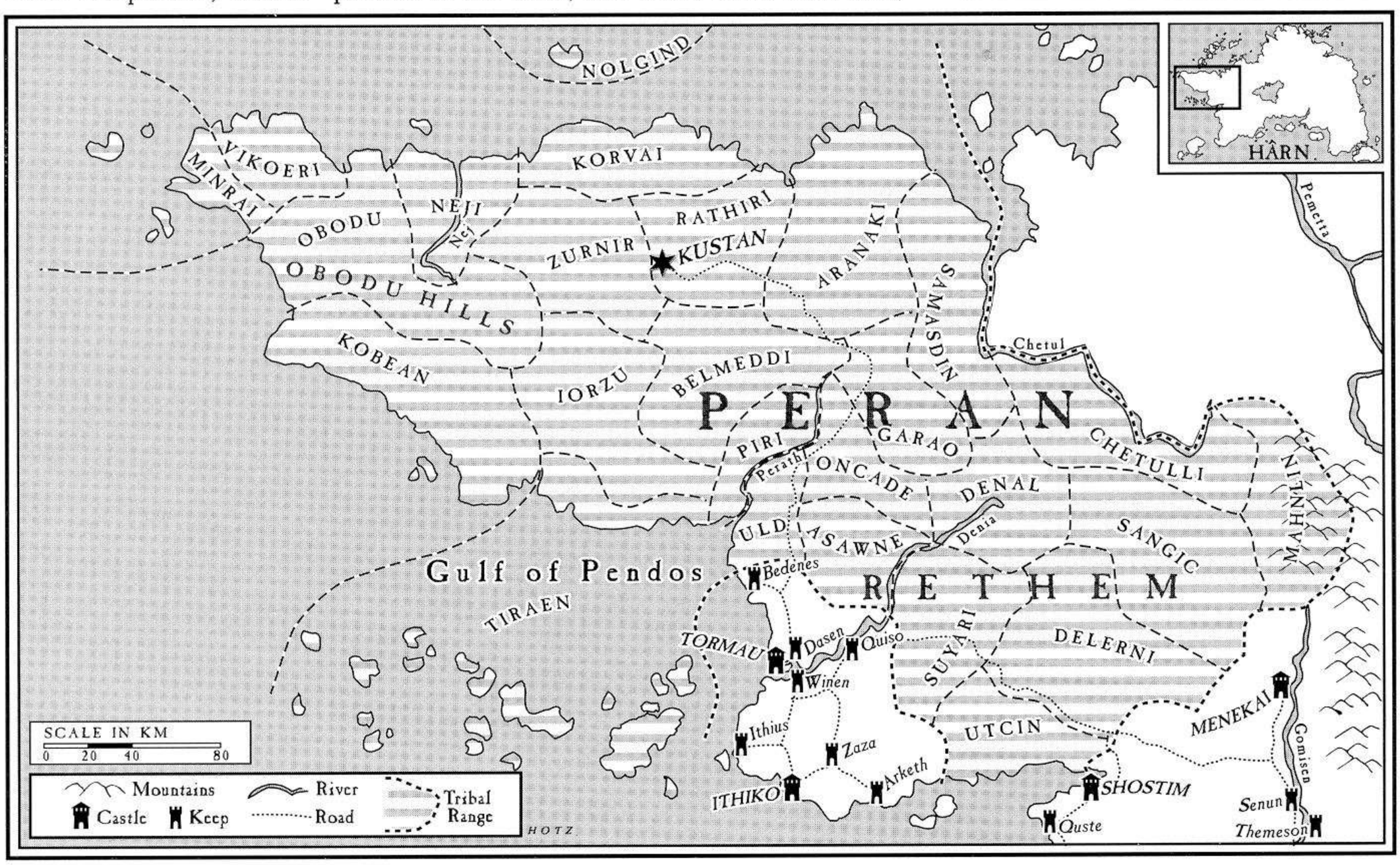
Kemlar led the tribes westward until they crossed the Peleryn River, where they found plentiful game and fertile soil. There in the pristine forests of the region now called Equeth, the Equani remained while the Urdu and Kubora resumed their trek. The Urdu made their home between the Pemetta and Chetul rivers, but the Kubora, encouraged by Kemlar the Guide, continued westward. In the Kuboran tongue, the Urdu and Equani are "the left behind".

Their new home was a rugged, hostile wilderness. It is said that when the tribes complained, Kemlar "pointed to the trees, and there came forth deer,

KUBORA OCCUPATIONS

01-60	**Hunter** 3 Weapons to OML+SB, Tracking/4, Stealth/4, Foraging/3, Survival/3, Hidework/2, Fletching/2.
61-75	**Fisherman*** 2 Weapons to OML+SB, Fishing/5, Seamanship/4, Survival/3, Foraging/3, Piloting/2, Shipwright/2.
75-85	**Herder** Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
86-90	**Grower** Agriculture/4, Animalcraft/3, Weatherlore/3.
91-97	**Slave** Agriculture/4, Intrigue/4, Animalcraft/3, Cookery/3, Hidework/2.
98-99	**Shaman** See Shaman Rules.
00	**Druhn/Hanuhn** Hunter skills, plus: Initiative/6, Intrigue/4, Law/2.

*Coastal tribes only. Inland tribes treat this occupation as Hunter.



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pointed at the waters and there jumped fish, cast seed upon the soil and there burst upward fruits of the earth". The prophet told the tribes that the land would give them "strength of heart and sinew" in preparation for four great tests: "Battle the land, thy brethren, the left behind, and the demon spirits, for in clean strife shall the heart be joyous, and the hand grow harder." According to the Kubora, Kemlar's mortal body then died and he was interred at Kustan. Although the origin of Kemlar is unknown, the Kubora consider him to be their savior and he is the dominant figure in their pantheon of gods.

The Kubora quickly spread over Peran, dividing over the centuries into many tribes. They became insular and evolved the fierce independence that is their strongest cultural characteristic. Centuries of intertribal conflict and battle with the Urdu made the Kubora hardy and implacable warriors. When gargun attempted to move into Peran in the second century they were hunted and exterminated so remorselessly that they quickly learned to avoid the region.

The Kubora first came to the attention of civilized peoples when the Corani Empire moved into Peran in the fifth century. Although they were defeated repeatedly by the disciplined Corani Legions, it was as much due to the tribes' inability to cooperate as to any superiority of the imperial troops. From the moment that Corani troops crossed the Denia, they were constantly harassed by Kuboran war parties, a pattern that persisted throughout the Corani occupation of Peran. Although the empire built a fortress at Kustan and defeated Kuborans when they met in open battle, the tribes could never be considered conquered.

Kuboran raids continued unabated against Corani patrols, outposts, and supply trains, earning the Kustan trail its grim sobriquet "The Scarlet Ribbon". The attacks were savage, and much feared by the Corani. The story is told of a veteran Corani captain who, when asked what steps he would take if faced with a Kuboran ambush replied, "quick ones, back to the walls of Kustan."

In 477 the Kubora united under the leadership of Nebran, warchief of the Aranaki Kubora. Forging a tenuous alliance with the Urdu and the Equani, Nebran sacked Kustan and massacred the garrison, destroying the Corani hegemony in Peran. Nebran's death during the assault ruptured the tribal confederation and the tribes returned to their traditional ways.

ARLUN THE BARBARIAN

In 621 Arlun became warchief of the Obodu Kubora. He had in his youth spent time as a mercenary in Tormau before returning to Peran. Inspired by a vision of Kemlar, the charismatic Arlun persuaded over ninety tribes to unite under his rule and he readied them for an invasion of the south. In 629 Arlun led his host south to conquer Tormau, Shostim, and other strongholds of the infamous Theocracy of Golotha. His conquest was aided by southern elites who had suffered greatly under the Morgathians. Arlun, called "the barbarian" by the southerners, eventually captured the city of Golotha in 635 and founded the kingdom of Rethem.

During Arlun's reign, there was considerable cultural interchange between the Kubora and the conquered Rethemi. The influences of the Kubora on Rethemi society are still significant, and the Kubora adopted various elements of southern culture. When Arlun died, leaving a half-Kuboran heir, many of the more traditional Kubora renounced their loyalty and Peran was lost to Rethem. During the two and a half decades of Arlun's leadership many of the smaller tribal groups had blended together and others had been assimilated into southern culture. Where there had once been nearly one hundred relatively small tribes, there were now twenty-six large tribes.

KUBORA WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
11	Dagger	+0	Leather
11	Handaxe	+0	Fur
13	Roundshield		
10	Shortbow		
12	Shortsword		
11	Spear		

Death and Burial Practices

Like most people of Jarin origin, the Kubora bury their honored dead in barrows. Kustan has been the primary traditional burial ground of Kuboran chieftains since they migrated to Peran. There are several other concentrations of barrows in Peran besides Kustan but none are as large or as important. Generally, only the most respected chieftains are buried at Kustan; "To lie in Kemlar's earth" is counted a high honor by Kuboran warriors.

Shuntul

A common Kuboran practice is the cleansing ritual known as *Shuntul*. This is more a social event than a formal ritual. The males gather in a small hut lined with tiers of benches and entered by a low crawlspace. They crowd in until all space is occupied. The close proximity of so many bodies creates a sweatbath. Each village has one such hut. Only males partake of Shuntul.

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TRIBAL ORGANIZATION

Kuboran villages are semi-permanent settlements that move because of prolonged shortages of game or exhaustion of agricultural land. Villages are generally relocated every ten to fifteen years, although improving agricultural techniques in the last century have begun to change this pattern. Each tribe has one main village, although there may be several smaller settlements scattered throughout their range.

Kuboran villages are often surrounded by a palisade wall to repel animals and raiders. Families each have their own huts, usually constructed of a combination of hides and wood. Each village has a central council hall, and may have special halls for the young men, the women, or for other purposes.

Organization within each tribe is a two chief system. These are the *Druhn* (warchief) and *Hanuhn* (elder chief). The Druhn makes decisions regarding hunting and war, and the Hanuhn administers law and makes all non-martial decisions. In theory each chief has absolute power, but in practice there is a council of the most important males of the tribe, headed by the two chiefs.

Both the Druhn and Hanuhn are selected by the men of the tribe and hold office until they retire, die, or as sometimes happens, are deposed. On occasion a Druhn will be challenged by a younger, stronger opponent, but this happens only with the tacit consent of the majority of males in the tribe and only when the incumbent has passed his physical peak. Hanuhn are rarely challenged.

The Kubora have a great love of debate, and decisions affecting the well-being of the tribe are matters for lengthy discussion among the adult males of the tribe, the issue often being decided by consensus. The Kubora will also debate the most trivial matters in a similar manner, and seem to find great amusement in endless discourse.

Kuboran tribes are fundamentally autonomous. Although they hold a yearly moot at Kustan, tribes recognize no authority but their own. Two or more tribes will occasionally cooperate for a short time, usually in response to an external threat, but even this limited collaboration is infrequent.

WAY OF LIFE

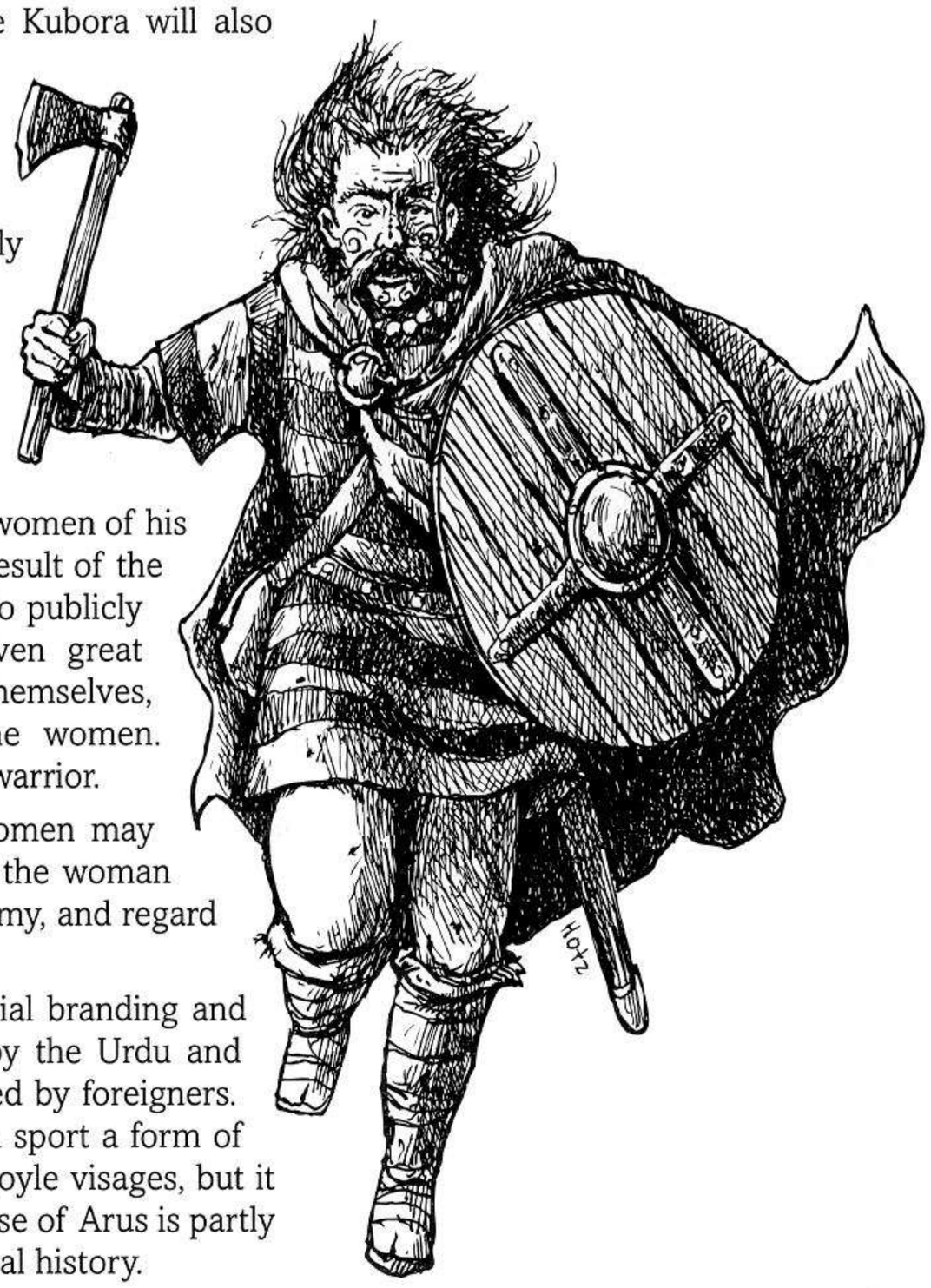
The Kubora consider women inferior or "lesser people", but not as subservient drudges. The Kuboran male treats the women of his tribal group with respect and even periodic fear. This is the result of the sharp tongued mockery of Kuboran women who are quick to publicly satirize males who have failed or proved inadequate. Even great warriors have avoided the tribal village until redeeming themselves, rather than face public humiliation at the hands of the women. Responding to a woman's insults is beneath the dignity of a warrior.

Curiously, considering their inferior status, Kuboran women may choose their mate. While arranged marriages are common, the woman has the right to refuse the match. Kuborans practice monogamy, and regard adultery by either partner as one of the vilest of crimes.

The most notable feature of Kuboran culture is the facial branding and mutilation known as *Arus*. This practice is also practiced by the Urdu and Equani, but the Kubora have raised it to an art unappreciated by foreigners. Arus is universal among men and women and even children sport a form of the self-inflicted scarring. Older Kuboran males present gargoyle visages, but it is clear the ugliness is perceived only by outsiders. The purpose of Arus is partly decorative, partly to mark status, and partly to record personal history.

The Ugly Kuboran

The Neji Kubora modify Arus by rubbing a bright blue die into the wounds that produces, when healed, a hideous effect. Even the Kubora regard the Neji as ugly. When the Kubora were first encountered by the Corani during the Peran invasion, some observers believed them to be demons or beasts rather than men, and Corani songs tell of the "warrior devils of the north".



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KUBORA 4

Beginning on Yaelah in Larane of each year the Kuboran nation holds a tribal moot at Kustan. At such time the tribes mediate disputes, arrange marriages, trade, plot against the Urdu or one another, and occasionally settle old scores. The annual moot is a peaceful affair as Kuboran gatherings are judged, but somewhat riotous. Days are spent in drunken revelry during which various, usually non-lethal sports are practiced, and lavish and extravagant boasts and wagers are made. Southern accounts of Kuboran moots are largely fanciful in their suggestion of orgiastic behavior. Nonetheless the Kustan moot is an event that Kuborans look forward to with anticipation and with large stockpiles of intoxicants.

Kuborans, like the Urdu, are fond of gambling. Kuboran males will bet on almost anything, from the outcome of mortal combat to the number of birds that will land in a tree within a specified interval.

RELIGION

There are three deities in the Kuboran pantheon, each described in the sidebar. Worship is polytheistic and there is little formal ritual, although the *Rathiri, Iorzu,* and *Obodu* tribes have well developed religious practices. Worship is mostly a matter of individual preference, although holy men are sought out for their help to heal and ensure good fortune. Kuborans believe their dreams are messages from the gods. These "night sendings" are taken seriously and most shaman are skilled at interpreting dreams. The most common form of worship is a sacrifice of food and animals accompanied by a brief ritual asking the god's acceptance and favor.

A few southern commentators have suggested the Kubora practice human sacrifice, but this is untrue. These tales probably originate with the Kuboran brutality to captives, but the grotesque deaths and mutilations inflicted upon prisoners has no bearing on Kuboran worship.

Kuborans are aware of the civilized pantheon. A few hundred tribesmen worship the southern gods, but never Agrik or Morgath. The activities of Agrikan fighting orders today, and Morgathian priests during the conquests of Arlun the Barbarian, ensure Kuboran hatred for these religions and their adherents.

KUSTAN – Avenue of the Skulls

Kemlar the Guide

Kemlar is the divine spirit of the prophet who led the Kubora to Peran. He is believed to bring good hunting and strength in battle. The Kubora believe him to be their protector, and dreams in which he brings warning of external threat are taken seriously. He is also represented as a shape changer and is said to take the forms of various animals, particularly bears, boars, and wolves.

Heneryne the Golden

Heneryne, the wife of Kemlar, is the female goddess of fertility, harvest, good weather and health. She is attributed mainly with peaceful powers, but can be a wrathful goddess, a bringer of disease, foul weather, and other blights.

Crador the Blind

Crador is the most unusual deity in the pantheon, the bringer of evil dreams, and the protector of fools and children. The manner of his worship and attributes vary somewhat from tribe to tribe, unlike those of Kemlar and Heneryne which are almost identical throughout the Kuboran nation. Asawne Kubora, for example, regard Crador with fondness and devotion, while to the Obodu he is a malignant figure of despair. The Rathiri believe him to be insane, a bastard son of Heneryne by a "southern" god, probably Agrik, who is ever in conflict with his cuckolded stepfather Kemlar. It is this enmity that has driven Crador insane and thus he brings good or evil according to his lunatic whim. The Rathiri believe that it was Crador who led the Corani into Peran, and similarly that it was he who helped Arlun in his invasion of the south. Whatever the individual tribal belief, Crador remains an enigmatic figure in Kuboran religion.

◀ ***Avenue of the Skulls***
The mass grave of Agrikan Warriors of Mameka at Kustan. Their skulls are displayed as a warning of the fate that will come to those who seek to despoil the "Holy Place".

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KUBORAN SHAMAN

Shaman must chose to follow ***one*** of the Kuboran trinity of deities; *Kemlar the Guide, Heneryne the Golden,* or *Crador the Blind*. They *learn* rituals of the other two at a penalty of -20.

SWIFTBLADE — KEMLAR II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

WAY OF THE WARRIOR — KEMLAR IV

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effect to all **enemy** warriors within *Range*.

BEASTMAN — KEMLAR V

Time: 15–RSI minutes **Ritual:** Chant
Range: Touch **Duration:** 10 (MS) 30 (CS) hours

Subject's body takes on the form of an animal chosen by the shaman for *Duration*. Subject must fail a percentile roll versus WIL x3. The transformation takes one minute to complete, during which the subject is aware of effect. The were-creature has the ***physical*** attributes of the animal, but the ***personality*** attributes of the subject.

CF: results in some physical body part of the animal remaining with the subject until cured.

PEACE OF THE GODDESS — HENERYNE III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See COMBAT 18.

WAY OF THE HUNTER — HENERYNE III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

BEASTFRIEND — HENERYNE IV

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile animal within *Range*.

CURSE OF CRADOR — CRADOR III

Time: 25-RSI Seconds **Ritual** Chant
Range: RML feet **Duration:** 10 (MS) 30 (CS) minutes

Curses named, sleeping individual within *Range* to suffer nightmares for *Duration*. Shaman may roll versus RITUAL again to control specific thoughts and imagery. Recipient wakes with 1d6 fatigue levels.

TRUE BLADE — CRADOR III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

CRAVEN HEART — CRADOR IV

Time: 15-RSI Seconds **Ritual:** Prayer/Chant
Range: RML Yards **Duration:** Instantaneous

Causes an immediate Morale Check for all warriors within *Range*. Test INITIATIVE, but all Kubora are +10 (MS) or +30 (CS). For Morale effects, see COMBAT 18.

CF: same effects, except Kubora test at –10.

CRADOR'S RIDDLE — CRADOR IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self/Touch **Duration:** Until first failure.

A blessing that can be a great benefit or a great curse. The effect is for ALL skill rolls to be critical, meaning **MS=CS** and **MF=CF** for *Duration*. Note that the blessing terminates after the first failure (CF) result.

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PAGAELIN 1

PAGAELIN

The Pagaelin nation has 117 tribes that vary from 60-240 persons. They are nomadic, wandering throughout their large range between numerous trading posts, something that might take as long as ten years.

HISTORY

The Pagaelin were originally a fishing people on the western shores of Lythia near present-day Harbaal. Due to the incursions of barbarians into their homeland, some Pagaelin sailed to Hârn, settling on the coast south of Cape Obeo around the year 50. They were followed by successive waves of refugees, and as their numbers increased, the Hârnic Pagaelin expanded inland and up and down the east coast of Hârn. By 130 their villages extended from the Anoth Delta to Mozil Point, mainly concentrated in the Cape Renda area.

In 160 three pressures began to build on the coastal tribes. The first was their own increasing numbers; the second was the growing power of the Kingdom of Elorinar, then beginning to colonize north of Cape Renda; and the third was gargun incursions. Some tribes were assimilated into the Elorinarian colonies while a few migrated to other villages. Many of the non-fishing tribes, following a chieftain remembered as `Omadis Greyspear' crossed the Sorkin Mountains through Telumar Pass, and settled around the headwaters of the Osel. For about a decade these Pagaelin lived on the frontiers of Pagostra and Chybisa. Pressure continued to build upon them from the gargun and the worsening climate. In 180 the Pagaelin began raiding the farmlands of northern Chybisa and south-central Pagostra. Finding the civilized lands easy prey, they looted and destroyed virtually at will, devastating the agrarian economy of both kingdoms.

PAGAELIN OCCUPATIONS

01-57	**Hunter**	3 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.
58-82	**Herder**	Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
83-94	**Fisherman**	3 Weapons to OML+SB, Fishing/4, Seamanship/3, Survival/3, Shipwright/2.
95-98	**Slave**	Intrigue/4, Cookery/3, Hidework/2.
99	**Shaman**	See Shaman Rules. Many Pagaelin shamans are Navehan priests.
00	**Chieftain**	3 Weapons to OML+SB, Initiative/6, Intrigue/4, Survival/4, Law/2.

PAGAELIN WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Javelin	+0	Leather
12	Leather Shield		
9	Shortbow		
11	Spear		
9	Taburi		

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PAGAELIN 2

At the Battle of Kobing (183), the tribesmen were finally driven south of the Osel by the combined armies of Serelind and Pagostra, where they drove out the few remaining Chybisans and by 200 they were uncontested in their new range. Abandonment of their recently adopted agrarian lives and continuing poor weather forced the Pagaelin to adopt nomadic habits.

The next centuries saw few changes in the lives of the Pagaelin. Kaldoric and Chybisan merchants occasionally established temporary posts to trade with the Pagaelin, and these contacts softened the tribal harshness slightly.

Cult of Aedlad the Imprisoned

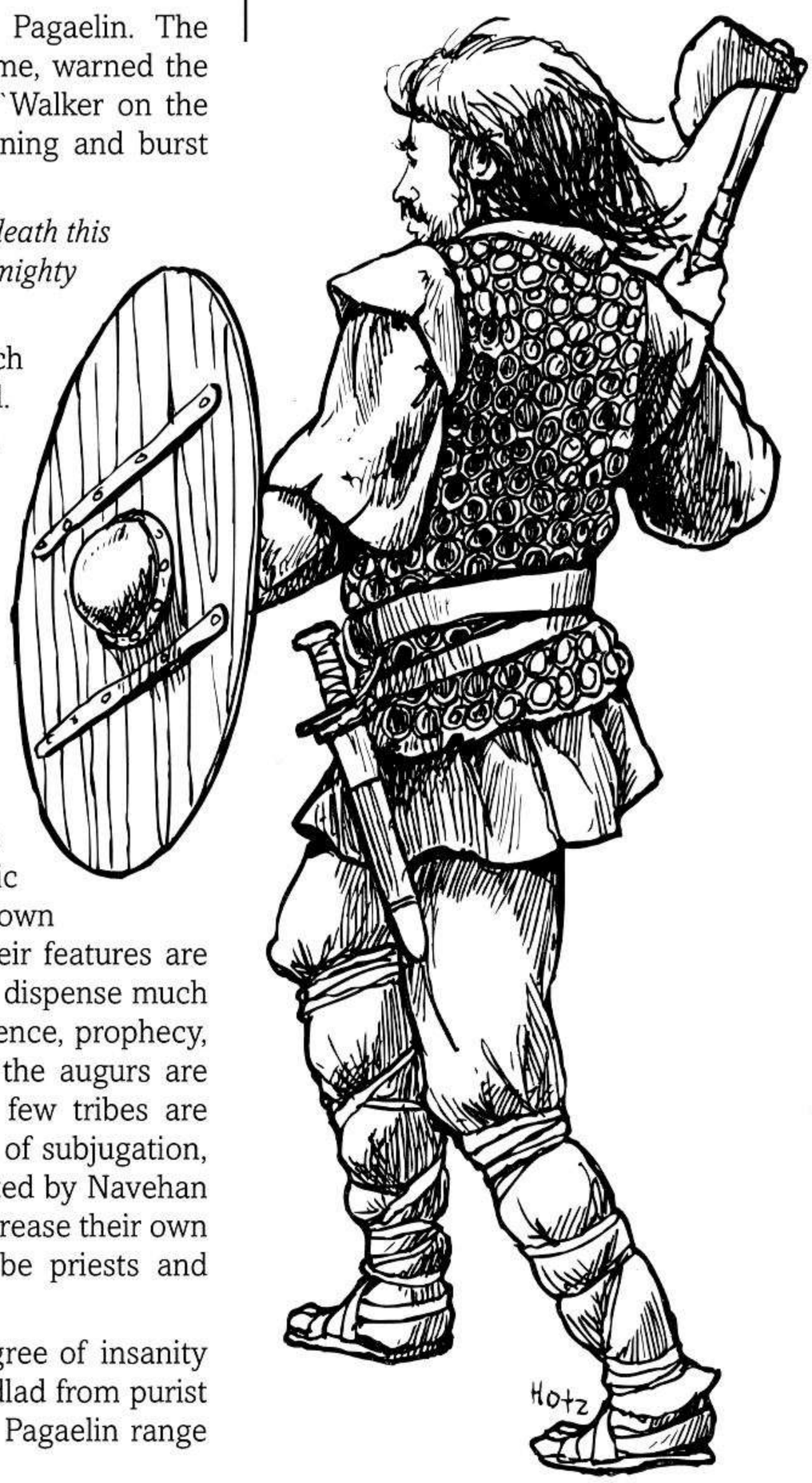
In 664, due to an internal schism in the church of Naveh in Tashal, an outcast sect of Navehan priests fled south into the Pagaelin range. This sect called themselves the *Cult of Aedlad the Imprisoned,* the name derived from an ancient Navehan legend regarding Bejist. Priests of the sect had argued unsuccessfully for open proselytizing by the church and for seeking the legendary ruins of Bejist.

The Navehans allowed themselves to be found by the Pagaelin. The Navehan high priest, performing a religious ceremony at the time, warned the tribesmen that they must not interrupt the rites honoring the `Walker on the Heath' on pain of death. The tribal chieftain ignored the warning and burst through the circle. The high priest pointed at him, saying:

"Come you, hunter of rats, doubter of the Last Illusion. Look upon death this day and despair, for I am the vessel of the Walker on the Heath and mighty is his wisdom and fulsome his wrath. Perish, profane one."

With that the Navehan lightly touched the warrior who much to the consternation and awe of his comrades, instantly fell dead. The Pagaelin, always quick to recognize superior power, prostrated themselves, begging for mercy. The high priest answered them:

"For this time your unshriven corpses are spared, but harken, and hear of the Walker on the Heath, and worship him and his servants. Soon will come among you wielders of fell power, even as the power you have seen this day. Heed them, for they will make you strong, deny them and suffer a death beyond imagining."



Augur Lodges

Within two years the Navehans had established trading posts among the Pagaelin. Outwardly like the seasonal posts of Kaldoric merchants, there are substantial differences. Each 'merchant', known to the Pagaelin as an Augur, is cloaked and masked so that their features are obscured, and the posts (called "Augur Lodges" by the Pagaelin) dispense much besides the usual trade goods. Through the use of drugs, eloquence, prophecy, "miracles" and the occasional sudden and inexplicable death, the augurs are gradually gaining control of the Pagaelin. At the moment, a few tribes are entirely under the sway of the priests, others are in various stages of subjugation, but at least a quarter of the tribes have so far remained unaffected by Navehan influence. Stealing children from the Pagaelin to maintain and increase their own numbers, the Cult of Aedlad the Imprisoned train them to be priests and servants at the Bejist temple.

Fifty-six years away from their orthodox temples and a degree of insanity from the over-liberal use of drugs has corrupted the Cult of Aedlad from purist Navehan theology. Wanderers in the more remote areas of the Pagaelin range find them formidable indeed.

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PAGAELIN 3

WAY OF LIFE

Pagaelin social hierarchy is based on domination and power. The stronger rule the weaker and disputes are settled by mortal combat or murder. Favored modes of fighting are those that present the least danger to the assailant. Death in battle is viewed as failure rather than courage. Personal honor is an alien concept, although it is a matter of pride to win a combat by "creative" means. Those cursed with high morality are unlikely to live long.

Pagaelin are suspicious by nature. They seldom trust even their own kin, with good reason. All males are perpetually armed, typically with spears and bows, and most carry several daggers. The Pagaelin have an intermittent trade relationship with the Chindra orcs, and some tribesmen wear mail and carry weapons of gargun manufacture. This, coupled with their propensity for violence, is why Pagaelin are often described as 'half-gargun'.

Although the Pagaelin are nomadic, tribes may settle for a few years in a locale with good hunting. Interaction between tribes is frequent. Such contacts may take any form, from bloodshed to feasting. The Pagaelin regard each other with considerably less trust than they do outsiders.

The Pagaelin have an erratic diet. Their agriculture is limited to patches of grain and vegetables that are often abandoned for several years. Diets are supplemented by caravan raids or tolls collected from travellers.

Horses are used as beasts of burden. Most are Hodiri horses acquired from Chybisan ostlers. Pagaelin warriors usually ride to the location of an intended raid or ambush, but dismount to fight on foot.

Pagaelin males see women as useful only for cooking and pleasure. The sole measure of respect women receive is for their healing arts. First born female children are rarely welcome and are usually exposed to die. The Pagaelin practice of polygamy has kept the tribal population high. Marriage does not exist. Women are traded between males like chattels.

Children are raised by the women and the elderly. As males approach puberty they become servants of an older male and learn to hunt and fight. Pagaelin do not seem to take notice of parentage, either male or female. Few tribesmen can name their father.

The Pagaelin treat their elders with brutality. Those who have grown too old to defend their property or themselves, are robbed of their possessions and often killed.

TRIBAL ORGANIZATION

Leadership of a tribe is entirely autocratic, although a chieftain acting against the collective will of other dominant males is unlikely to survive long. Chieftains are challenged to mortal combat on occasion, but more often ambitious males simply murder them. This is such a common custom that chieftains try to rid themselves of troublesome males by assigning them hazardous tasks or having them killed. Generally the chief will make decisions regarding the movement of the tribe, disposition of hunting and war parties, and arbitrate the division of spoils.

The chieftain is the pinnacle of the social hierarchy. Below him are the other dominant males, followed by male children, women, the elderly, unclaimed women, and slaves. Each dominant male has several wives, and a retinue of younger men. When female children reach puberty they are claimed by one of the older males. Young men have to make do with elderly or unclaimed women, or the occasional gifts of their "lord". Women captured by the Pagaelin are invariably gang raped.

Pagaelin Honor

It is sometimes said in Kaldor and Chybisa that the Pagaelin are the most underhanded people on Hârn. The tale of Haldin of Twerran, a merchant whose caravan was waylaid by the Pagaelin on the Genin trail is typical. Finding himself heavily outnumbered, Haldin begged the Pagaelin to spare him and his men. The tribesmen agreed that Haldin choose a champion to fight a Pagaelin warrior. The outcome of the combat would determine the fate of the merchant and his men. Haldin chose Calere, the captain of his escort and a highly competent swordsman. Despite tricks by the Pagaelin warrior, Calere killed the tribesman. The Pagaelin kept the bargain by shooting Calere down where he stood, butchering the remaining guard, and flaying Haldin alive.

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PAGAELIN 4

When a tribal group becomes so large that it can no longer efficiently feed itself it usually splits into two distinct tribes. The usual practice is for one or more of the older males to depart with their supporters. They often join with similar minded males from another tribe. This parting of ways is seldom peaceful.

RELIGION

When the Pagaelin were a fishing people they worshiped a corrupted version of the Ivinian mythos. This included Njehu, Lord of Whales, who the Pagaelin called Chaal, and the Elkyri, who were his wives and messengers. Chaal ruled the deeps, was a master of weather and tide, brought fish and calm weather, and conversely, starvation, storms and destruction. Worship of Chaal and his wives lost its relevance after the Pagaelin moved first to Hârn and then inland away from the sea. They began to venerate Saraen, a younger brother of Chaal who fled the hard life of the sea to became a hunter. The Elkyri, once relatively benign spirits who took the form of ravens, came to be seen as omens of doom. The augurs co-opted this belief by claiming ravens were messengers and spies of the Walker on the Heath.

Given the increasing worship of the Walker on the Heath, quasi-formal ritual has become more important to the Pagaelin. Evidence of this is the augur feasts that take place every new moon. As that date approaches Pagaelin tribes head for the nearest augur lodge to participate in the inter-tribal feast. A dozen tribes might assemble at one location. The preparation of the meal is supervised by the augur and always includes *Tegal,* a potent ale drugged with Alanal.

Other drugs are abundant at the feasts. The Navehans grow many plants with alchemical properties at Bejist as well as harvesting the wild plants native to Setha Heath. The augurs secret gift of drugs has had a dramatic effect upon the Pagaelin. Experience with intoxicants before the augers was limited and all tribes have come to enjoy the periodic "religious" feasts. The fact that several of the drugs are addictive ensures the feasts continue.

Another feature of augur feasts is sacrifice, usually of an animal, but sometimes a human. Such unfortunates are usually captives, but sometimes an unclaimed girl of the tribe. The celebration never results in violence among the warriors, as the augurs have convinced the tribes that the truce is enforced by the Walker on the Heath. It is ill fortune for one Pagaelin to fight another on the night of celebration.

The augurs have introduced the use of Tasparth to the tribes. It is administered as part of the ceremony of Akan-shri, an ordeal said to allow the participant to be admitted to the presence of the Walker on the Heath. Deaths due to accidental or deliberate overdoses have furthered Pagaelin respect for their new deity. Those who have undergone the ordeal are called *Raunir* ("one who touches the Walker's cloak"). They are treated with respect.

The augurs represent Naveh to the Pagaelin as the Walker on the Heath, a spectral figure, bringer of prophecy and dream. He is also the harbinger of death, usually sudden and unpleasant. The Navehan philosophy as modified and taught by the augurs preaches power and discipline. No disobedience, however slight, of the Augurs or the Pagaelin, goes unpunished. The punishment meted out fits the crime, but is invariably harsh and frequently fatal.

The Pagaelin worship the Walker to appease his wrath and to divert it from themselves. Those who express disbelief in the new deity often die under "mystical" circumstances. The children who periodically disappear are thought to "ride the winds of the Heath", a belief the augurs encourage. In the last decade the worship of the Walker has become more and more important to the

The Burzyn Raid

The short life expectancy of Pagaelin chieftains works against the ambition of a strong leader, but a few men have overcome the odds and unified two or more tribes. When it has occurred, serious attacks have been made on the outlying settlements of Kaldor and Chybisa.

On one memorable occasion, in 545, two tribes crossed the Ulmerien and attacked Burzyn. Dozens of homes were looted, and 32 citizens were killed, before the castle garrison, overcoming their initial disbelief, sallied forth and drove off the raiders.

The Osel Massacre

Past attempts by missionaries from Kaldor and Melderyn to introduce their religion to the Pagaelin have often led to bloody massacres. The last occurred in 703 when the Laranian *Order of the Spear of Shattered Sorrow* built a walled mission on the Lower Osel. The Pagaelin pretended interest, and converts were allowed inside the walls. When their number was sufficient, the converts turned on their benefactors and slit the throats of all three priests, four acolytes, and six guardsmen of the *Order of the Lady of Paladins.* This slaughter cooled evangelistic fervor to proselytize among the Pagaelin for many years. It also brought cries for a holy crusade against the Pagaelin similar to that currently being waged against the Solori. Navehan augurs council the Pagaelin against further Laranian or Peonian massacres knowing that any such crusade would spoil their own plans.

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tribesmen. Even tribes that are free of augur control fear the Walker on the Heath. The severity of the religion appeals to the Pagaelin psyche.

The Walker stalks the windswept Heath, protecting his home from interlopers. The tribes believe that he lives in the deepest reaches of the heath at a place called *Nosa-olab* ("the Hundred Names of Terror"). The Pagaelin have always had strong taboos regarding the heath's southern reaches, and even the northern heath is avoided by most tribesmen. Bejist is a dim tale of dread, remembered only in the darkest legends.

PRESENT RELATIONS

The Chybisans and Pagaelin try to avoid conflict, and this tends to keep the Ulmerien valley relatively peaceful. A few hot headed or drug enraged warriors sometimes raid settlements north of the Ulmerien, but such incidents are rare and usually of little note. The situation in the north is different. Kaldoric troops often skirmish with the Pagaelin; and there is an ongoing dispute over the control of Oselbridge. Members of the Mercantylers' Guild have long had a seasonal trading post at the north end of Oselbridge and there are plans to fortify it like Trobridge Inn. Tribesmen are often near the crossing, except when Baron Firith, Warden of Oselmarch, sends a patrol south. It is rumored that the Baron intends to dispatch a large military force to permanently secure the bridge.

Elements in Kaldor and Chybisa have noticed the changes in the Pagaelin way of life. To date they have ignored them, unaware of their nature. Some in the Order of the Spear of Shattered Sorrow are starting to worry. The Navehan priests in Tashal know where their brothers are and remember their heresy.

The Pagaelin respect the boundaries of the Shava Forest and rarely cross the Kald river. Tribal legends speak of "The Devils in the Forest", but otherwise they ignore their western neighbours. The Sindarin in turn pay scant attention to the Pagaelin, although the elves sometimes hunt in the Shomos River area. The Sindarin are aware of the Navehan presence at Bejist and are disturbed by it.

The Sorkin Mountains are home to gargun who sporadically raid the eastern Pagaelin range, usually for food in the form of a few dead tribesmen. Such raids are variable in their intensity, and in fact the Pagaelin and the Chindra Gargu-hyeka often trade with each other. The tribesmen provide the gargun with edible slaves in exchange for weaponry and mountain herbs for the augurs.

Shaadli, chief of the Tanaudin Pagaelin, with the aid and advice of the augurs, has increased his influence with three other tribal groups. Undoubtably, the augurs intend to use his rise to prominence to further exploit the Pagaelin. The growing dominance of the Navehans over the Pagaelin is likely to draw the attention of many interested parties.

Travel in Pagaelin Territory

The Pagaelin are ambivalent towards traffic on the Genin Trail. Although they commonly try to collect whatever tolls they can extort, they are as likely to ignore travellers as they are to attack; small or obviously weak parties are more likely to get their attention. They will usually not attack a superior or equal force, unless they are driven by extraordinary hunger or are led by a strong chieftain. Travellers can be sure only that the tribes' behavior will be unpredictable. Pagaelin tribesmen might seek to trade with travellers, sometimes honestly, although it is a foolish wayfarer who does not keep his weapons close at hand.

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WALK OF THE CAT II

Time: 25-RSI seconds **Ritual:** Meditation
Range: Self/Touch **Duration:** 5 (MS), 15 (CS) mins.

Permits the subject to move with greater stealth. Adds a special bonus to STEALTH skill of +10 (MS) or +30 (CS) for *Duration*. In addition, anyone testing *Awareness* or *Hearing* has a special penalty of –20 for *Duration*. There is no effect on footprint traces.

CF: *Permanently* reduces Stealth skill by 1d6 points.

SLEEP OF THE WATCHFUL II

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 2 (MS); 6 (CS) hours.

Subject receives an AWARENESS bonus +20 for *Duration*. Especially useful for sleeping with "one eye open".

CF: gives the subject F3 Fatigue.

WAY OF THE WARRIOR IV

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range*.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

SWIFTBLADE III

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

TOUCH OF THE WALKER III

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch **Duration:** 10 (MS); 30 (CS) mins.

Allows the shaman to touch someone and give them an immediate jolt of pain requiring a 4d6 (MS) 6d6 (CS) shock roll. Current Fatigue and Injury levels of the victim are added to the die roll.

CF: gives the effect to the shaman.

PEACE OF THE AUGUR IV

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See COMBAT 18.

THE WALKER'S WHISPER IV

Time: 35-RSI seconds **Ritual:** Chant/Sacrifice
Range: RML feet **Duration:** N/A

Inserts a specific thought into the mind of a victim. The thought must be no more than one simple sentence. If the victim is awake, he may engage in Mental Conflict. Sleeping victims have no defense. The victim may or may not (GM discretion) be influenced by the suggestion.

VISIT TO NOSA OLAB IV

Time: 15-RSI minutes **Ritual:** Chant
Range: RML feet **Duration:** 1 (MS); 3 (CS) hours

Causes victims specified by the shaman to have nightmares of hideous torture, extreme pain, and physical trauma. Victims awake with F1 (MS) or F3 (CS) fatigue.

CF: shaman is only victim.

TEETH OF YARLAC V

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

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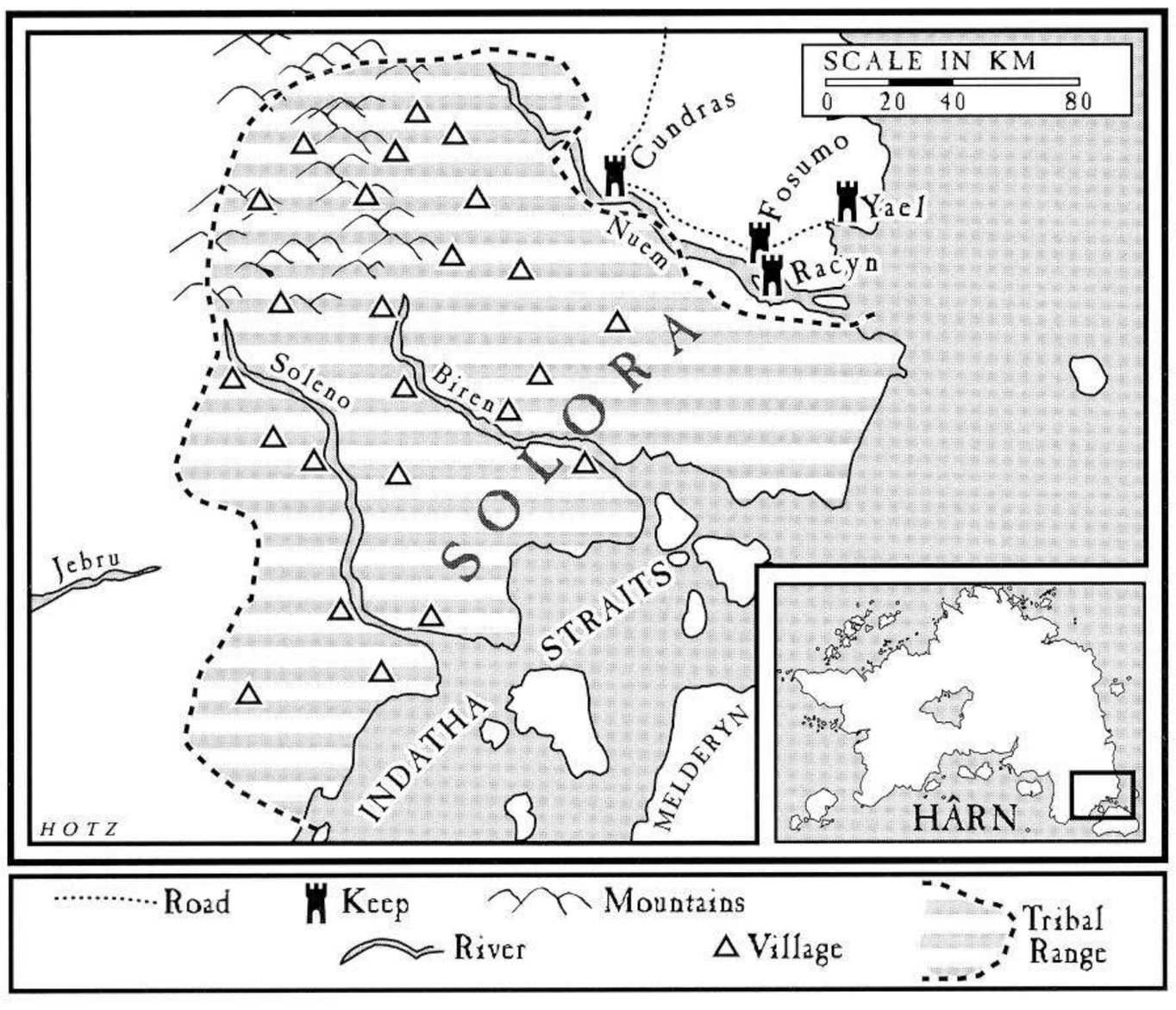
SOLORI

The Solori tribal nation is one of Hârn's smallest, most primitive cultures. Its 33 tribes, called clans, are collections of five or more extended families who build their huts close together. For the Solori, *tribe*, *clan*, and *village* mean the same. The villages are scattered in the fertile, hilly, and densely wooded lands between the Soleno and Nuem rivers, south of the Anadel highlands. Their primitive "slash and burn" agriculture, and their on-going fighting with both the Laranian knights to the northeast and the Hodiri to the west, requires that villages be relocated every few seasons.

HISTORY

Over two millennia ago, the ancestors of the Solori were a hardy people dwelling in west central Lythia in the regions now called Beshakan and Gothmir. Their early history is obscure, muddled by generations of oral history, but they seem to have been sought as mercenaries by the nascent cultures of the Targan River and the eastern seaboard of the Venarian Sea. They became a sort of janissary warrior caste, with rigid codes of honor and behavior. About eighteen hundred years ago, the Pharic peoples, driven west by the Ketari, came into conflict with the cultures in Gothmir. The resulting wars caused the northern Solori to migrate west. The descendants of the southern Solori were involved in the foundation of the Targan Empire and were later destroyed in the Targan Genocide, when the conquerors of the empire slaughtered uncounted thousands.

The northern Solori, their resolve stiffened by their cultural codes, united under a leader called Matasum, and attempted to form a state of their own, probably in western Azeryan. This experiment was doomed to failure, and under pressure from the Pharic peoples the Solori migrated again, finally sailing across the Gulf of Ederwyn to Hârn. Legend has it that Matasum remained behind, searching for a holy sword with which he would lead the Solori to greatness.



SOLORI OCCUPATIONS

01-55	**Hunter**	3 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Hidework/2, Fletching/2.
56-80	**Herder**	2 Weapons to OML+SB, Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
81-95	**Fisherman**	2 Weapons to OML+SB, Fishing/5, Seamanship/4, Survival/3, Foraging/2, Shipwright/2.
96-97	**Grower**	Agriculture/4, Animalcraft/3, Survival/3, Weatherlore/3, Foraging/3.
98-99	**Slave**	Intrigue/4, Agriculture/3, Cookery/3, Hidework/2.
00	**Chieftain**	Hunter skills, plus: Initiative/6, Intrigue/4, Ritual/3, Law/2.

SOLORI WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Javelin	–1	Leather
9	Shortbow		
11	Spear		
10	Shortbow		

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SOLORI 2

The Solori landed on Hârn c.900 BT in what is now called Horadir. They arrived in great strength and occupied land from Cape Horab to the Horka River. Due to their numbers, martial traditions, and superior organization, the Solori soon became the dominant force among the Lythian invaders. Many of the other barbarian tribes became subject peoples and Solori leadership gave cohesion to the invaders. Within a century the Sindarin had effectively ceded all land south of the Ulmerien and Horka rivers to the Lythians.

In 683 BT the Solori led the Lythians across the Ulmerian River to the Battle of Sorrows. They were foremost in the attack and suffered immense casualties (some scholars estimate 80-90%) in the rout of their forces. With most of their warriors and leaders slain the Solori power was broken. Other Lythian tribes lost little time in raiding their camps and villages and the remaining Solori were restricted to the region now called Solora. Since they had always depended on other cultures for much of their "civilization" the Solori quickly descended to primitive barbarism. Since that time, and particularly since the rise of the Hodiri, they have been a people in decline, clinging to the wildlands between the Nuem and Soleno rivers, with only legendary memories of their past glories.

WAY OF LIFE

Solori life revolves around the extended family dwelling, the *longhut*. This is a large primitive structure in which slim tree trunks support a latticework of leaves and branches, weatherproofed by moss. They are built on rises, ridges, and in any position easily defended and cleared. Although the Solori move their villages frequently, they tend to re-use the same sites over and over. This has the result that most Solori villages are constructed atop a small mound made up of generations of refuse dumped by earlier inhabitants. Similar mounds can be found in Horadir and Elorinar, and are often mistaken for barrow graves. When a site is occupied it is first cleared of brush, then surrounded by a palisade of sharpened wooden stakes. A village contains between forty and one hundred and fifty interrelated inhabitants, led by the foremost male of the village.

The Solori are shorter and stockier than the Hârnic norm. Males wear their hair in three long braids; one on each side, and one at the rear. This practice is a holdover from the ancient warrior caste. Males are considered mature only when their hair has grown enough to braid to shoulder length or longer. The Solori dress in untreated hides, which have a distinctly unpleasant aroma to outsiders. They often carry a pouch filled with sand in which they carry a hot coal to start fires. They wear no footgear except in the coldest months. They make and use simple tools and weapons, some of which are of stone. Metal artifacts are acquired in trade or from the bodies of enemies. Warriors scorn the use of armor, refusing to wear even what they capture. The use of armor is cowardly, and diminishes the soul. This puts the Solori at an obvious disadvantage when faced with better armored opponents.

Almost one third of Solori males die violently before their 21st year, either killed in battle or in "contests of honor" with each other. The Solori retain their unbending pride and codes of honor and despite their primitive culture have a haughty and fearless attitude. The slightest perceived insult may be excuse for a bloody duel which is often fatal to one of the participants. Their faces reflect what some have called "Solori Pig-Headedness". Any display of emotion other than ferocity, determination, or mirth is a sign of weakness. Within their own family groupings they are amazingly gentle.

The Solori traits of stubbornness and conservatism are crucial to any understanding of their way of life. Their rigid social customs include rules that cover for most situations and relations between adults. No extremes are too great to avenge a wrong or fulfill an oath. Although the Hodiri are scornful of the

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Solori, they acknowledge that "their word can be ridden forever". One who reneges on a promise to a Solori has made a lifelong enemy.

The family group is the most important unit of their culture. Although the tribal village is also regarded as "an item of honor" the Solori owe their first allegiance to their own kin. A warrior whose family dies or is slain is regarded with scornful pity and often undertakes a self-imposed exile.

Between families in the same village, the Solori maintain a formalized ritual of aggression. When approaching the hut of another, visitors are expected to keep their eyes averted. When they near the hut, they hum, sing, or otherwise draw attention to their presence while keeping their hands far from their weapons. The head of the family emerges and loudly accuses the visitors of coming to attack his family and home. The visitors, still averting their eyes, assure him that they have not. If the host wishes, he may allow the visitors closer, or pelt them with dirt to signify rejection. Those allowed closer receive one or two more accusations of aggressive and thieving intent. The visitors repeat their protestations of innocence and acknowledge the supremacy of the host within his walls. The host's accusations grow increasingly absurd until everyone laughs. Guests are then offered food and drink. If a family does not wish to be visited, they ignore the visitor.

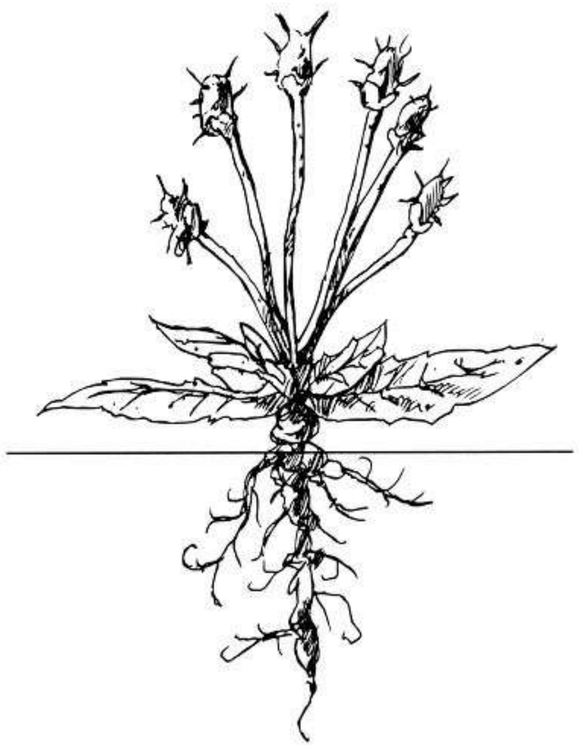
Relations with other tribal groups vary. There are rituals similar to those described above for meetings between tribal chieftains, and there are many nuances and subtleties of action that are not apparent to outsiders. When meeting warriors from another tribe the Solori make a highly visible display of their weapons. One of the deadliest insults a Solori can offer is to sheath his weapons in the presence of another warrior. This implies that the other is not considered a threat; such gestures are not made unless one is looking for a fight.

The Solori have a widely variable diet. Fortunately for them, Solora is a rich hunting ground, and the crude agricultural techniques practiced by the tribes benefit from the richness of soil. They supplement their diet by fishing, building dams and traps in the waterways of the region. Two or more tribes sometimes cooperate for major hunts, particularly the winter hunt for seals and walrus.

Interestingly, no matter what the size of the catch, or the bounty of the game killed, a hunter is teased about its inadequacy. This custom seems to have developed in the distant past to remind the proud Solori of their "true" role as a warrior elite. The passage of centuries, however, has blunted the lesson, and the practice is now little more than inherited tradition.

Although no match for their neighboring enemies, the Solori are formidable warriors when defending their own homes. They use the hilly, wooded terrain of Solora to their advantage against both the horseclans of the Hodiri and the mounted knights of Larani. They fight from ambush, using hit and run tactics, and even suicidal frontal attacks. They are unpredictable, making constant feints and unorthodox attacks, such as driving wild animals into the enemy. Their intent is usually to protect their village, although they will harass and attack an invader anywhere in Solora. History has taught the Solori that anyone travelling between the Nuem and Soleno rivers is probably an enemy.

If a Solori village is attacked the tribe defends it with berserk ferocity. There are few folk as ill-equipped who are as intractable as the Solori defending their home. If the Solori drive off their attackers they pursue the survivors until they have left Solora. These tactics, refined against the Hodiri, are proving much less effective against the Laranian crusaders. Hodiri raids are usually for sport or capturing slaves; they seldom try to destroy a village. The Laranians, far more determined and far better equipped, exploit the time honored Solori tactics to bring about the slow destruction of the tribes.



GAETHIPA (Poison)

A rare insectivore plant, 10-24 inches high when mature. Produces 6-12 insect lures. Found in marshland, in shade or partial shade.

To prepare the poison, crush lures, mix with water, and boil down to a greasy, sweet smelling paste. Dry to a solid cake, then crush to powder, mix with alcohol, and boil down to a white gum. Yield is about 0.2 ounces of gum from 50 lures. Coat sharp implement such as a needle, dagger, or arrowhead.

Gaethipa is the most effective and quick acting poison known on Hârn. When introduced into the blood stream, it paralyzes the nervous system, leading to unconsciousness within ten seconds and death within a minute. Survivors are rare if the poison is fresh. Of the 10% that survive initially, 50% die in a few hours of complications, and most others will have serious brain damage., partial paralysis, and blindness.

Gaethipa is favored by assassins. Possession is punishable by death in most Hârnic jurisdictions. The Solori use a variant of this deadly poison on their arrows.

Gaethipa Effect

Fresh gum has a healing rate of HR1, with healing rolls ever 10 seconds until HR3, then every minute until cured. Gums that are three or more days old are weaker; assume HR2 with a roll every minute.

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SOLORI 4

TRIBAL ORGANIZATION

Villages are led by the primary male of the tribe. He makes all decisions regarding the tribe and leads them in battle. The headman also acts as arbiter of disputes in the village, although the Solori have a marked tendency to settle their own affairs, usually by violence. He is assisted by a council of the other village family heads. The village clanhead is elected by the family heads who choose from among their own number.

Solori social structure is as rigid as might be expected. At the bottom are slaves, followed by women, male children, old men, young men and heads of families. Slaves are usually captives from another Solori village and are often given substantial freedom. Such slaves have been known to fight beside their new masters, even against their own village. Non-Solori captives are generally treated as drudges, since "their oath is not of honor".

The Solori do not have a tribal moot, and meetings and trade between tribes is more a matter of chance and convenience than organization. Since the Atani Wars the Solori have never unified or recognized an overall leader. Marriage between members of different villages is uncommon, and is generally regarded as something of a social stigma. Inbreeding is rampant, mitigated somewhat by introduction of new blood by female captives. The Solori are rigorously monogamous.

RELIGION

Solori religion is a mythologized version of their history. They have no shamans, although most heads of families perform similar functions. According to Solori legends, they descended from a tribe of giants who once loyally served a court of gods. The gods proved dishonest, and the ancients left their service and came to rule the world. At that time, Hârn was not an island, but a high mountain from which the ancients could survey their vast domains. The gods were jealous at the power of their former servants and sent a horde of demons to punish the ancients.

The ancient giants were led by the first warrior, Matasum. They chased the demons across the world and back into the rift whence they came. When the ancients entered the rift to destroy their foes, the spiteful gods threw a great plug of stone to seal it off. Matasum was lost in the darkness, and a cowardly demon stole his sword and fled. The ancients strained against the stone and raised it high. They nearly succeeded when the gods threw the sea around the plug. Frustrated, the ancients sought Matasum's sword, to split the earth and return to the daylight. To this day, the sky trembles to the sounds of Matasum's army chasing the demons beneath the earth. The Indatha Straits ebb and swell to the thunder of Matasum's steps, and the plug is the island of Melderyn.

With the loss of this wondrous army, the people grew weak and lost their skills. They shrank in stature, and other men, jealous and ungrateful, stole the land of the Solori. The spirits that had proved too cowardly or too weak to face Matasum placed themselves as gods above these cowardly thieves. Some day, when Matasum regains his sword, he will come across the sea to sweep away the usurpers, and his people will rule again.

The Solori are openly scornful of other faiths. They have treated the occasional missionary to Solora with violence, never less than amputation of the tongue to render the priest quiet. Laranian priests are typically tortured and then executed in a variety of unpleasant ways. This has contributed to their current difficulties with the Order of the Lady of Paladins.

The Beetle of Life and Death

The Solori use small bows of their own manufacture for hunting and combat. These are not of high quality but this is compensated for by the fact that their long thin arrows are dipped in a poison derived from beetle larvae which have fed off the deadly Gaethipa plant. The Solori cultivate this plant (proscribed throughout most of Hârn) which grows in marshy, damp soil. The Solori regard the plant as sacred. Gaethipa is a carnivorous plant, and the fact that the beetle is the only insect that the plant will not eat has conferred upon it similar respect.

Although the poison extracted from the beetle is less powerful than that which can be extracted from the plant itself, it is nonetheless highly dangerous. Introduced to the bloodstream it can cause sudden paralysis or death within minutes, depending on the dose, and the strength of the victim. Solori warriors and hunters keep the grubs alive in a mud filled pouch because the poison loses its potency about ten minutes after being extracted from a living larvae. Application takes considerable skill, and a single grub may be used to coat about ten arrows. The grubs will survive for only three days away from a host Gaethipa plant. The Solori believe that drinking water from a marsh where Gaethipa plants grow grants them immunity to the poison despite overwhelming evidence to the contrary.

The adult parasite beetle is used to stitch wounds closed. The beetle is placed near the wound, where it will pinch the skin shut with its jaws. The head of the beetle is then snapped off and its jaws remain closed. These crude stitches are effective for minor wounds, and the beetles' bite is mildly astringent, speeding the healing process.

Beetle Poison Effect

A normal dose of gaethipa poison on a Solori arrow is treated as an infection of H2 healing rate, with healing rolls made every minute. A minor bleeding wound is required to introduce the poison. H3 can be given for weaker poisons.

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PRESENT RELATIONS

Despite the advantage of their hilly and densely wooded homeland, the Solori are constantly harassed by the Hodiri. For their part, the Solori delight in feasting on Hodiri horseflesh. Such raids are usually hit and run, and result in few casualties on either side. Since the beginning of the Solora Crusade, however, the Solori have tended to move closer to the western end of their range, bringing them into greater and more serious conflict with the horseclans.

By far the biggest threat to the Solori is the Laranian fighting order, the Lady of Paladins. From its holdings along the Nuem river, the order has been undertaking the subjugation of Solora since 714. The official excuse for this "crusade" is the killing of some Laranian missionaries in 713. According to the Laranians, the clerics were tortured to death in "grisly and barbarous fashion". The Solori claim they were killed after offering mortal insult to a tribal headman.

The fighting order has vigorously pursued the conflict ever since. Since the ambush and massacre of a small party of knights in 717, the Laranians have become increasingly brutal, and the campaign has taken on genocidal aspects. The Grandmaster of the fighting order has issued standing orders to burn any Solori settlement, and to "crush resistance and pacify the region". The latter phrase has been interpreted liberally by some knights of the order, and several atrocities have occurred. Sir Selic Orgone, the knight commander of Fosumo, ordered the execution of captive Solori after a successful attack on a village in 718. Since the captives included women and children, some Laranians refused to obey, but it was eventually carried out. Sir Selic is reputed to have answered a knight who protested the butchery with the comment "Filth breeds lice."

These and similar actions are not well known outside the order, but rumors are beginning to spread. There are factions growing within the order that oppose the crusade, or at least desire an end to the "unchivalrous" methods of war. The advocates of the crusade claim that the Solori are sub-human, and deserve to be treated no better than gargun. The Laranian primate of Hârn has been pressured by the pontiff to investigate, but she lacks the will to intervene.

There is no doubt that if the crusade continues it will destroy the Solori within a decade, either directly or by forcing them to fight the Hodiri, a conflict they would be sure to lose.

Solori Tenacity

There is a song which, surprisingly, is sung by both the Solori and the Hodiri. It recounts an attempt by a Solori warrior to avenge a Hodiri chief's attack on his family. He dogged the chief's travels, but the man was always well protected. All Horadir came to know the ludicrous lone figure, and when the chief died peacefully, years after the attack, the Solori was able to sneak into camp. When the Hodiri caught him, they laughed, saying "You are too late, he has died.". The Solori promptly slew himself, vowing "I will catch him.". To the Solori, the story is one of heroic determination and patience. The Hodiri interpret it differently.

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SOLORI CLANHEADS

Although the Solori have no shamans, their clanheads have access to the following rites, and to all common invocations of Level III or less.

PRAYER TO THE ANCIENT ONES II

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 10 (MS); 30 (CS) minutes

A prayer to one specific ancestor, identified in advance by the invoker, for assistance to perform a task that the ancestor had some skill in performing. The ritual may not be combined with any other skill enhancement.

CS: Ancestor hears and grants a +40 bonus to skill.

MS: Ancestor hears and grants a +20 bonus to skill.

CF: Ancestor is bothered, upset, or annoyed by the call. Request denied and retribution may (50% chance) be involved.

PRANCE OF THE DEER II

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 10 (MS); 30 (CS) minutes

Increases subject's MOV by 2 (MS) and by 5 (CS) for *Duration*. This also gives a bonus to Dodge of +10 (MS) and +25 (CS). When Duration expires, or on a CF, the subject receives a F3 Fatigue.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

MATSUM'S ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 (CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

PEACE OF THE ANCESTORS III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See COMBAT 18.

SONG OF MERCY III

Time: 15-RSI seconds **Ritual:** Prayer/Song
Range: Self/Touch **Duration:** instant

Blesses a subject poisoned by gaethipa. The effects are:

CS: +2 to Healing Rate (HR)

MS: +1 to Healing Rate (HR)

CF: –1 to Healing Rate (HR)

The ritual cannot be used more than once per hour on the same subject.

DEFENSE III

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** 10 (MS); 30 (CS) minutes

Subject can fight without rest for *Duration*. During this time all Defense skills (Block, Counterstrike, Dodge) are +10. Subject acquires 5d6 Shock Roll when *Duration* expires.

CF: Subject goes *Berserk* (see below).

SWIFTBLADE IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

WAY OF THE WARRIOR III

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range*.

SUMMON ANCESTOR IV

Time: 15-RSI minutes **Ritual:** Chanting
Range: Unlimited **Duration:** One summoning

Summons a specific, named ancestor of the invoker. EML is reduced by Aura x2 of the summoned ancestor, but is at +10 if the ancestor was personally known to the invoker in life. The ancestor's shade will appear immediately with CS, or in 3d6 minutes with MS. Once summoned, the ancestor is visible only to the invoker, but may converse with him normally. This ritual is used to obtain advice or historical information, but the ancestor's knowledge is limited to life experience, although it may know information concerning local ethereals and the like at the GM's discretion.

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TAELDA

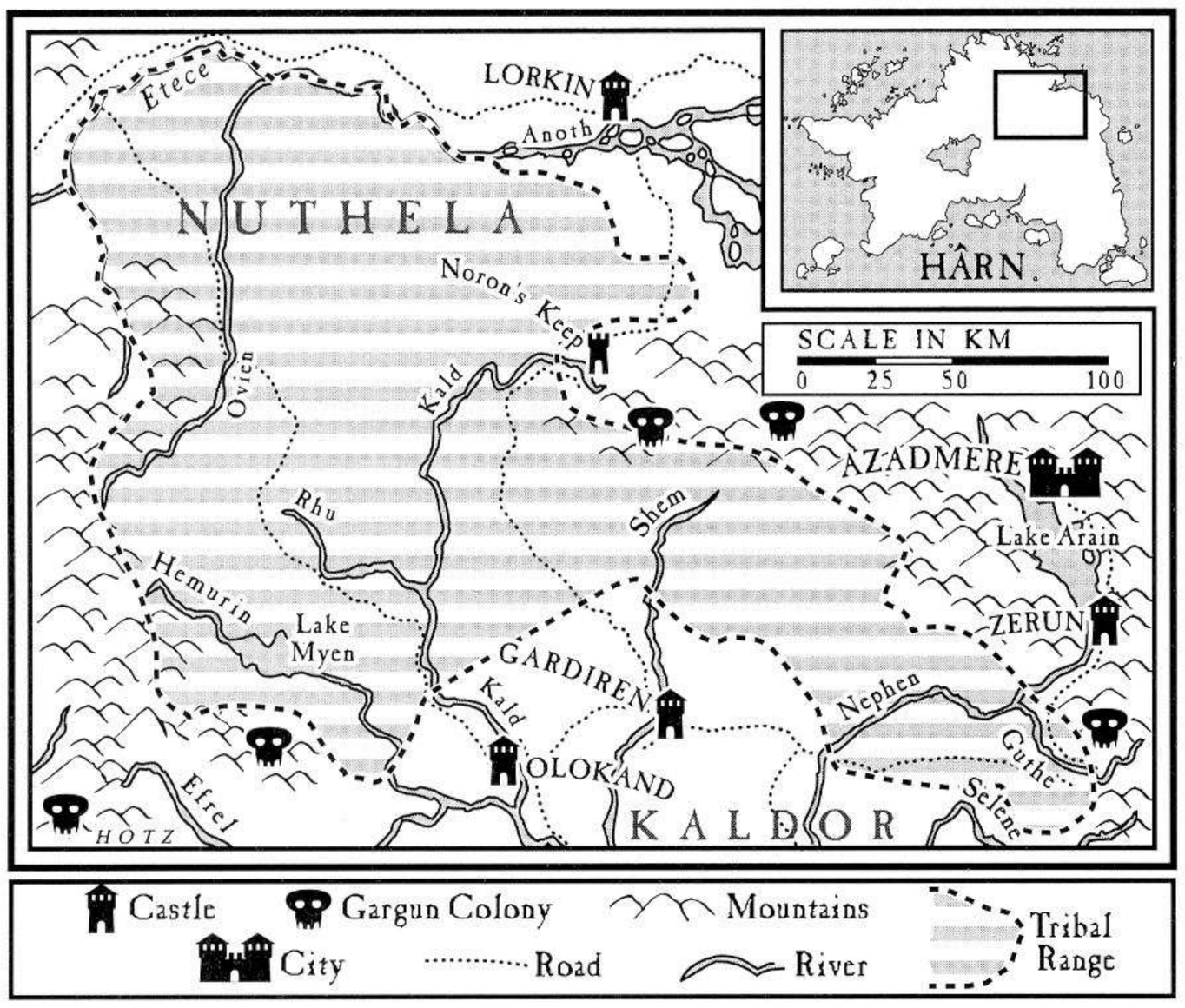
Occupying the region of northern Kaldor and southern Nuthela, the Taelda are a closely allied group of forty-one tribes, each with several hundred members. Due to the common threat from the surrounding gargun there is little intertribal conflict. The Taelda are semi-nomadic, moving to a new range annually. A moot is held on the Yaelah of every Azura at Barsothe Falls, where secret rituals are performed under the moonlight.

ORIGINS AND HISTORY

The Taelda are culturally and ethnically related to the Jarin of Orbaal and the Anoa tribal nation. According to the Taelda, they migrated from the Lythian mainland (c.1100 BT) and landed "...in a treacherous bog, where brackish water flowed forth, thick with decay and disease." Hundreds of tribesmen died braving the hazards of the Anoth Delta, mostly from quicksand and disease. The Taelda moved south west to the forests of Nuthela, where they settled.

The founding of the kingdom of Nurelia in 125 drove the peaceful Taelda from much of their settled lands. The nation was split, west and east, each of which was consolidated under one leader for the purposes of war. In a battle with Nurelian troops in 235, the king of Nurelia, Lotin the Gray, was slain by a Taeldan arrow. The Migration Wars were effectively over, and the Taelda had regained much of their land. However, the western Taelda failed to reunite with their eastern brothers; the 3000 tribesmen who made up the western Taelda became a distinct tribal nation, the present day Ymodi.

One of the most important figures in Taeldan history is a young craftsman named Alwynn. Circa 550, a stranger from the north was found by a Taeldan hunter weak, starved, and burning with fever. He was taken in to be cared for, and in time, recovered. Grateful for the kind treatment, the young engineer taught his crafts to his caretakers. News of Alwynn's teachings soon spread to all the tribal chiefs. A gathering was held, and Alwynn was adopted into the tribes.



Anoa-Taelda Conflict

Both the *Taelda* and the *Anoa* claim the south bank of the Anoth River as their own. This ongoing dispute has kept both tribes fighting each other to the benefit of more deadly enemies like the gargun and the Ivinians.

TAELDA OCCUPATIONS

01-75 Hunter
2 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Fishing/3, Herblore/2, Fletching/2.

76-93 Woodcrafter
1 Weapon to OML+SB, Timberwright/4, Woodworking/4, Foraging/3, Herblore/3, Stealth/3, Survival/3, Tracking/3, Fletching/2.

94-97 Grower
Agriculture/4, Animalcraft/3, Herblore/3, Survival/3, Weatherlore/3.

98-99 Tuathar
See Shaman Rules.

00 Chieftain
Hunter skills, plus: Initiative/6, Physician/4, Intrigue/3, Law/2.

TAELDA WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
12	Roundshield	+0	Leather
11	Shortbow	+0	Fur
12	Shortsword		
11	Spear		
12	Staff		

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The Taelda have developed an effective system for long range communication with other tribes. Hollowed-out logs are hung as drums from tree branches and they have developed an extensive drum code that can send virtually any simple message. The drums are hung on high branches, where intruders cannot easily spot the source of the signal nor interfere with the drummer. Each village chieftain has an obligation to send out his drummers, generally three, to relay the message. Under optimum conditions, a signal can carry as far as four miles, but the expanding wave effect typically alerts all tribes within a radius of one hundred leagues, virtually the entire Taelda range, in one hour. The system is particularly effective for warning against gargun attacks or swarms. Because they are relatively well organized, the Taelda are difficult to conquer. Their battles with the gargun are well co-ordinated, and more often than not the Taelda are victorious.

RELIGION

Although not particularly religious, the Taelda consider the sun to be an embodiment of their principal deity called *Cothllynn*. According to their beliefs, Cothllynn, assisted by the Cwyth O Thaer, *"...brought forth all creatures of light and wind"* to watch and protect the forests.

PRESENT RELATIONS

The Taelda and the Anoa are neutral to each other, and respect each other's territory. The lands to the north of the Anoth are recognized as Anoan, the land just south of the river is ranged over by both peoples, resulting in a few disputes. Although the two nations rarely clash, heated arguments over hunting rights are common. The Taelda skirmish with Kaldoric troops in the south, but such melees are uncommon and inconclusive. The Taelda melt into the forest before any decision is reached.

The Nuthuk and Wurokin gargun nations are constantly at war with the Taelda. Attacks range from minor raids to swarms. Occasional forays by the gargun from the Sokus and Zedabir cave complexes meet stiff resistance. When the Taelda find themselves hard pressed by invading foulspawn, they usually petition for aid from Noron; the giant has never yet refused to assist his barbarian allies, and seems to revel in the slaughter of orcs.

The Taelda bear no malice toward strangers, and sometimes assist those in need. Travellers on the Fur Road are watched carefully, but are seldom interfered with. On infrequent occasions a caravan on the Fur Road is attacked by Taeldan raiders. These attacks seem to occur without provocation or motive, and although not usually massacres, the caravan is usually looted. The Taelda do not approve of others hunting on their land, and sometimes give killed game to travellers in an attempt to forestall conflicts. Travellers on Noron's Way are left alone; the Taelda let Noron deal with the wayfarers in his own way. Most civilized folk who know the Taelda respect them. Wise travellers know that politeness is usually met with similar behavior. Few have violated the trust of the barbarians; many who have committed crimes against the people of Nuthela have met with a swift death.

Noron

The inhabitants of Noron's Keep are held in awe by the Taelda. The giant Noron is referred to as "The One." He is treated by the Taelda with great respect, often receiving game and other tribute. A kind of alliance exists between the Taelda and Noron; each honors the other. Noron is treated almost as royalty, and he reciprocates with gifts. Noron often assists the Taelda in their battles with the gargun, usually with considerable effectiveness. They receive many of their metal weapons from Noron, explaining the presence of shortswords among them. The Taelda do not have knowledge of metalworking.

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TAELDA 4 INVOCATIONS

Insight of Alwynn II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self **Duration:** One situation

Offers insight when the invoker is unsure of the proper course of action. This applies only to moral quandaries. The GM should reveal any information in some subtle way.

CF: invoker is struck blind for 3d6 hours.

Beastfriend III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile animal within *Range*.

Alwynn's Honey III

Time: 35-RSI seconds **Ritual:** Prayer/Honey
Range: Touch **Duration:** Indefinite

Blesses a cup of wild honey with healing properties. If the subject consumes the entire cup during daylight hours of a single day, then all normal healing rolls are at +20 (MS) or +50 (CS) until all *current* injuries and diseases are healed. The honey must be acquired from a local, wild hive.

CF: honey destroyed.

Cothllyn's Peace III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See Combat 18.

True Arrow III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

Alwynn's Aid IV

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances any **one (1)** skill for one skill use: MS +10, CS +30. After use, subject acquires F1 Fatigue.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

Library of the Ancients IV

Time: 15-RSI minutes **Ritual:** Prayer
Range: Touch **Duration:** Permanent

Protects a clay tablet with recorded information from discovery. Only a search with more powerful means (higher level spell or invocation) will have chance of finding.

CF: destroys the tablet.

Presence of Alwynn IV

Time: 25-RSI seconds **Ritual:** Prayer
Range: 20 yards **Duration:** RSI minutes

Increases the illumination in an area surrounding the tuathar. With MS, the illumination is doubled, with CS, light equivalent to full daylight is produced at night time or in an enclosed area, or a blinding brilliant illumination (-10 to all skills requiring sight) if sunlight is already present. The invoker is not dazzled by light he or she creates. The RML is reduced by -30 at night. The invoker is temporarily blinded on a CF.

Tree Meld IV

Time: 15-RSI minutes **Ritual:** Chant
Range: Self **Duration:** RSI hours

Invoker can physically merge his body into a tree or bush that is larger than the invoker. True Name of plant must be known. Invoker stays within the tree until another successful invocation reverses the effect. While melded with the tree, invoker is affected by plant health and dies if the tree is felled, burned, and so on.

CF: invoker is trapped within the tree indefinitely.

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TULWYN

The Tulwyn barbarian nation, inhabiting the region of Athul in southern Hârn, consists of 92 tribes. The largest and most prominent tribe, with almost 200 persons, is led by Kirandar, the current overchief of the Tulwyn nation. Most other tribes number between 60 and 140. The Tulwyn range is bounded by Lake Benath to the north and the Gulf of Chakro to the south. To the east the Tulwyn avoid the Farin River and the southern reaches of the gargun-infested Felsha Mountains. Their western border is less definite, but they usually stay east of Fort Taztos and keep their distance from Shiran or Firis.

HISTORY

The Jarin were forced out of Athul by invading Lythians, the ancestors of the present day Tulwyn, around 500 BT. By the time of Lothrim (c.100) the Tulwyni fighting prowess had gained recognition throughout southern Hârn. The Foulspawner took an interest in the tribes and personally visited Greil, the Tulwyn overchief of the day, and a pact was made. To Greil, a greedy and self-serving man, Lothrim bore valuable gifts and, with his dark arts and pleasant words, subverted the overchief and thus won control of the Tulwyni nation. The Tulwyni were obliged to yield unaccustomed tribute to the Foulspawner and their levies were made to serve at the far end of Lothrim's domains. The Tulwyn were ranked lower than the Chelni (and later even the gargun) and this was profoundly resented. The tribes of Athul chafed under the Imperial yoke; even Tulwyni loyalty to their chieftain has its limits. By 120, the Tulwyn were on the brink of rebellion. The tribes called upon Greil to act, and Greil promised to restore Tulwyni independence. Greil, however, was more concerned with the personal wealth that was his share of the imperial dream. Finally Aladom, chieftain of the second largest tribe, called a meeting of chiefs. He affirmed his loyalty to the people, but renounced his loyalty to Greil on the grounds that there could be no honor in obeying a leader who had dishonored the people. Aladom was the right man at the right time. There was a violent skirmish and Greil was cast out to die in shame. Aladom was acclaimed the new leader.

The next time Lothrim's embassies visited Athul, only their heads returned home. Aladom summoned his priests and, through them, called upon the wind god *Kekamar* to "wither the diseased arm of tyranny". Coincidentally, Lothrim was busy with an army of avenging Khuzdul at the Battle of Sirion. When news of Lothrim's defeat came to the Tulwyn, Aladom declared the Tulwyn nation independent. The seeming effectiveness of Aladom's call for divine aid caused the tribes to revere Aladom as their savior; he is now termed Tir-Aladom, which means great or venerated.

Aladom ruled well enough until 145 when he died peacefully and was succeeded by his son Shikuga, best known for his conflict with the Sindarin around 150. With a folk hero for a father, and infinite pride and rashness, Shikuga united the Tulwyn and planned to conquer the Shava Forest. He and many warriors perished when a great storm arose as they crossed the Farin River into Evael (See TULWYN 4 for the Tale of Shikuga).

After Shikuga's disaster, few of his successors were able to unite the tribes for any concerted action. Hence their almost complete lack of involvement in the Salt War (672-673) when large expeditions from Kaldor and the Thardic League passed unhindered across Athul. One exception was Turroc who, in 691, led an attack on Fort Taztos, an affront to the Tulwyn since its construction in 685. The attack failed, but many tribesmen, including Turroc, earned honorable deaths. The ferocity of the attack is still spoken of in the messhalls of the Ramala

TULWYN OCCUPATIONS

01-75	**Hunter** 3 Weapons to OML +SB, Tracking/4, Stealth/4, Foraging/3, Survival/3, Hidework/2, Weaponcraft/2.
76-80	**Woodcrafter** 2 Weapons to OML+SB, Timberwright/4, Foraging/3, Woodworking/3, Survival/3.
81-88	**Fisherman** 2 Weapons to OML +SB, Fishing/5, Stealth/4, Survival/3, Seamanship/3, Shipwright/2.
89-96	**Slave** Intrigue/4, Agriculture/3, Cookery/3, Hidework/2.
97-98	**Priest** See Shaman Rules.
99-00	**Chieftain** Hunter skills, plus Initiative/6, Intrigue/4, Survival/4, Law/2.

TULWYN WEAPONS

WQ	Weapon	AQ	Armor
10	Dagger	+0	Cloth
10	Handaxe	+0	Leather
10	Javelin	+0	Fur
12	Leather Shield		
10	Shortbow		
11	Spear		

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TULWYN 2

Legion. The Tulwyn returned to harrying traffic on the Salt Route; this suited their guerrilla tactics better. In the spring of 702 the overchief Gliris massed five hundred Tulwyn and wiped out the great seasonal caravan from Tharda to Kaldor. However, the Tulwyn lost so many men that they have since refrained from attacking the great caravans. It is apparent to both sides that paying a small tribute to the Tulwyn saves both face and lives.

WAY OF LIFE

The highest ethic of the Tulwyni warrior is personal honor. Dishonor means a life of shame, and most would prefer suicide. Death in battle is honorable; loyalty is honorable; honesty is honorable. A warrior must fulfill any pledge or promise he makes, no matter the cost. If a warrior pledges before a battle that four enemies will fall to his axe and he slays only three, he is dishonored. Such battle pledges are common and the greater the pledge the more honor its completion will bring. Death is the only excuse for failure. There is no shame in boasting of past exploits. Only false boasting is dishonorable.

The Tulwyni are polite and ruthless. They respect worthy opponents but tolerate no rudeness. They are quick to anger and dueling is common, even among friends. One who loses a duel but lives can redeem his honor only by performing a battle pledge or completing a dangerous quest.

The Tulwyni live simple, semi-nomadic lives. The majority of their food is from hunting; it is said they know 212 ways to cook a wild boar. Tribes along the seacoast or near Lake Benath supplement their diets with fish. There are a number of plant roots that they relish, including *Doshenkana* which is a deadly poison to outsiders. Doshenkana roots are sought out and prepared by the priests who retain the secrets of preparation. Tulwyn children are given ever increasing doses until they develop an immunity and adults maintain it with periodic doses from the priests. A welcoming drink of Doshenkana is used to expose (and eliminate) outcasts and imposters. All tribes practice slash and burn agriculture. This task is left to the women, who are generally deemed inferior.

The Tulwyn live in huts that can be taken down and rebuilt in a few hours. Frames of long branches are covered with woven twigs and leaves. The leaves are dipped in a thick mixture of bone powder and water, then dried in the sun. This stiffens the leaves to resist harsh weather. The largest huts belong to the chief and are used to house his *Turenkemri* (select guards). Each hut has a central hearth and a smoke vent. Cured hides, brush, or grass carpet the floor, and furs are used for sleeping. Chests, urns, and barrels are common possessions, but only the wealthiest have any other furniture.

The Tulwyn people are well versed in woodlore. Virtually anyone over twelve can live off the land indefinitely, hide and move silently in the underbrush, and track a quarry for leagues. One who has offended a warrior may rely on his persistence. Tales of ambushes where dozens of warriors appear from nowhere are common among the traders of Kaldor and Tharda.

Clothing is functional, for protection from the cold winds. It consists of a soft leather or homespun tunic, trousers or leggings, and a fur jacket. Warriors wear heavy belts on which they carry a quiver, axe and hunting knife. Jewelry indicates wealth and status.

The Tulwyn are good weaponcrafters, but make only spears, axes, shortbows, and oval shields. Those who have distinguished themselves in battle carry swords, usually a gift from their chief. Armor is a sign of cowardice.

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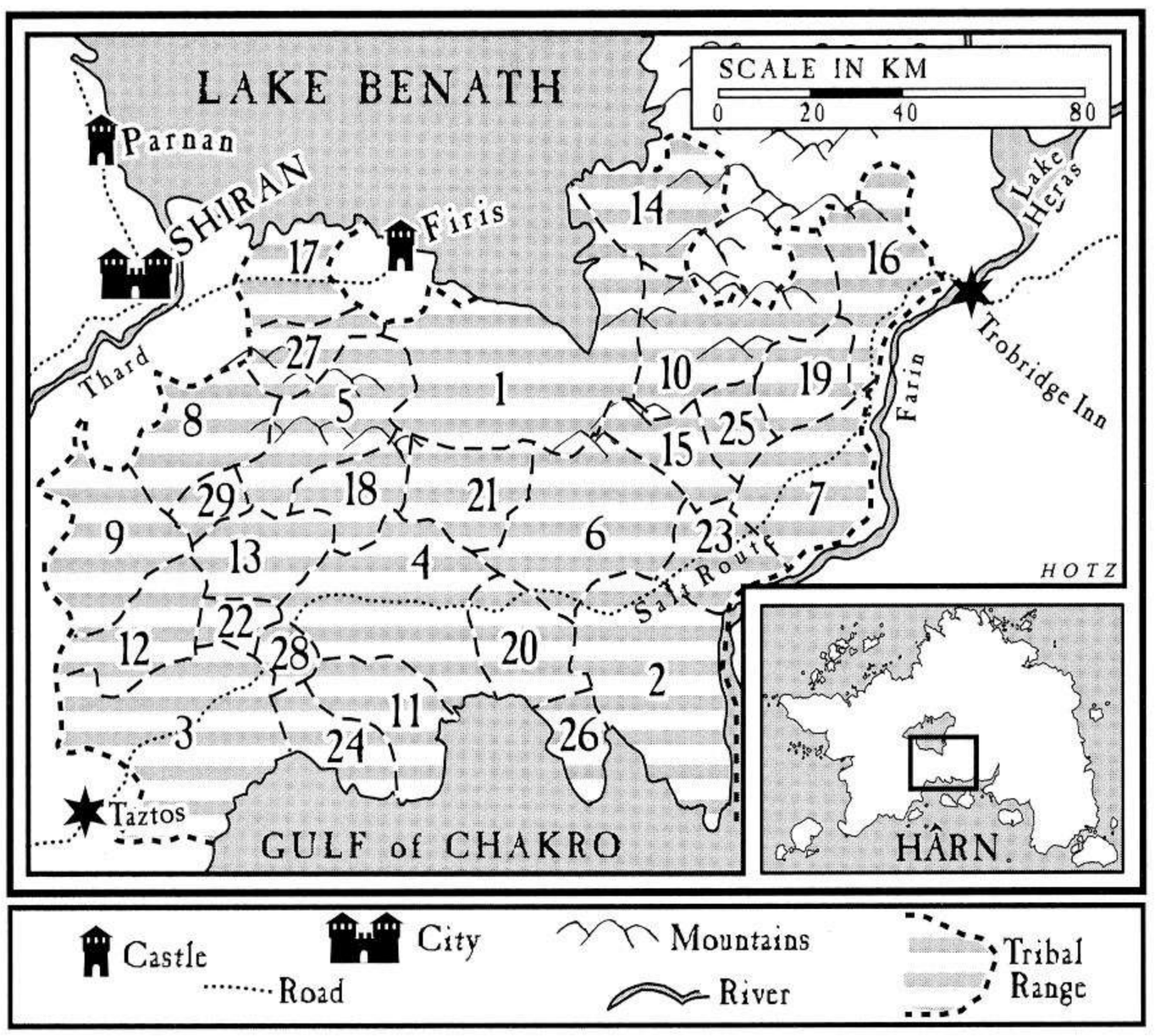
TRIBAL ORGANIZATION

The Tulwyn have always used a simple political system. There are a number of "sovereign" tribes (currently twenty-nine) which are loosely defined as being tribes able to field at least sixty fighting men. Vassal tribes are smaller and are unable to raise this many. Some leeway is allowed, where tribes have recent battle losses, or have warriors of outstanding ability. Heroes are rated as being worth two or more men; hence the expression common among the Tulwyn, "a three spear feat", indicating that a man has performed some act well enough to be worth three men. These ratings are determined by a special council of chieftains at the annual spring gathering. A warrior's chief makes the proposal and his priest will recite the deed or deeds involved. The chieftains will determine the matter by secret vote. It is considered a great honor even to be nominated and there is no shame in being rejected. Some years, no one is accepted. The *Turenkemri* are generally worth four or five spears.

Most sovereign tribes dominate a number of smaller tribes who look to them for guidance and protection. The number of vassal tribes is a determining factor of a sovereign tribe's prominence. The more prominent a tribe, the more weight its leader's voice will carry. Each sovereign tribe has its own territory; it and its vassals stay generally within it. The chieftains of the major tribes sit on the high council which meets at the call of the overchief at irregular intervals. Matters affecting the whole nation, and disputes between tribes, are settled by the high council. They also meet on the death of the overchief to elect a new leader.



Sovereign Tribes

Each of the twenty-nine sovereign tribes is identified by the same number on the Tribal Map and table below. Vassal tribes, if any, are also listed. These inhabit the same general area. In this sense, Athul is loosely divided into territories, each occupied by one or more tribes, one of whom is the dominant Sovereign Tribe. The tribes are identified by the names of their chieftains, who customarily adopt the names of their predecessors so that the tribe name remains the same. The only exception to this is when the chief of a vassal tribe is a warrior of great renown and he is made chief of the sovereign tribe. Tribes are occasionally eliminated or forced to merge by warfare, disease, or famine, and new ones are formed from overlarge existing ones. Such changes happen about once a decade.

SOVEREIGN TRIBES

1 Kirandar: Kelesris, Arakar, Omilo, Tubis, Imrilon, Daremiri, Raelyn, Ysi
2 Darion: Shoen, Varema, Kii, Pasil, Jemela
3 Altare: Onra, Tranadoni, Ethed, Mairin, Broso
4 Caharyn: Ibisi, Omajal, Argis, Shyst
5 Kodor: Mayne, Perith, Gyli, Mokon
6 Myshvar: Jair, Amkardyn, Hosta,Blundiri
7 Targon: Dravin, Aekor, Vadai
8 Kavar: Kolodru, Emenori, Pebla
9 Vulf: Ildis, Hrabin, Kwalain
10 Tuga: Rynethri, Warion, Charakis
11 Jeserniki: Emelkodor, Letaxa*, Ygrin
12 Domonar: Lupichi, Yshen
13 Sheravar: Elodosi, Uva
14 Mylmoc: Chasiki, Cheseni
15 Caleff: Donor, Bethilrin
16 Taygar: Ralgashi, Turej
17 Amar: Elemar, Tuquel
18 Korum: Daikorm, Kormis
19 Wylagor: Eman*, Nashane
20 Deliff: Pryth
21 Moratyr: Ryum
22 Creonar: Wonai
23 Cymradon: Tagrita
24 Torinon: Agrinaki
25 Shymor: Ianthur
26 Tolmon: Haitolon
27 Komwyl: Sygrine
28 Modrymar: (none)
29 Dymoroc: (none)

* Chief of sovereign tribe

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TULWYN 4

RELIGION

The Tulwyni practice a common form of animism, where all objects and animals possess a spirit. They worship the greatest of these, the wind god Kekamar. Since a harsh wind often blows in from the southwest and whistles eerily through the hills of Athul, the people believe their god is with them. The Tulwyn people therefore worship a deity they can hear, feel and be affected by. When the wind blows strongly, the Tulwyni consider the wind god awake and watching them. A lighter breeze is considered to signify that Kekamar is resting, but still watchful. A sudden calm is interpreted to mean that Kekamar is asleep. This does not happen often, but when it does, the Tulwyn refrain from battle, prayer or religious ceremony, so as to not wake their god. Kekamar is loved by his people, but is recognized as a cruel god. He has no time for the weak or failures. The Tulwyn slay their own grievously wounded because Kekamar cannot accept deformity or the loss of a limb.

The shamans of the Tulwyn are called priests and are highly respected. Their duties include praying for wounded warriors, administering ceremonies and most importantly, the preservation of the history of nation and tribe in legends, song and chant. The stories of the whole nation, the tales of Greil, Aladom and Shikuga for example, take precedence over the histories of single tribes. It is this oral tradition that binds the ninety-odd tribes together into one nation. Sacrifices and rituals are performed often and are always held at the summits of high hills or mountains. Rituals are performed when the wind is strong. Most tribes perform a ritual of sacrifice and worship about once a month.

The whole nation gathers at Asenhem Hill near the center of Athul each year, under the full moon, in the middle of Peonu. The priests of the nation gather at the same spot a month earlier to insure that they all have the same version of the history and to determine whether any of the events of the past year deserve to be incorporated into the national history. They also occasionally decide to eliminate old legends from the list of stories to memorize. In a cave somewhere on Asenhem Hill, there are standing stones where the "lost tales" of the people are inscribed in pictures. Not even the priests understand the petroglyphs. The "Cave of the Forgotten" is open at both ends and the wind blows through with great force. The priests claim that they only chant the legends into the wind, and Kekamar himself is pleased to carve the walls of the cave. Few, even of the priests, actually enter the cave, although this is where they come to die; one who enters the cave when the wind is particularly high will be swept through and over a 100' cliff. It is hard to conceive of a more appropriate ending for a Tulwyn priest. The priests undertake frequent solitary rituals where they sit for days atop a windy hill and listen to the whisperings of Kekamar. They also undertake long journeys to gather roots and plants of special virtue.

The Tulwyn are highly superstitious and hold the powers of their priests and the divine forces they summon as paramount. Powers that do not flow from the generosity of Kekamar are taboo. Mages and priests from outside the tribe are not even considered to be people but rather evil sprits. The Tulwyn do not like to touch these evil spirits. They kill them at a distance with arrow or javelin, and then the slayers purify themselves afterward.

The Tale of Shikuga

The following tale is told by Tulwyn elders to show the power of Kekamar and the folly of men, even great men.

And Shikuga, son of Tir-Aladom, made plan to rule the fairfolk of the forest. He gathered a host of 3000 warriors at the Great [Farin] River. But many chiefs feared Shikuga's plan, knowing the fairfolk, and talked among themselves, saying the plan was unwise. While they spoke a great storm arose and winds screamed westward from the forest of the fairfolk. But soon the winds lowered, and Shikuga spoke to the warriors:

"The pride of the people hath called forth Kekamar and his eye seeks the people out and he lets his gaze rest upon the people. Shall the call of Kekamar go unanswered? Shall no blood quench the lust of the people or of mighty Kekamar? Shall the people break their spears and send their women to guard their lodges?"

Shamed by these words, the warriors roared their loyalty and began to cross the Great River. But the winds came again, this time from the east. Trees were torn from the ground, killing scores of our warriors, and scores more drowned in the raging river. Shikuga was struck by a great tree. As he lay dying, he proclaimed:

"On the honor of Tir-Aladom, my father, the people shall no more pass over the Farin River. May the lust of the holy God of Winds, Lord of Death Storms, be sated by my blood that no more of the people shall perish. And where I lie, one arrowcast of the Farin, shall by his pleasure mark the bounds of the people, and the waters and mists of the river run sacred to the people, inviolate. Let none profane them. Kekamar hath with my blood sealed his holy pact. Let all know that the god is just and beloved of the people."

Shikuga's death was a death of honor. And his last words spoke wise. For surely Kekamar had warned our people that passage beyond the Great River was wrong. To disobey will bring death and destruction from an angry Kekamar.

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PRESENT RELATIONS

Members of the Ramala Legion sporadically patrol Athul, but travel in large parties, stay close to the Salt Route, and move quickly. The massacre of a company of the Ramala Legion on its way to survey a site for a new Farin River fort in 714 is a bitter reminder of Tulwyni animosity. The fort remains unbuilt although plans to subdue the Tulwyn, or at least secure the Salt Route, are never fully abandoned in Moleryn.

Man for man, civilized soldiers with their superior equipment are generally a match for the Tulwyni. Stories of Tulwyn massacres have made mercenaries reluctant to enter Athul; most demand double, triple, even quadruple pay for duties in the region. This makes most small caravans uneconomical and almost all trade is carried out by the great seasonal caravans in Spring and Autumn. These great trains may employ two or three hundred mercenaries and this security of numbers encourages a more modest wage. Nevertheless, the mercantylers still carry gifts to avert the Tulwyni wrath. Most of the Tulwyni contact with the outside world is through merchants plying the Salt Route.

Few of the Tulwyn's neighbors care to enter Athul, where the threat of a sudden ambush by several hundred tribesmen is a distinct possibility. The Tulwyn have little contact with the Chelni or the Sindarin, although the former often enter land the Tulwyn consider theirs. The Chelni can outrun the Tulwyn on their swift ponies, and match them in open battle, but not in their densely forested hills and mountains. They typically travel in numbers when they cross the Farin. In the west, the Gozyda and Tulwyn rarely violate each other's territory.

The Tulwyn share most other peoples' dislike of the foulspawn. When a gargun swarm or foraging party enters Athul from the northeast it will usually perish within a few days. The incursion is first harassed around the clock, and then massacred by a major attack.

Individual travellers who impress the Tulwyni with their physical might or fighting prowess will win respect and safe passage, but it is difficult to impress the Tulwyn. As a part of the ritual, there is an exchange of gifts and the gift received by the Tulwyni chieftain is almost always of greater value. This convention allows the payment of a form of toll or tribute, without anyone losing face. Tolls collected are taken to the overchief who divides them fairly among the tribes. The Tulwyn like to receive good weapons, jewelry, or silver; they are insulted by an offer of food, but will accept strong drink. Even the great seasonal caravans exchange gifts with the Tulwyni who will usually muster a force thirty leagues from Taztos to intercept them for this purpose.

The Turenkemri

As warriors, the Tulwyni are among the best. Some warriors build up a furious rage before a battle and enter the fray as *Turenkemri,* berserkers similar to those of the Ivinian culture. Those who have seen them in action describe them as demonic reapers. The Turenkemri form a fighting wedge at the start of a battle and hurl themselves with vicious abandon at the enemy, screaming battle cries. The other warriors join the fight soon after, but maintain some distance from their wild comrades, who are often unable to distinguish friend from foe.

There is a special mystique associated with the Turenkemri and they are accorded a special degree of honor by the tribes. When it is known that battle will be joined, these elite warriors seek out high lonely places where they can commune with their wind god Kekamar. For three days they live only on spring water. At the end of the fast, they mass for a private ceremony, where liberal quantities of Doshenkana are consumed under the direction of the priests. Pledges of valor are exchanged and memorized by the priest, and the whole group makes its way to the battlefield. By the time they arrive they are in a state of half-frenzy and are able to inflict heavy casualties on most enemies. A frenzied warrior has almost supernatural strength and endurance which enables him to wield heavy weapons for some time.

The Turenkemri are led personally by the chieftain whose bodyguard they form when not in battle. It is a great honor to be invited to join their ranks, since the invitation must be unanimous. Only those who have distinguished themselves by outstanding feats in battle join this elite. Because of their restricted membership and high casualty rate, the Turenkemri are few in number, for which the enemies of the Tulwyn are grateful. Few tribes have more than a half a dozen at any time.

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TULWYN SHAMANS

All air-related ethereals (such as Asiri) are divine servants of Kekamar.

CRAVEN HEART II

Time: 15-RSI Seconds **Ritual:** Prayer/Chant
Range: RML Yards **Duration:** Instantaneous

Causes an immediate Morale Check for all warriors within *Range*. Test INITIATIVE, but all Tulwyn are +10 (MS) or +30 (CS). For Morale effects, see COMBAT 18.

CF: same effects, except Tulwyn test at –10.

WAY OF THE WARRIOR III

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration*. Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range*.

WARD OF KEKAMAR III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

TRUE ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

SWIFTBLADE IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

LISTENING TO KEKAMAR IV

Time: 25-RSI seconds **Ritual:** Prayer and meditation
Range: Self/Touch **Duration:** RSI days

Subject enters a trance for *Duration*. Need for food and water are greatly reduced. In trace state, subject may attempt to contact the spirit world and ask questions, gain guidance, and seek information. Trance cannot be broken except by physical injury.

CF: subject remains in trance for twice normal *Duration*, during which he suffers spiritual blindness and loses about 2% of body weight each day.

SPEAR OF THE WINDS V

Time: 15-RSI seconds **Ritual:** Chant
Range: Touch Weapon **Duration:** Indefinite

Summons and binds a mindless, but aggressive, wind spirit to a spear. So long as the bearer of the spear is a worshipper of Kekamar, his Spear EML is increased by +10 (MS) or +20 (CS). Any non-worshipper will find the spirit uncooperative, and incur a penalty of -20 to Spear EML.

CF: wind spirit appears and demands a sacrifice.

PRESENCE OF KEKAMAR V

Time: 35-RSI seconds **Ritual:** Chant
Range: RSI Leagues **Duration:** Length of Chant

Allows the priest to alter the direction or increase the strength of the wind within *Range*.

MS: The priest may alter the direction of the wind by up to 45 degrees OR *increase* the wind strength by one force level (calm, breeze, windy, gale, storm) such as breeze to windy.

CS: Both direction and strength may be altered, or the effect of one may be doubled (wind direction changed by 90 degrees OR strength increased by two force levels).

The effect lasts as long as the priest continues to chant, but cannot be maintained during strenuous or physical activity. If the wind strength is increased beyond 'storm', a *hurricane* is created, requiring all within the area to make a Stumble Roll and to take cover against flying branches, etc.

The effects of the invocation are not cumulative; if more than one priest in a given area attempts to use the invocation at the same time, only the best result is considered.

CF: wind strength drops one level, or blows from the opposite direction to that intended.

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URDU

The Urdu are related to the Kubora and Equani. They live between the Pemetta and Chetul rivers along the the north coast of Hârn in eastern Peran. The seventy-three tribes of the Urdu nation dwell in villages of 80 to 200 people.

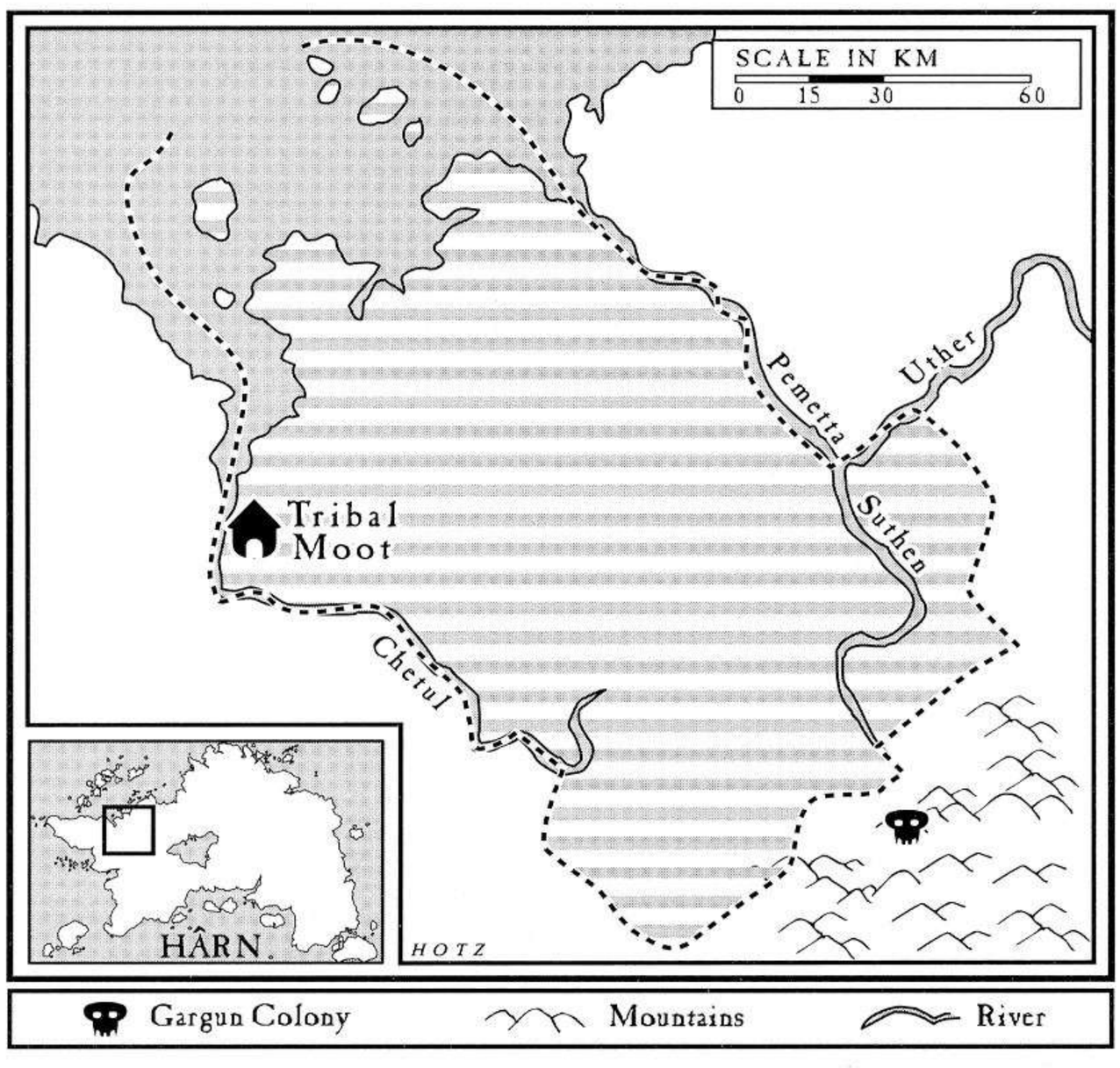
HISTORY

The Urdu, like the Kubora and Equani, are descendants of a Jarin people from Nuthela. Nearly 2,000 years ago, c.1200 BT, all three tribes were led west by the enigmatic prophet *Kemlar the Guide.* Urdu tales say that Kemlar gave the "bright forest between the swift river and the Oath" (the Pemetta and Chetul rivers respectively) to them so that they might be separate from the Kubora and Equani and not war with them.

The Urdu are the most peaceful of the three northeastern tribes, but this is only in comparison to the rampant ferocity of the Kubora and the Equani. Despite Kemlar's apocryphal promise, skirmishing began soon after the tribes' arrival. The Equani were particularly troublesome to the Urdu and their raids reopened an ancient hatred between the two peoples.

The Chetul River is sacred to the Urdu. They call it "The Water of the Oath". According to their legends, Kemlar asked the Urdu to vow never to travel a day's walk west of the river. Although it has not prevented occasional raids on Kuboran villages, most Urdu believe violating the oath brings bad luck.

The Urdu regard the events of 476-477 as proof of this belief. In 476 the Kuboran chieftain Nebran visited their annual moot to urge them to battle against the Corani Empire. Klesanar, one of the greatest Urdu chiefs, said he would fight the southerners. Many Urdu were displeased that a few Equani tribes



URDU OCCUPATIONS

01-50	**Hunter**	2 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Herblore/2, Fletching/2.
51-75	**Herder**	Animalcraft/4, Tracking/4, Survival/3, Weatherlore/2.
76-85	**Fisherman**	1 Weapon to OML+SB, Fishing/5, Seamanship/4, Survival/3, Foraging/3, Shipwright/2.
86-95	**Grower**	Agriculture/4, Animalcraft/3, Weatherlore/3.
95-98	**Slave**	Intrigue/4, Cookery/3, Hidework/2.
99	**Shaman**	See Shaman Rules.
00	**Drahun**	Hunter skills, plus: Initiative/6, Physician/4, Intrigue/3, Survival/4, Law/2.

URDU WEAPONS

WQ	Weapon	AQ	Armor
11	Club	+0	Cloth
11	Dagger	+0	Leather
11	Handaxe	+0	Fur
12	Leather Shield		
10	Shortbow		
12	Shortsword		
11	Spear		

Equani-Urdu Conflict

The Urdu and *Equani* both claim the headwaters of the Suthen River as their own, a conflict they share with several gargun colonies who really have more control than either tribe.

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had joined with Nebran, but at the urging of Klesanar they swallowed their distaste and crossed the Chetul into Peran.

Although the tribes sacked Kustan in 477, Nebran and Klesanar were killed. The Urdu claim the Equani treacherously attacked them while they grieved. Many Urdu were slain and when they returned home they found the Equani had also savagely attacked unprotected villages. The Urdu believe these events were caused by breaking their vow to Kemlar.

TRIBAL ORGANIZATION

The Urdu live in villages that are moved on an irregular basis because of the exhaustion of cropland. Urdu villages are similar to those of the Kubora, although there is a tendency for the entire tribe to live in a single large village.

Urdu tribes select a single chief who is chosen by a vote of the adult males. These chieftains, called Drahun, hold their office either until their death, or until they voluntarily retire. Challenge to combat is possible but fairly rare. Drahun are expected to combine the strength of youth with the experience of age, leading the tribe in both peace and war. As a result, they are seldom the finest warriors or the wisest men in the tribe, but the man who blends the two qualities best. The Drahun's role is to weigh various opinions on a particular course of action, and choose the best alternative.

The Urdu hold an annual tribal moot at a site near the mouth of the Chetul River. The moot, which occurs in Nuzyael, is as much a festival as anything else. The young men compete against each other, trade takes place, and substantial drinking is done.

WAY OF LIFE

Urdu regard women as equals in everything but hunting and war. Although women do not participate in selecting tribal chieftains, their opinions are respected and heeded by the males.

The Urdu are monogamous. Courtship is a ritual process, in which a male, having obtained the permission of a woman's parents, sits outside her hut dressed in his finest clothes. The woman signifies her acceptance of him as her husband by bringing him a bowl of water and a cake of hard flat bread. It is considered proper to allow the male to wait two to three days before making this gesture. Women who accept sooner than that are considered somewhat wanton, and although some males have been forced to wait as long as quarter-moon, this is regarded as evidence of willful teasing. Should an Urdu woman wish to reject a potential mate, she serves him a bitter tea made from tree bark.

Like their Kuboran neighbours, the Urdu scar and tattoo their bodies. Both sexes bear the decorations of *Arus*. The Urdu version of Arus is neither as flamboyant as that of the Kubora, nor as crude as the Equani practice of Aka hajar. Urdu warriors add no decorations after their twentieth year, and seldom have the grotesque mutilations of the Equani or the intricate pattern of scars favored by the Kubora.

RELIGION

The religious beliefs of the Urdu are akin to those of the Kubora, although they believe that certain mortals are rewarded by divinity after death. The figure of Kemlar the Guide has religious significance to the Urdu, but only as the dominant figure in a pantheon that includes several dozen long dead chieftains, warriors, and wise men. Tribal ceremonies vary widely.

Frunir

The Urdu love to gamble, and will bet on nearly anything. They particularly enjoy a game of their own invention called *Frunir* (Friendly War). Frunir has spread to both the Equani and Kubora, and to taverns of western Hârn.

Frunir is played with ten sticks, four wooden disks colored blue on one side and white on the other, and five "warrior-stones" for each player, normally colored red and green. Play begins by placing the ten sticks (or lines in the dirt) parallel to one another. Scoring is determined by throwing the disks. Two blue sides up are two points, three blues are three points, four blues are five points, and four whites are four points. Any other result scores no points.

Players alternate turns throwing the disks. The throwing player begins by moving one of his warrior-stones forward the number of sticks indicated by the throw. With each succeeding roll he may move the same or another warrior. Unless the warrior belongs to a captured stack, no warrior of the same color may occupy the same space - there is no doubling up.

A warrior is captured when an opposing warrior is moved onto the same stick line. The capturing warrior is placed on top of his victim to indicate the capture. A victorious warrior may only be moved back towards its home "village"; single stones must always move forwards. It may capture more opponents, including opponent controlled stacks, while moving home. An exact throw is not needed to leave the board. Once a stack is removed from the board, the capturing warrior may enter the board again, but all captured warriors are lost for the remainder of the game.

If a warrior reaches the opposite side of the board without being captured it is returned to its home village, ready to start again. When a player has lost all his warriors he has lost the game.

Before play begins, players wager on the outcome. During the course of play, side bets may be made on individual throws. In its Rethemi versions betting variants have developed, including the practice of doubling the original wager before a throw of the disks.

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PRESENT SITUATION

The Urdu are not particularly troubled by gargun. The Gargu-kyani of Yzug, the nearest orc colony, generally avoid conflict. The Gargu-khanu of Ushet are far more aggressive, but direct most of their hostility against the Equani.

Urdu contact with the civilized southwest is minimal. Young males sometimes travel south in search of adventure. Many become mercenaries or gladiators in the Pamesani games. Few return home to their villages, which is regarded as further evidence of the bad luck that comes from crossing the Chetul.

The eastern Urdu are frequently raided by the Equani. The ancient enmity between the two peoples has increased since the fall of Kustan in 477. There is occasional trade between Equani and Urdu tribes although it is always conducted in an atmosphere of distrust and with weapons ready to hand. Tribes will sometimes combine to repulse a gargun menace, but this cooperation is also hampered by their dislike of each other.

Although the tribes frequently raid each other's villages across the Chetul River, relations between the Urdu and the Kubora are less hostile. Some of these "raids" are games by the younger warriors of either tribe, with no intent to kill or do serious damage. The last three years, however, have seen a change in this pattern. The Chetulli Kubora have made several significant attacks on Urdu villages during that time and taken captives, mostly to be sold to slave traders. In reprisal, the Urdu ambushed a Chetulli hunting party in the winter of 719, just one month ago, and killed over a dozen Kuborans. This act is certain to escalate the conflict because the eldest son of a Chetulli chieftain was among the dead.

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INSIGHT OF THE GUIDE II

Time: 15-RSI seconds **Ritual:** Prayer
Range: Self **Duration:** One situation

Offers insight when the invoker is unsure of the proper course of action. This applies only to moral quandaries. The GM should reveal any information in some subtle way.

CF: invoker is struck blind for 3d6 hours.

BEASTFRIEND III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI miles **Duration:** 1 (MS); 3 (CS) hours

Calls a friendly animal within *Range*. The animal may resist with a WIL x 3 check, unless its True Name is used in the invocation. The animal may approach close enough to be touched, and will assist a shaman in distress if asked.

CF: calls a hostile animal within *Range*.

CRAVEN HEART III

Time: 15-RSI Seconds **Ritual:** Prayer/Chant
Range: RML Yards **Duration:** Instantaneous

Causes an immediate Morale Check for all warriors within *Range*. Test INITIATIVE, but all Urdu are +10 (MS) or +30 (CS). For Morale effects, see COMBAT 18.

CF: same effects, except Urdu test at –10.

PEACE OF THE SPIRITS III

Time: 15-RSI seconds **Ritual:** Chant
Range: RSI hexes **Duration:** 10 (MS) 30 (CS) minutes

Creates a spherical zone of radius RSI hexes around the invoker within which ALL living entities are disinclined to fight. All affected sit down and rest. Those who enter the zone when active are overcome by the effect.

CF: all within the zone go *Berserk*. See COMBAT 18.

TRUE BLADE III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

KEMLAR'S SHIELD III

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration*. Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

ANCESTOR VOICE IV

Time: 35-RSI seconds **Ritual:** Chant/Sacrifice
Range: RML feet **Duration:** One bargain

Grants the ability to communicate with an ancestor (ethereal) whose name must be known. The invoker tries to convince the ancestor to perform a task in return for a sacrifice. Sacrifices may include burnt offerings of food, crafted items, or whatever is of value to the ethereal which must be destroyed (or somehow passed into the possession of the spirit) for the bargain to be sealed. With CS, the ethereal may give aid without a sacrifice or conditions.

CF: the ethereal is angered and will either depart or attack the shaman, depending on its nature.

WAY OF THE FISHERMAN III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one maritime skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** FISHERMAN occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

BEASTMAN V

Time: 15–RSI minutes **Ritual:** Chant
Range: Touch **Duration:** 10 (MS) 30 (CS) hours

Subject's body takes on the form of an animal chosen by the shaman for *Duration*. Subject must fail a percentile roll versus WIL x3. The transformation takes one minute to complete, during which the subject is aware of effect. The were-creature has the ***physical*** attributes of the animal, but the ***personality*** attributes of the subject.

CF: results in some physical body part of the animal remaining with the subject until cured.

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YMODI

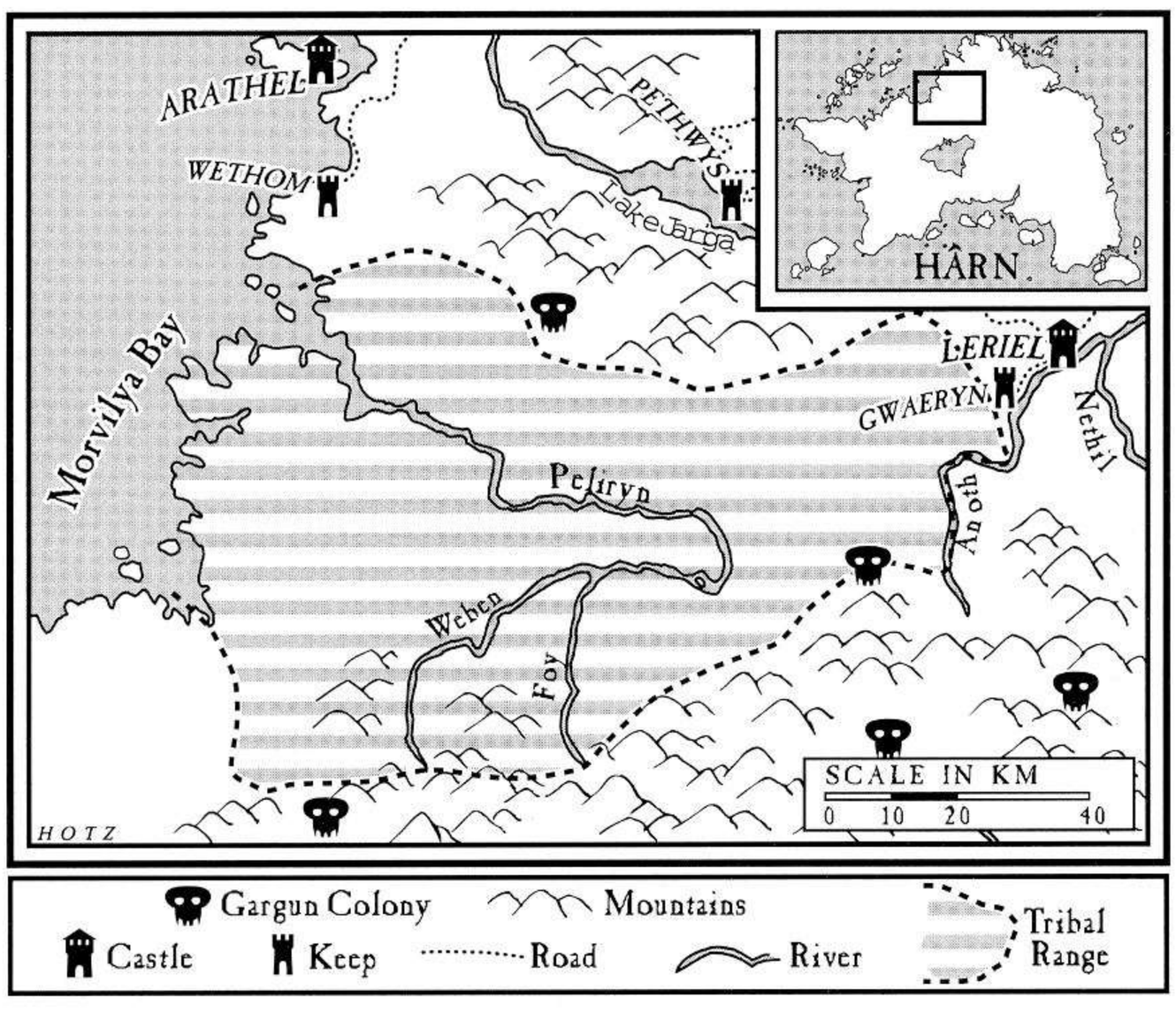
The twenty-three tribes of the Ymodi nation inhabit the Himod region between the Jahl and the Rayesha mountains. Although they range east and west of the Peliryn River, it marks the only tangible frontier with the neighboring Equani tribal nation, and the hills west of the river see many bloody disputes. Each Ymodi tribe has 40 to 120 persons. The Ymodi are nomadic, and move almost constantly to avoid both the indigenous gargun and the Equani who make periodic incursions into their territory.

HISTORY

The Ymodi are related to the Taelda of Nuthela. During the Migration Wars (178-235) the Taelda nation found itself divided into two groups. The western group moved northwest into Himod, while the eastern group remained in Nuthela. Generations of separation resulted in an independent culture, united by the threat of gargun and the western tribes.

As with most Hârnic tribes the Ymodi have an entirely oral history. Their legends contain the customary tales of great chieftains slaying mythical enemies, often with some elements of truth, but much embellished. It is likely the Ymodi quickly came into contact with the Equani. One Ymodi legend recounts that "the ugly folk" sought to drive them from Himod soon after their arrival. The two peoples battled on the banks of the Weben River. The outnumbered Ymodi were defeated and fled down the river pursued by their enemies, but were saved by a water spirit called *Wajok* who caused the river to rise and drown the ugly folk. Wajok gave the Ymodi their homeland and then retired home to the treacherous Weben Rapids to watch over his chosen people.

Gargun dwelled in the Rayesha and Jahl mountains *before* the Ymodi came to Himod. The violent gargun raided Equani and Ymodi alike, butchering them with equal pleasure. The Ymodi, unwilling to be driven from their new land, assaulted gargun cave complexes rather than just defend against gargun



YMODI OCCUPATIONS

01-87	**Hunter** 2 Weapons to OML+SB, Tracking/4, Stealth/4, Survival/4, Foraging/3, Herblore/2, Fletching/2.
88-93	**Fisherman** 1 Weapon to OML+SB, Fishing/5, Seamanship/4, Foraging/3, Survival/3, Herblore/2, Shipwright/2.
94-97	**Slave** Intrigue/4, Cookery/3, Hidework/2.
98-99	**Shaman** See Shaman Rules.
00	**Chieftain** Hunter skills, plus: Initiative/6, Physician/4, Intrigue/3, Survival/4, Law/2.

YMODI WEAPONS

WQ	Weapon	AQ	Armor
9	Club	+0	Cloth
12	Dagger	+0	Leather
12	Leather Shield	+1	Fur
11	Shortbow		
12	Spear		

Equani-Ymodi Conflict

All Ymodi territory west of the Peliryn River is claimed by the Equani. The Ymodi control is light, but they insist on hunting and fishing there sporadically to maintain their claim to this land. Supporting a new Ivinian colony at Morvilya Bay would help the Ymodi secure the disputed territory.

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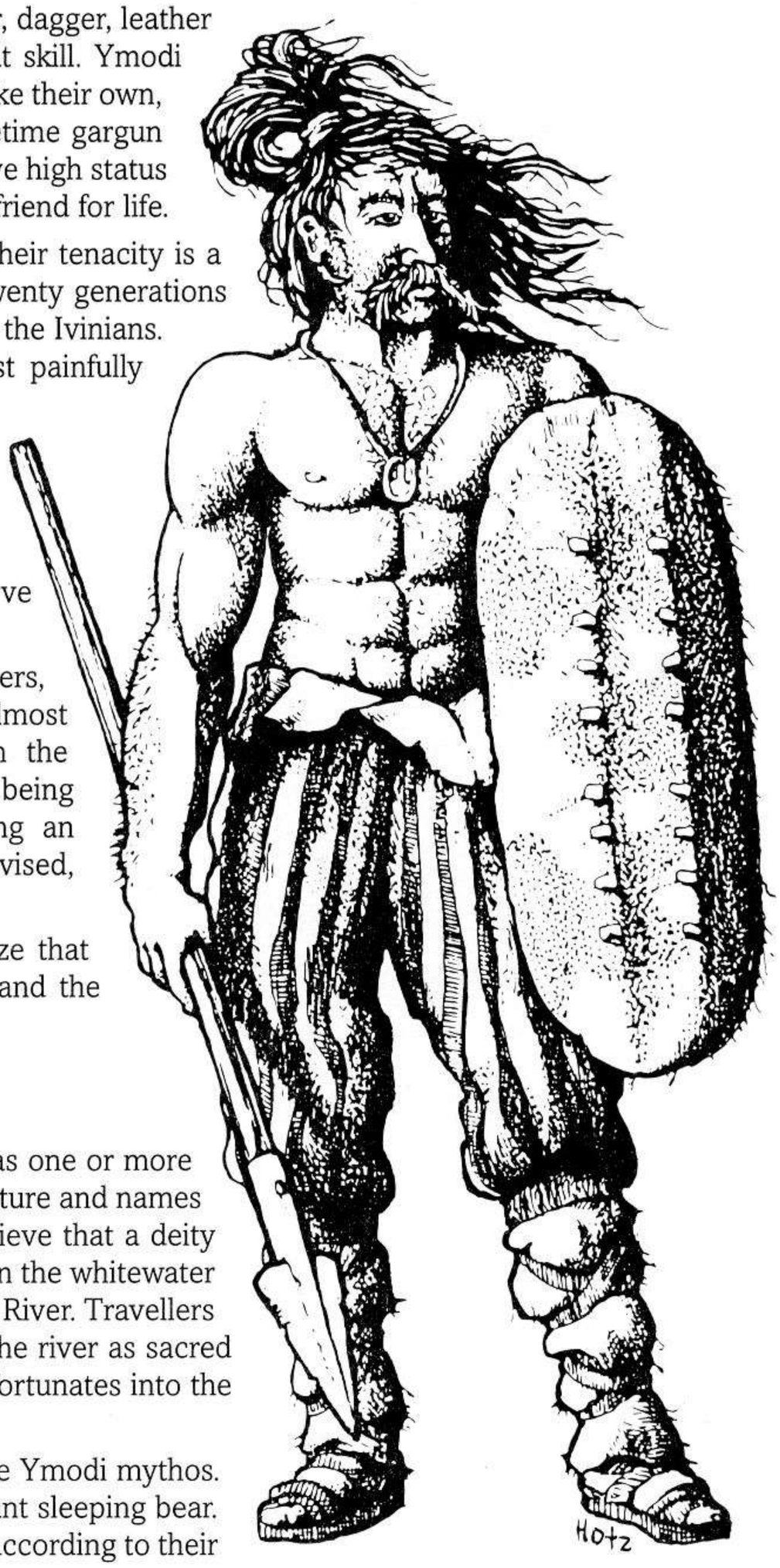
aggression. The tactic surprised the gargun who soon developed a respect for the Ymodi. By the sixth century, a guarded peace had grown between the Ymodi and some gargun, notably the Gargu-kyani who are the least violent of the orcs. It is an uneasy peace, often shattered by a gargun swarm followed by a Ymodi counterattack, but the relationship endures.

WAY OF LIFE

The Ymodi, entirely nomadic, build no permanent structures. They have simple hide tents that are easily disassembled and erected and can be transported by a single person. They have no horses or other beasts of burden although many tribes have a large number of dogs that fill the multiple roles of early warning system, pet, hunting animal, and occasional protein supplement.

All Ymodi, including the women, have some skill at arms. Both sexes hunt game and gather food. Both are traditionally armed with spear, dagger, leather shield, and most carry a shortbow which they use with great skill. Ymodi have a keen sense of weapon quality. They rarely bother to make their own, preferring the higher quality blades available from their sometime gargun allies or by trade with Jarin mercantylers. Quality weapons have high status among the Ymodi; stealing one is unwise; gifting one earns a friend for life.

Ymodi are fierce and remorseless in combat. Matching their tenacity is a resourceful attitude that befits a people who have survived twenty generations of hardship wedged between the Equani, the gargun, and now the Ivinians. Travellers have observed that Ymodi conversation is almost painfully blunt, but their rudeness is offset by their integrity. It is said that "the oath of an Ymodi is as firm as the stone of the Jahl Mountains". In particular, the Ymodi regard invited guests as sacrosanct. The death or injury of a guest is deemed the foulest of of crimes. They punish this offense by breaking the culprit's arms and legs and and leaving him in the forest to starve or be eaten.



They are jealous of their range and do not welcome intruders, particularly from the west. Their hatred of the Equani is almost pathological. The Ymodi often warn travellers away from the borders of Himod; those who violate the boundaries without being welcomed are risking sudden death. Wayfarers approaching an Ymodi camp unannounced are usually intercepted and advised, often with obnoxious crudity, that they should leave.

Intertribal warfare is rare. The Ymodi instinctively realize that this would only reduce their numbers, and that the Equani and the gargun would capitalize on any internal weakness.

RELIGION

The Ymodi practice animism and totemism; each tribe has one or more guardian spirits that protects and brings them strength. The nature and names of these spirits varies from tribe to tribe. The Ymodi also believe that a deity called Wajok is the overlord of all totems. Wajok is embodied in the whitewater found at "Wajok's Wrath", the treacherous rapids of the Weben River. Travellers near the Weben River should be cautious; the Ymodi regard the river as sacred and have been known to throw captured enemies or other unfortunates into the rapids as a sacrifice to Wajok.

Mount Niphel in the Rayesha range also has a place in the Ymodi mythos. When viewed from Himod the mountain has the form of a giant sleeping bear. The Ymodi believe the mountain is actually a dormant beast. According to their

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legends, the "Stonebeast" is an ancient enemy of Wajok, put into an enchanted slumber by the water deity long ago. This task greatly weakened Wajok who has been recuperating ever since. If the Stonebeast awakens, the Ymodi believe that it would enslave them, and that Wajok would not have the power to defeat the beast again. The Ymodi do not wish to take any chances of having the Stonebeast awakened, and have declared the mountain taboo. Explorers who approach the mountain are hunted and slain.

Clerics of Sarajin have, of late, begun to convert some Ymodi to accept the King of the Icy Wind as their supreme deity. The cult of the warrior promoted by the clerics has been appealing, especially to Ymodi who have served the Ivinians as mercenaries.

PRESENT RELATIONS

The Gargu-kyani colony of Pujet was founded in approximately 590. Since that time relations between the orcs of Pujet and the Ymodi can best be described as periods of wary alliance and peace, interspersed with intense and bloody conflict.

The Ymodi have a non-aggression pact with the Gargu-kyani of Pujet that includes occasional joint attacks on the Gargu-hyeka inhabiting Jobasa and on Equani camps. As a result, the Ymodi have somewhat relaxed their guard to the north, and strengthened their western and southern borders. Trusting the foulspawn may yet cause the Ymodi dearly. The intentions of the Gargu-kyani are suspect; the Ymodi, however, are confident in their ability to repel any aggression.

The Equani and Ymodi are the deadliest of enemies. They never meet in any forum except combat. Violent skirmishes are frequent as warbands of either nation raid constantly. Despite this, neither the Ymodi nor the Equani nations are in serious danger from the other. While the ongoing raids can be horrifyingly bloody, and cruelty is common, neither has an overwhelming advantage. The Equani are more numerous, but the Ymodi are better organized and better armed. Given their deep-rooted hatred it is unlikely that the two nations will come to peace in the near future.

During the last decade, some Ymodi warriors have been employed as mercenaries by the lords of nearby Orbaalese settlements. The usual practice has been to hire them as scouts or as auxiliary troops against gargun or Anoan tribesmen. The tribesmen are paid in metal goods and weapons.

Tursi Cyeen, the Lord of Arathel, has a more ambitious plan for the Ymodi. He has long desired to expand his holdings and has attempted to found several colonies on the shores of Morvilya Bay, all of which have failed. The last attempt, in 710, was wiped out by the Equani. One of the casualties was Tursi's youngest son. Tursi has been quietly negotiating with several Ymodi chieftains since 716, offering an alliance against the Equani. Since the hatred the Ymodi bear for their western neighbors is extreme, Tursi's offer has been tempting, but so far not accepted. Ymodi chiefs seem reluctant to launch what may become a war of extermination for one or both peoples. They also wonder what might be their own fate once Ivinian colonies are founded to their west. They have not refused Tursi's offer outright, perhaps fearing the same offer of alliance might then be made to the Equani.

Although the Ymodi once raided outlying villages in Orbaal, these have become extremely rare in the last ten years as contacts between the two societies have increased. There has been almost no contact between the Taelda and the Ymodi since the Migration Wars – hostile Anoa separate both – and they are now very different cultures

Ymodi Totems

Every Ymodi tribe is associated with a totem, which protects and provides useful abilities. The characteristic of each totem, and their relevant SB bonuses (in addition to Sunsign bonuses) are:

BEAR (strength):
Unarmed +2, Fishing +1.

EAGLE (perception):
Awareness +2, Weatherlore +1.

FOX (cunning):
Awareness +2, Survival +1.

HARE (speed):
Acrobatics +2, Jumping +1.

MOUNTAIN GOAT (climbing):
Climbing +2, Acrobatics +1.

OTTER (agility):
Fishing +2, Swimming+1.

SALMON (fishing):
Swimming +2, Jumping +1.

COUGAR (stealth):
Stealth +2, Tracking +1.

WOLF (combat):
Initiative +2, Dagger +1.

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WAJOK'S BLESSING II

Time: 15-RSI seconds **Ritual:** Silent Prayer
Range: Self/Touch **Duration:** One hour

Subject can swim without Fatigue for *Duration,* and can stay underwater without breathing for RSI minutes.

CS: invoker may summon a water ethereal and enlist its aid. The effect is to allow the subject to swim *underwater* for *Duration.*

CF: subject incurs **F2** Fatigue immediately.

SPIRIT OF THE TOTEM II

Time: 15-RSI minutes **Ritual:** Prayer/Sacrifice
Range: Touch **Duration:** Indefinite

An invocation to create a totem charm. This artifact grants the bearer a bonus of 5-20 when calling for Divine Intervention. Activation requires the wearer to touch the totem charm and speak a particular key word or phrase. Totems are safe to invoke only by pious adherents of the spirit(s). Other use may cause a "misfire" with unpredictable results.

CF: destroys the charm.

WAY OF THE HUNTER III

Time: 15-RSI seconds **Ritual:** Prayer/Sacrifice
Range: Self/Touch **Duration:** One skill use

Enhances one wilderness skill for one use: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** HUNTER occupation skill of that tribe.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

TRUE ARROW III

Time: 15-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** 1 (MS); 3 CS) days

Blesses a quiver of arrows, increasing their point impact by 1 (MS) or by 2 (CS) for Duration.

CF: destroys the arrows and quiver in a ball of fire.

TRUE BLADE III

Time: 15-RSI Seconds **Ritual:** Chant
Range: Touched Weapon **Duration:** One Strike

Blesses one (1) weapon by doubling the *Edge* and *Point* impact for one strike. Blood must be drawn for the blessing to terminate. With CS on invocation, combat skill for the blessed weapon is +10. Weapon can be used by anyone.

CF: weapon shatters.

CRAVEN HEART IV

Time: 15-RSI Seconds **Ritual:** Prayer/Chant
Range: RML Yards **Duration:** Instantaneous

Causes an immediate Morale Check for all warriors within *Range.* Test INITIATIVE, but all Ymodi are +10 (MS) or +30 (CS). For Morale effects, see COMBAT 18.

CF: has the same effects, except the Ymodi test at –10.

HIDE OF THE STONEBEAST IV

Time: 25-RSI seconds **Ritual:** Chant
Range: Self/Touch **Duration:** RSI minutes

Grants the subject +1 (MS) or +2 (CS) to all protection values for non-metallic armour or bare skin for *Duration.* Locations covered by even partially metallic armour are unaffected.

CF: clothing ignites and causes minor burns (serious burns unless doused within 10 seconds) on relevant body parts.

SWIFTBLADE IV

Time: 15-RSI seconds **Ritual:** Prayer
Range: Touch Weapon **Duration:** RSI Rounds

Enhances one combat skill for *Duration*: MS +10, CS +30. The bonus, at the shaman's option, is applied to **one (1)** of the subject's tribal weapon skills.

CF: results in a permanent ML reduction of 1d6 points to the designated skill.

WAY OF THE WARRIOR IV

Time: 25-RSI seconds **Ritual:** Prayer/Battle Cry
Range: RML feet **Duration:** RSI minutes

An invocation to produce battle frenzy in a shaman's allies. Each **friendly** warrior within *Range* whose WILL is less than the shaman's automatically goes **Berserk** for *Duration.* Those with a higher or equal WILL have the **option** to go Berserk (or not). Berserkers have double MOVE, must always select the most aggressive combat option, and enjoy +20 for all combat skills. At end of *Duration,* each berserker is assessed F3 Fatigue.

CS: ignore fatigue effect.

CF: extends effects to all **enemy** warriors within *Range.*

WAJOK'S WRATH V

Time: 25-RSI seconds **Ritual:** Chant
Range: RML hexes **Duration:** 10 (MS); 30 (CS) mins

Causes a part of the Weben River to flow swifter. Shaman must have at least one foot or hand immersed in the river to initiate the effect. River section one league downstream from the shaman is affected, becoming a raging torrent of whitewater for *Duration.*

CF: shaman is swept into the rapid created.

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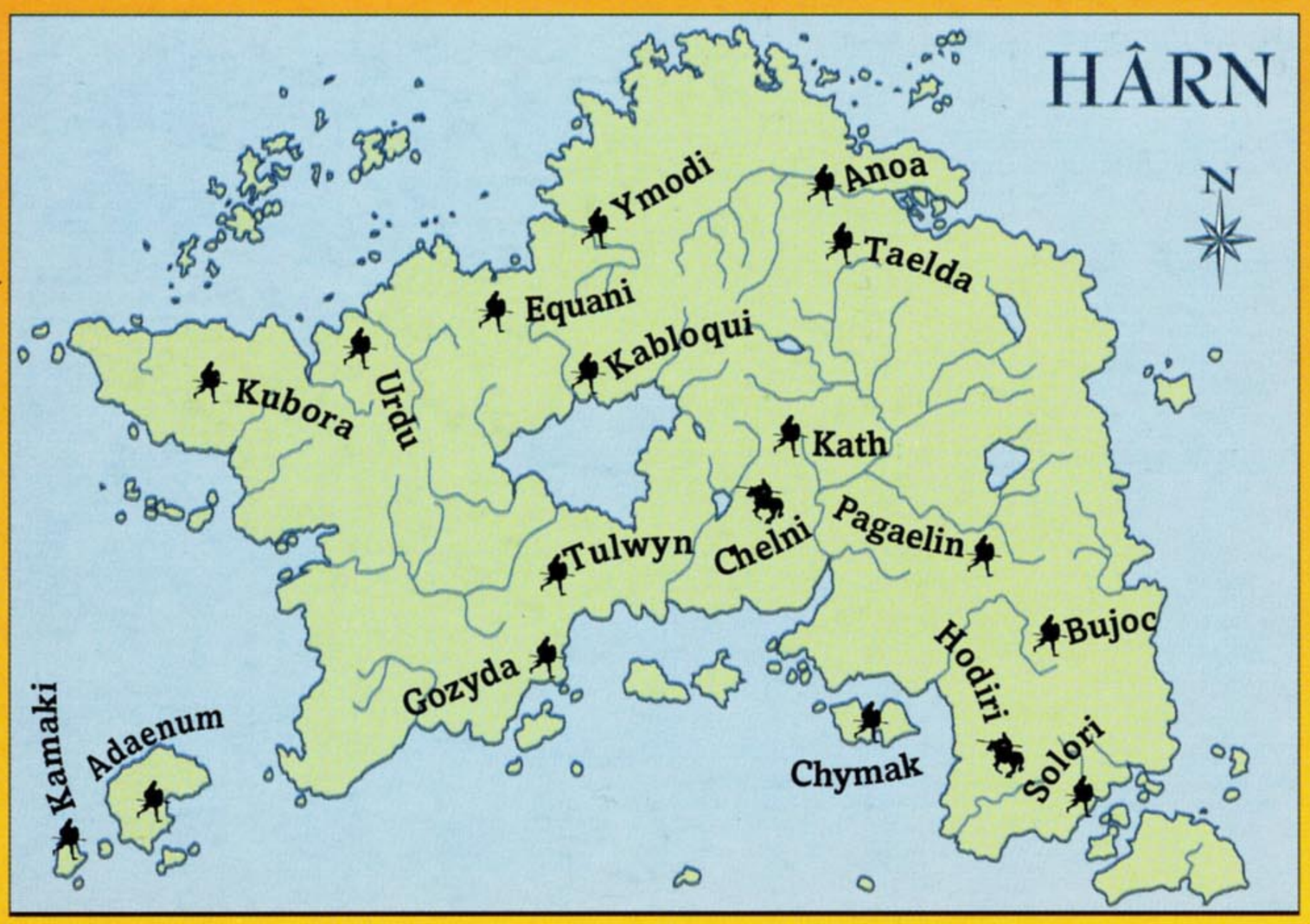

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BARBARIANS OF HÂRN

The deep forests of Hârn are home to eighteen tribal nations. The homeland of each nation is indicated on the **Tribal Nations** map.

Although civilized Hârnians look down on them as backward, most tribesmen have more freedom and leisure time than manorial peasants. However, much of that spare time must be spent sharpening spears and fletching arrows because the tribal wilderness is a more dangerous place than the manor.

• Barbarians

An overview of tribal culture, economics, and religion. A guide to character generation for tribal characters is also included.

• Tribal Nations

A separate 4-6 page article for *each* of the eighteen tribal nations. Each article includes a tribal map, occupations, weapons and armour, history, culture, and specific shaman rituals.

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