

CALANDIA GUIDEBOOK

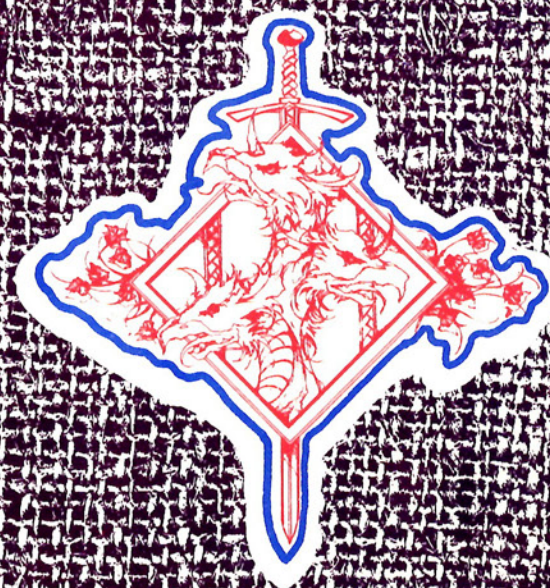
A guidebook based on the Invincible Overlord™ series, adaptable
to any fantasy role-playing system.



by Terry Randall

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The **CALANDIA** Guidebook



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The Calandia Guidebook, Religion in Calandia, and The Calandian-English Dictionary

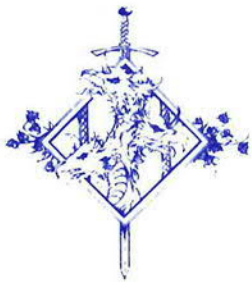
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AUTHOR'S DEDICATION

Thanks to Bill Tracy for minotaurs and M.U. thoughts. And thanks to those who helped in all the important ways: Arna, Botkins the Troll, Chief Red Skirt, Chuck, the Elf with the B-Spear, Flavius, Gistix, Grey M., the Flats, Helga, Kiev, Max, Maxwell Smith, Mom, Puddin', Renly/Bails, and Vaskez. I love you all.



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Introduction



Campaigning in Calandia

Calandia, the continent of the *City-State of the Invincible Overlord*, is different in many ways from other worlds Player Characters have adventured in. This guidebook provides background information of use to GMs and Players adventuring in this unusual environment. Material on customs, culture, deities, new Character classes, and much more is contained within these pages.

The *Calandia Guidebook* is completely compatible with the *City-State of the Invincible Overlord* boxed set, which contains everything needed to begin play in this campaign setting. For GMs who wish to incorporate Calandian adventures into a pre-existing campaign, here are some guidelines that may be helpful.

Getting to Calandia

There are several ways to transfer Characters out of a campaign and into a Calandian setting. An “act of the gods” can accomplish this with no explanation given: Characters can simply go to sleep and awaken in an entirely different world. This type of event, improbable as it may seem, happens frequently in Calandia, and has drawn many people there from distant continents and alternate spheres of existence.

Besides this precipitous method of introducing Characters to Calandia, there is the alternative of having PCs enter a dimensional gate, either intentionally or accidentally, and arriving in the City-State as a result.

Leaving Calandia

If PCs arrive through a dimensional nexus, they may find a gate and leave in the same manner. Several such gates do, in fact, exist in Calandia. However, finding them, and knowing how to activate them, is another matter entirely. How easily the Characters may leave Calandia is for the GM to determine. Gates and dimensional rifts are discussed later under The Cosmos and the Seven Spheres. Characters who take the seemingly expedient choice of traveling beyond the Wall of Fog should be reminded that no one who has done so has ever returned to tell about it.

Character Classes

There are several Character classes in Calandia which will be unfamiliar to adventurers from other campaign worlds. These classes have their own unique abilities and experience point progression tables. The classes are defined in various City-State adventure modules and are summarized in this guidebook under Character Classes in the Characters and Campaign Background section for ease of reference. Characters who begin as Calandian natives may choose from these Character classes as well as the standard ones, while newcomers to the City-State might wish to alter their professions and train in a new class if the GM will allow this. For example, a fighter PC may become an avantar (this class is briefly described later in this book).

About the Adventure Series

The modules in the Invincible Overlord adventure series are designed for play in Calandia, where the Characters grapple with the great evil that has beset the land. Although these modules might be adapted for play in other campaign settings, or played as one-time stand-alone adventures, the dangers encountered and the information learned are unique to the Calandian setting. The modules are best played in that environment.

Beginning Skill Levels

Players who want to run native Calandian Characters in these adventures may do so. The module series is designed on the assumption that these Characters begin play at Skill 3 or 4. In such a case, the GM should have Players generate mature Characters capable of surviving adventures at that Skill level.

XP Progression

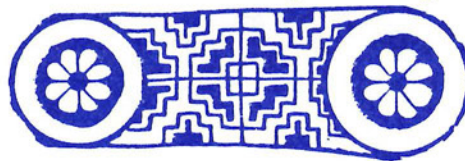
Suggested experience point (XP) awards are given for each adventure module in the Overlord series. Further, each module is designed for Characters of progressively higher experience. GMs should be aware that the XP awarded in these single adventures is generally not sufficient by itself to advance a Character in Skill level. This is because, at higher Skill levels, Characters would have to be awarded astronomical amounts of experience points in order to gain a Skill level after a single adventure. To retain game balance, it is recommended that the Player Characters have from one to several side encounters between the adventures featured in the series. The XP award in each module is roughly 20%-30% of the total required for an average party of adventurers to advance one Skill level.

Optional Changes in Clerical Abilities

GMs playing the Overlord adventure series may, at their option, alter clerical abilities slightly to reflect events in the Calandian game world.

Since the trouble began in Calandia (see the *Background and Encounter Book* from the main boxed set), clerics have noticed an unusual phenomenon. Evil clerics have become more powerful, Good clerics have become weaker, and some of those of Neutral alignments have remained unchanged. What this exactly means in game terms is defined in the Optional Changes in Clerical Abilities table, following. The reason for this effect is not known by Calandian clerics, but is obviously connected to the uprising of evil in the land. This is a clue to the nature of the problems in the City-State.

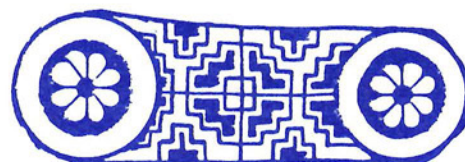
The cause of this disparity in clerical powers becomes clear in the course of the Overlord adventure series. Characters who worship non-Calandian deities are not affected by this phenomenon. Characters with Calandian deities should be made aware of the sudden change they experienced in their abilities when the upheaval began.



OPTIONAL CHANGES IN CLERICAL ABILITIES

Cleric's Alignment	Spells Lost/Gained*
N	No change
NG	-1 spell from highest Skill level known (cannot reduce spells known below 1)
NE	+1 spell to highest Skill level known
CN	No change
CG	-1 spell from highest Skill level known (cannot reduce spells known below 1)
CE	+2 spells to highest Skill level known
LN	-1 spell from lowest Skill level known (cannot reduce spells known below 1)
LG	-1 spell from highest Skill level known (cannot reduce spells known below 1)
LE	+1 spell to highest Skill level known

* Players choose what spells their PCs lose or gain. These changes are not reflected in NPC spells in the adventure modules. If the GM chooses to use this system, NPC spells known should be altered accordingly.



Campaign Background

The following information may be useful to GMs developing their own Calandia campaign material. It includes statistics and other game-related information, an overview of coinage, and a table for determining Characters' social standing and starting money. It concludes with a summary of new Character classes for use in the City-State.

Pronunciation Guide

Pronunciation of Calandian words is given in the Calandian-English portion of the *Calandian Dictionary* in this set. Calandian consonants are generally pronounced the same as in English. Many consonant combinations, like *sh* and *ld*, are also pronounced as in English and are not mentioned here. (See the *Calandian Dictionary* for more details on the Calandian language.)

Vowels and Vowel Combinations

CALANDIAN	PHONETIC ENGLISH
<i>a</i>	<i>ah</i>
<i>e</i>	<i>ay</i>
<i>i</i>	<i>ee</i>
<i>o</i>	<i>oh</i>
<i>u</i>	<i>oo</i>
<i>au</i>	<i>ow</i>
<i>ay</i>	<i>ay</i>
<i>ei</i>	<i>eye; -y</i>
<i>ie</i>	<i>ee</i>
<i>oi</i>	<i>oy</i>
<i>ya</i>	<i>ya</i>
<i>eo</i>	<i>ay-oh</i>
<i>ia</i>	<i>ee-ah</i>
<i>iu</i>	<i>ee-oo</i>
<i>uo</i>	<i>oo-oh</i>

Consonants

Most Calandian consonants sound the same as they do in English.

Note the following:

- s* Always soft; never sounds like a *z*.
- r* Almost always pronounced by touching the tip of the tongue briefly to the roof of the mouth. A Calandian *r* uncombined with other consonants is never swallowed, as in *right* or *fear*.
- h* Following a vowel or vowel combination, the vowel sound becomes longer and breathier.
- j* This sound is always drawn out softly, as in the word *beige*.
- k* there is no hard *c* in the Calandian alphabet, only the consonant *k*. The Calandian name *Lucius*, for instance, is pronounced *Loo'-kee-oos*.
- mm* This is the most frequent double consonant in Calandian. When this or other double consonants occur after a vowel or vowel combination, the vowel sound is drawn out a moment longer. This rule does not apply to *rr*, which is written that way simply to indicate a rolled *r* to the English speaker.

Weights and Measures

A system of weights and measures has evolved as a distinctive outgrowth of Calandian culture and history. GMs who plan extensive gaming in the City-State can use this nomenclature to add to the flavor of life in Calandia.

Distance, Length, and Area

Padmutar (*pt.*): 10 miles.

Literally, "a slave's march." The term comes from ancient times, when road-building crews of hundreds of slaves could march and build 10 miles of road a day. Long distances are measured in padmutari.

Emindaer (*ed.*): mile.

Literally, "an hour's walk," referring to the distance covered by a pack-carrying, armored foot soldier over rough terrain.

Voletahn (*ve.*): acre.

Literally, "an ox's day," or the amount of land that can be leisurely plowed by an ox in one day. It is roughly equivalent to an acre, a square that is approximately 200 feet on a side. Property is measured in this unit.

Oredaln (*od.*): 1 yard or 3 feet

Literally, "an arrow's length," the size of the hunting arrows used by most rangers. This is the basic unit of measure used to state height and dimension. An oredaln is broken down further into:

Fa'reln (*fr.*): 1½ feet. A "half-yard."

Ma'reln (*mr.*): 9 inches. A "quarter-yard."

Danfar (*df.*): 4 inches. A "hand-span."

Arinbey (*ab.*): 1 inch. A "finger-width."

Weight

Berd (*b.*): cup

This means one cup of water, which in Calandia is equivalent to one pound of weight. This is the basic measure of weight and volume. Its standard multiples and fractions are:

Ruoberd (*rb.*): 5 cups, or 5 pounds.

Garberd (*gb.*): 10 cups, or 10 pounds.

Duberd (*db.*): 100 cups, or 100 pounds.

Arinbey (*ar.*): 1 ounce.

Time

Calandian time is based on a twenty-four-hour day, sixty-minute hours, and sixty-second minutes. City-State engineering and astronomy likewise uses mathematics based on 360 degrees and arcs measured in minutes and seconds.

Isk: second

Din: minute

Emin: hour

Etahn: day

Leitahn: week

Kahmlei: month

Fauglei: year

Duglei: century

COINAGE

The City-State of the Invincible Overlord has a silver-based economy rather than a gold-based one. A single gold coin is equivalent to \$20 of modern American money, but their prices do not compare with our own inflated expenses. Most Calandians are paid in silver, and most coins in circulation are of that specie.

Since unification of the City-State, the Overlord has forbidden citizens to mint their own coins. Old money remains in circulation, but is being replaced by coins pressed by the government mints. The official coinage of Calandia is of the following types:



Copper



The copper coin is called a "freeholder," for the plowman engraved on one side. On the reverse is a stylized sunburst, which is the same as the symbol of the earth goddess, Ardruna. One copper coin is equal to 10¢ in modern American money.

Silver



A silver coin is called a "shop-bit" because it is the common medium of commercial exchange. On one side is the rose-like blossom of the flowering thorn, the city symbol of Briarwood; on the reverse is depicted a wagon piled high with trade goods. One silver coin is equal to \$1 in modern American money.

Electrum



An electrum coin is a blend of silver and gold; it is called a "knight" or a "rider" for the mounted keitar warrior engraved on one side. On the reverse are two keitar lances, crossed. One electrum piece is equal to \$10 in modern American money.

Gold



A gold coin is called a "king," for at one time only kings and high chiefs minted these. On one face is the profile of the Overlord Lucius II; on the reverse is his personal coat of arms. One gold coin is equal to \$20 in modern American money.

Platinum



Platinum coins are called "dragons," and are used primarily to pay large debts. On one face is the figure of a dragon, and on the reverse the official seal of the City-State. One platinum coin is equal to \$100 in modern American money.

Castlin



Castlin, or hardsilver, is a rare and valuable metal mined by elves. It is used for creating magical elvish armor, and is described in detail under the section on Vale Elves in the *White Peaks Guidebook* (*Raiders of Ironrock* adventure module). Elves of the Alondith Valley, a treaty nation, sometimes mint hardsilver into coins and use them as gifts, awards, and to pay clan debts. A castlin coin is called an "elf star," for the circle of stars engraved on one side. On the reverse a hippogriff is depicted. One castlin coin is worth 10 platinum pieces (\$1000 in modern American money).

Social Standing and Beginning Money

Generally speaking, Characters do not earn money while they are training to learn their professions. When they begin adventuring, therefore, the money with which they start is related more to their original social standing than to their profession. Use the Social Standing/Beginning Money Table, following, to determine a Character's social standing and beginning money.

Social Standing/ Beginning Money

ROLL 1D100	SOCIAL STANDING	BEGINNING MONEY
01-10	Bondservant or outlaw	1D6 x 10 gp
11-60	Freeholder	2D6 x 10 gp
61-73	Craftsman	3D6 x 10 gp
74-85	Shopkeeper	4D6 x 10 gp
86-90	Merchant	5D8 x 10 gp
91-98	Aristocracy **	1D10 x 100 gp
99-100	Nobility **	2D20 x 100 gp

** Characters of these classes may have inherited arms, armor, or a mount, at GM's discretion.

In addition to beginning money, a keitar class Character also starts with a horse of average quality, and a skald (see Character Classes, following) has an ordinary musical instrument of his choice.

Social Standing Definitions

Bondservant. The individual or his parents were outlaws, bondservants, or otherwise of poor beginnings.

Freeholder. Average clansman or average demi-human, with rank ranging from Prauvar to Keitar. (See the Rank and Nobility table for ranks.)

Craftsman. Skilled artisan or guild member.

Shopkeeper. Engages in local trade or owns/operates local shop.

Merchant. Engages in long-distance trade or large-scale commercial ventures.

Aristocracy. Rank from Keitar to Praudhar, or the demi-human equivalent.

Nobility. Rank from Perodh and up, or the demi-human equivalent.



Race Distribution

In Briarwood and several other large cities, the population is composed of the following percentages of races. The Racial Table, following, can be used to determine races of Characters in random or planned encounters, but should be altered if necessary to reflect the race distribution of a specific region.

RACIAL TABLE

ROLL 1D100	%	RACE
1-40	40	Human
41-54	14	Elf
55-70	16	Half-elf
71-79	9	Dwarf
80-86	7	Shireling
87-90	4	Gnome
91-93	3	Lizardman
94-95	2	Pixie
96-97	2	Naga
98	1	Minotaur
99	1	Orc-man
00	1	Other

Deities and Worshippers

When determining what sort of deity is likely to be followed in an area, one can be either rolled from the Deity Table, following, or rolled at random. The name of the nearest equivalent foreign god as referenced in the *Map and Population Book*, if any, is given in parenthesis. This chart also reflects the likelihood of finding a particular temple, clergy, or persons of a certain religion. It does not include the non-human deities listed in the Religion and Deities section in the Religion in Calandia book.

DEITY TABLE

ROLL 1D100	%	DEITY
0-08	8	Ardruna (Ra)
09	1	Barcus Silvertongue
10-11	2	Bragla
12-14	3	Brelig
15-19	5	Coram
20-22	3	Derius the Archer
23-26	4	Dhuris
27-28	2	Erin the Dark Hunter
29-31	3	Gadnor
32-37	6	Gambros (Bat)
38-41	4	Lan Loros (Fog)
42-48	7	Lenoris (Druids)
49-52	4	Lovianis
53-60	8	Melios (Healing)
61-67	7	Nalagar (Apollo)
68-73	6	Peren (Odin)
74-81	8	Riegin (Tyr)
82-86	5	Seidrun (Uller)
87-89	3	Shau Lin
90-97	8	Uric (Pureness)
98-100	3	Vikkar Tornor



Character Classes

There are several new classes available to Characters adventuring in the City-State; they are described in detail in various modules in the Overlord adventure series. However, because they are referred to in this guidebook, summaries of these classes and their abilities are given following. This is not intended to be a detailed treatment of these new classes, but merely a quick summary for ready reference by the GM.

Avantar

(described in the *Lake District Guidebook*, *Betrayal at Bogwater* module)

Avantar means “champion of god.” This fighter-class Character is dedicated to a deity and receives paladin-like abilities from his/her god. S/He is trained as a foot soldier, and fights with the weapon favored by his/her god (see Religion and Deities). There are no alignment restrictions for the class, but each avantar must be of the same alignment as the god s/he is dedicated to. Avantari are single- or dual-classed Characters who use D10 to determine HTK. The Character may be of any race, but must have these minimum ability scores: *STR*: 15, *INT*: 9, *INS*: 15, *STA*: 14, *APL*: 12.

Keitar

(described in the *High Fens Guidebook*, *Wraith of Derric's Deep* module)

Keitar means “knight” or “rider,” and is a cavalier-like class native to Calandia. This class developed among nomadic horsemen who fought with rapid cavalry movements and quick hit-and-run attacks. Keitari never wear heavy armor such as plate mail, and do not normally engage in one-on-one lance combat. They are capable of doing acrobatic maneuvers on a moving horse, and fight from horseback with the bow, sabre, and keitar lance (an eight-foot-long spear). This single-classed Character uses D12 for HTK, has no alignment restrictions, and no minimum ability scores. Poor ability scores merely make it more difficult to train successfully.

Sardevar

(described in the *Highlands District Guidebook*, *The Well of Doom* module)

A sardevar, or “knifeman,” is a special fighter-type class who is versed exclusively in the use of knives as weapons. S/He is a master of concealment, quick-draw and juggling of his weapons, capable of batting missiles out of the air or dodging them entirely. His/Her hand-to-hand knife-fighting abilities are similar to martial arts skills. There are no alignment restrictions for this Character, who may also be a multi-classed thief or assassin. A sardevar uses D10 to determine HTK. Minimum ability scores for this class are: *STR*: 14, *INT*: 9, and *DEX*: 17.

Niyendar

(described in the *Northplains District Guidebook*, *Death and the Devil Legions* module)

Niyendar is the Calandian word for “opposer.” A niyendar is a magic-user-type Character class which specializes in countering and defeating the spells of magic-users and illusionists. This Character does not use offensive magic for its own sake, but utilizes spells such as Dispel Magic to make other mages powerless. A niyendar has unique spells at his/her disposal, and rolls D4 for HTK. This Character is allowed to be multi-classed and has no alignment restrictions. Minimum ability scores for a niyendar are: *INT*: 12 and *DEX*: 9.

Skald

(described in the *Greenfang District Guidebook*, *Gateway of Gods* module)

A *skald* (also *falnolanos*) is a bard-like Character who is a master of lore, stories, and spell-songs (i.e., spells cast through the vehicle of a song). Highly honored in the Calandian culture, a skald has safe passage wherever he goes and is often called upon to be a messenger and negotiator. He may be a multi-classed fighter or thief, and cannot be of an Evil alignment. Like magic-users, this Character class uses D4 to determine HTK, and must have the following minimum ability scores: *INT*: 15, *INS*: 9, *DEX*: 15, and *APL*: 14.

Culture in Calandia

A New World, A New Life . . .

Excerpt from Lake Bergen Letters,
by Theophilus Pasternak, Imprint Briarwood, 8 S.L.:

"It is unsettling to fall asleep in temple ruins in the King's Forest in Gladwyth — then to awaken in a grassy field with nary a tree in sight. But such was my welcome to Calandia's Great Plateau. It took me some time to believe my senses. The air here is more fragrant, the breeze more humid . . . but that is the least of the differences. The peculiar dress of the farmer who found me made it clear that I was in a foreign place. And then to be challenged to a duel, simply because I asked if he was serf or freedman!"

"In that way did I meet my first Freeholder, and learned a bit of the touchy pride of clansmen . . ."

To understand Calandia, a visitor must understand the people that live there. The most influential of these are the humans, whose culture has come to dominate the country. Many customs, politics, and beliefs are held in common by humans throughout the City-State.

Human Clans

The dominant culture of men in Calandia evolved during the Great Misery, when nomadic tribes settled the far reaches of the country and influenced local cultures wherever they went. Almost all humans in the country can trace their descent from one of the warlike nomad tribes, or from one of the more settled farming clans of ancient times. Modern Calandian society is a blend of the two cultures. Once-large tribal groups have sundered into more than 150 distinct clans, all of which share certain customs.

Kinship and Property

Calandians are very conscious of kinship, family, and clan relations. Inheritance and descent are almost always traced through the male line, and society in most clans is patriarchal in nature. But whether patriarchal or matriarchal, Calandians are most loyal to the clan — or its subdivision, the sept — to which they are related. Clansmen live in extended families, with several generations living together under one roof. In a larger sense, this extended family goes beyond the individual household to encompass the entire settlement, which is usually populated by relatives of the same sept.

Community property belonging to a clan or sept is worked and used by its members in common. Such clanholds (*Ontaeri*) may be pasturage used by horse or cattle, the land upon which a village is located, or fields and orchards, the harvest of which is shared by the community.

Family groups that develop lands or pasturage separate from clanholds establish freeholds (*Bretaeri*), a name indicating that the property is held free of other clan claims to it. Freeholds are a collection of dwellings and outbuildings

which can expand to resemble a small village; they are often fortified if situated in wilderness areas. Freeholders are fiercely independent and accomplished much of the work of pioneering and settling the wilderness areas of Calandia. Nevertheless, they are typical clansmen, and contribute in many ways to the welfare of the sept and community life. Even among the more nomadic clans of the City-State, some freeholds and clanholds usually exist as permanent settlements and bases of trade for the roving tribes.

Clan Government

The early nomads were war-like and independent pioneers. They valued leadership, courage, shrewdness, and personal ability; people who had these qualities became clan leaders. These positions of authority were held partly by popular acclaim, and partly by heredity. A warrior could inherit the position of war-chief from his father, for instance, but, if he failed to keep popular support, the clan selected a new war chief. The previous one lost his position.

In the same manner, a contemporary sept is ruled by a clan chief (*Perodh*) from one of a few select bloodlines who keeps his/her position through demonstrated competence and leadership. (A clan chief may be either male or female.) S/He governs (it is hoped) with the advice of wise and respected community members, but although the position is semi-hereditary, the chief can be replaced.

When a clan is made up of more than one sept, as is usually the case, a high chief (*Bevrodar*) is chosen to rule the clan as a whole. This is typically a distinguished person from the wealthiest and/or most influential of the septs. Clan chiefs and the most respected community members agree on who becomes high chief, and that person becomes ruler over the clan chiefs who chose him/her. Of course, even a bevrodar can lose his authority if s/he loses the support of his followers.

Cities and Towns

In urban areas, people may or may not be of the same clan. There, it is the practice to establish a council of respected community members, which in turn chooses an Elder from among their number. The town Elder then acts as a chief does for his/her clan. In villages the Elder may actually be a chief of the sept which inhabits the village.

The Invincible Overlord, Lucius II

By right of arms, clever politics, heredity, and popular acclaim, Lucius II has become the Overlord (*Sorodhar*) of the City-State. As Overlord, he is chief over all other chiefs in the country. Lucius commands the common clansmen of the City-State not because they owe him obedience, but because clansmen are loyal to their chiefs, and hence to the Overlord of their chiefs. Lucius does not have total control of ancestral lands and rights handed down from tribal days,

Rank and Nobility

Calandian Title	Noble Equivalent	Military Equivalent	Literal Meaning	Commander Of
Sorodhar	Overlord	—	great-chief (chief of chiefs)	all
Soro	"great one"	—	greatest (i.e., polite address)	—
Bevrodar	King	—	high-chief	grouped armies
Bevro	"your Majesty"	—	highest (i.e., polite address)	client states
Bevmor	Prince	—	high-son	varies
Bevmara	Princess	—	high-daughter	varies
Perodh	Duke	General	clan-chief	army
Praudhar	Earl	Maj. General	war-chief	campaign group (div)
Beldhar	Count	Bgd. General	war-advisor	command group (bgd)
Gedhar	Maron	Colonel	battle-chief	war group (rgt)
Ledhar	Baronet	Major	battle-leader	battle group (bn)
Keitar	Knight	Captain	attack-leader	attack group (co)
Den-Keitar	Squire	Lieutenant	raid-leader	raid group (plt)
Dolvar	Sergeant	Sergeant	raider	patrol group (sqd)
Prauvar	Soldier	Private	warrior	—
Rodhar	Lord	—	chieftain (i.e., polite address)	—
Beldos	Senator	—	Councilor (chief-who-advises)	—
Aldar	Governor-General	General	chief's deputy	army

but only as much control as he is allowed to exercise by the clans and the Senate (see City-State Government).

Rank and Nobility

Clan culture has influenced authority, rank and government in the City-State. An aristocratic title, position of clan leadership, and military rank are one and the same. To hold an important position in a clan is to hold a military rank, and to do so makes one noble according to the position of leadership held. By the same token, an adventurer who distinguishes him-/herself rises to a position of leadership in his/her own clan, or is adopted into the clan of the person s/he has served and given rank there.

The Calandian titles for ranks come from this interlocked system of authority. Clans which farmed and were not nomadic had different terms but a similar structure. The terms used by nomads came into common useage during the reign of the Dragon Kings. These are listed, along with their feudal equivalents, in the Rank and Nobility Table.

Customs

The customs of a people tell much about their attitudes and beliefs. Customs vary greatly from one area to the other, but some generalizations can be made about the fairly common ones. Some of these traditions are useful optional background information for GMs, while other practices, although "only" custom, have acquired the force of law and

must be reckoned with during game play. Player Characters are likely to encounter many of these conventions.

Relationships

In most places in Calandia, men, women, and children mingle freely. They eat, work, and play side by side, and there are few taboos about their interactions. "Dating," as such, does not take place, for friends see friends of both genders in casual circumstances, at work, in a tavern, or so on. When there is a romantic interest to be pursued, the courting process becomes one of formalized ritual.

Courting can be initiated by either a man or a woman. It begins with the presentation of flowers in some areas, or a gift of clothing, a horse, or a small weapon, such as a dagger, in others. If the interest is mutual, a courting gift is given in return. The two then arrange to see each other on social and romantic occasions, sometimes chaperoned, as in the traditional farming communities, or not, as among those descended from nomads.

It is proper and acceptable to court for several years before a marriage proposal is made, although some couples wait only a few weeks before announcing their betrothal. If one or both wish to halt the courting process, the original gift or a duplicate of such is returned.

It is not acceptable to court more than one person at a time, but, depending on the area, a blind eye might be turned to casual dalliances. When a betrothal is announced,

such pastimes are expected to cease. A minimum of one month is allowed between the announcement of betrothal and the wedding ceremony in order to allow time to prepare for the event, and so that friends and relatives in outlying areas can arrange to travel to the area for the occasion. Breaking a betrothal is sometimes cause for an honor challenge or honor feud (see *Duals and Feuds*, following).

The details of wedding ceremonies are quite precise and varied, depending upon which temple performs the marriage. The Temple of Ardruna (see the *Religion in Calandia* book) is slightly more popular than most others for weddings, since Ardruna is the goddess of life and fertility and can bless the couple accordingly. In most places, it is taboo to marry a first cousin or closer relation. Usually one marries outside one's sept, but into the same clan. In cities and towns, these unwritten rules are less important, but they are closely observed in villages, clanholds, and freeholds. There are no stringent rules about dowries or other pre-wedding material arrangements.

A seer or diviner tells the fortune for a couple about to be married and helps them determine a good-omened day for the ceremony. For several days before the ceremony, the groom is not allowed to see the bride. On the morning of the wedding, symbolic of an ancient nomad tradition, it is customary for the groom and his friends to "raid" the house where the bride is staying and "steal her away" to an intimate place the groom has prepared beforehand. The couple is eventually recovered by friends in time to attend the wedding ceremony. Once the couple is married, a bride goes to live with her husband's family and sept.

Divorce is a simple matter, and is effected by the return of the courting gift, just as if a courtship were being broken off. Thereupon the woman returns to her own family and is entitled to take anything she brought with her into the marriage, or which has been given to her since her marriage. If there are children, they may go with either parent.

Fosterage and Adoption

It is common for young people to be fostered, that is, to go to live and grow up with a related or allied family. This is done, for example, when a family head wants to cement a good relationship with his/her clan chief. S/He sends his/her younger son (or daughter) to be fostered to the clan chief's household; when s/he is grown, the young adult might choose to take service with his/her foster parent for a time. If not, the youth may decide instead to return home, leaving behind strong ties with the chief and a debt of obligation, which s/he will someday repay.

People who are fostered and later orphaned are frequently adopted into their foster family and acquire whatever clan obligations and ties that family may have. Likewise, a person who makes a name for him-/herself, usually in service to a chief, might be adopted into that person's family, and is treated in all ways as a blood relative. Those who are orphaned by the death of their natural parents are usually cared for by a foster family. Sometimes, however, there are other means of caring for orphans, such as in the case of the rivermen of the Lake District (see *Lake District Guidebook* in the *Betrayal at Bogwater* module).

Duels and Feuds

Trial by combat is a time-honored tradition in Calandia. A person who feels that s/he has been offended can challenge another to a fight. This so-called honor challenge is a duel; it is not fought capriciously, but only when a serious matter of honor is at stake. It is fought, in order of severity, until one opponent is forced out of a pre-marked fighting area, until first-blood, until one suffers an incapacitating injury, or to the death.

An honor challenge is issued by formal declaration of a Justice or a cleric of Uric, who must first determine the legitimacy of the challenge. If it is deemed rightful, both parties fight in an arena or other area designated specifically for challenges. With the Justice's permission, a champion is allowed to fight on behalf of one or both combatants.

When an honor challenge is inadequate to redress a wrong, an honor feud might be declared. While a challenge is fought to avenge a personal or family affront, an honor feud is declared when an entire sept considers itself to be wronged by the actions of one or more persons. This must also be deemed proper by a Justice or cleric of Uric.

When an honor feud is fought, one or more champions representing the wronged parties fight all opponents to whom the feud challenge was issued. This too is a ritual fight, battled out under the same criteria as for an honor challenge. However, wealth or material goods are also demanded to redress the injuries claimed by the challenger. Clerics of Uric act as marshals for the proceedings, and ascertain that both sides are evenly matched.

Blood feud is declared when a large number of clan members have an unresolvable dispute with the members of a different clan. Blood feud is a serious matter, with open and planned hostility. Clansmen waylay each other, raid, and sometimes conduct open warfare to get retribution.

Justices and clansmen do their best to resolve difficulties before they reach the point of blood feud, which usually defies all legal efforts to control it. Some of these conflicts have lasted for fifty years and longer, until the principal offending families have killed each other off. The last spate of feuds were squelched by Lucius II when he completed the unification of the City-State, but there is no guarantee how long this feudless state of affairs will continue.

Combat

There is an old custom of declaiming lineage, family, and personal accomplishments before engaging in single combat against a stranger. This is still expected and proper behavior when fighting one-on-one, so that each combatant can appreciate who s/he is confronting. A clansman finds it suspicious when his/her opponent omits this declaration, for it hints at a lack of honor and a disreputable background.

Weregeld

It is customary to pay weregeld for the accidental death of another. Weregeld is an amount of money or valuables the deceased would have provided to his/her family over a one-year period, if single, or three years if married. Weregeld is also due if someone is killed during a fight, except when a formal challenge was issued and accepted. If someone is killed intentionally and all parties agree to do so, weregeld may be accepted in settlement, but the amount is usually much larger.



Terms of payment are adjudicated by a clan elder, a Justice, or a cleric of Uric. Persons who cannot pay may work out other arrangements with the family of the deceased. Those who refuse to pay can be declared outlaw; their life might be forfeit and their property confiscated, depending on the judgement against them.

Funerals

The deceased are sent to their final rest with rites designed to mark their souls so that they can be found by Erin the Dark Hunter (see the *Religion in Calandia* book) and conducted to Bragla, the goddess of death. People go to great lengths to ensure that at least the proper words are said over the deceased, for souls not found by the Dark Hunter are doomed to wander as ghosts or other undead entities until given proper honors.

Aside from this belief, funeral customs differ widely from place to place. In some areas, burial or cremation is practiced. In others, corpses are left in a necropolis, in catacombs, or on elevated funeral platforms in the wilderness. In ancient times, bodies were sent to their final rest down the Han-gar ("spirit journey") River in funeral boats. This custom has ceased, but the river retains the name.

Rites of Passage

Besides the obvious ones of marriage and death, there are three major rites of passage celebrated by Calandians. The first is a ritual which marks a young person's coming of age. Legal age is 17, the time when a male citizen's obligation of military duty begins. However, based on a particular clan's traditions and religious beliefs, a Coming of Age ceremony might be held any time between the ages of 12 and 18. Most clans recognize girls with this ceremony as well as boys. When this ceremony is lead by a cleric, the youth gains a +1 modifier to any single, future saving throw.

The second major rite is the Rite of Adoption, a ceremony which invokes the goddess of death and the goddess of life, to acknowledge the person's passage into a new life in their adoptive clan. A person can be adopted at any age, and the occasion is one of solemn ceremony followed by festivities.

The third significant rite is held when a person is officially promoted to a position of rank and responsibility. A clansman might become a war chief or be made a Senator, for instance; his new position of authority — and nobility — is recognized with a Rite of Elevation. When this event takes place, the promoted clansman also swears his allegiance to Lucius II, the Overlord, as part of the affirmation of rank. There is no counterpart to this rite when a person is cast down from a position of leadership, although a similar rite of recognition is held for his successor. It is considered a good omen to hold this

ceremony, if possible, on the first day of the Month of Earth, which is the Day of Elevation, a day holy to Peren, the god of leadership.

Customs of Other Races

The folkways of demi-humans and other non-human races are as many and as varied as those practiced by the humans of the City-State. Considering the large number of members of non-human races that live in Calandia, there is no room here for any in-depth treatment of their practices and traditions. However, for the sake of comparison, here is a quick overview of the most common or unusual customs a traveler is likely to encounter among them.

Guest Customs

When someone is made a guest of the elves, that person is often adorned with a garland of flowers or aromatic leaves worn on the head. Gnomes offer broken bits of roots, which are dipped in salt and eaten; this signifies the sharing of earth bounty and hence a binding of friendship. Shirelings put a glass of cider or a cup of tea in the hand of a guest and serve a meal or snacks. On the first visit of a naga's guest, the intellectual accomplishments of the naga's lineage are ritually recited. A naga host will also frequently show his/her guest his most valuable scrolls and books.

Among the dwarves no overt ceremony takes place, but a guest who is welcome notices that his/her hosts begin to smile, laugh, and make typically wry comments and observations. When a dwarf pours a drink for a guest, it is a true sign of acceptance.

Pixies' customs in both social interaction and friendship are similar to those of humans; their association with humans throughout the years has resulted in their assimilation of human customs.

Lizardmen do not frequently invite members of other races into their habitats. This is only because, aside from lizardmen who are adventurers and those living in large cities such as Briarwood, they do not have many occasions in which to associate with those of other races.

Companionship

Once friendly with pixies or gnomes, a person becomes a target for their well-intended practical jokes. Since they also do jokes that can be harmful, their good humor is a sign of honor to the favored individual. A dwarf who presents a companion with a dwarf-made weapon is giving a gift signifying deep and lasting friendship. On his/her birthday, a shireling gives presents to close friends and expects to receive gifts in return on these friends' birthdays.

A minotaur's friendship becomes evident when s/he jumps into a dispute and starts bashing on anyone bothering his companion. This is a customary response rather than personal habit. A minotaur will continue to use brute force whenever defending a friend unless it is made clear to the minotaur that it is not acceptable to "help" in this way.

When a lizardman issues an invitation to one of another race to visit him/her in his/her own living area, this is, in itself, a sign of friendship.

A naga presents his/her companion with a scroll or book on his/her friend's favorite topic as token of friendship.

City-State Government

Government in the City-State is an important aspect of a Calandian campaign. Adventurers may be plagued with taxes and laws, a GM might wish to allow political events to shape part of the campaign, and Characters of high skills can become involved in government at some point in their careers. Calandian political history is detailed in the *Background and Encounter Book*, but the workings of the actual government are examined here.

Political Boundaries

The City-State is divided into eight provinces and nineteen districts. These provinces and districts are listed, along with the names of their governors, in the Provinces, Districts, and Governors Table, following.

Provinces are arbitrarily-defined administrative units. Their boundaries are affected by geographical features, rough population groupings, and bureaucratic convenience. They do not necessarily observe the borders of clan or demi-human territories, or other “real” political boundaries within the province.

Provinces, in turn, are subdivided into two or three districts. These smaller administrative units follow boundaries determined by geography and political or racial groups within the province. The White Peaks District, for example, is defined to include all of the dwarves that live within Leopa Province.

Districts are further divided into boroughs based on the borders of traditional clan lands and freeholdings. Boroughs are used primarily for calculating senate representation, taxes, and the number of militiamen who owe service to the Overlord. These regions are of concern only to provincial and district governors, and to freeholders whose property may cross borough boundaries.

Governors

A Governor-General (*Aldar*) rules a province as the personal representative of the Overlord. The office of Aldar was created when Lucius II decentralized his great army of unification (see *Background and Encounter Book*). The Aldari are trusted nobles of Briarwood who were put in charge of those forces. There are eight of these Governors, each of whom is also the general of a provincial army.

A District Governor (*Den-Aldar*) rules a specific district within a province. Den-Aldari hold varying personal ranks, but, in each case, come from a trusted and influential clan which has historically been involved in the governance of the clan's district. In addition to other duties, Den-Aldari frequently command elements of the provincial army stationed in their respective districts.

Diplomacy and solid leadership ability are required in those who serve as Governors. These officers are the buffer between the Invincible Overlord and the odd collection of

high chiefs, clan chiefs, and heads of state which are found in a province or district. A District Governor or Governor-General is not only a nobleman and a military commander, but is responsible for collecting taxes, ensuring fair trade, and enforcing the Overlord's legal code.

Since these individuals are the Overlord's personal representatives, they are judged by strict standards by the people of their districts. Calandians are quick to resent unresponsive or bureaucratic behavior from someone accorded the status of clan chief or greater. Except in unusual circumstances, Lucius II does not interfere in a Governor's rulership. Yet, he keeps a close eye on the performance of these appointees, since mismanagement or uninspiring leadership on their part, quickly undermines the Overlord's reputation and goodwill among clansmen. Ideally, Governors who do not perform satisfactorily are speedily removed from office. During the recent troubles (see *Background and Encounter Book*), monitoring the performance of Governors has become a lower priority, and some inadequate individuals have remained in office longer than they should. They are, however, the exception to the rule.

Senators

Just as Governors are the Overlord's voice in the provinces, Senators are the citizens' voice in the capital. Clansmen and other residents of the City-State are represented in the government in an indirect manner by Senators or Senate-Ambassadors.

A Senator (*Beldos*) is the representative of clans and other populations who are citizens of the City-State (see Citizenship, following). There is no gender restriction to this appointment by either law or custom. The Calandian word for Senator translates into “chief-who-advises;” a City-State Senator should not be confused with a democratically-elected representative. Respected for his good council or significant accomplishments, a Senator is nominated by the high chief and lesser chiefs of a clan. A powerful or populous clan may have more than one Senator, although that is uncommon. The Senator attends Senate in Briarwood until he chooses to retire, or is recalled or replaced by his fellow clansmen. He has a vote in Senate affairs and may speak in the Council Chambers on any matter he wishes to address.

A Senate-Ambassador (*Korbeldan*) is appointed to the Senate by the head of a client nation or treaty nation, as defined under Political Status, following. He represents his state or nation, may speak only on topics that affect his peoples' affairs, and has no vote in Senate matters. At the end of a five-year term, a Senate-Ambassador's appointment must be reconfirmed or he loses his post. Korbeldani are often accorded the status of Ambassadors — which, in fact, many were before the unification of the City-State.

PROVINCES, DSITRICTS, AND GOVERNORS

Province, District		Governor or Assistant Governor Aldari Titles		
ENGLISH	CALANDIAN	ENGLISH	CALANDIAN	PERSONAL NAMES
BRIARWOOD	Breidhovi	Duke	Perodh	Maros Evnoros na'Meliosi
Bergen	Bergen	Count	Beldhar	Cadmun Ylan (naga)
Tara	Tara	Countess	Beldhara	Sara Aubarit na'Lenorisi (f)
Pottowa	Podhova	Earl	Praudhar	Paipros Taunos Lugai
HAN-GAR	Han-gar	Duke	Perodh	Dhibos Lomitos na'Bieldi
Highlands	Eibrai	Baron	Gedhar	Aldos Sinya Faulanae
Canyon	Dinkeibro	Duke	Perodh	Euwold the Roan (centaur)
LEOPA	Leopa	Duke	Perodh	Daimos Taulorikh Gibronae
White Peaks	Preogeshvu	Count	Beldhar	Keilun Eshnailos na'Fadnori
Greenfang	Shielkemnahr	Baroness	Gedhara	Vina Destorit na'Dhurisi (f)
Northplains	Nebrosi	Baron	Gedhar	Baukan Bargeilos Nemkeidar
LILYMOOR	Lilabau	Lady	Praudhara	Lina Ablovaros a'Nolothrond (f)
Grazers	Solovan	Count	Beldhar	Hanos Barlis na'Pereni
Salt	Erodis	Prince	Bevmor	Onuin Nolothrond (elf)
MARRAHOE	Marrahoe	Earl	Praudar	Lansar Seldros Beidheri
Barrens	Veniali	Baron	Gedhar	Metzgorn Mestavros (dwarf)
Marrahoe	Marrahoe	Knight	Keitar	Belisanda a'Turien (f)
PLATEAU	Deibrogesh	Earl	Praudhar	Lucos Lauros na'Seidruni
High Fens	Eigarinay	Count	Beldhar	Daimius Vedolros Moidheri
Drylands	Losbrai	Countess	Beldhara	Illith Ness Athsk'sk (Lizardman Grand Matriarch)
SHANGEE	Shangie	Duke	Perodh	Baukius Torlaros Ludheimis
Shangee	Shangie	Count	Beldhar	Faunar Deikavarit Faulanae
Twin Peaks	Fargeshvui	Elf Lord	Alvrodh	Valerian a'Tanith (elf)
THORMAR	Thormar	Prince	Bevmor	Darzig of Loran (dwarf)
Lake	Kalno	Earl	Praudhar	Baukros Varlurios
Wheatlands	Banbrai	Count	Beldhar	Firis Drunaros na'Urici
Outlands	Derbrai	Baron	Gedhar	Shibun Bailauri na'Deriusi

The Senate Council

The Senate that once advised Lucius I in Briarwood Castle is not the same Senate which advises his son, the Invincible Overlord. The original Senate was composed of representatives of power groups found within Briarwood itself. Replacing the lords of the Black Lotus as an advisory council, they met within Briarwood Castle as suited the needs of Lucius I. After the Overlord's unification of the City-State, influential groups from the provinces clamored for a voice of representation in the government, and the Senate was expanded considerably to accommodate the new citizens.

The increased number of Senators and Senate-Ambassadors quickly threatened to overrun Briarwood Castle and be a permanent breach of security there. To solve this problem, new Senatorial Chambers were built in the town of Antram, barely a half mile away from Briarwood. Antram, already the site of government offices (see Ministry of Law in this section), seemed an ideal setting for the new Senate Building. The palatial structure offers adequate meeting and office space for the 218 Senators and Senate-Ambassadors who now meet in the Council Chambers along with their staffs and noble associates. Senate security is provided by a contingent of Black Lotus Guards, and a regular courier system keeps the Senators in communication with Briarwood Castle and Lucius II. Senior Senators continue to meet with the Overlord at Briarwood Castle, but these meetings now occur at Lucius' request and not just out of necessity.

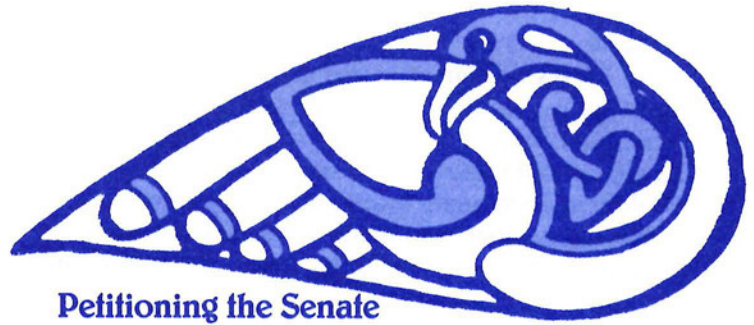
The Senate Council meets in a regular, full session once a month, and all members are expected to attend. The Overlord can also call the Senate into session at any other time. Lucius attends most full session meetings, since they are convened to discuss and vote on important proposals and plans for the City-State. Between full sessions, meetings take place almost daily as interest groups debate issues, hammer out policy matters, and draft proposals to be decided on in voting sessions.

The Overlord's Council

Lucius II meets with ten Senior Senators and Chancellor Dowons on a weekly basis. Each of the Senators bears the title of Councilor and is chosen by the Overlord himself, but the group as a whole is ratified in office by the Senate.

The Senators who sit on the Overlord's Council are depicted in the Character Class booklets in the Overlord boxed set. Details about these individuals are given either in the *Map and Population Book*, or under Important Persons in this book. Shau Lin, the eleventh Senator on the Council, is a demi-god. He holds an honorary seat only, and normally appears only at extremely important council meetings.

Lucius is not bound by the advice of his councilors, nor by any Senate decision, and he has veto power. However, the Overlord is wary of antagonizing the Senate in these ways since, like lesser chiefs, he holds his position by popular acclaim. He will remain Overlord unless and until he proves himself unfit for leadership and in the process loses important supporters. For this reason, it was possible for upstart Senators to attempt to remove Lucius from authority when they thought he was insane.



Petitioning the Senate

If a common person has a grievance or a petition that cannot be suitably resolved by his clan chief, district, or provincial governor, he may petition the Overlord for a hearing. This custom has the force of law, and stems from the traditional right of any clansman to petition his chief for a hearing on a matter of importance, or to redress a grievance.

In practice, this means that the individual must travel to Antram near Briarwood and enlist the support of his Senator or Senate-Ambassador. Generally speaking, it is only with that person's aid that a commoner can gain audience with the Overlord himself. Few petitioners actually go before the Overlord, for the Senators themselves have considerable influence and are usually able to help (or get rid of) the petitioner. Petitioners of rank are attended to more readily than are commoners.

Political Status

Citizenship

Citizens of the City-State acknowledge the Overlord as ultimate authority over themselves and their clans; he is, literally, chief of all chiefs. Persons of high clan rank swear their allegiance in a public ceremony when they come of age or rise in rank. Lesser individuals are assumed to follow the example of their clan chiefs, and need not swear publicly.

All the folk of the Great Plateau are citizens of the City-State, as are most of the humans and many of the demi-humans in Calandia. Calandian citizenship has obligations and privileges, which are outlined following.

Obligations

1. **Military service.** Male citizens between the ages of 17 and 27 must serve for a two-year period in the Overlord's army, and are the first to be called up as need requires for that ten-year span. (Female citizens may also serve if they wish to.) During peacetime, the individual picks his own time of service within that ten-year span.
2. **Taxes.** In peacetime, citizens are assessed a flat 10% tax on an individual household basis. This can be altered considerably to meet the demands of war or other exceptional circumstances.
3. **Aid and Assistance.** Since tribal times, friends of one's clan chief are treated as honored guests in one's home. In keeping with this, citizens are expected to give every assistance to soldiers, Senators, and other representatives of the Overlord's government if called upon to do so. Assistance can range from hospitality for a night to free services. This is an obligation for citizens, but a privilege for those receiving aid, and abuses are severely punished.

Privileges

1. **Senate representation.** Citizens may select their own representative to the senate. This is not a democratic process, but is based on who is acceptable to clansmen and elders, and eligible according to rank and ability. People living where there are no strong clan ties, as in large cities, get together and debate their senate choices under the guidance of community elders until a selection is agreed upon.
2. **Overlord's protection.** The Overlord protects his people as a tribal leader would his clan. This includes:
 - a) Military protection.
 - b) Aid in time of famine, flood, or other disasters.
 - c) The right to a hearing if accused of a crime.

Client Nations

Client nations pay taxes to the City-State based on the entire wealth of the nation's people. They provide armed levies to the Overlord's army, and put their own troops under City-State command if the Overlord fights in their territory. They may request military aid from the City-State. The leader of the client nation may represent his people in the Overlord's Senate, or send one representative who has one vote which may only be exercised on matters directly affecting the client nation.

Client nations are responsible for their own government and enforce their own laws among their people. Their legal practices are reviewed by the Ministry of Law of the City-State, and any practices forbidden by the Overlord (such as slavery) are brought into line with City-State policies. If a citizen of the City-State is involved in a crime, the case is tried under City-State law, not that of the client people. Client nations pay no special trade tariffs.

Treaty Nations

Before Lucius II united all of Calandia, old treaty alliances were in force in many parts of the country. Most of them were done away with as different regions were absorbed into the City-State. In a few instances, Lucius judged it wise to honor the old treaties, and those peoples have a special status.

Treaty nations are allies and protectorates of the City-State. The nation sends troop levies to serve the Overlord, and the City-State offers them greater military protection than they would have by themselves. The treaty nation has no vote in the government of Calandia, although they are represented in the Senate by a Senate-Ambassador. The folk of a treaty nation may be tried by City-State laws if a citizen is involved in a crime. Special tariffs are applied to trade goods from treaty nations. Since these can be offset by sending tribute to the Overlord, most treaty nations in effect pay taxes to the City-State to avoid ruinous tariffs.

Judicial System

The laws of the City-State were codified in their current form by Lucius II before he completed the unification of Calandia. The more places his conquering army went, the more the Overlord encountered disparities in justice. Local laws were not uniform, nor were they always enforced, interpreted, or applied justly. Lucius II swore to rectify the situation.

To help him do this, Lucius II called on one of the traditional legal resources of the clansmen: the justiciars of the temple of Uric. Among other things, Uric is the Lawful Good god of fairness and justice. Judges and lawspeakers among the clans are historically either clerics of Uric, or lay graduates of the temple schools, trained in the ways of clan law and justice.

The code of justice that Lucius devised with their assistance is a compromise between clan standards and the needs of non-clan peoples who are also a part of the City-State. The code ensures a hearing for everyone accused of a crime, and guarantees that punishment be carried out immediately if the accused is found guilty. Specific punishments are outlined for specific offenses (see *Map and Population Book*, page 75), and there is little leeway in the interpretation of sentencing and punishment. In this, the rigid standards of the human clans have heavily influenced the legal code. Even though certain demi-human groups resent these laws, the Overlord's military power gives him the ability to enforce them.

Trials

A judge hears a case and decides it, also setting the punishment if the accused is found guilty. Juries are unknown, but at the request of the accused, a tribunal of three judges will hear a case if the death penalty is a possible punishment. The majority opinion decides the verdict and the sentencing. Lawyers are nonexistent. Judges conduct their own questioning, and anyone with pertinent evidence may present it.

Judgement can be passed on misdemeanor and civil offenses by a clan chief, a high chief, a town elder, or other person of authority in the community. If the accused does not wish to be tried by this person, or if the verdict in such cases is disputed, the case can be appealed to a Justice (*Ar'mahtt*). This person is a temple-trained judge appointed by the Ministry of Law, who hears cases in the name of the Overlord. The right of appeal is seldom abused, since the judgment in such cases is usually upheld and the punishment made more harsh.

Criminal offenses are heard by a clan or high chief only if all parties involved swear to abide by the decision. If there is any reluctance to do this, the case is heard by a Justice. The only appeal from a Justice's decision in a criminal matter is to the Governor-General of a Province, or to the Overlord himself.

Justices are based in the capitals of provinces and districts, attached to the Governor's office in those places. Some are found in sizeable cities or towns such as the major settlement of a particular clan area, while others travel through a district at least once a year to hear cases in remote areas.

Ministry of Law

The Ministry of Law oversees legal matters in the City-State. It is headed by the Chief Justice (*Bel-Ar'mahtt*), who resides in Briarwood and is advisor to Lucius II.

The Ministry itself is located in Antram, a town less than half a mile from Briarwood. The Ministry sets guidelines for the legal training of Justices, appoints them to office, and oversees the revision and interpretation of law through-

out the City-State. Not least important, the Ministry runs the Overlord's Court, which actually consists of three separate courts with different jurisdictions. The Overlord's Court hears cases which have a serious impact on the City-State, or which do not fall under the jurisdiction of lesser courts. These cases include: crimes against the State, crimes across provincial borders, treason, assassination, certain felonies involving the practice of magic, and so on. Under certain circumstances, a verdict can be appealed to Lucius II, but he has never yet overturned a decision made by the Overlord's Court.

Also in Antram is the Deephold, the prison which holds both criminals awaiting trial in the Overlord's Court and those that have been sentenced to hard labor, and the College of Mediation, the foremost legal school built and sponsored by the Temple of Uric.

Legal Procedures

There is no legal assumption of innocence or guilt before a person goes to trial. Whether the accused is guilty or innocent becomes clear quickly enough, especially with the aid of clerical magic unique to justices trained by the Temple of Uric (see Religion and Deities in the *Religion in Calandia* book). Once accused with reasonable cause, a person is either taken into custody or allowed to stay free pending trial. A person's freedom or incarceration depends on his reputation, clan ties, and known degree of honor. Common sense prevails: the son of a local clan chief is a fair risk to leave at liberty until his trial date, a traveling merchant may have to post a surety against his return, while a suspicious-looking unknown stranger may be held behind locked doors. These decisions are mitigated by circumstance and the nature of the offense.

At the trial, the clan chief or Justice hears the witnesses and reviews the evidence. If a Justice is presiding over the events, he may also employ clerical magic to produce evidence and verify statements. When a verdict is reached, sentence is given. Para-legal judges, such as clan chiefs and town elders, have a reputation for going more lightly on the punishment than the strict letter of the law defines. Justices, on the other hand, tend to mete out punishment adhering as closely to the Overlord's written law as possible. Punishment is swift, and sentences are carried out immediately.

Offense and Punishments

An outline of common offenses and punishments are given on page 75 of the *Map and Population Book*. There are two additional and unusual punishments which are detailed herein.

OUTLAWRY. When a person needs to be taught a lesson, but a fine, imprisonment, or other common punishment is not appropriate, the offender may be declared outlaw as an alternative. An outlaw is a persona non grata who must be out of the region within a specific time period, and who may not return before another stated period of time has passed. If the outlaw stays or returns to the forbidden area before the time is up, s/he may be liable to arrest, a more harsh punishment, or death. This is declared at the time s/he is made outlaw. When s/he is no longer outlaw, s/he is free to return and live as an honorable person with no stain upon his/her record.

**Excerpt from *The Mediator's Path*,
by Kevlis Brunari, Uric's Brotherhood,
Imprint Antram, 283 SL:**

Old rivalries lay behind Gavros' attack, which was unprovoked by Lanic. The young man killed Gavros in self-defense. One thrust with his dagger was sufficient to end the fight.

All agreed that the slaying was neither manslaughter nor murder, but tempers ran high as Gavros' kin demanded justice. Lanic paid the wergeld, but he was unrepentant about the death and insulting to Gavros' relatives. It was then that I recalled how Lanic's temper had caused trouble in this community before — over women, over gambling debts, over ale too freely drunk. He needed time to cool down and grow a bit wiser. After due consideration, I declared him outlaw for the space of one year.

He looked disbelieving as I spoke his sentence. "You, Lanic, are to leave Mortaune clan lands within one week. If you return before one year has passed, you will be sentenced to perform hard labor for the length of a year." I looked around at his shocked kinfolk and the gloating relatives of Gavros and added, "Any Mortaune clansman who helps or shelters you on clan lands will be fined heavily — as will any who pursue or hinder you." The expressions on their faces changed like ripples on water. "Thus is sentence pronounced in the name of Lucius II, the Invincible Overlord."

Lanic stood there stunned. Since Mortaune lands extended for several hundred miles round about, I leaned forward and spoke to the youth unofficially. "You've got a great distance to go, and not much time to do it in. I suggest you start now."

He did not seem to appreciate my remark.

BONDSERVICE. Law breakers or the poor may enter voluntary servitude to pay a legal debt or work off a sentence. This alternative to fines, imprisonment, maiming, or other punishments is a legalized form of slavery. It is only acceptable under all of the following conditions: when a Justice presides over a case, if that Justice chooses to allow the option, and if the guilty party volunteers for bondservice when sentence is passed or fine levied.

Bondservants wear iron collars for the duration of their service. Each is given a contract that s/he is entitled to keep with him/her, stating the length and terms of his/her bondservitude. Bondservants "belong" to the community where they entered servitude (i.e., to the clan chief or official body), but can be bought and sold as well.

Bondservice is not common in Briarwood or most of the Great Plateau, but it is practiced in the more remote areas of Calandia. Bondservice is closely regulated by the Overlord's officials, who do not want this system of alternative service to be abused by those who would exploit slaves. Contract buyers, who specialize in the buying and selling of bondservants, are vigilantly watched. Regardless of official efforts, some exploitation does occur, but offenders of this sort are severely punished if caught.

Trial Simulation

If a Justice is involved in a case, the truth of the matter almost always comes out because of the use of magic in determining facts. A Justice then follows the letter of the Overlord's legal code. Refer to page 75 of the *Map and Population Book* for an appropriate punishment. If, however, the crime is not covered in the *Map and Population Book*, or if someone other than a Justice is hearing the case, there is a lot of room for legal interpretation before Characters are sentenced. In such a case, the following chart can be used to determine the outcome of events.

First, roll 1D6 to determine the attitude of the presiding judge; alternatively, the GM may select a suitable judge. (Judges of different races or clans may be hostile to the accused, and some judges may have reason to be biased in particular cases.)

ROLL 1D6	JUDGE'S ATTITUDE
1	Forgiving
2	Lenient
3-4	Fair
5	Strict
6	Harsh

Once the judge's attitude has been determined, roll 1D% to determine the verdict and the Character's punishment on the Verdict/Sentence Table. The stricter the judge, the more likely the Character will be convicted and the harsher his/her punishment. Certain die rolls give a result of "not guilty" even though the Character's guilt is certain due to eyewitnesses, magical evidence, or so on. In such cases, ignore the result and roll again.

The 1D% roll can be modified in the following ways:

- 5: The crime was a civil offense.
- +10: The crime was a criminal offense.
- +10: The crime injured or hurt a person rather than property.
- 20: Mitigating circumstances are proven and heard with understanding by the judge.
- +4 to +20: The accused does not appear contrite or is outright defiant.
- +25: The crime committed was brutal, senseless, or otherwise outrageous in the eyes of the judge or local community.

Punishment Definitions

Outlawry or bondservice are allowable punishments only when a Justice presides over the case. The GM must decide if either is a legitimate option in the case of the PC. Also, repeat offenders for serious crimes are usually sentenced to death if their former offenses are known.

NOT GUILTY

The prisoner is exonerated of the charges. Anything which was confiscated from him/her is returned (weapons, goods used as evidence, etc.) and s/he is free to go.

SUSPENDED SENTENCE

Pregnant women, the insane, a person coerced into committing a crime, and other exceptional persons might have their sentence suspended. This is sometimes used as a legal loophole by judges who are kindly disposed towards the criminal.

SMALL-MEDIUM FINE

Fines of this type range from a few silver pieces up to a month's earnings. The exact amount and terms of payment are set by the GM.

MEDIUM-LARGE FINE

A fine of this kind ranges from one month's earnings and more. As stated previously, the GM sets the amount and terms of payment.

PHYSICAL PUNISHMENT

Physical punishments range from mild humiliations to permanent disfigurements, depending on the severity of the crime.

A criminal might be put in the stocks or displayed in a metal cage in a public place. This is humiliating and uncomfortable, and the public often makes it worse by constant heckling and throwing garbage at the person who is confined. It can also be life-threatening if the punishment extends past a few days and the criminal is given nothing to eat and/or drink. Flogging is considered to be a more severe punishment, followed by maimings. Depending on the crime, the criminal may lose an ear, finger, hand, or other appendage. Equally severe is branding, where the criminal is marked in an obvious place (such as the forehead or cheek) with a symbol denoting the nature of his crime. Disfiguring punishments are sometimes carried out in view of the public.

VERDICT/SENTENCE TABLE

Verdict or Sentence	Judge's Attitude:	Forgiving Roll	Lenient Roll	Fair Roll	Strict Roll	Harsh Roll
Not Guilty		01-45	01-42	01-40	01-33	01-20
Suspended Sentence		46-58	43-54	41-50	34-37	—
Small-Medium Fine		59-74	55-68	51-65	38-55	21-36
Medium-Large Fine		75-83	69-77	66-75	56-68	37-52
Physical Punishment		84-91	78-85	76-86	69-82	53-71
Prison without Labor		92-96	86-91	87-91	83-86	72-75
Prison with Labor		97-99	92-97	92-97	87-94	76-88
Prison Labor & Punishment		100	98-99	98-99	95-98	89-96
Death		—	100	100	99-100	97-100

PRISON WITHOUT LABOR

Some persons are sentenced to prison but are not required to do hard labor. This is the exception to normal prison sentences and is reserved for the elderly, the infirm, and most women.

PRISON WITH LABOR

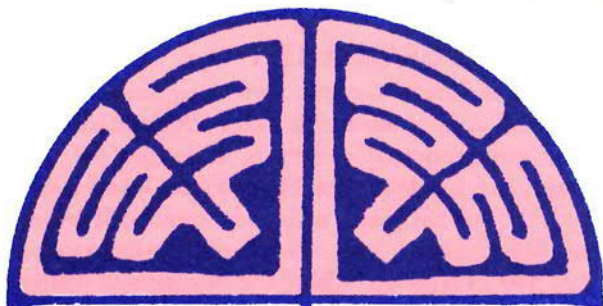
For whatever the length of the sentence, the prisoner performs hard labor as explained in the *Map and Population Book*.

LABOR AND PUNISHMENT

These sentences are a combination of punishments, usually physical punishment first, followed by a prison labor sentence.

DEATH

Death may be slow or quick, depending on the crime. The swiftest and most common way of executing a criminal is to behead him/her with an axe. Hanging is reserved for criminals judged to be without honor (such as rapists and thieves). Other deaths are reserved for special crimes: someone convicted of high treason against the Overlord may be drawn-and-quartered; arsonists are burned at the stake; a murderer who drowned his/her victim is drowned as well. Even slower, more painful deaths are reserved for those who committed more heinous crimes (GM discretion).



Excerpt from *Minotaur Tales*,
by Colonel Horvus, 3122nd Heavy Infantry,
Leopa Provincial Army, Imprint Delios, 261 SL:

"If you think you're gonna bash around here like that, you've got your horns on the wrong end!" Sergeant Fetzer jabbed his gauntleted finger into the recruit's belly, a grizzled dwarvish tyrant daring the young minotaur to take offense. "I know you don't have the brains Lenoris gave a calf, but if you can't balance when you swing that mace, I'm gonna show you a few new tricks with it myself."

The recruit's nostrils flared wide as the mailed finger jabbed again. "Then when you've had it surgically removed, you could limp to the Quartermaster and join the cooks." Fetzer spat, just missing the cloven hoof that could have splattered his brains across the drill yard. "Now pick that thing up and let's see you swing it right!"

The minotaur snorted and complied, trembling with rage and embarrassment. Fetzer turned his back on the recruit and glowered tight-lipped around the silent drill yard. "What are you staring at?" he shouted. "Get back to practice!"

Basic weapons drill continued — six months later clumsy Private Horvus was one of the best mace fighters in the unit.

The City-State was united and its boundaries expanded on the strength of one thing alone: the army of the Invincible Overlord. It was the mightiest force ever assembled in the country, a large and disciplined war machine which drew on every segment of the population of Calandia.

Since the army of conquest has been disbanded, its elements have been dispatched to strategic locations around the country. This has put a provincial army at the disposal of each Governor-General, with divisions posted in various districts. During peace-time in the last few years, these eight armies represented a total fighting force of approximately 250,000 troops. The sudden war effort has increased the Overlord's demands for troops. As Lucius II mobilizes the country, the army will swell in size to over 500,000 groups, and will continue to grow to the limits of the resources needed to support it.

Two-Year Duty

At some point within a ten-year span, fit male citizens are required to give two years of service to the military (see Citizenship). Even mages and clerics honor this obligation, serving in special service corps and support units. Women are welcome to volunteer, and many do.

Induction and training programs exist to handle the annual crop of recruits who enter the Overlord's service as militiamen. Those with special skills go directly to the district or provincial military headquarters. The average recruit reports to the nearest military post, since travel times required in many provinces rarely make it worthwhile to conduct training in any centralized place. Such a recruit remains at one post for his/her tour of duty, but is sometimes reassigned elsewhere depending on the manpower needs of the provincial army.

Recruits report for duty in the late fall. This time frame was chosen so that those who farm have finished the harvest at home and will have the winter ahead of them in which to learn new military skills. The fighting ability of recruits is assessed by experienced soldiers and training cadre. Those few who are already skilled do not always need to go through the entire course of training, but all recruits receive basic orientation into the Overlord's army. This orientation familiarizes them with rank, procedures, and military regulations. Then the grueling weapons training begins.

Recruits are made proficient with one weapon as quickly as possible so that if they must mobilize on short notice they can fight effectively. Additional skills are acquired as needed, based on the type of unit the soldier is destined for. Those who serve in cavalry units must be adequate riders, for example, while archers are expected to be familiar with both the bow and the short sword. Weapons training continues throughout the soldier's time of service, but is most intense in his/her first few months of duty.

Officers

Recruits of noble rank are easily accepted into training as officers, since the clan system of rank and authority assumes a certain level of leadership ability in these persons. However, even officer-recruits go through the same initial training as regular soldiers, and are expected to pass it without difficulty. After recruit weapons training, they are

assigned as junior officers to the unit with which they will serve, where they are partnered with more experienced officers. Only after gaining field experience do officer-recruits have a chance at independent command.

Pay

Soldiers receive minimal pay, with a common footsoldier making an average of 2 gp per month. In compensation, his clothing, food, and shelter is provided for him. Career soldiers earn more, depending on time in service and any special skills they may have mastered. The highest paid soldiers are those serving in special service units, such as mages, and high-ranking officers. All soldiers receive shares in loot and booty, but in peacetime this is limited to what can be taken from bandits or monsters.

War and the Draft

Because the Overlord has commanded that the country prepare for war, many who have already served in the army are being recalled to service. The draft is also affecting people such as 17-year-old males who had planned to do their militia time a year or two later. Also, a soldier of either gender cannot terminate his/her service as long as war is declared, even if s/he was retiring or at the end of his/her two-year duty. A soldier is exempt from this if s/he is declared to be in ill health, s/he is the only surviving adult of a household, or in the event of pregnancy. Lucius II knows from experience that a morale and desertion problem can develop if the war drags on for too long and troops become concerned about things like crops and their families' welfare.

Command Structure

The command structure of the Overlord's army was at its most streamlined when it was a single entity under the command of Lucius II. Though the elements of that force have been dispersed into provincial armies, the basic structure remains the same.

When Lucius commands the army, he plans strategy and issues orders through his general staff. That staff consists of four generals and their adjutants. Three of those generals are field commanders and are the current Governor-Generals of Shangee, Briarwood, and Han-gar Provinces.

The fourth general is Eberlyn a'Tanith, who bears the title of "elder war chief" (*Dahnmal Praudhar*) or Marshal. His rank is the greatest to which a general can aspire. Lord

Eberlyn is the Overlord's cousin, a drow elf whose family rules the Twin Peaks district of Shangee Province. His statistics are given under Important People. As Marshal, he is responsible for maintaining the readiness of the Overlord's army, and is Lucius II's second-in-command in time of war. With the current system of provincial armies, the Marshal oversees common military matters throughout the country and consults with Lucius only about the business which requires the Overlord's personal attention. Since the decentralization of the Overlord's army, Lucius does his military planning with the aid of the Marshal and his sizeable staff, who work with the Overlord in Briarwood Castle.

Elite Units

There are many elite units in the provincial armies, but they are too numerous to treat in this limited space. There are, however, three units of interest which report directly to Lucius II or Marshal a'Tanith. These units perform military, guard, or scout duties and accept into their ranks only veterans of proven skill. The units are prestigious and accept only the best of those who apply for admittance.

BLACK LOTUS GUARDS

The Black Lotus Guards were originally created to protect the Lords of the Black Lotus, the nobles who were the true governmental power in Calandia for so long. Although the Lords of the Black Lotus were eventually crushed, the special guard unit they founded lives on.

The Black Lotus has 500 troops in Briarwood and another 500 in Antram, where the Senate and Ministry of Law are located. The commanding general of this unit, Trem Hjalmar (see the *Map and Population Book*, page 23), reports to Lucius II. The Black Lotus are charged with guarding sensitive areas within and near the capital. These include, but are not limited to, the Briarwood dock and the Black Lotus gate, the Watch Tower, the Senate building, and Briarwood Castle. The best of these soldiers guard Briarwood Castle. (Note that a regular infantry unit patrols Briarwood walls and is otherwise available for the city's defense. The best of that unit guards the east and west gates.)

The Black Lotus Guards' uniforms are black with gold trim. Only soldiers of Skill 3 and greater with proven combat experience are accepted into this elite unit. The duty is coveted because the pay is better than average, and promotions come rapidly for those who have served a minimum three-year tour in the unit. An average Black Lotus Guard has the following statistics:

Black Lotus Guard

Skill 5 Fighter

HTK: 25, *AC:* 1

MV: 9", *AL:* L. Neutral — C. Neutral

AT: 1, *DM:* by *weapon type*

THACO: 16

Armor: chain mail and round shield

Weapon Proficiencies: long sword, halberd, short sword, crossbow, dagger

Weapons: crossbow, dagger, halberd, long sword



DRAGON GUARDS

The Dragon Guard is the Overlord's personal guard. They protect Lucius II and his family at all times, and are the only guards allowed into the Overlord's family quarters. The unit was instituted under the rule of Atrabiloran, and is meant to be identical to the old personal guard of the Dragon Kings, even wearing the old-fashioned armor and blue-and-gold uniforms that were popular under those rulers. They have a reputation for vigilance and have foiled more than one assassination attempt since their conception.

Members of this elite guard unit are taken from the ranks of the Black Lotus Guards, and, in some rare cases, taken from Briarwood town guards. Their commander is Colonel Flavius Ashnor (see Important Persons). To enter the unit, a soldier must have completed at least one tour with the Black Lotus Guard (or proven himself in a comparable manner at the GM's discretion) and be a fighter of Skill 5 or greater. Competition to get in is stiff, openings are few, and a tour of duty lasts five years. The duty is desirable because of the pay (which starts at 1 platinum piece per month for rank-and-file guards) the nature of the work, and because it is possible to be promoted into officer ranks as a consequence of service in this unit. An average Dragon Guard has these statistics:

Dragon Guard

Skill 6 Fighter

HTK: 45, AC: 1

MV: 12", AL: C. Good - L. Neutral

AT: 1

DM: 1D10 (halberd) or 1D8 (long sword)

THACO: 16

Armor: +1 plate mail, shield

Weapon Proficiencies: halberd II, long sword II

Weapons: halberd, long sword

GRYPHON RIDERS

Lucius I once asked his Dragon Guard commander to provide him with couriers who could be trusted to take sensitive material long distances through danger. The commander recruited former Dragon Guards to provide this service. It soon became clear that these individuals were capable not only of carrying messages, but of scouting and gathering intelligence along the way, and of fighting their way out of danger if necessary.

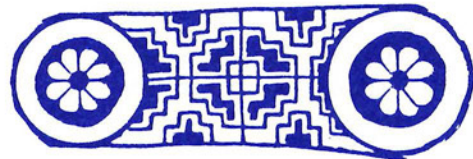
Since the "couriers" were civilians with military experience, they soon saw the need to form a mercenary unit with its own command structure and standards of performance. This became especially important as the scouting aspect of their service grew more useful and the courier tasks fell by the wayside. Thus were born the Gryphon Riders, a unit whose far-roving members were the eyes and ears of Lucius I, gathering military intelligence at a time when the City-State's expansion made this vitally important. Their numbers swelled to almost 1,000, until the unification of the City-State did much to eliminate their purpose of existence.

Now, with the outbreak of war, the Gryphon Riders are a resource once again relied upon by the Overlord. Only this unit has the contacts and the expertise to continue to scout out the dangers which beset Calandia, and Lucius II has not

hesitated to put them to use. The Gryphon Riders are responsible for coordinating the activities of the civilian scouts recruited by the Overlord to assist in the war effort.

Gryphon Riders have a red and gold uniform they wear on official occasions, but much of their time is spent incognito in clothes or armor practical for their scouting assignments. There are no average statistics for a Gryphon Rider. The unit commander is Cham Morska, a former colonel in charge of the Briarwood contingent of Black Lotus Guards (his statistics are in the *Betrayal at Bogwater* module).

Although experience and military background is preferred, the only requirement for acceptance into the unit is personal recommendation by three Gryphon Riders and the approval of the officer in charge of recruiting. Player Characters who make a name for themselves as scouts for the Overlord might be invited to join this elite group. There they will find that the Overlord's most dangerous missions are entrusted only to members of the Gryphon Rider corps.



Excerpt from Beyond the Border,

by Cpt. Kalla Destorit, O.G., Imprint Briarwood, 203 S.L.

... Colonel Talis Ortanei, who recruited us, rode with the couriers to see for himself the routes and the dangers we faced. But the Colonel was more than a mere traveling companion on the road. While carrying messages between Lucius I and the a'Tanith drow of Twin Peaks, Ortanei and the courier he accompanied were ambushed by bugbears. Their mounts were slain and the courier killed. Taking the dispatches, Ortanei was forced into the Twin Peaks wilderness to evade the bugbears. The persistent creatures harried the Colonel for two days and a night until they surrounded him near Dalan Ridge, the haunt of gryphons. Desperate to escape the bugbears, Ortanei climbed the jagged cliffs to the ridge spine. There, Ortanei came face to face with a single gryphon — a snappish adolescent not yet aggressive enough to drive the Colonel away with an all-out attack. While Ortanei debated what to do, he heard the bugbears begin their ascent of the cliffs behind him. That decided him. With a feint and a spring, Ortanei leaped onto the gryphon's back. The beast froze, startled, then twisted its neck to tear at Ortanei with its vicious beak. The Colonel kicked its face away each time it tried to snap at him. Finally, the gryphon shook its bruised head, shrieked in anger, and launched itself into the air. They swooped over the heads of startled bugbears, and Ortanei hung on for dear life as the gryphon tried to dislodge him in mid-air.

No one would have believed the tale, except that Colonel Ortanei delivered the dispatches to Briarwood, arriving aboard a young and slightly battered gryphon. When he put his seal to our charter a few weeks later, our corps had its official beginning — and its official name. The commander of the Gryphon Riders has had a gryphon for his mount ever since.

Orders, Honors, & Decorations

Orders are associations whose members share a common bond or purpose. Honors and decorations are symbols of accomplishment, recognition, or distinguished service. Here are the most noteworthy orders, honors, and decorations in the City-State.

ORDERS

ANCIENT ORDER OF PHILOSOPHERS

Abbreviation: A.O.P.

Approximate Membership: 80

Costs: None

Purpose:

To further the study of logic and natural philosophy, and to share intellectual and spiritual insights into the nature of the world and the cosmos.

History:

Nemodius was a sage and advisor to Ermanarik the Valiant, the last of the Dragon Kings. He suffered as a scorned intellectual during the chaos years following Ermanarik's reign, when no one seemed to care for the study of philosophy and the obscure arts that sages of his day had pursued. Nemodius founded this order to shelter and educate the few inquisitive minds he could find, and to keep alive the knowledge of an older time.

Nemodius' old residence just outside Briarwood is the headquarters of this order. It serves as an informal school for sages, and is stocked with a remarkable library of collectible books and rare unique manuscripts. Members of this order are some of the most brilliant intellectuals in the City-State. They share interests in astrology, astronomy, alchemy, natural sciences, the spheres, and inductive and deductive reasoning. Both Lucius II and Dowons consult the order now and then for advice and/or information. This group is currently trying to determine the cause of the evil which has beset Calandia.

Who may join:

Any mage, cleric, or scholar with an Intellect (INT) of 17 or greater who has completed a significant work of research or original thought which contributes to the understanding of the world or the cosmos (GM discretion).

Benefits:

Access to the order's library and free consultation with its members.

Obligations:

Contribution of at least one rare or original work per year to the order's library. Advise Lucius II or his representative(s) if officially requested to do so.

Symbols:

Platinum brooch in the shape of a quill pen. The brooch is worn on a cloak, near the collar, or as a hat pin.

EXPEDITIONARY ORDER OF CHARTERED FRONTIERSMEN

Abbreviation: O.C.F.

Approximate Membership: 600

Costs: 500 gp initiation fee

Purpose:

To explore new territories acquired by Lucius II as a result of the City-State's expansion.

History:

When Atrabiloran brought new lands under his rule, he was anxious to have them explored as soon as possible so that he would have a detailed concept of what peoples and wealth lay within the new territories. To this end, the dwarf king commissioned carefully-selected groups of explorers to probe the new frontiers. The government financed and equipped the expeditions, which mapped new territories and claimed valuable properties such as rare timber stands and gold mines. The expeditionary group could then opt to develop the property themselves, or contract out the right of development. In exchange, the king received a hefty share of the profits without having to put much of his own capital into the venture. These chartered frontiersmen became an official brotherhood during the reign of Salm-Lorin, when they needed a formal voice with which to protect their exploration interests.

Under Lucius II, this order has become a more broad-based group than it was before. Its membership is a collection of experienced adventurers, capable of mapping, exploring, and exploiting new lands. Many of them have charters which give them exclusive development rights over their discoveries. They have been the first to explore the far fringes of Calandia, and a number of this brotherhood is serving as guides for scouts sent out by the Overlord.

Who may join:

Experienced adventurer/explorers of Skill 5 and higher may apply. An applicant must detail his experiences while under a Detect Lie spell, and be sponsored by a member who has been in good standing with the order for at least two years.

Benefits:

The most famous explorers and adventurers in Calandia are members of this order. Their expertise and knowledge are shared freely with other members, and they may personally accompany or assist a party in need of their services. Training sessions and workshops on topics of interest are held at regular intervals.

Obligations:

Must undertake journeys of exploration or act as guide if requested by the Overlord. May be asked to teach workshops or training sessions. Must freely share knowledge and experience with other members.

Symbols:

+1 custom design silver dagger (the cost (300 gp) is covered by the initiation fee).

WOLF RIDERS

Abbreviation: W.R.

Approximate Membership: 150

Costs: Annual payment of a temple tithe directly to the order. The tithe is equal to 1/10th of the paladin's annual income, based on what he made the previous year.

Purpose:

To serve the Temple of Riegin, and to glorify the goddess through that service.

History:

Paladins are not native to Calandia. When they began to appear in the country about 200 years ago, Calandians were fascinated by their armor, their lance-fighting techniques, and the abilities granted them by their gods. The championship of a deity was already familiar to Calandians as demonstrated by avantari (see Character Classes), but some fighters, taken by the foreigners' fighting style, choose to imitate it.

The most successful of these groups is the Wolf Riders, native Calandian paladins dedicated to Riegin, the Lawful Good goddess of war. Founded early in the reign of Lucius I, the Wolf Riders serve the temple of Riegin as part of its elite fighting arm, the Brotherhood of Wolves.

Who may join:

Any paladin of Riegin of Skill 3 or greater who is sponsored by a current member.

Benefits:

Instant recognition and deference, free training, and the opportunity to do good services as the premier defenders and representatives of the temple of Riegin. Since they tithe the order, members are exempt from the obligation to tithe the temple of Riegin, but they may do so if they wish.

Obligations:

Must willingly accept any duty or mission requested by the temple and the order. Must be available to serve the order for one year out of every two, and be based at the order's headquarters for that time. High-level clerical magic is available cheaply or for free in recognition of service to the temple.

Symbols:

Red, yellow, and black-striped surcoat over armor, and red wolf insignia on shields. Members also wear a signet ring with a wolf's head carved out of carnelian.

ORDER OF THE BLACK LOTUS

Abbreviation: O.B.L.

Approximate Membership: Unknown

Costs: One-time 1,000 gp membership contribution, and on-going material aid as requested by the order.

Purpose:

To work for the orderly government and prosperity of the City-State, while gaining influence and power for the order's members so that these goals can be accomplished.

History:

When leading nobles rebelled at Salm-Lorin's misrule of Calandia, they founded the order of the Black Lotus. The order took its name from the narcotic black lotus which grows in Han-gar Province. When eaten, the plant gives

pleasant, grandiose dreams, but, if too much is consumed, it is deadly to the dreamer.

For years the nobles of the Black Lotus were the true governing power in Calandia. It is agreed that they ruled far better than did Salm-Lorin, but grew rich and corrupt in the process. Relatives who survived the destruction of the Lords of the Black Lotus have kept this order alive and well, although it has gone underground and hides its political maneuverings from the Overlord's knowledge. Dowons is aware of the order's existence, but has not yet acted for or against it.

Who may join:

Any member of the seven clans from which the original Lords of the Black Lotus came or their sympathizers. Those seven clans are the Audheri, Bailauri, Keidos, Mortaune, na'Bieldi, na'Loviani, and Varlurios.

Benefits:

Members are likely to become powerful government figures. They are privy to some secret government information, such as military plans, and have access to smuggled goods and knowledge that can be used for blackmail or extortion purposes.

Obligations:

Share things learned in confidence about government plans or personalities if it will help gain power for the Order's members.

Symbols:

Secret hand signs of recognition, and ceremonial black robes worn at meetings.

ORDER OF THE GRYPHON

Abbreviation: O.G.

Approximate Membership: 50

Costs: None

Purpose:

Provides expertise and advice on scouting and military intelligence to the Overlord and Governor-Generals.

History:

Former Gryphon Riders who could no longer do field service because of retirement or injury wished to continue being of service to the Overlord and their Gryphon Rider comrades. They donated time and manpower to write and interpret intelligence reports, give expert advice to the Overlord's military planners, train new scouts, and so on.

Who may join:

Gryphon Riders who have left the corps under honorable circumstances, but who wish to remain involved in the unit's activities.

Benefits:

Members of this order have ready access to government officials and the Overlord's personal staff.

Obligations:

Reliable service once a commitment is made to do something.

Symbols:

Signet ring bearing the corps insignia of the golden gryphon.

ORDER OF THE SHIELD

Abbreviation: O.S.

Approximate Membership: 15

Costs: None

Purpose:

To acknowledge the bravery and courage of a shield companion of the Overlord.

History: This order was instituted by Lucius I when his squire helped defend him from goblins who had infiltrated their camp. Membership is intended to honor someone who has fought well and bravely beside the ruling lord of the City-State, and is a mark of special personal favor. The order is one of the most elite and prestigious in the country.

Who may join:

Only a person designated by the Overlord, who has qualified him-/herself as described previously.

Benefits:

A stipend of 100 gp per year is awarded to the member for life. A member of this order, who is known as a Shield Companion, is treated with the same degree of honor as a member of the royal family and sits at the high table when dining with Lucius II.

Obligations:

None, although continued loyal service and bravery is expected.

Symbols:

A member of this order is gifted with a +2 long sword of exceptional beauty and value (worth 5,000 gp), and a +2 shield (worth 4,000 gp). The member also wears a gold collar of state on formal occasions.

TALON SOCIETY

Abbreviation: T.S.

Approximate Membership: Unknown

Costs: None.

Purpose:

To aid and encourage the practice of magic, spell research, and creation of magical items, regardless of the political climate of the times.

History:

Since the age of the Dragon Kings, attitudes toward the practice of magic have swayed like a pendulum. At times there have been no restrictions on it, while at others it has been practically outlawed. Even today, caution towards magic-use can be seen in Briarwood. Magic-users there must carry a green card, and are treated like criminals if they spell-cast without one. In another instance, potions of delusion are popular items, but almost impossible to make: the ingredients call for one ground leprechaun, and the Overlord's law eliminates any legal way in which to acquire — or grind — a leprechaun.

The Talon Society was founded during the reign of the Dragon King, Emperor Grongryfeng, who passed suppressive laws against the practice of magic. The group took its name in memory of Grongryfeng's predecessor, King Damermid the Talon, who had been especially permissive about spell-casting. Members of the order met secretly, taught magic, researched spells, and procured supplies for their craft. The society's existence became known in more

understanding times, when Grongryfeng's harsh laws were revoked. The habits of secrecy die hard, though: most Talon Society members do not make their membership public, lest they become suspect if the Order should have to go underground at some future time. Also, some of the business the Order engages in is ethically questionable, and secrecy protects its members from unwanted legal attention.

Who may join:

Any mage, cleric, or other spell-caster who feels the practice of his craft may be threatened or limited by political considerations of the time. Also, thieves who can supply rare goods on a regular basis, or any other person who can significantly help the Society to accomplish its goals. Potential members must be sponsored by a member in good standing and examined under a Detect Lie spell to make sure they are not a spy or government agent.

Benefits:

Members have access to the most exotic — and illegal — ingredients. They have secret places in which to learn and practice magicks like necromancy, spells requiring sacrifices, and other illegal or questionable pursuits.

Obligations:

Confidentiality must be maintained about the identity of other members and Society business. Anyone betraying this rule is killed.

Symbols:

An ivory medallion worn around the neck and under the clothes. The medallion depicts the outstretched talons of one foot of a striking eagle.

Honors

When an individual has done something deserving of official recognition and thanks, he might receive one or more of the following honors.

Games

Games are held in honor of a person or an event. Games are declared to take place on a certain day, and may last for the space of a few contests, half a day, or even several days. The more elaborate occasions resemble a fair as large crowds gather, vendors appear to market their wares, and jugglers, actors, and other entertainers amuse the spectators.

The games themselves are competitions generally open to all comers. Contests of skill and physical ability dominate the activities. Tempers can flare between rival factions or poor losers, but a good mood usually prevails. The guest of honor need not compete, and is afforded an excellent view of all events.

Gifting

Among most clans and many demi-human folk, a person's wealth and generosity are measured by what he can afford to give away. A gifting honors a person with presents and valuables from the one who wishes to demonstrate gratitude and generosity. Even if the gratitude is on behalf of the community, the gifting remains primarily a thanksgiving from one individual to another.

The amount and nature of what is given depends completely on the circumstances. It might be as simple as a goblet that was admired by the person being honored, or as

large-scale as a freehold bestowed by a clan chief. The more elaborate giftings can take several hours, with each present brought out slowly, and displayed with much pomp and commentary. Although it is common to exchange gifts in friendship, someone who receives a gifting is not expected to reciprocate.

Holiday or Name Day

When a community wants a more lasting recognition of an individual, it is not uncommon to create a holiday or a name day in that person's honor. A holiday is a day off of work and is treated like other holidays, perhaps with games held to signify the occasion. Most holidays are local in nature; for a holiday to affect the entire City-State it must be declared by the Overlord himself. The holidays declared by Lucius II are Lady Casandra's birthday (19th of Spring) and Lucius I's birthday (11th of Overlord's Month).

A Name Day is a lesser honor. Work does not cease, but on that day people recall the reason for the honor and celebrate the event. For example, Gorban's Day among the Stonehammer dwarves commemorates the day Gorban completed the building of his trade road over the Leopa mountains. Dwarves drink a toast to Gorban's memory, thanking him for the prosperity his road has brought to them.

Processional

Reserved for persons who have accomplished heroic deeds, a processional is a triumphal parade through a city, town, or village. It is intended to display the hero and his loot, captives, or trophies, while giving the crowd a chance to show their admiration. It is followed by a speech from the hero, then a feast. Processionals may take place on short notice, but those in large cities require a week or more planning (GM discretion). It is good form for a conquering hero to send someone in advance to warn the townsfolk of his approach.

Decorations

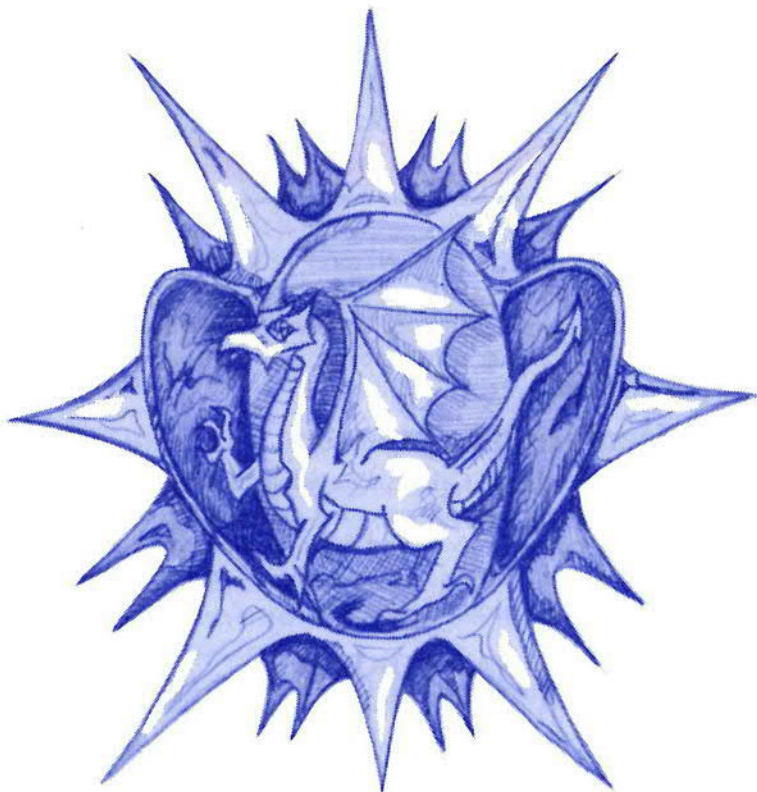
Decorations are medals, pins, and other items that represent an award or honor given to a person. Numerous awards of this type can be found in Calandia; only the most widely recognized are detailed herein.

Dragon Belt

Persons recognized for bravery in combat are awarded a belt of twisted silver links. Each link is in the form of a miniature dragon, joined claw-to-tail. This award originated in the armies of the Dragon Kings. It is permissible to wear a dragon belt with or without a uniform.

Honor Tabs

A person who risks his/her life to help others receives a decoration for heroism. This military award is a gold medallion with the image of a dragon, suspended from a red and blue velvet ribbon. The recipient is expected to wear red-and-blue collar and cuff trim, called honor tabs, when in uniform, and to add a red-and-blue stripe to the arms on his shield. Multiple rows of stripes indicate how many times the award has been won. Honor tabs are considered part of the uniform; it is not proper to wear honor tabs when out of uniform. The medallion may be worn at any time.



Eye of the Dragon

When a person makes a personal sacrifice in order to do an act of heroism, s/he is awarded the Eye of the Dragon. If, for instance, he suffered a permanently crippling wound while protecting a comrade, he would be eligible for this decoration. The Eye of the Dragon is a large brooch in the shape of a starburst with a dragon in profile in the center. The dragon's eye is set with a precious stone, which is usually a diamond. In uniform the recipient exhibits this decoration by wearing a gold honor tab and shield stripe. Depending on the nature of the sacrifice, s/he may also receive a stipend or pension of some sort.

Loran Brooch

When a person has rendered a special service to the Overlord or his representative, such as a Governor-General, he may be honored for distinguished service with a Loran Brooch. A product of the dwarves of Thormar's Peak, the Loran Brooch was instituted as an award during the reign of Atrabiloran. The circular pin is four inches across, made of solid gold around a steel core for strength, and is stamped with runes and the repeated insignia of the Loran clan. The runes detail the nature of the person's service to the throne. This decoration is occasionally accompanied by a cash stipend.

Meritorious Citizenship Award

This is given to any citizen or group of citizens that do an outstanding deed for Briarwood itself. For example, the Temple of Peren received the Meritorious Citizenship Award for its contribution of Continual Light street lights.

The award is a plaque with Briarwood's seal on it. This plaque is placed on the outside of the establishment/home for all to see. The citizen or group leader is also given a miniature plaque in the form of a pendant.

Getting Ahead in the City-State

The war is an all-consuming interest in the City-State in the year 287 SL. But in other, more peaceful times, normal avenues of progress are open for adventurers to explore. There are several ways for ambitious Characters to get ahead in Calandia; some groups and occupations worth pursuing are explained following.

Adventuring Companies

The far reaches of Calandia have hardly been explored in any detail, and even places much closer to Briarwood are full of unexamined nooks and crannies. Dangerous encounters and possible riches await the groups which make their living in exploration and adventure.

EXPEDITIONARY ORDER OF CHARTERED FRONTIERSMEN

Members of this order (see Orders) form their own adventuring companies and explore unknown territories with an eye to developing resources found there. They are obligated to map the terrain they see, and to keep a detailed account of their experiences. Those that hold a charter from Lucius II have their expeditions financed by the Overlord. The O.C.F. has opened up new territory for settlement, located and developed valuable properties such as gold mines, and cleared the wilderness of monsters, sometimes with the help of a mercenary troop. They are the forerunners of Calandian settlers, and are often rewarded by the Overlord with gifts of land and property in the areas they have explored.

RANGE RIDERS

This group of twenty adventurers has been together for over thirty years. Founded and led by Glendol a'Verithwe (see Important Persons), an elvish ranger from the High Plateau, the Range Riders are mostly elves and half-elves who roam the out-of-the-way places of Han-gar and Leopa Provinces. The group originally explored ancient ruins found near the coast, but proved useful to the Governor-General of Han-gar Province when they exterminated several bands of brigands and cutthroats who preyed on The Aldar's Road traffic. The Riders were authorized to continue their "patrol" work, which has helped them grow wealthy from reward money and giftings over the years. Some among the half-elven Riders wish to retire and the group is in search of new members to fill their ranks. Prospective members must be excellent horsemen and skilled outdoorsmen; those with elvish blood are preferred.

GOLD DIGGERS

This group of nine dwarves and gnomes has risen to prominence in the last decade for the extent and nature of their underground explorations. Founded by the mountain dwarf Hugobert Loran (see Important Persons), the party began as a group of part-time miners in search of an elusive vein of gold. They didn't find the gold, but they did find

goblins — hordes of them — preparing to invade subterranean Loran territory in Thormar's Peak. The timely warning and rear-guard fighting by the adventurers allowed the Loran dwarves to thwart the goblin invasion.

The Gold Diggers have continued their hunt for minerals in Lilymoor and Plateau Provinces, to no avail. But tales have grown about the underground encounters of these would-be miners, and the riches they acquire during their explorations speak for themselves. A collapsing tunnel recently reduced their numbers by a third, and the Gold Diggers are recruiting likely replacements.

Mercenary Troops

A mercenary troop is a band which sells its services to an employer. The terms of service in the troop and with the employer are defined by contract. The most common mercenary troop is a group of soldiers, but some bands offer other, more specialized services for hire. Mercenaries are not regarded with favor during peacetime in the City-State, but they flourish during war. Characters who join one of these troops or start their own will have the opportunity for military adventuring.

GRYPHON RIDERS

The single most famous mercenary troop in Calandia. (See Elite Units).

THE BLOOD ROSE

A red rose in a gauntleted fist is the symbol of this mercenary cavalry unit. This troop of 800 keitari is known for their hit-and-run tactics as refined by their commander, Colonel Fenric Pallanae (see Important Persons). The Blood Rose troop currently serves the Governor-General of Shangee Province. They are disciplined and reliable, and are Lawful Good, Neutral Good, or Chaotic Good.

IRON MACE

A spiked iron mace is not only the symbol of this heavy infantry troop, it is the weapon with which they fight. The unit is led by Colonel Horvus, a minotaur retired from service in the Leopa army. The 400 soldiers of this unit are predominantly humans, minotaurs, and some dwarves; all are heavily-built, burly, and have a reputation as trouble-makers. The Iron Mace is a deadly shock troop in front-line battle, but its members are notoriously unruly when not occupied crushing skulls. They are currently unemployed, but were last reported in the Barrens District, looting food from villagers. They are of Chaotic Neutral through Neutral Evil alignments.

CLOUD STRIDERS

The Cloud Striders are a unique troop combined of humans and elves mounted on pegasi and raakara, the feathered bird-men of the Leopas (described in the *White Peaks Guidebook* in the *Raiders of Ironrock* module). The

troop numbers twelve pegasi and riders and twenty raakara; about half their numbers are female. The Cloud Striders were founded by Leah Naeytori (see Important Persons), a half-elven sorceress from the High Plateau, when her band of adventurers found, tamed, and rode several pegasi. In combination with the raakara, the unit is capable of aerial reconnaissance and combat. They have been hired by Marshal a'Tanith and are currently patrolling portions of Leopa Province.

STONEWALL LEAGUE

The Stonewall League specializes in attacking or defending cities or strongholds. The unit consists of six mages, three clerics, six engineers, two spies, two alchemists, and over fifty workmen/soldiers. When hired for defense, the Stonewall League strengthens the walls as necessary, and protects the place with defensive magic. When hired for offense, the League does its best to undermine the walls and overcome magical defenses. The wizard Septorius (see Important Persons) is the founder of the group, and charges very high prices for their services, especially since Marshal a'Tanith has consulted with the League in regards to Briarwood's defenses. The Stonewall League is believed to be employed at the moment, but it is not known where.

Trade Ventures

Characters with commercial interests may wish to try their hand as traders. There is profit to be made in buying a cargo in one location and selling it in another. If adventurers do not wish to run caravans themselves, they can always finance an expedition and share in the profits (or loss) when it returns.

Commercial-minded Characters with the support of a Senator might be able to secure a Charter of Trade from the government. This Charter gives the merchant a monopoly on a specific trade good bought and sold in specific places. For instance, only merchants of the Tara Company can buy Highland District silk to be resold on the Great Plateau. Highland silk merchants may peddle their cloth to anyone, but the Tara Company monopolizes the Great Plateau sales. These charters were established by Lucius I to make it worth a merchant's while to pursue trade in far corners of the City-State. Charters of Trade offer the largest possible return on a merchant's investment, and, even though the government takes a share in the profits, many traders have grown quite wealthy from the business.

There is not space here to do justice to any "realistic" simulation of trade enterprises in the City-State. However, one very "quick and dirty" method to resolve mercantile success is to roll 1D20 and let the result represent the price paid for a cargo. That is, a result of 5 might represent 50 gp, or 500, or 5,000, depending, of course, on the cargo. When the Characters reach their destination and sell the goods, a second 1D20 roll represents how much the cargo is sold for. A result of 14, then, would indicate 140 gp, or 1,400, or 14,000, depending on how many tens of gold pieces the original roll stood for. The difference between the two is the profit or loss made by the Characters. GMs are welcome to modify this system or devise their own to handle the vagaries of trade.

Overlord's Agent

A little-publicized function of the Ministry of Law is to investigate suspected ill-doers. Government agents are given assignments like infiltrating the Order of the Black Lotus or the Talon Society, finding out the whereabouts of the Temple of the Bat worshippers, or tracking down the group that is enslaving freemen and passing them off as bondservants. Characters interested in city adventuring might have the qualifications desired by the Ministry of Law. Discreet inquiries may be addressed to Lord Culibert (see Important Persons) of the Overlord's Court in Antram.

Patronage

Rank and responsibility are closely connected to clan standing and blood ties in Calandia. It is difficult for a person who lacks those ties to get ahead or become recognized and honored for his/her achievements. Native Calandians or outworlders without clan ties may wish to consider patronage.

To have patronage is to enter service with a noble, Senator, clan chief, guild master, temple priest, or anyone else who can sponsor the Character and reward him for his services. A Character in this situation does not work directly for pay, but serves to benefit his sponsor and his sponsor's clan. This is an excellent way to introduce Characters to unusual missions and challenging problems that they would not normally encounter, and to offer them rewards that go beyond mere treasure. Clanless Characters can be adopted into the sponsor's clan and rise to great power within its ranks. It should be noted that most demi-humans do not follow this system, and are reluctant to let strangers enter their lives and their clans in this way.



The Dark Side of Calandia

Thieves, assassins, and spies have their own long traditions in Calandia. Seldom exposed to public scrutiny, these professionals ply their trade under the very noses of Black Lotus Guards, government agents, and others vowed to stop them. The following material is designed to let GMs include these shady Characters in play, and to assist adventurers who are on the shady side themselves.

Thieves

Thieves are neither popular nor well-regarded among the human clans of Calandia. Punishments for thievery are harsh, and clansmen are quick to ostracize or outlaw rogues of this nature. Even among shirelings and gnomes, who thief for the fun of it, and elves, who do it for the challenge, those who are roguishly inclined have found it expeditious to head for large towns and cities. The targets of opportunity there are plentiful, and thieflly pursuits are less easily detected and punished. Those orc-men who do not make a career of highway robbery also gravitate to centers of population.

With a surfeit of aspiring and experienced thieves on hand, the criminal underworld has, out of necessity, become most organized in the cities. And, of all cities, Briarwood has historically been the center of criminal enterprise in the country. The largest association of rogues in the City-State, the Thieves' Guild (Mestos Fellowship) is headquartered in Briarwood. It is the best example of organization among thieves.

Thieves' Guild

The Thieves' Guild has a tradition that stretches back for over 500 years. Voric Mestos, a human, master thief, started the guild (known as the Fellowship) when he felt that amateurs were attracting too much attention from the law and making things dangerous for professional thieves in Briarwood. With strongarm tactics, he forced the amateurs to join his organization, while most of the experienced thieves saw the benefits of ready cooperation with Briarwood's only master thief. A "thieves' guild" per se no longer exists in the City-State, but through Mestos' efforts the term "Fellowship" has come to mean the same thing. Careful inquiries about Fellowships can lead thief Characters directly to the local branch of the Fellowship or whichever criminal association is ascendant in a town.

The Fellowship is a surprisingly powerful group, as Lucius I found out to his discomfort early in his reign. Learning of the association's existence, Lucius declared war on the Fellowship and attempted to root it out of Briarwood. In retaliation, the Fellowship withdrew all planning and controls on thieving activities in the city. The result was that crime tripled, and most of that increase was in violent crimes such as robbery and assault. At the demand of outraged Senators — some of whom suddenly found themselves being blackmailed — Lucius I was forced to desist in his crackdown. The apparent crime level abated as

the Fellowship returned to business as usual, and Lucius II has had the sense to leave well enough alone.

Today, the Fellowship has diversified interests in Briarwood. It owns several legitimate businesses and makes money off others by running a protection racket. This is more than a simple shakedown of shopkeepers, for the Fellowship does protect Briarwood businesses from the incursions of rival criminal organizations. The Fellowship is the only middleman and source for smuggled and blackmarket goods. Besides pickpocketing and petty crime, Fellows are responsible for most burglary jobs, con games, and extortion or blackmail attempts that go on in Briarwood. About two-thirds of the crime in the city are non-violent undertakings planned directly by the Fellowship and executed in order to fatten their coffers.

Besides their criminal skills, the thieves of Briarwood form an excellent intelligence network. With their blackmail connections and sources of secret knowledge, the Fellowship can tremendously help or hinder a person, group, or cause. Occasionally it is mobilized in this way on the Fellowship Master's say-so, usually to serve the purposes of the Fellowship, as took place when Lucius I's crime war was countered.

Organization

Sebastian Vahs is Master Thief of the Fellowship (see *Map and Population Book*, #17, page 13). He lives in a fine house in Briarwood and has legitimate business concerns which occupy a fair amount of his time. Only within the Fellowship is it known that Sebastian finances those business ventures through ill-gotten gains. Some of the profits go back into the Fellowship; indeed, some of these enterprises were founded ages ago by former Masters, and have helped finance Fellowship operations ever since.

Vahs' authority is absolute and his orders are unquestioned. Only his two lieutenants know his true identity; among the Fellowship he is called simply Yanolos, "The Wily One." When meetings with lower ranks are unavoidable, Yanolos wears a mask and sits in a darkened room.

Responsibilities are carefully divided between Vahs' lieutenants. Renli Avandel (see Important Persons) is Day Chief, in charge of Fellowship business from sunrise to sunset. She is a middle-aged half-elf whose lip is curled in a permanent sneer from a knife scar. This has earned her the sobriquet "Smiling Renli," but no one dares call her that to her face. During the day shift, Renli oversees the activities of thieves who engaged in pickpocketry, surveillance of a prospective target, blackmail, extortion, and con games. One of her subordinates, Bails the Short (see Important Persons), serves as Basher. Bails is responsible for keeping discipline and cashing the Fellowship's cut of the take. Another, Hapwith Furfoot (see Important Persons), is Trainer for the day shift occupational specialties.

The Night Chief, Lucius "Wolf" Erlin (see Important Persons), is on duty between sunset and sunrise. This scruffy

veteran of a highway robbery career is a were-wolf who can control his lycanthropy. He oversees the night shift activities, which for the most part require less subtlety than day shift crimes. Robbery, assault, kidnapping, and burglaries are the meat and drink of the night shift. Fat Harold (see Important Persons) is Wolf's Basher, and Belinda is the night shift Trainer.

While a particular crime can be committed during either shift, the type of crime determines which shift helps plan or execute it, or collects the take. Bashers make sure that there is no conflict of interest between thieves. For example, if two thieves want to break into the same house and they cannot work out a compromise, the Basher ensures that the senior thief gets to do the job.

The appraiser and First Fence for the Fellowship is Figwick, an elderly gnome known to most thieves simply as "The Eye." (See Important Persons.) The Eye collects stolen goods from the Bashers, appraises their value, then sees that the things are sent on to trustworthy fences in Briarwood or elsewhere. When an appraised item was taken in a job not assigned by the Fellowship, a member is paid for the take based on the Eye's appraised value of the item, which the thief may then fence him-/herself or leave with the Eye. Depending how difficult it will be to fence, a thief receives 10-40% of an item's value; the required 10% tithe to the Fellowship is covered in this transaction. The take on all Fellowship-assigned jobs is 40% thief/60% Fellowship. The thieves get a fair price from the Fellowship appraiser, and, though they may do better from a fence in town, it is also more risky to sell stolen goods in that manner.

Under these noteworthy persons in the Fellowship hierarchy are the rest of the members. Thieves are allowed to work independently, but those who volunteer for Fellowship-sponsored jobs and odd duties find that they gain greater responsibility and trust than their fellows, and ultimately may have a chance to become Fellowship Master.

The Succession

The Master Thief picks his/her successor before s/he retires. When s/he retires and who shall be successor are strictly up to the Master Thief. In practice, this happens when s/he grows tired of the intrigue and planning required to run the Fellowship, or when s/he can no longer keep up with it due to infirmity or age. His/Her successor is chosen from one of his/her two shift lieutenants who have risen from the ranks. At times the Master has been challenged to step down by one of these lieutenants, but such take-over attempts have not yet succeeded. Not only does the Master have loyal bodyguards of his/her own, but s/he is canny enough to keep a few choice magical items from Fellowship loot and use them to squelch dangerous underlings.

Facilities

Buster's Dance Hall and Lounge in Briarwood (see *Map and Population Book*, #187, page 51) is the current cover for the Fellowship. The place is one of the businesses bought and paid for by Fellowship money; although Buster Clinkster is the proprietor, Darius Destorit owns the papers on the buildings and stock.

Buster's Lounge is open for business during the day, and does a booming business at night, with a constant flow of

traffic in and out. This enables Fellowship members to enter without attracting undue notice and to step into an office marked "Private." The office is guarded by thieves who work for the Basher, and they admit no one who is not a Fellowship member. A secret passage from the office gives entrance to the Fellowship halls, which are underground.

Persons requiring a more discreet approach to Buster's Lounge may enter through through the locksmith shop next door (see *Map and Population Book*, #188, page 51). Slim Whitom, the proprietor of the shop, is also a Fellowship member. Those who enter his establishment are led "downstairs" if Slim recognizes them as Fellows. Thieves may also enter the Lounge through the park behind it, where 1D4 Fellowship guards are posted. They pose as loiterers or beggars, but they are there to make sure Fellows entering from the rear are not followed or accosted among the trees. The park guards are also a source of information, so that thieves need not enter the Fellowship halls just to catch up on the latest news.

The underground tunnels that comprise the Fellowship halls are connected with the Old Bathhouse dungeon complex (see *Map and Population Book*, #177, page 41). Since the discovery of the Bathhouse tunnels, this location is increasingly problematical. Several wayward adventurers have been disposed of when they got too close to Fellowship territory, and Darius is considering moving the thieves' place of business elsewhere. It remains to find a suitable location, though; the Fellowship has been based in that particular underground warren for over 200 years.

The Fellowship can be contacted through the Weapon Bazaar (see *Map and Population Book*, #398, page 49); the Trumpeting Oliphant Boarding House (see *Map and Population Book*, #429, page 55), which is used for meetings and to spy on the traffic in and out of the Adventurers' Guild; and through certain patrons at the Copper Cat Tavern (see *Map and Population Book*, #392, page 41) and the Wounded Goat Bar (*Map and Population Book*, #79, page 27).

Membership

Thieves of low Skill level are of little interest to the Fellowship, since they are the ones most likely to bungle a job and get caught. Conveniently, this serves as grist for the legal mill, giving Briarwood citizens the impression that crime is satisfactorily dealt with in the city. It also eliminates the clumsy and inept thieves who might later wind up in the Fellowship ranks. Thieves of Skill 1 or 2 who apply to join the Fellowship are brushed off and told to return when they're not wet behind the ears. Once in a great while, an exception is made for a thief of proven ability and special skills, but a shift chief must sponsor him for admission.

When a thief reaches Skill 3, his activities become of great interest to the Fellowship. He is no longer considered a rank amateur, and is more likely to hit the same sorts of targets as do Fellowship members. This cannot be permitted; within a month thieves of Skill 3 or greater are "invited" to join, unless they approach the Fellowship first. Those who refuse an invitation to join are tailed by Fellowship members, harried by town guards (who are tipped off by the Fellowship about the thief's activities),

and have bruising encounters with the Basher's muscle men. Thieves who steadfastly refuse to join the Fellowship are either forced to leave town or assassinated. There are rumored to be a couple of independent thieves operating successfully in Briarwood, but only because they are so good that the Fellowship has not yet figured out who they are and how to catch them.

The greatest benefit of membership in the Fellowship is that the thief will not be harassed by both sides of the law. The Fellowship also offers its members lucrative work, free or low-cost training, a network of connections for selling stolen goods, and places to hide or passage out of town when that thief needs to shake pursuit. Members receive help if they want it in planning jobs, doing target surveillance, staging distractions, securing specialized equipment, and so on.

Children and beggars can become provisional members of the Fellowship. Such contacts are useful to the thieves, and they are often of assistance on the job. A provisional member pays no membership fee, receives cash but no shares for his help, and is under the protection of the Fellowship.

Cost

In exchange for the benefits outlined above, a new member pays a fee equal to 500 gp per level of thieving Skill when s/he joins. Multi-classed Characters pay the same. The thief agrees to give the Fellowship a percentage of the total value of his/her take from any job committed within a ten-mile radius of the city. This percentage is based on the following scale, which assumes that the higher the Skill of the thief, the more lucrative any single job will be:

Thief Skill	% of Take Given to Fellowship
1-4	30%
5-8	15%
9-12	10%
13+	5%

Thieves whom the shift chief determines are holding out on goods or payment have one month in which to "donate" to the Fellowship an amount named by the chief. That amount is equal to the chief's best estimate of what has been withheld; there is no appeal from this ultimatum. If the thief does not pay up, s/he must leave the city or his/her life is forfeit.

Recognition

Visual recognition comes after a thief has been a member for a time, because even in a community the size of Briarwood, most active thieves soon know each other by sight. On jobs, preset verbal passwords or hand signs are a common way in which to recognize a Fellow. When a thief leaves Briarwood, however, a way is needed to verify his/her membership to other branches of the Fellowship, or different criminal associations.

While some groups tattoo their members in out-of-the-way places, such as inside the lip, the Fellowship prefers something that can be easily removed from members no longer in good standing. Fellowship members are marked with a wizard mark on the left forearm near the inner elbow.

This invisible sign is normally hidden by clothing, but can be easily revealed for the examination of Fellowship guards. The mark can be seen with a Gem of Seeing or any other device or spell which reveals magical writing. The mark is one of the secrets of membership, since the Fellowship does not want it duplicated so an impostor can pose as a member. The mark is changed annually.

Reciprocal Agreements

The Fellowship's success has allowed it to expand, and subsidiary branches are now found in most provincial capitals and other wealthy cities. When Briarwood members go to another community, it is customary to check in with the local criminal association, whether Mestos Fellowship or something else, if they plan on thieving in that city. They need not join the local group unless they are staying permanently. If they are members in good standing elsewhere, they are allowed to work as long as they report their planned targets and agree that local thieves have priority of job choice.

This reciprocal agreement does not hold in cases where the thief is a member of a rival criminal association. The thief might be taking his/her life in his/her hands to so much as make his/her presence known. S/He will certainly be marked for death if s/he goes ahead, thieves anyway, and gets identified or caught.

The Rules

Thieves must adhere to these Fellowship rules, which are enforced by the Bashers and their underlings:

1. A thief must report any death, whether accidental or intentional.

Nothing outrages the law and the public more quickly than murder, and the Fellowship wants the chance to hide its involvement in any deaths that occur. Those that result from armed robberies or assaults are to be expected, but the Fellowship wants to be kept aware of where the bodies are, anyway.

2. Thieves must report planned jobs ahead of time.

This means that pickpockets say what part of town they'll be working, and burglars say what house they'll be casing. Thieves that hit targets of opportunity strictly on the spur of the moment are tolerated until they cut into someone else's action. They are still expected to honestly report their take.

3. Thieves must 'cash out' at least once a month.

This means that thieves turn over their Fellowship cut at least once a month, unless exempted by their Basher. The thief may pay up much more frequently, depending on what s/he is stealing. Someone who gets material goods as loot usually takes it to The Eye as soon as possible in order to unload the goods and get money.

4. A thief must be available for at least three Fellowship-planned jobs a year.

The thief has the right of refusal, but if a year passes and s/he hasn't done his three jobs, s/he must accept the next assignments given to him/her. S/He can, of course, volunteer for more than three if s/he wishes. The take on all Fellowship-assigned jobs is split 40% Fellowship/60% thieves.

5. Thieves do not interfere with the Violet Spider or any other Night Walkers.

A Night Walker is a general term for assassins and spies. Thieves sometimes stumble across these people while prowling around at night. There is a strict hands-off policy in regards to the Violet Spider sect in Briarwood, whose assassins even handle their own thief training. The other major group of assassins, the Dark Hunters (see Spies and Assassins), take their thief training from the Fellowship, but even those Night Walkers are left strictly alone on the job.

6. Fellowship business is not to be talked about with non-members, nor within earshot of non-members.

Caution and discretion are required of all members. The most sensitive matters are discussed only in the Fellowship halls. A dim view is taken of thieves who share Fellowship plans or knowledge with outsiders. In extreme cases, loose-lipped Fellows have found themselves lacking a tongue, or even their life.

Spies and Assassins

Historically, a spy is both loved and hated in Calandia. S/He is a hero in the eyes of those s/he spies for, and an honorless sneak in the eyes of those s/he spies upon. This is definitely true of the spy who is already in place; a household member in a rival clan, for instance, who is persuaded to report interesting bits of news heard over dinner. When this spy's activities come to light, even if s/he has done nothing else, s/he is denounced as a turncoat who has betrayed his/her clan. S/He is likely to be executed or outlawed, and is unwelcome almost everywhere.

In spite of this reaction, spies have been valued and highly regarded by politically-astute leaders. Spies were first used on an organized basis in Calandia during the reign of the Dragon King Chacmol the Conqueror. At that time, civil war raged in Han-gar Province as the sept of the na'Bieldi tribe disputed who should be high chief of the clan. Ganric the Clever was losing the armed conflict, and installed his friend Tamos, retired cleric of Lovianis, as his spymaster. Tamos had become powerful in his church through intrigues and spying, and established a network of agents to give Ganric intelligence about his enemies' plans.

That advantage alone was enough to help Ganric the Clever defeat his enemies on the battlefield. But Ganric was not content with military victory, and wanted to utterly destroy those who had opposed him. A practical man with few scruples, it was the logical next step for Ganric to use his spies to assassinate his rivals for power. For a short time this ploy met with success, until suspicion turned on Ganric, the only major figure untouched by the rash of assassinations. An investigation followed, aided with truth-magic, and Ganric's actions were revealed. He was deposed from the chieftancy and slain by his sept-kin in honor challenge; his name has gone down in history as Ganric the Honorless.

Meanwhile, Tamos fled for his life to Briarwood. There he was taken in by Chacmol the Conqueror, who saw uses for the spymaster's talents and network of assassin/spies. The resulting organization of Dark Hunters took their name from the demi-god of death, a facetious comment on

their methods of targeting a soul for execution. Although they have long since severed their ties with the ruling throne of Calandia, they have survived the centuries and are currently the largest group of assassins and spies in the City-State. Despite their name, the majority of Dark Hunters are followers of the Goddess Lovianis, like their founder Tamos and most of their subsequent leaders. They have connections with the Temple of Lovianis, and many of these assassins can be identified by the mark of the ice dagger on the back of their left hands (see Religion in Calandia under Deities: Lovianis).

Demi-human Influence

The demi-human races of Calandia have had a large influence on assassination and spycraft in the City-State. Early on, elves and half-elves showed themselves suited to the work because of their acute hearing, stealthy movement, and night vision. Even shirelings share these attributes, and dwarves, at least, have night vision. In cases where the spy did not need to be human, demi-humans had clear advantages. These races — particularly elves and shirelings — have added subtlety and versatility to the Dark Hunters' craft.

While Calandian humans generally despise assassins as honorless murderers, demi-human attitudes are different. Shirelings acknowledge the skill required to carry off a successful assassination, while dwarves view it as a chore that needs doing. Elves regard assassination as a challenge between hunter and hunted.

The arrival of drow elves in Calandia during the last several hundred years has added another dimension to this occupation. Among the drow, assassination is treated as a fine art form; they have enriched the field with new techniques, and brought major competition to the Dark Hunters in the form of the Violet Spider sect. The Violet Spider is headquartered in the Twin Peaks District, but is most visible to the Calandian public in Briarwood. The two groups avoid a bloodthirsty rivalry only because the Violet Spider serves the interests of the drow elves, and do not yet clash with the interests of the Dark Hunters.

The Dark Hunters

The Dark Hunters are not outlawed as a group. Indeed, the group is not acknowledged to exist since they severed their government ties under the last of the Dragon Kings. Individuals are subject to legal prosecution if they are apprehended for an assassination. Those who spy have only to contend with the clansmen they have outraged, presuming they are ever detected and caught.

The Dark Hunters have an hourglass as their insignia; this symbolizes that time is marked for a victim and running out. The insignia is sewn over the left breast in silver thread on formal robes, or stitched in black on clothes worn on a job. When Dark Hunters are engaged in spy work, no identifying insignia can be found on their person. Dark Hunters rarely identify themselves in small towns or among clansmen, since they are both feared and scorned. In large cities, however, the Hunter has less concern about a clansman challenging him/her out of offended honor. In such places, the assassin wears a black cloth mask and the silver insignia when s/he is soliciting employment, or

representing his/her fellowship on official and legal business.

The location of the group's headquarters is not known, but it is almost certainly not in Briarwood. The Master of the Hunters is called Tamos (see Important Persons), although that is merely a cover name. Tamos is known to travel around the country incognito, checking on the organization and progress of subsidiary groups of Dark Hunters (see Organization, following).

There was a time when Dark Hunters approached potential clients to offer their services. This rarely happens any more, since they are now well enough known that clients seek them out instead. To keep a monopoly on this business, the Hunters have eliminated many rival groups of assassins, and as many freelance spies as they could detect. The only allowable freelancer is an individual persuaded to work for the Hunters by a Hunter, usually to spy in a hard-to-penetrate household. Otherwise, assassins or spies who work outside the brotherhood of Dark Hunters are in a very dangerous position.

Organization

The Dark Hunters are divided into an unknown number of Families. Each Family is responsible for serving the clients within a predetermined territory. A Hunter's mission may take him/her far outside that territory, but that is permitted as long as the client is located within his/her Family's bailiwick.

The head of a Hunter Family is an assassin of no less than Skill 10. Beneath him/her in authority are the Taskmaster, who assigns assassination contracts; the Spymaster, who oversees purely spy-related activities; the Negotiator, who sets terms of payment and collects fees; and the Trainer. Lesser assassins work in groups or individually as specified by their superior.

When a Hunter is on assignment from his/her Family, the Family retains 15% of the fee, and the assassin keeps the rest. The Hunter is expected to accept the assignments given him/her, and may turn one down only with the permission of his/her superior. When not on assignment, a Hunter is allowed to work independently, and charge standard fees for such work. However, the Family pockets 40% of any fees earned.

It is customary for a client to pay the entire sum up front for an assassination or a one-time spy mission. Other terms of payment may be set for creating spy networks, or multiple assassinations. The Dark Hunters reserve the right to refuse jobs but guarantee success on those they accept, even paying extra costs themselves if the mission becomes more expensive than first charged. If the client cancels the job, the Hunters retain the fee. If, for some reason, a mission cannot be completed, one-half of the fee is refunded to the client, but this happens rarely. The Dark Hunters have a well-deserved reputation for persistence and patience; no matter how long it takes, a Hunter vows himself to succeed, or to die trying — and the rest of his/her Family honors the contract of a deceased Hunter.

Contact can be made with a Dark Hunter in person if he is wearing his/her identifying insignia; by passing the word through thieves of the Fellowship; or by discreet inquiries at a temple of Lovianis, patron deity of assassins.

It is also possible to ask around certain bars and taverns; even if people appear ignorant of the assassins, the one inquiring is usually sought out within 24 hours by a Dark Hunter.

Membership

Dark Hunters prefer to recruit and train their own assassins. They rarely accept one who was not trained in the craft by one of the Families. In fact, the children of successful Hunters frequently go on to follow this profession; their Families are often exactly what the name implies, with several generations of relatives working as Dark Hunters.

There is no membership fee for an assassin originally trained by the Dark Hunters. Apprenticeship will pay for itself in the course of his/her career.

Assassins with other training are required to first go on a job with Dark Hunters in order to demonstrate their abilities and coolness under pressure. If they are found acceptable, they pay 1,000 gp per Skill level to join, and spend one to three months retraining and learning Dark Hunter techniques and procedures. Dark Hunters have a training contract with the Mestos Fellowship, and most thief training is taught to Hunters in Fellowship facilities.

Toxins

Poisoning is an art which flourished among the na'Loviani and na'Gambrosi clans, and which has spread with the Dark Hunters to other parts of Calandia. Assassin/alchemyists dedicate their time to the creation of toxic substances and unique methods of delivering them. Enhanced with elvish knowledge of exotic herbs and plants, many Dark Hunter poisons are unusual and expensive. Some kill, while others incapacitate the victim temporarily or permanently. They are permitted only to assassins on selected missions. Many poisons are easy to make, but the ones detailed below are very difficult to acquire by anyone outside the Dark Hunters.

The class of poison, A through E, corresponds roughly to the types defined in the standard rule book, although onset times and damages vary as given.

In the list of poisons in this section, the following specifications are used:

Type: An *ingestive* poison is one that is introduced into the body through the mouth. An *insinuate* poison is introduced in some other way: by touch, in which case it is called a contact poison; by injection; or by inhalation.

Onset: This is the length of time that passes before the toxin takes effect.

Duration: This is the length of time required for the toxin to run its course.

DM: Damage done by toxin.

ST: Where saving throws negate the damage or reduce its seriousness, this is noted here, as are bonuses or penalties to the saving throw.

Type A Toxins

BLUEWINE

Type: ingestive, **Onset:** 1 turn

Duration: 1D4 turns, **DM:** 1D8+1 HTK per turn

ST: +4, reduces damage by half, **Cost:** 15 gp/4 ozs.

Bluewine is a bright blue liquid made from poisonous berries and the sap of certain weeds. It smells strongly of blueberries and is tart to the taste. One dose equals four ounces; the entire dose must be consumed for the poison to be effective.

Bluewine causes the victim's blood pressure to accelerate and his/her heart to race. S/He becomes short of breath, flushed, and suffers chest pains. Once the dose has done enough damage to be fatal, the victim collapses and dies of an apparent heart attack. Bluewine must be mixed with something strong enough to mask its scent, appearance, and flavor, and is often concealed in fruit wines or highly spiced stews.

COUGHDUST

Type: insinuitive, **Onset:** 2D4 rounds
Duration: 2D8 rounds, **DM:** special
ST: +2; special effects, **Cost:** 20 gp/oz.

Coughdust is made from the spores of the cough ball. Once coughdust is inhaled, the victim must save vs. Poison. If the save is failed, the fungus sprouts inside the lungs and kills the victim within 1D4 rounds. If the save is successful, the victim only inhales enough of the fungus to develop tuberculosis. It is almost incurable and eventually fatal, since the spores remain within the lungs. Unless it is known that the condition is caused by coughdust, most clerical magic is insufficient to cure the disease. Only a Cure Disease performed by a cleric of Skill 10 or higher has a chance (25%) of having any effect on the victim's condition. Coughdust is sometimes contained within a hollowed eggshell, paper globe, or other item which bursts on impact and dispenses the dust in a fine cloud. It is equally dangerous to the user if inhaled. One dose is equal to one ounce.

RED-HAND

Type: insinuitive, **Onset:** 1D4 rounds
Duration: 1D10 rounds, **DM:** 1D4 HTK/round
ST: half damage, **Cost:** 20 gp/2 oz.

Red-Hand is made from an extract of rash weed. It is an oily, almost-transparent salve that is pale green. Since it is easily detectable by its appearance and sheen, it is used to coat surfaces that are normally touched without a close visual inspection: the pull handle of a drawer, the side of a door, and the floor where someone will tread barefoot are typical examples. When Red-Hand is contacted, it burns the flesh and leaves red blisters. It also burns other parts of the body touched by the affected limb. Red-Hand cannot be washed off with water, which worsens its effects (+1 HTK/round). It must be wiped off with a rag and the residue removed with any type of alcohol. Red-Hand can eat through cloth or leather in twice the time it takes to affect flesh (2D4 rounds), but it merely bleaches out wood and has no effect on stonework or metal.

TEARS OF LAJAL

Type: insinuitive, **Onset:** Immediate
Duration: 1D10 rounds, **DM:** special
ST: negates effect, **Cost:** 15 gp/2 oz.

This granular black powder resembles pepper, but has a mint-like taste. It fizzes and dissolves on contact with the

tongue, but it is harmless if ingested. When thrown in a victim's eyes, the powder fizzes as well, and induces tearing and burning of the eyes. The victim is completely blinded for the duration of the toxin's effect, and must save against STA to do any action other than protect his eyes. A successful save indicates that none got into the eyes, and the victim is unaffected. Rinsing the eyes out with water cuts the duration in half.

PIXIE SLEEP

Type: insinuitive or ingestive, **Onset:** 1D4+1 rounds
Duration: special, **DM:** special
ST: special, **Cost:** 30 gp/one ounce.

Pixie Sleep is made from the sap of a tree-climbing vine. The toxin is thick and dark brown and smells of lime. If it is mixed with food and ingested, the victim falls unconscious for 1D4 turns. A successful save vs. Poison cuts the duration in half, but does not save the victim from the drug's effect.

When used as an insinuitive poison, it is smeared on arrows, darts, or weapon blades. A successful saving throw against Pixie Sleep, when it is used in this manner, negates the effect completely. If the save is failed, the victim falls unconscious for 1D6 turns.

Type B Toxins

BITTER CLAW

Type: ingestive, **Onset:** 1D6 rounds
Duration: 2D4 rounds, **DM:** 1D8 HTK per round
ST: +2; half damage, **Cost:** 50 gp/8 ounces.

This liquid toxin is bitter-tasting and gives the victim a clutching, burning pain in the stomach — hence the name. It is the consistency of tea and amber in color. Its flavor is difficult to disguise, and the toxin is sometimes passed off as a healing draught or similar medicament. When swallowed the poison causes the victim to become bloated and feverish, and suffer heartburn and stomach cramps. These symptoms are just the prelude to death, however, if the victim does not withstand the poison (fails his/her save). The entire dose must be consumed for it to be effective.

FAUMORIS

Type: ingestive, **Onset:** 1D4+1 rounds
Duration: 3D6 rounds, **DM:** 1D6 HTK per round
ST: special, **Cost:** 100 gp/two ounces.

Faumoris is the Calandian word for twins, for the two ingredients required to make this an effective toxin. One part of the poison is an inactive ingredient, a white powder which is slightly sweet to the taste. The second ingredient is a catalyst consisting of salty-tasting brown granuals. Either can be eaten alone with no ill effects, but they become poisonous when taken in combination. One dose of Faumoris is equal to two ounces, i.e., one ounce of each ingredient.

Since the inactive ingredient remains in the body for up to forty-eight hours, the catalyst need only be given to the victim any time within that period for the poison to take effect. The victim experiences a pounding headache, which quickly turns into a migraine. S/He suffers tunnel vision and ringing in his/her ears before blacking out, which s/he will do half-way through the duration of the poison. Saving

throws gain variable modifiers, depending on the time that has elapsed between administering both halves of the drug. Use this table to determine ST modifiers:

Elapsed Time	Modifier
0-10 hours	ST modifier = 0
11-20 hours	ST modifier = +1
21-30 hours	ST modifier = +2
31-40 hours	ST modifier = +3
41-48 hours	ST modifier = +4

DEMON-TOUCH

Type: insinuate, **Onset:** 1D6 divided by 2 rounds
Duration: 1D6 turns, **DM:** 1D6 HTK per turn, plus special
ST: +2; no effect, **Cost:** 80 gp/½ ounce.

Demon-Touch is an insinuate toxin of the type used in poisoner's rings and needle traps. This viscous red liquid is the consistency and color of blood. It is especially difficult to discern when it has been injected by needle, because the poison residue is the same color as the victim's blood, and there will be no obvious clue that the toxin is Demon-Touch. When the poison takes effect, the victim experiences cramps, which soon spread to all limbs and turn into convulsions and major muscle spasms. Not only is this incapacitating, it is painful; the spasms themselves inflict 1D4 HTK of damage. Demon-Touch is not always fatal, but the victim is completely incapable of action while it runs its course and must have 1D6 hours to recuperate after being exposed to the toxin.

SMOKE

Type: insinuate, **Onset:** 1 round
Duration: special, **DM:** 1D8 HTK per round until death
ST: +2; no effect
Cost: 50 gp for the weed; 250 gp for a Smoke globe.

Several toxins have been developed into deadly smokes and gases as specialty items, but only one is traditionally called "Smoke." This insinuate poison comes from the rash weed plant, which is extremely toxic when burned, and almost instantly destroys the lungs of anyone inhaling the Smoke.

Smoke comes in two forms. At its simplest, fresh or dried rash weed is carried by the assassin, set fire, and tossed into a small enclosed space (such as a bedroom) where the victim is located. It is almost certain death to breathe the fumes, but the volume forthcoming from burning rash weed is unpredictable. In addition, the weed must be kept in a wooden container and handled with leather gloves that are discarded immediately afterwards. Otherwise, the handler may be injured by the contact toxins from the plant (treat as Red-Hand at ½ damage).

Alternatively, rash weed Smoke has been wedded to a gas by assassin-alchemists, and captured in glass globes. When a globe filled with Smoke is shattered, enough of the poison is dispersed to kill anyone within a 10' x 10' x 10' area who inhales the toxin and fails to make his/her save. A successful save indicates that none has been inhaled by the victim.

Type C Toxins

BASILISK BREW

Type: ingestive, **Onset:** 1D4 divided by 2 rounds
Duration: 1D6 hours, **DM:** special
ST: +2; special, **Cost:** 300 gp/four ounces.

Basilisk Brew looks and smells deceptively like a dark green cordial of herbs and spices. When this toxin is consumed, the victim suffers paralyzation of the muscular nervous system. S/He can hear and see, but cannot speak or move. This affect is unavoidable and can be countered only by an antidote or by magical means. The dangerous aspect of the toxin is the chance that it will shut down the victim's autonomic responses as well. In that case, s/he ceases to breathe and dies shortly afterwards. The victim must make a save vs. Poison for every hour the toxin is in effect. A failed save means the victim quits breathing and expires in two rounds unless magical measures are taken to save him/her.

DEATH CRONE'S KISS

Type: insinuate (contact), **Onset:** 1 round
Duration: 1D6 rounds, **DM:** 1D10 HTK per round
ST: +2; half damage, **Cost:** 400 gp/two ounces.

The acidic secretion of the Death Crone's Bouquet is processed into this poison, which is a thin yellow liquid with a distinctly floral fragrance. Fleshly organics which come into contact with this poison suffer 1D10 HTK of damage per round. Death Crone's Kiss also works through cloth and leather, leaving these materials untouched and affecting only the flesh beneath the clothing. For this reason, the toxin is sometimes worked into clothes which will be worn by the victim, who is affected by the poison before s/he can disrobe.

DARKNIGHT

Type: ingestive, **Onset:** 1D10 rounds
Duration: Permanent, **DM:** blindness
ST: -1; negates effect, **Cost:** 400 gp/ounce.

Darknight is an oily, viscous, salve-like, sickly yellow-green substance. It tastes of over-ripe fruit. Because of its characteristics, it is very difficult to disguise its appearance. However, once Darknight is ingested, it almost always causes permanent blindness. The blindness cannot be cured by magical means which do not also heal the visual nerves, therefore Cure Blindness spells are ineffective. Only Heal or Wish spells can cure this affliction.

Type D Toxins

SAGE DREAM

Type: insinuate, **Onset:** 1 round
Duration: special, **DM:** special
ST: negates effect, **Cost:** 1,000 gp/oz.

Sage Dream is made from the hallucinogenic spores of mad mold. The toxin is transported as a chalky blue powder, but it is mixed with water into a smooth, creamy blue paste for use. Once the powder is combined with water, it loses its potency after six hours. When Sage Dream comes into contact with the skin, it is absorbed rapidly through the pores and into the bloodstream.

Once Sage Dream is in the system, the victim must make a save vs. Poison. If the save is successful, s/he suffers wild, vivid hallucinations for one hour, then returns to his/her normal state of mind. If the save is failed, the victim experiences hallucinations for two days, after which s/he must make another save to recover his/her senses. If this save is failed, the hallucinations continue for another two days, and so on. A victim who suffers from this poison for seven days or longer has a 5% chance per week (cumulative) of going insane. The person affected by Sage Dream might also suffer damage as a result of his/her actions while hallucinating, based on the nature of the hallucinations (GM discretion).

SWAMP DRAUGHT

Type: ingestive, **Onset:** 1D4 segments
Duration: 4D8 rounds, **DM:** 1D6 HTK/round
ST: -1; half damage, **Cost:** 600 gp/ounce.

Swamp Draught is a pink liquid distilled from swamp snake venom and magical herbs. It tastes hot; it is best hidden when mixed with spicy food or drink. It produces cramps and numbness in the victim, followed by shortness of breath, and excessive salivation. Persons who die from this poison suffer a heart seizure. This is one of the few Dark Hunter poisons which can be remedied with a home cure: if identified in time before the victim loses all of his/her HTKs, Swamp Draught can be countered with a mixture of vinegar, holy water, and mandrake root.

WITHERJUICE

Type: insinulative, **Onset:** 1 segment
Duration: 1D8 rounds, **DM:** 5D4 HTK per round
ST: +1; half duration and half damage
Cost: 800 gp/½ ounce.

Witherjuice is made from an extract of brown ooze. It is the color and consistency of mud, and has a slightly acidic odor. It functions best as a contact poison, but its globules can be injected through needle devices as well. Once the victim has contacted the Witherjuice, the skin at the point of contact begins to appear mottled and liver-spotted. The victim's limb then commences to wither, with the effect traveling along the limb in the direction of major blood flow. Even if the victim survives the poison, the withering effect cannot be reversed by anything less than a Heal, Regeneration, or Wish spell.

Type E Toxins

SINLA'S DRAM

Type: ingestive or insinulative, **Onset:** 1 round
Duration: 1D6 divided by 2 rounds, **DM:** Death
ST: 6D8 HTK of damage, **Cost:** 1,500 gp/ounce.

This poison and its antidote are named for Sinla, a leader of the na'Dhurisi clan who plotted revenge against her rival in love. Knowing her enemy would be suspicious of refreshments offered to her, Sinla poisoned the wine that was to be served to both of them and consumed the antidote beforehand. The rival died as planned, and it appeared that a third party had attempted to poison both women. Sinla's guilt was discovered only when she confessed on her deathbed.



The poisonous portion of Sinla's Dram resembles deep red wine. It smells of musk or mold, and its taste suggests the same. As a contact (insinulative) poison it is absorbed into the body in half the time stated in Duration. There is no indication of the poison's presence until the victim suddenly suffers the seizure which will kill or injure him/her. The antidote is a pleasant-tasting yellow powder which must be dissolved in alcohol (wine or spirits) before it is consumed. The antidote remains active in the body for half an hour.

WIDOW'S WINE

Type: ingestive, **Onset:** 1 round
Duration: 1 segment, **DM:** Death
ST: none, **Cost:** 2,000 gp/ounce.

Widow's Wine is made from the rare and deadly Widow's Cap fungus. The clear liquid is odorless, colorless, and tasteless, and is undetectable when mixed with any kind of food or drink. Widow's Wine is the fastest, surest-acting poison. Widow's Wine is absorbed rapidly into the body, destroying the nervous system. There is no known antidote.

Important Persons

These important persons have been mentioned in various places in this Guidebook. Their statistics and brief descriptions follow.

Cham Morska

Commander, Gryphon Riders

Human, Skill 15 Fighter

Deity: Seidrun

STR: 17 (+1, +1), INT: 14, INS: 13

STA: 16 (+2), DEX: 10, APL: 15

HTK: 91, AC: 0

MV: 9", AL: C. Good

AT: 3/2, DM: by weapon

THACO: 6

HT: 6'4", WT: 180 lbs.

Weapon Proficiencies: bastard sword, broad sword II, short bow II, spear

Weapons: +4 broad sword (Defender), short bow

Armor: +3 chain and +2 shield

Magic Items: Helm of Teleportation, Cubic Gate

Cham is a meticulous planner and a natural leader who has mastered the elusive balance between logical thinking and intuitive decision-making. A decisive and energetic man, he has thrown himself completely into the work of the Gryphon Riders. Cham is certain that his personal efforts in Briarwood and in the field can make a significant difference in the progress of the war.

Lord Culibert

Ministry of Law

Naga, Skill 3 Magic-user

Deity: Bressk

STR: 10, INT: 15, INS: 13

STA: 9, DEX: 13, APL: 16

HTK: 12, AC: 4

MV: 13"/20", AL: N. Good

AT: 2, DM: 2D10/2D4/1D4

(acid/constriction/numbing bite)

THACO: 20

HT: 15', WT: 550 lbs.

Weapon Proficiencies: none

Weapons: none

Armor: none

Spells: 3/2

Magic Items: Gem of Seeing

*Specials: Acid spit: 3x/day, 20' range ; Charm: can Charm any thinking being (-1 to -4 on save vs. Paralyzation); Numbing Bite: Victim must save vs. Poison or area bitten becomes numb (see *Naga Bite Chart* in *Character Race Book*); prehensile tail*

Lord Culibert is in charge of the government agents who covertly investigate illegal activities in the City-State. He has a naturally suspicious bent of mind and a persistent nature, which combine to make Lord Culibert a successful director and administrator of the Overlord's agents. Only Lucius II, Chancellor Dowons, and the Chief Justice of the Ministry know the real size of the bureau Culibert oversees, and the true nature of his agents' activities.

Eberlyn a'Tanith

Marshal of the City-State

Drow Elf,

Skill 10/14 Magic-user/Fighter

Deity: Caspelind

STR: 13, INT: 18, INS: 15

STA: 14, DEX: 13, APL: 12

HTK: 78, AC: 1

MV: 12", AL: L. Neutral

AT: 3/2, DM: by weapon

THACO: 8

HT: 5'5", WT: 130 lbs.

Weapon Proficiencies: long sword, broad sword, mace, spear, dagger, crossbow, florentine fighting

Weapons: +2 long sword, dagger

Armor: +1 plate mail

Spells: 6/5/4/3/2

Magic Items: +1 Ring of Protection, Boots of Elvenkind

Eberlyn is brusque and business-like. He is prideful of his rank and position, but is a good leader who inspires subordinates and sometimes fights berserk in battle. Before he was appointed Marshal by Lucius II, he fought and won many honor challenges. Since assuming this responsible position, he has been forced to operate with more tact and less pride.

Fenric Pallanae, General (Perodh)

Blood Rose Mercenaries

Half-elf, Skill 12 Keitar

Deity: Peren

STR: 15, INT: 13, INS: 11

STA: 17 (+3), DEX: 14, APL: 11

HTK: 97, AC: 3

MV: 12", AL: N. Good

AT: 3/2, DM: by weapon

THACO: 10

HT: 5'8", WT: 160 lbs.

Weapon Proficiencies: keitar lance, sabre, horsebow, mace, dagger, flail, crossbow

Weapons: keitar lance, sabre, +2 horsebow, dagger

Armor: +4 studded leather

Magic Items: Efreeti Bottle, Ring of Free Action.

Fenric is truthful, fearless, and a respected leader. On campaign or on the battlefield he is beyond reproach. When on liberty, though, he is a dedicated hedonist, and his underlings consider it their personal responsibility to make sure that the General's excesses do not become general knowledge.

Flavius Ashnor, Colonel (Gedhar)

Dragon Guard, O.S.

Human, Skill 7/4 Avantar/Keitar

Deity: Ardruna

STR: 18/51 (+2, +3), INT: 12, INS: 16

STA: 17 (+3), DEX: 15 (0, -1), APL: 14

HTK: 113, AC: -1

MV: 9", AL: N. Good

AT: 1, DM: by weapon

THACO: 14

HT: 6'1", WT: 185 lbs.

Weapon Proficiencies: keitar lance, sabre, horsebow, dagger I, quarterstaff, staff flail, horseman's flail

Weapons: +1 horseman's flail, +1 sabre, horsebow, dagger

Armor: +2 plate mail and +1 shield

Magic Items: Ring of Fire Resistance, Ring of Feather Falling, Rod of Lordly Might

Flavius Ashnor is an adventurer who joined the Overlord's service later in life than most. When he took two assassin's arrows intended for Lucius II, he came to the Overlord's personal attention. For that and other brave service he has been honored with membership in the elite Order of the Shield. Flavius intimidates the troops of the Dragon Guard, who call him "Dragonslayer" behind his back.

Glendol a'Verithwe

Commander, Range Riders, O.C.S.

Grey Elf, Skill 6/8 Cléric/Fighter

Deity: Eluin

STR: 16 (0, +1), *INT:* 18, *INS:* 13

STA: 12, *DEX:* 14, *APL:* 12

HTK: 53, *AC:* 3

MV: 9", *AL:* C. Good

AT: 1, *DM:* by weapon

THACO: 14

HT: 5'6", *WT:* 150 lbs.

Weapon Proficiencies: long sword, dagger, mace, hand axe, short bow, sling

Weapons: +2 mace, hand axe, long sword

Armor: +1 splint and shield

Spells: 3/3/2

Magic Items: Potion of Orc-man Control, Scroll of Protection from Lycanthropes

Glendol is greedy for treasure, but since the Range Riders agreed to help keep the countryside clear of bandits, he has gotten swept up in this ethical venture. He is unhappy that his troop seldom gets to explore distant wildernesses any more. Glendol is almost — but not quite — to the point of ignoring bandits and running off after rumors of treasure, with or without the Riders. Glendol is a member of the Expeditionary Order of Chartered Frontiersmen.

Horvus

Colonel (Gedhar), Iron Mace Mercenaries

Minotaur, Skill 11 Fighter

Deity: Kazar the Strong

STR: 18/41 (+1, +3), *INT:* 11, *INS:* 9

STA: 17 (+3), *DEX:* 17 (+2, -3), *APL:* 7

HTK: 112, *AC:* 3

MV: 12", *AL:* C. Neutral

AT: 3/2, *DM:* by weapon

THACO: 10

HT: 7'1", *WT:* 683 lbs.

Weapon Proficiencies: mace II, flail, spear, dagger, two-handed sword

Weapons: +2 mace, dagger, two-handed sword

Armor: banded mail

Horvus is interested only in loot, plunder, and a good fight. He laughs off the outrages committed by his notorious mercenaries, and has fought honor feuds more than once on their behalf. He is hot-headed but not stupid, and is a formidable fighter with a natural flair for his favorite weapon, the mace.

Hugobert Loran

Commander, Gold Diggers

Mountain Dwarf, Skill 6/9 Fighter/Thief

Deity: Nebel Orefinder

STR: 13, *INT:* 9, *INS:* 11

STA: 18 (+4), *DEX:* 14, *APL:* 9

HTK: 49, *AC:* 3

MV: 9", *AL:* Neutral

AT: 1, *DM:* by weapon

THACO: 16

HT: 4'6", *WT:* 152 lbs.

Weapon Proficiencies: hammer, battle axe, hand axe, military pick, dagger I

Weapons: +1 hammer, dagger

Armor: chain half-plate (AC: 4) and +1 shield

Magic Items: Wand of Mineral Detection, Rope of Climbing

Thief Skills: PP: 70%, OL: 72%, F/RT: 75%,

MS: 70%, H in S: 56%, HN: 30%, CW: 88%, RL: 40%

Hugobert is as avaricious as they come, and not afraid of a little — or a lot — of hard work to get what he wants. This dedicated, part-time miner is always certain he is just on the verge of making that big gold strike, and takes his finds of other fortune with mixed feelings. He hates to leave one area to explore in another, and must be forcefully persuaded by his companions to do so.

Laeh Naeytori

Commander, Cloud Striders

Half-Elf, Skill 9 Magic-user

Deity: Nalagar

STR: 13, *INT:* 17, *INS:* 8

STA: 17 (+2), *DEX:* 15 (0, -1), *APL:* 12

HTK: 25, *AC:* 9

MV: 12", *AL:* L. Good

AT: 1, *DM:* by weapon

THACO: 19

HT: 5'5", *WT:* 135 lbs.

Weapon Proficiencies: dagger, staff

Weapons: +1 dagger

Armor: none

Spells: 4/3/3/2/1

Magic Items: Ring of Flying, Potion of Animal Control

Laeh is a born risk-taker who loves a questionable venture. It was exactly such a successful long shot that enabled her and her companions to tame and ride pegasi, but the success of the Cloud Striders has gone to her head. Laeh has developed an ego large enough for her entire troop, and she can be insufferable when crossed or inconvenienced.

Septorius

Commander, Stonewall League, T.S.

Human, Skill 16 Magic-user

Deity: Uric

STR: 7 (-1, 0), *INT:* 16, *INS:* 9

STA: 16 (+2), *DEX:* 17 (+2, -3), *APL:* 13

HTK: 49, *AC:* 7

MV: 9", *AL:* L. Neutral

AT: 1, *DM:* by weapon

THACO: 13

HT: 6'0", *WT:* 155 lbs.

Weapon Proficiencies: dagger, thrown dagger, staff
Weapons: staff, +2 dagger
Armor: none
Spells: 5/5/5/5/5/3/2/1
Magic Items: Staff of the Magi, Potion of Dragon Control

Septorius is curt and sarcastic, with seldom a good word to say about anyone or anything. He knows his business, though, and can get away with being snide to potential employers because of his skills and his reputation. This wizard is even more ancient than he looks, and is an important member in the Talon Society.

Councilors

Most senior Senators who are members of the Overlord's Council are depicted in the Overlord Character class booklets, and are detailed in the *Map and Population Book*. All of the active Councilors except two are listed in the *Non-Player Character* section in that book. The statistics and descriptions of the remaining two, Dorthearian and Pelimonth, are given here.

Dorthearian

Senator-Councilor

Centaur, Skill 6/13 Illusionist/Fighter

Deity: Aameely Windlord

STR: 15, *INT:* 13, *INS:* 15

STA: 12, *DEX:* 17 (+2, -3), *APL:* 13

HTK: 48, *AC:* 7

MV: 18", *AL:* L. Neutral

AT: 2

DM: by weapon/spell type, or 1D6x2 (hooves)

THACO: 8

HT: 7'6", *WT:* 1030 lbs.

Weapon Proficiencies: battle axe, mace, bastard sword, sabre, short bow I, dagger, lance

Weapons: +1 sabre, short bow, dagger

Armor: none

Specials: Mind Link

Spells: 4/3/1

Magic Items: Scroll of Protection (from Petrification), Potion of Speed, Necklace of Missiles

Dorthearian loves drink and good food, and looks for the bright side of problematical situations. His irreverent, off-hand remarks in Council are balanced by his unexpected flashes of insight, for this centaur brings a refreshing perspective to problems and does not think at all like his predominantly-human colleagues.

Pelimonth Torlaros

Senator-Councilor, O.C.F.

Human, Skill 17 Ranger

Deity: Derius the Archer

STR: 16 (0, +1), *INT:* 14, *INS:* 16

STA: 17 (+2), *DEX:* 10, *APL:* 13

HTK: 94, *AC:* 3

MV: 12", *AL:* N. Good

AT: 2/1, *DM:* by weapon

THACO: 4

HT: 6'4", *WT:* 220 lbs.

Weapon Proficiencies: long bow II, long sword II, dagger, spear

Weapons: +1 long bow, +2 long sword, dagger, spear
Spells: (druidic): 2/2/2; (magic-user): 2/2
Armor: +2 chain mail
Magic Items: Cloak of Elvenkind, Bag of Holding, Dust of Disappearance

Pelimonth has spent a great amount of time in the far frontiers of Calandia as a member of Expeditionary Order of Chartered Frontiersmen. Although it is not likely he will get permission to do so, this ranger is increasingly anxious to leave Briarwood and see for himself the atrocities and oddities marauding through the City-State. Pelimonth is supremely confident in his ability to handle the unexpected, and survive against whatever he might face.

Mestos Fellowship (Thieves' Guild)

"Smiling" Renli Avandel

Day Chief, Mestos Fellowship

Half-elf, Skill 8/12 Sardevar/Thief

STR: 14, *INT:* 13, *INS:* 10

STA: 15 (+1), *DEX:* 18 (+3, -4), *APL:* 7

HTK: 63, *AC:* 1

MV: 12", *AL:* N. Evil

AT: 3/2, *DM:* by weapon

THACO: 14

HT: 5'6", *WT:* 123 lbs.

Armor: +2 ring mail (*AC:* 5)

Weapon Proficiencies: knife II, throwing dagger II

Weapons: +1 knife, throwing daggers x3

Thief Skills: PP: 120%, OL: 92%, F/RT: 80%,

MS: 104%, H in S: 92%, HN: 35%, CW: 99.2%, RL: 60%

Renli is sly and cunning. She calculates every angle before taking action, then moves swiftly and decisively. This half-elf keeps a close eye on her underlings and knows exactly what they are doing at all times. She believes she will be chosen to succeed Destorit as head of the Mestos Fellowship.

Renli's Sardevar class is briefly described under Character Classes. If the GM is not using this Character class or does not have the module which includes its description, treat Renli as a fighter of equivalent level who specializes in knives.

Lucius "Wolf" Erlin

Night Chief, Mestos Fellowship

Human, Skill 3/15 Illusionist/Thief

Deity: Erin the Dark Hunter

STR: 12, *INT:* 15, *INS:* 11

DEX: 16 (+1, -2), *STA:* 13, *APL:* 10

HTK: 59, *AC:* 4

MV: 12", *AL:* L. Evil

AT: 1, *DM:* by weapon

THACO: 14

HT: 6'1", *WT:* 185 lbs.

Armor: +1 studded leather

Weapon Proficiencies: short sword I, dagger, short bow I

Weapons: short sword, dagger, short bow

Thief Skills: PP: 115%, OL: 97%, F/RT: 90%, MS: 99%, H in S: 99%, HN: 50%, CW: 99.5%, RL: 75%

Spells: 2/1

Magic Items: Rope of Climbing, Scroll of Protection vs. Magic

Wolf was an illusionist adventurer until a werewolf's bite transformed him. He found that banditry suited his werewolf nature and altered alignment. Over the years, this thief/illusionist has learned to control his lycanthropy.

Wolf is surly and prefers violence to subtlety, but his astute grasp of tactics has helped him plan and execute more successful robberies than almost any Night Chief before him. He is plotting to have Renli Avandel killed so that he is the only choice for successor to leadership of the Mestos Fellowship.

Fat Harold

Night Shift Basher, Mestos Fellowship

Human, Skill 7 Fighter

STR: 18/40 (+1, +3), INT: 9, INS: 7

DEX: 11, STA: 15 (+1), APL: 8

HTK: 68, AC: 5

MV: 15", AL: L. Evil

AT: 1, DM: by weapon

THACO: 14

HT: 5'11", WT: 320 lbs.

Armor: chain mail

Weapon Proficiencies: bastard sword I, spear, dagger, crossbow

Weapons: +1 bastard sword, +1 dagger

Fat Harold was formerly a member of Wolt Erlin's band of robbers. Although lacking training as a thief, his experience as a fighter makes him a respectable Basher for the often unruly night shift thieves. Although loyal to Wolf, Harold is discontent with his confinement in Briarwood. He longs to prowls the roadways again, and has clandestinely joined some of Briarwood's thieves as they search for marks to rob at night.

Belinda

Night Shift Trainer, Mestos Fellowship

Human, Skill 14 Thief

Deity: Lovianis

STR: 15, INT: 12, INS: 9

STA: 12, DEX: 13, APL: 15

HTK: 50, AC: 6

MV: 12", AL: L. Evil

AT: 1, DM: by weapon

THACO: 14

HT: 5'5", WT: 125 lbs.

Armor: +1 studded leather

Weapon Proficiencies: dart I, dagger I, short sword

Thief Skills: PP: 110%, OL: 87%, F/RT: 85%, MS: 99%,

H in S: 93%, HN: 40%, CW: 99.4%, RL: 70%

Magic Items: Eversmoking Bottle

Belinda is in her early 30s and is remarkably skillful for one so young. She has perfected her craft because she enjoys the demands it makes on her mind and body, not because she aspires to high position within the Fellowship. This degree of skill has nevertheless won her the office of Trainer, a responsibility she grudgingly accepts. Belinda likes to take trainees on "training jobs," accompanying them during actual assaults, robberies, and burglaries. The

wisdom of this practice is questionable, but Wolf permits it to continue.

Figwick "The Eye"

Appraiser, Mestos Fellowship

Gnome, Skill 5 Magic-user

Deity: Hogar One-Eye

STR: 7 (-1, 0), INT: 17, INS: 13

STA: 7, DEX: 15 (0, -1), APL: 9

HTK: 8, AC: 7

MV: 6", AL: Neutral

AT: 1, DM: by weapon

THACO: 20

HT: 2'10", WT: 38 lbs.

Armor: none

Weapon Proficiencies: dagger

Weapons: none

Spells: 4/2/1

Magic Items: Eyes of Minute Seeing, +2 Ring of Protection

Specials: Assesses going market value of goods with 95% accuracy.

Figwick works slowly and methodically, never venturing a hasty guess about an item's worth. Only after a painstaking appraisal will he place a value on an item. For this reason the Eye's work is usually backlogged, but this foible is tolerated because he is able to identify unusual magical items and other valuables that otherwise escape detection.

"Tamos"

Master of the Dark Hunters

Human, Skill 3/19 Cleric/Assassin

Deity: Lovianis

STR: 14, INT: 16, INS: 12

STA: 12, DEX: 16 (+1, -2), APL: 15

HTK: 62, AC: -1

MV: 12", AL: L. Evil

AT: 1, DM: by weapon

THACO: 12

HT: 5'10", WT: 175 lbs.

Armor: chain mail (AC: 1)

Weapon Proficiencies: blowgun II, dagger II, long sword

Weapons: +2 blowgun, dagger, +1 longsword

Spells: 2/1

Thief Skills: PP: 125%, OL: 104%, F/RT: 99%, MS: 99%, H in S: 99%, HN: 55%, CW: 99.7%, RL: 80%

Magic Items: Staff of Withering, Scarab of Death, Ring of Flying

Tamos is the cover name used by this master assassin. A dual-classed cleric, he got his start in the Temple of Lovianis, but left that calling to serve the goddess through the medium of the Dark Hunters. Tamos is a pleasant and sociable middle-aged man whose demeanor betrays no hint of his vocation. He is a nobleman of the na'Loviani clan, but by way of disguise affects the clothes and speech patterns of the na'Meliosi instead. On rare occasions when his talents are badly needed, Tamos may participate in an assassination or spy job.

How to Use This Book

Standards terms/abbreviations 'D' is used as an abbreviation for "die" or "dice." 1D20 means roll one 20-sided die; D% means roll two 10-sided dice sequentially, generating a percentage or number between 01 and 00 (read 00 as 100).

With the notation 1D2, a 4-sided die is used; 1-2 has a value of 1, and 3-4 has a value of 2. With 1D3, a 6-sided die is used; 1-2 has a value of 1, 3-4 has a value of 2, and 5-6 has a value of 3.

Value assumes that the value of one gold piece is about \$20 in current U.S. dollars.

Armor Class works on a scale in which a lower number is better. A Character with no armor has AC: 10 unless statistical and/or racial bonuses apply. A shield adds one to make it AC: 9; chain mail is AC: 5; and plate and shield is AC: 2. (See the standard rule book for details).

HTK means Hits To Kill. This is the number of points of damage that a Character or monster may sustain before being killed. Player Characters and Non-Player Characters determine how many HTK they have by rolling one die for every skill level they have (see standard rule book).

Monsters always use 8-sided dice to determine how many HTK they have.

Movement (MV) is the speed of a Character or monster on a constant basis. It can be adjusted to whatever scale is needed by adjusting ground scale accordingly (the most common is 1 square or hex = 10 feet).

There may be two or more numbers given. This indicates that the Character or monster can travel in more than one mode (see standard rule book).

THACO is a convenient statistic meaning "To Hit Armor Class 0." When you know a Character's or monster's THACO, you will know the number required to score a successful hit on 1D20 (or multiply that number by 5 to get the percentage chance of success). A target's Armor Class is subtracted from the attacker's THACO to obtain the required die roll on 1D20.

For example, if a Character's THACO is 16 and his target is wearing chain mail with no shield (AC: 5), the Character needs to roll 11 or higher on 1D20 ($16-5=11$) or roll 55% or higher on a D% ($11 \times 5\% = 55\%$).

Characteristics (or attributes, ability scores, or statistics) are derived from 3D6. The lowest score for a human is 3 and the highest score is an 18/00 (see standard rule book for more information).

Spells: A series of numbers given in a Character's statistics indicates the number of spells per skill level that the Character has. For example, 3/3/2 means that the Character has three skill 1 spells, three skill 2 spells, and two skill 3 spells. (See the standard rule book.)

Saving Throws (save vs.): Saving throw values are listed for each Character class in the standard rule book. To make a successful saving throw, a Player must roll the saving throw value or higher on 1D20. A successful saving throw often reduces or negates certain types of damage.

Saving throw bonuses are added to the number the Character rolls on 1D20. For instance, the save vs. Breath Weapon for a skill 4 cleric is 15. He must normally roll a 15 or higher to save vs. Breath Weapon; if is wearing armor which gives

a +2 vs. Breath Weapons, however, he need only roll a 13 or higher to make a successful saving throw ($13+2=15$).

Saving throw penalties are subtracted from the number a Character rolls on 1D20. For example, the same skill 4 cleric suffering a -2 penalty vs. Breath Weapons would have to roll a 17 or higher to make a successful saving throw ($17-2=15$).

Ability Rolls on a Character's statistics work much like saving throws. On certain occasions, your Character will be directed to "save against" a basic statistic.

For example, if a Player wants a Character to detect a lie or get information, he may have to save on a die roll against his Insight (INS).

Roll 1D20 for all ability rolls. If the resulting number is *equal to or lower than* the statistic, the save is successful. With such a roll, a Character is able to tell if a person is lying, for example.

Ability rolls are often modified. If instructed to make an INS ability roll (roll against a Character's INS) at +3, add 3 to the die roll. For example, if a Character's INS is 12 and rolls a 10, he fails to make the save ($10+3=13$).

Reading the Entries

Each entry in this book has three sections: PREP, PLAYERS, and GM NOTES. The portion of the text that tells what the GM should know is printed in regular (Roman) type (normally the PREP and GM NOTES sections). What the GM reads to the Players is printed in *italic type* (normally the PLAYERS section).

Any information that is of special interest to the GM in conducting the adventure will be indicated by the words: **GM NOTE** or simply **NOTE**.

Example:

Encounter 13

THE CHAPEL

PREP: Having left the large hallway (area #12), the party has decided to enter a small, 20' x 15' chapel.

PLAYERS: *This 20' x 15' room contains three pews and an altar which is flanked by two five-foot high candelabras. Behind the altar, the bright white outline of a cross contrasts to the dull, aged off-white of the walls surrounding it. To the right of the doorway rests a stone brazier filled with a clear, glistening liquid.*

GM NOTES: The outline on the wall was left when this chapel's cross was removed and destroyed.

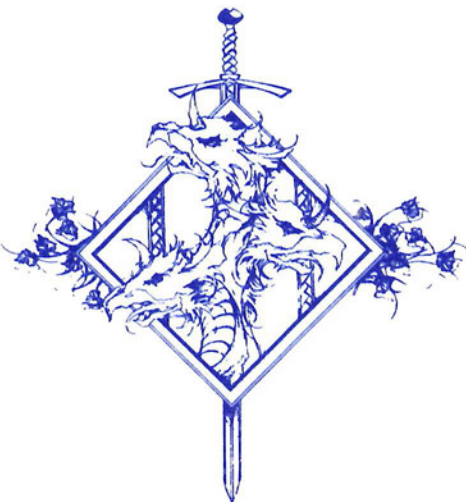
The liquid in the brazier is Unholy Water which will do 1D6+1 HTK of damage to any cleric or paladin who happens to touch it.

Any L. Good cleric or paladin who remains in this chapel for more than two rounds will see all other party members transform into hideous humanoid vampires. The GM should secretly confer this information to any cleric or paladin Player.

This transformation is an illusion and only occurs in the mind of the aforementioned Character(s). Once an affected Character leaves the chapel, the effect is broken. The room and its contents are otherwise normal.

TERMINOLOGY

STR.....	Strength
INT.....	Intellect
INS.....	Insight
DEX.....	Dexterity
STA.....	Stamina
APL.....	Appeal
HTK.....	Hits To Kill
AC.....	Armor Class
MV.....	Movement
AL.....	Alignment
AT.....	Attacks
DM.....	Damage
THACO.....	To Hit Armor Class 0
SZ.....	Size
L. Good.....	Lawful Good
L. Neutral.....	Lawful Neutral
L. Evil.....	Lawful Evil
Neutral.....	Neutral
N. Good.....	Neutral Good
N. Evil.....	Neutral Evil
C. Good.....	Chaotic Good
C. Neutral.....	Chaotic Neutral
C. Evil.....	Chaotic Evil
PC.....	Player Character
NPC.....	Non-Player Character
mp.....	mithril piece(s)
pp.....	platinum piece(s)
gp or GP.....	gold piece(s)
ep.....	electrum piece(s)
sp.....	silver piece(s)
cp.....	copper piece(s)
GM.....	Game Master
S.....	Smaller than man-size
M.....	Man-size
L.....	Larger than man-size



RELIGION

in Calandia

RELIGION IN CALANDIA

RELIGION AND DEITIES page 2

Native and Foreign Gods (table)

Deities

Demi-Human Gods (table)

THE COSMOS AND THE SEVEN SPHERES page 22



Religion and Deities



Religion has played a major role in shaping the history of Calandia. Since the Uttermost War, when tribes and clans divided and fought along religious lines, factions of the devout have shaped the culture and government of the City-State. Newcomers to Calandia have tried to equate local gods to the familiar deities of their homelands, but the gods of this country are unique to the City-State, with a mythos and religious heritage all their own. Even the demi-human gods are different from those worshipped in other lands. These deities, and the special abilities and powers they lend their clerics and other champions, are examined herein. Besides GMs, this information will be of interest to Players with Characters that are clerics, avantari (see Character Classes), paladins, or any class that interacts with temples during the course of an adventure.

Mythos

The following story of creation and the gods is a universally accepted part of Calandian theology:

In the time of the Elder Gods, the mightiest among them used his powers to create the World. After that had been done, he experimented with lands and peoples to dwell on it. Then the Elder God learned from the mistakes in his earlier creations and produced the continent of Calandia and its people as his last endeavor. He made a gigantic turtle to keep the land from sinking into the Siber Sea and built Calandia upon its back. It is the shape of Audurak's (Land Turtle's) back that gives Calandia its distinctive contours. Plentiful water, plants, and creatures were placed on the new land, and it was ringed about with the unnavigable Wall of Fog so that Calandians would be less tempted to leave their new homeland and conquer the folk of neighboring continents. Then the Elder Gods departed and left the world to the gods who were their divine Children.

Uric and Melios were the first-born of those gods, brothers who were good and kind and just; they were happy to help the people of Calandia and be worshipped by them. Their sister Riegin was born next, and saw that justice and kindness could not be upheld without honor and strength to support it. She became the goddess of war, the enforcer of the good intentions of her brothers. These siblings are the seniors of the Calandian pantheon.

Yet, as in any family, the gods of Calandia have their share of strife. The fraternal twins, Nalagar and Lovianis, are as dissimilar as day and night, and hate each other for their opposite ideals. Nalagar is a blond-haired, sun-tanned

god of generous nature who is content to play music, ride with the sun, and prophesy the future. He despises the nature of Lovianis, a black-haired, pale-skinned goddess whose cold heart is concerned only with acquiring power and securing vengeance for imagined wrongs. Gambros, the two-faced god of evil and destruction, is hateful and grim, striking out unpredictably at those that draw his wrath. His close brother, Brelig, plots malicious mischief and is a special enemy of Coram, the quiet scholar who Brelig finds so difficult to goad into anger. Indolent Dhuris and industrious Ardruna are frequently at odds, as are orderly Bragla and self-serving Seidrun.

Between these factions were other shifting alliances and competitions. These differences erupted in the Uttermost War (see *Background and Encounter Book*) when humans took the sides of their deities and played out in Calandia a counterpart to the divine strife of the gods. Realizing that the continuation of open warfare would destroy their worshippers, the gods finally desisted. An uneasy truce has prevailed for centuries, but infighting continues more subtly than before.

Deities and Clerics

Peoples drawn to Calandia from other lands found themselves surrounded by a number of new and different religious sects. They equated the Calandian deities with gods already familiar to them, and called the gods by those names. These names are given in the *Map and Population Book*, since the deities are often called by the foreign names in Briarwood.

The traditional names for Calandian gods are used in the provinces and in official circles. These gods differ from their nearest other-worldly parallels. Their names and foreign equivalents are given in the Native and Foreign Gods table, and the deities are explained in greater detail in the pages following. The gods have divine abilities as explained in the standard rule book.

Calandian clerics are almost always of the same alignment as the gods they serve. Also, Calandian clerics are not restricted to blunt weapons, for they are permitted to use the weapons preferred by their deities, and these are often bladed. The information given for the gods should be used as guidelines for the GM to determine which spells to give a cleric. Spells vary considerably from one god to another, and GMs are free to devise magic unique to a particular deity. Where appropriate, some spells are already suggested.

Native and Foreign Gods

Calandian Name	Foreign Reference	Alignment	Sphere of Influence
Ardruna	<i>Ra</i>	NG	<i>sun, life, fertility</i>
Bragla	—	LN	<i>death</i>
Brelig	—	CE	<i>mischief, discord</i>
Coram	—	LN	<i>wisdom, knowledge</i>
Dhuris	—	NE	<i>temptation</i>
Gambros	<i>Bat</i>	CE	<i>evil, destruction</i>
Lan Loros	<i>Fog</i>	CN	<i>fog</i>
Lenoris	<i>Druids</i>	N	<i>woodland nature</i>
Lovianis	—	LE	<i>power, vengeance, assassins</i>
Melios	<i>Healing</i>	LG	<i>scruples, service, healing</i>
Nalagar	<i>Apollo</i>	CG	<i>sun, music, generosity, prophesy</i>
Peren	<i>Odin</i>	NG	<i>altruism and clan leadership</i>
Riegin	<i>Tyr</i>	LG	<i>war, honor, and law</i>
Seidrun	<i>Uller</i>	CN	<i>water, weather, and hunting</i>
Uric	<i>Pureness</i>	LG	<i>pureness, fairness, kindness, justice</i>

Demigods

Calandian Name	Foreign Reference	Alignment	Sphere of Influence
Erin the Dark Hunter	—	NE	<i>death (finds souls for Bragla)</i>
Gadnor	—	CN	<i>berserkers, combat, werebears</i>
Vikkar Tornor	—	LN	<i>oaths, justice</i>
Barcus	—	CE	<i>lies, deceit</i>
Silvertongue	—	NG	<i>hunting</i>
Derius the Archer	—	LG	<i>heroic deeds</i>
Shau Lin	—		

NOTE: The following section contains descriptions of gods and demigods, which are intermixed and listed alphabetically. For standard divine abilities see the standard rule book.

Deities

NOTE: See standard rule books for spells bonuses, immunities, and psionic ability classes.

Ardruna

Greater goddess of the sun, harvest, fertility, and life.

STR: 20 (+3, +8), *INT:* 22

INS: 23, *STA:* 20 (+5)

DEX: 21 (+4, -5), *APL:* 22

HTK: 233, *AC:* 0

MV: 25", *AL:* N. Good

AT: 2/1, *DM:* 2D10

THACO: 4, *SZ:* L (9')

MR: 60%

Armor: Chain mail

Worshipper's AL: any except Evil

Patron Deity of: rangers, farmers, midwives, healers, and artisans

Character Class Skills: Skill 12 ranger, Skill 19 druid

Symbols: barley, sun, hawk

Holy symbol: sunburst medallion of gold

Colors: gold and green

Psionic Ability: Class I

Specials: Saves vs. Poison at +1; regenerates 1 HTK/6 turns; awe power of up to 6 HTK/Skill levels.

Ardruna is the goddess of the fruitful earth and the giver of life and plenty. She is the patroness of nurturing, growth, and peace. When she cannot arbitrate disputes between her sibling gods, she stays strictly out of their conflicts. She is especially fond of farmers, healers, and those who create beauty, including artists and musicians.

Ardruna appears as a friendly, smiling woman of middle years with long, curly, sandy-brown hair and blue eyes, dressed in green robes. A warm breeze blows around her, and where she steps, plants spring up and flowers blossom near her feet.

On the home sphere of the gods, Ardruna is responsible for selecting souls for rebirth in the world. In Calandia, she controls the amount of sun which the land and fields receive, and is responsible for the weather in times of drought. Because of her connection with the sun, and her ability to appear as a hawk, she has been equated with the god, Ra. A hawk or other bird is occasionally sent to those whom the goddess aids with divine intervention.

Clerics

Clerics of Ardruna are 60% women, almost all of whom are skilled in some sort of healing as well as other clerical duties. Hospices dedicated to Ardruna are famed for their good medical care. Her clerics prefer natural healing with herbs, using healing spells only if they are essential to survival. Fields are usually blessed by a priest/ess of Ardruna before planting or harvest is undertaken; her intercession is asked for in time of drought. Marriages consecrated by her clerics are expected to be especially fruitful. Clerics of Ardruna are allowed to marry. In fact, a husband-and-wife team of clerics is not uncommon.

Their Cure Wounds spells are particularly efficacious and heal +1 HTK of damage beyond the number rolled. A person Resurrected by a cleric of Ardruna adds +10% to his

survival rolls, providing the ceremony is accompanied by an offering of something fresh from the field (fruit, vegetables, etc.).

Preferred Weapons

These clerics fight with the staff flail as their weapon of preference. (This is a 6' staff with a flail on the end, doing 1D6+2 HTK of damage.) They may also use flails and quarterstaves.

Spells

Spells granted to clerics of Ardruna concentrate on healing, plant growth, weather control, and spells beneficial to both family and field. Ardruna clerics can speak with the dead, but cannot animate them.

Temples, Worship, and Holidays

In good weather, Ardruna is worshipped outdoors, usually in the fields. Ceremonies to honor her are held at noon on the day of the full moon each month. She accepts fruit, nuts, or other natural produce as offerings. Temples to the goddess are usually located in an outdoor setting in or near a farming community. Small shrines are often erected at the edge of fields; instead of temple worship, offerings may be left at a shrine.

Ardruna's major holidays start with Sun Day, celebrating the symbolic rebirth of the sun after winter on the 15th of the Month of Earth. Field Blessing follows on the 2nd of Spring, shortly before planting begins; it is accompanied by a parade to the fields, then a celebration. The 20th of the Month of the Bear is Harvest Fest, when the last of the harvest is in and the first of the winter ale or cider is imbibed.

Barcus Silvertongue

Demigod of lies and deceit

STR: 17 (+1, +1), *INT:* 19

INS: 18, *STA:* 19 (+5)

DEX: 21 (+4, -5), *APL:* 22

HTK: 96, *AC:* -1 (natural)

MV: 18", *AL:* C. Evil

AT: 1, *DM:* by weapon

THACO: 6, *SZ:* M (6')

MR: 20%

Worshipper's AL: True Neutral, Chaotic, or Evil

Patron Deity of: thieves, assassins, illusionists, liars, and anyone plotting a deception

Character Class Skills: Skill 18 thief, Skill 6 assassin

Symbols: vial, poisons, curved line representing a smile

Holy Symbol: stoppered glass vial hung around neck (contains Sinla's Dram (see The Dark Side: Toxins))

for clerics above Skill 10

Colors: purple and black

Psionic Ability: Class II

Specials: Saves vs. Poison at +1; awe power of up to 6 HTK dice/Skill levels

Barcus Silvertongue was a thief and a devout follower of Brelig, god of mischief. A prominent con artist, he was known for his smooth deceptions and charming persuasiveness, and evaded the law more than once on the strength of his conversation alone. He set out once to debunk the Temple of Coram (Coram being Brelig's arch-enemy among the gods). Barcus not only successfully defrauded

the temple of most of its wealth — which he gave to the church of Brelig — but he also assassinated the high priest with the poison known as Sinla's Dram. Killed by temple guards before he could escape, Barcus was elevated to demigodhood by his capricious and grateful deity.

Barcus Silvertongue appears as a slim, graceful man of late middle age, dressed in stylish velvet and silk. His long and wavy black hair is hidden under a rakish velvet cap, and his elaborate moustache is neatly trimmed and waxed. He is prayed to by people who are engaged in small or large deceptions, and by those who rely on such things for their livelihood. With this demigod's help, it is possible to thwart the truth-detecting magics of a Justice or a cleric of Uric.

Clerics

Clerics of Barcus take special interest in the propagation of lies and deception. They are often dual-classed thieves or assassins, and they use their abilities to aid these professions and enrich the Temple of Barcus. These clerics are a suave and likable group who often hide their religious affiliation, since they are distrusted because of the demigod they follow. Some of the multi-classed clerics of Barcus are also Sardevari (see Campaign Background: Character Classes).

Preferred Weapons

Clerics of Barcus Silvertongue fight with throwing daggers as their weapons of preference.

Spells

Silvertongue bestows spells which help the individual. The demigod cares little about helping others, and seldom gives curative or purifying spells to his clerics. Some special spells can foil spells such as True Seeing or Detect Lie.

Temples, Worship, and Holidays

The Temple of Barcus has close ties with criminal persons and organizations. The location of the main Temple is not public knowledge, although it is believed to exist near the equally-hidden Temple of Brelig. Informal and secret places of worship are established among followers in lieu of public meeting places. Barcus is worshipped on the 23rd of each month, the anniversary of his death, and is honored with offerings of coins and valuables. His major holiday each year is Contribution Day on the 20th of the Month of Snow, the anniversary of the defrauding of the Temple of Coram. On that day, the devout are expected to make a major contribution to the temple or the local cleric of Barcus. Deceptive ventures are especially blessed on Contribution Day, and thieves, assassins, and other shady sorts often time the conclusion of a big job for that date. They then make their donation out of the proceeds of their ventures.

Bragla (The Death Crone)

Greater goddess of death and the underworld

STR: 18/00 (+3, +6), INT: 23

INS: 24, STA: 25 (+7)

DEX: 19 (+3, -4), APL: 4

HTK: 250, AC: -1 (natural)

MV: 18", AL: L. Neutral

AT: 1, DM: 1D10+5

THACO: 3, SZ: M (6')

MR: 75%

Worshipper's AL: Any, especially Lawful or Neutral

Patron Deity of: All fighter classes, magic-users and illusionists, executioners, and those who do life-and-death wagers

Character Class Skills: Skill 10 illusionist, Skill 20 assassin

Symbols: bare-branched tree of white wood; gate of petrified wood

Holy symbol: twisted blackwood staff, or a twig of deadwood

Colors: red and black

Psionic Ability: Class I

Specials: Saves vs. Poison at +4; regenerates 1 HTK/turn

Bragla appears as a twisted old woman with a grim demeanor and a chilling touch; her gray hair straggles out from the hood of her musty black robes. Representative of death, she is keeper of the underworld, called Ruhnkeil, and judge of the dead. She has the care of the spirits and soul of the dead who were sent to her with the proper rites. If desirous of a certain soul which wanders ghost-like (sent off without proper rites), she may also claim that one for her domain.

Treatment of souls in Ruhnkeil varies according to their status in life and their send-off to Bragla. Brave fighters continue to fight and feast; some are condemned to serve as drudges; the duties or pleasures of others range in between. Bragla herself is seldom in evidence. Eventually, with the Death Crone's permission, souls are claimed for rebirth by Ardruna, the earth goddess and patroness of birth.

Bragla sends the demigod Erin the Dark Hunter to collect souls and bring them to her halls of stone. She is perpetually lonely, and is shunned by other gods. She enjoys the company of spirits, occasionally gambling with them and allowing a daring one to return to the world of the living if it can win a bet against the goddess (a rare occurrence). Her presence and invocation is considered ill luck, often bringing death along with it. Therefore Bragla is referred to only as the Death Crone.

Clerics

Relatively few clerics are dedicated to Bragla, although all know the proper rites and commendations that mark a departing soul for the Dark Hunter, and hence Bragla, to find. Clerics of the Death Crone are held in awe, and regarded with trepidation. Their close association with death makes many people feel uneasy around them, but they have a reputation for fair dealing and are often highly respected. These clerics are noted spiritual counselors, especially for deathbed cases and people concerned with the afterlife. They have no fear of death and are reknowned for their fatalistic disregard for personal danger. Death Crone clerics have risked their lives helping the injured on the battlefield, tending the sick during contagious and deadly epidemics, and so on.

Clerics of Bragla add +1 for all saving throws as long as they are in good standing with their goddess. In addition, they carefully observe the injunction never to name Bragla in casual conversation. Any time the Death Crone is invoked by her real name, there is a 1% chance that she will appear. Unless she has been summoned for a convincing reason, she immediately departs for Ruhnkeil with the person who said her name, and all who witness this have a penalty of -10 on their next three saving throws.

Preferred Weapons

These clerics fight with a staff of twisted blackwood (treat as bo stick), and sometimes also use a sling.

Spells

Clerics of the Death Crone can only do a Resurrection in exchange for the vow or the completion of a life-or-death wager, or a “hopeless” quest by the cleric or someone close to the deceased. Then the Resurrection might be granted even though the wager is lost or the quest fails. Special spells granted to these clerics include Flesh to Stone (and its reverse), Know Alignment, Know Language, and Ethereal Travel (as Astral Spell). Their protection and detection spells affect Chaos rather than Evil.

Temples, Worship, and Holidays

There are only two significant temples dedicated to the Death Crone; one is located in the Highlands District of Han-gar Province, the other in the Greenfang District of Leopa Province. Shrines in the shape of small, one-room buildings are sometimes found in cities or towns near the cemetery, necropolis, or other place associated with the dead. Ceremonies honoring the Death Crone are held at nightfall on the day of the new moon each month. She accepts burnt offerings of aromatic herbs and twigs, coins, and small objects associated with funerals.

The Death Crone’s major holidays begin with Crone’s Return on the 1st of New Month, the longest night of the year; it is celebrated with solemn ceremony and contemplation. On the 16th of the Month of Chivalry is the Day of Risk, a time when life-threatening wagers and risks are taken, honor challenges fought, and quests embarked upon. It is a festive day and the activities specially blessed by the Death Crone. The holidays conclude with Metamorphosis on Hunter’s Month 1, when earthly changes are likened to the metamorphosis that occurs between life and death. New Death Crone clerics are ordained on that day, marriages arranged, and other things done which denote an altered state of being.

Brelig (The Laughing God)

Lesser god of mischief and discord

STR: 20 (+3, +8), *INT:* 24

INS: 19, *STA:* 21

DEX: 23 (+4, -5), *APL:* 23

HTK: 216, *AC:* -3

MV: 24", *AL:* C. Evil

AT: 3/2, *DM:* 3D10

THACO: 3, *SZ:* L (12')

MR: 50%

Worshipper’s AL: Any but Lawful Good

Patron Deity of: anyone not of Good alignment, especially thieves and illusionists of appropriate alignments

Character Class Skills: Skill 25 thief, Skill 15 illusionists

Symbols: smiling mask, broken stick, broken harp

Holy Symbol: an obsidian medallion in the shape of a mask with a smiling face, a smiling mask of obsidian

Colors: violet and black

Psionic Ability: Class I

Specials: Saves vs. Poison at +2; regenerates at 1 HTK/5 turns; awe power of up to 8 HTK dice/Skill levels

Brelig appears as a young, handsome, and smirking fellow with green eyes, straight brown hair and high-arched eyebrows. His clothes are of dandyish cut, with skin-tight hose and a narrow-waisted doublet. Brelig is the god of mischief, trickery, and discord. He encourages disloyalty and disaffection; the favor of this practical joker is fickle even with his own clerics. He is a popular deity to pray to whenever an underdog wants to turn the tables, especially if it is desirable to do so in a disruptive manner.

Brelig is the special enemy of his brother Coram (god of wisdom, knowledge, and lore), whose sense of order and intellectualism he disdains. In a famous encounter that marked the final falling out of these two gods, Brelig, as a practical joke, tampered with Coram’s stool and harp strings before a lore-telling for the other gods. At an embarrassing moment, the stool leg broke and the harp strings snapped; for this reason, the broken stick and the broken harp are also symbols of Brelig. The wire whip, unique weapon of Brelig clerics, is symbolic of a frayed harp string.

Clerics

Clerics of Brelig are either shunned by the public because of the havoc that follows in their wake, or warmly welcomed by those who hope to benefit from Brelig. Of all clerics, those dedicated to Brelig have the greatest chance of achieving spectacular and highly improbable results for their efforts. By the same token, the results are as likely to be disastrous as they are helpful — yet one more risk of serving the Laughing God.

When s/he reaches Skill 5, the cleric takes the obsidian Mask of Brelig as his/her holy symbol. The mask must be worn when casting spells of Skill 3 and greater, and it is common for a Brelig cleric to wear the Mask at all times when in public. This saves him/her from being recognized when s/he wishes to be incognito, and warns all who meet him/her in his/her Mask.

Preferred Weapons

Clerics of Brelig use the wire whip as their weapon of preference, a 15' long whip of leather, braided with wire and studded with metal, doing 1D4+2 HTK of damage on small and medium opponents, and 1D4 HTK of damage on large ones. There is a 10% chance per Skill level of user of entangling or disarming an opponent with each successful blow.

Spells

The Laughing God may randomly sway spells to give results either far greater or far weaker than expected. If the GM wishes, s/he may roll 1D10 whenever the cleric casts a spell. On a result of 1, something outrageous happens with the spell effects. Roll 1D6; on a 1-2, the spell is weaker; on a 3-4, reversed; on a 5-6, it is stronger. For example, a Cure Light Wounds might function as a Cure Serious Wounds, or a Light spell might create unexpected Darkness instead.

Clerics of Brelig receive some spells not normally available to clerics, such as Polymorph Other, Confuse Languages, and Phantasm. They favor reversed spells and can reverse some not normally changeable (GM discretion).

Following an elaborate ceremony (minimum of 1,000 gp

expense and a unique sacrifice), a cleric may beseech Brelig for a new and unusual spell (which should be described by the Player beforehand, and altered as necessary by the GM). At the GM's discretion, this request is honored. Similarly, Brelig does not grant clerics the ability to resurrect or raise the dead unless he is coaxed into it with an elaborate and creative ceremony. Even then, the fickle god might reincarnate the deceased instead, animate the dead, or do something equally unlooked-for.

Temples, Worship, and Holidays

The temples of Brelig are few, and only the Death Crone has fewer worshippers in Calandia. Some of the god's temples are obvious and public; these are built in communities which for various reasons do not dare to oppose Brelig's presence, or are located in gnomish towns and other places where the inhabitants are less adverse to the trickster nature of the god. However, most of these temples are clandestine operations, and the place which serves as headquarters of the Temple of Brelig is the best hidden of them all.

Brelig is honored with a devotional ceremony every thirteen days, starting on the 13th of the New Month. The god requires a sacrifice, but doesn't care what it is. The more original or valuable the sacrifice, the more likely it is to draw his attention.

His important holidays begin with Harp Day on the 12th of Mid Month. This celebrates Brelig's final falling-out with Coram, and is highlighted with the burning of a finely made harp. The Day of Impulse falls on the 1st of Summer, and is especially dreaded by communities where a Brelig cleric lives. On this day, the devout rise at dawn, fast until noon, then guzzle cleric-blessed mead until a Brelig-sent compulsion strikes the celebrant. When this god-sent impulse hits, worshippers are compelled to act on impulse. Clerics get more dramatic impulses than the average worshipper, and should gain XP for the urge's successful fulfillment.

Coram (The Wise One)

Lesser god of wisdom, knowledge, and lore

STR: 18 (+1, +2), **INT:** 25

INS: 25, **STA:** 19 (+5)

DEX: 18 (+3, -4), **APL:** 24

HTK: 195, **AC:** -1 (natural)

MV: 22", **AL:** L. Neutral

AT: 1, **DM:** 3D10

THACO: 5, **SZ:** L (10')

MR: 60%

Worshipper's AL: any Lawful or Neutral

Patron Deity of: bards, magic-users, scribes, sages, scholars, learned advisors, musicians, and chiefs

Character Class Skills: Skill 18 bard, Skill 25 magic-user

Symbols: scroll, harp, runestones

Holy Symbol: gold medallion in the shape of a feather quill

Colors: yellow and purple

Psionic Ability: Class II

Specials: Saves vs. Poison at +1; awe power of up to 10

HTK dice/Skill levels

Coram appears as a scholarly young man in robes, with unkempt, long blond hair and ink-stained fingers; his eyes are piercing gray and filled with wisdom beyond his apparent years. He is the lorekeeper of the gods, master of knowledge, learning, and oral and written tradition. Hence he is the patron of scholars, advisors, magicians, and bards. He is the god of story-lore, especially epic tales. Coram is invoked at councils and meetings, and watches over those who moderate at such gatherings (i.e. chieftains and leaders). This god taught Calandians their original written script, and mages their magical writing. The quill holy symbol signifies this learning. Coram dislikes strife, preferring study and bookish lore to such pursuits.

Clerics

Clerics of Coram are respected for their wise councils and learned advice. Their temples frequently double as centers of education or libraries, and few of these clerics are moved to adventure in the world. Those that do are drawn to quests for the knowledge offered, rather than the treasure gained.

Coram gives his clerics +2 to their APL score when presiding over a council or negotiating with enemies. These clerics have a 3% chance per Skill level of reading and using magic-user scrolls.

Preferred Weapons

These clerics fight with the quarterstaff as their weapon of proficiency, or with a sling and rune-engraved pellets that are +1 to hit.

Spells

In addition to regular clerical spells, Coram gives his clergy with an INS 17 or greater spells like Calm (see description following), Know Language, Read Languages, Detect Lie, Command, Charm, and Sleep, against which elvish magic resistance is cut in half. Coram clerics succeed in a Resurrection only if the god judges it wise to bring the deceased back. Their Detect and Protection spells are effective against Chaos rather than Evil.

Temples, Worship, and Holidays

Coram temples are popular in their communities. Ceremonies honoring the god are held on the first day of each month, and he accepts storytelling and written works as his offerings. Such written material is passed on to the temple once it is offered at the monthly ceremony.

Coram's largest holiday is Council Day on the 20th of Summer; this holiday is now part of the founder's Festival celebrations. Council Day was originally a meeting where prickly problems were brought to Coram clerics for a solution: how to re-hang a flood-wrecked water wheel, or who should contribute what toward rebuilding a burned village. Such problems are still debated and solved on this day, but the fair-like atmosphere has encouraged riddling sessions, puzzle-solving competitions, and much revelry.

NEW SPELL

Calm (Enchantment/Charm)

Skill level: 2

Range: 1/2"/Skill level

Duration: 1 rnd/level

Area of Effect: One being

Components: V, S

Casting Time: 2 segments

Saving Throw: none

When this spell is cast, the target, even if s/he is raving or paralyzed with fear, becomes calm and tranquil. Calm may be used on any being of any number of HTK dice/Skill levels. This spell may be used to counter such spells as Scare, Cause Fear, and Emotion; there is a 55% chance of success in this case. When the spell is used on a being that is not influenced by another emotion-altering spell, success is automatic.

Derius the Archer

Demigod of hunting and archery

STR: 19 (+3, +7), *INT:* 17

INS: 18, *STA:* 19 (+5)

DEX: 22 (+4, -5), *APL:* 21

HTK: 96, *AC:* 1

MV: 18", *AL:* N. Good

AT: 1 (melee weapon) or 2/1 (long bow)

DM: by weapon (+7 for STR and +3 if using long bow)

THACO: 5, *SZ:* M (6')

MR: 10%

Worshipper's AL: any Good or Neutral

Patron Deity of: rangers, archers, fighters, hunters, woodsmen, and hunted animals

Character Class Skills: Skill 13 ranger, Skill 14 cleric

Symbols: long bow, white stag

Holy Symbol: medallion carved of yew wood in the form of a long bow

Colors: russet and blue

Psionic Ability: Class III

Specials: Saves vs. Poison at +1; awe power of up to 4 HTK dice/Skill levels

Derius appears as a handsome, deeply tanned half-elf with a short, graying beard and curly brown locks. His clothes are practical and nondescript; he carries a long bow and arrows fletched with blue feathers.

Derius was of Leopan Beruithwe elf descent, a ranger/cleric dedicated to the goddess Lenoris. As a result of a holy quest, he learned from the goddess how to make the long bow, and introduced that weapon to the Beruithwe elves. Slain by a white stag he was hunting, Derius was elevated to demigodhood by Lenoris in thanks for his lifetime of service and heroic good works. Derius the Archer can be encountered in the woods posing as a hunter or in the guise of a white stag. He is said to be the most skilled bowman that ever lived in Calandia. He is nearly as woodswise as Lenoris, and certainly the god most skilled in the hunt. He seldom gets along with Erin the Dark Hunter, whose hunting techniques (for souls) he finds crude and indiscriminating. He helps both hunter and hunted, and is the special friend of those who use the bow as their weapon of preference.

Clerics

The Archer's clerics are often multi- or dual-classed, with the profession of ranger as their second class. These clerics share the protective attitude towards wilderness — any wilderness — that clerics of Lenoris have towards woodland. They help frontiersmen and dwellers in the wilderness, do not favor hunting for sport, and readily reprimand or punish careless huntsmen who injure or mistreat animals. They are perfectly at home in a natural environ-

ment and have a ranger-like ability to locate water (if there is water to locate, the cleric has a 10% chance per Skill level). They also track like rangers, while those dual-classed clerics who are also rangers improve their tracking skills by 10%.

Preferred Weapons

Even these clerics who are not rangers fight with the long bow as their weapon of choice, and, although they may also use the mace or quarterstaff as a melee weapon, they are most adept at missile combat.

Spells

Derius grants his clergy spells which help them survive in the woodland, enable them to interact with plant and animal life, and fare well in archery combat. At the GM's discretion, clerics might pray for and receive an occasional druidical spell as well as the more routine clerical spells.

Temples, Worship, and Holidays

There are a few temples to Derius in outlying areas, but he is worshipped most often in natural meadows or groves of trees. Clerics build shrines to the demigod deep in wilderness areas, and use them as a base from which to patrol the local territory.

Archer's Day is Derius' holiday, held on the 1st of Hunter's Month. On that day, a fair is held in his honor, with an archery contest as the feature event. The fairs are sponsored by clerics of Derius, with enchanted bows, arrows, or hunting horns as prizes.

Dhuris (The Tempter or Seductress)

Lesser god/dess of temptation and self-indulgence

STR: 21 (+4, +9), *INT:* 24

INS: 18, *STA:* 23 (+6)

DEX: 19 (+3, -4), *APL:* 25

HTK: 298, *AC:* -4

MV: 25", *AL:* N. Evil

AT: 3/2, *DM:* 3D10

THACO: 6, *SZ:* L (12')

MR: 40%

Worshipper's AL: all but Good

Patron Deity of: thieves, prostitutes, alcoholics, drug users

Character Class Skills: Skill 11 thief, Skill 9 fighter

Symbols: grapes, wine goblet

Holy Symbol: medallion in the shape of a goblet, carved from dark rose quartz or ruby

Colors: rose and dark violet

Psionic Ability: Class I

Specials: Saves vs. Poison at +3; regenerates at 1 HTK/3 turns; awe power of up to 12 HTK dice/Skill levels

Dhuris can appear either as a strikingly virile man or a stunningly beautiful woman of indeterminate age, with curly blond hair and violet eyes. His/her clothes are refined, and the body movements are languid and sensuous. Dhuris' voice is always soft and well-modulated, a perfect accompaniment to the deity's sardonic expression.

The Tempter/Seductress seems completely sincere and trustworthy, but his/her only interests are expressions of decadent self-indulgence. It is this deity's challenge and joy to corrupt mankind, undermining the morals, ethics,

determination, and self-respect which s/he scorns. Once successful in this, Dhuris abandons the shell of a being that s/he has created, and turns to newer, less corrupt prospects.

In spite of the obvious drawbacks of this association, many are lured into worshipping this deity. Devotion to Dhuris can result in tremendous material rewards and the means with which to fulfill every fantasy. Dhuris' tactics are despised by his/her good-aligned brethren, but Dhuris blithely ignores their censure.

Clerics

Clerics of Dhuris are some of the few people whom the god does not intentionally corrupt. The deity wants these vassals sane of mind and sound of body to be able to work well on the god's behalf. As a result, clerics drawn to serve Dhuris are people who want material excess without having to pay a price for it. In this, they are fulfilled. Unfortunately, there are rumored to be unhappy punishments awaiting such egocentric souls in the afterlife, as well as concerted opposition from other deities in this life.

Each cleric has an APL of no less than 17, and gains a +1 modifier to saving throws to resist Charm and other spells that affect INS.

Preferred Weapons

These clerics fight with a whip, flail, or blowgun as their weapon of preference.

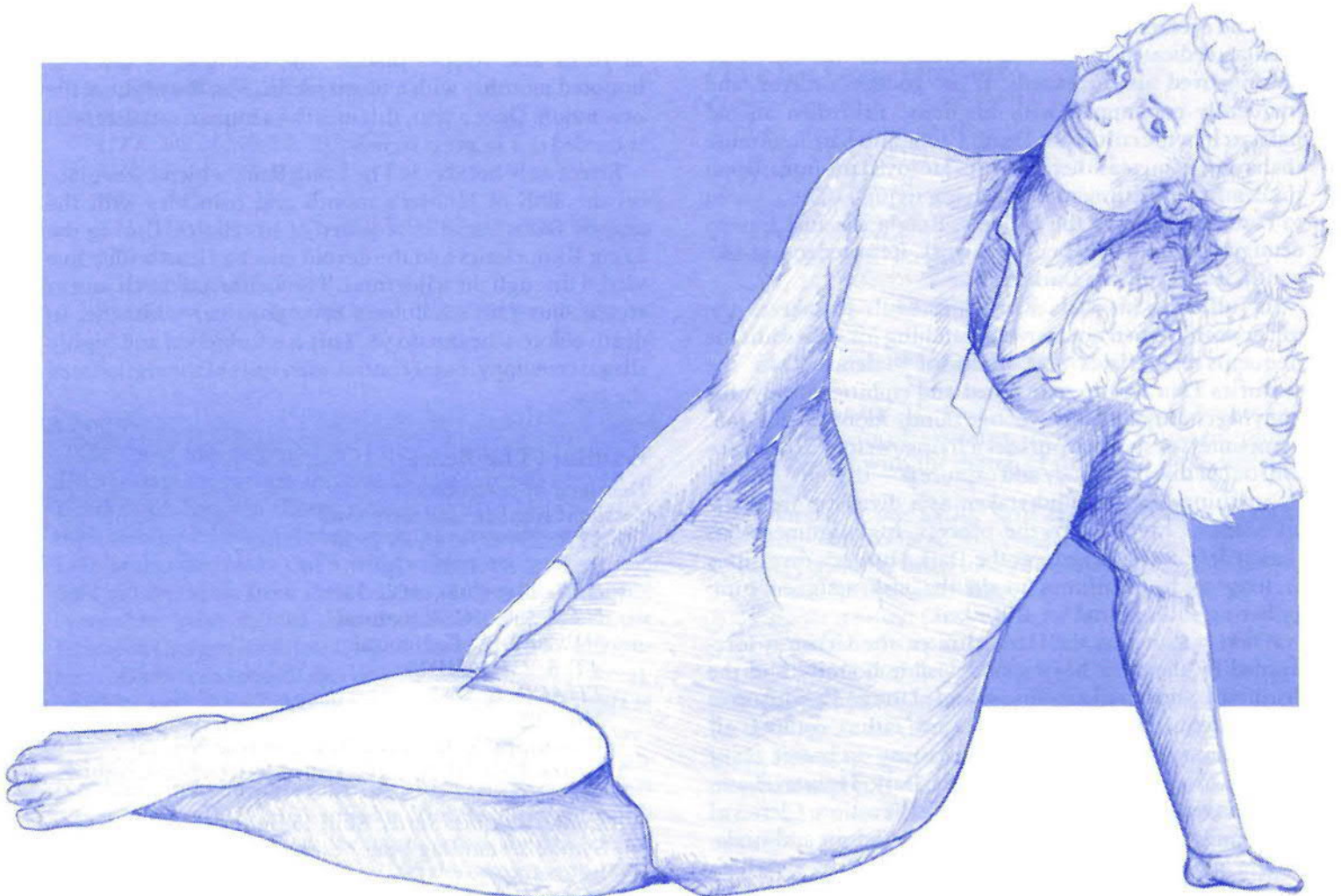
Spells

These clerics can only use the Cure Disease spell to cure an illness which results from intemperate self-indulgence, such as cirrhosis of the liver. Their Detect and Protection spells are effective against Law rather than Evil. Special spells available to these clerics include Cure Hangover (as Cure Light Wounds), Create Wine (as Create Water), Emotion, and Create Lover (as Spectral Force).

Temples, Worship, and Holidays

Temples to Dhuris are located in cities, usually in the heart of the drinking and entertainment district. They are supported by wealthy, indulgent figures to which town authorities tend to turn a blind eye. These temples, the temple prostitutes, clergy, and followers are often involved in scandalous entertainment as a required part of their religious observances. Dhuris accepts offerings of wine or addictive substances and sacrifices of valuable items.

The deity is worshipped monthly in a temple ceremony that concludes in drunken merrymaking and pleasures of the flesh. The Tempter's greatest holiday takes place on the full moon in the middle of summer, when elaborate sacrifices are made and carousing runs through the night until dawn.



Erin the Dark Hunter

Demigod of death

STR: 19 (+3, +7), **INT:** 19
INS: 20, **STA:** 21 (+6)
DEX: 22 (+4, -5), **APL:** 21
HTK: 125, **AC:** -2
MV: 20", **AL:** N. Evil
AT: 3/2, **DM:** 2D10
THACO: 2, **SZ:** M (6')
MR: 15%

Armor: +7 studded leather

Worshipper's AL: any, especially Neutral or Evil

Patron Deity of: fighters, executioners, hunters, assassins

Character Class Skills: Skill 15 avantar, Skill 6 ranger

Symbols: stag hounds, hunting horn, war-chariot pulled by two nightmares

Holy Symbol: small silver horn, hangs around neck. The blowing of it is often essential to invoke spells

Colors: black and silver

Psionic Ability: Class II

Specials: Invoking Erin by name results in a -2 penalty to all saving throws for one day; saves vs. Poison at +2; regenerates at 1 HTK/5 turns; awe power of up to 4 HTK dice/Skill levels

Erin appears to be a wiry and lithe fighter. His clothes are leather and metal; a +3 bastard sword and a silver hunting horn hang at his hip. He never smiles, and his lank black hair and eyes reflect no light. The Dark Hunter was once an avantar dedicated to the Death Crone. He was extremely devout, lived his life exactly as the goddess ordered, and frequently communed with his deity. Erin died an old patriarch in the cult of the Death Crone and had done more than most to increase her worship. He loved the hunt; upon his death, in fulfillment of his dying request to be allowed to continue to serve the goddess, Bragla elevated him to demigod status to help her in her work. Restored to god-like youth, he became the Dark Hunter.

In fulfilling his task, Erin finds souls to take to the underworld. When not actively searching for such souls, he frequents battlefields and scenes of violence. Over the centuries Erin has become bored and embittered with his undying status and his, to his mind, monotonous job. Sometimes for sport he pursues a living person, to hunt the soul out of that one's body and capture it — the only "sport" in anything he does, undertaken as a diversion from the boredom of his task. In the process, his alignment has changed, but Bragla ignores the Dark Hunter's diversions as long as he continues to do the task assigned him: gathering souls bound for Ruhnkeil.

When pursued by the Dark Hunter, the victim is forewarned by the close baying of invisible hounds, and the distinctive and bloodcurdling sound of the god's horn (save vs. Fear required each time it is heard; failure compels all who listen to flee for 1D6 hours). Barring an heroic act of evasion or divine intervention, the Dark Hunter chases until his victim collapses and dies of exhaustion. Clerics of the demigod are generally free of this random and undesirable attention unless they have angered Erin, in which case the Hunt may take place as a punishment.

Clerics

The Dark Hunter is not a popular deity, and most of his clerics are people perversely interested in death, the afterlife, and the world of ghosts and spirits. Some are intrigued and attracted by the Hunt itself; many are multi-classed cleric/assassins. They are cautious to only call their deity "The Dark Hunter" in casual conversation; invoking him by the name "Erin" is unlucky and results in a -2 penalty to all saving throws of the invoker for one day.

Preferred Weapons

These clerics fight with a barbed, hooked net (which does 1D2 HTK of damage), preferring to entangle and capture an opponent rather than kill him/her.

Spells

The Dark Hunter bestows reverse spells which cause pain, death, or inconvenience to the recipient. His clerics are adept at animating and manipulating the dead, and receive the bonus of +1 when attempting to turn or control undead. Special or favored spells include Infravision, Haste, and Astral spell. These clerics are incapable of Curing Disease, but can Cause Disease. The small horn holy symbol must be blown in order to cast spells of Skill 4 and higher.

Temples, Worship, and Holidays

Temples to Erin the Dark Hunter are secretive; the older ones occasionally share the same building with temples dedicated to the Death Crone, while newer ones are hidden in ruins and remote places. The demigod of death is honored monthly with a blood sacrifice on the night of the new moon. Once a year, this must be a human sacrifice, and is carried out in great secrecy.

Erin's only holiday is The Long Run, which takes place on the 30th of Hunter's month and coincides with the annual Great Sacrifice required of his clerics. During the Long Run, clerics and the devout enact a Hunt with a live victim through the wilderness. The victim has the chance to escape, but Erin's followers attempt to harry him/her to death before s/he can do so. This is a forbidden and highly illegal ceremony, but it continues in spite of the vigilance of the law.

Gadnor (The Bear)

Demigod of berserkers, personal combat, and werebears

STR: 25 (+7, +14), **INT:** 19
INS: 19, **STA:** 25 (+7)
DEX: 22 (+4, -5), **APL:** 15
HTK: 398, **AC:** -2 (natural)
MV: 20", **AL:** C. Neutral
AT: 3/2, **DM:** 4D10
THACO: 6, **SZ:** L (10')
MR: 20%

Worshipper's AL: any Chaotic or true Neutral

Patron Deity of: berserkers, druids, werebears, fighters, woodsmen

Character Class Skills: Skill 15 fighter, Skill 13 druid

Symbols: standing bear, bear paw print, bear spear (see following)

Holy Symbol: necklace of bear claws on leather thong

Colors: brown and red

Psionic Ability: None

Specials: Saves vs. Poison at +4; regenerates at 1 HTK/turn

Boric Gadnor of Clan na'Riegini was a warrior and follower of Riegin who lived in the early days of the Uttermost War. When a maddened bear felled him in a hunting mishap, he prayed Riegin to let him live. She saved the dying man by turning him into a werebear so his wounds would fade. In gratitude, Gadnor fought to save na'Riegini wilderness lands from intruders. He led his berserk-fighting clansmen repeatedly in battle and fought beside them as a giant grizzly bear, winning decisive conflicts for his clan and goddess. Upon his death, several companions sacrificed themselves to attend him in Ruhnkeil. Impressed by his heroism and leadership, Riegin elevated him to demigod status.

Gadnor appears as a burly, red-haired man or bear. If he sends aid to his followers it is usually in the form of a bear, or the manifestation of one of his werebear companions, Juros, Dorn, Rudic, or Lim.

As a carry-over from his original reason for fighting, Gadnor is fanatically concerned with protecting the wilderness and its creatures (he prefers predators). The demigod is willing to move his followers to war-like frenzy to ensure that these things remain unharmed by the encroachment of man or demi-human. Although he has strayed from true neutral in how he accomplishes this, Gadnor's clerics are considered to be druids, and the spells they receive are druidical in nature.

Juros, Dorn, Rudic, and Lim

Werebears

HTK: 60, 58, 49, 30, *AC:* 2

MV: 15", *AL:* C. Neutral

AT: 1 or 3

DM: 1D8 (spear), 1D3/1D3/2D4 (claw/claw/bite), or 2D8 (hug)

THACO: 13, *SZ:* L (8')

Specials: Can only be hit by +1 or better magic weapons

Clerics

Clerics of this demigod are called Gadnorian Druids to differentiate them from the true Neutral druids known as Warders of Lenoris. These rather war-like clerics reflect their demigod's original interest in the war goddess Riegin. Like bears, they stake out a wide wilderness territory and tend to keep apart from their fellows, only gathering once every three years to take care of druidical business at the Fenmoot (Bergen District, Great Plateau). When encountered, Gadnorian druids can be a powerful force for woodlands justice, as well as being near and dear to the heart of the berserk fighter.

These clerics have a great affinity with bears. They are capable of Polymorphing into the shape of a bear (and only a bear) as per the Skill 7 druid ability. Gadnorian druids have all the powers of regular druids except for this limited form of Polymorphing, and the fact that they use oak bark — not mistletoe — as an essential spell ingredient.

Preferred Weapons

These clerics tend to fight berserk and favor the bear spear as their weapon of choice. The bear spear, once used by Gadnor himself, has an 8' long haft, a 1' long blade, and is specially blessed and anointed. It does 1D10/1D12 HTK of damage.

Spells

When below Skill 5, Gadnorian druids can only Cure Wounds and Cure Disease on themselves, not on others. They can turn berserk at will, once per week per Skill level. Special spells allow them Bear Friendship (Animal Friendship), Polymorph Other to Bear, Protection from Lycanthropes, and Hibernate (as Feign Death, but one week per caster's Skill level). Other spells can be chosen from the druid spell list in the standard rule book.

Temples, Worship, and Holidays

A large temple to Gadnor is located at the Fenmoot in Bergen District. Other shrines and temples are raised by the druids themselves in the territories they have staked out and regularly patrol. Caves and small meadows ringed with trees do not play the same role in Gadnorian worship as they do for conventional druids. Gadnor accepts offerings of the bounty of the wilderness, such as berries, fish, or small game. His major holiday is the Awakening, which takes place on the 6th of Spring. At that time, the druid celebrates the end of winter, and begins the rewalking of his territory after the bad weather ceases.

Gambros

(The Bat God; Timelord)

Greater god of

entropy, decay, and death

STR: 24 (+6, +12), *INT:* 23

INS: 19, *STA:* 21

DEX: 20 (+3, -4), *APL:* 6

HTK: 367, *AC:* -4 (natural)

MV: 25", *AL:* C. Evil

AT: 1

DM: 4D10 + wither limb (no save allowed)

THACO: 2

SZ: S (4' as bat) or L (15' as god)

MR: 80%

Worshippers' AL: Evil, Neutral Evil, and Chaotic Evil
Patron Deity of: assassins, murderers, torturers, people concerned with the march of time, and those who fear death

Character Class Skills: Skill 23 assassin, Skill 10 cleric
Symbols: two-faced bat, sundial

Holy Symbol: dried foot and claw of screech bat

Colors: brown and black

Psionic Ability: Class I

Specials: Saves vs. Poison at +2; regenerates at 1 HTK/5 turns; awe power of up to 10 HTK dice/Skill levels

Gambros appears as a man whose face shifts between two forms. One is in the first flush of youth, a brown-eyed, black-haired young man with a perpetual frown. The alternate aspect is that of a gaunt and skeletal white-haired old man, almost lich-like in appearance. The god can also appear in the form of a giant screech bat, commonly with two faces of equally dissimilar (although batlike) appearances. Because of his bat-form, Gambros has been equated

with the alien god Camazotz, and is also called by that name in Briarwood.

Gambros is the god of entropy, decay, and death. His patience wavers between much and none at all; when it is great he revels in stasis and stagnation, and when it is non-existent, he glories in destruction. This god is spiteful, unpredictable, and cruel. He is worshipped by those who hope to gain mastery over death, or otherwise control time. Gambros is also popular at intervals both with people who do not wish change in their lives, or those who wish for total upheaval.

Clerics

Clerics of Gambros share the desires of the rest of his followers. The more devout of these clerics (INS of 18+, Skill level of 10+) are favored with blessings like perpetual youth or an extended lifetime, and live in a state of progress or stagnation as suits their desires.

Though the stagnant cycle of Gambros is unspectacular to look upon, when the god craves change and destruction his clerics are bound to work his will. These people have been responsible for horrible sacrifices and cruel tortures, and other obscenities to satisfy Gambros' whim. The cult has been outlawed in Briarwood and most other places in the City-State, but the clerics continue to lead their congregations and worship the bat god in secret.

Preferred Weapons

Gambros' clerics fight with the falchion as their weapon of preference, a heavy blade capable of severing limbs with a single blow. They also like the spiked flail.

Spells

Gambros bestows spells which hurt or hinder others. His clerics can work curative magic only on themselves or on a follower of the Bat God, and they cast the reverse form of spells almost exclusively. After reaching Skill 5, a cleric gains the ability to wither a limb at a touch, with no saving throw, once per year. This can be done one time for every five levels of clerical Skill (i.e., at Skill 5, 10, 15, and so on).

Temples, Worship, and Holidays

Temples to the Bat God are found in many towns and cities, but are no longer frequented since the cult was outlawed. Nevertheless, it seems that these and other holy places are used clandestinely by clerics of Gambros. The Bat God is worshipped weekly with blood sacrifices of animals, and once a month with a human or demi-human sacrifice.

There are rumored to be several holidays dedicated to the god, each one marked by rites more awful than the one before. The only holiday known of generally is Hold Time, observed on the Spring equinox. The moon precesses briefly at that time, appearing to move backwards in a retrograde path along its normal course through the skies. When this movement occurs, a special ceremony is held to honor Gambros, who is also called the Timelord. During this time the god confers youth or halts the aging process of worthy followers, but the ceremonies are not seen by the citizenry and the details of this event are pure speculation.

Lan Loros (Father of Mist)

Greater god of fog and ocean

STR: 23 (+5, +11), INT: 20

INS: 24, STA: 25 (+7)

DEX: 24 (+5, -6), APL: 19

HTK: 368, AC: -8 (natural)

MV: 25", AL: C. Neutral

AT: 2/1, DM: 5D10

THACO: 4, SZ: L (15')

MR: 90%

Worshipper's AL: any except Lawful

Patron Deity of: thieves, fighters, and others who need stealth; coastal sailors; those who explore the Wall of Fog

Character Class Skills: Skill 12 thief, Skill 17 cleric

Symbols: fog, sea gull, walrus, water opal

Holy Symbol: rune-carved walrus tusk, worn around neck

Colors: blue, grey

Psionic Ability: Class I

Specials: Saves vs. Poison at +4; regenerates at 1 HTK/turn; awe power up to 1 HTK dice/Skill level

Lan Loros appears as a mature, weather-beaten man, with grayish skin, long gray hair, a curling beard, and blue-grey eyes. His outline seems to blur and shift before the eye, and he can become as insubstantial as fog at will (treat as gaseous form). He is clothed only in a loincloth, and about his neck hangs a talisman of gull feathers and walrus tusks.

Lan Loros is responsible for the Wall of Fog, for land mists, and the ocean waters which lie in between. Insofar as the Siber Sea is also part of his domain, he looks after the creatures of the sea, and those that fare upon it. The god can control weather and cause or ease sea storms, as well as the winds that bring or disperse fogs.

This god is silent and undemonstrative, taking unpredictable actions with no forewarning. An extremely independent deity, his purposes are very much his own, and he takes council with few, if any, of his brethern. His worldly followers tend to be offbeat and daring persons, and tend to be closer to their god than members of most other religions. Lan Loros is twice as likely as other gods to respond to prayers for intervention and help (GM discretion). In such cases, he sends help in the form of a cloaking mist, a sea gull, or a walrus, or he may appear in one of those forms himself. Fog giants (*Meshperi*) are his creations, and they are often seen in places where the god is active. Lan Loros is believed to have a Great House beneath the Siber Sea at the very edge of the Wall of Fog.

Clerics

Most clerics of Lan Loros are independent-minded adventurers who enjoy missions requiring subtlety rather than force. Those who are multi-classed thieves gain +5% to their abilities to move silently and hide in shadows. Their Protection and Detection spells are effective against Law rather than Evil.

Clerics of Lan Loros are regarded as authorities on the Wall of Fog. On this topic they are the leading theorists in the City-State, although they know little for certain about its nature. In fact, their deity has strictly forbidden any of his clerics to attempt to explore or penetrate that vaporous

curtain. Instead, these clerics settle in foggy, misty areas, such as along the seacoast, or in lush inland valleys or mountain foothills given to thick fogs. Since the Father of Mist takes particular interest in the welfare of such places, his clerics share his proprietary concern about these regions.

Preferred Weapons

These clerics fight with nets or crossbows as their weapons of preference.

Spells

Lan Loros prefers to grant spells which affect weather and the elements, or which help the caster act with subtlety, such as Darkness or Silence spells to cloak movement. At Skill 4, clerics gain the ability to assume Gaseous Form, in the shape of a gray mist, once per month for every four Skill levels.

Temples, Worship, and Holidays

Some temples to Lan Loros are located in cities, but most are found in the foggy weathered places favored by the god. Temples are constantly surrounded by a magical fog which obscures the building from sight. The Father of Mist is worshipped with simple meditational ceremonies once a week, and honored with sacrifices of shellfish, goods from the sea, or burning incense on the 3rd of each month.

The first major holiday dedicated to Lan Loros is the Ceremony of Mist, a mystic occasion celebrated on the 3rd of New Month. During this time, the mist which surrounds a temple of Lan Loros winds inside the building, enveloping the celebrants and imparting a god-sent euphoria. During this euphoric experience, the devout see dream-visions pertaining to their future in the coming year. This is followed by Sea Return, on the 10th of Overlord's Month. That date commemorates when a high priest of Lan Loros was turned back from the Wall of Fog in spite of three attempts to enter it. On this date odd magical fogs appear throughout the City-State to confound enemies of the temple of Lan Loros, and aid clerics of the Father of Mists.

Lenoris

*Greater goddess of
woodland nature and wildlife*

STR: 20 (+3, +8), INT: 22

INS: 25, STA: 19 (+5)

DEX: 20 (+3, -4), APL: 24

HTK: 366, AC: -3 (natural)

MV: 24", AL: Neutral

AT: 2/1, DM: 4D10

THACO: 4, SZ: L (11')

MR: 80%

Worshipper's AL: any of Neutral or Good alignments
Patron Deity of: druids, rangers, hunters, trappers, folk who live in wilderness places

Character Class Skills: Skill 26 druid, Skill 16 cleric, Skill 9 ranger

Symbols: thornberry, leaping stag, short bow

Holy Symbol: sprig of isvahn (thornberry) worked in silver

Colors: dark brown, blue, and silver (colors of the thornberry)

Psionic Ability: Class I

Specials: Saves vs. Poison at +1; awe power up to 10
HTK dice/Skill levels

Lenoris appears as a beautiful, slim young woman with green eyes and waist-length, straight brown hair. A garland of thornberry sprigs is on her hand; she wears a plain tunic, carries a short bow, and is accompanied by a number of birds, hares, and other small forest creatures.

Lenoris is the goddess of woodlands and wildlife, but has small influence in deserts and places with little forest vegetation. She is mistress of the elementals within her domain: air, water, earth, and fire in the woodlands are largely (though not entirely) under her control. Although she cares about woodland life, Lenoris knows how dependent mortals are on it for their sustenance. She aids hunters and those who take their living from the woods; blessings are asked of her before animals are killed, and their souls are commended to her care in the afterworld.

Thornberry (*isvahn*), which is her symbol, is a hallucinogenic plant, with silvery leaves and blue berries on a dark thorny stem. Her followers take it in hopes of receiving visions from the goddess. Three isvahn berries are consumed, and within an hour a vision-trance occurs. The message in these visions can be understood clearly only by a Character with an INS of 14 or greater. This is effective only once per year per Skill level of the Character.

Clerics

Most clerics of Lenoris are druids, called Warders of Lenoris. Warders are in tune with the more protective facets of the goddess's nature, guarding woodlands and sacred groves from thoughtless intrusion and irreverence. Any who venture into warded preserves are there only by Lenoris' — and the Warders' — tolerance. Hunting is not allowed within a certain radius of these places, and the Warders keep a protective eye on all the wilderness within their purview. In their role as guardians, Warders try to avoid violence whenever possible. They are generally vegetarians and pacifists; they will, if necessary, fight with a quarterstaff or club, but prefer to use spells.

Warders are treated in all respects as druids; however, their magical powers do not depend so much on the use of oak trees and mistletoe as in some other cultures. All trees are equally sacred to Lenoris, and the goddess' holy groves are those indicated as such to a Warder in an isvahn vision. Mistletoe is a suitable spell ingredient for these druids, but so is isvahn, or any uncommon plant revealed to the cleric in a vision.

A second class of clerics dedicated to Lenoris do not share the goddess' true Neutral alignment, but are Neutral Good instead. Neutral Good clerics of Lenoris are ordinary clerics, not druids, and tend to leave the woodlands for adventures in other places.

Preferred Weapons

Clerics of Lenoris fight with the short bow as their weapon of preference, a weapon introduced to mankind by Lenoris herself. The demigod Derius the Archer was once one of these clerics, and many of them, like Derius, are multi-classed ranger/clerics.

Spells

Spells granted to clerics of Lenoris are protective and woods-oriented, while those granted to Warders are druidic and divination-oriented. Typical spells include Find Path, Know Direction, Talk to Plants, and Animal Messenger.

Temples, Worship, and Holidays

Lenoris' most holy spots are found where the combination of natural springs and wild woodlands blends to produce an area lush with plant and animal life. The temples built in these places are customarily made of unfinished, hand-hewn wood and sometimes enclose the source of the spring as well. Lenoris is worshipped with monthly devotions held at sunrise on the 20th of each month. She accepts flowers, fruit, or woodland greenery as offerings. The sacrifice of a small animal is accepted for special divination ceremonies.

Lenoris' greatest holiday is called Spring Rites, celebrating the end of winter and the start of spring. This holiday falls between the 7th and 9th of Spring, culminating with the festivities of Druid's Day on the 9th. Once every ten years, a Grand Conclave is held during the month preceding Spring Rites. This event, observed only by clerics of Lenoris, marks the gathering of Warders at Lenoris' Great Shrine at Lake Tara on the Great Plateau. There, druidical business is taken care of, and any challenges for position within their hierarchy are resolved. The end of the Grand Conclave coincides with the start of Spring Rites.

Lovianis (The Ice-Queen)

Lesser goddess of power and vengeance

STR: 23 (+5, +11), **INT:** 25

INS: 19, **STA:** 22

DEX: 20 (+3, -4), **APL:** 24

HTK: 216, **AC:** -1 (natural)

MV: 20", **AL:** L. Evil

AT: 1, **DM:** 2D10

THACO: 4, **SZ:** L (9')

MR: 30%

Worshipper's AL: any Evil

Patron Deity of: assassins, fighters, magic-users, executioners, poisoners, and the insane or cruelly perverse

Character Class Skills: Skill 16 assassin, Skill 8 cleric, Skill 12 magic-user

Symbols: ice dagger, snow falcon

Holy Symbol: +1 silver or crystal dagger, made to resemble the ice dagger of the goddess

Colors: white, powder blue, and silver

Psionic Ability: Class III

Specials: Saves vs. Poison at +2; regenerates at 1 HTK/4 turns; awe power up to 10 HTK dice/Skill levels

Lovianis appears as a coldly attractive woman with pale white skin, light blue eyes, bloodless lips, and long, straight black hair. She wears a white gown with an ice dagger (see following) at her belt, and radiates an aura of freezing cold. She has the ability to transfix a victim with her unblinking icy stare, which inflicts 1D10 HTK of cold damage per segment (no save allowed).

Lovianis has a great amount of pride, an iron will, and a prickly temper. She is easily affronted, and, when provoked into a cold rage, concentrates solely on getting revenge. When not preoccupied by this activity, she is a consummately clever megalomaniac, intriguing to acquire power among the gods and in the material world. Although Lovianis is orderly in her approach to these matters, she has few scruples and takes perverse delight in hurting others. She is fiercely loyal to those who have obeyed and supported

her in every detail; to such individuals she gives extra blessings and abilities when the whim moves her.

Lovianis rules Evinaz, the frozen wastelands of hell in Mahrendi, the home sphere of the Calandian gods. There she created ice devils to be her minions, and took the ice dagger as her symbol and weapon. The ice dagger is a blade of jagged hell-ice set in a hilt of silver. It radiates a constant chill, and cannot be melted by normal or magical fire on the worldly plane. The weapon is +1 to hit and does 1D4+3 HTK of damage. Only creatures of Evil alignment can use an ice dagger; all others suffer 1 HTK of damage each round the dagger is held.

Clerics

The goddess' interest in power involves many of her clerics in political or commercial intrigue, where power and wealth are the rewards. Many of these clerics are also trained as assassins, with a minimum Skill level of 1. Clerics and extremely devout worshippers are marked with the sign of an ice dagger on the back of their left hand. This mark is tattooed or magically imprinted in a clerical ceremony, and looks like white, bleached skin in the shape of a cross-hilted dagger. It does not necessarily prove one is an assassin, but it is generally kept hidden because of the suspicion the mark arouses.

There are close connections between the Temple of Lovianis and the Dark Hunters assassins. Since the Hunters were founded by a retired cleric of Lovianis, the Masters of the assassins have historically come from the active or retired ranks of the Lovianis temple. The goals of the two organizations seldom conflict, and the groups cooperate to fulfill these ends: empowering the temple and the assassins, and increasing the influence of the goddess through their works.

Preferred Weapons

Clerics of Lovianis fight with the dagger as their weapon of preference, and frequently use poison as well.

Spells

Lovianis favors reversed spells, spells causing pain, and those which help an individual withstand extremes of weather. Her curative spells work only on a cleric or a person of Lawful Evil alignment. When conducting a resurrection, a victim must be sacrificed who is of comparable Skill to the person being resurrected.

Temples, Worship, and Holidays

Temples to Lovianis are found in cities. They are watched closely by the authorities to ensure that sacrifices do not take place in them — but secret ceremonies accomplish this anyway out of sight of the law. Lovianis enjoys the torture of her sacrifices; the death of living beings is essential to her worship, though usually an animal will do. The goddess' major holiday is the Day of Dedication, on the 1st of the Month of Snow. On that day clerics and the faithful swear to accomplish an act of vengeance, if they feel revenge is due them, or start a new intrigue by which they can gain power. The act of dedication is expected to be accomplished within the coming year. If a cleric dedicates himself to a task on this day, he cannot be increased in Skill level until his vow is fulfilled.



Melios (The Healer)

Greater god of scruples, service, and healing

STR: 18 (+1, +2), **INT:** 21

INS: 24, **STA:** 23 (+2)

DEX: 25 (+5, -6), **APL:** 19

HTK: 348, **AC:** -3

MV: 24", **AL:** L. Good

AT: 1, **DM:** 3D10

THACO: 6, **SZ:** L (12')

MR: 80%

Worshipper's AL: all Good and L. Neutral

Patron Deity of: any, especially clerics who heal and others who do charitable works.

Character Class Skills: Skill 28 cleric, Skill 18 magic-user

Symbols: outstretched hand with blue aura; mortar and pestle

Holy Symbol: amethyst-tinged quartz, used in healing

Colors: light blue

Psionic Ability: Class I

Specials: Saves vs. Poison at +3; regenerates at 1;

HTK/3 turns; awe power up to 1 HTK/Skill level

Melios appears as a middle-aged man of gentle visage, with bushy white eyebrows and hair, blue eyes, and long, slim-fingered hands. Dressed in sandals and a robe of blue, he carries only his walking stick and a healing quartz in a pouch. He is never seen in any form other than this, though he sometimes speaks as a disembodied voice.

The Healer is one of the most helpful gods in Calandia. He gives aid to persons willing to help themselves and who truly need his help, whether it takes the form of food, shelter, work, healing, or other assistance. Also, Melios is capable of discerning whether someone truly needs and wants his aid: an invalid, for instance, who secretly enjoys his infirmity because he is waited on does not really want to be healed and will not be aided by this god.

Clerics

This clerical practice is not for the lazy or slothful; the temple of Melios demands hard work for members of its order. Clerics are expected to search out people they can help and create ways in which they can be of service to their

communities. Their charitable works include such things as the construction of almshouses, schools, and resettlement of war refugees. They seldom eat meat and do not covet material wealth for personal use. They are sometimes called Bluerobes, for, like their deity, they dress in robes of light blue and are easily idjure, their opponents.

Preferred Weapons

Melios clerics fight with the quarterstaff as their weapon of choice. Life is sacred to them, and whenever possible they wield this weapon only to stun, not to injure, their opponents.

Spells

All curative and beneficial spells are granted by Melios, but destructive magic, such as Flame Strike, must be used for a stated purpose and specially prayed for. The crystal holy symbol is essential for the working of curative spells. These clerics prefer to heal with magic (unlike clerics of Ardruna, who try herbs first), and add +2 to the damage healed when casting Cure spells.

Temples, Worship, and Holidays

Melios has temples in both city and country. Most are small and humble affairs, a simple base of operations from which its cleric can help his community. Some few are notably lavish and wealthy because of gifts given by grateful followers. Melios is worshipped weekly, and accepts anything as an offering as long as it was not acquired at the hurt or expense of another being.

His most popular holiday is the Day of Thanks, which coincides with Founder's Day on the 11th of Summer. On that day, temples of Melios throw a feast for their followers, and worshippers thank the temple for its good works with the presentation of gifts and contributions. The 4th of Harvest Month is the Day of Healing, when special magic is invoked for difficult or unusual healing cases. Complex resurrections performed on this day add 20% to their chance of success (i.e., survival rolls).

Nalagar (The Bright One)

Lesser god of sun, music, prophecy, and generosity

STR: 24 (+6, +12), **INT:** 21

INS: 20, **STA:** 23 (+6)

DEX: 22 (+4, -5), **APL:** 25

HTK: 352, **AC:** -5

MV: 25", **AL:** C. Good

AT: 1, **DM:** 5D10

THACO: 3, **SZ:** L (16')

MR: 55%

Armor: +6 golden scale mail

Worshipper's AL: any except Evil

Patron Deity of: fighters, bards, musicians, diviners, and those who are free-handed with their wealth

Character Class Skills: Skill 19 bard, Skill 12 fighter

Symbols: lute, golden sky chariot

Holy Symbol: small wheel of gold, worn as a medalion, which symbolizes the wheel of the sky chariot

Colors: blue and yellow

Psionic Ability: Class I

Specials: Save vs. Poison at +3; regenerates at 1 HTK/3 turns; awe power up to 12 HTK dice/Skill levels

Nalagar appears as an athletic and handsome dark-skinned young man with short curling red-blond hair and sleepy green eyes. He carries a lute and a vorpal long sword, and is dressed in +6 golden scale mail.

An impulsive god given to music and introspection, Nalagar enjoys the overview of Calandia from the skies and travels about in his sky chariot as the mood strikes him. For this reason he has been likened to Apollo, but he is not identical to that foreign deity. The sky chariot is a golden vehicle drawn by two gold dragons; it does not affect the sun in its path, which is determined by the goddess Ardruna, but Nalagar's journeys so often parallel its route that the god has become inextricably connected with the sun. Also, he is the only deity able to influence Ardruna in her plans for the sun.

Nalagar enjoys fighting and takes pleasure in contests of skills. At times he bestows storm giant strength on a follower who plans to fight, then stays around to see the outcome of that encounter. When not fighting, Nalagar entertains himself and other gods with lute music or spends time gazing into the future. His divine powers imbue some bardic instruments with their special abilities, and most Calandian oracles and visions of the future come from him. A cheerful and honorable deity, Nalagar is also known for his impulsive generosity to both god and man. He delights in giving, and favors his worshippers who do the same.

Clerics

Clerics of Nalagar are known to seek out fights just for the joy of the endeavor. These clerics frequently do prophetic or divination magic for their followers, and all are expected to have at least rudimentary training in music, for singing is an important part of their religious ceremonies. They often do good works, although to a larger degree than clerics of Melios. By the same token, the magnitude of their generosity is seldom matched by other clergy. Clerics of Nalagar have been known to volunteer for year-long quests, contribute the entire treasury of a temple to a worthy cause, and engage in similar extravagant gestures.

Preferred Weapons

These clerics fight with a long sword or a mace as their weapon of preference.

Spells

Nalagar gives helpful and beneficial spells as well as those with great destructive potential, and trusts his clerics to use them appropriately. Divination spells are used frequently by these clerics, and are granted freely. When speaking to masses of people, they have a persuasion skill similar to a bard's ability to Charm; to reflect this, clerics of Nalagar should add +2 to their APL for purposes of reaction rolls whenever they are trying to persuade a crowd.

Temples, Worship, and Holidays

Temples to Nalagar may be found anywhere. They seem to alternate between richness and poverty, as befits their policy of giving, but at least Nalagar sees that his clergy never goes hungry. The god is worshipped monthly; he accepts offerings of valuable items, with a preference for coins, magic items, and jewelry. These goods go into the temple coffers and may be used or given away later. Ceremonies for Nalagar are long and accompanied by much song and music. They are among the most beautiful of all Calandian clerical ceremonies.

Nalagar's greatest holiday is The Gifting, which falls on the 7th of the Month of the Bear. At that time, worthy persons are thanked for their good works with a Gifting (see Orders, Honors, and Decorations) from the temple. The persons can be clergy, avantari, local citizens, or anyone else deemed worthwhile by the head priest. Another popular community holiday is the Day of Song, on the 15th of Spring, when bards and minstrels compete for prizes and musical instruments given by the temple.

Peren

Lesser god of

altruism and clan leadership

STR: 25 (+7, +14), **INT:** 24

INS: 24, **STA:** 23 (+6)

DEX: 21 (+4, -5), **APL:** 22

HTK: 298, **AC:** -2 (natural)

MV: 18", **AL:** N. Good

AT: 1, **DM:** 3D10

THACO: 3, **SZ:** L (9')

MR: 45%

Worshipper's AL: any except Evil

Patron Deity of: clan chiefs, leaders, professionals above Skill 10 in their class

Character Class Skills: Skill 23 keitar, Skill 15 cleric, Skill 9 magic-user

Symbols: white leather headband, war dog, spear

Holy Symbol: white leather headband embroidered with gold and purple

Colors: white and purple

Psionic Ability: Class I

Specials: Saves vs. Poison at +3; regenerates at 1 HTK/3 turns; awe power up to 5 HTK dice/Skill level

Peren appears as a husky, mature man with long moustaches, long, wavy brown hair, and amber eyes. He wears a patch over his left eye, which he lost in a fight with his brother Gambros. He is dressed in a white shirt and white leather trousers trimmed with purple embroidery. On

his brow is a white leather headband worked in a pattern of gold and purple, an ancient ornament formerly worn by clanchiefs when acting in an official capacity. He carries a +4 spear and is accompanied by his war dog, a mastiff named Dolos (see statistics following).

Peren has always paid close attention to the activities of the human clansmen of Calandia. How clans are led, how they interact, and what they accomplish are of personal interest to this deity. In ancient times he was involved with the warring nomad clans more than with the peaceful farming ones. Today Peren is a rather war-like deity who is an excellent leadership role model, and is the patron of people in leadership positions.

Peren's cult is experiencing a resurgence of popularity in these stressful times in the City-State, when people are looking for leadership that is altruistic and fair-minded to friends, and harsh to enemies. This deity offers divine inspiration and guidance, especially in matters of war, without losing sight of the ideals of service to one's clan. Peren has sometimes been equated with the foreign god Odin because of these attributes and his single eye. Due to his helpful nature and interest in earthly events, Peren is more likely than most of his brethren to respond to a followers plea for help or intervention (GM discretion).

Dolos

HTK: 50, *AC:* 1

MV: 18", *AL:* Neutral

AT: 3

DM: 2D10/1D10/1D10 (bite/claws/claws)

THACO: 8, *SZ:* M

Clerics

Clerics of Peren are willing fighters and ready to support their god with actions in the field. Since their deity wants to actively participate in worldly events, many of these clerics adventure, leaving their temples to be maintained by acolytes and novices. They help others with no expectation of reward and often make inspiring leaders. Their council is frequently sought out by those in leadership positions. Clerics of Peren gain a +2 APL modifier (for determining reaction rolls) when negotiating or interacting with leaders.

Like their deity, many of these clerics have war dogs as pets and companions, and mastiffs or wolfhounds are used to guard temples and holy places.

Preferred Weapons

These clerics fight with the spear or a staff as their weapon of preference.

Spells

Peren grants all beneficent spells, and also their reverse forms when requested by a cleric for a justifiable purpose. No spells are granted which affect the dead except for Speak with Dead, but special magic available to these clerics include Paralysis, and ESP. Peren only resurrects persons who were altruistic and distinguished leaders of some sort.

Temples, Worship, and Holidays

Temples to Peren are found in cities and clanholds. The god is worshipped weekly with verbal prayers and a small ceremony, and monthly with a large ceremony and the

offering of a valuable item (coin, weaponry, or armor is preferred). A small animal is sacrificed when praying for special aid.

Peren's most famous holiday is the Day of Elevation on the 1st of the Month of Earth, when persons are traditionally promoted in rank or assume positions of responsibility. It is a good omen to be promoted on this day, a holiday which is observed throughout the City-State. The Day of Elevation is an occasion for grand celebrations officially acknowledging persons in their new ranks. On this day new Senators take their seats in the Briarwood Senate, town elders assume their council positions, and so on.

Riegin

Greater goddess of war

STR: 25 (+7, +14), *INT:* 23

INS: 24, *STA:* 25 (+7)

DEX: 20 (+3, -4), *APL:* 22

HTK: 400, *AC:* -10

MV: 22", *AL:* L. Good

AT: 3/1, *DM:* 5D10

THACO: 2, *SZ:* L (10')

MR: 90%

Worshipper's AL: any except Chaotic Evil

Patron Deity of: all classes of fighters, people who defend their personal honor

Character Class Skills: Skill 25 fighter, Skill 15 cleric

Symbols: red wolf, wolf's head, or wolf's eyes

Holy Symbol: small wolf's head carved out of a carnelian stone, worn as medallion

Colors: red, yellow, and black

Psionic Ability: Class I

Specials: Fighters of less than Skill level 5 or those of other Character classes can pray to her in a life-or-death situation, and there is an 85% chance that s/he will be blessed with the ability to function as a Skill 5 fighter for the duration of the emergency; saves vs. Poison at +4; regenerates at 1 HTK/turn; awe power up to 6 HTK dice/Skill levels

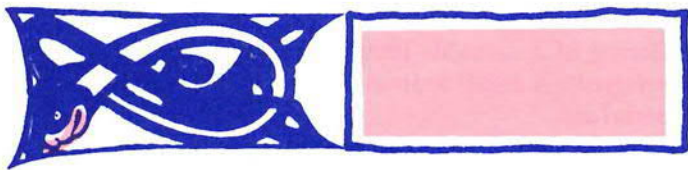
Riegin takes the form of a wiry, mature woman with amber eyes and red hair; her hair is in a single braid. She wears chain mail and carries a mace which, at her will, can be transformed into any other type of weapon. Riegin can change into a red wolf at will; she sometimes appears to her followers in that form.

Riegin is the mightiest fighter among the gods. She takes it upon herself to squelch disagreements and infighting among her brethren, for she believes, like Melios and Uric, that the others should behave honorably and work for the common good. This has earned the resentment of many of her fellow gods, who are angered at what they consider her high-handed ways. Nonetheless, few of them dare confront her face-to-face.

Riegin's unbendable sense of honor and fairness have caused her to be equated with Tyr, a foreign god of war. She admires stoic endurance of hurt or ill, and sometimes rewards those who exhibit such tolerance.

Clerics

Once a cleric gives his/her word on a matter, s/he can never go back on it or s/he falls out of favor with the goddess and loses his/her clerical powers. These clerics are skillful fighters, but do not neglect their temples to mix into mundane conflicts. Those who wish to seek out confrontations in a good cause join the Brotherhood of Wolves, a



group which includes avantari and paladins and acts as the military arm of the Temple of Riegin. The Brotherhood defends the interests of the Temple and sometimes fights as a military unit in a worthwhile cause. Most adventuring clerics of Riegin are members of the Brotherhood.

Preferred Weapons

Clerics of Riegin fight with a mace as their weapon of preference.

Spells

Riegin grants the full range of spells to her clergy, but she prefers to grant spells which will help the cleric in a fight. Bless spells given by this goddess bestow +2 on "to hit" rolls. Resurrections require the sacrifice of treasure or loot acquired in battle. Special spells given include Polymorph Self (into wolf) and Rally (raises morale +25% in combat).

Temples, Worship, and Holidays

Temples to Riegin are located in both cities and the country, and a few are at the site of ancient battlefields. Small portable shrines are often carried along with armies and are set up in camp or at the site of an imminent battle. Special prayers are offered to the goddess before combat, and she is honored once a month with offerings of valuable goods. The goods can be anything which were acquired by force of arms or as a reward for help.

Riegin's greatest holiday is Challenge Day, which takes place on the 22nd of the Month of Chivalry; this holiday coincides with Knight's Day. On Challenge Day, honor feuds and other personal challenges are resolved by combat. The goddess is invoked beforehand, and is thought to help influence the outcome for the combatant who is in the right.

Seidrun

*Lesser goddess of weather,
winter, water, and the hunt*

STR: 20 (+3, +8), **INT:** 23

INS: 21, **STA:** 25 (+7)

DEX: 24 (+5, -6), **APL:** 23

HTK: 285, **AC:** -2

MV: 18", **AL:** C. Neutral

AT: 3/2, **DM:** 2D10

THACO: 3, **SZ:** L (9')

MR: 50%

Worshipper's AL: any

Patron Deity of: magic-users, explorers, hunters, fishermen, sailors, and swimmers

Character Class Skills: Skill 10 ranger, Skill 18 druid, Skill 15 magic-user

Symbols: waterlily, trident, snowflake, short bow

Holy Symbol: bronze trident medallion

Colors: turquoise and white

Psionic Ability: Class III

Specials: Saves vs. Poison at +4; regenerates at 1

HTK/turn; awe power up to 8 HTK dice/Skill levels

Seidrun appears as a nymph-like young woman with long, white, flowing hair and turquoise eyes. Her lips form a perpetual half-smile. Seidrun's rainbow-colored robes billow in a constant breeze, and she sometimes carries a trident or a bow.

Seidrun is the goddess of weather, and controls the winds, storms, rainfall, and clouds that sweep across Calandia. She is the deity of inland bodies of water, and especially enjoys natural springs and the streams, rivers, and lakes that they become. She controls water and air elementals as do magic-users, and shares this influence with Lenoris in woodland areas. In connection with water, Seidrun is the patron of fishermen, sailors, swimmers, and people who make their living from rivers and lakes. She taught Calandians how to use the trident, bow fish, and build boats.

Although Ardruna has some influence over weather during spring and summer, Seidrun is the goddess of the winter season and its weather. She takes special interest in those who have a hard time surviving the winter, and lends aid if it is needed. She is fond of explorers, who meet and conquer hardship in their environment. Seidrun also has a reputation for helping hunters in difficult circumstances, since part of the aid she offers takes the form of assistance in winter-time hunting. For these last reasons, the goddess is sometimes equated with the foreign deity, Uller.

Clerics

Clerics of Seidrun are as temperamental as the weather their goddess controls. They help those in hardship if it seems the thing to do, but expect gratitude to take a tangible form in exchange for their good works. These clerics are skillful survivors interested only in serving the interests of their temple. Their Protection and Detection spells are helpful against Law rather than Evil.

Preferred Weapons

These clerics fight with the trident or the quarterstaff as their weapon of preference.

Spells

Seidrun grants spells which help the individual to survive, such as resist cold and create food and water. She also gives spells which affect weather or water. Resurrections done by this goddess must be done on, in, or near a body of water. Special spells granted to these clerics include Water Breathing, Ice to Water, Summon Fish, and Talk to Water (as Talk to Plants).

Temples, Worship, and Holidays

Temples to Seidrun are found by lakes, rivers, or springs. They are often as simple as a cave or grotto which has been consecrated to the goddess. Seidrun is worshipped once a month with the sacrifice of a water animal or the offering of a natural treasure of some kind (gemstone, rare wood, and so on).

The goddess' greatest holiday is Holy Day on the 3rd of Winter, which she shares with Uric. The day commemorates the end of the Uttermost War, and is significant to Seidrun because it took place in winter, the time of year when her presence is so greatly felt in Calandia.

Shau Lin (The Golden One)

Demigod of heroic deeds

STR: 21 (+4, +9), **INT:** 19

INS: 18, **STA:** 19 (+5)

DEX: 20 (+3, -4), **APL:** 19

HTK: 139, **AC:** -4

MV: 16"/35", **AL:** L. Good

AT: 3

DM: 2D6/2D6/10D4

(claw/claw/bite)

THACO: 2, **SZ:** L (50' long)

MR: 15%

Worshipper's AL: any Good or Lawful except Lawful Evil

Patron Deity of: all fighters, magic-users, monks, adventurers, and gamblers

Character Class Skills: Skill 23 fighter, Skill 10 magic-user, Skill 9 monk

Symbols: gold dragon

Holy Symbol: talisman in the shape of a miniature wingless gold dragon

Colors: orange, gold, and blue

Psionic Ability: none

Specials: Saves vs. Poison at +1; awe power of 1 HTK dice/Skill level

Shau Lin was a half-elf monk who found an artifact that turned him into a demigod. He now appears solely as a wingless gold dragon, with the skills and abilities of one as well as those of a demigod.

Shau Lin lived his life bravely and honorably, and had a reputation for heroic deeds. Without concern for his personal welfare, he put himself into dangerous situations time and again. Through luck and skill he emerged victorious, and was recognized for his feats with rewards, honors, and decorations. Since his accidental ascent to demigodhood, Shau Lin has maintained his interest in heroic ventures. He is the patron deity of people who surmount obstacles against great odds, such as adventurers and gamblers. He aids his followers by improving their saving throws (+1 to +4 modifier), and sometimes sends help in the form of a gold pseudo-dragon. It is thought that some gold dragons seen in Calandia are actually Shau Lin.

Clerics

Many of Shau Lin's followers are monks, for he saved a group of hermit monks during his last adventure before becoming a demigod. Whether monk or conventional cleric, the clergy members of the Golden One consider it their duty to aid adventurers and undertake challenging missions. As a result, they hope that, if worthy enough, they may one day become demigod companions to Shau Lin.

Preferred Weapons

These clerics fight with long swords as their weapon of preference; monks use staffs only.

Spells

Shau Lin grants spells which benefit others and which help his clergy in combat. Special spells available to these clerics include Speak with Dragons, and Haste.

Temples, Worship, and Holidays

There are few temples dedicated to Shau Lin, for though the demigod has a growing popular following, the nature of his clerics' calling keeps them moving about the country on self-appointed heroic quests. Small shrines to the demigod are found in odd and unexpected places, but the only large temple to the Golden One is located in Briarwood and staffed by monks. Shau Lin is worshipped once a month with offerings of magical items or weapons, which are destroyed during the ceremony when they are given to the demigod.

Shau Lin's only holiday is Transformation Day, which falls on the 24th of Hunter's Month during Wizards' Week. It marks the day on which Shau Lin ascended to demigodhood, and is deemed a good-omened day on which to work Polymorph spells or other transformational magic.

Uric (the Pure; the Just)

Greater god of pureness, fairness, kindness, and justice

STR: 24 (+6, +12), **INT:** 25

INS: 25, **STA:** 23 (+6)

DEX: 20 (+3, -4), **APL:** 22

HTK: 397, **AC:** -4

MV: 18", **AL:** L. Good

AT: 3/2, **DM:** 5D10

THACO: 3, **SZ:** L (15')

MR: 90%

Worshipper's AL: any except Evil

Patron Deity of: any Character class; judges; people who do kind acts, cleaning work, or who make vows

Character Class Skills: Skill 23 cleric, Skill 16 magic-user

Symbols: a Gem of True Seeing, jade jewelry

Holy Symbol: a Rod of Knowing (see following) or its representation on a jade medallion

Colors: grey-green and silver

Psionic Ability: Class I

Specials: Saves vs. Poison at +3; regenerates at 1 HTK/3 turns; awe power up to 6 HTK dice/Skill levels

Uric appears as an old man with grey eyes, a long white beard, and stern demeanor. His robes are grey-green with silver trim, and he carries a Rod of Knowing (see following). On his right arm is a band of jade.

This god believes that pure intentions and kind acts are essential to the welfare of god and man. Uric is the deity of baths and cleanliness, which symbolize pure thoughts and intentions, as does jade, another of his symbols. A staunch believer in justice and truth, he is the patron of judges and those who arbitrate disputes, and is able to discern the truth of a situation at a glance. His judgment is tempered with mercy unless the one who committed a crime did so with malice aforethought. As a matter of honor and fairness, Uric takes strong interest in vows and oaths that are made and in their fulfillment.

Clerics

Clerics of Uric are expected to act as judges and arbiters of disputes. Their standards of justice have been incorporated into the Overlord's legal code, and only temple-trained clergy and laymen can become legally designated Justices in the City-State. Their ethics and behavior are expected to beyond reproach, in keeping with the standard of pureness in thought and deed as represented by Uric. Similarly, their

concern with cleanliness as a symbol of purity extends to the combat of disease and the healing of the ill, although clerics of Uric are less involved with healing than are followers of Melios.

These clerics' holy symbol, the Rod of Knowing, is an ebony rod with a gem set in the end. The Rod of Knowing is not a magic item unto itself because at Skill 9 or lower the jewel is an ordinary one; thus the Rod is only used as an ordinary bo stick at these Skill levels. However, at Skill 10 and greater, a Gem of True Seeing is set into the Rod (the Gem functions as the Skill 5 clerical spell True Seeing), and the Rod can be used either as a weapon or magically.

Preferred Weapons

Clerics of Uric fight with the Rod of Knowing, which is their holy symbol (treat as bo stick), or with a flail.

Spells

These clerics receive spells which help them aid others or which determine the truth of a matter, such as Know Alignment and Detect Lie. Resurrections are granted only if the one being raised is judged by Uric to be pure of intent and not guilty of an unpunished crime. Clerics of Uric add +1 to their saving throws for willpower-related saves (i.e., Charm, Magic Jar, and so on).

Temples, Worship, and Holidays

Most of Uric's temples are found in cities. They are spacious and well endowed, commonly featuring baths in an adjoining building. The baths are used for ritual purposes, and are opened to the public much of the time. Uric is worshipped in a monthly ceremony, and accepts as an offering the good intentions of the worshipper. That is, the celebrant must make a vow about something he will accomplish or do in the forthcoming month. Those who achieve these monthly resolutions are especially blessed by the god; clerics are expected to live up to these resolutions more fully than the average person. For special occasions, offerings of coins or valuables are made.

Uric's greatest holiday is Holy Day on the 3rd of Winter. That day commemorates the end of the Uttermost War, which was brought about by Uric's arbitration among his fellow gods. The poor are fed and criminals are sometimes pardoned on Holy Day, which is marked with grand religious observances and feasts of thanksgiving. Wash Day falls on the 22nd of the Month of Snow. Wash Day is a time of ritual purification and actual housecleaning, and is highlighted by vows to fulfill good resolutions during the following year.

Vikkar Tornor (The Oathkeeper)

Demigod of oaths and justice

STR: 23 (+5, +11), INT: 20

INS: 23, STA: 19 (+5)

DEX: 20 (+3, -4), APL: 21

HTK: 105, AC: -1

MV: 15", AL: L. Neutral

AT: 3/2

DM: by weapon (plus STR bonus)

THACO: 2, SZ: M (6')

MR: 15%

Worshipper's AL: any except Chaotic Evil

Patron Deity of: all fighter classes; anyone who makes and keeps an oath or vow

Character Class Skills: Skill 14 fighter, Skill 14 avantar

Symbols: flaming sword, war helm, ghost-horse

Holy Symbol: medallion of miniature silver-and-gold flaming sword

Colors: grey-green and black

Psionic Ability: Class V

Specials: Saves vs. Poison at +1; awe power up to 4 HTK dice/Skill levels

Vikkar Tornor appears as a rugged, sandy-haired fighter equipped with leather armor, a helm, and a bastard sword surrounded with a golden flame. He is mounted on a ghostly warhorse.

Vikkar Tornor of Clan na'Urici was a righteous and dedicated follower of Uric. He rose to the rank of war chief during the Uttermost War, and made several vows to Uric to accomplish seemingly impossible military missions. However, Vikkar fulfilled every one of his bows, and did so with a fair-mindedness and lack of bloodshed that was unique among the clansmen of the time. Thanking the god for his success, Vikkar became an avantar dedicated to Uric. When he was slain on the battlefield along with his faithful horse, the war chief was elevated to demigodhood.

Vikkar Tornor punishes forsworn people who break solemn oaths, and aids those who swear an oath on the demigod's own name. He helps fighter classes and adventurers to achieve the goals they have dedicated themselves to, providing they do so with pure intent and fairness.

Clerics

Clerics of Vikkar Tornor are frequently adventurers. They never make a vow or oath unless they are willing to die fulfilling it, for a cleric (or avantar) once foresworn can never serve Tornor again and is reduced to Skill 0 as punishment by the demigod.

Their Protection and Detection spells are effective against Chaos rather than Evil.

Preferred Weapons

Single-classed clerics fight with a war hammer as their weapon of preference, or a bastard sword if they are fighter/clerics. Their holy symbol represents Vikkar Tornor's earthly weapon, a +4 bastard sword called Uric's Wrath. (The weapon is a vanished relic and is sought by clerics of Vikkar Tornor.)

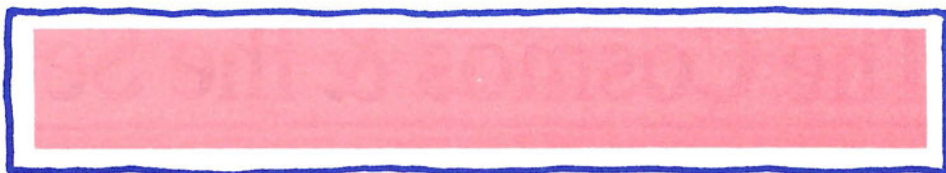
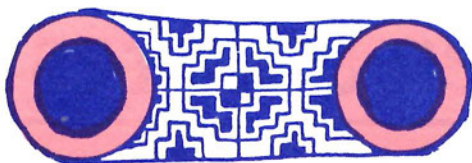
Spells

Tornor prefers to grant spells which help the individual in combat or in leadership. Special spells granted to these clerics include Mass Charm and Enchant a Weapon.

Temples, Worship, and Holidays

Temples dedicated to Vikkar Tornor are most common in clan territories where honor and vows are held in high regard. He is worshipped during a monthly ceremony, and does not want or expect any physical object to be offered as a sacrifice. Rather, like Uric, the demigod is content with the worshipper's good intentions and vows to accomplish stated goals for the next month.

Tornor's holidays are the same as those of Uric.



Demi-Human Gods

Most demi-humans worship the gods of their own race. The major demi-human deities and their attributes are summarized herein. No descriptions are given for these gods, but they may be elaborated on by GMs as necessary to suit the needs of a campaign.

The following abbreviations are used in this table:

MU: Magic-user

DR: Druid

FT: Fighter

RG: Ranger

IL: Illusionist

AS: Assassin

TH: Thief

RACE: Centaur

Name	AL Field	Patron
Aameely Windlord	LN Nature, herd affairs	All
Eodec Hardhoof	CG Battle, joyful competition	All

RACE: Elf

Name	AL Field	Patron
Alistana (f)	CN Weather; elementals	DR, MU
Eluin	N Woods & plants	FT, RG
Rethwin (f)	CG Love; animals	All
Onderye	LG Archery & hunting	All

RACE: Drow Elf

Name	AL Field	Patron
Caspelind (f)	N Spells, power	MU, IL
Ederlith	CN Exploration	All
Haladon the Black (See also Lolth, as defined in the standard rule book)	LE Assassination, slavery	TH, AS

RACE: Dwarf

Name	AL Field	Patron
Klanred Forgemaster	CG Smithing, fire	All
Zeredin the Hammer	LG Order, law	All
Nebel Orefinder	N Earth, metal, tunneling	All

RACE: Gnome

Name	AL Field	Patron
Hogar One-Eye	N Gems	FT, TH
Merwyn	CN Jokes	FT, IL
Teeba (f)	CG Burrows, home	All

RACE: Lizardman

Name	AL Field	Patron
G'gessgir (f)	LG Life	All
Hslajj	N Protection, teaching	All

RACE: Minotaur

Name	AL Field	Patron
Kazar the Strong	CN Strength, battle	All
Tosko the Guardian	NE Treasure-seekers	All

RACE: Naga

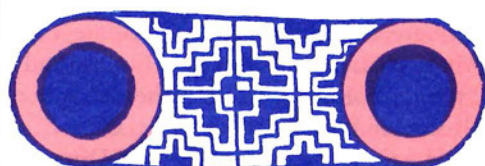
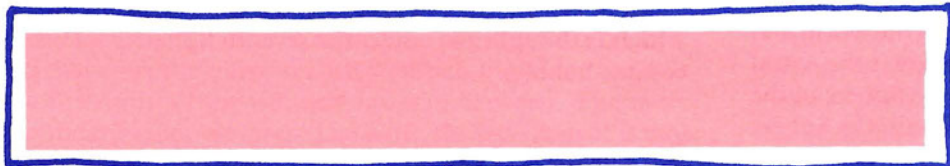
Name	AL Field	Patron
Bressk	N Study, memory, insight	MU, IL
The Nestmaker	CG Nestlings, the young	All

RACE: Pixie

Name	AL Field	Patron
Vizlu (f)	CN Stealth, illusions, tricks	MU, IL, TH
Uzt	NG Woodslife	All
Opsav the Swift	N Flight	All

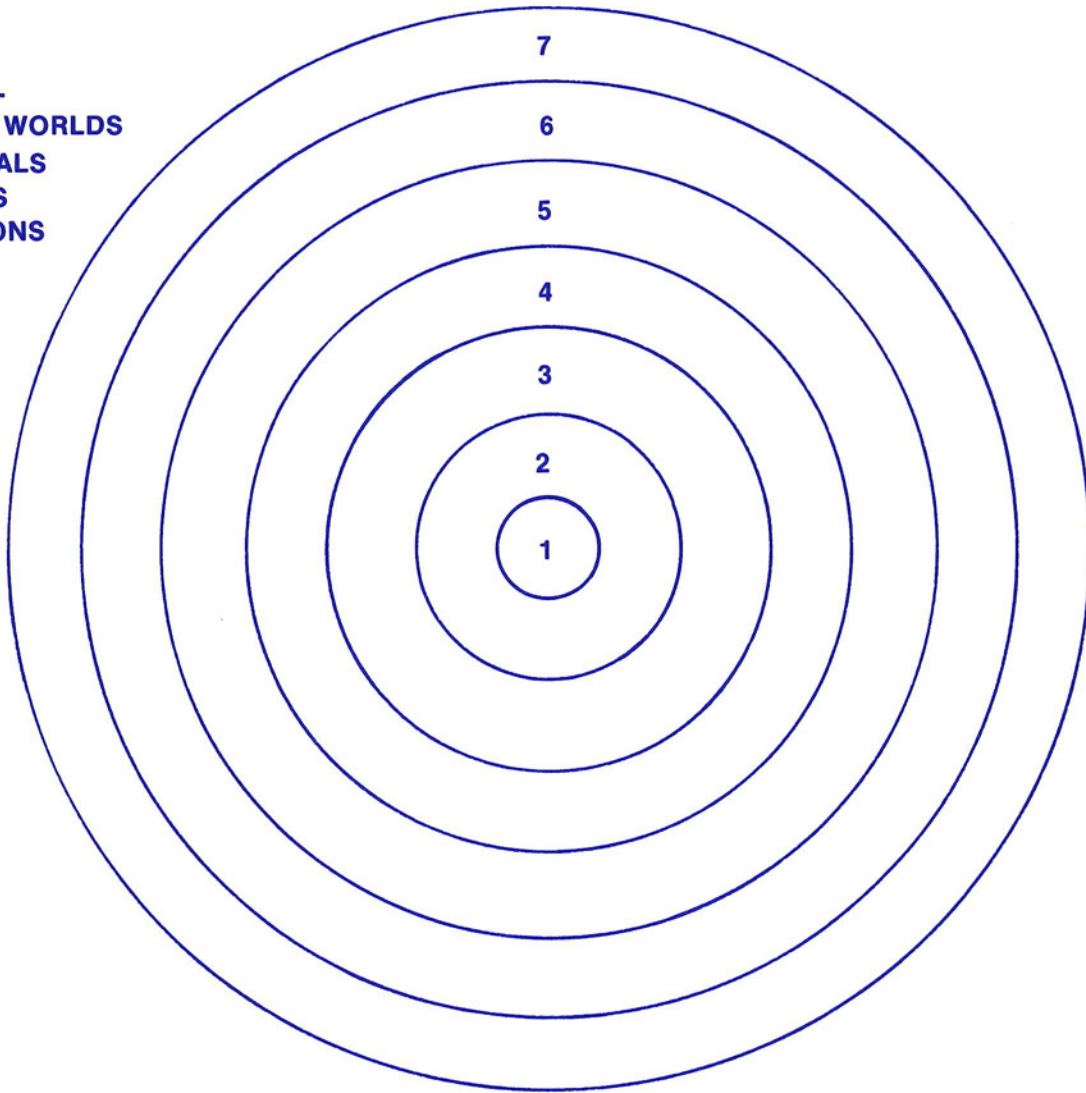
RACE: Shireling

Name	AL Field	Patron
Barnabus Fullfruit	CG Fields, Harvests	All
Fendo the Innocent	NG Stealthy borrowings	TH
Alyce (f) Spoonwright	LG Food and love	All



The Cosmos & the Seven Spheres

1. PHYSICAL
2. ASTRAL
3. ETHEREAL
4. INVISIBLE WORLDS
5. ELEMENTALS
6. THE GODS
7. DIMENSIONS



Calandian sages understand that the cosmos consists of seven Spheres of existence. Each of these Spheres is a reality unto itself; they can be traversed by the knowledgeable traveler, and give contact to the dwelling place of the gods and alternate dimensions. A myriad of adventuring possibilities await Characters in the strange and little-explored realms of the Seven Spheres.

Shape of the Cosmos

The cosmos is traditionally described as a bubble in the shape of seven concentric spheres of existence. This is illustrated as a series of concentric circles. The innermost Sphere, called the Physical Sphere, contains the world and the continent of Calandia. The second Sphere is the Astral Sphere, followed by the Ethereal Sphere, the Sphere of the Invisible Worlds, the Sphere of the Elementals, the Sphere of the Gods, and the Sphere of Dimensions.

Calandia's physical reality gives no hint of other Spheres lying beyond it. In the same way, each Sphere appears to be a self-contained world once it has been entered, with (in most cases) no suggestion of the Spheres above or below it.

Each Sphere has direct contact only with the ones adjoining it. For example, the Physical Sphere only contacts the Astral Sphere directly, while the Astral has direct contact to both the Physical and the Ethereal Spheres. It is possible to traverse all seven Spheres by moving through the points where each is connected to the next (see Travel, following). Entirely different realities can be reached by journeying beyond the seventh Sphere of Dimensions, which is thought to contact the seventh Sphere(s) of other cosmos-bubbles.

Travel

Basic information on Spheric travel is outlined here, while notes relating to a particular Sphere are given in the descriptions which follow.

Magic

Spells and spell-items are perhaps the most predictable of ways to move between Spheres. Magic works to the same effect as defined in the standard rule book. Oil or armor of etherealness shifts a person to the Ethereal Sphere, while an Astral Spell sends the soul or spirit to the Astral Sphere. Devices such as an amulet of the Spheres (Amulet of the Planes) put an adventurer physically in any Sphere desired, as does the spell Sphere Shift (as the spell Plane Shift).

Mysticism

Some mystics are capable of moving between Spheres by exercising their willpower alone. Persons with this capability should be limited to unusual NPCs or Characters with psionic abilities.

Portals

A portal is the catch-all name for the variety of passageways that give physical admittance to one or more Spheres. As a general rule, the farther away the destination Sphere lies, the fewer passageways there are into it. For example, there may be many portals leading from the Physical to the Ethereal Sphere, but few from the Physical to the Elemental Sphere.

Some portals are gates which are physical constructs. When a person steps into or through such a gate, it magically transports him/her to a predetermined Sphere. Gates may or may not be two-way portals.

Other portals are natural conduits through the fabric of the Spheres, either permanent or temporary in nature. Conduits are less obvious than gates, for they seldom have a physical structure to hint at their presence. A conduit to the water realm in the Elemental Sphere, for example, might be located behind a waterfall or at the bottom of a whirlpool. The terminus of a conduit in an outer Sphere might have any appearance: a shimmering curtain of color, a dark void, or anything else. Conduits usually lead to a single destination, but may have side-passageways or branches that open into other locations before the final one is reached.

Rifts

Rifts are tears in the boundary between spheres which allow the “reality” of one Sphere to spill over into a neighboring one. They are usually natural occurrences created by cosmic forces. Some “haunted” areas in the Physical Sphere, for instance, are actually places where a rift allows entities from the Astral Sphere to “leak” through into Calandia. In such a case it might be possible to close the rift with magic; consecrating the area might, for example, dispel the evil energy which opened (or worsened) the rift in the first place.

It is most common for a rift to cross over only one spheric boundary, but sometimes more than one sphere is crossed. In that case, the only “realities” which blend are those at both termini of the rift, and none in between. The more boundaries that are crossed by a rift, the less likely it is that the tear will remain stable for any length of time.

Hazards

Those who travel physically, rather than astrally, to the Spheres need to be concerned about the hostile environments they might encounter. This danger is most obvious in the Elemental Sphere, home to elementals and their variations. Other environments can be hazardous as well, such as the icy wastelands of Evinaz in the Sphere of the Gods. In terms of environment, the places most congenial to Physical Sphere lifeforms are the Astral, Ethereal, Invisible Worlds, and the Sphere of the Gods. Travelers heading elsewhere are advised to take suitable precautions.

Other dangers include randomly moving rifts and conduits which sometimes snatch up travelers on their journey between Spheres and deposit them in an unexpected — and often unidentifiable — location. Monsters and hostile creatures inhabit the Spheres, and retain their abilities as described in the standard rule book. Some of them, like the earthly basilisk, can affect people in two Spheres at once; in the basilisk’s case, with a gaze weapon that pierces into both the Astral and the Ethereal Spheres. Spells work oddly or not at all in some of the Spheres. It is suggested that travelers research their destination as well as possible before embarking on a trip to the outer Spheres.

The Spheres

Physical Sphere

The first Sphere of this cosmos contains the physical world and the continent of Calandia. This is a familiar earthly environment and is not elaborated on here. Because it is at the heart of the cosmos-bubble, all other Spheres are referred to as “outer” Spheres.

Ethereal Sphere

Adjacent to the Physical Sphere, the Ethereal is full of roiling mists and clouds. Objects in the Physical Sphere are dimly visible, as if cloaked by a thick fog. There is a sense of up and down, but travelers can move in any direction by willing themselves to do so.

Persons in this Sphere can pass through most Physical objects without harm. However, they are at risk from Physical creatures and spells that attack into the Ethereal. The Psychic Wind is another danger: at times (5% chance per game day), the moving mists and clouds tumble past with great force, whisking along any unfortunates caught in their path. Travelers are deposited in a random and distant part of the Ethereal Sphere, which corresponds to an equally random and distant part of the Physical world.

Astral Sphere

The Astral Sphere appears to be a formless grey void. There is no up or down; travelers move in any direction by willing themselves to do so. Persons never become tired, hungry, or thirsty in this Sphere. If astrally projected here, the person remains connected to his/her physical body by a silver cord. If the cord is severed, his/her body dies and his/her soul or spirit is stranded in the Astral Sphere.

Travelers in the Astral might encounter creatures that live there or others passing through it. In particular, the Astral Sphere is home to ghosts and undead spirits which failed to make their way to Ruhnkeil in the Sphere of the Gods. Usually these entities were missed by the Dark

Hunter during his search for souls because they were not sent off with the proper death rituals. Many of these spirits are capable of crossing into the Ethereal and Physical Spheres simply by willing themselves to do so.

Sphere of the Invisible Worlds

This Sphere is so named because it holds realities that persons in the Physical Sphere know exist, but normally do not see. At one extreme of the Sphere is an expanse of blinding light and positive energy, known to be the source of power of positive magic practiced in Calandia. At the opposite extreme is a dark, energy-draining void, the source of negative energy used in evil magic and undead power. Travelers who enter either of these zones are killed instantly.

Between the extremes of energy are several other realities. One is the land of Faerie, a domain of magical kingdoms and gateways to the Physical Sphere. Faerie is believed to be the ancestral home of many of the magical folk encountered in Calandia; at least, many of them inhabit this realm even now.

Not far from Faerie is the realm of Dreams, a fantastic environment of thoughts and imagination come to life. It is believed that souls and spirits travel to this place when they sleep, giving shape to the events that are played out here, then return to the Physical Sphere upon awakening. It is difficult to make sense of Dreamland, where anything can happen. A person's slightest thought can materialize as fact, making this a surprisingly dangerous place to travel.

Beyond the realm of Dreams is the place of Shadow, a dark and sinister land of gloomy forboding and half-seen figures. Certain undead inhabit this place, as do creatures of shadow. Ill feelings and suspicion seem to permeate the air. There appears to be an order and a purpose to existence to this place, but it is eerie enough — and hazardous enough — to travelers from the Physical Sphere that none has explored Shadowland in any depth.

Elemental Sphere

This is the home of elementals, and their crossbreeds and variations. This Sphere contains elemental environments comfortable to the entities that live in them: the realms of water, earth, fire, and air are the largest, with transition zones located between them.

Travelers without special protection are likely to perish from the physical conditions encountered here. It is easily possible to drown in the realm of Water, for instance, or burn to death in the realm of Fire. Spell-casting can fail or be strangely affected, depending what element a caster is in at the time. Elemental lords are jealous protectors of their domains, and may respond harshly to intrusions.

Sphere of the Gods (*Mahrendi*)

This Sphere is the home of the deities who watch over Calandia and the Physical Sphere. Non-human and demi-human gods live in this reality, but much of this Sphere is dominated by the deities of the humans who reside in the realm called Mahrendi.

The geography of Mahrendi is as vast and rugged as that of the City-State itself. It includes the frozen wastelands of Evinaz, ruled by Lovianis the Ice-Queen, and the extensive subterranean halls of the dead, Ruhnkeil, which are ruled by Bragla the Death Crone. In between are mountains, forests, great halls, and other Calandia-like places beloved by the gods. Since each region of Mahrendi is ruled by a specific god, that deity's nature determines the atmosphere of the area and the degree of danger to travelers. Magic works with varying effects depending on where it is cast and what god rules that place.

Sphere of Other Dimensions

The fabric of the cosmos' reality begins to give way in the star-filled void which is the Sphere of Other Dimensions. This outermost of Spheres connects to other cosmos-bubbles, and the rules of existence familiar to the Physical Sphere are not always in effect here. Magic works fitfully at best except when cast by the most adept. A traveler can blunder into hazards with no forewarning: areas of vacuum, blazing stars, fluctuations in gravity, unexpected portals, and much more exist to snare the unwary. Encounters with other-worldly creatures and odd craft are more common here than in any of the inner Spheres. Dangerous though it is, its name is deserved, for it is indeed a gateway to alternate — even utterly different — realities.



WATER



FIRE



EARTH



AIR

CALANDIAN DICTIONARY

CALANDIAN-ENGLISH ENGLISH-CALANDIAN DICTIONARY

**Includes Grammar and a
vocabulary of over 700 Words**

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INTRODUCTION

Calandian is the language of the City-State of the Invincible Overlord. This bilingual dictionary has been created for Players and GMs who want to use Calandian words or names in their campaign. Ultimately, of course, this is a reference to a fantasy language. GMs who wish to do so are free to delete or make up new vocabulary, or otherwise alter this language to suit the needs of their campaign.

The language of Calandia is by no means the same as English. As with any tongue, it has its own unique rules of grammar and pronunciation, a different alphabet, and its own vocabulary. Perhaps most importantly, this language reflects the way natives of this country think. For instance, the word for *stranger* is synonymous with the word *enemy*. This is an outgrowth of the tumultuous nomadic years in this country. Calandians' appreciation of the spirit and identity of things around them — even of inanimate objects — has resulted in the Calandians' capitalization of all words which are nouns. Although a native bent for flamboyant description has led to a preference for compound words to describe objects, people, and concepts.

These and other elements are represented in this dictionary, which forms a brief introduction to the Calandian language. In it, most linguistic and grammatical terms are avoided or simplified for ease of reading by those without expertise in the subject. The work is not intended to be a comprehensive treatment, but it does provide a working command of Calandian with a vocabulary of over 700 common words.

How To Use This Dictionary

The first section of this dictionary explains abbreviations, pronunciations, and Calandian grammar. The grammar rules are simplified and omit many topics due to space constraints. However, these guidelines are sufficient to permit basic communication in the three most commonly used tenses of Calandian.

The second section is the English-Calandian portion of the dictionary. It lists only the English word and its Calandian equivalent, with no additional notes and few explanatory abbreviations.

The third section is the Calandian-English dictionary. This is the more detailed of the two dictionary sections. It includes phonetic pronunciation, necessary abbreviations, and the word's English meaning(s). Similar meanings are separated by a comma, unrelated meanings by a semicolon. If needed, each entry further defines or explains the Calandian word, and, in some cases, gives synonyms or refers the reader to other entries. It is recommended that when the English section is used to look up a word, the Calandian entry is also referred to if more information on the word is desired.

The centerfold section of this book contains tables which depict the Calandian written script (both the alphabet and numbers).

ABBREVIATIONS

Abbreviations in the Calandian-English portion of this dictionary are intended to clarify word-use only when there might be confusion. Nouns, for instance, are not usually labeled as such because it is clear by the capitalization that they are nouns (see Grammar). For the most part, Calandian words can be used in speech in the same manner as their English equivalents.

adj. adjective

adv. adverb

n. noun

pron. pronoun

prep. preposition

pref. prefix

sfx. suffix

sl. slang

irr. irregular. Conjugation of irregular verbs is detailed under Verbs.

v. verb. Verbs are regular unless a note is given to the contrary.

v./n. Designates a verb that can be made into a noun by capitalization.

v./i. irregular verb. Can also be made into a noun by capitalization.

PRONUNCIATION GUIDE

Pronunciation of Calandian words is given in the Calandian-English portion of the dictionary. Each word's phonetic pronunciation is given in square brackets ([]) following the key word. The phonetic representation used in those brackets is summarized in this pronunciation guide.

Calandian consonants are generally pronounced the same as in English. Notes on a few exceptions are given following. Many consonant combinations, like *sh* and *ld*, are also pronounced as in English and are not mentioned herein, although they may be used in brackets as phonetic pronunciation guides.

Vowels and Vowel Combinations

CALANDIAN	PHONETIC ENGLISH	PRONOUNCED AS IN:
<i>a</i>	<i>ah or aw</i>	<i>hah or paw</i>
<i>e</i>	<i>ay</i>	<i>say, day</i>
<i>i</i>	<i>ee</i>	<i>see, me</i>
<i>o</i>	<i>oh</i>	<i>no, dough</i>
<i>u</i>	<i>oo</i>	<i>noon, soon</i>
<i>au</i>	<i>ow</i>	<i>now, how</i>
<i>ay</i>	<i>ay</i>	<i>way, day</i>
<i>ei</i>	<i>eye; -y</i>	<i>sky, why</i> ; phonetically represented with <i>eye</i> when this syllable stands alone, and with <i>y</i> when combined with a consonant. Eg: <i>kei</i> is phonetically written as <i>ky</i> .
<i>ie</i>	<i>ee</i>	<i>see, me</i>
<i>oi</i>	<i>oy</i>	<i>toy, boy</i>
<i>ya</i>	<i>ya</i>	<i>yaw</i>
<i>eo</i>	<i>ay-oh</i>	vowels are pronounced separately
<i>ia</i>	<i>ee-ah</i>	<i>mia, pia</i> ; vowels are pronounced separately
<i>iu</i>	<i>ee-oo</i>	vowels are pronounced separately
<i>uo</i>	<i>oo-oh</i>	vowels are pronounced separately

Consonants

Most Calandian consonants sound the same as they do in English.
Note the following:

- s* Always soft; never sounds like a *z*.
- r* Almost always pronounced by touching the tip of the tongue briefly to the roof of the mouth. A Calandian *r* uncombined with other consonants is never swallowed, as in the English words *right* or *fear*.
- h* Following a vowel or vowel combination, the vowel sound becomes longer and breathier.
- j* This sound is always drawn out softly, as in the word *beige*. It is never voiced explosively, as in the word *judge*.
- k* there is no hard *c* in the Calandian alphabet, only the consonant *k*. This sound is usually written in English as a *c* when it appears at the end of a word or when in a proper name. The Calandian name *Lucius*, for instance, is pronounced *Loo'-kee-oos*.
- mm* This is the most frequent double consonant in Calandian. When this or other double consonants occur after a vowel or vowel combination, the vowel sound is drawn out a moment longer. This rule does not apply to *rr*, which is written that way simply to indicate a rolled *r* to the English speaker.

Consonant Combinations

CALANDIAN

PHONETIC ENGLISH

NOTES

dh

dth

When *dh* is followed by a vowel, it is pronounced like a hard *d* followed by an aspiration. This is almost like the *d* sound when *dat* is said in place of *that*.

When *dh* is preceded by a vowel and is the last sound in the word, it sounds like a softened *t*, with an almost audible *th* as in *think*.

When *dh* is both preceded and followed by a vowel, it sounds like the softened *d* in Spanish, as in the word *nada*. This is similar to the *th* sound in *the*.

kh

k

When *kh* is preceded or followed by a vowel, it is usually pronounced like a hard *k* followed by an aspiration, as in the word *cough*. In certain dialects this is even more guttural, as in the German *ch* in *bach*, while in others it is reduced almost to the sound of an unmodified *k*.

rr

rr

This represents a rolled *r*, a sound made with the tip of the tongue at the front of the mouth, as in Spanish.

rn, rb, rd

rn, rb, rd

When occurring anywhere but at the start of a word, the *r* in these combinations is swallowed, as in the English words *earn*, *herb*, or *murder*. A few rare words begin with this combination; in that case, the *r* takes an *e* sound before it. E.g.: *rd* = *erd*, or [*ayrd*] phonetically.

br

ber

When this combination is followed by a vowel it is pronounced *bear*, not *burr*.

Accents and Syllables

Calandian words are generally accented on syllables as shown with the upright stress mark (|) following. This rule of thumb is sometimes changed for ease of pronunciation and according to regional differences in speech. When verb conjugation or the addition of prefixes or suffixes to a word changes its number of syllables, the pronunciation usually changes accordingly. However, compound words are pronounced as if their component words were separate.

One syllable: |

Two syllables: | —

Three syllables: — | —

Four syllables: | — | —

Common Suffixes and Prefixes

-i

Indicates plural.

-al, -mal

-er Adjectival endings referring to degree,

-at, -mat

-est as in big, bigger, biggest.

-os, -ros

Creates a noun out of a verb or adjective: *ablav* (bold), *-Ablavos* (the bold); *varlurn* (to shoot) (archery)), *Varlurios*, (archer).

-is, -lis

Makes an adverb out of another word: *dhovis Faur* (wooden house); *ba olanis Olau* (a talking wife).

-ya

Possessive case ending; see Grammar rules.

dei-

Negation, lack of

kein-

Diminuation, smallness

GRAMMAR

NOUNS

In traditional Calandian, all nouns are capitalized. Also, when a Calandian noun is referred to in a sentence written in English, the noun is usually not capitalized. Most nouns can be used as verbs or adverbs, if the word makes sense, by writing the noun with a small letter and adding the appropriate ending.

All verbs made from nouns become regular verbs ending with *-n* or *-en*.

Adverbs usually end with *-it* or *-lit*, *-is* or *-lis*, depending on regional speech differences. Any is correct. The form is varied when the root word ends with a vowel; a consonant is added or a vowel dropped for ease of pronunciation.

EXAMPLE:	NOUN	VERB	ADVERB
	water	to water	watery
	Nem	nemen	nemit

PRONOUNS

Pronouns are covered under Verbs and Address Forms. The only pronoun which is capitalized is the one for formal *You*.

GENDER

Calandian makes no gender distinction with inanimate objects, only with people and animals. Nouns are changed to refer to the female of the species by adding an *-a* at the end: *Rodhar* (Lord); *Rodhara* (Lady). In poetry and formal court language, an adjective ending is sometimes added to agree with the feminine noun: *pelev Keitar* (brave knight); *peleva Keitara* (brave (female) knight).

As in English, the masculine pronoun *he* is used to refer to a group of possibly mixed sexes. **Example:** *The average student studies hard. He must, if he wants to keep up with the class.* Plurals, regardless of sex, are indicated with *i*: *Keitar*, *Keitari*.

ADDRESS FORMS

Calandian distinguishes between informal and formal address forms when speaking in first person singular or plural. A friend, a junior in rank, or a younger person is addressed with the informal pronoun *nu* (you). A stranger, a senior in rank, or an elder is addressed with the formal pronoun, *Rohnu* (You). To be called *nu* when it is not appropriate is a great insult. Both *you* pronouns refer to either an individual or a group. The intended meaning is gathered from a sentence's context.

VERBS

Most Calandian verbs are regular, end in *n* or another consonant, and follow a set pattern in conjugation. That pattern is given here, along with appropriate pronouns, and is used when conjugating regular Calandian verbs. The verb ending changes with the pronoun. The correct ending is added after the final consonant of the base verb. A few verbs end in vowels rather than consonants. They are conjugated by changing the final vowel to the needed ending. Pronunciation usually changes according to the number of syllables that result from conjugation.

Regular Verbs

ENGLISH	CALANDIAN	ENDING USED
to eat	<i>mirn</i>	
I eat	<i>ma mirna</i>	-a
you eat	<i>nu mirni</i>	-i
You eat (formal)	<i>Rohnu mirnu</i>	-u
he eats	<i>moru mirnat</i>	-at
she eats	<i>alu mirnat</i>	-at
it eats	<i>biu mirnat</i>	-at
we eat	<i>dan mirnan</i>	-an
they eat	<i>olu mirnar</i>	-ar

The verb *to be* is not used in the conjugation of regular verbs. A Calandian does not say, for instance, *I am eating*. He only says, *Ma mirna* — *I eat*.

Irregular Verbs

The most irregular Calandian verb is *to be*; the root word itself alters when it is conjugated. Other irregular verbs follow the pattern given above for *to eat*.

ENGLISH	CALANDIAN
to be	<i>savin</i>
I	<i>ma savar</i>
you	<i>nu savar</i>
You (formal)	<i>Rohnu savari</i>
he	<i>moru savis</i>
we	<i>dan savan</i>
they	<i>olu savu</i>

TENSE

The space here is too limited for a complete treatment of Calandian tenses. Here, the rules about present tense, past tense, and past perfect tense — the forms most commonly used in speech are summarized.

Present Tense

Verb infinitives are given in this dictionary. They are used to create present tense sentences such as *I talk*, *you eat*, and so on. Verb infinitives are conjugated as explained previously.

Past Tense

Simple past tense of a verb is used to express such things as *I talked* or *you ate*. The preterite, or past tense form, of a regular verb is easy to create. The *n* or other final consonant is dropped and replaced with *-t* or *-it*, whichever is more pronounceable. To this new verb is added the appropriate pronoun endings, as in regular conjugation.

For example, the verb *mirn* (to eat), becomes past tense by making it *mirit* (ate). *Mirit* is conjugated in the normal manner: *ma mirita* (I ate), *nu miriti* (you ate), and so on.

Irregular verbs do not follow this rule for becoming a preterite. The infinitive, preterite, and past participle of irregular verbs in this dictionary is given at the end of this Grammar section. For instance, the verb *harbus* (to preserve) becomes *harvun* in past tense, not *harvut*. This preterite is conjugated normally: *ma harvuna*, *nu harvuni*, and so on.

Past Perfect

Past perfect is the form of a verb which states something has been done in the past, such as *I have eaten*, *he has gone*, and so on. The verb form used is called a past participle, such as *eaten* or *gone*. The past participle does not change in a past perfect sentence. The verb that is conjugated is the helper verb, *dhun* (to have).

The past participle of a regular verb is made by adding an *-a* or *-na* after the final consonant. The past participle of irregular verbs is given at the end of this section.

For example, *mirn* becomes *mirna* (eaten). The sentence *We have eaten* is made by conjugating *to have* — *Dan dhunan mirna*. *You have ridden* is *Rohnu dhunu keida*, or *Nu dhuni keida*, if addressing a friend.

CASES

Nominative

Words which are the subject of a sentence are in the nominative case. There is no change in the Calandian word when it is used in the nominative.

Accusative

Words which are the object of a verb are in the accusative case (*I buy the book. I like you.*). Calandian words do not change when they are used in the accusative, with the exception of personal pronouns. As in English, the accusative pronoun forms are used: *me*, *you*, *him*, *her*, *it*, and *them*. Calandian pronouns become accusative by adding an *a-* at the start.

ENGLISH

I buy the book.

I buy it.

I like You. (formal)

CALANDIAN

Ma brahna ib Veyna.

Ma brahna abiu.

Ma alteida Arohunu.

Personal pronouns are often left out when it is clear by the verb form who did the action. *Brahna ib Veyna* ((*I*) *buy the book*) is the same as saying *Ma brahna ib Veyna*.

Genitive

The genitive case applies to words indicating possession. There are no possessive pronouns in Calandian, such as *mine*, *his*, or *ours*. Calandians express this concept by saying a subject or object belongs to someone or something. For example, instead of *Garic's horse*, a Calandian says *the horse of Garic*.

Genitive case is expressed by adding a *-ya* suffix to the word showing possession. Although this style of speaking may feel awkward to English speakers, it is natural and flows easily for Calandians.

A possessive pronoun of sorts is made when *-ya* is added to a word used as one-word statement or question. *Yours?* is expressed by saying *Rohnuya?*; *His* by saying *Moruya*.

ENGLISH

Garic's horse

your nose

our house

The book is mine.

My daughter is yours.(formal)

CALANDIAN

Uhlis Garicya

Arna nuya

Faur danya

Veyna savis maya.

Ald maya savis Rohnuya.

ARTICLES

Articles such as *the* and *a* are often omitted from sentences when the meaning is clear without them. *I buy book* might be said if it is not imperative to make clear that *I buy the book*.

CONTRACTIONS AND COMPOUNDS

Calandians make contractions freely to reduce unwieldy vowel combinations and awkward compound words. For instance, the possessive form *moruya*, *his*, is often shortened to *morya*; *Keinfaur*, (*hut*), is contracted to *Keifer*; *ba olanis Olau*, *a talking wife*, becomes *b'olanis Olau*.

Compound words occur much more often than in English. Compounds are made to describe all manner of things, and many are then contracted into forms which bear little resemblance to the original root words. For example, *Praudhar* (*earl*), evolved from the compound word *Rodhprausiemdhar* (*one-who-leads-in-war, or war-chief*). *Praudhar* was the logical contraction of that word, and is the term used today.

WORD ORDER

Calandian sentences follow the same word order as in English. However, subsidiary clauses and phrases are usually put at the start of a sentence, rather than in its body or at the end. For this reason, in long speeches, poetic recitation and song, one must listen carefully to the entire sentence before the meaning of it becomes clear. In some dialects, the verb is put at the end of these sentences as well.

ENGLISH

I learned the spell, though
it took months to acquire.

We practice our fighting
indoors when it rains.

He entered Lightning in the
race just before the close of
betting, and only after he was
certain the horse could beat
the competition.

CALANDIAN

Though it took months to
acquire, I learned the spell.

When it rains, our fighting
indoors we practice (dialect).

Just before the close of
betting and only after he
was certain the horse could
beat the competition did he
enter Lightning in the race.

IRREGULAR VERB FORMS

ENGLISH	INFINITIVE	PRETERITE	PAST PARTICIPLE
to care	<i>alteid</i>	<i>altan</i>	<i>alteid</i>
to wash	<i>alnemis</i>	<i>alnem</i>	<i>alnemis</i>
to sleep	<i>demos</i>	<i>demosan</i>	<i>demos</i>
to cart	<i>edhon</i>	<i>edh'nan</i>	<i>edhon</i>
to preserve	<i>harvus</i>	<i>harvun</i>	<i>harvus</i>
to help	<i>iald</i>	<i>ialdan</i>	<i>iald</i>
to live	<i>odeyt</i>	<i>odeyn</i>	<i>odeyt</i>
to answer	<i>resard</i>	<i>resardan</i>	<i>resard</i>
to be	<i>savin</i>	<i>savan</i>	<i>savin</i>
to hate	<i>uvan</i>	<i>uvahn</i>	<i>uvan</i>

ENGLISH-CALANDIAN

a

Brigadier-General

Aa

a ba
about obar; na
above calbar
acre Voletahn
adventure samosin *v./n.*
adventurer Samosar
advice Belnos
advise beln
after bes
agree eilan *v./n.*
agriculture Ebrunaipya
alphabet Corlas
ambassador Korbeldan
amber Baradhon
and lee
animal Tien
answer resard *v./n.*
archery varlurn *v./n.*
archer Varlurios
arm bauq *v./n.*
armor eshvurn *v./n.*
armorer Eshvuros
army Preshnia
around un
arrive venan
arrow Ore
art Aipa; -aipya (the art of)
as aum
assistant Den-
at akor
autumn Besadihn
axe Iarra

Bb

bandage Kamlis
bard Falnolanos
baron Gedhar
baronet Ledhar
barren venial
Barrens Veniali
barrow mound Guldeibro

bastard Nal
bastard sword Nalsvenos
battle ashprau *v./n.*
battle axe Prauniarra
battle-chief Gedhar
beach Kaus
beak Ekna
bear Ruhb
beast Moidh
beautiful torlarit
become kehin
bed Telmar
beg nesbar *v./n.*
beggar Nesbarit
believe kelin *v./n.*
bend bahl *v./n.*
berry Vahn
billion limneydu
bird Mishu
bit Tisk
bitter idayl
black mau
black lotus Rulau
blacksmith Eshnailos
blanket Koloz
bless kelan *v./n.*
blood Sugreo
blood feud Sugreo-firr
blue abrau
boat Tolna
bold ablova
bondservant Lapadit
bondservice lapadan *v./n.*
book Veyna
boot Dorhn
border Talnu
boulder Nurstehn
bowl Emlit
brave pelev
bread Bana
break meden *v./n.*
breeze Keinlaes
briar Brei
bridle oshun *v./n.*
Brigadier-General Beldhar

broad sword Gahnsvenos
 bronze Gresha
 brother Eimor
 brown raiv
 brush ubrin *v./n.*
 build shald *v.*
 bull Orru
 burial mound Guldeibro
 bury guld *v./n.*
 bush Boj
 buy brahn *v.*
 by far

Cc

cage gruda *v./n.*
 call nardhen *v./n.*
 candle Eblin
 canter dhien *v./n.*
 canyon Dinkeibro
 cap Jal
 captain Keitar
 capture deidan
 care alteid *v./n.*
 cart edhon *v./n.*
 cat Gato
 castlin coin Alfbaun; Gamasilu
 castle Sorfaur
 cattle Gria
 celebrate jadahn *v.*
 celebration Jadahnla
 centaur Lismord
 century Duglei
 chair Kir
 challenge deimahn; Harbure
 champion Avantar
 chaos Nenun
 chaotic nenundis
 chaparral Shielvik
 charge akhien *v./n.*
 cheese Kas
 chest Eigra (body)
 chest Laineib (trunk)
 chicken Baur
 chief Rodhper; Rodhar
 chief justice Bel-Ar'mahtt
 chimney Miridan
 chip Tisk
 church Shakin

citizen Bretaeros
 city-state Kos-Bai
 city Kos
 clan Alperobi
 clan chief Perodh
 clanhold Ontaer
 clear sedh *v.*
 cleric Kelinos
 clever destorit
 cliff Shu
 climb evnor *v./n.*
 climber Eynoros
 cloak vik *v./n.*
 close uos (shut); oslahn (to seal) *v./n.*
 close ofay (near)
 cloth Shurn
 cloud Kheosh
 conceal vik
 contest daikahn *v./n.*
 coal Bild
 coarse burre
 coin Leora
 cold naz
 colonel Gedhar
 comb aesk *v./n.*
 companion Adar
 cook nildan *v./n.*
 coopery korbairn *v./n.*
 cooper Korbairos
 copper Griel
 copper coin Bretaeros; Grielu
 copse Daij
 copy faubar *v./n.*
 corpse Siedlos
 corral Shokhia
 cost aydos *v./n.*
 country Audh
 cow Gri
 craft geibran *v./n.*
 craftsman Geibronae
 cremate rieben *v./n.*
 crystal Oprie
 cup Berd
 cure vedoln (hide); rudan
 cut sven *v./n.*

Dd

dagger Sard
damp maubr
dance ternen *v./n.*
dark dhierr
dasslar Gurkperi
daughter Ald
day Etahn
death Siemdahn
dedicate demr *v./n.*
deep lemm
defend oren *v./n.*
defender Orenvar
defy deimahn
degree Erodh
depths lemm
desert Khast
devil Sarr
die siemlis *v./n.*
district Varkubai
District Governor Den-Aldar
ditch Oiv
do nodhen *v.*
dog Kep
door Lin
down net
dragon Drakhu
dream uhrtel *v./n.*
dress lisho *v./n.*
drink khoren *v./n.*
drive rroin *v./n.*
drow elf Dhierr-alf
dry los
duke Perodh
dull idbatei
dwarf Zugran
dweller Raut

Ee

ear Shyarb
earl Praudhar
east Tahn
eat mirn *v.*
edge Ben
eight pau
eighty paugar
elder dahnmal
electrum coin Keitar
elf Alf

elf-star Albahn (castlin coin)
emerald Shelo
enemy Del'per
entertainer Falnos
escape fuoln *v./n.*
evil idavar
ewe Ryald
expanse Farn
eye Prai
eyebrow Praikhe

Ff

face Daurb
fall urren *v./n.*
false vin
false widow's cap Betjal-vin
family Alperobi
fang Kemnahr
far ni
farm drunan *v./n.*
farmer Drunaros
farrier Eshnailos
fast ludh
fat gordo
father Mordis
fear deanik *v./n.*
fens Garinay
feud Firr
fifty rugar
fight praulin *v./n.*
fighter Kiemloros
fine shai
finger Arin
finger-width Arinbey (1"; 1 ounce)
fire Ties
fish bieren *v./n.*
five ruo
flat deibro
flatlands Nebros
flight fuoln *v./n.*
flood grun *v./n.*
floor Diur
flower Dohn
fly ruorn *v./n.*
fog Mesh
folk Perobi
folk (as in townfolk) -peri

food Bruan
 fool qavahn *v./n.*
 foothill Igeshla
 force prahnan *v./n.*
 forest Dhovi; Adhovir
 four mar
 forty marigar
 free brend *v./n.*
 freehold Bretaer
 freeholder Bretaeros
 friend Adar
 frog Gurk
 frog-folk Gurkperi
 from na
 frontier Dalnei
 fruit Pryash
 fur Nurn

Gg

gallant tarvin *v./n.*
 gallop edarn *v./n.*
 game deikahn (contest) *v./n.*;
 Tien (animals)
 gate Kerl
 gem Doshe
 General Perodh
 generous deishav *v./n.*
 generous person Deishavros
 give byaln *v./n.*
 gnome Ezgurn
 go vanan
 goat Kael
 goblin Trugh
 god Avan
 gold Lor
 gold coin Bevrodar; Lorodu
 good avar
 Governor Alroddh
 Governor-General Aldar
 gown Sorlisho
 grain Meld
 grass Sui
 grazers Solovan
 great sor
 Great Plateau Sorloviss
 greed mestav
 greedy person Mestavros
 green shiel
 groom Eimlis (horse)

grove Daij
 grow ebrun *v./n.*
 guard dolon *v./n.*

Hh

hair Leide
 half-yard Fa'reln (18")
 hand Dan
 hand-span Danfar (4")
 handsome torlaros
 happy obarne
 hard gam
 hardsilver Castlin
 hardsilver coin Gamasilu; Alfbahn
 harness veshun *v./n.*
 hat Jal
 hate uvan *v./n.*
 have dhun
 he moru
 heal rudan
 heart Alteid
 heat audhen *v./n.*
 heath Abau
 height -ei
 helmet Rniu
 help iald
 her aalu
 hero Kemlos
 hide vik (conceal)
 high bevis; ei-
 high chief Bevrodar
 High Plateau Bevloviss
 high priest Bevkelinos
 hill Eibro
 hilt Lurh
 him amoru
 hold taern *v./n.*
 holy kel
 holy water Kelnem
 home Tarpe
 honor Haj
 honor challenge Haj-prauya
 honor feud Haj-prausya
 hood Marbe
 hoof Kemor
 horn Dern
 horse Uhlis
 horse-boy Eimlis

horseman Morlis
hot audhe
hour Emin
house Faur
hovel Keinfaur
how nur
human Amors
hundred du
hunt laun *v./n.*
hunter Lauros
hurt guld *v./n.*
husband Olmord
husbandry Tiendos (animal care)
hut Keinfaur

Ii

I ma
ice Inaz
ice devil Inaz-sarr
if beor
in ge
infertile venial
inhabitant Raut
injure guld *v./n.*
ink Tro
inn Demosfaur
invincible davemm
invulnerable davemm
iron Kor
island Dingeshla
it biu; abiu
ivory Perit

Jj

jade Yaf
jewel Doshe
joke qavahn *v./n.*
journey Gar
joy Obarnan
jump naidan *v./n.*
justice Ar'mahtt

Kk

keep Sorfaur (castle);
dhunan *v.*
kettle Skanlit
kill asiemlis *v./n.*
kin Eimori *pl.*
kind deikavar

king Bevrodar
knife Sard
knifeman Sardevar
knight Keitar
know ruvian *v.*
knowledge Ruvian
kobold Gemur

Ll

lady Praudhara (title)
lake Ehvern; Kalno
lamb Shirnya
lamp Tamik
lance Rein
land Audh
lands Brai
lantern Tamikrus
large gordo
last son
late dem
later demar
laugh obarn
law Yusha
lawful yushalit
lead rodhan *v./n.*
leap naidan *v./n.*
leg Urnu
length Daln
less lim
level Erodh
lieutenant Den-Keitar
life Odeyt
light Suz *v./n.*
lightning suzuren *v./n.*
like ertan
lily Lila (flower)
line Khu
live odeyt *v.*
lizard Eskaa
lizardman Eskamord
long rai
long sword Raisvenos
longhouse Raifaur
Lord Rodhar
love altan *v./n.*
low min; isor
Low Plateau Minlovis
lumber Adhovar (wood)

Mm

mage Taulorikh
 magic Avenun
 magnificent sorbev
 Major Ledhar
 Major-General Praudhar
 make nian *v.*
 mammal Tien
 man Mord
 many ebay
 march utarn *v./n.*
 marry gauld *v./n.*
 marsh Garinay
 me ama
 meadow Farn
 mean keivall
 medium orne
 mesa Lovis
 messenger Lugai
 metal Eskin
 might Prahnan (strength)
 milk odat *v./n.*
 million imneydu
 mile Emindaer (units of 10 miles =
 Padmutar(i))
 minotaur Argenmorru
 minstrel Falnos
 minute Din
 miracle Avenunda
 mist Mesh
 money Daeshli
 monster Tienau
 month Kahmlei
 moon Bahnla
 moor Abau (heath)
 more dhan
 mother Alda
 mountain Geshnia
 mouth Ois
 move morlaun *v./n.*
 murder asiembri *v./n.*

neutral mestan
 nine vuo
 ninety vugar
 no idei
 noble bestai
 nobleman Bestaios
 none dei; (negation) dei-
 north Bin
 nose Arna
 not idau
 now hod

Oo

ocean Tahzk
 of na; na + -ya
 ogre Ograh
 oil Dal
 old amal; deibarlis
 on ob
 one bay
 onyx Daurr
 open iduos
 opponent Niyendar
 oppose niyen *v./n.*
 orange pureo
 orc Orkhe
 orc-man Orkhe-mor
 orchard Pryadho
 order gorkahn *v./n.*
 out dar; senge
 Out-rider Keiseng
 outlaw Darmord
 outside senge
 outward senge
 over bar *prep.*
 over sor (superior to)
 overlord Sorodhar
 ox Vol

Nn

naga Naga
 narrow kein
 near ofay
 neck Eof
 necklace Shorreof

Letters and Punctuation

Consonants	Consonants	Sub-Line Consonants	Above-Line Vowels	Above-Line Vowel Comb.	Punctuation
B		R		rolled R	
P		M		S	
D		N		H	
T		F		SH	
K		V		RS	
G		Y		U	
J		Z			
L				consonant carrier	

Numbers

1	2	3	4	5	6	7	8	9	10
*									
20	30	40	50	60	70	80	90	100	1000
**									
200	300	400	500	600	700	800	900		

* Written above midline.

** 90 and less written below midline.

Multiples of 1000 put multiplier to the right.

Multiples of 100 written below midline.

EXAMPLE: 738 =

EXAMPLES OF SENTENCES

ENGLISH: Lucius the Second, Invincible Overlord of the City-State, bids you welcome.

CALANDIAN: Lucius Faundar, Sorodhar Davemm na' Kos-Bai, Arohnu hainu.

SCRIPT:

ENGLISH: I ride east, to the White Peaks of Leopa Province.

CALANDIAN: Ma keida tahn, kor Preogeshvui na Leopa Kubai.

SCRIPT:

Pp

pack Arkanz
 paper Tebrau
 parchment Harbe
 party Jadahnla
 pasture Farnasa
 peak Geshvu
 pearl Iloz
 pebble Ev
 people Prebay
 person Perroi
 philosopher Ruvianos
 piece Tisk
 pig Svan
 pillow Sann
 pixie Jai
 place estin *v./n.*
 plain Nebros (flatlands)
 plant Iprea; tield *v./n.*
 plate Niuban
 plateau Gebro; Lovis
 platinum Preskan
 platinum coin Drakhu; Preskanu
 please khojya (also 'thank you')
 point bat *v./n.*
 pond Edne
 pony Uhldin
 pot Skanlit
 power Prahnen
 pray Olmatan
 preserve harvus *v./n.*
 pretty torlarit
 priest Kelinos
 prince/ss Bevmor/Bevmara
 prison Modos
 prisoner Modosavros
 private Prauvar (mil. rank)
 processional Jadahnla
 protect kesvan *v./n.*
 protector Kesvar
 province Kubai
 puddle Nemfi
 purple priard

Qq

quadrillion marimneydu
 quarter-yard Ma'reln (9")
 quartz Kunospre
 question sarkin *v./n.*
 quill (pen) Arri

Rr

raider dolvar (on foot);
 ludheimis (mounted)
 rain urne *v./n.*
 ram Voih
 rank Erodh
 rash seld (hasty)
 read corvar *v./n.*
 receive odun *v.*
 red erreikh
 reptile Eskaalin
 ride keid *v./n.*
 rider Keidos
 rim Ben
 ring Nov
 river Nemm
 road keivahn
 robe Proikhe
 rock Stehn
 rocky desh
 rod Venn
 roof Okol
 root Lou
 rope foskan *v./n.*
 rough urb (uneven)
 round alm
 row erban *v.*; Khu *n.*
 ruby Siyan
 rule taun *v./n.*
 ruler Taunos
 ruminants Solovan
 run briald *v./n.*

Ss

sad idobarne
 saddle Bius
 sage Ruvianos
 sail buldan *v./n.*
 salt Erodis
 sand Kest
 sandle Vanik

sap Adhon
 sapphire Keros
 scout pallan *v./n.*
 scroll Khep
 scrub mieban *v./n.* (wash, scour)
 sea Tahzk
 seal oslahn *v./n.* (to close)
 season Tiurb
 second Isk
 see iban
 Senate-Ambassador Korbeldan
 Senator Beldos
 Senior Horseman Obreimor
 sergeant Dolvar
 servant Padit
 settle odeyn
 seven lei
 seventy legar
 sharp batelos
 she alu
 sheep Gurr
 shield ushain *v./n.*
 ship bulehn *v./n.*; edhon
 v. irr. (as in freight)
 shireling Sheanos
 shirt Taln
 shoe Ildorhn
 shop olenau *v./n.*
 short deivarit
 short sword Ginsvenos
 shut uos
 sight praidan *v./n.*
 silk Eplos
 silver Asil
 silver coin Olenauntisk; Asilu
 sing falnun *v./n.*
 singer Falnós (minstrel)
 sister Aldora
 six der
 sixty derigar
 skald Falnolanos
 skin harbed *v./n.*
 skirt Borna
 sky Alun
 slave Padmu
 sleep demos *v./n.*
 slope Blais
 slow deiludan
 slow person Deiludaros
 small kein

smith eshnail *v./n.*
 smoke Idet
 snow nazaudh *v./n.*
 so sa
 soldier Prauvar
 some bayth
 something bankal
 son Limor
 soul Han
 sound naten *v./n.*
 sour hab
 sourroot Hablou
 south Lun; Mebin
 sow tiel *v./n.* (plant)
 span farn *v./n.*
 speak belnau *v./n.*;
 olan *v./n.*
 spear Griu
 speed ludh *v./n.*
 spell Riavu (magic)
 spellcast riaven *v./n.*
 Sphere Shabra
 spirit Han
 spring Byagra
 squire Den-Keitar
 star Bahn
 state Bai
 steal galbain *v.*
 steam Ausheo
 steel Zalezny
 steppes Geshau
 stone Desh; Stehn
 stool Mus
 storm lindos *v./n.*
 stranger Del'per
 street Estrahn
 strong bargeilos
 succeed regbaurn *v./n.*
 suggest beln *v./n.*
 suggestion Belnos
 summer Adihn
 sun Dei
 swamp Plaish
 Swamp men Plaishmordi
 sweet ayl
 swift luda
 swim lomitan *v./n.*
 swimmer Lomitaros
 swine Svan
 sword Svenos

Tt

table Kald
 tack Ablis (harness)
 take dhaun
 talk olan *v./n.*
 tall cal (thing); sehnvar (person)
 tan vedoln *v./n.* (cure leather)
 tanner Vedolros
 temple Shakin
 ten gar
 than epro
 thank you kojya (also 'please')
 that ord
 the ib
 them oluperr (archaic;
 appears in word roots)
 them aolu
 they olu
 thick idhos
 thicket Brei
 thief Sinyalarit
 thin minos
 thing Kal
 think lidahn *v./n.*
 thirty gebigar
 thorax Eagra
 thorn Is; Brei
 thornberry Isvahn
 thousand neydu
 three geb
 thunder uhren *v./n.*
 tie foskan
 timber Adhovir
 time Sokubre
 tin Shaod
 to kor (direction)
 to be savin *v./i.*
 tomorrow Baretahn
 tooth Nahr
 torch Tiesven
 town Kosdeyn
 trade aubarn *v./n.*
 trader Aubarit
 trail Keivenn
 transport edhon
 treasure Shienya
 tree Dho
 tree-man Nendhovar
 trencher Niuban

trick qavahn *v./n.*
 tribe Perobi
 trillion gebimneydu
 trip Gar
 troll Trul
 trot gurn *v./n.*
 troubador Falmos
 trousers Mekno
 trunk Laineb (container)
 tunic Dahm
 twenty faugar
 twin faubar (duplicate, copy)
 twin(s) Faumoris (living
 twins; a pair)
 two fau

Uu

ugly deitoris
 unbending har
 under ibar
 undergrowth Linubrin
 underling Den-
 unequivocal har
 up orcal
 us adan

Vv

valley Den; Ikeibro
 very kaht
 victim Gaimor
 victor Regbauros
 village Audeyn

Ww

wagon Eiedho
 wake meru *v./n.*
 walk daern *v./n.*
 wand Venn
 war prausiem *v./n.*
 war chief Praudhar
 warhorse Praulis
 warrior Prauvar; Dolvar
 warsaddle Praubius
 wash alnemis *v./n.*
 watch dolosin *v./n.*
 water Nem
 waterfall Nemurren
 watershed Shielvik
 we dan

weed Gen'pyar
week Leitahn
welcome hain
were- Shen- (creature)
weregeld Molos
west Kefer
wet evnem
what roi
wheat Ban
when akau
where sheo
white preo
who pro
why kai
wick Osk
wide bey
widow Bet
widow's cap Betjal (fungus)
wife Olau
wild tienan
will brin *v.*
win regbaur *v./n.*
wind Laes
window Ker
winter Kaudh

with fay
without faydei
wizard Taulorikh
wolf Kemhos
woman Ahld
wood Adhovir
woodsman Opaimros
woodworker Korbairos
woodworking korbairn *v./n.*
word Bure
wound apren *v./n.*
write corlin *v./n.*

Yy

yard Oredaln
yeah ei
year Fanglei
yellow nukh
yes eila
yesterday Sonetahn
you (familiar) nu; anu
you (formal) Rohnu; Arohnu
young barl
youth Barlis

CALANDIAN-ENGLISH

aalu

Aa

aalu [ah-ah'-loo] *pron.*, her
Abau [ah'-bow] moor, heath
abrau [ah'-brow] blue
Ablis [ah'-blees] tack (as in saddle, bridle, or harness)
ablova [ah-blo'-vah] *adj.*, *adv.*, bold
adan [ah'-don] *pron.*, us
Adar [ah'-dar] companion, friend
Adhon [ah'dhon] sap
Adhovor [ah-dho'-veer] wood, forest; lumber, timber
Adihn [ah-deen'] summer
aesk [aysk] *v./n.* comb
Ahld [ahld] woman
Aipa [eye'-pa] art; -ros artful; -ya the art of; agriculture = Ebrunaipya, "the art of growing"
akau [ah-cow'] when
akhien [ah'-keen] *v./n.* charge
akor [ah-core'] at
Ald [ahld] daughter
Alda [ahl'da] mother
Aldar [ahl'-dar] Governor-General
Aldora [ahl-door'-ra] sister
Alf [ahlf] elf
Alfbahn [ahlf'-bon] elf-star, a coin made of hardsilver, called castlin by the elves. Named for the stars on one side of the coin. Equivalent to 10 pp or 100 gp.
alm [ahlm] *adj.* round
alnemis [ahl-name'-is] *v./n.*, *irr.* wash
Alperobi [ahl'-pear-oh'-bee] clan; family
Alroth [ahl'-roth] governor
altan [ahl'-tawn] *v./n.* love
alteid [ahl'-tide] *v./i.* care, to feel affection for; **Alteid** *n.* heart
alu [ah'-loo] she
Alun [ah'-loon] sky
ama [ah'-ma] me
amal [ah'mal] old
Amors [ah'-mors] human

ayl

amoru [ah-more'-oo] *pron.*, him
anu [ah-nu'] *pron.*, you (informal)
aolu [ah-oh'-loo] *pron.*, them
apren [ah'-pren] *v./n.* wound
Ardruna [ahr-droo'na] Greater goddess of the sun harvest, fertility, and life.
Ar'mahtt [ar-mot'] justice or Justice (title)
Argenmorru [ar-gen-morr'-oo] minotaur
Arin [ah'-rin] finger
Arinbey [ah'-rin-bey] finger-width (a measure equivalent to 1" or 1 ounce)
arkanz [ahr'-conz] *v./n.* pack
Arna [ahr'-na] nose
Arohnu [ah-roh'-nu] *pron.*, you (formal)
Arri [ah-rree'] quill, pen
ashprau [ahs'-prow] *v./n.* battle
asiembri [ah-see-yem'-bree] *v./n.* murder
asiemlis [ah-see-yem'-lees] *v./n.* kill
Asil [ah-seel'] silver
Asilu [ah-see'loo] silver coin
aubarn [ow'-barn] *v.* trade; *n.* Aubarit trader
Audeyn [ow'-dayn] village
Audh [owth] country; land
audhe [ow'-dthay] hot
audhen [ow-dthen] *v./n.* heat
aum [owm] as
Ausheo [ow-shawy'-o] steam
Avan [ah'-van] god
Avantar [ah'-van-tar] champion, champion of god
avar [ah'var] good
Avenuda [ah'vay-noo'da] miracle
Avenun [ah'vay-noon] magic
avdos [ay'-dos] *v./n.* cost
ayl [ail] sweet

Bb

ba [bah] *indef. article a*
bahl [bahl] *v./n. bend*
Bahn [bahn] star
bahnla [bahn'-la] moon
Bai [bi] state
Ban [bon] wheat
Bana [bon'ah] bread
bankal [bon'kahl] something
bar [bar] *prep. over*
Baradhon [bar-ah-dhon'] amber
Barcus Silvertongue [bar'-kus sil'-
 ver-tung] demigod of lies and deceit
Baretahn [bar'-ay-ton] tomorrow
bargeilos [bar-gy'-los] strong
barl [barl] young
Barlis [bar'-lees] youth
bat [bat] *v./n. point*
batelos [bat-ay'los] sharp
Bauq [bowk] arm (body)
Baur [bowr] chicken
bay [bay] one
bayth [bayt] some
Bel-Ar'mahtt [Bel-ar-mot'] Chief
 Justice
Beldhar [bel'-dar] count (noble title);
 war-advisor; Brigadier General;
 commander of a common group
 (brigade)
Beldos [bel'-dos] Senator
beln [beln] *v./n. suggest, advise*
belnau [bel'-now] *v. speak, talk;*
Belnau n. speech
Belnos [bel'-nos] suggestion, advice
Ben [ben] edge, rim
beor [bay'-or] if
Berd [baird] cup; measure of weight
 and volume equal to one cup of
 liquid
bes [bes] after
Besadin [be-sa'din] autumn
bestai [be-sty'] *adj., adv. noble*
Bestaios [be-sty'-os] nobleman
Bet [bet] widow
Betjal [bet'-jahl] widow's cap, name
 of a rare and poisonous fungus;
 source of Widow's Wine poison

Betjal-vin [bet'-jahl-vin'] false
 widow's cap, a rare fungus used as
 an aphrodesiac
bevis [beh'-vees] high
Bevkelinos [bev-kel-ee'-nos] high
 priest
Bevloviss [bev-low'-vees] High Plateau
Bevmor [bev'-mor] prince
Bevrodar [bev-row-dahr'] high chief;
 king; gold coin
bey [bay] wide
bieren [bee-ay'-ren] *v./n. fish*
Bild [build] coal
Bin [bin] north
biu [bee'-you] it
Bius [bee'-yous] saddle
Blais [blys] slope
Boj [bohj] bush
Borna [bor'-na] skirt
Bragla [brag'lah] Greater goddess of
 death and the underworld
Brai [bry] lands; open region
Brei [bry] thorn; briars; thicket
Brelig [bre'-lig] Lesser god of
 mischief and discord
brend [braynt] *v./n. free*
Bretaer [bre-tya'-er] freehold
Bretaeros [bre-tay'-ros] free-holder;
 citizen; copper coin
briald [bree'-ahld] *v./n. run*
brin [brin] *v. will*
Bruan [broo'-ahn] food
buldan [bool'-dahn] *v./n. sail*
bulehn [bool'-ayn] *v./n. ship*
Bure [boo'-ray] word
burre [boo'-rray] coarse
Byagra [bya'-grah] spring
byaln [byaln] *v. give*
Byalit present, gift

Cc

Cal [kahl] tall (thing)
calbar [kahl-bar'] above
Coram [kor'ahm] Lesser god of
 knowledge, wisdom, and lore
Corlas [core'-las] alphabet
corlin [core'-leen] *v./n. write*
corvar [core'-var] *v. read*

castlin [kast'-leen] hardsilver, worked by elves; more valuable than platinum

Dd

daern [day'-ern] *v./n.* walk
Daeshli [day'-shlee] money
Dahm [dom] tunic
dhan [don] more
dahnmal [don'-mal] elder
Daij [dyej] copse, grove
Dal [dal] oil; potion
Daln [dolln] length
Dalnei [doll'-ny] frontier
Dan [down] hand
dan [don] we
Danfar [don'-far] hand-span; a measure equal to 4 inches
dar [dar] out
Darmord [dar'-mord] outlaw
Daurb [dow'-urb] face
Daurr [dowrr] onyx
davemm [dah'-vem] invincible; invulnerable
deanik [dee-ah'-neek] *v./n.* fear
dei [dy] none
dei- [dy] *pref.* negation
Dei [dy] sun
deibarlis [dy-bar'-lees] old
deibro [dy'-bro] flat
deidan [dy'-dan] capture
deikahn [dy'-kahn] *v./n.* game (contest)
deikavar [dy'-kah-var] kind
deiludan [dy'-loo-don'] *adj., adv.* slow; **Deiludaros** *n.* the slow one; slow person
deimahn [dy'-mon] *v./n.* challenge, defy
deishav [dy'-shawf] *adj., adv.* generous, generosity
Deishavros [dy-shgawv'-rohs] the generous one; generous person
deitoris [dy-tor'-ees] ugly
deivarit [dy-var'-eet] short
Del'per [del'-payr] stranger; enemy
dem [dem] late
demar [day'-mar] later

demos [day'-mohs] *v./i. n.* sleep
Demosfaur [day-mohs'fowr] inn
demr [deh'-mir] *v.* dedicate; *n.* dedication
Den [den] valley
Den- [den] underling, assistant
Den-Aldar [den'-ahl-dar'] District Governor
Den-Keitar [den'-ky-tar'] Lieutenant; squire
der [dare] six
derigar [dare'-ee-gar] sixty
Derius [dare'-ee'us] Lesser god/dess of temptation and self-indulgence
Dern [day-ern] horn
desh [daysh] *adj.* stony, rocky
destorit [des-tor'-eet] clever
dhaun [dthown] *v.* take
dhien [dtheen] *v./n.* canter
dhierr [dtheer] dark
Dhierr-alf [dtheer'-alf] drow elf
Dho [dthoh] tree
Dhovi [dtho'-vee] forest
dhun [dthoon] *v.* have
dhunan [dthoo'-nan] *v.* keep
Dhuris [dthoo'-rees] god of temptation
Din [deen] minute
Dingeshla [deen-gesh'-la] island
Dinkeibro [deen-ky'-bro] canyon
Diur [dee'-ur] floor
Dohn [dohn] flower
dolon [doh'-lon] *v./n.* guard; sentry;
Dolosi the watch
Dolvar [dohl'-var] warrior; raider who moves on foot; sergeant; patrol group or squad leader
Dornh [dorn] boot
Doshe [doh'-shay] gem, jewel
Drakhu [draw'-koo] dragon; platinum coin
drunan [doo'-nan] *v./n.* farm
Drunaros [doo-na'-rohs] farmer
du [do] hundred
Deberd [doo'-baird] 100 cups or 100 pounds
Duglei [do'-gly] century

Ee

eyba [ay'-buy] many
 Eblin [ay'-blin] candle
 ebrun [ay'-bruhn] *v.* grow
 Ebrunaipya [ay'-broo-ny'-pa]
 agriculture the art of growing
 edarn [ay'-darn] *v./n.* gallop
 edhon [ay'-dohn] *v., irr.* cart, carry,
 transport; to ship, as in freight
 Edho [ay'-doh] cart
 Edne [ayd'-nay] pond
 Ehvern [ay'-vern] lake
 ei [eye] yeah
 ei- [eye] *pref.* height, tallness or great
 size
 Eibro [eye'-broh] hill
 Eidho [ey'-dho] wagon
 Eigra [eye'-graw] chest (body); thorax
 eila [ey'-law] yes
 eilan [eye'-lawn] *v.* agree; *n.*
 agreement
 Eimlis [eym'-lees] horse-boy; groom;
 junior Keitar rank
 Eimor [eye'-more] brother; Eimori *pl.*
 kin
 Ekna [ek'-naw] beak
 Emin [ay'-meen] hour
 Emindaer [ay'-meen-day'-er] mile;
 units of 10 miles = Padmutari
 Emlit [aym'-leet] bowl
 Eof [ay'-ohf] neck
 Eplos [ay'-plohs] silk
 epro [ay'-pro] than
 erban [ayr'-bon] *v.* to row, as in a boat
 or galley
 Erin [ay'-rin] Demigod of death
 Erodh [ay'-rohd] rank; level; degree
 Erodís [ay-roh'-dees] salt
 erreikh [ay'-rrike] red
 ertan [ayr'-ton] *v.* like
 eshnail [aysh'-nile] *v./n.* smith
 Eshnailos [aysh-nile'-ohs] black-
 smith, farrier
 eshvurn [aysh'-vern] *v.* to make
 armor; *n.* armor
 Eshvuros [aysh-voor'-ohs] armorer
 Eskaa [ays'-kah] lizard
 Eskaalin ays-kah'-leen] reptile

Eskamord [ays'-kah-mord'] lizard-
 man

Eskan [es'-kon] metal
 estin [ays'-teen] *v./n.* place
 Estrahn [ay'-strahn] street
 Etahn [ay'-ton] day
 Ev [ayv] pebble
 evnem [ayv'-nem] wet
 evnor [ayv'-nor] *v.* climb
 Evnoros [ayv-nor'-ohs] climber
 Ezgurn [ayz'-gurn] gnome

Ff

Fa'reln [fa'-reln] "half-yard," a
 measure equal to 1½ feet
 Falnolanos [fal'-noh-la'-nos] skald,
 bard; one who knows epic lore and
 oral history
 Falnós [fal'-nos] singer, minstrel,
 troubador; entertainer
 falnun [fal'-noon] *v./n.* sing
 far [far] by
 Farn [farn] meadow
 farn [farn] *v.* to span; *n.* expanse
 Farnasa [far-nah'-sa] pasture
 fau [fow] two
 faubar [fow'-bar] *v./n.* duplicate;
 copy; twin
 faugar [fow'-gar] twenty
 Fauglei [fow'-gly] year
 Faumoris [fow-mor'-ees] twin(s), a
 pair
 Faur [fowr] house
 fay [fay] with
 faydei [fay'-dy] without
 Firr [fear] feud; dual (general term)
 (see also Haj-prauya, Haj-prausya)
 foskan [foh'-skon] *v.* tie, rope; *n.* rope
 fuoln [foo'-ohln] *v./n.* flight, flee,
 escape

Gg

Gadnor [gad'-nor] demigod of ber-
 serkers, combat, and werebears
 Gahnsvenos [gans-sven'-ohs] broad
 sword
 Gaimor [guy'-more] victim
 galbain [gal'-bayn] *v.* steal
 gam [gom] hard

Gambros [gam'-bros] Greater god of evil and destruction

Gamasilu [gam'-ah-see'-loo] hardsilver coin (Castlin coin)

Gar [gar] journey, trip

gar [gar] ten

Garberd [gar'-baird] 10 cups or 10 pounds

Garinay [gar-ee'-nay] fens; marsh

Gato [ga'-toh] cat

gauld [gowld] *v.* marry; *n.* marriage

ge [gay] in

3geb [gayb] three

gebigar [gay'-bee-gar] thirty

gebimneydu [gayb-eem-nay'-doo] trillion

Gebro [gay'-bro] plateau, height

Gedhar [gay'-dar] baron noble title; battle-chief; colonel; commander of a war group (regiment)

geibran [guy-brawn'] *v./n.* craft

Geibronae [guy-bro'-nay] craftsman

Gemur [gay'-moor] kobold

Gen'pyar [gen-pyar'] weed

Gesh [gaysh] addictive spice, causes euphoria, then injurious withdrawal

Geshau [gay'-show] steppes

Geshnia [gaysh'-nee-a] mountain

Geshvu [gaysh'-vu] peak

Ginsvenos [geen-sven'-ohs] short sword

gordo [gor'-doh] *adj., n.* fat; *adj.* large

gorkahn [gor'-kon] *v./n.* order

Gresha [gray'-sha] bronze

Gri [gree] cow

Gria [gree'-a] cattle

Griel [greel] copper

Grielu [gree-ay'-loo] copper coin

Griu [gree'-oo] spear

Gruda [groo'-dah] cage

Grun [groon] floor

guld [guld] *v.* bury; *n.* burial; funeral; *v./n.* hurt, injure

Guldeibro [guld-eye'-broh] barrow, burial mound

Gurk [goork] frog

Gurkperi [goork-pay'-ree] dasslar, the frog-folk of the Amber Swamp

Gurr [gurr] sheep

gurn [gurn] *v./n.* trot

Hh

hab [hob] sour

Hablou [hob'-loo] sourroot, a curative plant

hain [hyn] *v./n.* welcome

haj [hoj] *v./n.* honor

Haj-prausya [hoj'-prows'-ya] honor feud, ritual fight between many clansmen

Haj-prauya [hahj'-prow'-ya] honor challenge, ritual fight between two clansmen

Han [hon] spirit; soul

har [har] unbending, unequivocal

Harbe [har'-bay] parchment

harbed [har'-bed] *v./n.* skin

Harbure [har-boo'-ray] *v./n.* a challenge; the "unequivocal word," a surrender demand customary among Keitari

harvus [har'-voos] *v./i. n.* preserve

hod [hohd] now

Ii

iald [ee'-ald] *v./i.* help; object of the verb takes -ya ending

Iarra [yarr'-rah] axe

ib [eeb] the

iban [ee'-bahn] see

ibar [ee'-bar] under

idau [ee'-dow] not

iday [ee'-day] bitter

idavar [ee-da'-bar] evil

idbatei [eed-ba'-tay] dull

idei [ee'-dy] no

idet [ee'-date] *v./n.* smoke

idhos [ee'dthohs] thick

idobarne [ee'-do-bar'-nay] sad

iduos [ee-doo'-ohs] open

Igeshla [ee-gesh'-la] foothill

Ikeibro [ee-ky'-broh] valley

Ildorhn [eel'-dorn] shoe

Iloz [ee'-lox] pearl

imneydo [eem-nay'-doo] million

Inaz [ee'-naz] ice

Inaz-sarr [ee'-naz-sarr'] ice devil

Iprea [ee-pray'-ah] plant
Is [ees] thorn
Isk [eesk] second (time)
isor [ee'-sor] low
Isvahn [ees'-von] thornberry, a clerical hallucinogen

Ij

Jai [jy] pixie
jadahn [ja-don'] *v.* celebration, party
Jadahnlä [ja-don'-lä] celebration; processional
Jal [jal] cap, hat

Kk

Kael [kay'-el] goat
Kahmlei [kom'-lye] month
kaht [kot] very
kai [ky] why
Kal [kal] thing
Kald [kald] table
Kalno [kal'-noh] lake
kamlis [kom'-lees] *v./n.* bandage
Kas [Kahs] cheese
Kaudh [kowdh] winter
Kaus [knows] beach
Kefer [kay'-fur] west
keid [kyd] *v./n.* ride
Keidos [ky'-dohs] rider
kein [kyn] small; narrow
Keinfaur [dyn'-fowr] hut, hovel; commonly contracted to *sl.* **Ken'far**
Keinlaes [kyn'-layz] breeze
Keiseng [ky'-seng] out-rider
Keitar [ky'-tar] knight (noble title); rider; captain; attack leader; commander of attack group (company); electrum coin
keivall [ky'-vol] mean
Keivenn [key'-ven] trail
kel [kayl] holy
kelan [kay'-lahn] *v./n.* bless
kelin [kay'-leen] *v.* believe; *n.* belief
Kelinos [kay-leen'ohs] cleric, priest
Kelnem (kayl'-nem) holy water
Kemhos [kaym'-hos] wolf
Kemlos [kaym'-lohs] hero
Kemnahr [kaym'-nar] fang

Kemor [kay'-mor] hoof
Ken'far [ken'-far] *sl.* hut, hovel
Kep [kep] dog
Ker [kayr] window
Kerl [karol] gate
Keros [kay'-rohs] sapphire
Kest [kayst] sand
kesvan [kays'-von] *v.* protect; *n.* protection
Kesvar [kays'-var] protector
Kezik [kay'-seek] fortress
Khast [kost] desert
khein [kyn] *v.* become
Kheosh [kay'-osh] cloud
Khep [kep] scroll
khojya [khoj'ya] please, thank you
khoren [koh'-ren] *v./n.* drink
Khu [koo] line; file; column; row
Kiemloros [keem-loh'-rohs] fighter, soldier
Kir [keer] chair
Koloz [koh'-loz] blanket
kor [kor] to (direction)
Kor [kor] iron
korbairn [kor-buy'-ern] *v./n.* coopery; woodworking; to construct or build of wood
Korbairos [kor-buy'-rohs] cooper; woodworker
Korbeldan [kor-bel-don'] Ambassador, Senate-Ambassador
Kos [kohs] city
Kos-Bai [kos'-bai] City-State
Kosdeyn [kohs'-dayn] town
Kubai [koo-buy'] province
Kunospre [koo-nohs'-pray] quartz

Ll

Laes [layz] wind
 Laineb [lay'-neb] trunk (container)
 Lan Loros [lan lo'-ros] Greater god of fog and ocean waters
 lapadan [la-pa-don'] *v./n.* bond-service
 Lapadit [la-pa-deet'] bondservant
 laun [lown] *v./n.* hunt
 Lauros [low'-rohs] hunter
 Ledhar [lay'-dar] baronet noble (title); battle-leader; major; commander of a battle group (battalion)
 lee [lay] and
 legar [lay'-gar] seventy
 lei [lye] seven
 Leide [ly'-day] hair
 Leitahn [lye'-ton] week
 lemm [laym] *adj., adv.* deep; *n.* depths
 Lenoris [lay-no'rohs] Greater goddess of woodland nature and wildlife
 Leora [lay-oh'-ra] coin
 lidahn [lee'-don] *v.* think; *n.* thought
 Lila [lee'-la] lily
 lim [leem] less
 limneydu [leem-nay'-doo] billion
 Limor [lee-mor'] son
 Lin [leen] door
 Linds [leen'-dohs] *v./n.* storm
 Linubrin [lee-noo'-breen] undergrowth
 lisho [lee'-sho] *v./n.* dress
 Lismord [lees'-mord] centaur
 lomitan [low-mee'-ton] *v./n.* swim
 Limitaros [low-mee-tar'-ohs] swimmer
 Lor [lor] gold
 los [lohs] dry
 Lou [lu] root
 Lovis [low'-vees] plateau, mesa
 Lubos [loo'-bohs] window
 luda [loo'-dah] swift
 Lударs [loo-dah'-rohs] one who is swift
 ludh [loodth] *n. adj.* fast, speed
 Ludheimis [lood-hy'-mus] raider on horseback
 Lugai [loo'guy'] messenger

Lun [loon] south

Lurh [loor] hilt

Mm

ma [mah] I
 Ma'reln [mah'-reln] "quarter-yard," a measure equivalent to "g"
 Mahrendi [mah-ren'-dee] Sphere of the Gods
 mar [mar] four
 Marbe [mar'-bay] hood
 marigar [mar'-ee-gar] forty
 marimneydu [mar-eem-nay'-doo] quadrillion
 mau [mow] black
 maubr [mow'-bur] damp
 Mebin [may'-been] south
 meden [may'-den] *v./n.* break
 Mekno [mayk'-noh] trousers
 Meld [mayld] grain
 Melios [may-lee'-os] Greater god of scruples, service, and healing
 meru [may'-roo] *v.* wake; *n.* awakening
 Mesh [maysh] fog, mist
 mestan [may'-stan] neutral
 mestav [may'-stawv] *v./n.* greed
 Mestavros [may-stawv'ros] *n.* greedy one
 mieban [mee'-bon] *v.* scrub, scour
 min [meen] low
 Minlovis [meen-low'-vees] Low Plateau
 minos [mee'-nohs] thin
 Miridan [meer-ee-don'] chimney
 mirn [meern] *v.* eat
 Mishu [mee'-shoo] bird
 Modos [moh'-dos] prison
 Modosavros [moh'-doh-sahv'ros] prisoner
 Moidh [moydth] beast
 Molos [moh'-lohs] weregeld, paid as reparation for the death of another
 Mord [mord] man
 Mordis [mor'-dees] father
 morlaun [mor'-lown] *v./n.* move
 Morlis [mor'-lees] horseman
 moru [mor'-oo] he
 Mus [moos] stool

Nn

na [na] of; by; from; about
 Naga [na'-ga] naga
 Nahr [nawr] tooth
 naidan [ny'-don] *v./n.* jump; leap
 Nal [nal] bastard, illegitimate offspring
 Nalagar [nal-ah'-gar] Lesser god of sun, music, prophecy, and generosity
 Nalsvenos [nal-sven'-ohs] bastard sword
 nardhen [nar'-dthen] *v.* call, name
 naten [na'-ten] *v./n.* sound
 naz [naz] *n. adj.* cold
 Nazaudh [naz'-audth] *v./n.* snow
 Nebros [may'-brohs] plain, flatlands
 Nem [naym] water
 Nemfi [naym'-fee] puddle
 Nemm [naym] river
 Nemurren [may-murr'-en] waterfall
 Nendhovar [nayn-doh'var] tree-man
 Nenun [nay'-noon] chaos
 nenundis [nay-noon'-dees] chaotic
 nesbar [nays'-bar] *v.* beg
 Nesbarit [nays-bar'-eet] beggar
 net [nayt] down
 neydu [nay'-doo] thousand
 ni [nee] far
 nian [nee'-an] *v.* make
 nildan [nil'-don] *v./n.* cook
 Niuban [nee-oo'-bon] trencher; plate
 niyen [nee'-yen] *v.* oppose; *n.* opposition
 Niyendar [nee-yen'-dar] opponent; type of spellcaster who specializes in countering magic cast by others
 nodhen [noh'-dthen] *v.* do
 Nov [nohv] ring
 nu [noo] you (familiar address form)
 nukh [nook] yellow
 nur [noor] how
 Nurn [noorn] fur
 Nurstehn [noor'-stayn] boulder

Oo

ob [ohb] on
 obar [oh'-bar] about
 obarn [oh-barn'] *v./n.* laugh
 obarne [oh-bar'-nay] happy
 Obreimor [oh-bry'-mor] Senior Horseman, Keitar rank
 Odat [oh'-dat] *v./n.* milk
 odeyn [oh'-dayn] *v.* settle
 odayt [oh'-dayt] *v./i.* live; *n.* life
 odun [oh'-doon] *v.* receive
 ofay [oh'-fay] near
 Ograh [oh'-grah] ogre
 Ois [oh-ays'] mouth
 Oiv [oyv] ditch
 Okol [oh'-kohl] roof
 olan [oh'-lan] *v./n.* talk
 Olau [oh'-low] wife
 olenauin [oh-lay-noun'] *v./n.* shop
 Olenauntisk [oh'-lay-noun'-tisk] silver coin
 olmatan [ohl-ma-ton'] *v.* pray; *n.* prayer
 Olmord [ohl'-mord] husband
 oluperr [ohl'-payr] them (archaic — appears as root in other words. For common pronoun see aolu)
 olu [oh'-loo] they
 Ontaer [on-tay'-er] clanhold
 Opaimros [oh-pym-ros] woodsman
 Oprie [oh'-pree] crystal
 orcal [or-kal'] up
 ord [ord] that
 Ore [oh'-ray] arrow
 Oredaln [oh'-ray-daln'] "an arrow's length;" a standard measure equal to one yard
 oren [oh'-ren] *v.* defend; *n.* defense
 Orenvar [oh'-ren-var] defender
 Orkhe [or'-kay] orc
 Orkhe-mor [or'-kay-mor'] "orc-man," one who is half orc and half man
 orne [or'-nay] medium
 Orru [oh-rru'] bull
 oshun [oh'-shoon] *v./n.* bridle for an animal
 Osk [ohsk] wick
 oslahn [ohs'-lon] *v./n.* seal; to close

Pp

Padit [paw'-deet] servant
Padmu [pod'-moo] slave
Padmutar [pod'-moo-tar'] "slave's march;" 10 miles
pallan [pall'-on] *v./n.* scout
pau [pow] eight
paugar [pow'-gar] eighty
pelev [pay'-lev] brave
Peren [pay'-ren] Lesser god of altruism and clan leadership
Perit [pay'-reet] ivory
Perobi [pay-roh'-bee] folk; tribe; people
3Perodh [pay'-rodth] duke (noble title); clan chief; General; commander of an army
Perroi [pay-roh'-ee] person
-peri [pay'-ree] *sfx.* folk, people; used as racial descriptor (i.e., Meshperi, Gurkperi, etc.)
Plaish [plysh] swamp
Plaishmordi [plysh-mor'-dee] swamps; swamp men
prahnan [prah'-non] *v.* force; *n.* force; power; might
Prai [pry] eye
praidan *v./n.* [pry'-dahn] sight
Praikhe [pry'-kay] eyebrow
Praubius [prow'-bee-oos] warsaddle
Praudhar [prow'-dar] earl (noble title); war chief; Major General; commander of a campaign group (division)
praulin [prow'-leen] *v./n.* fight
Praulis [prow'-lees] warhorse
Prauniarra [prow'-nee-yarr'ah] battle axe
prausieum [prow'-see-yem] *v./n.* war
Prauvar [prow'-var] warrior; soldier; private (rank)
Prebay [preh-bay'] people
preo [pray'-oh] white
Preshnia [praysh-nee'-ya] army
Preskan [pray'-skon] platinum
Preskanu [pray-skah'-noo] platinum piece
priard [pree'-ard] purple

pro [proh] who
Proikhe [proy'-day] robe
Pryadho [pree-ya'dthoh] orchard
Pryash [pree'-yash] fruit
pureo [poo-ray'-oh] orange

Qq

qavahn [ka'von] *v./n.* trick; fool; joke

Rr

rai [ry] long
raiv [ryv] brown
Raifaur [ry-fowr'] longhouse
Raisvenos [ry-sven'-ohs] long sword
Raut [rowt] inhabitant; dweller
regbaurn [reg-bow'-ern] *v./n.* win; succeed
Regbauros [reg-bow'rohs] victor
Rein [ryn] lance
resard [ray'-sard] *v./n., irr.* answer
riaven [ree-ah'-ven] *v./n.* spellcast; to cast spells
Riavu [ree-ah'-voo] spell
rieben [ree'-ben] *v./n.* cremate
Riegin [ree'-gan] Greater goddess of war
Rniu [er'-nee-oo] helmet
rodhan [rod'-han] *v./n.* lead
Rodhar [roh'-dar] Lord
Rodhper [rodth'-payr] chief
Rohnu [roh'-noo] you (formal address form)
roi [roy] what
roin [royn] *v./n.* drive
rudan [roo'-dan] heal; cure
rugar [roo'-gar] fifty
Ruhb [roob] bear
Rulau [roo'-low] black lotus
ruo [roo'-oh] five
Ruoberd [roo'-oh-baird] 5 cups or 5 pounds
ruorn [roo-orn'] *v./n.* fly
ruvian [roo'-vee-on] *v.* know; *n.* knowledge
Ruvianos [roo'-vee-on'-ohs] philosopher; sage
Ryald [ree'-ald] ewe

Ss

sa [sa] so
Samosar [saw-moh'-sar] adventure
samosin [saw-moh'-seen] *v./n.* adventure
Sann [son] pillow
Sard [sard] dagger
Sardevar [sard-ay'-var] knifeman
sarkin [sahr'-keen] *v./n.* question
Sarr [sahr] devil
savin [saw'-veen] *v./i.* to be
sedh [sayd] clear
sehnvar [sayn'-var] tall (person)
sehnvarit [sayn-var'-reet] a height; tall, high, a rise
Seidrun [Sai'-droon] Lesser goddess of weather, winter, water, and the hunt
seld [sayld] rash, hasty
senge [sen'-fay] outside, outwards
sha [shah] *v./n.* smile
Shabra [shah'-bra] sphere
shai [shy] fine
Shakin [sha'-keen] church, temple
shald [shald] *v.* build
Shao [shah'-ohn] tin
Shau Lin [shaoh-lin'] Demi-god of heroic deeds
Sheanos [shay-on'-ohs] shireling
Shelo [shay'-loh] emerald
Shen- [shayn] *n.* were- (creature)
sheo [say'-o] where
shiel [sheel] green
Shielvik [sheel'-vik] chapparral; watershed
Shienya [sheen'-ya] treasure
Shirnya [sheer'-nya] lamb
Shkel'th [shkel'th] lizardman family and guild association
Shokhia [sho-kee'-ya] corral
Shorreof [shor-rray'-off] necklace
Shu [shoo] cliff
Shurn [shoorn] cloth
Shyarb [she'-yarb] ear
Siedlos [seed'-lohs] corpse
Siemdahn [see-yem'-don] death
siemlis [see-yem'-lees] *v.* die
Sinyalarit [seen'-ya-lar'-reet] thief

Siyan [see'-yan] ruby
Skald [skahld] A bard-like Character who is a master of stories, lore, and spell-songs (also *Falnolanos*)
Skanlit [skon'-leet] kettle; pot
Sokubre [soh-koo'bray] time
Solovan [soh-loh'-van] ruminants; grazing animals
son [sown] last
Sonetahn [sohn'-ay-ton] yesterday
sor [sor] great; over superior to
sorbev [sor'-bayv] magnificent
Sorfaur [sor'-fowr] castle; keep
Sorlisho [sor-lee'-sho] gown
Sorlovis [sor-low'-vees] Great Plateau
Sorodhar [sor-roh'-dar] overlord
Stehn [stayn] rock; stone
Sugreo [soo-gray'-oh] blood
Sugreo-firr [soo-gray'-oh-fur'] blood feud
Sui [soo'-ay] grass
suz [sooz] *v./n.* light
suzuren [soo-zoo'-ren] *v./n.* lightning
Svan [svan] pig; swine
sven [sven] *v./n.* cut
Svenos [sven'-ohs] sword

Tt

taern [tay'-ern] *v./n.* hold; as noun, refers only to property and territory
Tahn [ton] east
Tahzk [tosk] ocean, sea
Taln [taln] shirt
Talnu [tol'-noo] border
Tamik [ta'-meek] lamp
Tamikrus [ta-meek'-roos] lantern
Tarpe [tar'-pay] home
tarvin [tar'-veen] *v.* to be gallant, brave, heroic; *n.* gallant
Taulorikh [tow-loh'-reek] mage, wizard
taun [town] *v./n.* rule
Taunos [town'-ohs] ruler
Tebrau [tay'-brow] paper
Telmar [tayl'mar] bed
ternen [tayr'-nen] *v./n.* dance
tield [tee'-eld] *v./n.* plant
Tien [tee'-en] animal; mammal
tienan [tee-ay'-nan] *adj. n.* wild

Tienau [tee-ay'-now] monster
Tiendos [tee-en'-dohs] animal husbandry; one who tends animals
Ties [tee'-es] fire
Tiesvan [tee-ays'-van] torch
Tisk [teesk] chip, bit piece
Tiurb [tee'-urb] season
Tolna [tol'-na] boat
torlarit [tor'lar-eet] beautiful; pretty
torlaros [tor-lar'-ohs] handsome
Tro [troh] ink
Trugh [troog] goblin
Trul [trul] troll

Uu

ubrin [oo'-breen] *v./n.* brush
Uhldin [ool'-deen] pony
Uhlis [oo'-lees] horse
uhren [oo'ren] thunder
uhrtel [oor'-tel] *v./n.* dream
un [oon] around
uos [oo'-ohs] close, near
urb [oorb] rough, uneven
Uric [oo'-rik] Greater god of pureness, fairness, kindness, and justice
Urnu [oor'-noo] leg
urren [oo'-rren] *v./n.* fall
urne [oorr'-nay] *v./n.* rain
ushain [oo'-shyn] *v./n.* shield
utarn [oo'-tarn] *v./n.* march
uvan [oo'von] *v./n. irr.* hate

Vv

vanan [vah'-nan] go
Vahn [von] berry
Vanik [vah'-nik] sandle
Varkubai [var'-koo-buy'] district
varlurn [var-loorn'] *v.* to shoot a bow or crossbow; *n.* archery
Varlurios [var-loor'-ee-ohs] archer
vedoln [vay'-drohs] *v.* tan; cure (hide or fur)
Vedolros [vay-dohl'-rohs] tanner
venan [vay'-nan] arrive
venial [vay-nee'-al] barren, infertile
Veniali [vay-nee-yal'-ee] The Barrens, wasteland
Venn [ven] rod; staff; wand
Veyna [vay'-na] book

veshun [vay'-shoon] *v./n.* harness
vik [veek] *v./n.* cloak; hide, conceal
Vikkar Tornor [veek'-kar tor'-nor] demigod of oaths and justice
vin [veen] false
Vindaurb [veen'-dow-erb'] *v./n.* mask
Voih [voh'-ee] ram (male sheep)
Vol [vohl] ox
Voletahn [vohl-ay'-tahn] "an ox's day;" a measure equivalent to one acre of land
vugar [voo'-gar] ninety
vuo [voo'-oh] nine

Yy

Yaf [yaf] jade
Yusha [yoo'-sha] law
yushalit [yoo'-sha-leet'] lawful

Zz

Zalezny [za-lehz'-nee] steel
Zugran [zoo'-gron] dwarf

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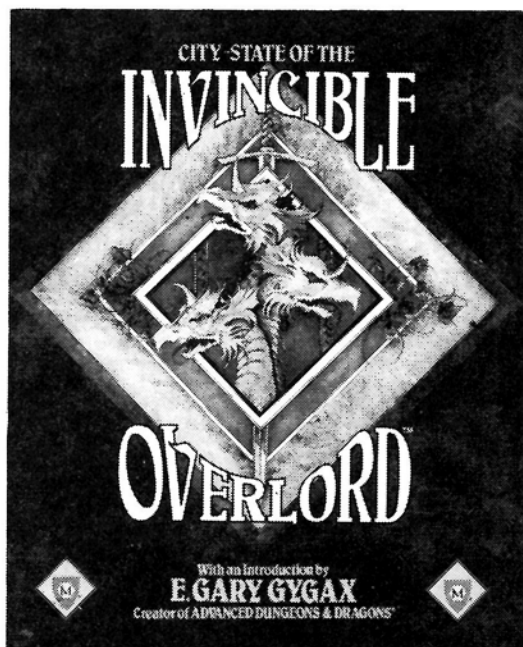
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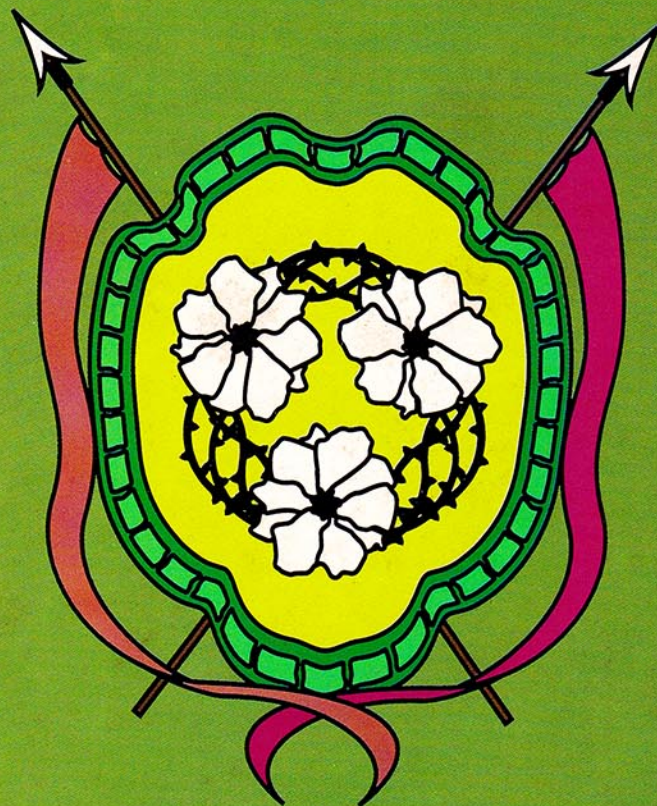
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