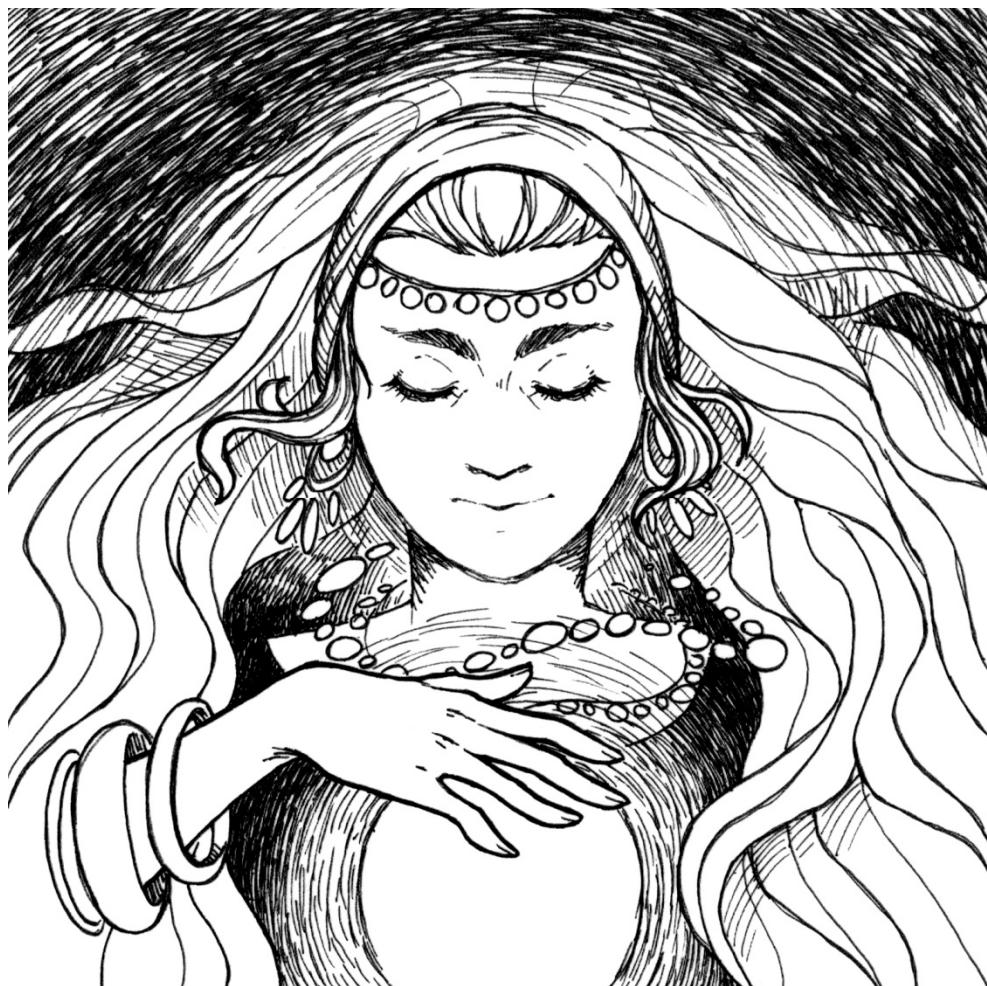


Board Enterprises proudly presents
Build Your Fantasy World in
Small Bites

The Yugsalanti Fortune Tellers of the Roads

aka All About Fortune Tellers
(both real and fake)



INTRODUCTION

Welcome to one of our most “split personality” editions to date. Why is it even more all over the place than the others? Because we’re going to be talking about two types of fortune tellers: the real ones using magic and the fake ones using trickery. More, the Yugsalanti people are infamous for being scam artists and con men. But not all of them. In fact, less than a third of them are dishonest and thieving (maybe as low as one-fifth), but the bad apples have destroyed the barrel on this one.

So we’re pretty excited and mainly exhausted tackling this subject, but we really think it’s one you’ll enjoy. There’s really something for everyone in this edition: magic, politics, backstabbing (a different kind than you find in politics), craftsmen, entertainers, and general roguish behavior. With many different types of Yugsalanti peoples and many types of “industry” (yeah, we mean scams), you will see that this edition is filled to the rafters with smaller ideas and mid-sized adventure mission sparks. Not only that, but since most the Yugsalantis are nomadic, the ideas can work nearly anywhere in your world.

Probably more importantly, this edition was going



to be covered later on, but the votes of our Patreon patrons pushed it to the front of the line. That is the way we want to be building this - In the order that works best for you folks. If you’re interested in a subject, just let us know what it is, and simply because our fans are looking for it, we’ll get it to you as quickly as we can!

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ARTIST SPOTLIGHT

We are thrilled to partner with the up and coming artist Catou. As you’ll see on the cover, in this edition, and in the Spotlight later on, she’s clearly a gifted and talented artist. We’re thrilled to be able to show off her work before the rest of the industry goes crazy for her. The rest of her work can be seen at:

<https://catou15.deviantart.com/>

More of her work and contacts later on.

Pronunciation Guide

GMs and especially world builders can often make the mistake of using names that they cannot pronounce. Wish we could say we’ve never done that, but well, we can’t. Some of the names here are not that easy to pronounce, so we’ve tried to give them to you in what we consider to be their phonetic spelling. The capitalized syllables are where you will find the accent. Know what? It really doesn’t matter if you mispronounce them! Do what works!

Bennisechktma = ben EE sect ma

Cynneex Alliance = sin EE axe

Moseequa = moe SEE kwa

Velesan = vell (like fell) ES (like you were saying the name of the letter “S”) ann (like the girl’s name)

Yugsalanti = YUG sill auntie - where “yug” is similar to “ugh” like a frustrated Charlie Brown would say.

FLETNERN WIKI

All of these posts are already out on the wiki and you can refer to them there. We have gathered them here, because we think they are valuable in a group, and they all pertain to our theme for the month. All of them are also tagged as being in the categories of “Yugsalantis” in case you are more comfortable using the wiki instead of this edition.

Bennisechktma Family Group

The Bennisechktma Family leads the Cynneex Alliance. These extremely charismatic men have the political skills to advance their cause and lead the largest Yugsalanti alliance. Between their soldiers and other members, they are likely to become the dominant force in the city-state of Parnania.

Bynar Bennisechktma is the leader of the family and the de facto leader of the alliance. He is a fast talking con man like many Yugsalantis, but he is brilliant in giving patriotic speeches and inserting propaganda and believable falsehoods. He has fought many battles in his life and is skilled in war and raiding.

Hephestus "Heph" Bennisechktma is the "prince" of the family and alliance. He is a very handsome man with wit and charm. He has no problem controlling the hearts of women and is gifted enough to sway most men even without the sexual tension. He is not only the alliance's "face man", but he is the chief diplomat as well.

Central Plains - North Region

Continent: Drentae (Central)
Terrain: Plains
Major City: Parnania

The North Central Plains are the home of the Velesans and the Yugsalantis. Perhaps the flattest farmland in the world, the Central Plains are able to produce vast quantities of grains, especially wheat.

The Velesans of the Central Plains are stereotypically known for their attention to religion. Often times, this devotion is mocked by others and assumed to be superstition, but this is an unfair characterization. The religions of the Velesans stress community, which strengthens the peoples of the Central Plains. They do tend to be isolationist and mistrusting of strangers, especially strangers who are obviously "different".

Cynneex Alliance **Group**

The Cynneex Alliance is one of the largest groups of Yugsalantis (if not the largest). They are formed of

five major families and several smaller ones. They were originally formed to drive the orcs from Parnania and return it to human (Yugsalanti) control, by force if necessary. They were active and in open rebellion, having declared war on the orcs of Parnania. However, on Trintia 19, 653, 125 orcish soldiers who had been assigned peace keeping duties marched out of the city destined to return to the Gold Mountains. Though it took some time for the remaining orcish troops to leave, they did leave. The city of Parnania was free of its orcish overlords without a battle.

With control of Parnania now in play, the Cynneex Alliance is moving itself into position, typically through political alliances with the neighboring states including several members of the Council of Baronies and other smaller states. They were not expecting the orcs to simply leave and have lost the advantage they hoped to have being seen as the liberating force.

The Cynneex Alliance is ruled by a "board of governors". There are eight governors, three of which are from the Bennisechktma family. Rough estimates give them about 1,000 fighting men with a handful of mages and fortune tellers for support. But, of these 1,000, few are professional soldiers. Most are raiders or thugs.



Human Sausages

Legend

During the Conquering War, the city-state of Garnock took and held the city of Parnania. But as the armies of Garnock returned home after defeats suffered in the north, the administration of the city of Parnania fell to their allies the Vile Ones orc tribe. A war torn city is nearly always going to have some difficulties, especially in circumstances like what was happening in the farmlands around Parnania. Orc tribes, Yugsalantis, and local lords were all battling for control of the best farms and mills, dramatically interfering with the food sources getting into the city.

While the city should not be considered to have suffered under a full famine, food was scarce and the people were hungry. The Vile Ones began distributing sausages. They claimed that these sausages had come from the Wembic Empire. The taste wasn't exactly what the people desired, but it was food. The sausages were primarily issued as rations to the orc soldiers in the city, but the soldiers were quick to barter these sausages to the locals for other foods, plus the quarter masters were corrupt and selling the sausages for their own profits.

While rumors were rampant, few people believed them, at least at first. The rumors started by saying that the sausages were made from horse meat, which has never found acceptance in the Velesan culture of Parnania, but is far more common in the Wembic Empire. These rumors then pivoted to claims that the Vile Ones were grinding up humans and throwing them in the sausages. The Vile Ones official claim was that they didn't really know what was in the sausages, but that the people of Parnania should be happy they had food to eat.

The matter has never really been settled. What is known is that the sausages were made in Parnania, so the Vile Ones there knew exactly what was in them. Further, food was supposed to be going from Parnania to the Wembic Empire, not the other way around, so the demands on the Vile Ones in Parnania to ship food out of the city were high - probably higher than they could actually contend with. While the legend has now grown into saying something along the lines of "The orcs ground up the valiant defenders of Parnania after the city fell and put them into sausages because orcs are all cannibals", the sausages in question were made years after Parnania had been captured and those who died in the battles were long buried.

It is interesting to note that the cries of human sausages came most frequently from the Yugsalanti rebels. Yes, their fortune tellers and mediums would have been the ones best suited to speak to the dead and learn what the truth was, but they were also the ones most likely to mislead the Velesans of Parnania who had all but accepted orcish rule.

Makurturi Collective

Group

The Makurturi Collective is an alliance of Yugsalanti families that typically reside in the Council of Baronies. Not surprisingly, the alliance was started by the Makurturi family reaching out to some of their neighbors. They are currently led by Oscar Makurturi who took over for his grandfather, the true founder of the group.

The Collective seeks to strengthen the Yugsalanti people by improving their reputations. Part of this is encouraging families to settle down and stop wandering the roads as they normally have done. Some families

have seen this as the Collective trying to change who they are and they have therefore refused to join.

Far more of the members of the Collective are honest, hard-working craftsman. They shun the conmen and hucksters, though there still are some within the group who produce substandard goods and pass them off as better than they are. While the Collective will not police this type of action, they will expel those who they can prove are simply thieves or bandits.



Parnania

City

Parnania is the largest city in the Central Plains, but has been plagued with problems since its founding. It was conquered by Garnock in 626P as part of the Conquering War. The Latvich troops never enjoyed being posted in Parnania so in 634P, the orcs (mainly the Vile Ones tribe) took sole authority of the city-state. But starting in 653P, the orcish troops in Parnania were recalled to the Gold Mountains, leaving Parnania all but undefended by the insufficient human troops.

So after a generation of being a conquered state, Parnania is now trying to re-establish itself as a power in the region. In many ways, the city-state is trying to determine its identity. This comes from the fact that the native Velesans may be the majority of the population, but both orcish and Yugsalanti groups have become powerful during the occupation. Further complicating things is that the last Velesan Prince Governor was seen as incompetent and a coward, further reducing any previous claims to the throne.

Playing Card Decks

Item

Some of the different cultures have different decks of cards. The standard Drentae deck has seven houses of eight cards, while the Hughijen deck has eight suits of ten cards. Additionally, the Drentae deck has slightly



fancier names for some of their cards (ace, deuce, and trece, instead of one, two and three). The Yugsalanti deck is far bigger with seven houses of twelve cards. The Yugsalantis on Drentae use the Drentae naming conventions, while those still left on Hughijen use the local names / customs.

As should be obvious, this changes the odds and order of winning hands in most card games, such as poker. It will be important for any player to understand the deck being used in order to avoid making a mistake about a flush vs. a straight.

	Drentae	Yugsalanti	Hughijen
Ruby	✓	✓	✓
Clove	✓	✓	✓
Spade	✓	✓	✓
Heart	✓	✓	✓
Key	✓	✓	✓
Ship	✓	✓	✓
Book	✓	✓	
Ace/One	✓	✓	✓
Deuce/Two	✓	✓	✓
Trece/Three	✓	✓	✓
Four	✓	✓	✓
Five	✓	✓	✓
Six	✓	✓	✓
Seven		✓	✓
Octo/Eight		✓	✓
Warrior	✓		
Knave		✓	
Knight		✓	
Queen		✓	✓
Ruler	✓		
King		✓	✓

Siestine Witches Alliance

Group

About 90 years ago, two Yugsalanti families (the Skolminch (SKULL min che) and the Dallroush (dell a RUSH) families) came together to gain their revenge on a local lord. The agreement was finalized in a meeting in the Siestine Forest and the alliance became known as the Siestine Witches Alliance. After accomplishing their specific goal, the two families maintained their alliance. Over the last few generations, the two families have intermarried so often that it is difficult to see them as separate entities.

While the two families make up the bulk of the alliance, they are always eager to enhance their magical powers. They took a strong jump forward in this when about 40 years ago, the admitted the Lantrikoff family. The Lantrikoffs had been a more distant Yugsalanti family, being shunned by many for their creepy habits and rumors of direct dealings with the worst types of spirits and fiends. The Lantrikoffs were eager to align themselves with families who were rooted in the physical world (meaning they had strong guards).



Many assume that the Lantrikoffs now simply control the SWA, but that isn't the whole story. Authority within the alliance rests with the most powerful witches, though about half of these are (or were) Lantrikoffs. But the Lantrikoffs do not simply

lord it over the others; the families do work fairly well together. If the Lantrikoffs have other more diabolical motives, they have kept them hidden for decades.

The SWA seeks a good sized “country” they can control in order to gain power from more people, more money, and the ability to experiment more than they have been able to thus far.



Yugsalantis

Group

The Moseequas are the original Yugsalantis. They were Dethebs who came to Drentae seeking to avoid the religious persecution they were experiencing in their homeland. Physically, they are identical to the Dethebs, but they follow a different pantheon than is considered acceptable in their homeland. “Moseequa mysticism” is the root of their fortune telling and magic. True Moseequas see their magic as religion, while the Yugsalantis see it as tradition.

Oddly enough, the Moseequas are currently in a religious war over whether one of their most powerful divinities is named “Maive Highulle Strimshi Nuevtul” or “Maivehighullestrimshinuevtul”. For a culture that fled religious persecution, they then created it within their own.

The Yugsalantis are then Moseequas who have blended into the more common cultures of Drentae, especially the Velesan and Latvich cultures. They retain many of the Moseequa techniques and are the best known fortune tellers on the continent. They are also mainly nomadic. While they blame their nomadic ways for their bad reputation, the fact that there are numerous con men and fraudsters amongst the Yugsalantis is more likely the issue. That is not to say that every Yugsalanti family is filled with crooks, but too many are.

THE SOUNDING BOARD

The Sounding Board is the name of Board Enterprises’ weekly blog. We gather the latest and most appropriate blog postings here so they can relate to this month’s theme, but they are available online by clicking this link.

Missions with that little touch of role-playing

I like adding slang into my world. Things like an “UhOh” is what a lot of folks call a heavy crossbow (because it’s what the burglars say when they see one at night). Another is “baker’s hours”. The idea is that in order to make bread for the people to buy in time for their morning meal, the bakers need to get up in the middle of the night and start the dough. It needs to be made, rise, knead, rise, bake, all by sunrise. Think of the old “time to make the doughnuts” commercials. Yes - This was to be a parody of “bankers’ hours”, but it did take on a life all its own.

So who cares, right? Slang - It’s so role-play! But even goofy things like this can spark missions, and this one sparked a really cool one for me: What if the king’s prized baker couldn’t wake up in the mornings because he was having awful nightmares? That would be the kind of thing they would hire wizards to figure out and correct! But I like missions that can “go either way”. So instead of just laying this one out there, I tried to figure out why someone would have cursed the baker with nightmares. Here’s what I came up with:

The king’s baker is the most celebrated baker in the kingdom. Not only graduating from a famous school, he has shown himself to have tricks up his sleeves that other bakers would literally kill to possess. But this all went to his head. Early in his career as the chief baker at the palace, he tried to woo a scullery maid. Well, he’s an ass, and he wound up raping her, but due to their different positions in the palace, no one cared what happened to her. So he did it again. And she ran away.

Well, she was half Yugsalanti (think gypsy if that isn’t too politically incorrect these days). She returned to her people, and the crones taught her some things. The maid made a deal with a nightmare demon (there are lots of them!) and cursed the baker. Now with the proper magics, it is almost easy to figure this out. You have to wait by the baker’s bedside until he’s having a nightmare, and then have the right type of spell caster either monitor the dream, or detect the “demon”/spirit. Then you have to summon the spirit and question it. This is not a loyal follower of the maid, and it will sell her out for any type of bribe. So then they track down the maid, now a witch and somehow get her to remove

the curse (probably without killing her, because then how would she remove the curse?). OK - A little complicated, but a pretty straight forward mission, right?

But how do they play it? What's the king really like? Does he value his morning pastries over justice? How does his answer sit with the party? This is in many ways a "funneled adventure", meaning that the party is funneled into one series of actions that should lead them to the maid/witch. But once resolved, what then? Something this silly (a baker and his nightmares) could shake the relationship between the party and their king if he chooses the less honorable path of ignoring the rape.

Forget about role-playing silly slang terms. This is what needs to be role-played. What would these adventurers do in this situation? and how does that affect the king, the palace, and the court? This is when it gets fun! At least for me! Hope it does for you and your crew of players too!

Setting up the Future

I have plans in my campaign world that have been in the works for years. I'm a little tired of the lack of progress, so it's time to start setting up the future. How? Well, the players in my world have a tendency to use fortune tellers, but the fortune tellers have relatively limited range - only a few weeks. So I need to use a different form of prophecy.

Those street preachers - you know, the ones who keep saying it's the end of the world - well, they're going to start saying the end of the world is near, but they are all going to start saying the same crazy story. No one will believe it, but the various crazy gods who feed these crazy preachers are actually telling the truth. This truth is so many steps away that no one can conceive it. Truth be told, even if they do believe it, it will likely be two or more years before it really gets going. None of my players remember things like that until it's too late. So even if I give them answers, they won't understand the questions until the prophecy has been fulfilled.

This type of set up takes a while. Not everyone knows the direction their world is going a few years out, but even if your plans don't come through, then the crazy guy in the street really is just a crazy guy and not a true prophet - that's easy enough to believe. But when it does happen a couple of years later, someone will look back and go, "I can't believe it. You told us this was going to happen years ago." Then you can smile and nod, basking in the glory of your own brilliance.

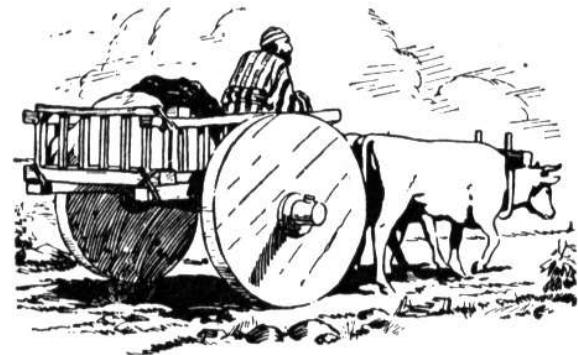
Prophecy

Fletnern doesn't have a lot of prophecies. To be honest, I typically only create them while I'm working on the mission that they will affect, and then I say that it's a long lost prophecy that no one remembers. The main

reason for this is that I want my players to feel, no actually to know, that their characters have the ability to impact the game world and make a difference. Those differences are not always good, but they are different.

Does a prophecy change that? Does it make it so that one result is going to happen no matter what the player characters do or influence? Well, probably. I think it depends on where the prophecies come from. Here are a couple of ideas.

Are prophecies just the gods bragging? For instance, if Marina, goddess of the seas, tells her priests that in the year that her constellation overwhelms the planet of blahblah, a new naval power will rise from the west, is she just letting them know that she has a plan in place and is expecting some favorite group of hers to rise to power by that time? I am really asking a separate question here, and it is what is the limit of the powers of the gods? We'll get back to Marina in a second. In your game world, can the gods actually predict the future with great accuracy? Do they KNOW what the future holds? If so, then I think the world is now limited to what the gods expect will happen,



and it cannot be changed no matter what the mortals do. Hey, that may be what you want in your game world.

Back to Marina and her "prophecy" - I don't think that the gods can actually predict the future, so Marina is just showing off. She's saying, "I'm bringing a new power onto the seas and you better look out." In this scenario, the player characters could thwart her plans. Oh, that would piss her off, but she doesn't really have unlimited power that will make her prophecy come about. She can influence things and make miracles happen, but she cannot preordain who will be the most powerful navy in the world.

So without eliminating prophecies all together as too limiting, where can we use them? Well, the gods do like to brag, so that's one case, but it isn't actually a prophecy. I do think there can be prophecies like, "You will know the child is my avatar when the white wolf comes down from the mountain and kills the white deer in the kingdom of Oznarnia." That's a god telling you what they plan to do and how you will know they did it, as opposed to "On May 16, my avatar is going to kick your ass." Not really

sure how you'd know which child is the avatar, but isn't that the fun part about prophesies? Leaving them open to misinterpretation is always fun. I do want to use this kind of prophesy, because it isn't that different from my Marina example. The god is still sort of bragging, but also giving instructions. There can be a guarantee, "I will create a great flood" but it doesn't say, "I will destroy this city with a great flood," because someone might find a way to mitigate the effects of the flood. I hope you see the difference.

You might want to figure out how these prophesies come to the mortals too. Do the gods just send them in? Do the mortals go looking for them in smoke and incense? Were they written down so long ago that no one remembers, and if so, why? Why would a god tell you that 600 years from now I'm going to do <fill in the blank>? I mean, sure they're immortal, but they aren't known for that kind of patience. In my game world, fortune tellers can actually see the events that are most likely to happen in the future (in other words destined to happen at this moment unless something happens to change them). They can see forward about one week per power level, and few spell casters have more than four power levels. So generically a month, maybe two months of prophesy (on a critical). Honestly, how can I as a GM really be ready for more than that?

Remember, novel authors use prophesies all the time, but that's because they can. No one is participating in the creative process with them. But you're a game master. You may have what you want or assume will happen but the players and/or their dice can change that. I think you need to make sure they have that ability. And always leave any prophesies clear only in hindsight.



Going off the reservation

Just because a spell does not exist in the rule book does not mean it cannot exist. One of the best spells I ever used was in a campaign where the high powered characters had begun to trust their fortune tellers to predict major events for them. Just as an army was invading one of their allies, the invaders had their fortune tellers cast a powerful spell. As long as the spell was maintained, anyone trying to use fortune telling or a similar style of magic to see what was going on would get horrible images of an old crone instead of the information they sought. Card readers saw the crone's face on their cards. Crystal ball readers saw evil eyes staring back at them out of the ball. Tea leaf readers saw the crone's face form and then dissolve in the leaves. Not only was this creepy for the players (and therefore fun for the GM), but it got them involved. They wanted to know how it was done.

By hitting them with a spell of this nature, they were at a complete loss. They had begun to rely on a power that had been unleashed in the game. Instead of trusting to fortune tellers, they had to trust their own instincts. Of course, the enemies had fortune tellers, and by that time, the GM had learned several tricks on how to use them (from the players). Never hesitate to use a player's ideas against them. At least make sure you use one group's ideas against your next group.

High Fantasy - Invisible Allies

The easiest way to give a character in a FRPG more power is to give them more allies. Since these are high fantasy games we're talking about, how about giving them an invisible ally? I am not talking about an invisible assassin who sits in the corner with a cross bow, I am talking about supernatural allies.

Is the character a necromancer or in some other way in league with the dead? Would some manner of ghost or haunt stay nearby? Religious? whether a priest or not, those who benefit the gods are likely to have a minor angel or demon hovering around them at all times. Mages? Are there spirits of magic in your game? how about sprites or pixies? Hunters or other nature dwellers could have dogs or something more like a dryad.

Am I suggesting that you dramatically increase the ability of the character to fight battles? Oh my God NO!! If that is really how you took that, you're probably in the wrong blog. What I am suggesting is that having unseen supernatural allies around serves a number of incredibly powerful purposes. For instance - The spirit of the dead or the magical spirit might be able to sense things like clairvoyance or other snooping spells. A dog, especially a supernatural one, would sniff out invisible assassins as they were moving in (even if the dog was useless in battle afterwards - still hugely valuable). Depending on the god or devil who sent the "minion"

they could do just about anything, from warning of impending dangers to healing to casting some manner of defensive/protection spell. It seems perfectly reasonable for major landowner (Count or Duke) who encourages his people to worship a certain deity to have an angel who can cast a “summon armor” type spell on the nobleman, or a devil who can do the same. Of course the appearance of the armor would be dramatically different, but the effect would be the same.

A couple of examples in one of my campaigns: There is a warrior who has inadvertently done several missions for one of the major war gods. Because this warrior had never “declared” that they worshiped this god, he cannot wrap them in his full protections, but he did assign a messenger type angel to follow them around and report back what they do. (My gods are not all knowing; they need to have agents.) Not only does this angel spy and report, but it serves as a guardian of sorts. Should any other god try to get their hooks into this warrior, the angel is there to warn them off. Eventually they did “declare” for this god, and a more powerful messenger showed up, as well as some rather serious “markings” of the war god’s “territory”.

One of the characters married the local baron. As Baroness, she gets involved in all sorts of issues in the city and region. One thing she did was suppress the racial bigotry against what is effectively the gypsies. Not only does she have a fortune teller (with real magic), but she has made a point of bringing guards into their neighborhood when there were people looking to terrorize them. In return, they gave her an incredibly artistic deck of cards. There’s no extra magic on it, other than the standard fortune telling magic (that the gypsy herself has), but only the baroness is allowed to handle the cards. The fortune tellers know that one of the spirits of fortune telling will detect the deck and latch onto it. The fortune telling spirits (in my campaign) can be incredibly vain, so only a powerful spirit will be able to claim this deck as its channel to the mortal realm. That pride will work in the Baroness’ favor as that spirit can then be manipulated using its pride to find out things that lesser spirits might not be able to learn, thus making the deck more powerful.

This is the kind of crazy stuff that needs to be in a high fantasy campaign. Can a fortune teller tell fortunes using tea leaves? Yes, but when you introduce a fancy ebony wood deck with gold and silver leaf and its own personal vain spirit, that’s when it is not only cool (from a role-playing POV) but also has some impact in the actual playing of the game. How often was the war angel useful? Never. Well, once - a priest of the same god wasn’t trusting the party, but he noticed that the angel was there, and immediately changed his tune. The players didn’t get it at the time, but that’s OK. I may rant against a certain author who is the darling of novels and HBO, but he has

reminded us that supernatural things happen, and not everyone needs to understand them for them to still be both fun and memorable.

Conning Your Players

I always get nervous about bringing con artists into my campaigns. I believe that they must exist in the fantasy world that I have created and even have an entire ethnicity that is well known for being tricksters (the Yugsalantis). But the idea of conning the players always rubbed me the wrong way.

Let me explain what I mean. I am absolutely for quest givers tricking the party. That is a natural part of the game for me, and the players know for them as well. Outright lying to them about their surroundings is most commonly the result of bad die rolls (Senses tasks). Even having people they are questioning lie to them - absolutely normal.



So what don’t I like? Well, selling them a charm from an “enchanter” and having it be a fake. The Yugsalantis are not just con men, they have the world’s best fortune tellers. Because of this, they are often selling trinkets to protect yourself against the evil eye (an actual spell in **LEGEND QUEST**) and other such things. Some of their other common tricks are to sell tools and even weapons that are made of substandard steel and therefore far more prone to breaking.

So with me being a pretty mean spirited game master, why am I against this? Well, mainly because I do think it is cheating. It really isn’t though. A warrior should have the Weaponcraft skills to tell a good weapon from a bad one, and if he doesn’t, then he deserves to be cheated. Same with magic. Why would you trust a witch selling “healing potions”?

But it does feel like cheating to me. Honestly a big part of it is the logistics of it. Say one of the PCs does buy a faked healing potion. But then he finds or buys three

more that are real. You know his character sheet is going to read “4 healing potions” and not “one healing potion from witch and three from that dragon hoard”. So how do you as GM remember that he has a bad one and figure out when it is to be used? Now healing potions are probably noticeable when they work and when they don’t, but what about a strength enhancing potion? As GM, you could probably completely hide the fact that the strength potion wasn’t working, but you will have to keep doing math in your head and remember that the strength potion was fake in the first place. That’s a lot of work for a cheap scheme to take a few gold coins away from one of the PCs.

So instead of punishing PCs for buying dumb stuff, I go at it a different way. When they are buying something important (a magic item), especially from someone they don’t know, they need to bring in a tester. Think of it as taking a used car to your mechanic before you buy it. If the enchanter says it is enchanted with vorpal sharpness, someone is going to bring in another enchanter to check it out. Same type of thing with healing potions and the like. This makes it more expensive to buy magic items, which is a good thing.

But the same goes the other way. If a party hands an alchemist six potions and claims they are three fire and three frost resistance, the alchemist is going to say, OK, give me a couple of days to check them out. He is then going to charge them for the amount of testing he needs to do, which means they get less for their loot. But again, I’m OK with that.

With the assumption that there are these “auditors” around who can be hired to confirm what something is, I can run a game where I don’t sell fake objects to PCs. All the NPCs may still be buying faked objects, because not being professional adventurers they do not normally bring an appraiser to the market with them to check everything out.

As per usual, I’ve just explained why role-players will like that this is part of the world / story, but what about those non-role-players? Well the gold farmers can enjoy this added bit of lore, because it opens up possibilities for missions. If someone is trying to sell faked magic items, they might kidnap the local auditor enchanter, or better yet, his daughter. Now the party has to rescue the little girl before the big exchange goes down or their friend / boss / king will wind up paying big money for crap.

This is one of the main reasons I dive so deep into my game world - You never know when some idea you came up with to cover fraud among enchanters winds up giving you a great idea for an adventure.

LIFESTYLES OF THE MAGICAL AND MUNDANE

During our Lifestyles articles, we make assumptions about groups of people. These are never intended to imply that any one group of people is easily described by a few traits and that they are all the same. But there are stereo-types. The unfortunate thing about stereo-types is that there is typically a kernel of truth in them.

This becomes even more important here where we are about to go over (in length) how Yugsalantis are criminals who roam the roads taking advantage of other people. Not every Yugsalanti is a criminal. Some live out their lives tending to livestock and living quiet productive lives. But those lives are quiet and away from everyone else. The Yugsalantis that get noticed are those who are out there living criminal lives.

So why are so many of them criminals? Their religious beliefs tell them that they are the only group who fully understands the way life, death and the gods work. This absolute belief that they are right and everyone else is wrong is what has caused them to have so many difficulties in their history including being exiled from their homeland and the current civil war going on between the two Moseequa factions.

But this has also led to their belief that because they are following the correct path, and everyone else is on the wrong path, then they have nothing to worry about. Their afterlife is guaranteed, and everyone else will be rotting or burning in a hell somewhere. No matter what they do to these “others” in life, cannot affect their eternal reward, so it simply doesn’t matter. This is why they prey on other peoples. While most Yugsalantis see conning others as continued proof that they are right and the others are wrong, there are others who are more direct, simply going out and taking what they want even if these thefts require violence.

We covered organized crime in our edition on the Killer Crime Families of Garnock. So one might think that the Yugsalanti families are not organized. But they are organized. The main difference is that the Yugsalantis are “hit and run” criminals. They come to town sell a bunch of worthless stuff, steal some more stuff, profit off the vices of the villagers, and then they are gone, not to be seen for years. The crime families in Garnock are there to stay. These two methods require a completely different style of skills and strategies.

The arrival of a Yugsalanti caravan is typically treated with mixed emotions. These craftsmen and peddlers will allow the villagers to buy things that are

not easily available to them, but the threat of Yugsalantis in town is real.

As the brightly painted vardo wagons roll into town they certainly cause a stir. The typical first move is to circle the wagons and form a camp on the outskirts of town, preferably next to a wooded area if possible. A fairly normal caravan would have six of the vardo wagons and probably two more cargo related wagons. They will draw the vardos into a big circle, big enough to handle a large number of visitors and then pull the others behind (out of sight) as a makeshift corral for the draft animals. These circles are probably better described as open circles or crescents.

They like to hit town just before lunch time. This gives them a little bit of time to start setting things up before the curious come over to see what this clan is selling. It also allows the villagers to start talking amongst themselves during the day to get the word out. By early afternoon, any peddlers or craftsmen within the band should be ready to start selling their wares.

As the sun starts to set, a small stage will be set up, lanterns will be lit, and the music will start. Liquor, and sometimes stronger stuff, will be available for sale, and the party starts to get rolling. It won't be until two to three hours after sundown that the dancing girls will start. Typically, this forces anyone there for the girls to have spent a couple of hours drinking the Yugsalantis' wares and often eating their snacks.

Most caravans will have dancing girls; it is expected of them. Without dancing girls, it can be difficult to attract a crowd to the little wagon circle. The girls will jump up on the stage and dance in their sensuous style for some time, but almost always one at a time. The typical script for this is to have two or three girls. Each will dance for 15ish minutes with 10-15 minute breaks in-between. They will each dance twice and then insist that they are too tired to continue. A hat or bowl will be passed, and the girl will say it's not enough, so it gets passed again. Then she is basically obligated to dance a third time. So with three dancers, this can go on for several hours.

The first night, the dancers must leave the men wanting more, so they would never dance a fourth time. Also, their costumes will be less revealing, more skin is for the second and third nights. They will also refuse any sexual advances the first night. All of this is to build the demand.

The second and third nights will get progressively raunchier. The girls' costumes will get smaller and the dances more seductive. If the girls are available for "companionship", it will only be on the second and third nights, and there will likely be a bidding war. As one might expect, the family needs to be traveling with some dangerous looking men in order to keep the girls safe. These men will quietly auction off the girls, sometimes

making a possible customer think he is bidding against someone else, just to get him to up the bid. Most girls will only take one customer per night, so the men must be willing to out pay any competitors.

The Yugsalanti camps will sell their wares during the daylight. Most of them will have a woodcarver and a peddler, but other crafts could be nearly anything. Among the more common are blacksmiths and medicine salesmen. The blacksmiths will repair tools and perform other typical jobs. Since some of these towns do not have their own smith, this may be their easiest opportunity to get their metal tools repaired. Tools purchased from the Yugsalantis are almost always of a cheaper quality than they pretend. Steel tools may actually be iron, or simply lesser quality steel. The more common tools sold are the bigger heavier tools such as axes and sledge hammers as these tools can often hide the fact that the metal is poor.



The medicine sellers amongst the Yugsalantis are typically the older men, those who may have passed the point where they were more actively working as smiths or some other trade. Of course, the medicines are nearly always alcohol mixed with something else. While these medicines rarely cure anything, they are rarely harmful - well no more harmful than any other whiskey. While the quality is usually poor, the flavorings are often rather clever and will hide any lack of craftsmanship. Most of the customers know exactly what they are buying and are perfectly fine with buying their hooch from the traveling show.

Woodworking is perhaps one of the trades where the Yugsalantis excel and can be trusted. They will have numerous products for sale, including carved animal figures, toys for children, handles for tools: knives, hammers, hoes, flails, etc., jars and bowls, as well as the more common flourishes they make for their wagons. What might have been intended as decorative pieces for

a vardo may wind up being used to hold up a shelf in one of the villager's homes and work perfectly to be decorative and practical. They will also have various "parts" available, such as wagon wheel spokes and other spindles.

The Yugsalanti peddlers are infamous. They often travel with a caravan, but have been known to go it alone as well. As with most peddlers, they will sell anything they have found or purchased. Often these items are used, but typically not enough to dramatically reduce their value. But with a vardo filled with bric-a-brac, there almost has to be something for everyone. Of course, most people assume that the peddlers are selling stolen goods, so some folks will simply avoid them. This may or may not be true, depending on the peddler, but is something that should be considered.

Yugsalantis are considered magical people. As mentioned, most families have a fortune teller. She not only works, telling fortunes for those willing to pay, but she also acts as a priestess of sorts. She is considered to understand the ways of the gods/goddesses better than the others and can help to interpret things and act as a guide to the others in the family. It is important to not overthink this role - the fortune teller is more of an earner than a leader.

But fortune telling is not the only magic that the Yugsalantis will learn, just the most common. While they do tend more towards necromancy and spiritualism, they are not always the dark and gloomy spell casters. In fact, there are many of their entertainers who will learn illusionary magic as a form of entertainment. Culturally they are not good book learners, so they avoid the universities of magic, but they can learn any styles of magic. Herbalism, druidic magic, and beast mastery seem to appeal to them. While nearly all magical items sold by the Yugsalantis are fake, there are a few enchanters mixed in crafting legitimate items.

Prices are shown in **Gold, Silver, and What!??!**

NEWS OF FLETNERN

Parnania has never been a major city in the world, but it seems that it is destined to be used as a kick ball. Garnock has conquered the city several times in its history. It has also been freed several times, but was not always allowed to govern itself after being "freed".

Parnania was under the authority of the combined military rule of Garnock and the Wembic Nation from 626P through early 654P. This combined authority was only true in theory, as the Latvich government of Garnock had completely abandoned the city by 634P. This left Olinuma Croutt, the orcish governor, as the sole

authority within the city. Olinuma was a corrupt official and had recently begun to rule the city under his own authority, in defiance of Baratock and the Wembic Empire. Baratock had intended to place his own people within the city who would carry out his will when the time becomes necessary, but this never took root.

In the city and surrounding it were the Yugsalantis. Well known for their defiance of authority, even when it was just, the Yugsalantis had been waging a failing rebellion since the city fell decades ago. During this time, large numbers of Yugsalantis were wiped out. One of their main problems was their lack of organization and ancient blood feuds. Many Yugsalanti families were more intent on killing each other than defeating their orcish overlords. They waited for one of their enemies to be weakened in fighting the orcs, then they massacred the remaining family members.

Life in Parnania had settled into a stable state. The orcs had subjugated the humans, but their government was in many ways better than what had been seen under the noble Velesans or the militaristic Latvich. Even had it not been a good government, consistency was better than chaos.

The state of the current situation (655P) in Parnania is one without Latvich or orcish troops. The local governor's defiance of his distant king coupled with that distant king's desire to strengthen his troop base before an anticipated coup attempt, were the reasons for the recall of all loyal orcish troops. This left Olinuma Croutt, the orcish governor, with too few troops to enforce his will on the numerically superior humans. While he refused to step down, he has become far more diplomatic with his human allies and the power structure is shifting within the city.

The Yugsalantis feel they have a stake in the city as well. During the orcish rule, they were likely just under 10% of the population, but now that the orcs have left, more and more Yugsalantis have been flocking into the city. They likely represent about 15% of the population or about 12,000. While this is still a minority, they believe that they have a right to rule the city, at least an equal right to the Velesans.

Throughout the orcish occupation, trade in and out of the city was restricted, both by legal decree and by fear of corrupt officials confiscating the best goods. Many of the city's craftsmen had fled to the countryside, though this was not sufficient to reduce their risks. Throughout this period, the already established depot city of Forsbury to the south rose to become the trade giant of the Central Plains and in fact of the entire center of the continent.

This history all matters to the present day. Parnania is in chaos as they seek to find a coalition that can effectively rule the city. Villai has become less of a Velesan city and more of a conglomerate of centaur,

Rhoric and Borten influences. This in many ways leaves the smaller city of Forsbury as the capital of the Velesan culture and the Baron and Baroness of Forsbury are eager to take advantage of this curious point in time.

Forsbury has been growing by leaps and bounds over the last generation. While it is a Velesan city with a Velesan culture, it is also in many ways a cosmopolitan city. Trade cartels have been flocking to the low taxes and strong protection of Forsbury for decades. This has brought jobs to the city, and of course as the population has grown, but there is always more opportunity for small businesses to be established. For many years, it was only the caravans and peddlers who seemed to be setting up shops and stalls, but over the last five years, this trend has turned and some craftsmen have been attracted as well.

Parnania must deal with this competition for their craftsmen. Another city, only a few days' travel to the south, has more opportunity. They don't even need to learn a different language.

Parnania is considered to have a population of around 80,000, with 5,000 being of the various goblin races. The remaining 75,000 are typically human, but over the years, more and more Rhorics have been moving into the city. In 655, it can be estimated that as many as one in five of the humans are Rhoric and not Velesan. 75K humans = 48K VEL + 15K RHO + 12K Yugsalanti

The Years of Occupation

Parnania was a Latvich war prize from 626P on. The time between 626P and 634P was one of chaos with varied factions within the Latvich and orcish contingents competing for more and more control of the city. Finally in 634P, the remaining Latvich troops returned to Garnock, each troop for its own reasons, but most thinking that changes in their homeland needed to be addressed.

While the Lats ruled Parnania, they ruled it like a conquered city. There was a curfew and armed soldiers patrolled the streets. Once the Lats left the city in the hands of the orcs, the orcs tried to make changes. They believed that Parnania was exactly the subordinate state they needed in their empire - a breadbasket that could ship food into the hungry Wembic Nation.

In hopes of winning the people over and preventing the near constant state of rebellion that had existed under the Lats, the orcs began to create civic projects. The Lats had repaired the walls (damaged during the takeover) but had never addressed other battle scars the city still had a decade after the invasion. The orcs began to correct this.

The first projects begun were based mainly on repairing the roads. While the Lats too understood the value of a good road system, they simply had not cared enough to do anything about it. The orcs began a

process where anyone willing to work on one of their road crews would be fed. The food was typically potato soup for lunch with beer and a loaf of bread to take home for dinner, but it was food.



Volunteers for the road crews were slim at first. The Velesans of Parnania claimed that this was a secret means of the orcs enslaving them and that soon enough anyone on the road crews would be sold off as slaves, or shipped to the Wembic Nation and enslaved there. This style of propaganda made it impossible for the orcs to get these projects started. So they needed a salesman.

Kstory Prazcweicz (first name is pronounced Story) is a Yugsalanti conman. He was hired by the orcish governor to convince the people of Parnania that the road crews were a good thing. Switching his trade from conning individuals to large groups (aka propaganda) Kstory decided to reshape the discussion.

The first rumor he started was that the orcs and the Lats were going to be going to war and that was why the Lats had pulled out of Parnania. This allowed him to cast the Lats as the bad guys and the orcs as simply being in the wrong place at the wrong time. But now, having realized how bad the Lats were, the orcs were going to battle their one time allies. In order to do this, the orcs needed to make Parnania as strong as possible so it could not again be invaded by the Lats. This rumor made a small amount of headway.

Next, Kstory tried to win the various religions over to his side. The problem was that he was not a religious person. This prevented him from being able to believably fake understanding the various priests and religions. But you can fool some of the people some of the time, and he certainly tried to fake his devotion to whatever god he thought the temple was dedicated to. While he failed in his intentions, some of the priests were willing to preach that it was better to work for the orcs then to let your children starve. Though the local pastors negotiated a change to the road crew pay, Kstory got the credit for it. Now, instead of going home with one loaf of bread, the workers would be sent home with two. This allowed two workers in a home to feed four or five people under most circumstances.

The trick that finally worked for Kstory was when he staged a disaster. Just after dawn, the people of Parnania were awakened to the screams of a child. Little Maja Kolinktwa was in the bottom of a well drowning. The first on the scene were a squad of orcish soldiers who were too big and bulky to fit down into the well. Even stripping off their armor, they could not fit into the well. Struggling for a solution, their squad leader grabbed two mules out of a local stable and harnessed them to the well's walls while he and his men battered at the brickwork with any form of hammer they could find. They managed to knock a big enough hole in the wall and then dangle their smallest soldier down the well. He was able to just barely grasp the girl and then was pulled back up.

Ignoring the fact that Kstory dropped the girl in the well (she was sleeping in a barn and has no idea how she got there) and the fact that he did not think through how the orcs were supposed to save the girl, his horrific plan did work. The orcs (never identified by name in order to better spread the message) saved a girl from drowning by their quick actions and brute strength. If the plan had actually gone the way that Kstory intended and the orcs simply saved the girl, it would not have worked the way he wanted. Only in it taking quite a while, long enough for a big crowd to gather, was the actual message delivered.

After that point, a decent percentage of the people of Parnania began to accept their orcish rulers. They agreed to work on the civic projects, and those who were better skilled than simple manual laborers were paid an appropriate amount of money. Once the civic projects were being staffed, the orcs began giving out bread to any mothers who asked for it. The charity was minimal, but if a father and son worked on the road crews and the mother got an additional free loaf of bread, starvation was avoided.

Kstory Prazcweicz was lauded as the human who made the orcs acceptable by the orcish governor. Yes, part of this was that the governor had hired him and was

taking some of the credit for himself, but Kstory was made Minister of Charity for the city. Kstory has held this role since 637P. Being a less than honorable individual, he has been skimming the charity, locking away a small fortune for himself. But that doesn't mean the charity is not getting out.

Under the Lats, the Velesan religions were not banned, but they were discouraged. The orcs have no such misgivings. They simply didn't care who the humans worshiped, as long as the preachers were not preaching rebellion or uprisings. At first this probably worked against the orcs as preachers told their people to be strong and wait for their liberation, sowing seeds of discontent. But as things did begin to improve, some of the pastors honestly remarked on it, and praise from those who had been against them previously was high praise indeed.

But let's not pretend that life under orcish rule was wine and roses. Hard labor got you just enough bread to keep your family from starving. The orcish government was corrupt and much of the profits and taxes generated within the city were being siphoned off to benefit the Vile Ones orcs ruling the city. If the commoners weren't being squeezed hard enough by the orcs, the Yugsalantis were raiding wherever and whenever possible. These "freedom fighting" bandits assumed anyone not in battle with the orcs was a collaborator and did not deserve their mercy.

Similarly, under both the Lats and the orcs, any resistance in the city or the countryside was met with efficient, disciplined troops and crushed. There were rare stories of rebels, sometimes Velesan and sometimes Yugsalanti, holding out in particular forts. When those forts were not strategically needed, these nests of rebellion were sometimes allowed to remain to avoid losing large numbers of troops with no sizable strategic benefit.

One noticeable variation on this theme is that under the Lats, all vassal states to Parnania were held in the city-state by force. Under the orcs, several of the smaller baronies and other vassals in the far eastern reaches of the city-state's authority declared their independence, and again, the orcs sometimes did not force the issue. If the possible loss of troops did not justify teaching a lesson, then the splintering away was ignored.

Throughout the occupation, enormous amounts of grain were being carted away to Garnock or the Wembic Empire. In both cases of withdrawn troops, it was when these shipments declined that the home government decided it was no longer worth having troops that far from home. So to a point, the corruption within Parnania is what brought about its bloodless liberation.

The Future of Parnania

Once the orcs declared that they would be marching out of the city, the leaders began to get nervous. Still not fully recovered from the last attack, Parnania could fall to a small force if they lacked defenders. Early in 654P there was a recruiting push to train humans to take the place of the leaving orcish soldiers. Despite the marketing done to encourage the young men of Parnania, only 50 new recruits were trained to be soldiers. This forecasts a serious problem for the city in general.

There are other problems as well. With the announcement that the orcs will be leaving, the centaurs and other bandits of the Eastern Plains are no longer afraid to come raiding into Parnanian lands. This is on top of the Yugsalanti groups that continue to raid the region. Several of those baronies and other vassals who were looking to establish their independence are now under attack and unsure of their futures.



The Barony of Zimbrook

In 633P, a small orcish tribe known as the Fekktosh tribe attacked a small walled town in the southern section of the city-state of Parnania (near the Trompska/Hollywood border). They took over the village and the attached estates with relative ease.

The Fekktosh tribe is an offshoot of the Vile Ones tribe and though related, they decided to keep their gains quiet from the orcish rulers in the city of Parnania. They continued to grow wheat on the lands, or perhaps better said, they continued to oversee the peasants growing wheat on the lands. As more peasants fled the area, the orcs captured or purchased slaves, including, when they were available, the refugee Dethebs. Avoiding the kind of troubles that would attract attention, they lived out their lives as lords of the castle. This was made easier by the fact that the mill was behind the walls, and there were always folks willing to pay silver for flour.

After the first group of orcs marched out of Parnania, a family of Yugsalantis, the Sarcossas, saw an opportunity and flooded over the walls, slaughtering the orcs and taking control of the walled village. Like the

orcs, they continued to farm wheat using the slaves the orcs had collected.

As life in the city-state began to normalize, again, the former rulers, the Zimbrook family, returned to their ancestral home thinking the orcs would have left, only to find the Yugsalantis in control. The Zimbrooks had fled to the city when it was originally attacked and did not realize that their lands were not directly taken during the initial rush of armies back in 626P. But now, they assumed that they would be able to reassert their rights to their former property. The Sarcossas brushed off the Velesan family insisting that they had no intention of giving up what they had rightfully won in conflict with the Vile Ones orcs.

With the courts of Parnania truly dysfunctional, the Zimbrooks gathered family and friends and attacked the walled village. During the battle, the Sarcossa family easily maintained control of the manor house, but the Zimbrooks took control of the mill. They immediately began building a short stone wall to help them defend the mill, and they are becoming more and more dug in.

This stand-off has continued for months now with the opposing forces no more than 200 yards from each other. Support is along racial lines: the Velesans support the Zimbrooks, and the Yugsalantis support the Sarcossas. The Zimbrooks are baffled by why they would not have rights to their own lands, but the Sarcossas argue that they took the lands from the orcs at a loss of several of their family members. Additionally, the Zimbrooks never even bothered to check on their lands during the entire occupation, simply living safely in the city.

Interestingly, the Fekktosh tribe did not loot the manor house, but instead lived using the finery and valuables in the house. So when the Sarcossas moved in, they brought their own furnishings and have been selling off the Zimbrook's valuables. There really are no "villagers" left in the little town as those who were here have escaped and been replaced by slaves. This means that the slaves have inhabited commoner homes and have taken possession of all that was there.

These conflicts have erupted throughout the region, and it is unsafe to travel. With no military might in the capital, nothing is expected to change soon. The Sarcossa/Zimbrook conflict is one of the largest and longest because each side has a strong base from which to operate, but neither is gaining and both are expending money and time trying to hold on to what they currently have.

Future State

Lord Miroslaw Polvino is a Parnanian nobleman who spent most of his life being a thorn in the side of the orcish government in Parnania. He is pompous and arrogant and seemed completely unworried that his

insults and comments would get him arrested or killed under the rule of Olinuma Croutt. Apparently, he was correct.

Miroslaw was able to assemble an “army” of some 90 soldiers, mainly from the various noble families he was able to bully into lending him troops. Most of them are based in the northern areas of the city-state, but as most of the noble families also have city houses, they can be in the city without any difficulty.

Miroslaw is reaching out to Velesan nobles throughout the region, specifically the Barons from the Council and some of the lesser lords between Parnania and Rhum. While a completely unlikeable man, he does have some troops in place and seems one of the strongest contenders for taking control of Parnania. Further, he is seeking and in some case finding financial backers. No one in the region had been willing to commit their own troops, but Miroslaw is only looking for political and financial support, making him a leading candidate.

With some financial support coming in, Miroslaw begins increasing the size of his army. He will station many of these men in the city itself as well as having a major force at his manor house. He will also buy some lavish gifts for some of the other nobles. During the Feast of Brakin 654P, he will ask the religions of the city to back him and his claim to the throne. The answer will be: We will not bar your access to the throne, but we have no indication from the gods that you are or are not the desired claimant. Basically - Take it if you can, but don’t ask us for help.

Miroslaw will then turn to Olinuma Croutt and the remaining orcish government, demanding he turn over power. Croutt will be willing to share the power, but not simply pack up and go home. Miroslaw will attempt to work under these conditions, but neither will be happy and the city will grind to a halt. Miroslaw’s men and the remaining Vile Ones orcs will form into the new army, with different barracks being used by each. Barracks will be determined by race, with all humans assigned to Miroslaw and all orcs assigned to Croutt.

While many of the commoners were content living under the orcish rule, by all appearances the two races will be open rivals now. Those racists on both sides will start fights in the streets and fan the flames amongst the more calm and moderate folks who had hoped to stay out of this. Both sides will begin insisting that the sharing of power agreement affords them certain powers that the agreement never attributed to them.

During this time, the Cynneex Alliance will begin making the rounds, claiming that the only way the city can truly come together is if it is ruled collectively by the various factions. They suggest a Board, based on their own internal board. By bringing Yugsalanti, Velesan, orc, and religious leaders together on this board, they believe that the city can govern itself out of the mess it is

in. Backed by some of the smoothest salesmen in the world, this idea begins to catch on, though the Yugsalantis will have at least an equal footing on this board when compared to the far more numerous Velesans. Even the churches seem to be supportive, though this is likely due to pressures from their peers and neighbors.

By summer (655P) the mood in the city will be intolerable. While on his way to a regular meeting, Miroslaw will discover Croutt dead in the meeting room. The orc was killed from behind with a dagger that has the Polvino family crest on it. Miroslaw has never seen this dagger and knows he’s being set up. Governor Croutt was assassinated, and Miroslaw has no idea who did it.

When Yugsalanti fortune tellers and mediums use their magics to contact the dead governor, his spirit will tell them that he suspects it was Miroslaw, though he did not see his killer. This will be further escalated by Miroslaw’s attempts to cover up that Croutt is dead, at least for a short time while he hopes to find a solution. A group of human (Velesan and Yugsalanti) soldiers will arrest Miroslaw in a major brawl with his guards.

With no formal government in place, the Cynneex Alliance’s Board is the only choice open, and they immediately take over the palace. While this may seem an illegal action, the Yugsalanti Alliance was in the right place at the right time with about 500 fighting men. There was no one in a position to stall them.

Though the Board initially had only Yugsalanti representatives on it, they quickly invited the Wembic Empire’s ambassador to represent the orcs still left in the city along with the most powerful priest and priestess, army officers (from both the city’s police and garrisons), several Velesan nobles, a representative from the city’s merchants and the ambassador from the Council of Baronies. Even those who argued against allowing Yugsalantis to lead the city had to agree that this was a broad and diverse group. What was not immediately apparent was that of the fifteen people on the Board of Governors, five were Yugsalanti.

This Board of Governors is patterned after the board of the Cynneex Alliance, but publicly, it is claimed it is based on a combination of the City Council of Rhum and the Council of Baronies, Parnania’s neighbors to the north and south. This grants it a respectability, plus most of the city’s factions are represented, so while they are not strongly represented, this still appears to be “fair”.

The Schism

Once the Cynneex Alliance and their board take control of Parnania, the city will calm for a brief moment. As autumn arrives and the harvests are brought in, things will be looking up for the city. There are

certainly numerous unresolved conflicts, but few of them are violent.

What begins to tear the city apart again is the Cynneex Alliance's decision to invite the orcish ambassador onto the Board of Governors. Many of the members and indeed whole families within the alliance believe that they have a blood feud with all orcs. The Bennisechktmas believe that the remaining orcs in the city are beneficial, including the fact that many are veteran soldiers. But to most of their members, they have spent this entire generation fighting against the orcs and they are not going to side with them now. These factions are too frequently unwilling to accept that these orcs aren't those orcs, meaning that the orcs who fought the Yugsalantis have nearly all returned to their homeland.

Before the first snow falls, families will be backing out of the Cynneex Alliance. Those who leave will frequently find their patriarchal leader assassinated within a month of leaving. They of course blame the Cynneex Alliance. Before the year ends, there will be an assassination attempt Bynar Bennisechktma, the leader of the Cynneex Alliance and the leader of the Board of Governors.

That's where we're going to stop. We'll leave it to you to decide what happens next. We can say that we assume that Bynar will be killed, and his son Heph will refuse to take the top seat on the Board, due to intelligent concerns over preserving his own life. Leadership of the Board of Governors will fall to Oscar Makurturi of the Makurturi Collective.

Fall 654 - Miroslaw Polvino begins to organize to take over rule of Parnania

Winter 654 - Miroslaw denied backing by the temples, but begins bribing other nobles.

Early 655 - Miroslaw demands that he be made ruler, but winds up co-ruler. Rivalries are nasty in the city.

Spring 655 - The Cynneex Alliance proposes a board to administer the city, patterned after the board of their own alliance. Politicians and religions in Rhum and the Council of Baronies let their Parnania counter-parts know that they are in favor of the board.

Summer 655 - Miroslaw framed for murder and ousted. Board takes control.

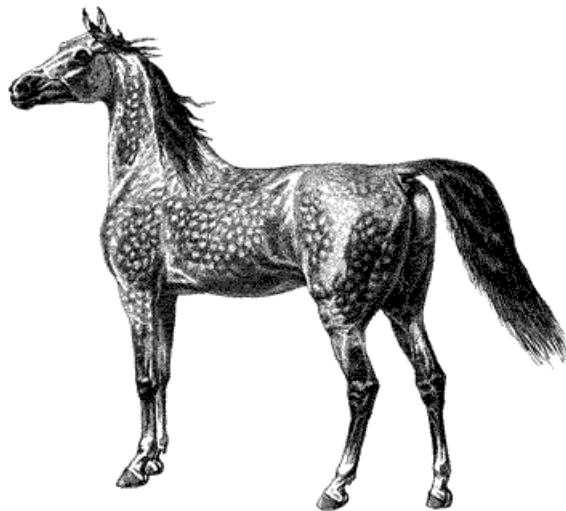
Fall 655 - Some families back out of the Cynneex Alliance over the blood feud with all orcs. Violence erupts.

Winter 655 - Bynar is assassinated?

The Aruonda/Couradoba Feud (minor)

In early spring 652P, the Aruonda family challenged the Couradoba family to a horse race. The Couradobas were known to have one of the fastest horses in the Central Plains, so they accepted quickly. The bet

was for 2,000sc, a fortune for either family. Two days before the race, the Couradoba horse was found vomiting in his stall. The Couradobas accused the Aruondas of laying a curse on their horse, which the Aruondas of course denied. The Couradobas insisted that the race be put off until the horse was well, but the Aruondas demanded a different horse or payment of the bet. No race was held, so the Aruondas claimed the Couradoba family owed them the 2,000sc for forfeiting the race. The day after the race was to be held, the Couradoba champion horse died.



Four days after the never run race, the Aruondas raided a Couradoba camp/village taking a large amount of livestock and a wagon filled with property. They claimed they were simply collecting on the debt (something that is often acceptable in Yugsalanti culture). The Couradobas claimed that the Aruondas had now killed their horse and stolen property from them. The Couradobas staged a raid to "reclaim" their property, during which they killed three Aruondas but took almost nothing. Not surprisingly, there is now a blood feud between the two families. The problem is that after two years, the blood feud has gotten worse. It is one of the most active blood feuds among the Yugsalanti people. It is estimated that close to 50 people in each family have been killed in the last few years.

The Aruonda family is appealing to the Cynneex Alliance, both for acceptance and for a judgment against the Couradoba family. The Bennisechktmas like the Aruondas because they have many fortune tellers. Other than that, the families are nearly identical in skills, size and property. As of the end of 654P, the Alliance has not yet decided whether or not to admit the Aruondas or to side with them in the blood feud.

The Silver Boy (minor)

There is a rumor amongst the Yugsalantis that a very special boy has been born. This boy was born with the ability to turn iron into silver. No one is entirely sure how he came to have this gift, but everyone wants to take advantage of him.

The boy's name is Chrostoff and he is an orphan at 14. He does not fully know how to control his power, but if he concentrates just right, he can make it happen. Of course, once he realized he could do it, he started trying to turn everything to silver, but the efforts exhaust him.

Once word of his ability spread, people were coming from all over to have him turn things into silver. At first, he loved the attention, but it turned ugly very quickly. People were trying to kidnap him in order to enslave him and force him to make them rich. Worse yet, at one point, a group of villagers who believed any iron that touched him would be transformed began to beat him with iron bars, becoming angry when the bars were not turning into silver and beating him more. This incident has left him a bit addled and will cut his life short due to undetected injuries.

The best luck he has had was to run into Satrina, a young but gifted fortune teller who has a bit of a larcenous side. At first attracted to his abilities, she became even more attracted to his innocence. She sees herself in him in that people are always trying to use her abilities for their own gain and care nothing for her. She has become a second mother and guardian to him, though she is only 22. Satrina saved him from the beating by iron bars and at least one of the kidnap attempts.

There are definite limits to his gift. He cannot transform more than a pound and a half, though if he is able to hone his abilities, this might increase with practice. The transformation tires him, though he can often do it up to three times in a day. If he were to develop a stronger will, he might be able to accomplish this more, but that is unlikely in his current state.

Truth be told, three to five pounds of silver per day is not a huge fortune, though it is clearly more than Chrostoff could ever have earned in any other fashion. The more powerful Yugsalanti alliances are aware of him and his limitations and as such do not find him all that useful.

The power is a gift from one of the gods, due to a prayer his mother was making as she died. This was how the god fulfilled her promise to provide for the boy after his mother passed away. Satrina will grow to love him but no longer in the motherly way. They will be married when he is 26 and she 34. They will be unable to have children, and he will die in his mid to late 30s due to the injuries received as a boy.

THE GOOD LIFE

Much has been argued about the true origins of the Yugsalanti people. While for all practical purposes, they seem to be Dethebs, they did rise in the regions closest to the Glodons. For this reason, many believe them to be a mix of the Dethebs and the Glodons. This is likely true of their culture, but not of the genetics.

When anyone thinks of the Yugsalantis, their first thoughts most often go to the "Yugsalanti costume". Yugsalantis famously go about in clothing of the brightest colors and often in color combinations that clash, sometimes horribly. This is clearly by design. The Yugsalantis wear this style of dress to show off. What originally started as a means for dyers and other clothing and fabrics dealers to show off their wares, has become a means by which Yugsalantis can show off their wealth. After all, who could afford to wear three skirts of different lengths and colors all at the same time, but only the wife of some truly wealthy man. Similarly, Yugsalanti women are well known for wearing hoop earrings, and sometimes the men. This is another flourish as the hoops make the earrings seem much bigger and more expensive than they really are.

This showiness is a big part of Yugsalanti life, and most of them would prefer to look wealthy than actually be wealthy. One of the biggest factors in this is their travelling home, the vardo wagon. These wagons are truly mobile homes. Each family unit would be expected to have their own wagon and would travel with the extended family. But simply having a home on wheels is not enough - it must be showy.

When it comes to the wagons, it seems the showiness was born of the Yugsalanti entertainers. In an effort to attract attention to their evening shows, they needed the gaudy wagons. But the entertainers are most likely to paint their wagons bright colors. Other Yugsalantis decorate their wagons with intricately carved wooden flourishes, some are even covered with gold leaf. Their horses are often dressed up too. The entertainers' horses may be decked out in bells, but the more successful Yugsalantis will have their horses adorned with beautiful tack and gear to show how successful and prominent the wagon's owner is.

So what's a vardo? A vardo is a style of wagon intended to be used as a home. Typical characteristics are that they are about 6' wide and 12' long. Most vardos can be pulled by two draft horses, while those vardos owned by blacksmiths and other craftsmen with extremely heavy tools may require more horses or bigger horses.

A vardo is often characterized by its rounded roof. Most have a small space on the back of the wagon that serves as an entryway or even a porch of sorts. Most have a small, cast iron stove within them, with a small metal chimney passing out through the roof. This allows them to cook inside and heat the home.

Light comes through "vardo windows", which are sometimes used in non-moving homes as well. A vardo window is typically about 10"x10", and is crafted from a piece of thinned leather (most often goat) placed between two wooden frames. These frames are not simply open as we would expect of a window, but instead will typically be divided by two cross beams that support the leather against the wind. The skin will also be oiled, most commonly with beaver lard to make it water proof and suppler. Larger windows can be made, but often require additional support.

Everything inside the wagon is crafted for efficiency. The bed is raised so that larger items can be stored beneath. Often times there is a shelf above the bed as well. The bench seat in the wagon is also a chest for clothing or linens. The kitchen is rarely more than 3'x2', but with a fire going in the little oven, it can act as a stove and handle most decent sized pans. The chamber pot is typically on the back porch to prevent it from affecting the home.

Despite the vardo wagon being capable of handling the needs of life, much of the living often goes on outside. When the little caravan stops for the night, the family will gather outside and cook and eat together. Here is where the famous Yugsalanti camp life is, with music, food and dancing.

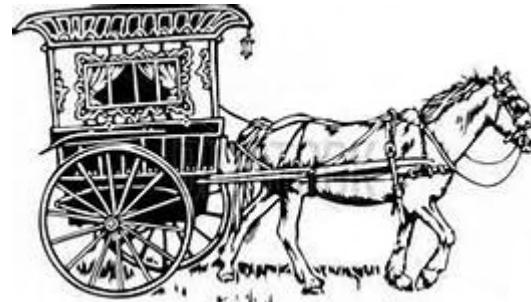
We've mentioned how decorative the vardos become. A new vardo wagon, often the first one purchased for a newlywed couple will be horribly plain. Their first night in their new home is commonly on the bed platform without a mattress. At first they will have nothing but wood with a few blankets to sleep on and under. As they build their life together they will either buy or make pillows for the bed and benches, hopefully get a mattress, add shelves and perhaps some other storage spaces, etc.

Along with adding things, they will gather or craft artworks. Some of the earliest artworks added to a vardo are fancier window braces. Instead of simply having straight braces for the oiled skins, they will have scroll carved wood or other decorations. Fancy scroll designs are the most frequently seen vardo decorations, but there will be all manner of other wood working art, including decorations like stars and moons, cornices for under the roof, banisters and rails for the porch and driver's seat, and the list goes on. By the time a couple has been married for decades, they should have a wagon that has been covered in these add ons. If they are wealthy, many

of them will be gilded, or at least painted brightly. Again, gaudy is the goal!

When a couple dies, their heirs will split up the decorations from the vardo to add to their own, both to make theirs fancier, but also to remember their loved ones. In this way, a vardo is also a monument to the family members who have past.

For those Yugsalantis who are raising a family, a longer vardo will often be purchased, one that is most commonly 18'x6'. These will have more than just the one big bed, and instead have bunk beds along the walls or if there are not many children perhaps bunks just along the ceiling to leave as much of the floor space clear.



With small windows, lighting such a home can be difficult, but there will be lamps and candles throughout. Of course, fire is the most dangerous thing in such a home, but most Yugsalantis seem to believe themselves immune to such bad luck.

But where do they live? As nomads, they are most commonly travelling the roads, staying in different towns for a few days at a time, either selling their wares or entertaining the locals, or most commonly both. Whether near a town or not, Yugsalantis tend to try to park their vardos next to a forest or better yet, deep inside one. Obviously when trying to attract a crowd they have to be as close to town as possible, but if they are simply working or planning to work, they will try to disappear into the forests for privacy.

This privacy is important in that they will often poach what they need from the region, be that food animals, wood, honey, herbs, fruit, or whatever else they may be able to find. Their religious beliefs tell them that their goddess has provided all of nature for them, and they refuse to respect borders and fences.

Many who are unfamiliar with the Yugsalantis assume that every female Yugsalanti is a fortune teller. Though they all may pretend to have some manner of magic in them, this isn't true. Fortune tellers amongst these people are only as common as "wise women" and other semi-religious leaders are in most religions. Typically, a fortune teller will choose one of her grandchildren to train as she ages, and an extended family will rarely have more than these two.

Though their religion is important to them, it is now more infused into their customs and not so much practiced as a religion. They are free spirits and believe that this is the best way to be in the world. They are not expected to gather and pray as most religions do, but instead simply say a quick thank you to their goddess after having received good luck, such as when they happen upon an orchard that hasn't been harvested, so they can borrow a few apples.

Food is important to them though. They have several traditional dishes that they have tried to make on Drentae, but they lack the spices for. In many cases, they were able to find local spices that could be substituted, but there are not alternatives for every spice they would like to have. For this reason, Yugsalantis in major cities will often seek to deal with the spice merchants in hopes of finding their native spices so far from their original home.

Being more commonly herders than farmers, their diets are commonly heavier in meats than many others. They tend to raise sheep and goats, so their most common dishes will reflect this. Those who live constantly on the roads have had to adapt to whatever they can find for sale, though they still tend to favor poultry and fish after goat. Their meals can only be seen as heavily spiced. The closest Earth flavoring would likely be curry, though more and more families are adopting the local cuisines.

The most important thing in the Yugsalanti culture is family. Whether they refer to their family as a clan, a nation or a tribe, their extended family is everything to them. While this is great in good times, this has historically led to numerous problems typically in the form of blood feuds.

Blood feuds should only be started when members of one family kill a member of another family in an unfair manner, but this is not always the case. Blood feuds have been declared over horse thefts and even consensual marriages (where the bride is willing, but her father is not). Typically, even those feuds started over less important events result in someone else being killed, which simply feeds the feud's fire.

The complexity of blood feuds is often beyond non-Yugsalanti people. One side sees the killing of one of their own as unjustified and declares a blood feud. The feuds should end when they take the life of one of their enemies, but of course, it is then that the other side sees the killing as unjustified and declares a blood feud back. Over the course of generations, each side is keeping score in their own fashion, often including deaths that might have been caused by the other family, either due to assumed magic or unseen "poisonings". It is not that Yugsalantis don't use poisoning to accomplish their goals, but not every unexpected death can be blamed on poisoning by enemy family members. In practicality,

there are only two ways to end a blood feud: 1) by killing all members of the opposing family or 2) by truce.

While killing all members of the opposing family seems impossible, it can be accomplished. If for instance, many of the family members are killed and the remaining members are taken in by another family (and thus stop using their original family name), most enemies would assume the family no longer exists. Truces are hardly ever negotiated simply for their own good. More often a family with an existing blood feud against another family will seek to join the same alliance. Obviously two families who are trying to kill each other cannot both belong to the same alliance, so the alliance members will try to equitably negotiate a truce. Fairness depends on the politics of the situation.

The Yugsalanti language, like the Yugsalanti people, has been dramatically altered by Drentae. Their language has adopted much of the Velesan language as well as Borten and Rhoric. There is very little of the Dethib language still remaining in Yugsalanti.

Yugsalantis in Parnania

The Yugsalantis feel they have a stake in Parnania as well. During the orcish rule, they were likely just under 10% of the population, but now that the orcs have been leaving, more and more Yugsalantis have been flocking into the city. They likely represent about 15% of the population or about 12,000. While this is still a minority, they believe that they have a right to rule the city, at least an equal right to the Velesans.

The Yugsalantis were always a minority in the city of Parnania, but not to hear them tell it. They long felt they were taken advantage of, and with Parnania in political turmoil, various Yugsalanti alliances are attempting to grab up some of the power.

With this new interest in high politics, the alliances have begun to change. No longer are they simply extended families promising to aid each other and settle disputes, but now they need to take on far more traditional or at least well documented agreements.

Yugsalanti Culture

Yugsalanti are far less worried about minor sexual things like public nakedness. They live a life where they really cannot get away from others, but the people they are travelling with are considered to be family, so why should their cousin get bothered by seeing them naked or vice-versus. Certain things like a Yugsalanti woman breast feeding her baby are considered a normal part of life, so the Yugsalanti would actually be insulted if someone felt that the woman should cover up.

This goes directly against the typical Velesan codes of conduct. The Velesans are often considered to be "uptight" and overly religious. For a Velesan, a naked woman walking back to her wagon after bathing in a

small pond would be scandalous, while the Yugsalanti woman would either find the extra attention annoying or more likely would take some pleasure in making the outsider feel nervous and embarrassed.

This then leads to “all those dancing girls”. Not every female Yugsalanti is a dancing girl. Those that tend to have more desirable bodies tend to become dancing girls. Honestly, those who tend to have more Velesan bodies (broader shoulders and bit boxier) tend to find other crafts to pursue.

The music of the camps is most commonly made by fiddles, concertinas, and numerous percussion instruments. Dancers will work to match the beat, even if it is just people clapping. Their style of dance might be characterized as a combination of belly dancing and flamenco, alternating between punctuating beats with fast steps or body movements. There is also a lot of spinning, typically to flaunt the rising of flimsy skirts. While musicians will most commonly be playing the drums, tambourines and various bells, it is not uncommon for the dancer to have something to play as well, such as castanets or zills (finger cymbals).

Without turning this edition into an adults only product - many of the dancing girls will sell their company at night. While many who come to watch them dance may assume this is a guarantee, it is not. There are some families who refuse to allow this. For some, it may be dependent on circumstances, and a dancer may not be for hire because she was just recently married or perhaps about to be married. And just because one of the dancers is for hire does not mean that the others are.

Part of this is that the dancing girls are acknowledged as working. The tips in the hat to get them up for a third dance or the coins thrown as tips are what she does to provide for her family. If she is earning enough money dancing, then there is no reason for her to sell herself at night. The men in her life will honor her wishes in this, unless the family is not earning enough money in which case she may be pressured into prostitution.

There is an urban legend that has some truth to it: Since the dancing girls only sleep with men to provide for their families, if a wealthy patron (often the nobleman in charge of these lands) throws a gold coin into each dancer's hat / bowl for the third dance, then the girls will not be for sale that night. This is a way for rulers with different morals to prevent prostitution within their lands, but support the dancing girls. But this is more of a legend, and not a law. Some dancing girls will make sure the auction for their services is just done more discretely if they want the extra money.

Slang & Superstition

Amongst the Yugsalantis, people are broken down into the following categories:

Family - any Yugsalanti related or in allied families

Blood bags - any Yugsalanti who are enemies, typically via a blood feud.

Prey - non- Yugsalanti

Jackals - non- Yugsalanti who are enemies, typically for having persecuted the Yugsalanti in the past

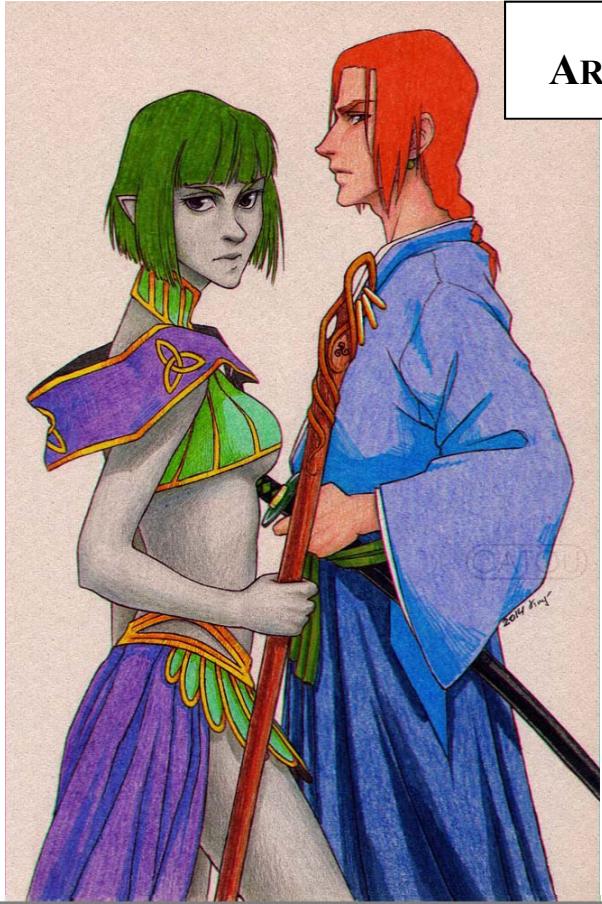
“Mamara” - technically, “Mamara” means grandmother in one of the Yugsalanti dialects, and it is sometimes used as a term of endearment for one’s grandmother. More commonly, it is a friendly term used with an older woman who is in a leadership or advisory role. An adult Yugsalanti man who brings a skilled fortune teller to a business meeting would be seen as trying to use the woman’s powers to “cheat the system”. If he refers to her as his mamara, then he is seen as a good family man who is caring for his family and community. In many Yugsalanti camps, the matriarchal woman is often referred to as mamara by all the children in the camp.

“Use your hips” - The Yugsalanti actually walk differently than other cultures. The women intentionally learn to walk in a sexual fashion with their hips swiveling. This is normal for Yugsalanti women and prostitutes, because it is sexually enticing to many men. The Yugsalanti men also have a different style of walking - a different gait that often makes it look like they are gliding along the ground. While this is not sexual, at least not directly sexual, it does tend to set them apart. Many believe that it is intended to be sexual and the inference is that it shows that they have stronger hip thrusting abilities - thus directly sexual. While this really isn’t true, the phrase “use your hips” is often called out to Yugsalanti men or women as an intent to tell them to be more sexual.

If there is a real reason to the Yugsalanti male stride, it is to teach young Yugsalanti males to move across the ground more quietly. They will claim that this comes from their intense religious training where they needed to be quiet in their places of worship to avoid bothering others, but everyone believes it is training the Yugsalanti boys to be pick pockets and thieves.

“Yugs” - Yugsalanti is a long word to say, and many people mispronounce it. Because of this, Yugsalantis are sometimes referred to simply as “Yugs”. While this was always intended as a means of insulting them, it has become a rather common abbreviation. Few Yugsalantis would take offense to this term, if simply used as an abbreviation. If it is intended as an insult, they will certainly pick up on the way it is being used and react as they are able, but it is no longer a big deal to them.

ARTIST SPOTLIGHT



We just love her work and we hope you see what we do. To learn more about her and her phenomenal work, check her out at these contact points.

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WHAT'S MISSING

This is the “World Walker” version of this edition. Therefore, it is not the complete version, but instead the slimmed down version. So the question is - What’s missing? Here is a summary of what you’d see if you got the Game Masters’ version of the book:

How to Play a - Fortune Teller: Can you play a fortune teller? As an adventurer? Of course you can! We walk through both sides of the equation - for those with real magic and those who are simply gifted con men.

How to GM a ... Fortune Teller: Allowing a PC in the party to be able to predict the future can risk game balance. How can the GM balance the game and still allow the player the clues that will make fortune telling worthwhile, but not overpower the character? Yep - This is a style of game mastering where we have quite a bit of experience. We’ll show you how to do it.

Optional Rules: There are at least three different decks in Fletnern. We’ll walk through the aspects including details on the Yugsalanti deck and the fortune telling aspects of it. We even manage to get some aspects of their curses covered.

Church Bells: The Yugsalantis are descended from the Moseequas, so let’s get into their religion. It is their religion after all that led them to their magical powers.

Gold, Silver and WHAT?!?: What can you buy when the caravan of vargo wagons comes through? Make-up, toys, faked magical items, and wood carvings. This is just the tip of the iceberg, but it is a good start.

Silver Sense: Do you need the details on the Yugsalantis’ services and products? Well, here they are, including how often they can work their magic.

Monsters & Other Menaces: The Lantrikoffs are one of the nastiest Yugsalanti families, and the Trunicata Cult mirrors them with their darkest desires. Two of the most likely demon seeds are described here, assuming you have the stomach to learn more about them.

The Dark Sides: The Yugsalantis without magical powers have their ways of making money too. Here we lay out some of the more common scams and plans used by the outlaws amongst the Yugsalantis.

Campaign Starter Kit: When you’re trying to fake a war - what path do you follow? What if you think someone’s faking a war?

Mass Market Magic: Too bad that the magic sold by the Yugsalantis isn’t always for real.

Tavern Talk: Guido takes us out for the night at a Yugsalanti camp party. Here is where many of the people think the real magic happens.

A Funny Thing Happened ... What happens when a well-known fairy tale seems to have invaded your campaign? Can the players handle the similarities and the differences?

Pull Back the Curtain: A little more about the decks of cards and why making your own might be the right move for your game world.

Y? Y? Y!: What’s the point of the Yugsalantis and why are they patterned after gypsies? We want you to understand the thought processes and how they will help you through your world building as well.

The full Game Master version of this edition is 47 pages of content. That is considerably more than what you’re seeing here.

Do you know how to get the Game Masters’ version instead of this World Walker edition? Well, use the links below to head out to our Patreon site and become a patron. Check it out because there’s a ton of stuff that we’re doing, and we want you to be involved.

IN CONCLUSION

So honestly, this edition was exhausting. Trying to document the chaotic and wild Yugsalantis has proven harder than we expected it would. Still, we think we’ve done a pretty good job and hopefully made you think about a part of fantasy worlds that you probably haven’t put this much time into before. Not that you didn’t want to think about them, but gypsy fortune tellers are probably a bit outside the box for what most of us are working on with our worlds.

Not to beat a dead horse, but this edition was expected to come much later in the lineup, but because our patrons were asking us for it, it got pushed up in the priority list. That’s the way we want this to work! If you want to have a say in the order these editions, please join us on Patreon. You will learn of what our plans are and have a say in what is coming next.

We want you to be involved in the project. This isn’t just a series of supplements we’re putting out. It is an interactive world building project, where we both show you Fletnern, but also continually discuss why things are what they are. The idea is not to force you to use Fletnern but instead let us all work together on our worlds and come out with exactly what we want. If that is appealing to you - please join us!

And if you liked the Artist Spotlight, let us know. Better yet, clue us into some of the up and coming artists you know. We’d love give them some exposure!



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The Secret Word is: in the GM version

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With many thanks to our featured spotlight artist Catou!

