

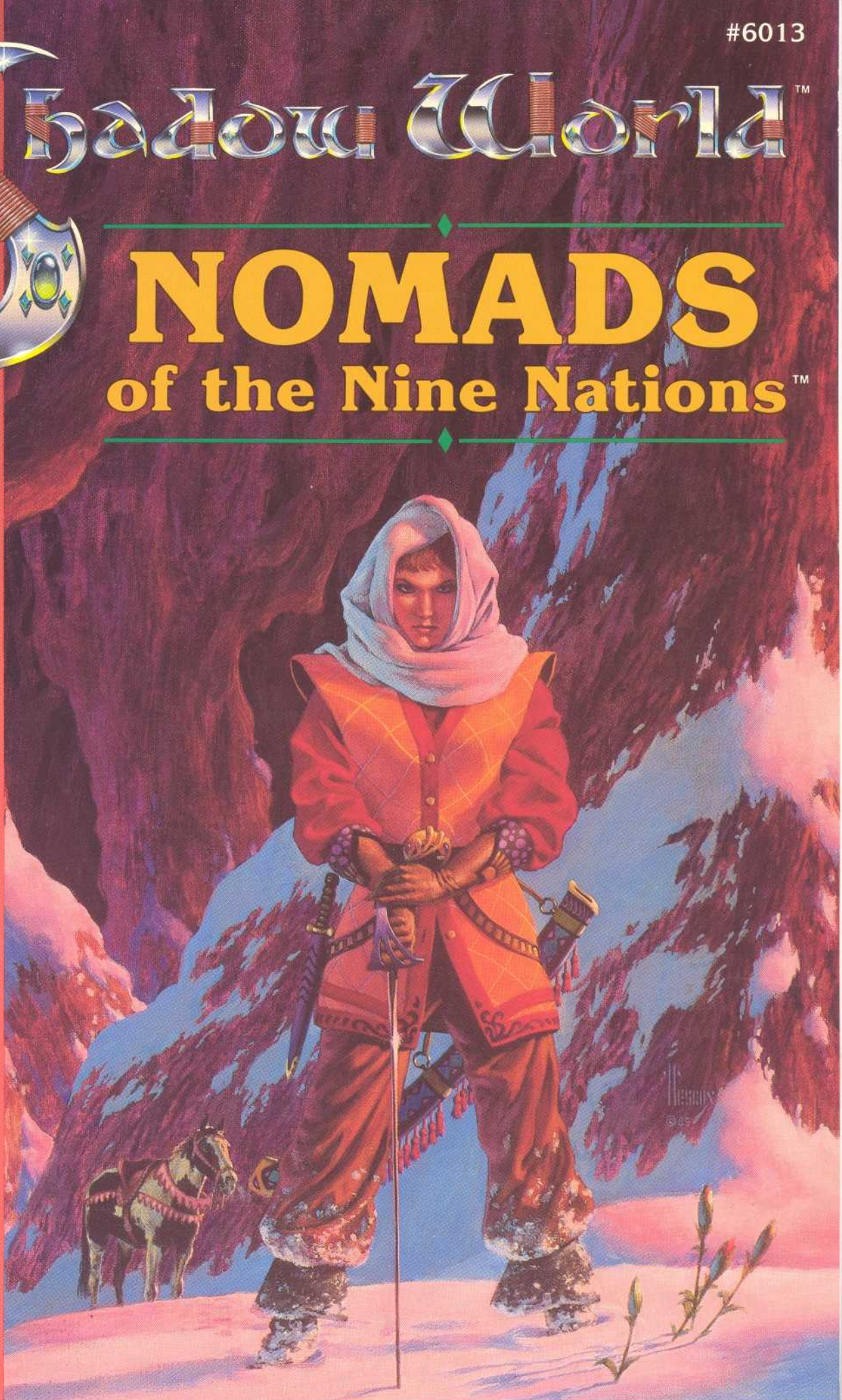


Shadow World™

NOMADS of the Nine Nations™

Deep in a swamp
outside the city of
Batai, servants of
the Dark God
Scalu plot to
overthrow the
rightful rulers of
the nine nomadic
nations of the Jan
— before carrying
death and
destruction to all
of Kulthea. Who
will stop them?

Shadow World™ is
the planet Kulthea,
a unique fantasy
environment for
use with both
Rolemaster™ and
Fantasy Hero™. It
is also adaptable
to most other
fantasy role
playing games.



NOMADS OF THE NINE NATIONS™

I	Introduction to the Jan		IX	Magic	
	1 Cultures	5		1•Channeling	32
	2 Politics and Power	5		2•Mysticism	32
	3 Religion	5		3•Archmages and Arcane Power	33
	4 Magic	5		4•Other Magic-using Professions	33
II	Geography		X	Surrounding Cultures	
	1•Location	6		1•Balaan	34
	2•Natural Features	6		2•Ghagian	35
	3•Unnatural Features	7		3•The Shonin Elves	35
	4•Climate and Weather	7		4•The Shoneb Empire	36
	5•Flora	8	XI	Adventures	
	6•Fauna	10		1•Comments and Advice	37
III	Inhabitants			2•The Iron Society of Dalen	37
	1•Nomads	12		3•Red Wine and Sunsets	39
	2•The Vosm-hadad (City-dwellers)	14		4•The Sorcerer's Retreat	41
	3•The Elubar	15		5•An Undying Need	43
	4•Languages	15		6•A Gathering in Darkness	46
	5•Nonhumans	15		7 Servants of A Dark God	49
IV	History		XII	Tables and Charts	
	1•The Origin of the Clans	16		1•NPC Charts	50
	2•The Arrival of Jengada	16		2•Creatures Charts	53
	3•Supreme Jengadas	17		3•Price and Equipment Chart	56
	4•Timeline	17		4•Master Encounter Chart	58
V	Religion			5•Herbs and Poisons Charts	59
	1•Creation Myth	18		6•Military Charts	60
	2•Historical Notes	19	XIII	Appendices	
	3•Rules and Taboos	19		1•The Yasa (Laws)	61
	4•Holy Days	20		2•The Stagen Calendar	61
	5•Clan Religion	20		3•Armor, Weapons & Spells	62
	6•Religion in the Cities	20		4•Unusual Diseases	63
	7•The Elubar	21		5•Glossary of Xanderen Terms	63
	8 Scalu's Dark Worshippers	21		6•Spell Casting Variations	63
VI	Politics				
	1•Important Individuals	22			
	2•The Nomad Nations	23			
	3•The Cities	23			
	4•The Assembly	23			
	5•The Supreme Jengada	25			
	6•Arrow Messengers	25			
	7•The Yasa	26			
	8•Spies	26			
VII	The Economy				
	1•Natural Resources	27			
	2•Trade and Currency	27			
	3•Imports and Exports	28			
	4•Taxes	28			
VIII	Arms and Armies				
	1•Armor	29			
	2•Arms	29			
	3•The Jan Military	30			
	4•Enemies	31			
	5•Tactics	31			

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• GUIDELINES •

This book is the latest addition to the *Shadow World* line, an ongoing series of guidebooks designed to detail specific sections of the planet Kulthea. Each book covers a specific area of the world, whether an island, an isolated keep, or like this one, an entire realm. This work is designed to be used in conjunction with the *Rolemaster* and *Fantasy Hero* Role Playing Systems, and all character statistics (as well as spells, combat abilities, etc.) are presented accordingly. Obviously, if a Gamemaster feels that any of the statistics and situations contained herein do not fit his or her concept of the game world as a whole, (s)he should feel free to alter them. Care must be taken to maintain the play balance established.

For more information on the campaign world, the GM should consult the *Shadow World Master Atlas*. In addition, data can be found in the rulebooks of the *Rolemaster* system; these include previously published works *The Rolemaster Companions* (volumes 1, 2 & 3), *Character Law & Campaign Law*, and *Creatures and Treasures*. Combat abilities and rules are in ICE's *Arms Law* and *Claw Law*, and the complete magic system is in *Spell Law*.

For those GMs who wish to work the world of Kulthea into a much broader, science-fiction based framework, ICE's *Space Master* system provide coherent guidelines and is fully compatible with the *Rolemaster* rules. In the Imperial time of *Space Master*, the world of Kulthea is known as "Ceril VII", located at coordinates 35X, 20Y, 80Z. It is technically under the jurisdiction of the Inner Province of Devon (see *Imperial Crisis: House Devon In Turmoil*), but this claim is currently contested by at least one other Royal House, as well as the Imperium itself.

This work is presented in thirteen parts. Part I is an introduction to the Jan, just south of the continent of Thuul. Geography, Flora and Fauna comprise Part II. Parts III-VIII provide information on the Peoples, Cultures, Politics, and Armies of the Jan. Magic is discussed in Part IX, while Part X notes fascinating cultures in or near the Jan. Six adventures comprise Part XI, while Master Tables appear in Part XII. An appendix closes the book, with notes on Law, Spells, Diseases, and a Glossary.

HANDLING PLAY

The Adventures presented herein are geared to characters of various classes and experience levels (suggestions are included with each Adventure). Each Adventure is divided into seven standard parts:

- 1. The Setting**, which gives a general idea of the sites included in the Adventure.
- 2. Requirements**, which lists the PC types most suitable for the Adventure, as well as any equipment or knowledge required.
- 3. Aids**, which details key items or data which the GM will be able to provide for the PCs.
- 4. The Tale**, which describes the initial plotline and events leading up to the Adventure itself.
- 5. The Task**, which presents methods of starting the Adventure, along with obstacles and encounters awaiting the Players.
- 6. The Reward**, which describes the rewards given the PCs should they succeed in the task.
- 7. Alternate Adventure**, which provides other means of running the same basic plotline.

The GM should become familiar with the land of Jaiman by reading the book before attempting to run the Adventures. Before running an Adventure, the GM should familiarize himself with the sequence of events described therein. You may wish to create some additional layouts or elaborate upon the provided material. This preparation minimizes the detail-hunting required during play and allows you to tailor the plotline to better suit your players.

DIFFICULTY MODIFIERS

Tasks in *Shadow World* modules are often described in terms of Difficulty Modifiers. Each term corresponds to a numerical modifier in *Rolemaster* or *Fantasy Hero*.

Term	RM	FH	Term	RM	FH
Routine	+30	+4	Very Hard	-20	-2
Easy	+20	+2	Extremely Hard	-30	-4
Light	+10	+1	Sheer Folly	-50	-6
Medium	±0	±0	Absurd	-70	-8
Hard	-10	-1	Insane	-100	-10

Note: *Nomads* gives *Rolemaster Companion* professions for some characters, this chart provides the corresponding *ChL* professions.

A = Arms; E = Essence; C = Channeling; M = Mentalism.

RMC Prof. (Realm)	RM Prof.	RMC Prof. (Realm)	RM Prof.	RMC Prof. (Realm)	RM Prof.	RMC Prof. (Realm)	RM Prof.
Archmage (C-E-M)	Mystic	Craftsman (A)	No Prof.	Macabre (A-E-C)	Sorcerer	Sailor (A)	Rogue
Assassin (A)	Rogue	Crystal Mage (E-C)	Sorcerer	Magus (C-E)	Mystic	Scholar (A)	No Prof.
Barbarian (A)	Fighter	Dancer (A)	Warrior Monk	Montebanc (A-M)	Bard	Shaman (C)	Animist
Bashkar (A)	Fighter	Delver (A-E)	Bard	Moon Mage (A-C)	Monk	Sleuth (A-C)	Bard
Beastmaster (A-E)	Ranger	Dervish (A-C)	Monk	Necromancer (E-C)	Sorcerer	Trader (A)	Rogue
Bounty Hunter (A)	Fighter	Dream Lord (E)	Illusionist	Nightblade (A-M)	Monk	Warlock (C-M)	Astrologer
Burglar (A)	Thief	Druid (C)	Animist	Noble Warrior (A-M)	Ranger	Warrior (A)	Fighter
Cavalier (A)	Fighter	Duelist (A)	Fighter	Paladin (A-C)	Ranger	Warrior Mage (A-E)	Bard
Chaotic Lord (A-C)	Ranger	Farmer (A)	No Prof.	(The) Professional (A)	No Prof.	Witch (E-C)	Sorcerer
Conjuror (E)	Magician	Gypsy (A)	Rogue	Runemaster (E)	Alchemist		
Crafter (E or C or M)	No Prof.	High War. Monk (A)	Warrior Monk	Sage (M)	Seer		

• AN INTRODUCTION TO THE SHADOW WORLD •

A NOTE TO THE GAMEMASTER

Each *Shadow World* module is designed to be used with ICE's *Rolemaster*™ and *Fantasy Hero*™ Fantasy Role Playing systems. All character statistics, spells, combat abilities, etc. are provided along with guidelines for use with both systems. As always, you as GM should feel free to change certain game statistics or scenarios; however, please take care to maintain the established play balance.

KULTHEA

Kulthea is a large planet of extraordinary contrasts. With a circumference of 27,000 miles, this seventh of fifteen worlds holds relatively few large land masses compared to the vast seas which cover most of it. Numerous volcanic atolls and islands dot the rugged surface of the Shadow World, which is largely unexplored and seismically unstable. A dearth of heavy elements keeps technology at a primitive level; for example, no chemical explosives exist, other than through the direct and extremely rare use of Essence. The world holds in orbit five moons, but only one — Orhan — significantly affects tides and currents. Flora and fauna of every manner flourish, as do several races of intelligent beings isolated from one another by natural barriers, Essence Flows, and eras of distrust and superstition.

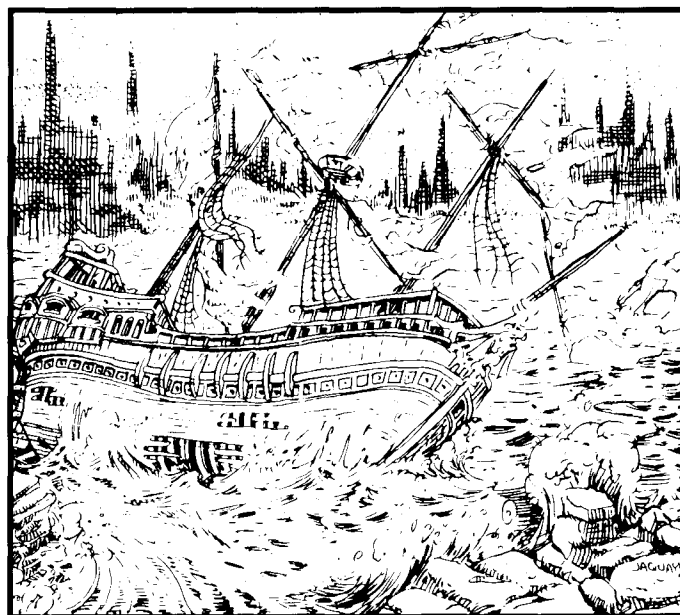
FLOWS OF ESSENCE AND THE LORDS OF ORHAN

The most fascinating aspect of Kulthea is the presence of Essence Flows, shifting and unseen energy fields akin to radiation. Essence originates in another universe where the laws of physics differ from those which we study and employ. Like a gateway, Kulthea rests upon the threshold of that other universe and is thus affected by the Flows passing to and from that other plane. In all other ways, the Shadow World of Kulthea is firmly anchored in the dimensions of time and space which we all recognize.

Some powerful beings have learned to tap the flows and to channel the Essence for both good and evil purposes. A precious few draw power from within; the most powerful of all deities are the Lords of Orhan, immortals (from Kulthea's largest moon) who predate the First Era. Rarely intervening in the affairs of the Shadow World, Orhanians are immune to the vagaries of Essence Flows and can transport themselves instantly between their home-moon and Kulthea. The virtually mythical Lords of Orhan are unparalleled in powers and often appear as extraordinarily beautiful humanoids, or alternately stand 15' high, a form more easily recognized as impressive.

Invisible and almost undetectable, Essence Flows shift haphazardly and can form temporary but genuine barriers (which can also be erected by skilled Essence-users of the highest degree). The ordinary player would rarely recognize an Essence Flow and would most likely be baffled and frustrated by it, without the costly guidance of a Navigator. No shield or spellcasting mastery can completely overcome or defy the Essence, which is the basis of all living things.

Even more terrifying are Essence Storms, a radical flux in energy that can drain or quadruple power points in an instant. Triggered by a solar flare or a conjunction of moons, Flow-storms are accompanied by high winds, lightning, and other unusual and destructive weather patterns. When caught in a flow-storm, the best advice is to take cover and to offer prayers to the highest deity.



A more reassuring aspect of the Essence (if you are a Navigator) is its tendency to form foci, permanent and temporary. Such a concentration of pure Essence occurs upon Nexus, home-isle of the Navigators. One of a handful of key Foci on the planet, Nexus serves as a gathering place for power and as a "springboard" for the Navigator's transport. In addition, hundreds of Greater and Lesser Foci exist, often rooted to a location or an object (an ancient tree, for example). Foci might boost power points or even distort or increase the intrinsic power of spells cast in proximity to the foci. A very few skilled users can control and even tap some Essence Flows.

GM NOTE: the function of Essence Foci is an important part of *Shadow World*. Greater Foci have an effective radius of 1 to 100', while Lesser Foci exist as waves or mutable clouds. Here are some options regarding Foci:

1. Foci may be seen as a shimmering, more severe at its center.
2. Foci may be felt as a tingling on the skin.
3. Foci may be smelled as a unique, ozone-like odor.
4. Foci may be heard as a high-pitched whine or a barely discernible thrumming.

THE LORDS OF ESSENCE AND THE THREE ERAS

(A WHIRLWIND HISTORY OF KULTHEA)

Imbued with extraordinary powers by a freak flare of Essence, the immortal Lords ruled over the lands and waters of Kulthea for thousands of years until two camps formed. A titanic struggle ensued, tearing the world apart. Races were buried by rock and flooded by mountainous tidal waves; lands sank, and islands emerged. The wicked Empress Kadaena was slain, her head severed. This upheaval ended the First Era, and with it faded the power and presence of the Lords of Orhan.

The Second Era saw the healing of the land and the reawakening of the few races of beings who survived the cataclysms. Erratic Essence Flows tortured the world for 100,000 years, if certain Loremasters are to be believed. Perhaps descendants of the Lords, Loremasters appeared to guide and to speed the healing of Kulthea in the Second Era. Able to tap Essence Flows at will, the remote and power-shy Loremasters tutored Elves and Men in their recovery over the course of several centuries, then all but disappeared into the mists of myth.

THE UNLIFE

The coming of the Unlife, a vast power which feeds upon destruction, brought to light (and to darkness!) cults and orders dedicated to evil; Great Demons were fashioned by the most powerful of the Lords who had fallen under the influence of the Unlife, led by the Empress Kadeana. Wise but twisted in spirit, the servants of the Shadow offered knowledge beyond that which the Loremasters deigned to give such "lesser beings," and the power of the Unlife grew unfettered in the Second Era.

The 300-year-long Wars of Dominion concluded the Second Era. Weary Loremasters at last overcame the forces of the Unlife. At great cost in blood and power, the world was once again at rest, however uneasily, at the dawning of the Third Era.

Now

It is the year 6,050 TE (in *Space Master*, Imp 475). The mighty and righteous Lords of Orhan remain aloof from the affairs of Men and Elves; dark cults have arisen, and black religions flourish and multiply with impunity. Right-thinking Loremasters are rarely seen and offer only words of advice, never the promise of power or weaponry. This is the Third Era, the Time of the Shadow.

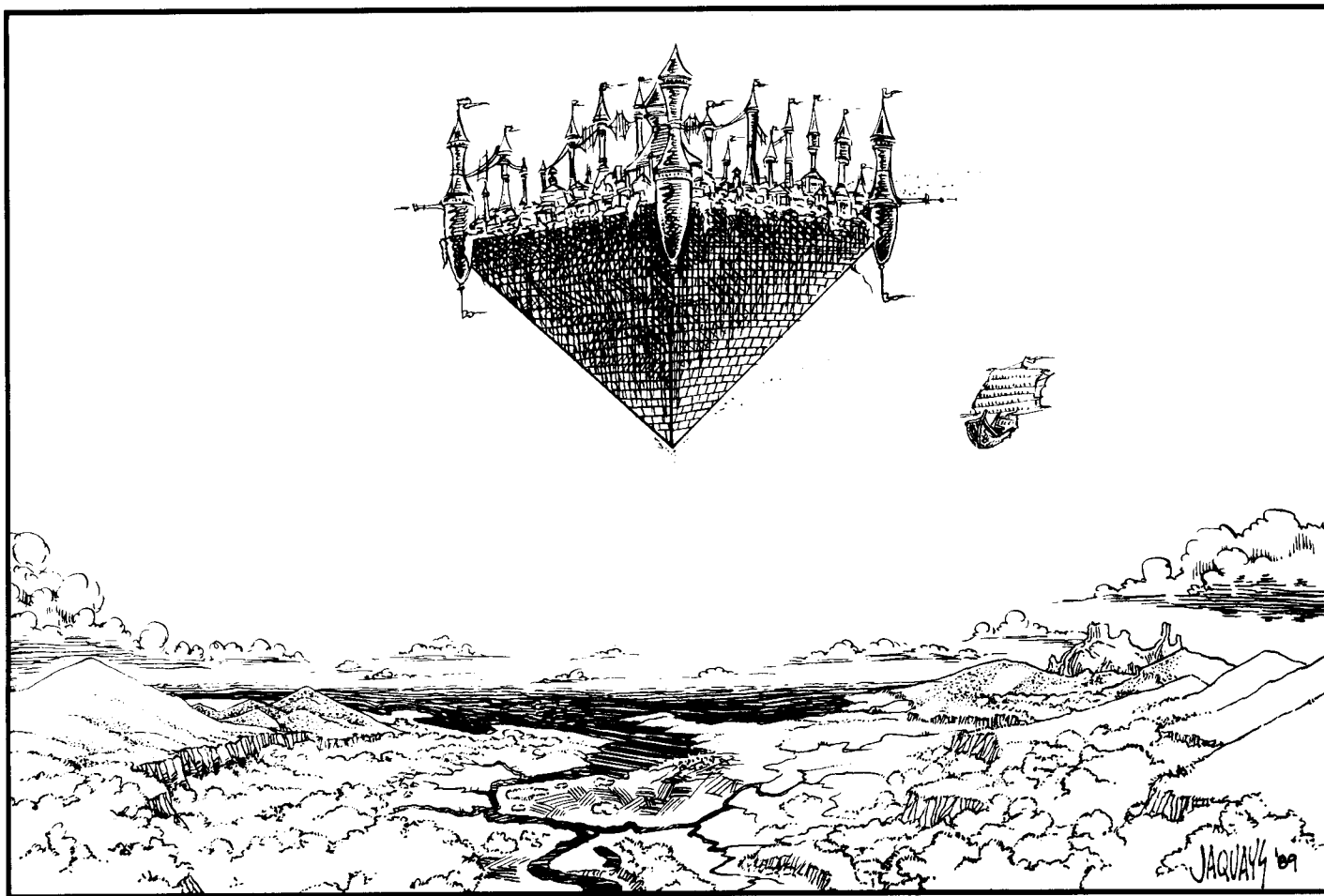
HOW TO USE THIS BOOK

IN A SHADOW WORLD CAMPAIGN

Nomads introduces the Worshippers of Charon's Dark God Scalu, a powerful deity and awesome servant of the Unlife. Employing stealth and dark magic, Scalu's followers plot to undermine the Jan, then move north to subvert the majestic kingdom of the Desert Jewel, Gethrya. Once that grotesque feat is accomplished (if it is), Scalu's worshippers will export their terror and evil to all parts of the Shadow World.

GM Note: For More about Scalu's cult, see Part V, Religion (#8) and Part XI, The Adventures (#7), "Servants of a Dark God."

Good Sailing, Adventurers!



PART I

• INTRODUCTION TO THE JAN •

Scholars throughout history have studied various cultures, recording their observations and research for readers elsewhere to digest. The work at hand comprises a study of the cultures and peoples inhabiting a land they name the Jengada Allied Nations, or the Jan.

Lying south of the main continent of Thuul, the Jan is a vast, sparsely populated region between the southern shore of the ocean known locally as T'si Ladan and the T'si Dre-meraz to the south. It extends nearly a fortnight's ride on horseback from east to west, and varies from balmy subtropical latitudes to temperate midlatitudes well to the south, thus enclosing a wide variety of geographic and climatic regions.

1•CULTURES

Three different human cultures occupy the region. Fiery, horse-riding nomads constitute the majority of the population (and military strength), dwelling in tents on the open plains. Over 200 years ago, city-dwelling refugees from the neighboring Shoneb Empire arrived and established cities, villages, and a formal government with the approval of the nomads. The third culture is very old and reclusive; a small number of individuals live high in the mountains, away from the other people of the land. The three cultures compliment one another, stabilizing and strengthening the Jan through their diversity. (All three cultures are fully presented in Parts III-VIII of this book.) Unbeknownst to all but a few of the most farsighted individuals, a disturbing and potentially lethal group is gathering strength in the Deadmar Bog just outside the eastern city of Batai: worshippers of the Dark God Scalu.

The original inhabitants of the Jan are the nomads, whose lives center around riding and archery. Two centuries ago, a renegade general named Jengada and a group of rebels fled from the cruelty and evil of the Shoneb Empire to the east, into the region that became the Jan. The nomads received them as friends and trading partners, allowed them to build cities and formed an alliance with them under the authority of Jengada. Today, six cities thrive (to various degrees) in the Jan, along with eight villages. The population is currently about 130,000 Humans.

2•POLITICS AND POWER

Although the Supreme Jengada governs the entire country, rule of the nomad nations remains the right and duty of the kerans, within the bounds of the legal code known as the Yasa. Similarly, city commanders control the operations of each of the six cities. All kerans and city commanders swear loyalty to the Supreme Jengada and must answer to him for their actions and those of their subjects.

As a consequence of the political hierarchy in the Jan, the Supreme Jengada devotes much of his time to financial matters and foreign affairs. The Jan suffers from a dearth of iron ore, a condition that severely affects its economy. Hard metal implements are rare, and the few that are available must be imported or made from imported iron ore. (The source of some of this metal is the Kingdom of Gethrya to the north, the focus of ICE's *Star Crown Empire and the Sea of Fates*.) The government strictly regulates iron imports and balancing exports, deriving the greater portion of the country's operating funds from the profits. (See Part VI for more about the politics of the Jan.)

The Supreme Jengada also directs all military operations. Under the direction of the three Commanders of the Horse, the standing army, known as the Horse, patrols the Jan constantly for unrest or signs of Shoneb treachery. Chosen by the Supreme Jengada and approved by his advisors, the Commanders assign the troops to patrol routes and serve as the government's sword. (See Part VIII for more about military power in the Jan.)

3•RELIGION

A pantheon of four deities shares the attention of citizens of the Jan, though all four do not receive equal praise. Makhan is the father god, god of gods and life; he is worshipped by most of the population and has the only organized church of any of the four gods and goddesses. His following extends throughout the nation, both in the cities and in the nomadic nations. Makhan's wife Elil, goddess of water and fertility, has a minor following of farmers, fishermen, midwives and mariners. Their children Tara (goddess of war) and Kaitu (god of destruction) are rarely worshipped. Fighters often ask Tara's blessing before battle, but no one asks for Kaitu's attention. Kaitu is the focus of religion in the neighboring Shoneb Empire, and any followers he may have in the Jan stay either hidden or dead. More ghastly than any of the recognized deities is the Dark God Scalu, whose worshippers are small in number but great in corrupting power. Their plans for subverting the positive focus of religion in the Jan are well-laid, and their intent is to undermine and crush the current political powers, using the nomads as tools. (Part V focuses on Religion in the Jan.)

4•MAGIC

Magic plays a relatively minor role in the life of most citizens of the Jan. There are few practitioners in the cities and still fewer in the nomad nations (aside from clerics and shamans). Since the countries to both the north and south entertain numerous mages of various sorts, and a small number of magic schools exist in remote parts of the Jan, the country does not suffer too seriously from a lack of magical expertise. Finding a mage may take a bit of effort but is by no means impossible. Paying a mage for services once he's found can prove more difficult. Scalu's followers use Dark Magic sparingly but with startling and terrifying results. (Part IX provides detailed information about the use of magic in the Jan.)

PART TWO

• GEOGRAPHY •

"We crossed the Dreshon Mountains 32 days ago. It was a miserable journey, and we escaped the snow only to be rained upon continuously as we travelled down the mountains' western slopes. Only the cowardice and fear these mice showed for Kaitu's servants sustained me and kept me from killing them in their sleep.

It took 3 days to pass through the wet, tangled forest below the mountains. We saw no sunlight for another 4 days after that, and constant rains soaked us. I know nothing of what this featureless plain will become once the spring melt ends, but I would gladly leave the traitors here to suffocate in the brown ooze of mud, or to mildew slowly in the rain."

— From the diary of Mulacha, a Shoneb spy in Jengada's party of refugees, in TE 6050.

The Jan is a land blessed by nature with a rugged variety of mountains, plains, rivers and lakes, as well as abundant animal and plant life. No adventurer could ask for more physical variety and natural challenge and expect to live to tell the tale. Walk on, freebooters!

1•LOCATION

The Jan, an alliance of nine nomadic nations united under a single leader, lies on the southwestern portion of the continent of Thuul. To the north, across a broad strait, stands the large and powerful but isolated Star Crown Empire of Gethrya. To the west, the Xeleb river marks the border between the Jan and the country of Balaan. The eastern border lies just beyond the Magachen Forest, in the range of mountains known as the Dreshon. Desert marks the southern border, and oceans form the remaining boundaries of the Jan. The total area is approximately 312,000 square miles. The map shows the geography of the Jan, indicating landmarks and specific features.

2•NATURAL FEATURES

Five types of terrain comprise the lands of the Jan: grasslands, forests, mountains, swamps, and coastal regions. Grasslands cover most of the country and include both tall and short grass, flat plains and rolling hills. Flat terrain dominates in the west, with more hills in the south and northeast. The youngest of the three mountain ranges in the Jan, the Drepung, rise to snowy peaks high above the plains on the southern coast. They start in the center of the country, where they are highest, and extend westward through the Jan's border with Balaan. The barren Elburz Plateau sits high and remote in the eastern Drepung, at an elevation of 13,000 feet (3,963 m). The Drepung also contain the one active volcano in the Jan, Mount Sergrom ("grey thunder"). Sergrom is set deep in the central Drepung, far from any human settlement, and erupts every 60-100 years, spewing ash high into the atmosphere. The Dreshon range, between the Jan and the Shoneb Empire, is the oldest; only the southern-most peaks rise above the snowline. The Dregor is a fickle range, comprising both tall peaks and regions of gentler slopes and hills.

The Magachen Forest nestles between Lake Yuntse and the Dreshon. The Ul'lgon Wood, a hardwood rainforest, extends along the western flank of the Dregor. As the plains west of the Dregor slope gently downward towards the ocean, they form a low marshy region which drains into the Dalbish River. Both the T'cherno Swamp and the Deadmar Bog (in the north and south, respectively) extend nearly 80 miles west from the Ul'lgon Wood. North of the Drepung Mountains, the grasslands turn to short grass and scrub before meeting the ocean, which the natives call the T'si Ladan, or "bitter water" because of its bitter, salty flavor. Steep granite cliffs rise from the wide sandy beaches in the northwest, but farther east these cliffs rise out of the ocean to create a coastline of sheer dropoffs and sea-stacks. South of the Deadmar Bog, which nomads believe to be haunted by evil spirits, the grasslands fade to short, dry grass and sandy soil before they disappear into the Bsors'gre, a vast expanse of desert stretching southward for more than 200 miles. From the Dregor, the southern arm rolls in grassy hills towards the cliffs above the T'si Dre-meraz, the "sea of ice mountains", named such because of the icebergs frequently seen floating in it.

While Lake Yuntse ranks as the largest body of water in the Jan, numerous small lakes freckle the countryside. Most notable of these for its size and location is icy Go-chen Lake on Mount Baikal at the east end of the Drepung. Four rivers flow through and about the Jan. The northward flowing Xeleb meanders gently across the plains in the west. The Nemam, which consists of the glacial meltwater from the Drepung Mountains, flows parallel to the Xeleb, through the city of Akglem into T'si Ladan. The Chokhor River originates in both the Drepung and the Dreshon ranges. The headwaters of the Zera Chokhor (Green Chokhor) are at the eastern end of the Drepung, near Mount Baikal. The Alea Chokhor (Blue Chokhor) flows out of Lake Yuntse, which receives most of the runoff from the Dreshon. A larger, faster, and more tumultuous river, the Dalbish runs west from the Dregon through chutes and rapids, spilling out into T'si Dre-meraz over a beautiful waterfall.

3•UNNATURAL FEATURES

On a smaller scale than the natural features of the region, the effects of man's presence mark the land — the cities, roads, fortresses, villages, and so forth. Because of the predominantly nomadic population, the Jan contains only six cities: Akglern, Techul, Batai, Ulan, Xanderen, and Aldshai. The western-most city, Aldshai is only a short distance east of Balaan. Akglern, the capital, is on the coast of T'si Ladan at the mouth of the Nemam River. Ulan, on the shore of Lake Yuntse, watches the eastern border of the Jan. A short distance south of Ulan is Xanderen, the most attractive city in the Jan. South of Xanderen, beside the thundering falls of the Dalbish River, Techul overlooks the icebergs in the T'si Dre-meraz. Batai teeters on the edge of the Deadmar Bog southeast of Techul.

Four roads connect the six cities. The Temple Road goes from Akglern to Xanderen along the west bank of the Zera Chokhor. The Silver Road continues south from Xanderen to Techul. Travelers on this shorter road can expect a dangerous journey, as the road passes through the shadow of the Drepung and within range of raiding Lugerôki from the mountains. Two more roads cut across the plains; the Iron Road going from Akglern southwest to Aldshai, and the Lake Road extending east from the Temple Road to Ulan along the south bank of the Alea Chokhor. The route to Batai from Techul consists of no more than a wide, rocky path.

From the northern edge of the Drepung, west of Mount Baikal, a narrow and dangerous path wends its way up to the high and remote Elburz Plateau. At its widest, it is only broad enough for three horses to walk abreast. No other known trails lead up to the Plateau. At the upper end of the trail a massive fort, carved out of

the mountain, straddles the path where it emerges onto the Plateau. Unknown architects built the Great Fortress long ago and when occupied it still serves as a formidable obstacle to anyone attempting to either gain or leave the Plateau.

The last unnatural geographic feature to mention — and unquestionably the most spectacular — lies at the east end of the Drepung, towering over Xanderen and Go-chen Lake. Xanderen sits on the eastern slope of Mount Baikal (peak elevation 18,822 feet), a mountain shaped like a human sitting cross-legged. How the mountain acquired this shape is unknown, but the clarity of the features — after more than 700 years — indicates the work of some agent besides natural forces. The man faces east with Xanderen on his right thigh near the shores of Go-chen Lake, which fills his prodigious lap.

4•CLIMATE AND WEATHER

By virtue of its size and complex geography, the Jan contains a number of different climatic regions. Spanning the latitudes from nearly tropical regions to Southern midlatitudes, the country encompasses some areas where seasonal variations in temperature and rainfall are minimal and others where the changes are extreme. The proximity of all parts of the country to the oceans, meanwhile, helps to reduce the amplitude of the seasonal changes most of the country experiences.

Spring and summer showers cool the northern arm of the country, and every summer, thunderstorms, squall lines, and tornadoes sweep eastward from Aldshai to Ulan. East of Ulan the weather is always humid and rainy in the summer as moist sea breezes rise over the Dreshon. This rainforest climate extends south along the Dregor also, though the rainfall is less severe there. The coastal regions throughout the country are mild and fair during the summer. Techul's average temperatures year round are much lower than those in Akglern, as the former sits on what is effectively a polar ocean.

Winter brings sharp changes in the weather patterns. The western slopes of the Dreshon and Dregor ranges remain wet, though much of the precipitation now falls as snow. Coastal regions are again mild, but Techul and the land to the south can experience freezing temperatures. The weather in lands north of the Drepung changes from wet and stormy to dry and cool. The prevailing wind currents carry the air over the Drepung from the south, and in the process the moisture falls on the mountains, drying and warming the air.

The Drepung and the Elburz Plateau, because of their east-west orientation and location beside the ocean, experience seasonal extremes. In summer they are hot and dry, as most of the rain falls on the northwest end of the range. Winter brings heavy snowfall as the prevailing winds come out of the southwest. Precipitation at any time of the year takes the form of snow, and often includes intense electrical activity in the summer.

The narrow ribbon of land south of the Drepung suffers from the combined effects of coastal mountain weather and an altered climate due to the minor Essence flow that parallels the range. Freakish storms, tornadoes, hot mountain winds, severe hail, and surging waves on calm days are just a few of the fits of nature that sporadically strike the region.

Mount Sergrom's eruptions do not affect local weather significantly, due to the rapid dispersal of the ash by turbulent mountain winds. The most notable consequence is dirty rain along the Dreshon and Dregor ranges.



A SCENE IN AKGLERN

5•FLORA

The interplay of climate, terrain, and surface features in the Jan produces a stunning variety of flora and fauna. Some species are quite rare and exotic, while others occur frequently. In describing the more unusual species, the land will be divided into eight categories; grasslands, fresh-water (river and lake) shores, swamps, alpine forest, northern forest, mountain areas above the treeline, the Bsors'gre border region, and coastal shores. The following sections describe the plants native to these environments separately.

GM Note: statistics and other systems data for all flora can be found in Part XII/5.

FLORA OF THE GRASSLANDS

Bhren—Scattered about the plains, amid the grass, wheat, and wild flowers the small Bhren bush occasionally rises up above the vegetation. For ages the nomads have known that the hard, round leaves of the bush make a tea that soothes nauseous stomachs and cures headaches.

Tega Grass—Tega grass is rare in the open grasslands and slightly more common along the shores of lakes and rivers. The unusual leaves of Tega grass have a distinct shape and so stand out even though the grass does not grow as tall as other grasses. Tega grass contains a juice that, after causing some initial pain, allows human eyes to see infrared, visible and ultraviolet light at the same time when the juice is dripped upon the eye. If ingested, the eyes adjust so that the drinker can see otherwise invisible objects as if they were normally visible.

FLORA OF THE RIVERBANKS AND LAKESHORES

Zah'nt—Zah'nt, a broadleaved aquatic herb, grows along the shallower edges of rivers and lakes in the grasslands. Forbidden to any clansmen but the Ar'shabod, it is a powerful hallucinogen. The Ar'shabod gather the leaves whenever they find the plant, then dry the leaves for use later. When burnt, the weed gives off a bluish smoke which acts as a powerful hallucinogen and induces a precognitive dream state.



SWAMP FLORA

Eshgart—An unusual toxin, Eshgart can be found only in the deepest stagnant pools of swamps and bogs. The reddish algae can be dried and powdered to form a very subtle and deadly poison which remains in the body up to two weeks and only kills the victim under heavy exertion. The chemistry is not understood, and the poison leaves no trace in the body of its victim.

Pesar—While few men care to go anywhere near the swamps of the Jan, there are some who willingly travel deep into the dangerous and unpleasant mires in search of the Pesar root. An aquatic root, Pesar is used by the military in battles and by certain mages. By burning or chewing dried shavings of the root, a person becomes able to sense all living, sentient beings within one mile (1.6 km.) Unfortunately, it puts the person in an intense stupor from which it is difficult to rouse them.



HEKAD

Purple Trumpet—The purple trumpet flower adds a touch of beauty and color to the drab, noisome world of the swamplands. Alas, this beauty misleads, concealing a deadly poison within its soft petals. The nectar of the trumpet, sweet like honey, can cause loss of coordination, brain damage or even death if consumed. The flower grows on the taller, dryer hummocks within the swamp.

ALPINE FOREST FLORA

The alpine forests, including Magachen Forest beside Lake Yuntse and the smaller woods about Go-chen Lake, provide a wide variety of unusual vegetation. Descriptions of the more notable plant forms appear below.

Drepung Cedar—Quite common in the higher regions of the alpine forests, the Drepung Cedar is a squat, scruffy evergreen with broad, flat needle-like leaves. The smoke produced by burning the stringy bark of the tree is wonderfully aromatic, but deadly. It seals the pores of the skin, thus causing skin suffocation and toxification of the blood.

Zelovet—The Drepung Cedar also provides a growing surface for a type of moss known as Zelovet. This moss can be boiled in water and then chewed to give a person a telepathic link with all nearby horses or ponies, and a bonus for riding maneuvers. This can be used to perform extremely precise riding maneuvers, as all horses will act in unison, obeying the same command.

Snow Lily—A rare and unusual flower, the snow lily grows both above and below the treeline, but only above the snowline. The plant bears small yellow and white flowers in early autumn, turning to seed before winter. As winter progresses and snow falls, the plant pushes its flexible seed-stalk up so that the seeds are always above the snow. The seeds hold loosely to the stalk, and during snowslides they break away and are carried down by the snow. The seeds then sit in the snow until spring melt, when they settle to the wet soil and germinate. While the plant has no medicinal value, it has saved the lives of many travellers and inhabitants of alpine regions. The stalks, which normally sag and droop, will straighten and extend upward as much as an hour before an avalanche sweeps over the area. How the plant detects the snowslide is a mystery.

Hekad—The hekad vine, a somewhat frightening form of vegetation, grows upon and among the trees of the alpine forests. Waxy, spider-like black leaves extend from silvery tendrils, wrapping about trees and rocks. At night, the juices of the plant emit a faint white glow as they pulse upwards through the tendrils, like blood through arteries. Perhaps more discomforting is the faint hissing noise that the fluids make as they flow. If a person gets close enough to see the leaves, he or she will notice that the spider-leaves crawl about the tree-trunk, drawing the vines upward and keeping themselves to the moonward side of the tree. On cloudy nights when the moon is hidden, the vine doesn't creep. During full moons, the vine blossoms with small white flowers. By morning the flowers wither, and two nights later small berries appear. These can be eaten to allow a person to breath normally and efficiently at altitudes up to almost 14,000 feet (4,270 m.).

Plejya—The blossom of the plejya bush, a small yellow flower, is a highly sought narcotic. When the blossom is chewed and the pollen ingested, it has an euphoric effect on the chewer. It also improves spell-casting and missile-firing ability at the expense of maneuvering and melee skills. While Plejya does have pleasing effects, it is severely addictive. Using the drug more frequently than once every month or so can result in a crippling addiction, with harsh withdrawal symptoms.

FLORA OF UL'LGON WOOD

Oil Bush—Men find two uses for the oil bush of Ul'lgon Wood. The nomads have long used the oil of this plant to waterproof and season their wooden furnishings, especially bows and saddles. More recently the artisans of Techul have been using the heated oil to stain and waterproof woods, as heat turns the oil a dark red. Less artistic individuals have found that they can use the root of the oil bush to create a poison which causes blindness or loss of color vision when introduced into a victim's bloodstream.

Yland—Yland, a small bush with orange-yellow leaves, grows only in the Ul'lgon Wood, in regions where the soil is very damp. The bush drops its leaves every autumn, and the reaction of the leaves with the soil and water produces a rich ochre humus about the plant's base. The scraps of leaf and twigs in this debris support a form of fungus only found beneath Yland. The mold is extremely rich, providing the equivalent of an entire day's nourishment in a single handful of leaves, twigs and soil. It even refreshes as an entire night of sleep.

The Yland bush only blossoms every 45 years, and bears a single ruby-red blossom near the center of its base. After approximately one week the blossom closes and becomes a seed pod 8 inches in diameter, which soon explodes with a loud pop, scattering seeds up to 50 feet away. These seeds, similar to pomegranate seeds, are extremely valuable and rare. A dying person who eats one may be transferred mind and soul into a nearby body, where he or she may continue living. Persons not on the brink of death who eat the seeds may be cured of mind diseases.

Tsefa Tree—Among the largest trees in the Magachen Forest and more northerly regions are the stately Tsefa. The tree grows very slowly, but over its 2,000 year lifespan, it can grow to be as tall as 1,000 feet (305 m.), with a diameter up to 50 feet (15 m.) and spread over an area of 780,000 square feet (73,000 square meters!).

Wrapped in a papery grey-green bark is the beautiful wood of the Tsefa, which brings a high price in markets. When the tree dies naturally, 4"-6" (10-15 cm) alternating rings of willow white and ebony black develop about the tree's axis. The wood is exceptionally hard and dense. Nomads use it for arrows, arrow tips, and clubs whenever they find a fallen tree. Mages will go to great lengths to obtain the heart of a Tsefa tree that has died naturally. It is rich in Essence, and has several beneficial properties; when used to create a wand, rod, or staff, it will allow the device to hold more spell charges, and it makes spell adders of above-average power. Only the innermost white section of the tree has these qualities, and a one foot segment 1" in diameter can cost as much as 20,000 b. — enough wood for a staff is worth 25 katanas or 88 Elburz Ponies!



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MOUNTAIN FLORA

Varth—The rocky barrens of the Drepung above the treeline offer little water or soil for plants to grow, resulting in only dry grasses and lichens surviving here. One of the latter, varth, produces a small blue flower in the spring which can be prepared by boiling in mehnadzur milk. The resulting beverage provides extra endurance for a period, allowing faster or extended travel. The Arrow Messengers use the herb on occasion to speed their mounts.

FLORA OF THE BSORS'GRE BORDER REGION

Ohb Grass—Few plants can survive in the hot, arid regions near the Bsors'gre. One succulent, resembling a short, stiff grass has several practical uses. The leaves, though stiff and full of fluid, are very fibrous when dried and can be used to make tough cord (though this requires a great deal of labor). The fluid in the leaves is a powerful topical anesthetic and blood coagulant, and it soothes and heals burns. Ohb grass possesses a root system consisting of a large, bulbous tap root and a vast, shallow network of hair-like roots. The pulpy center of the tap root relieves hunger and thirst, as well as curing heat stroke.



GHYSO

COASTAL FLORA

Chai Root—The chai flower, a stemless indigo flower somewhat resembling a water lily, grows atop the coastal cliffs of the Jan and Balaan. Extracting the fibrous roots of the chai flower from the ground is difficult, but once removed they can be used to temporarily haste a person who chews them. Frequent use of chai root can cause heart disorders.

S'rube Grass—The purple-red leaves of s'rube grass have no special medicinal value, but the nomads find the leaves and seeds useful in their daily diet. The leaves are a common ingredient for flavoring a liquor which the nomads ferment, and give a sweet and hot flavor to meats and vegetables. The nomads grind the hard seeds of the grass into a fine flour which they then use to make bread. Although rather bland, the bread is rich in minerals and strengthens the body's immune system.

6•FAUNA

Just as the Jan contains numerous forms of plantlife, it also accomodates many different types of wildlife. While most of these are commonplace and mundane, there are some beasts worthy of special mention. The same eight environmental classifications used in describing the flora apply here, although the Bsors'gre and coastal border regions are omitted since there are no extraordinary beasts in these areas. (There are still common creatures such as snakes, rabbits, crows, wild dogs, lizards, small antelope, mice, hawks, etc. in such places.)

GM Note: statistics and other systems data for all beasts can be found in Part XII/2.

FAUNA OF THE GRASSLANDS

Burrowing Hawk—Humans seldom see this shy creature due to its nocturnal habits. About the size of a crow, the burrowing hawk lives in underground nests whose previous occupants served as the hawk's dinner. The hawk will kill a burrowing creature such as a rabbit, gopher, or weasel for food, then move into the lair after watching several days to be certain it is empty. A male hawk keeps the same burrow his entire life, and once he has a mate she, too, will stay there until one of them dies. The young remain for one year before seeking their own lairs.

Elburz Pony—In a country where men rely heavily on riding skills and a good mount, it may seem odd that the most common as well as the most prized steed is the rather small Elburz pony. This animal's shaggy coat, large hooves and almost diminutive stature belie its intelligence, speed, stamina, and fire. The pony thrives in desolate snowy regions such as its native Elburz Plateau as well as on the more comfortable grassy plains. The pony's hooves are broad and flat, with a sharply pointed tip. This allows the animal to stay on top of snow with ease as well as dig for grass or roots beneath a frozen crust. A trained pony can use his hooves effectively in combat.



A BAHLEG ATTACKS

RIVERINE FAUNA

Ghyso—This strange cross between a bear and a raccoon lives in burrows or caves beside rivers, lakes and streams. The ghyso, normally a nocturnal creature, feeds on fish, mussels, small birds, eggs, and nuts. In spring, they will hunt in packs, chasing foals, calves and other large creatures — including unfortunate children. Strong and vicious when angered, the ghyso is all the more dangerous because its powerful claws contain a paralyzing venom. Every three to five years the ghyso population increases sharply, forcing the clansmen either to kill large numbers of the beasts or move to new pastures. The latter quickly results in a severe reduction in the ghyso's food supply, and the population will decrease over the next year or two.

SWAMP FAUNA

Bahleg—Few men have ever seen the rare and evasive bahleg that lives in the marshy regions of the Jan, and fewer yet want to. Stories say that the enormous bahleg is so terrible that many who see it die of fright. Other stories indicate that mottled grey scales covered with algae and weeds protect the beast. He has no neck, and his head accommodates a massive shovel-like mouth. A bony ridge in the center of the skull sports four eyes that give the beast 360° vision. More fanciful tales say that the bahleg breathes fire and can kill with its gaze.

ALPINE FAUNA

The alpine forests of the Jan provide an environment suitable to several creatures found in other regions, such as the burrowing hawk and the ghyso, as well as two species found only in the wooded regions of the Drepung and Dregor ranges.

Serkai—Large, long-haired cats, the nocturnal serkai are the primary predators of the alpine forests. These voracious and efficient hunters feed on elk and mountain goats most of the time. When food is scarce they may move down into lower elevations or work together to hunt trolls. They often continue hunting even when they are not hungry, hiding the prey in caves and nooks to eat later.

Monitor Parasite—The tiny monitor parasite, only 3 cm. long, lives in the streams and ponds of the Ul'Igon Wood from birth until it finds a warm-blooded host. When it manages to locate a host mammal, it enters the body through the nose or an open vein. Once inside, the parasite will create a duplicate heart or brain in the lower abdomen so that when the original organ is destroyed, the host can survive with the duplicate for at least a short time. While in the host's body the parasite obtains nutrients from the bloodstream, but this has no negative effects upon the host's health (it just increases the appetite a bit).

FAUNA OF THE UL'LGON WOOD

While ghyso and burrowing hawks are common in Ul'Igon, there are no unusual species found only in this forest. A generous compliment of boars, foxes, owls, elk, and deer walk, run, and fly about, so the wood is far from devoid of life.

MOUNTAIN FAUNA

Mehnadzur—Mehnadzur are the only beasts found above the tree line, except for an occasional elk, goat, or deer, and the rare ahmaluk. Long, woolly hair and a thick layer of fat protect the beast from the harsh cold of the high mountains. In autumn they grow a layer of soft, black hair underneath the regular coat for extra warmth. The Elubar of the Elburz Plateau comb out this hair in spring to make into lightweight, water-resistant clothing for the next winter. The mehnadzur roam the highlands grazing on the grass, which they dig out of the snow with their huge hooves when necessary. Their eyesight is poor, and they tend to charge when someone or something comes too close. With over a half ton of muscle driving them, the mehnadzur's blunt horns become dangerous weapons.

Ahmaluk—On the rocky, snow-covered slopes of the Drepung Mountains, the mysterious and noble ahmaluk moves like a flurry of snow. His salt and pepper fur protects him from the bitter cold and helps to hide him from unwelcome observers. The ahmaluk resembles a large wolf with a short nose. These creatures are extremely rare and are always found alone, or with a single mate and maybe one or two pups. Their high intelligence and reclusive nature place them less in the realm of human experience and more in that of legends, myths, and fairy tales. The ahmaluk is quite real, however, and may come to the aid of humans whose intentions are good. Besides his powerful jaws, the beast's assets include limited teleportation and invisibility powers, and a calming gaze. He normally kills only for food, but will confront evil creatures and fight them to the death.

PART III

• INHABITANTS •

"It appears that these humans are content to pass their lives sitting on horses and pursuing little more than food. There are some who strain their spirits and strive for greater goals, either mundane or arcane. For these there is some hope that they may climb above lesser matters and petty squabbles with one another.

There are some, apart from the rest, living in the most inhospitably cold places, and these I do not comprehend at all. They limit themselves with minor rituals and devote themselves to protecting wild ponies, and yet they clearly have far greater potential than the others."

—Hedessaen, Senjamade Loremaster, circa Second Era.

Nearly 130,000 common Men populate the Jan, approximately 54,000 of them in the six cities and eight villages. The remainder constitute the nomad nations. The inhabitants of the Elburz Plateau, the Elubar, are high humans and number only 1,500. The city dwellers (the "Vosm-hadad," as the nomads refer to them) and the nomads are collectively referred to as the allies. As far as nonhuman inhabitants, an uncounted number of Trolls, Ogres, and Lugrôki roam the Drepung Mountains, and there is a city of ophidian shapechangers, the Senjamade, under Go-chen Lake on Mount Baikal.

PHYSICAL APPEARANCE

The nomadic peoples are of short to medium height and stocky build, with short legs and arms. Wheat-colored skin accentuates the deep brown of their eyes and their black or dark brown hair. They have little or no facial hair, but grow the hair atop their heads long and bind it on the left side (the right side for left-handed people). Thick, bushy eyebrows attempt to conceal the strong browridge, but the generally heavy bone structure of the people makes their faces appear square nonetheless.

In contrast, those descended from Shoneb refugees have darker skin, more facial hair, and more delicate features. They are, in general, taller and a touch thinner than their nomadic counterparts.

The Elubar appear to stem from different stock. Ruddy skin fits tightly against muscle on their tall, slender frames. They have black hair and grey or ice-blue eyes, and are rather hirsute. Small ears and long, black hair wreath their slender, sculpted faces, which center around flat noses. They have long, heavy limbs which end in large hands and feet.

1•NOMADS

There are nine nomad nations in the Jan; Horad, Ghane, Erkoli, Kelhor, Iinje, Chus, Dzejan, Xolag, and Z'hindja. Each nation consists of 9 clans, and each clan in turn contains 9 tribes. Every nation's movements remain within the geographical boundaries shown on the political map; the nomads' ancestors determined these borders long ago. There are occasional disputes over exact boundaries, sometimes bloody, but seldom fatal. Clans and tribes move freely about their nations' regions, grazing their herds wherever they find food. People live most of their lives on horseback; a man who cannot ride a horse and shoot a bow has little honor among the nomads. Each tribe has a banner with a distinctive design, indicating the clan or tribe.

Each nation has one keran who rules over his own clan, the 8 other chenen of his nation and their clans. The position of keran is usually hereditary, though it can change families. New kerans are

selected by a council of the chenen of the nation, with the eldest son and wife of the last keran representing his clan. The Ar'shabod of the keran's clan also sits on the council. The chenen are the clan-leaders, and each chenen governs the 8 chiefs of the 9 tribes in his clan (the chenen is chief of his own tribe). When a new chenen is chosen, the keran of the nation sits on the council with the chiefs of the tribes, and his vote counts as nine of theirs. Whenever necessary, the chenen appoint new tribal chiefs.

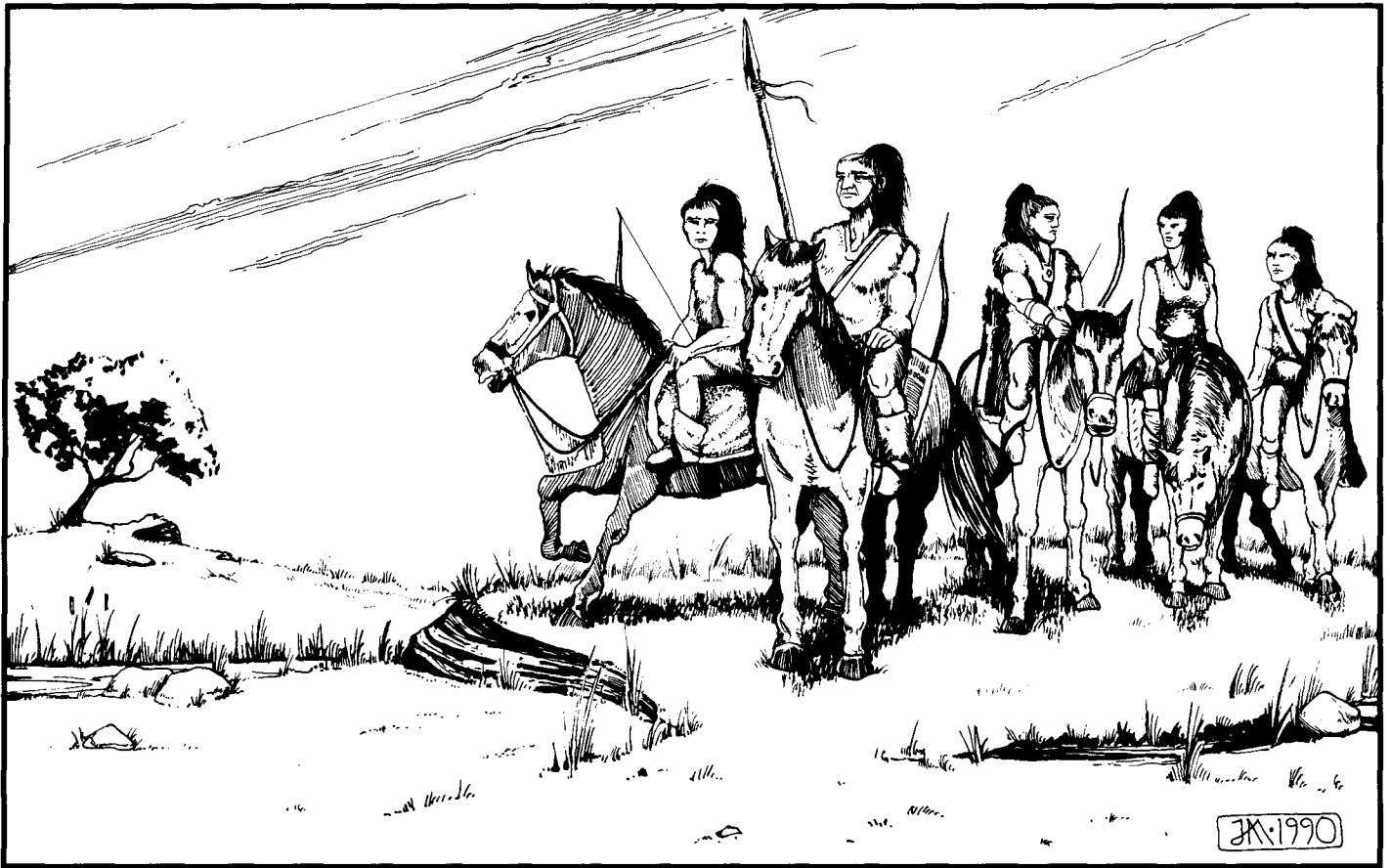
THE AR'SHABOD

Every clan has at least one shaman, or Ar'shabod, who lives with the chenen's tribe. They perform all religious ceremonies, tend injured beasts and clan members, interpret Makhan's will in important matters, and serve as the clan's link with Makhan and nature. Ar'shabod are animists whose base lists are: Communal Ways, Summons, Protections (cleric); Nature's Lore, Herb Mastery (animist); Animal Mastery (druid). They generally do not fight, though their skill with a bow matches that of any other clansman. The livestock of the Ar'shabod are cared for by his family or by one assigned the duty by the chenen.

NAMS-SHRI

About one out of every two hundred women in the clans chooses to become a Nams-shri (pronounced "nahmz shree"), or female warrior. Most of the Nams-shri are unmarried, although the law permits them to marry if the husband is also a fighter, and as long as the woman bears no children. The Nams-shri and their spouses form a very close group and care for one another. Their aggressive, wild attitudes hold most people at a respectful distance.

The Nams-shri form separate combat units, along with their spouses where applicable. A Nams-shri and her husband are a fighting pair and always fight beside one another, except in contests. In major battles the units of Nams-shri from various clans join together, and these larger squads are then used to tip the balance in critical situations. Units of Nams-shri are not limited to 20 members as are other units, but a unit of 35 or more always splits into two new units. All units add a crimson pennant to their banner.



MARRIAGE AND FAMILY LIFE

Strict laws regulate all marriages among the nomads. No one may marry within their own tribe, and members of a *chenen*'s tribe must marry into the tribe of another *chenen*. Similarly, members of the *keran*'s tribe must marry into the tribe of the *keran* of another nation. When a man and woman marry they and all of their offspring are members of the husband's tribe. While no man has more than one legal wife, it is not uncommon for a *chenen* to keep five or six mistresses, or a *keran* to have as many as ten. A mistress has no power or authority in the *chenen*'s or *keran*'s tent, nor can her children claim any inheritance or other special rights from their father. As long as she is mistress to her *chenen* or *keran*, the law dictates that a woman must be unwed. There are no laws restricting the relationships and sexual behavior of unwed clan members, though adultery is punished by death (this law on adultery does not apply to the *kerans*, *chenen* and their mistresses.) The *Ar'shabod* may marry, but not take a mistress.

The typical nomad family consists of a father and mother, and one to eight children (40% males, 60% females). They own 5-10 cattle, 1-6 goats, one pony or horse per person, and perhaps 1 or 2 *mehnadzur*. The men in the family hunt wild game, tend the larger livestock, and protect the tribe from any attackers, human or beast. Clan law requires each man to be proficient with a bow and to keep at least 8 score of arrows at all times. Women tend the goats, mend, cook and keep house. They also teach the small boys how to ride a pony and use a bow; riding is taught at 3 years old, archery when the child is about 4 years old. All women know how to ride and use a bow, though not as well as the men.

Because of the difficulty of nomadic life and the necessity of mobility, a rather controversial custom persists among the clans; an infant or foal born with any sort of physical defect is suffocated at birth. Such offspring are considered a bad omen for the parents.

DIET

The diet of the clan members is simple, consisting of foods that store well or are easily found in the wild. All meat is cured and dried in the autumn, and grain is also stock-piled at this time. Clans are very careful not to depend too heavily on the natural resources, eating mostly cultivated foods. Their regular diet includes dried meat from livestock, occasional fresh game, cheese, whole grains, bread, yogurt, roots, and eggs. They drink milk, water and a liquor called *udesa*. The latter is a very strong liquor made from fermented wheat and special grasses. Straight, it can be quite potent; it is usually diluted with mare's milk or blood at the time of drinking.

TRADE

Those nations whose territories include a city or village (all but the *Iinje*) trade meat and animal goods with the settled agricultural people of the villages and receive grain and finished goods in return. The nomads barter and rebarter these materials from clan to clan and tribe to tribe, the goods eventually reaching the more distant tribes. The *Iinje* usually trade with the *Kelthoro* or send a party into *Batai* (for special weapons and illegal goods unavailable elsewhere) from time to time. Most clan members never see a city or even a larger village.

The horses of the clans are *Elburz Ponies*, bred from the wild horses of the *Elburz Plateau*. Each year a different nation sends its mares, under guard, up to the Plateau to breed. The *Elubar* take first choice of the foals, while the rest go back to the clans. This practice thins out the weaker horses (they do not survive the difficult trip up during the early spring) and mixes the bloodlines to strengthen the overall stock.

2•THE VOSM-HADAD (CITY DWELLERS)

When Jengada came to the region that is now the Jan, he and his followers established the first city in the country, Akglern. Xanderen was next, growing into a city from a small village along a pilgrimage. Gradually, the cities of Techul, Aldshai, Ulan and Batai rose up, in that order. Originally Akglern's population was Shoneb rebels. Today their descendants constitute the majority of the city's residents. The other cities each contain a mix of the descendants of clansmen, Shoneb refugees and an occasional Elubar or Balaanese who moved to the city. Each city has its own flavor and the people of the city are unlike those of any other city in the land.

AKGLERN

Akglern's people are a quiet, reserved lot, and even after 200 years, they tend to distrust strangers and keep a wary eye towards the east. Most of the citizens are merchants or work for the government. A crowded, busy city, Akglern serves as the seat of the government, the center of commerce, and the only active sea port in the country. Allies being generally disinclined to sea travel however, most of the ships here belong to foreign traders. City guards patrol the capitol heavily, and a minghan of the Horse always remains in the area. Foreigners can expect to be stopped and questioned — perhaps detained for a day or two — to verify that they are not Shoneb spies.

XANDEREN

The center of Jan religion, Xanderen shines like a jewel on the shores of Go-chen Lake. It marks the southern end of the road to Akglern, and the beginning of the pilgrimage to the Cloud Temple of Makhan. With many clergy, lay-clergy, Nams-abkri, and an overall high level of piety among the citizens, Xanderen is the most lawful city in the country. The citizens exhibit a strong feeling of community and family responsibility, readily accepting strangers with friendship and hospitality. While the City Commanders of other cities govern alone, Xanderen operates under the combined influences of the City Commander and the Commander of the Faithful. The former is generally a pious man, and so the latter has considerable influence on his decisions.

TECHUL

Techul began as a port, but the dangerous waters of the T'si Dremeraz prevent any but the foolhardy from sailing here. Now it serves as the artistic center of the Jan, home to the country's best woodworkers, metalsmiths, sculptors, painters, bards, and other artisans. Quiet but friendly, the citizens go about their business during the day and relax at home or in a tavern at night. The constant mist generated by the roaring waterfall keeps everything wet here, and was the original reason for the water-resistant green woolen cloaks that almost every citizen wears these days.

ALDSHAI

Aldshai started as a trading post on the road to Balaan. A rowdy town, the population consists of ex-clansmen, Balaanese, retired Riders from the Horse, and an occasional renegade outlaw. Even in its rowdiness, it remains within the restrictions of the Yasa — most of the time. Strangers are always welcome and treated as old friends here, since most of the people here are strangers themselves.

ULAN

Ulan serves as the main center for cutting and distributing lumber. It is also important due to its proximity to the Shoneb Empire, and serves as a guardpost. From the beginning, Ulan has been a town with a purpose; many believe that a prophecy spoken at the beginning of Stag-pa's reign tells of the nation's ruin coming from the east. The town serves as a lookout point for that day when the prophecy comes true. The Horse usually keeps in close contact with the City Commander, and often rides out east to the border to scan the land for signs of unusual activity. The business-like and proud (almost arrogant) citizens of Ulan seem to feel that they are personally responsible for the continued safety of the country.

BATAI

Some allies classify Batai with Aldshai as a rather unruly city. However, whereas Aldshai is a rowdy but lawful city of free-spirited individuals, Batai is a city of lawless, renegade men and women who spend most of their time outside the legal limits of the Yasa. The majority of the populace are outlaws, many of whom would be dead if the authorities ever found them. No one really knows why the Supreme Jengada has never sent the Horse to clean up the town. Some suspect that the town serves a purpose: to attract and contain robbers and murderers.

Just outside the confines of the small but raucous town lies the broad and dangerous Deadmar Bog, home to stinging insects, biting reptiles and (unknown to all but twenty murderous servants of the Dark God Scalu) a dark magic palace visible every 149 days, when the Third Moon (Charón) is full. Recent disappearances of dogs,

cats, cattle and young men have troubled even the callous folk of Batai, but no one has dared to investigate.

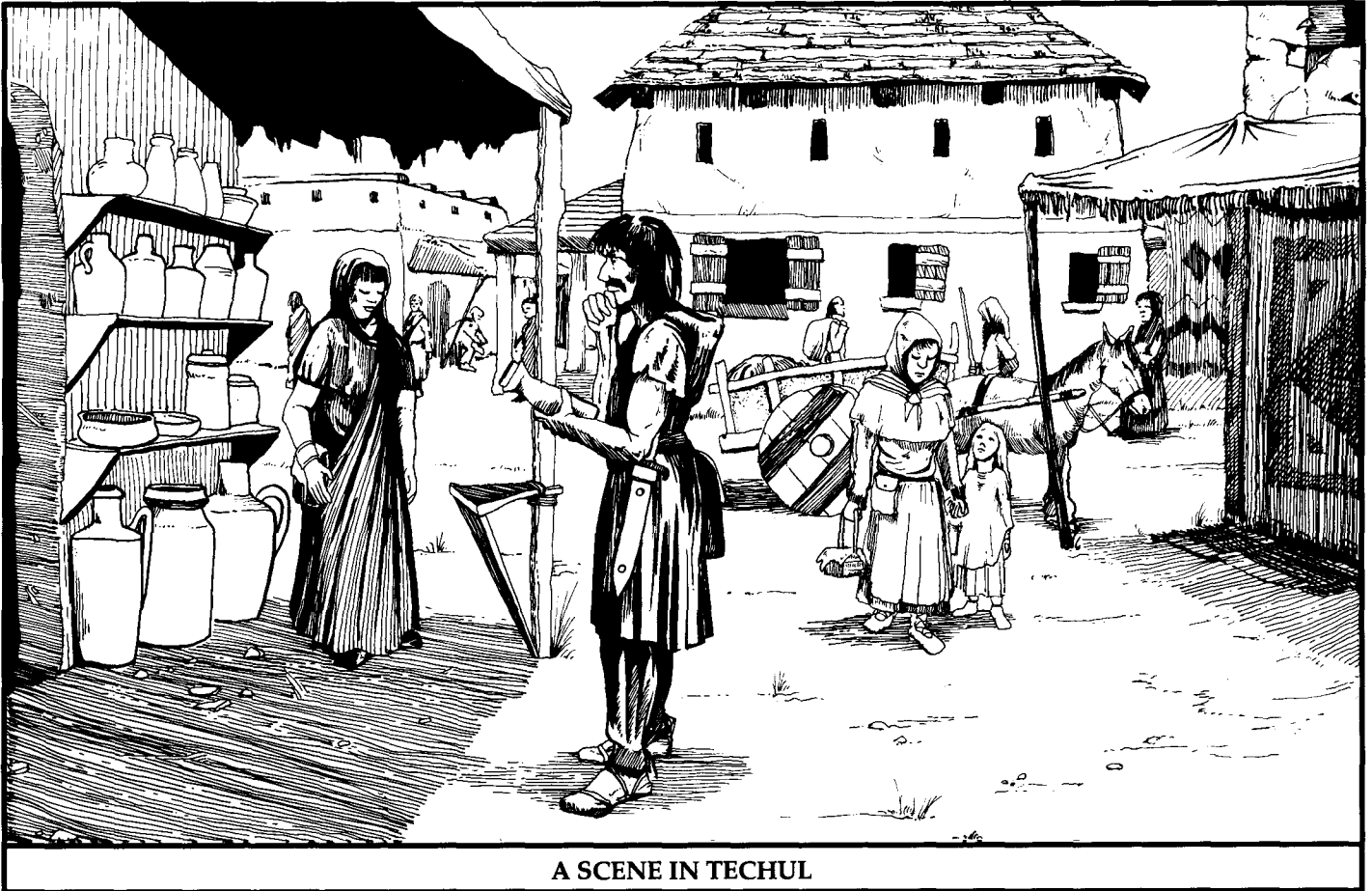
The only positive aspect of Batai is its strategic value in a war. On the one occasion when Empire troops came over the Dregor and attacked the city, the citizens did little to defend it, instead melting into the Deadmar Bog that runs into town and then utterly destroying the occupying forces with lightning-fast attacks. Shoneb now knows enough to leave this city alone.

VILLAGES

Scattered about the countryside, mostly along the rivers, are eight smaller villages. These small farming communities merit little attention from anyone. Each village is under the authority of one City Commander or another, and he settles all matters that he feels merit his attention.



SERKAI BATTLE AN OGRE



A SCENE IN TECHUL

3•THE ELUBAR

Ten days' journey on horseback, 60 miles (96 km) along a narrow, rough path into the Drepung Mountains lies the Elburz Plateau. It sits near the snow line, roughly 11,000 feet (3,350 m) above the plains near Xanderen. It is a cold, windy region with only the hardest of human inhabitants. It is also the breeding ground of the Elburz Ponies so prized throughout the Jan.

Where the path from the plains opens onto the Plateau, there is an immense stone fortress straddling the path. The Elubar believe that their ancestors built this Great Fortress long ago. It is the chosen site should the Jan army be forced to stage a last stand in a losing war, and every year when the clans send horses up to the plateau for breeding, they also send supplies of grain. This is kept in huge graineries in the fortress, except for a small portion which the Elubar use.

The Plateau's inhabitants, the Elubar, are high Men. They live in small clusters of 15-25 people in huts built into the recesses along the perimeter of the Plateau. On the whole Plateau there are about 1,500 people living in some 75 clusters. The men of the Elubar care for and protect the 12,000 or so Elburz Ponies living on the Plateau, although most of the people do not ride. The women hunt, cook, and tend small herds of mehnadzur which they rely on for meat, milk, and clothing. Theirs is a very closed society and the people rarely leave the Plateau.

Approximately one Elubar in 100 becomes a Sgar-thog. These huge men (usually 7' or taller) patrol the Plateau and protect the Ponies from trolls, ogres and other predators. They carry spears and wear hardened leather face masks and armor. They also carry an oversized crossbow called an ored-be-thog, and each Sgar-thog has one or two mastiffs to help him in his work (use statistics for large dogs).

Occasionally a mystic or cleric will go to the Plateau to live as a hermit up in the mountains. The Elubar consider them holy men and provide them with food.

4•LANGUAGES

The nomads speak Ogande, and most also know spoken Xanderen. The latter is the "official" language of the land spoken by the Vosm-hadad. The Elubar speak B'regand. All three languages share common roots, but B'regand bears very little similarity to either of the others. Only Xanderen has a regular written form; the words read from top to bottom, starting on the left-hand side of a page. A short glossary of Xanderen appears in the appendices.

A character who speaks either Xanderen or Ogande can understand the other at one level below their understanding of the known language, and B'regand at a level 5 lower than the known language. The 1/2 multiplier for learning related languages should only apply to Xanderen and Ogande, but not B'regand.

5•NONHUMANS

The nonhuman inhabitants of the Jan, comprising Trolls, Ogres, Giants, Lugrôki and Goblins, live almost exclusively in the mountains. A few trickle down into the Magachen Forest, but they usually avoid Ulan. Because the scholars who have made any effort to observe them have not been seen again, little is known about their culture and habits (except perhaps their diet). Part X describes the Senjamade, a race of highly intelligent creatures capable of changing between human and snake forms who live only in Ghagian under Go-chen Lake.

PART IV

• HISTORY •

The Jan's short recorded history is by no means indicative of its long and fabled past or of its present vitality. This rugged land has grown from infancy into adulthood in the wink of a geological eye. This section of the book will acquaint you with what has happened here and why it all matters. After all, even adventurers are doomed to repeat the errors of the past if they ignore its lessons, which are many.

1 • THE ORIGIN OF THE CLANS

Recorded history in the Jan only extends back to the Year of the Sky White Eagle, the first cycle of the Stagen Calendar (5266 TE), when the reign of Stag-pa began. The only account of any events prior to this is that found in the legend of the origin of the clans, which the Ar'shabod pass down from one generation to the next. The most common version of this legend appears below.

There was a time, the Blood Years, when men did not obey Makhan; for ages, they fought for land and power, and many died. After centuries of such fighting, men were few and weak. The Ogres of the Drepung saw this, and weary of life in the cold, rocky mountains, they fought with man for possession of the green, grassy plains. Men were unable to drive back the fearsome Ogres, and slowly the monsters forced them from the grasslands and into the forests. The Ogres drove the men until they crossed the Dreshon, and the years of Exile began.

In the canyon-lands east of the Dreshon the men were befriended by Dwarves and Giants. For 1,329 years men dwelt thus, in valleys where they could find shelter from the cold winds, and in the villages of the Dwarves and Giants. Once again leaders were chosen and the men lived peacefully. The few men who associated with Giants came to be noble, strong, and proud leaders. Those who lived with Dwarves became in time brave, fierce warriors and hard workers, though they were not as wise as their kin who dwelt with the Giants.

In the 1,328th year of Exile, a leader arose among the Great Ones (as the men who lived with the Giants called themselves), named Stag-pa. He was a great warrior and a wise man, and through his efforts the Exiled men were united and persuaded to return across the Dreshon and fight the ogres. So it was that the Unity began and men moved to regain the land that was once theirs. The war against the Ogres lasted 12 years, but with the help of the Giants and Dwarves, the men won and the Exile ended.

Stag-pa was chosen to rule over all men (his reign started on the first day of the Stagen calendar; first day of Ude Makhel ascending, Year of the Sky White Eagle, first cycle), and ruled wisely for 19 years. His rule extended over the lands from T'si Ladan to the Drepung, from the Chokhor river west to the Xeleb River. When he died, his counselors chose Erkoli, his second son, as the new king. Erkoli's nine brothers rebelled, and there was civil war for three

years. At the end of this time, the ten brothers agreed to divide the land into ten regions. Their combined realms spread as far east as the Dreshon and south to the Bsors'gre. This division lasted 37 years, until Lha-dzar, Stag-pa's youngest son, took his clan southward and was never seen again. The remaining sons redivided the land, and their clans lived peacefully for many years.

A few brief comments about this legend are in order. First, there are those who maintain that the Humans who dwelt with the Giants in the canyon lands are what are presently known as "High Men," while those who lived with the Dwarves are the "Common Men." Second, the Ar'shabod also tell that some of the Giants who helped the men regain the grasslands moved up into the Drepung with some of the Great Ones after the wars; it is possible that their descendants are those currently known as the Elubar. At present no one has proven or disproven any of these theories, and the questions remain open to debate.

2 • THE ARRIVAL OF JENGADA

Jengada, a general in the Shoneb army, rebelled against the Emperor in the Year of the Wood Gold Mehnadzur 3rd cycle (5937 TE) and went west with a small group of followers. At this time the inhabitants of what is now the Jan were a collection of loosely associated clans of nomadic horsemen.

The Emperor's soldiers pursued Jengada at first, following across the Dreshon and into the plains. With his small band of 100 rebels, Jengada successfully defeated the pursuing army of 300 using night attacks and ambush. Over the next five years the Emperor and Jengada fought intermittently; as time progressed, however, more and more nomads came to Jengada's aid, impressed by his cleverness. With their superior riding and archery skills, and Jengada's cunning, the Emperor's efforts became futile and he eventually gave up trying to remove the thorn from his side.

Jengada originally left the Empire because he did not approve of the cruelty exercised by the Emperor and the Nakail (priests of the evil god Kaitu). He brought with him a very strong prejudice against nonhumans and a concept of a government intricately intertwined with religion. Fortunately the clans were much less prejudiced, and this more tolerant attitude prevails today (nonhumans may still encounter discrimination in Akglem). Religion still plays a strong role in Jan politics, though not officially.

3 • SUPREME JENGADAS

The original Jengada did not adopt any title upon taking office. He ruled the Jan from the Year of the Sky White Serkai, 4th cycle (5943 TE) until the Year of the Sky White Ahmaluk (5949 TE), during which time the political and military structures of the nation developed. Jengada died of natural causes.

A citizen of Xanderen, Melalich became the next ruler. He assumed the title of Supreme Jengada II when he began his rule, in the Year of the Sky Blue Eagle (5950 TE). Melalich was a religious fanatic, and while the church grew strong during his reign, the political machine got rusty and ground out of control. He resigned to become a religious hermit in the Year of the Sky Green Mehnadzur (5964 TE).

Atenan, a chenen from the Dzejan nation, became Supreme Jengada III later that year. His greatest achievement was establishing regular trade with Balaan and beginning negotiations for an alliance therewith. He died in the Year of the Sky Red Eagle (5968 TE).

His chosen successor, a candidate from the Horad Nation, won the election but died mysteriously in his sleep the night before he would have taken office. Thus, Uzhag, a soldier from Ulan, became the fourth Supreme Jengada. He made no effort to continue Atenan's negotiations with Balaan, instead concentrating on expanding the Horse and fortifying Ulan, Batai and Xanderen.

During his reign, in the Year of the Sky Red Horse (5975 TE), the Emperor of the Shoneb Empire made his first serious attempt to invade the Jan. Largely because of the changes Uzhag had made in the military, he was able to meet the Empire's forces at the Dreshon Mountains. Before the Emperor's troops had even been on Jan soil for two days, Uzhag's army took control of the Shoneb city of Gothak, and moved towards the fertile farmlands to the north and east. Supreme Jengada IV died in battle in the Year of the Sky Red Ahmaluk (5976 TE).

Because of the war, the Assembly ruled the Jan until the Year of the Sky Gold Snake (5978 TE). The fifth Supreme Jengada was a former Sgar-thog of the Elubar and an adopted member of the Erkoli nation named Zoeg. He is considered the best ruler the Jan has had, for he brought about major improvements in a variety of areas. The Horse recuperated from its war losses. Techul and Batai were rebuilt, the former flourishing under the reign of a patron of the arts. Trade with Balaan resumed, and a political alliance between the nations formed. Zoeg also established the custom of sending grain to the Great Fortress on the Elburz Plateau as a precautionary measure in case of later wars. Zoeg died in the Year of the Stone Red Snake (6014 TE).

It can be taken as a sign that Zoeg's alliance with Balaan was accepted by the allies that his successor, Ebadan, was a citizen of Aldshai, originally from Balaan. He was very harsh and almost choked the country with his efforts to achieve total control and adherence to the Yasa. Political pressure is blamed for his retirement in the Year of the Stone Gold Horse (6029 TE).

Dorta, an inhabitant of Akglern, assumed the title of Supreme Jengada VII later that same year. His rule was not particularly notable, and he resigned to live in Aldshai in the winter of the Year of the Sea Blue Horse (6047 TE).

The current Supreme Jengada (at the time of writing, 6050 TE), the eighth, is a high man named Raduvesh, from Batai. He is the first ruler to have been both the chosen candidate of his predecessor and to have the backing of the Church of Makhhan. He is the son of Dareg, who in his youth was the military genius behind the defense of Batai against the Empire in the Year of the Sky Gold Snake (5978 TE), and shows signs of being even more ingenious than his sire.

Because his mother was killed by a Shoneb assassin in revenge for Dareg's role in the war, Raduvesh bears a great hatred for the Empire and refuses to look upon any ambassadors from the country. He watches the Emperor with the eye of a hawk, often predicting the latter's moves.

Raduvesh made several voyages to Balaan with Dorta, and is both familiar with the Balaanese and on friendly terms with their king. Trade with that country is currently improving, and there are rumors that the Supreme Jengada is considering a political marriage with one of the king's daughters.



4 • TIMELINE

Note: All dates before 3925 TE are extremely uncertain, as there is no recorded history in the Jan or Shoneb Empire before the period known as the Exile.

- 3925 TE** — Begin the period known in the Jan as the Exile.
- 4828 TE** — Abakar, founder of mysticism, is born.
- 5004 TE** — Abakar dies or disappears.
- 5254 TE** — The period of Unity begins.
- 5266 TE** — The Exile ends, and men return to the grasslands of the Jan.
- 5285 TE** — Stag-pa, father of the nomad nations, dies.
- 5288 TE** — Three years of civil war among Stag-pa's sons end.
- 5325 TE** — Lha-dzar, the youngest of Stag-pa's sons, takes his clan south.
- 5937 TE** — Jengada first crosses the Dreshon into what will become the Jan.
- 5943 TE** — The Jengada Allied Nations forms.
- 5949 TE** — Supreme Jengada I dies.
- 5950 TE** — Melalich of Xanderen becomes Supreme Jengada II.
- 5964 TE** — Melalich resigns and Atenan nams Dzejan becomes Supreme Jengada III.
- 5968 TE** — Atenan dies and Uzhag of Ulan becomes Supreme Jengada IV.
- 5975 TE** — War erupts between the Jan and the Shoneb Empire.
- 5976 TE** — Uzhag dies in battle and the Assembly rules until the war is over.
- 5978 TE** — The Empire retreats from the Jan, and Zoeg nams Erkoli becomes Supreme Jengada V.
- 6014 TE** — Zoeg dies and Ebadan of Aldshai becomes Supreme Jengada VI.
- 6022 TE** — The Horse helps Balaan defend against attempted invasion.
- 6029 TE** — Ebadan retires and Dorta of Akglern becomes Supreme Jengada VII.
- 6047 TE** — Dorta resigns and Raduvesh of Batai becomes Supreme Jengada VIII.
- 6050 TE** — The present.

PART V

• RELIGION •

Like the Star Crown Empire to the north, the Jan has an organized, flourishing religion: the worship of Makhan. Makhan, the god of gods, life and death, is known as Han in the Shoneb Empire. Three other deities in Jan mythology are also prayed to on occasion by allies. Elil is Makhan's wife and first creation. She is a good deity, whose domains are water and fertility. She receives the prayers of women, farmers, and sailors (Because of Elil's nature, it is accepted — and common — to find women, especially pregnant women, on boats. Sailors spend much of the time they are on land "worshipping Elil" in brothels.) Druids, animists, rangers, and the like worship Makhan and Elil as the gods of nature. Their daughter, Tara, is goddess of war, balance in all things, and skill in combat. She is a neutral deity, prayed to mostly by warriors before they go into battle. Tara's brother Kaitu is the evil god of destruction, worshipped strongly in the Shoneb Empire but scarcely mentioned in the Jan. More darkly, a small but potentially devastating cult of the Third Moon has arisen in the Deadmar Bog, just west of the city of Batai. (For more about the cult, see #8, Scalu's Dark Worshipers.)

1 • CREATION MYTH

Among the numerous stories told about the adventures of the gods and goddesses, the single most important legend in the religion of the Jan is the story of the creation of the universe, a myth which follows in a brief format.

Without Makhan, there were only emptiness, darkness and silence, all timeless. In His birth, Makhan drew all energy into Himself, and the emptiness could not bring forth even the weakest glimmer of light. He was like a man using all of his wood to build one great bonfire, leaving only the scraps and twigs too small to nurture even the smallest flame. This was how He created Ne-abha, the Void that is All. Seeing the Void He fathered, Makhan took part of his light, pure and white, and cast it back into the Void in all directions — these are the stars that shine even now in the night sky.

Makhan was pleased, for the stars were beautiful to Him, but He wished for someone to appreciate their beauty with Him. He drew from deep within Himself, shaping and moulding the energy to be like Himself. In this way, He created Elil, who is good and appreciates all beauty. Makhan did not yet know that to create a being of light is to also create a being of darkness. When Elil was born, Makhan found He had also created the evil one who destroys, the son of Makhan and Elil who we name Kaitu.

Makhan soon understood what He had done, and knew that as long as Elil was to be, so must Kaitu exist. Because they were opposed, they would each try to destroy the other, even if doing so would destroy them also. To prevent this, Makhan created Tara; He drew light from Elil and darkness from Kaitu, thus balancing good and evil in the newborn Tara.

While Tara watched over Kaitu and learned of the Universe, Makhan and Elil created Z'ram Nadjag, the nine sacred beasts, and man. Man was created neither good nor evil, but instead with the capacity for either. As vigilant as Tara was, she was young and Kaitu was clever. He snuck away from her, and when he discovered what Makhan was creating, he was jealous. He warped some of Makhan's creatures, fathering Lugerôki, Trolls, and other evil beasts. He also taught them to fight and kill.

When Makhan saw this He was furious, but He was reluctant to destroy even these, and chose a different solution. He allowed Elil to touch some of His creatures, creating the elves and fairies. Tara then taught the men and elves to fight and defend themselves, and to use magic, thus becoming the goddess of war and skill in combat. Then, to serve Him and watch over men and beasts, He created the Ta-kri. Even this was not free of the fouling touch of Kaitu, who took the darkness left over from the Ta-kri and created demons.

Tara then declared that good and evil were equally represented in the creatures of the Universe, and no more should be created. Makhan could not let Kaitu go unpunished, so he bound him in flesh and set him on Z'ram Nadjag, condemned to remain so for nine times nine cycles. So that Kaitu's demons could not help him, Makhan banished them from Z'ram Nadjag, only allowing them to return when freely called by a mortal.

These things done, Makhan and Elil finished what they had begun. They made the sun so that creatures of day and night would each wander Z'ram Nadjag for equal times. They created the moon, which serves as a window through which Makhan can look upon Z'ram Nadjag without blinding man. Lastly, they set Z'ram Nadjag turning so that men could see all of the heavens and the beauty which Makhan had created.

2•HISTORICAL NOTES

Worship of Makhan, Elil, Tara, and Kaitu is as old as the clans, perhaps older. Men prayed to these gods over 2,000 years ago, before the Blood Years, although the precise methods of worship have evolved in that time. No records remain from the time before the Blood Years. During the Exile, men discovered the Grantha Scrolls. Whether the Dwarves or Giants had had them all along, found them during this period, or men found them at this time, they are first mentioned in stories from this period. The Grantha Scrolls, a set of four, are the foundation of modern religion in the Jan and the Shoneb Empire. These documents describe the creation of Z'ram Nadjag, the birth of the gods, Kaitu's exile and imprisonment, Makhan's laws for men, and much more. The original scrolls are long lost, but many copies were made, and today there is no difficulty in obtaining a copy.

When Jengada crossed the Dalbish in his flight from the Shoneb Empire, there were in his company many clerics of Makhan, including Ezhaza, the leader of Makhan's church in the Empire. While Jengada went out to unite the nomads, Ezhaza took charge of organizing the other refugees into the settlement which later grew to be Akglern.



Ezhaza's memoirs, now in the archives of the Cloud Temple, tell that after Akglern was settled "a most magnificent spirit visited me in my sleep. His skin and clothes were of darkest black, and through him I saw the night sky — the stars shone within him. The Ta-kri told me that to the south was a mountain, Mount Baikal, and upon that mountain should I place the seat of the Church of Makhan." Ezhaza travelled south and found Mount Baikal, Go-chen Lake, and the Cloud Temple. Some who had accompanied him built homes beside Go-chen, where Xanderen is now. Ezhaza went up to the Cloud Temple, where he found the text of the Grantha Scrolls already carved into the rock walls, and there he established the Church's headquarters. In both Akglern and Xanderen, Ezhaza appointed one cleric to manage Church affairs locally, dubbing this man the Son of Light. Today each of the six cities in the Jan has its own Son of Light.

When the Nakail and Taran Priests led the Shoneb army in its attack on the Jan in the Year of the Sky Red Horse, Fourth Cycle, the clerics of Makhan and the Ar'shabod participated in the battle. (This was when the title "Commander of the Faithful" was first applied to the leader of the Church of Makhan.) The clerics were responsible for controlling and limiting the damage done by the magic of the Nakail and the Taran priests, and their success in doing so raised the public's opinion of the clergy considerably.

Currently, the Church wields considerable power in the social and political arenas. This results primarily from the prominence of the Commander of the Faithful and his relationship with the Supreme Jengada.

3•RULES AND TABOOS

As is the habit of gods when they deal with mortals, Makhan has dictated certain actions which he forbids, and others that he requires of his followers. These restrictions and divine edicts are few, but of great importance to those who worship the god and obey his laws; some of the more notable appear below.

As mentioned previously, any child born deformed is killed at birth. This is done because, according to the Grantha Scrolls, such a child has already been touched by Kaitu and cannot help but be evil.

All men are forbidden to speak the name of any demon, for this allows the demon some power on Z'ram Nadjag and permits it to do Kaitu's bidding. In time, the demon may become sufficiently strong to control the one who spoke its name.

Makhan allows man to eat the flesh of animals, but not all animals. He forbids the eating of any uncooked meat, meat not cooked the day it is killed, or any animal not slain by man. Also, no animal that eats meat, or walks on two feet but cannot fly may be eaten.

Since a creature's brain houses its spirit, anyone who eats the brain will be stricken by madness. When an animal (or man) dies or is killed, the brain must be burnt to set the spirit free.

When a person dies, the proper treatment of the corpse depends on the cause of death. If the individual died in battle, the body is burnt on a funeral pyre. The body of an executed criminal or a suicide is either buried head down in the ground, or put out for wild animals to eat. All other bodies are either cremated or buried prone.

At the beginning of his tenth year, when a boy becomes a man, he is circumcised and his father pierces the boy's left ear. At this same age, girls become women and pierce their right ears.

4•HOLY DAYS

Worshippers in the Jan observe two holy days each year. The first, known as the Feast of Light, is a welcoming of spring. It is celebrated with feasts, games, and prayers by both nomads and city-dwellers. Makhan and Elil receive thanks for the spring and rebirth, and prayers asking for favorable weather, plentiful harvests, and healthy livestock.

The second holy day lasts for three days. The Festival of Makhan occurs in the autumn, near harvest time. It is a celebration giving thanks and praising Makhan for his gifts. During this period, hundreds of pilgrims make the journey from Xanderen to the Cloud Temple. The merchants in Xanderen relish this time of the year.

5•CLAN RELIGION

A typical nomad of the horse-clans prays to Makhan during full moons, at births, deaths, weddings, coming-of-age celebrations, and on annual holy days — though there are those who only pray when they are in need, and others who pray fervently several times every day. The Ar'shabod say daily prayers to Makhan and Elil.

Worship of Elil and Tara is limited to special occasions or situations. Women hoping to conceive, women giving birth, planters of crops, and those crossing or travelling on rivers or lakes pray to Elil for her help and blessing in their pursuits. Wooden posts carved in the image of the goddess mark many river fords and boat landings so that she will watch over them. Persons seeking victory in battle or hoping for justice address their petitions and devotions to Tara.



THE CLOUD TEMPLE

6•RELIGION IN THE CITIES

The Commander of the Faithful is the leader of the Church of Makhan in the Jan and the most direct link between the urban followers and their god. Should the need arise today, the Commander of the Faithful is expected to lead the church into battle against evil. The other duties of the Commander include selection and installation of the Sons of Light, anointing and inaugurating the Supreme Jengada, dictating the stance of the church in important matters, selecting the Yasa Elders with the Supreme Jengada, and performing the sunrise and sunset rituals of devotion in the Cloud Temple.

In each city of the Jan, one cleric of Makhan has been granted the title of Son of Light by the Commander of the Faithful. This cleric manages all church affairs in the city and answers only to the Commander of the Faithful in the Church (even the Commander is subject to the laws and punishments of the Yasa.) The Sons of Light also serve as liaisons between the Church and the Ar'shabod.

The central temple of the Church of Makhan, the Cloud Temple of Xanderen, sits high on Mount Baikal, over the heart. Who built it and when are mysteries, but for the last 200 years at least, it has been the chief temple of Makhan and is considered a sacred site. Since its original discovery it has been expanded to accommodate living quarters for novice clerics and storage for a growing collection of church records. Rumor tells that treasure rooms hidden deep within the Cloud Temple contain large amounts of silver, gems, and gold, along with church artifacts and holy relics.

The Commander of the Faithful, the nine clerics who serve him as secretaries, and approximately 50 novitiates reside in the Temple and maintain it. The secretaries are responsible for teaching, financial matters, administration and screening visitors to the Commander of the Faithful. The novitiates do all of the cooking and cleaning, as well as maintaining the Temple and the stations of the pilgrimage from Xanderen.

Every autumn, hundreds of pilgrims make their way to Xanderen and the Cloud Temple to receive the blessing of the Commander of the Faithful. The formal pilgrimage begins in Xanderen and is a ten day hike (the ascent can be done in 6 days on foot, but there are prescribed stopping points along the way.) All clerics and the truly devout make the pilgrimage at least once, many repeating it each year for the Festival of Makhan, a day when the religious celebrate and give special thanks to Makhan.

CLERICS OF MAKHAN

Clerics of Makhan, from the Commander of the Faithful to the wandering priests found almost everywhere, have certain traits and trademarks that distinguish them. They all wear their hair between shoulder and waist length, in a single ponytail drawn to the rear of the head. They usually wear the green and white of the Church, though this is not required. Formal ceremonies require the cleric to wear a long white woolen robe with a green woolen surplus and hood. In attitude, clerics of Makhan are generally jovial, lusty men; there are no female clerics of Makhan. They dislike killing, and will avoid it if possible by calming, sleeping or using other non-damaging magic on opponents.

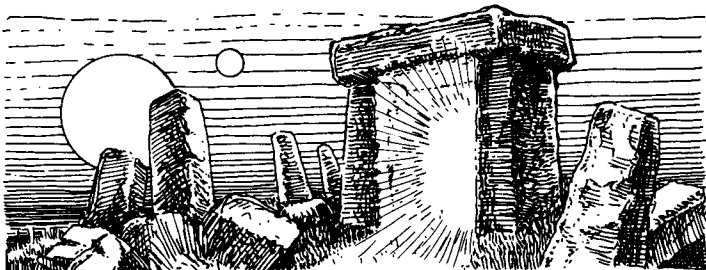
GM Note: Gamemasters may want to give clerics of Makhan full killing experience for calmed, slept or subdued opponents so that they are on an equal footing with other characters who kill their enemies.

WORSHIP OF ELIL

Elil receives only token prayers from the urbanites, with an occasional supplication from a woman giving birth. Her largest following is in Ulan, the only major city in the Jan containing a temple dedicated to the goddess. Here, many of the sailors in the region ask her protection for the coming voyages.

WORSHIP OF TARA

Much like the nomads, the city dwellers pray to Tara almost exclusively when they seek justice or victory in combat. Past attempts to establish a regular following for the goddess have met with very little success, probably due to the strong connection between Taran Priests and the Shoneb Empire in the minds of Jan Allies. Small shrines dedicated to the goddess remain in martial arts schools about the land, where they receive token prayers daily from the students of war.



7•THE ELUBAR

Religion among the Elubar differs drastically from the worship practiced by the clans and city-dwellers. The Elubar do worship Makhhan, Elil and Tara on special occasions (the holy days), but regular worship focuses on ancestors. According to the Church of Makhhan, men once shunned the Elubar and bannished them for their idolatrous ancestor-worship after it was begun, some time after Stag-pa and his army drove the trolls and ogres back into the Drepung. According to the Elubar, they are Makhhan's servants, chosen by him to protect and tend the Ponies of the Plateau. The Elubar also believe that living on the Plateau, they are closer to Makhhan and the heavens. Whichever story is true, it is a touchy subject for everyone. Each of the sixty-odd families on the Plateau traces its roots back to one patron or matron (the "prime ancestor"), who fought beside Stag-pa to regain the land. In addition, a family may worship any number of lesser ancestral spirits. Worship centers around a bone or piece of bone from the prime ancestor's skeleton. If this relic is lost or destroyed, the family's honor is also lost, and that line will disappear as the last members marry into other families. About one of every eight families also has a weapon which they believe belonged to their prime ancestor.

The Sgar-thog of the Elubar keep the knowledge of where the ancestors are buried. While they are loyal to their own families, they also protect the heritage of all of their people. When one of the Elubar dies, the Sgar-thog carry the body to the secret burial site and place it with the remains of its predecessors. The Sgar-thog will not reveal the location of the ancestral graves, but should a member of a dishonored family manage to somehow find the remains of his or her prime ancestor and retrieve any part, he or she restores the family's honor. Elubar law forbids anyone who is not from the Plateau to visit the burial grounds; should this happen, the Sgar-thog must find and kill the unfortunate outsider.

8•SCALU'S DARK WORSHIPPERS

Bringer of Night,

Terrible sight,

Unlife's delight:

Scalu!

—from a chant performed
by Scalu's Followers

Deep within the broad mucky reaches of the Deadmar Bog looms a curious sight: a village of huts built upon what seems to be solid earth. Adventurers approaching the village (presumably to investigate the reports of strange goings-on and disappearances from nearby Batai) may be struck by more than the unusual sight of bonfires and dancing chanting men and women in near undress: they may well be struck by clubs or rendered harmless by incantations, for the village is a focal point of the Dark God Scalu. In fact, the huts rest not upon solid ground but hover over the swamp, protected by prayers offered to one of Charón's most powerful and wicked deities. (Charon is the Third Moon, invisible to the naked eye for most of the year but appearing as a reddish sphere when full, every 149 days. Charon passes over the poles rather than the equator.)

SCALU

Father of nightmares, Scalu and other Dark Gods of the Third Moon wield considerable power to do evil on Kulthea. In appearance, Scalu can be either a handsome athletic man about six feet tall or more likely, a 10' tall man with the head of a black hyena. Pale of flesh with glowing yellow eyes like a mad panther, Scalu reveals himself to his followers only once every 149 days, when the Third Moon (Charón) is full, and only at night. Named for the circular Ring of Scalu, a constellation of seven stars barely visible from Kulthea, Scalu battles the god Reaan for lordship of the night. From his followers, Scalu demands obedience, burnt offerings and prayers (chants and incantations); to them, the Dark God grants protection, power and the promise of immortality — a false promise.

THE PLOT

Scalu has seduced and won over a disgruntled but powerful nomad Ar'shabod, Darmad, a shaman and sorcerer of note. He and his dozen followers are joined by the feisty and attractive Nams-shri Stamon, just twenty-five, but poised and deadly in combat. (Stamon leads a contingent of six fighters, all men, who would gladly die for her or for the Dark God she serves.) Scalu's intent is to undermine and eventually to control the Jan, then make war on the Shoneb Empire and to win it over to his greater desires or destroy it. Next the Dark God expects his worshippers, as many as 100,000 strong, to invade the stable and religious Star Crown Empire of Gethrya to the north, across the strait to the mainland of Thuul. From there, points east and west are within reach by ship and dark magic — even Jaiman and Emer, continents which shelter their own gods and awesome dark magic users. In service only to himself, Scalu nonetheless furthers the destruction and chaos favored by the Unlife, the force which seeks to destroy all that is good and to replace it with horror, pain and bondage.

When Charón is full, servants of the Unlife may leave the Third Moon to enter the Shadow World. Adventurers unfortunate enough to witness the ceremony might best pray to their favored deity for a quick and painless passing into the afterlife.

GM Note: statistics for Darmad, Stamon, and their eighteen followers appear in the NPC Tables in Part XII. For more about the followers of Scalu, see Adventure #7, "Servants of a Dark God," in Part XI.

PART VI

• POLITICS •

Politically, the Jan operates as a collection of independently governed units working under the direction of the Supreme Jengada. Each nation, city, and village manages its own affairs in accordance with the general guidelines set forth by the Supreme Jengada, so that he may devote his time and attention to other matters. The most important and prominent members of the political system are the kerans, chenen, chiefs, Commanders, delegates of the Assembly, the Supreme Jengada, Arrow Messengers, and Yasa Elders. These offices, their duties and powers are described below.

1 • IMPORTANT INDIVIDUALS

Among the nomad nations, the political leaders are (in order of decreasing authority) the kerans, chenen, and chiefs. The nine kerans govern the nine nations; the only political office superior to that of keran is the office of the Supreme Jengada. Under the kerans, the chenen rule the clans. The chenen handle lesser clan matters, consulting the keran only on matters important to the entire nation. At the bottom of the political ladder in the nomad nations are the chiefs. They deal with individual tribe members every day, maintaining the harmony of tribal life. Peer councils elect the chenen and kerans, while the local chenen simply appoints new chiefs when necessary. The Yasa explicitly states the duties of any one of these leaders; these are basically to manage his district responsibly, and to maintain clear channels of communication between himself and both his superiors and subordinates (notes about the Yasa appear in the Appendix).

Each city operates under the supervision of a City Commander, whose political status is equal to that of a keran. The Commander has authority over his city and possibly one or more nearby villages assigned to his office by the Supreme Jengada. He makes certain his subjects obey the orders of the Supreme Jengada and keeps the city operating smoothly. When a City Commander vacates office, the people of the city (and any villages) under his authority choose his successor by popular vote, and he then retains the position until death or retirement. City Commanders have the same duties as kerans.

Three Commanders of the Horse lead the cavalry of the Jan, according to the instructions they receive from the Supreme Jengada. Part VIII describes the Jan military command structure, so for present purposes it suffices to mention that the Commander is the highest ranking officer in his wing, in charge of 2,000 cavalry. When one of the Commanders dies or retires, the Supreme Jengada chooses a replacement from the nine marshals of that Commander's wing, and the Assembly approves or vetoes the choice. A Commander of the Horse has the same duties as a keran or City Commander, with the added responsibilities of patrolling and protecting the land.

Each of the 9 kerans, the 6 City Commanders and the 3 Commanders of the Horse chooses one delegate to serve on the Jan Assembly, representing the interests of his constituency before the

Supreme Jengada in Akglern. These 18 delegates serve their people and the Supreme Jengada and rank immediately below the Commanders and kerans in the political hierarchy. Having only limited powers and authority, the Assembly mainly advises and restrains (if necessary) the Supreme Jengada.

The ultimate political office in the Jan is that of Supreme Jengada. He commands the kerans, City Commanders and Commanders of the Horse, and through them the entire country. The Assembly chooses the Supreme Jengada by election whenever the office becomes vacant due to retirement or death. All rulers of the Jan assume the name Jengada upon taking office and live in Akglern in the Citadel of Ebony. (Section 5 below describes the election process and the duties of the Supreme Jengada.)

To maintain communication channels between all of the kerans, Commanders, chiefs and chenen and the Supreme Jengada there exists a special group of soldiers known as Arrow Messengers. These hardy and loyal soldiers carry official information across the country, riding continuously and changing horses as they go. The Commanders, kerans or the Supreme Jengada may choose an Arrow Messenger, who then holds the office until he dies, retires or is demoted. Their sole duty is the transport of information as fast as possible from place to place.

In every city there are three persons known as Yasa Elders. Appointed by the Supreme Jengada and the Commander of the Faithful, they act as the judges of the legal and political system. Together they hear all cases and pass sentence based on the ancient laws of the Yasa, which allows little room for interpretation or debate. Most of the time the verdict is a foregone conclusion, only rarely requiring deliberation. The Elders may seek witnesses or consult a seer for unusually difficult or important cases. The word of the Elders is final and only the Supreme Jengada may override their decision- even then his action must be approved by the Assembly. The Yasa Elders are chosen for their unimpeachable virtue, and not once in the last 200 years has an elder been found guilty of a crime.

In addition to the positions and offices described above, numerous lesser government workers such as auditors, ambassadors, advisors, secretaries and envoys perform tasks necessary to keep the Jan running smoothly. The Assembly or the City Commanders may fill these offices by appointment or allow lower ranking officers assign someone to the position.

2•THE NOMAD NATIONS

The nomads of the Jan have little need for any elaborate or formal political system among themselves. The most important political activities in the nomad nations comprise agreements between tribes or clans regarding grazing or hunting grounds, or marriage agreements between clans or nations. Occasionally two or more chiefs or *chenen* may form a short term alliance or pact for hunting or grazing rights in a particular area. Such alliances can also develop to enable *chenen* or chiefs to present a more impressive image to their leader or colleagues at council. Rarely, one of these minor alliances may pressure or bully another alliance or individual leader for some reason, possibly to the point that both sides draw battle lines. At this stage, the superior *keran* or *chenen* must intervene or accept responsibility for any bloodshed. While small brawls between tribes or clans are not unheard of, never since the formation of the Jan have the nations fought one another, and should events ever take such a turn, the *kerans* of the nations involved would quickly find themselves without titles and without heads.

Marriage agreements constitute a very important and structured area of politics among the nomads. These agreements between tribes, clans, and nations help to maintain a sense of unity among the nomads, interweaving their ancestries and loyalties. The marriage agreement is a formal contract between the families of the bride and groom, as well as their clans and nations. When the children of two chiefs, *chenen*, or *kerans* marry, the union represents a friendship pact between the leaders; young, inexperienced leaders seeking to gain status and influence may seek spouses for themselves or their children to cement political alliances. Generations of tradition have created a highly formal, ceremonial courtship and a suitor's success depends largely on adherence to ancient guidelines and execution of the rituals involved. A suitor may present gifts of great value to the woman and her family, but if he does not follow tradition strictly, his efforts are in vain. The bride chooses her spouse, but must have the approval of her father in his capacity as chief, *chenen*, or *keran* such that the father controls the ultimate outcome — and subsequent political ties. Sometimes a leader will offer the daughter of a mistress to a failed suitor as wife, and while such are not as desirable in a political sense, they do represent a certain measure of good faith and trust between the families of the bride and groom.

3•THE CITIES

Because the city-dwellers interact more than the nomads, political maneuvering is more common and more involved. The small number of truly powerful political offices serves to hold the scheming and dreaming to a minimum; but no society is completely free of politics. Thus, most of the play in the cities' political arenas involves merchants and the wealthy, either striving against one another or else working together towards some common goal. Such players stand to lose only money and social status if their efforts fail; the City Commander or any of his appointees could lose both office and life should they participate in political intrigue placing personal gain above the duties of their office. This does not mean all politicians in the Jan are paragons of virtue; rather that they must choose carefully the paths they travel, tread lightly and leave no sign of passing.

Some interaction between the cities and villages occurs in the form of minor trade agreements or choosing sides on political issues. While the Supreme Jengada dictates the distribution of important goods (such as grain, livestock, metal ore and lumber), the City Commanders may negotiate with one another for anything else they need or desire for their cities. The Assembly delegates of the parties involved often perform such transactions since they know the Supreme Jengada's wishes and plans. City Commanders sometimes band together to lend strength to their viewpoints on issues, in a manner similar to the temporary alliances of the nomads.

4•THE ASSEMBLY

The duties and powers of the 18 members of the Jan Assembly combine the wishes and instructions of the Supreme Jengada with the laws of the Yasa. The latter firmly establishes certain rights and responsibilities of the Assembly that can only be altered if the Assembly and the Supreme Jengada agree on the change.

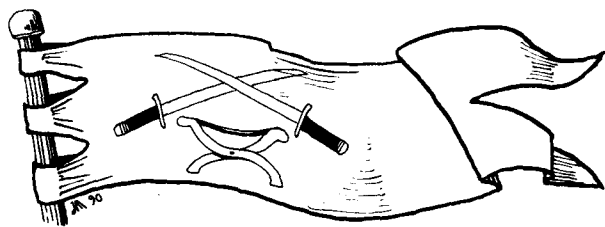
Of its several functions, the Assembly most frequently serves as an advisory panel. The members present issues that interest or concern their constituents to the Supreme Jengada, listen to issues he presents, discuss possible approaches and solutions and advise him regarding what they feel to be the wisest course of action. Usually the involvement of the Assembly ends there, but should the Supreme Jengada choose an alternative solution, a two-thirds majority vote in the Assembly can halt the action and request further discussion, until an agreement is reached.

The three remaining powers and duties of the Assembly pertain to the selection, removal and absence of the Supreme Jengada. When the office becomes vacant for any reason, the Assembly notifies the Commanders and *kerans* immediately by Arrow Messenger, and these in turn announce it publicly. From the day the Assembly notifies the leaders, all challengers for the office have one month to arrive in Akglerm. Usually each nation chooses one candidate, the previous Jengada has designated a candidate, and the Commanders of the Horse each choose a rider from their wing as a candidate. The candidates compete first in combat and then in a contest of judgement and wisdom. Combat is the more important factor, and the Assembly votes between the four candidates who were judged the best in combat. The Supreme Jengada has never been a woman, though no law prohibits this.

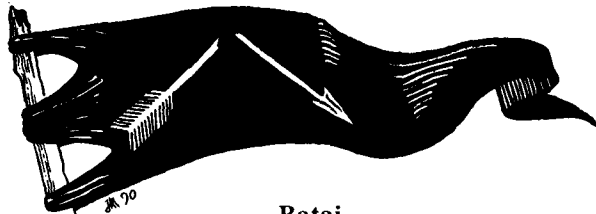
Should the Supreme Jengada die in battle or otherwise become unable to fulfill the duties of the office, the Assembly rules in his stead. If possible, they will act in his name without revealing his absence to anyone, including the Commanders and the *kerans*, until they may safely do so without putting the national security at risk. The Assembly also assumes the responsibilities of the Supreme Jengada whenever he journeys abroad — which is seldom — and between the tenures of consecutive Supreme Jengadas.

The most severe power of the Assembly, and one they have never needed to exercise, authorizes them to impeach the Supreme Jengada and remove him from office. To do this requires a unanimous decision of the Assembly, with written approval from the sponsors of the 18 delegates (the *kerans* and Commanders). The Commander of the Faithful can also vote on an impeachment if he wishes; should he so choose 18 votes of the 19 cast must approve the impeachment for it to carry.

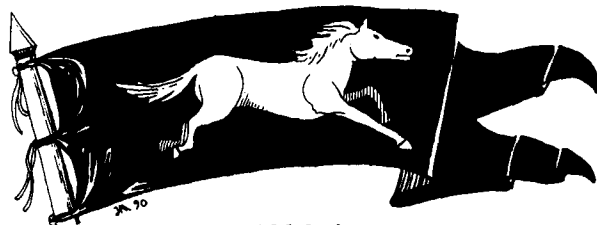
CITY BANNERS



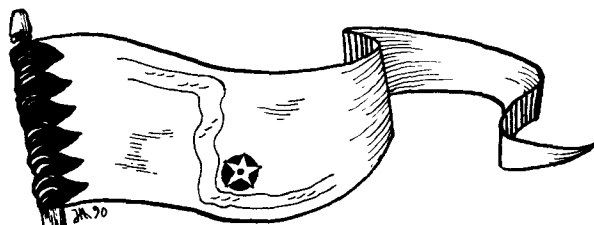
Akglern



Batai



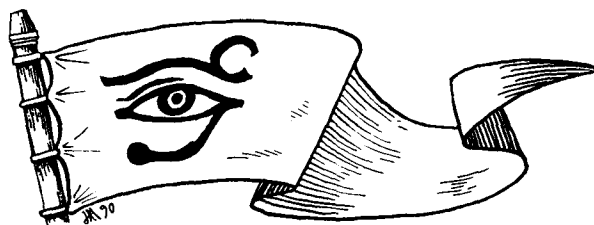
Aldshai



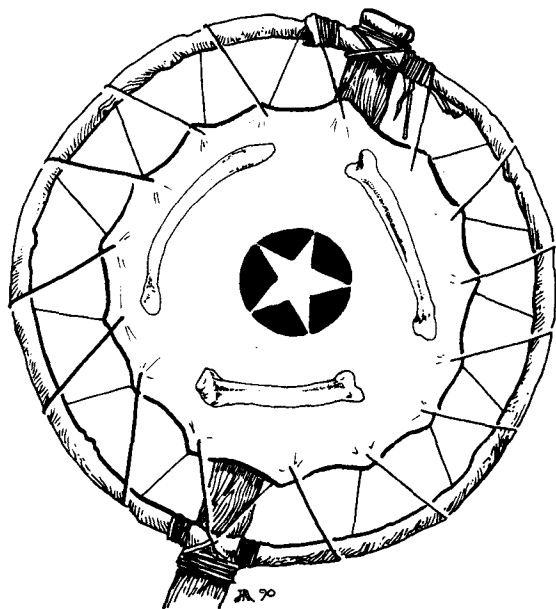
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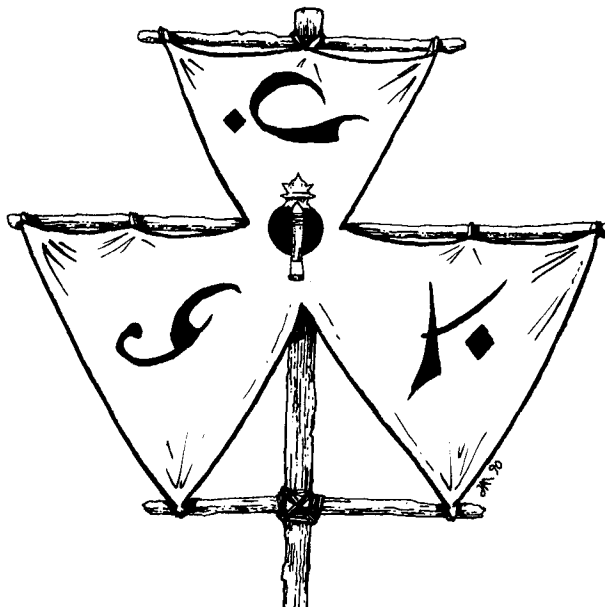
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Ulan



Church of Makhan



The Supreme Jengada

5•THE SUPREME JENGADA

The duties of the Supreme Jengada can be separated into two broad classes, internal and external affairs. Internal affairs includes such matters as intercity commerce, taxes, military control and selection of certain officers. Foreign affairs rest entirely within the control of the Supreme Jengada, who dictates import and export policy, military agreements and diplomatic affairs. Brief descriptions of these various duties follow.

INTERNAL AFFAIRS

To assure a balance of trade and reasonably equal distribution of resources among the cities, the Supreme Jengada determines the direction of much of the intercity commerce. In particular, he controls the distribution of grain, metal ore, livestock and lumber, allotting a certain amount to each city annually. The City Commanders are free to negotiate trade among themselves in all other matters, but the Supreme Jengada controls trade of these goods.

The Supreme Jengada must also orchestrate the commerce and relations between the cities and the nomads. Since the nomads obtain some finished goods from the cities and the cities receive raw materials from the nomads, they must be considered together when determining trade policies. The Supreme Jengada also distributes the money levied through taxes among the cities and nomads, sometimes with restrictions on its use — repair or strengthen certain structures, pasture herds in certain areas, carry grain to a certain place, etc. By setting such guidelines and coordinating the activities of the people, the Supreme Jengada tries to stabilize the economy of the Jan.

The Supreme Jengada has three military duties. Every month he issues orders to the three wings of the Horse regarding their patrol schedules and regions. He releases these orders at the last minute, and they are carried by Arrow Messenger to the Commanders, who then issue the necessary orders to the troops.

Every year in the spring when the nomads lead their mares up to the Elburz Plateau, the Supreme Jengada must send grain with them to store in the graineries of the Great Fortress. If the nomads who visited the year before reported any repairs needed at the Fortress, the Supreme Jengada must send craftsmen and laborers with the nomads to make the repairs.

The Supreme Jengada's third military duty requires him to lead the army to battle personally during wartime. He rarely engages in combat, but remains on the battlefield to issue orders and direct his army.

FOREIGN AFFAIRS

The Supreme Jengada has absolute control of all Jan foreign policy and international relations. He determines all imports and exports by trade agreements. No military agreement between the Jan and any other country may be created without the express approval of the Supreme Jengada. Most of the time he will perform negotiations himself or designate a special ambassador to do so. Finally, all delegates and ambassadors to foreign bodies are chosen by the Supreme Jengada, and he receives dignitaries from other nations personally.

6•ARROW MESSENGERS

Arrow Messengers are the governmental riders who carry news and official mail throughout the Jan. They ride across the countryside with messages from captains, centurions, marshals, Commanders, kerans, chenen and chiefs to one another and to the Supreme Jengada and the Commander of the Faithful. They can cross the entire country — from the farthest northwest corner to the farthest southwest corner — in just four days. Changing horses along the way whenever necessary, the Messengers ride at a constant run, sometimes using the herb Varth to keep the animal going longer. Along standard routes (between cities) Messengers change mounts every 10 miles; changes take place every 20 miles in more remote regions. By law it is an offense punishable by death to impede, harass or delay an Arrow Messenger on any errand.

Messengers are chosen from the Horse and the general populace based on physical endurance and loyalty to the nation. A soldier who serves loyally and executes his orders without delay may become a Messenger in time. There are 3,000 Messengers, one fourth of whom serve on any given day. The Messengers ride black Elburz ponies with white tassels braided into the manes, though in an emergency they are authorized to take any available horse to continue on their way. The Messengers wear black, with scarlet head-wraps exposing only the eyes and nostrils. As a symbol of their office each carries a finely crafted katana, which they wield with superb skill, even when riding at a gallop.



AN ARROW MESSENGER

7•THE YASA

When Jengada left the Shoneb Empire, he set rules that all of his followers had to obey if they wished to remain under his protection. Later, when he was forming the alliance among the nomad nations he extended the rules to create a legal code for all to follow. He combined rules which he brought with him from the Empire with nomadic laws and divine strictures from the religions of Han/Makhan and Tara. This code, called the Yasa, survives to the present day as the basis of all Jan law. The basic idea behind the Yasa is that a person is responsible for his or her actions at all times, and an individual who accepts a role of authority also accepts responsibility for the actions of any individuals under that authority. (The text of the Yasa appears in Part XIII, the Appendices.)

Because of the simple structure of the Yasa most citizens understand the laws that affect everyday life fairly well. As a consequence of this and the severity of punishments imposed by the laws, thieves, burglars, assassins and nightblades are rare. These professions exist, but the practitioners either operate at a very low level, for the government, or at high risk.

8•SPIES

While the Yasa commands harsh penalties for spying, there has not been a Supreme Jengada yet who failed to employ the services of one or more spies. Indeed, most leaders in the Jan accept the philosophy that survival of the nation requires the assistance of these condemned men and women. Raduvess seems to adhere fervently to this philosophy, using spies in an almost off-hand way. The Supreme Jengada's spies escape punishment in the Jan on a technicality; they act as spies only outside the Jan, where the Yasa does not apply — although the laws of the country they occupy may apply. Since the spies of the Jan operate primarily in the Shoneb Empire, they are condemned just for being Jan citizens and are at no extra risk.

The most common spies in the service of the Jan are individuals who either suffered punishment under the Shoneb Emperor and bear him no good will, or unhappy foreign officials who only seek to turn a profit and improve their own status. Through bribes and gifts these people serve as useful sources of information for the Supreme Jengada, although very few know who they really serve.

Second most common are the "traditional" spies, those who sneak around disguising themselves and impersonating others to obtain information about the bricks and mortar that constitute the foundations of foreign governments. These spies act as the intermediaries between the Supreme Jengada and his unknowing spies,

and as the Supreme Jengada's ambassadors to foreign dignitaries in some cases. They can be anywhere, in any disguise, as the situation requires. Although only a few know for certain for whom they work, some realize that only the Supreme Jengada could employ them as "foreign agents" without fearing for his life.

In 200 years, only two spies have gained enough fame such that their names are known outside the society of other spies. Sahinth, a Senjamade, almost caused a genocidal frenzy among Jengada's refugees. Disguised as a cleric of Makhan, he entered the Cloud Temple and killed Ezhaza, the first Commander of the Faithful. Ezhaza had declared the snake-people to be evil, and before he could act on this, Sahinth dispatched him, on orders from the three Councils of Ghagian. The ensuing backlash led to a witch-hunt, and for five years the Senjamade remained behind locked doors in Ghagian. Eventually the raucous faded, and in time Men and Senjamade have forgotten the incident and come to be on at least neutral terms with one another.

Kel'ei was a spy in the service of Supreme Jengada IV. A Shoneb refugee whose wife had been taken by the Nakail, he served in the Emperor's army, and sent the Supreme Jengada advanced warning of the pending Shoneb attack in the Year of the Sky Red Horse (5975 TE). After defecting during the occupation of Batai, he continued to serve as a spy for the Supreme Jengada. He informed his master that the City Commander of Aldshai was making independent negotiations with a Balaanese duke for iron. When he was caught in the Commander's home, Kel'ei killed the latter. The Yasa Elders and the Assembly sentenced him to death, and the Supreme Jengada sent him on a suicide mission to assassinate the First Son of Kaitu, the highest ranking priest in Kaitu's church in the Empire. The attempt failed, and Kel'ei disappeared.

While most captured foreign spies are executed after they reveal what they know, some serve other purposes. The Supreme Jengada may free them, sending them away misinformed so that they mislead and deceive their master if they return to him or her. Other captured spies may convert and work for the Supreme Jengada for an extended period. This is extremely rare, and a converted spy who later proves disloyal to the Jan is quickly killed.

In general, spies serve only the Supreme Jengada, though few are aware he is their employer; they believe they work for a merchant, keran, City Commander, or someone else who pays them and receives their reports. They not only gather information for the Supreme Jengada, but disperse information as well to persuade others to act in a particular manner. Most know the risks they take in their work and accept these as part of the job. Those who know the risks and still serve loyally may receive rich rewards if they also serve with skill and cleverness, and if they survive.

PART VII

• THE ECONOMY •

The Jan economy is varied, complex and viable. A land left largely to itself, the Jan is blessed with abundant natural resources, a wavering but unbroken unity of spirit, and a healthy fear of its neighbors, both nearby and abroad. These forces have helped to shape the character of the nomads as well as the city dwellers of the Jan, and their concerns are nowhere more clearly reflected than in their military might (detailed in Part VIII) and in their economics, explored below.

1•NATURAL RESOURCES

Makhan has provided the Jan with a generous supply of renewable natural resources. Vast herds of domesticated and wild animals graze upon the grassy plains, a ready source of meat for nomads, Vosm hadad (City dwellers), and wild predators alike. The hardwood trees of Ul'gun Wood and the pines of Magachen Forest furnish lumber for boats, buildings, weapons, and woodcrafts. The fertile soil along the rivers nurtures wheat and other crops for the farmers who work it. Pregnant lakes bear swarms of silvery fish, and several flavorful species thrive at the mouth of the Nemam River. The supplies of nonrenewable resources vary widely. Courtesy of the Dregor, the Jan contains more accessible gold, copper, and platinum than neighboring countries. Deposits of opal found in the cliffs below Techul and under the southeastern Drepung Mountains are second only to those in the Dwarven mines of the Shoneb canyonlands, both in terms of quality and quantity. Malachite is also present in above average amounts. Silver is no more common than in the neighboring regions.

Without doubt, iron has more impact on the economy than any other natural resource. The Jan suffers from an unexplained and severe shortage of accessible iron. Every ten or fifteen years someone discovers a cache somewhere in the Dreshon, but the deposit is always small and poor in quality. Because tin is equally scarce, both steel and bronze are quite valuable. As a consequence of the iron shortage, the people of the Jan have learned to harden wood, leather, and bone for use as weapons and armor.

2•TRADE AND CURRENCY

In the 200 years since Jengada's arrival, the nomads have been slow to accept the economic habits brought among them by the Shoneb refugees. Nomads rely on barter, trading furs, goats, weapons, and sometimes horses. Steel weapons bring a high price, as does any object made with iron or tin. Nomad women make beautiful jewelry from opal, malachite, and hammered copper, silver, or gold; they then trade this jewelry with other nomads and vosm-hadad.

The standard form of currency is the bak, abbreviated b. The coins are small and square, measuring roughly 1 cm x 1 cm x 0.5 cm, with different denominations made of different materials. One or two b. pieces are bone, 10b. are hardened leather, 50 b. are copper, 100 b. are silver, 1000 b. are gold, 10,000 b. are opal, and 100,000 b. are made of iron with gold detail. Each coin is stamped with a "J" on one face, the denomination on the reverse (Note: 300b = 1sp.).



The people of the cities use bak regularly for payments, but prefer to trade or barter when possible (in Batai and Aldshai, especially, bak are rarely used.) All monetary exchanges involving the government, except tithes and taxes, use bak or gems. Gems are often the currency for large transactions, but exchange costs make them impractical for everyday use.

In any exchange between the nomads and the Vosm hadad, the form of payment is as important as the amount. The nomads prefer to receive grain, steel weapons, or horses; the city dwellers would rather pay in bak (not many own steel weapons or grain.) Most of the time, payment is made in some combination of the two types. In return, the nomads offer furs, wooden weapons, and jewelry which the vosm hadad accept willingly.

The Elubar play a minor role in the internal economy of the Jan. They might trade clothing for jewelry, weapons, or grain from the clansmen who visit in the spring, but they are otherwise self-sufficient.

3•IMPORTS AND EXPORTS

The Jan's primary trade partner is Balaan, with the Shonin Elves being of only minor importance to Jan economics. Trade with the Shoneb Empire or the Star Crown Empire to the north is out of the question. The government in Akglerm makes all trade agreements with foreign nations, and most of the trading occurs in Aldshai. The Yasa expressly forbids the khans and City Commanders from trading with the Balaanese or any other foreign body without prior approval from the Supreme Jengada. The Star Crown Empire of Gethrya is intensely self-focused and avoids contact with other cultures from fear of contamination, an emotion based upon their religious practices and focus. True, Gethrya has little to offer in trade, being a land largely composed of desert.

The Jan government is the sole importer of iron from Balaan. The ore or finished metal is purchased in Aldshai, then conveyed to Akglerm secretly. It is then redistributed to the cities and sold for nearly 250% the government's original cost. This is the single most important import commodity for the Jan's economy.

Other imports from Balaan are wine and rice. The fertile farmlands in eastern Balaan are excellent for growing grapes, and the farmers are skilled enologists. Further west, the land is too wet for grapes, but excellent for rice. Balaan produces enough rice to comfortably sell the surplus to the Jan.

In return for iron, wine, and rice the Balaanese receive horses, wheat, woodcrafts, and gems. Horses — specifically geldings — are the main Jan export, followed by woodcrafts, then wheat. By only selling geldings, the Jan assures a future market for the horses. Most trees that grow in Balaan are softwoods and therefore good hardwood crafts must be imported. Wheat and gems serve primarily as ballast, evening out the import/export deficit when necessary.

Black market trade is rather common in and around Aldshai because of the trade restrictions and import taxes. Jan smugglers trade mares and stallions for iron or gems. While the monetary return on such exchanges brings a healthy profit for the trader, the penalties for unauthorized foreign trade substantially increase the potential cost for the smuggler.



SGAG-THOG VERSUS A TROLL

4•TAXES

Taxes provide most of the government's income. The iron tax raises a considerable sum of money, but the tithes paid by the allies bring in much more. Each ally must offer one tenth of his or her wealth to the government every year (The Elubar and children under 10 years of age do not pay taxes.) For the nomads, the tax amounts to about 1200 b. per person per year, usually paid in livestock, grain, or furs. City people are generally wealthier and pay an average of 2000 b. per person per year, in bak. (The government encourages farmers to pay in grain.) Some of the grain and livestock remain in the Jan, the remainder being sold to Balaan at a profit.

The government collects from 550 to 600 million b. per year. Most of this goes to pay the Horse, Arrow Messengers, and numerous other government employees. About 10% goes towards maintenance and upkeep of government roads and buildings. When possible, 5% of the collected income is saved for emergencies.

PART VIII

• ARMS AND ARMIES •

The Jan military is large, well-organized, and well-equipped. While external threats are seemingly few, no country in Kulthea can expect to escape the notice of the forces of the Unlife forever. For that reason and others, the Jan army stands ready to fight.

1•ARMOR

Allies use either no armor, leather armor, splint armor, or if the person is rich, chain armor. Leather armor is most common among the nomads; many wear soft leather, but some wear hardened leather breastplates and/or greaves. Members of the Horse and other professional fighters wear armor made of soft leather overlain with flat splints of wood or bamboo. Some armorers treat the wood to make it nearly as strong as steel — several even claim to make splint armor stronger than steel! The primary advantage of splint armor is that, while it protects as well as chain mail, it is lighter and less cumbersome. A full suit of splint armor includes a shirt, a skirt split for riding, a helmet, and wooden or hardened leather greaves. Chain armor is exceptionally rare, and only a couple of khans, the Supreme Jengada, and wealthy adventurers can afford it. Members of the Horse wear leather or splint helms. The most common form of protective headwear is a rigid leather helmet with a soft leather flap hanging over the ears and neck, and a bone or wooden nosepiece. Metal plates may be added to the helmet easily if the owner can afford such.

There are two types of shields: a small, wooden shield covered with leather, and a larger chield made of cured leather on a wooden frame. Archers and cavalry use the smaller shield because it is easy to carry. (It weighs 3-5 pounds (1.5-2.5 kg) and is 15"-24" (38-60 cm) in diameter.) Foot soldiers and ceremonial combatants use the large ("normal") shield.

Anyone who takes his horse into battle — that is to say, nearly every fighter in the Jan — has protective armor for his mount. The horses of the nomads and less wealthy fighters wear layered furs or skins that protect as leather barding. Along with this, the horse wears a wooden or bone plate over the nose to protect its head. Some members of the Horse provide only skins, but most spend the extra money to cover their mount with splint armor, or at least leather armor with splints protecting vital areas.

2•ARMS

Many standard weapons (broadsword, dagger, stone handaxe, bow, crossbow, staff, etc.) are available in the Jan, and if someone has a sample of what they want, almost anything can be made for a price. In addition to these there are certain weapons, both missile and melee, found exclusively in the Jan. Some are easy to obtain, others must be sought out.

MISSILE WEAPONS

The most common weapon in the Jan is undoubtedly the bow, specifically the long bow. This is the weapon of the nomads and standard issue for members of the Horse. Some who are strong enough wield great bows; between a long bow and a short bow in size, the stiffness of the great bow makes it difficult to draw, but allows it to out-distance a long bow. The Sgar-thog of the Elubar use a large crossbow-style weapon they call an ored-be-thog. Each Sgar-thog makes his own weapon, and thus they are not available in weapon shops. The weapon has a hole in the the bottom, in front of the trigger; this fits over the top of a 5' (1.7 m) pole which stabilizes the weapon. Like the great bow, the ored-be-thog requires a very strong arm to draw and cock.

Archers use many different types of arrow, each with a specific function. The sounding arrow is a lightweight, barbed arrow designed to fly far so that the archer can gauge his range under given wind and terrain conditions. Bird arrows are heavy with large feathers and barbed tips. They remain in the bird after hitting, making flight difficult because of their weight and drag. Another arrow used primarily for hunting — but certainly effective against men, as well — is the bleeding arrow. This arrow has a large, round, pointed tip with a groove behind it so that the victim will bleed even with the arrow still in the wound.

For fighting men, Jan archers have four more special arrows: razor tips, heavy-armor arrows, shriekers, and firebone arrows. Razortips are most effective against opponents in leather armor, no armor, or chain mail because of their narrow, sharp-edged heads. For close combat against well armored opponents archers use heavy arrows with sharp stone tips. Shriekers are lightweight arrows similar to sounding arrows, except they are hollow and notched so they emit a piercing whistle as they fly. When 10 or 20 of these fly at once, the sound is quite unsettling, capable of frightening unconditioned horses (and soldiers!) Finally there is the firebone arrow. The archer makes these arrows from bone soaked in naptha (found in caves in the Drepung), then scored and notched so that they shatter on impact. The archer lights the highly flammable tip, fires, and when the arrow strikes its target (usually an enemy camp or building), it explodes into a cloud of burning shards, igniting any combustible material within 10' (3 meters.)

MELEE WEAPONS

Clubs are very popular and common in the Jan, since they do not require iron or finesse to be effective. Hardened wooden swords and daggers are also common — some with sharpened stone edges. Some families manage to save enough money to afford a katana. These are custom made, each one uniquely designed for the owner, and become heirlooms to pass from one fighter to the next in his family. Riders of the Horse and Arrow Messengers receive katanas when they take service, but because these are the property of the government the users must eventually return them.

UNARMED COMBAT

While not a class of weapons, this is an important form of combat in the Jan. Most Vosm-hadad are barely adequate fist-fighters, able to manage in a bar brawl or street fight. This is also true of many nomads, though their rugged lifestyle makes them a bit tougher and more dangerous. Clerics of Makhana and anyone who has served in the military or studied combat will be trained in unarmed combat to some degree. On the left knee of Mount Baikal in a large grove of pine trees, sits the Keshik, a school of martial arts. Students here study all forms of combat to the exclusion of virtually all else. They are carefully chosen, fanatically loyal to the school and the Jan, and mercenary. Anyone seeking a capable sell-sword is sure to find what they want here. Of course, it will not be cheap. Keshik warriors pay 20% of their earnings to the school, and charge twice what another fighter of equal level would ask. Characters must be high warrior monks to train here, and must have prime requisites (Agility and Self Discipline) of 92 or higher [DEX and EGO of 18 or more] and a Strength of 90 [STR of 18 or more] or more.

3•THE JAN MILITARY

The military structure of the Jan is quite extensive, and its army well trained. Every man is assigned to either infantry or cavalry unless he is a member of the clergy or a Yasa Elder. Every nation, clan, village and city has a commander for each such division. Most of the cavalry come from the clans, the infantry from the villages and cities. Given a month's time, the Supreme Jengada can summon an army of 19,400 men, which includes the Horse. The latter are constantly patrolling the country, especially the Shoneb border. If the Commander of the Faithful raises the clergy to fight, he can contribute as many as 600 men, though they are not well trained as fighters. The total military strength of the Jan is around 20,300 men, 80% of whom are cavalry. The Supreme Jengada personally leads the army most of the time.

The Jan has no navy, though they maintain good relations with Balaan, whose navy has made a few timely appearances in the past.

THE HORSE

The Horse consists of 6,000 cavalry which serve as the standing army of the Jan. In groups of 200 Riders, they patrol the countryside to keep order and serve as the eyes and ears of the Supreme Jengada. Each Rider, or Nams-vos'mov, is required to maintain the following equipment: 2 bows, each with an extra bow string; 1 suit of splint armor (shirt and perhaps skirt); 1 dagger; 1 katana; 2 saddled horses, both battle ready; 100 arrows on each horse, of which 4 score per horse should be wrapped in oiled cloth while on normal patrol; lasso; rope; cooking pot; leather bag; 2 leather bottles. Each Rider is given one katana when he joins the Horse, and if that ever breaks or is lost, he is required to replace it himself. When a Rider leaves the Horse, through death or retirement, he returns his katana so that the next Rider can use it.

New Riders are usually picked each year at the Choosing at Akglem. Sometimes a potential Rider will present himself to a Commander of the Horse, bearing a gift or letter of reference from a khan or city commander. Rarer yet is the individual who appears before one of the Commanders unsponsored, seeking to join them. Pay for a rider is good, being 60 b. per day.

The horse is divided into 3 wings, East, Center and West (identified by their colors; blue, gold and red, respectively). Each wing contains 10 minghan, each of which contains 10 arban. One arban consists of 20 riders. Each arban contains 12 Riders who act as light troops, with the 6 remaining Riders and the captain serving as the heavy troops. Light troops carry long bows or great bows; heavy troops carry short bows. All Riders wear a splint shirt and greaves, with heavy troops also wearing a helmet and splint skirt. Captains always lead the heavy troops into melee.

The path and structure of each minghan when on routine patrol are determined by the region being patrolled and are highly variable. In general, the arban will follow paths that radiate outward from a central point, then back inward along a different radius. In a battle, the arban of a minghan will line up along side one another, with the marshal's arban in the center. Each marshal always keeps 5 Arrow Messengers with him.

On patrol, the 30 minghan (10 under each Commander) are each assigned a region of the Jan; new patrol regions are assigned every month, give or take a ten days. Orders are kept secret until sent to the marshals by Arrow Messenger from the Commanders of the Horse, each of whom keeps 15 such with him at all times.



THE JAN MILITARY IN ACTION

During a war, the Horse separates into the three wings, each of which is reinforced by troops levied from the cities and clans. These troops are led by the Commanders, with City Commanders and khans serving as advisors. The Commanders of the Horse receive their orders from the Supreme Jengada, who will usually be with the Commander of the Gold wing.

THE MILITIA

Each city has its own militia and city guard. The members of the city guard, usually about one for every 500-1000 citizens, serve as the officers for the militia.

The city guard are under the command of one or two captains, who in turn receive their orders from the City Commander. The City Commander is also in charge of assigning rank and choosing the captains. The guard serve to suppress small crime, act as jailers, arbiters in small disputes and arrest known criminals.

All able-bodied males in the city are expected to serve in the militia. Every fortnight, 1/24th of these men go through training and drills for one fortnight. This is supervised by the city guard, who share the task from day to day. Women are not required to serve in the militia, though some few do regularly and most at least know how to use a bow.

In war-time, roughly half of the militia will go to battle, while the other half remains in the city under the command of the City Commander and a fraction of the city guard. Those who go to the front lines are often used to help run the camp, only rarely going into the fighting. The Jan relies very heavily on its cavalry, but when infantry are needed, the city militia fill this role. Women never go to the front lines (except the Nams-shri), because of the temptations they present for the men on the field.

The militia in the villages are similarly arranged, but much less formally. In the event of a war, an Arrow Messenger will inform the men regarding what they are to do.

4•ENEMIES

Because of the nature of the population and location of the country, there is no history of attacks on neighbor regions — to a great extent the Jan is confined to its present size. The lands to the west and south present no temptation to a culture of horsemen, since they have no use for barren wastes or tangled jungles. The natives dislike sailing, and so have never crossed the sea to wage war. To the east lies Shoneb, which presents a potential target for invasion, but the Dreshon Mountains and the Nakail dissuade all but the most battle-happy individuals.

The only real enemy of the Jan is its “step-mother nation,” the Shoneb Empire. The Emperor’s military strength lies in the sheer size of his army — up to 115,000 troops, almost six times the size of the Jan’s army. It is only because his soldiers are poorly trained and inefficient that the emperor does not try to move against the Jan.

The Shoneb army consists mostly of infantry and is relatively lethargic compared to the Horse. Shoneb steel can wreak havoc on Jan armor, if it can get past the devastating arrow storms. Finally, the magical assistance of the Nakail and Taran Priests is slightly superior to the power of the Church of Makhan. Overall, the armies are evenly matched.

The other enemy of the Jan dwells within: the creatures of the Drepung. Fortunately, the Trolls and Ogres are too busy smashing each other’s faces to attack the Jan as a unified force. Other disadvantages of the evil creatures include insufficient numbers, and discomfort in daylight. The latter is a serious problem out on the plains with nowhere to hide from the sun.

5•TACTICS

Because the Jan’s army has been involved in only one war describing a typical or standard tactical style for them is difficult. There are, however, a few techniques and tricks of which they are fond.

In the only real offensive drive ever made by the Jan, the Nams-shri and part of the Horse took the Shoneb city of Gothak from within. Over a period of one month they secretly crossed the Dreshon in small groups — twos and threes — and wove slow paths to the city. There, they posed as merchants, mercenaries and ruffians until they received word that the Emperor’s troops had reached the Dreshon. They quickly took the local Overlord’s keep, killed all of his troops, and imprisoned the city guard. They burnt and scoured surrounding farmlands for 25 miles about the city, paying farmers with the Overlord’s money to burn their own fields. The few Nakail in the area all contrived to get trampled by their own horses.

In retaliation the Emperor’s forces burnt Ulan and invaded Batai. When he was forced to retreat across the Dreshon and consign himself to failure in his attempt to invade the Jan, the Emperor encircled Gothak with a ring of soldiers 200 miles across. They tightened the circle, watching to make sure no one got out of their trap, rushing into the city at night only eight days after they left the Jan. They succeeded in trapping a city full of farmers, but that was all. When they stormed the overlord’s keep, nearly 600 Shoneb soldiers died when the main hall of the keep exploded in blue fire and the ceiling collapsed.

Two factors allowed the Jan troops to successfully accomplish their mission. The first was the assistance of the dwarves, who helped them escape through tunnels under the city and out beyond the Shoneb troops. The second was the use of the herb zelovet to make the Nakail’s horses turn on their riders. The former was a tactic of limited use, but the latter was a clever application of a regular Nams-shri practice; they use zelovet to control their own steeds for extremely precise, controlled maneuvers.

The defense of Batai illustrates another limited-use tactic. Allowing the enemy to occupy a city so that the guerillas could then harass and weaken them is rarely a first line of defense (or offense). In this case, however, it was Batai’s only hope. The citizens were comfortably familiar with the nearby regions of the swamps, and stood a better chance of survival there than trying to hold the city. Many Shoneb soldiers died in the night or drowned in the murky waters when they pursued an attacker.

In addition to the use of the herb zelovet by the Nams-shri, the Jan military occasionally employs pesar. A ring of pesar-drugged sentinels will sit and watch around the camp at night, ready and able to alert the troops if they detect any presence outside the camp.

When an enemy turns from battle to flee, the Jan invariably pursues, sometimes for as long as five days. They will drive the enemy onward, harrassing and attacking when possible so the retreating army is less likely to regroup and return. To avoid being trapped in a false retreat — a trick the Horse uses — the Jan army will spread out over a great distance and send scouts ahead as far as twenty or thirty miles.

As mentioned briefly, the Great Fortress is the chosen site for a last stand should the Jan army find itself in a desperate situation. The Fortress is large enough to house 60,000 men and their horses; it extends back into the mountain nearly two miles with its stables, graineries, and barracks. The army could hold the Fortress for at least a year, trapping anyone on the Plateau out in the open through a deadly winter, without supply lines.

PART IX

• MAGIC •

Magic is rare in the Jan, both in terms of items and casters. Legends tell of great mages long ago and the powerful enchantments they made; ruins and rumored artifacts in the treasury of the Supreme Jengada and the vaults of the Cloud Temple lend substantial support to these stories. Indeed, how could Mount Baikal have attained its human form, or Kaitu have been bound without great magic or the hand of a god? Historians believe that magic reached its peak in the Jan before the Exile, with many mages living in the Drepung near the Elburz Plateau.

The magic practiced in the Jan today either diffused into society from neighboring cultures (particularly, Balaan and Ghagian,) or it came from the Shoneb Empire with Jengada long ago. This does not include the powers of the clerics or Ar'shabod — their enchantments and divinations are far older. Clansmen are comfortable with the "natural" powers of the Ar'shabod, but other magics may invoke fear, awe, or hostility. They have been known to drive out or kill mages who perform great displays of power. The Vosm-hadad, more exposed to new and different concepts, tolerate and accept magic more readily. They may report conspicuous spell-users to local authorities in case the mage is a Shoneb spy or troublemaker. Most of the basic magic professions have representatives somewhere in the Jan. Channelers are most common, with the clerics of the various religions and the Ar'shabod scattered all about. Healers are plentiful also, but not nearly as common as clerics. Lay healers and seers represent the mentalists.

1•CHANNELING

Clerics of Makhan constitute the majority of channelers in the Jan, followed closely by the Ar'shabod; the focus in this section is on clerics of Elil and Tara.

Clerics of Elil must be women, just as those of Makhan are always men. All of Elil's priestesses (A cleric of Elil is an Elilna, plural Elilnai) can swim quite well and sail with some skill. Many are mothers. Elilnai wear their hair in a single long braid in back. Their ceremonial attire consists of a cotton tunic the color of a wind-whipped lake. Their legs, feet, and arms are bare. Their base lists include the regular clerical base lists, as well as Water Law (magician) and Midwifery (closed channeling, RC I.)

Taran priests or priestesses are rare in the Jan, and their number often underestimated because they appear much like any other fighter. They are supreme masters of combat, strategy, and tactics, with the added advantage of spell use. They often work in concert with one another, a habit that makes them even more dangerous. Tarans may choose either Shield Mastery (closed essence) or Blade Runes (Arcane list, RC I) as a base list in addition to normal clerical base lists.

Perhaps the most unusual characteristic of the Tarans is their skill in casting spells as a group. Working together they can cast spells farther, faster, and with greater effect. One priest serves as the focus, receiving power channeled to him by the others. The focus then casts his spell with the added power, extending it as he or she deems necessary. They can do this when the priests involved are far apart, but it is much more efficient when they are all together and touching. (The Appendices in Part XIII contain information on the logistics of group spell-casting.)

2•MYSTICISM

The philosophy of mysticism found in the Jan today rests on the teachings of the mystic Abakar, established cycles ago during the period of history known as the Exile. Over the course of time, society has come to view the followers of Abakar (known as the Abakri, Xanderen mystics, Nams-abkri or simply mystics) as holy men, scholars and philosophers and accept them as part of society. The Abakri teachings have stayed more or less the same since first presented by Abakar long ago, though there has been progress in the level of knowledge contained in them. The teachings represent a philosophy, not a religion, and anyone from common laborers to kerans, atheists to high priests may practice them.

There are very few written documents on the teachings of Abakar. The Abakri believe that to put their teachings into written form would divert attention from the content of the teachings to the words in which they are written, and possibly result in a dogmatic religious institution.

The fundamental beliefs of a Xanderen mystic are as follows:

1. The Universe is in motion.
2. The Universe is in a delicate state of dynamic balance, and any event or action may upset this balance. All actions must be given careful consideration to determine whether they will upset this balance.
3. Everything we see in the Universe is only a small part of a much greater, connected whole, which we do not perceive.
4. The Universe is often hidden in illusion; we only perceive a part of reality and the whole of reality may be quite different from the part we see. Physical objects are the shadows of their true selves, and these shadows obscure reality.

5. The restraints of physical space are only felt by those unable to perceive its true nature.
6. Time is a phenomenon observed only by those who do not move in unison with the Universe. One who can move with the Universe is no longer restricted by time.
7. Human emotions prevent us from seeing past the shadows of reality to reality itself.
8. By becoming free of all emotions, man can learn to see the Universe as it really is and learn to move with it.

These are the eight basic ideals of Xanderen mysticism, as originally taught by Abakar and followed by the Abakri and all followers of Xanderen mysticism. There are many more teachings, though the exact nature of these varies between individuals.

When he returned to live among men after being lost, Abakar wore a medallion around his neck; the pendant consisted of 4 equilateral triangles, each rotated slightly and placed atop the last. No one has ever learned the symbolism of this, but Abakar reportedly studied it often, and is said to have understood its meaning just before he left his followers. Today, those who study mysticism wear similar pendants made of silver as symbols that they hope to follow Abakar someday through the gateway to the next level of knowledge.



THE NAKAIL SACRIFICES

The central school of mysticism is the Hall of Abakar in Xanderen. Only the most promising students may study here, and they must be able to afford the 500 b. per day the school charges. [A character must have prime requisites that add to 186 or more to be accepted.] The Hall only introduces students to mysticism, sending them away to learn elsewhere after they attain 5th level. (Some have travelled to the Magic Isle of Uman for further and more demanding training. See *ICE's Journey to the Magic Isle*.)

For advanced study, some mystics enroll at the Monastery of Jazhai in Ghagian. The Monastery has no doors or entrances, and only those who can get themselves inside can study here. The quality of instruction is excellent, some teachers very old and advanced in their studies.

GM Note: any character studying here may be allowed an extra 20% of his or her development points for use on base lists, perception, ambush, and other skills in which mystics get a level bonus. This reflects the skill of the teachers and not the aptitude of the pupil. [For FH characters, allow an extra 20 points to be used for Development.]

3•ARCHMAGES AND ARCANES POWER

In all of the Jan, Balaan, and the Shoneb Empire, the only place one can study arcane magic is in the Academy of Dar-e'sen, in Ghagian. The most powerful archmages known are Senjamade who live, study, and teach here. No evil being can enter the Academy, and so virtually all archmages are of good alignment, or at least neutral. Legends tell that a council of great archmages from all over the continent used to meet near Go-chen Lake and work powerful magic to help the world through troubled times. Today, if such a council exists, it remains hidden and works quietly.

Nayeng, the Master of the Academy, is a quiet and thoughtful man, surprisingly young for one of such status. He often visits Xanderen and the surrounding regions to learn what is happening in the world. Some people say that he can assume many faces and forms, including that of a large black and bronze dragon.

4•OTHER MAGIC-USING PROFESSIONS

The various classes of spell users not described above each concentrate in one region or another, with an occasional representative travelling abroad. Healers, astrologers, and monks all center around Xanderen. Lay healers and sorcerors filter in from Balaan and collect in Aldshai. Seers gather in Ulan, hoping to gain fame in this city prophesied to be important in the Jan's history. Alchemists find welcome among the craftsmen and artisans of Techul. The remaining pure and semi-spell users are more common to the northeast, with population decreasing as one moves southward.

Because of the scarcity of such mages and lack of any formal organizations, a number of variant forms of magic exist. Some schools teach the use of verbal components, other rely on special materials for power, still others rely on concerted efforts (like the Taran Priests.) Each technique appears to have distinct advantages and disadvantages, and no one seems to be strongly superior to any other.

PART X

• SURROUNDING CULTURES •

Four nearby cultures influence the world of the Jan, some strongly, others subtly or indirectly. This chapter describes briefly the country of Balaan to the west, the societies of the Senjamade under Go-chen Lake, the Elves of the Shonin Forest in the southwest of the Shoneb Empire, and the Shoneb Empire itself, the strongest influence on the Jan.

1 • BALAAN

Men control this country and are the most populous of the intelligent races in the area. Less common, Gnomes live in burrows on the plains and in the forest, but interact little with Men. Scattered Ogres and Goblins roam the forests and lurk in the shadows of the cliffs.

Balaanese society operates on a class system. At the top sits the king, presiding over court and country from the magnificent palace-city of Yelm. Immediately below him in rank are the lords, followed by the warrior elite and the High Mages. Fighters who have proven their skills in battle and their loyalty to the king, the warrior elite are the officers of the military. The High Mages are wizards in the service of the lords, assisting them in daily affairs and of great importance on the battle field. A lord's social and military status depend heavily on the reputation of his mage.

Next on the social ladder are common soldiers and unaffiliated (free) mages. Below them are the freemen such as adventurers, artisans, guildmembers, and merchants. Lowest in class rank, the serfs farm the land and perform other menial tasks.

Capable serfs or freemen may improve their status by becoming soldiers or magicians. At the age of 16, a young man — serf or freeman — presents himself to his lord to swear fealty and offer himself for service. If he has talent (or money) he may become a soldier or begin studying magic. A young woman who shows promise may become a mage, but never pursues martial studies.

The Balaanese worship two deities; a mother goddess named Ara, and a father god named Damm. These two represent the creative as well as the destructive forces of nature: life and death, good and evil, day and night. Much of what their clerics practice appears to the uninitiated as black magic, necromancy, or foul sorcery, but worshippers of Ara and Damm accept it all without labelling it good or bad, only necessary.

Centuries of practice and study have developed magic in Balaan to a precise, intricate art. Most forms of magic enjoy some degree of popularity, even if only as an academic pursuit. The military dependence on magical arts has resulted in highly developed combat-magic, with other applications lagging behind.

Gnomes also study magic, but Men shun and fear the spells of the smaller folk. Most of the gnomes' magic pertains to destruction, demonic contact, or consorting with evil forces. Theirs are indeed foul magics. When a human child disappears, the people usually attribute it to the Gnomes and their evil rituals.

Crime is an accepted part of life here, at least in the cities. There, one finds highly organized networks and non-guild thieves are dealt with very roughly. There is no association between guilds in different cities, each guild being autonomous. Outside the cities there are no organizations, but there are still free-lance thieves running around. There are only about five assassins in the entire country, hired from time to time by the politicians to dispose of enemies and opponents.



THE PIRATE'S LAIR

Balaan has extensive supplies of most natural resources; hardwood forests, gems, silver, gold, iron and fertile farmland. The main industries in the country are wine making and metal-smithing. Wine and steel objects are frequently traded with the Jan. Currency in Balaan is composed of gems and minerals.

2•GHAGIAN

Beneath Go-chen Lake on Mount Baikal is a doorway through which no water flows. This is the entrance to Ghagian the city of the Senjamade. The city has a total population of 300 and is divided into four parts (one of which is inaccessible and forbidden to non-Senjamade, on pain of death). The remaining three portions are referred to as the Red City, the Green City and the Purple City.

The Red City is open only to evil or neutral beings, Senjamade, human or otherwise. Should a good individual attempt to enter, two mist demons (surrounded by a 4' thick, 100' radius layer of fog) would appear to discourage further progress. Immediately in front of the city entrance is the Nest of the Red Council. These are three evil Senjamade who serve as the government of this portion of the Ghagian. The representatives are chosen by combat to the death, with challengers allowed to try for a seat every one and one half years. Behind the Nest sits the School of the Tha-Eju, an academy for nightblades. (The name means "dark power.") Students of the School are all bound to it for life, and if they betray it, they are killed.

The Green City is open to all, though there is a law stating that it is neutral territory and none may threaten, harass or harm another here. This law is well honored and there have been no fights here for 700 years. The large structure in the middle of the city is the Green Nest. As well as being the office of the three Green Council members, it is where the Red, Green and Purple Councils all meet to make laws for all of Ghagian. All differences of philosophy are set aside on these occasions and laws are established to preserve the city as it now is. Beyond the Green Nest is a large ovoid structure with no doors, the Monastery of Jazhai ("complete spirit"), the ultimate school for mystics.

GM Note: A pupil here should be allowed an extra 20% of their development points to spend on base lists, stalking and hiding, perception and ambush skills as a reflection of the excellent teachers here.

The Purple City is open only to good and neutral beings. Any evil being trying to pass the gate will be trapped inside a mystical cage and also cause a young light drake to appear. The dragon will only attack the evil individual if it escapes the cage. Before the purple gate lies the Nest of the Purple Council. The three members of this Council are chosen by a committee of five anonymous seers. To the rear of the Purple Nest is the Academy of Dar-e'sen ("great truth"). It is the only formal school for archmages, and because of its location, no evil archmage may study here. The dean, Nayeng, is a powerful man, said to be able to transform himself into a dragon at will.

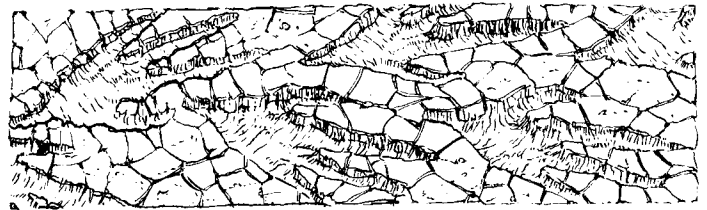
The Senjamade of Ghagian view Humans as a slightly inferior and less intelligent form of life which may, through much work and study, achieve a higher state. Good Senjamade will often assist a human along this path if asked, while evil Senjamade tend to use Humans to achieve their own ends, sometimes enslaving or charming them. Most Senjamade prefer the form of a snake body with a human torso and head. Considerate Senjamade, or those travelling about in the outside world, take human form. In the lower city, where food is grown and only Senjamade are allowed, they usually take the form of a snake.

3•THE SHONIN ELVES

In the southwest of the Shoneb Empire, on the slope of the Dreshon lies the Shonin Forest, home of the largest population of Wood Elves on the continent, the Shonin Elves. There are approximately 40,000 Elves in the Forest, 16,000 of whom live in the city of Sulonar in the southwest of the Forest, along with the Queen.

Elves do not have any towns or villages, but rather there are a large number of tree platforms throughout the wood where anyone is free to stay. Sometimes a family might stay at one platform for a few years with a newborn baby, but usually they shift after a week or two at the most. Even the city of Sulonar consists mostly of these hostels, with only about 7,000 of the inhabitants living there permanently. The platforms are maintained by those who stay at them and by the elven foresters.

The Elves have little use for cities, merchants, commerce and the like. They live day to day, wandering the woods at leisure. They rely on the Forest for food, shelter and clothing, never killing or harvesting more than they need to survive, never taking more than they can carry with them. The young are taught from childhood to be self-sufficient and to have a minimum impact on the ecology of the Forest. The few needs not met by the Forest are met by the merchants and craftsmen of Sulonar.



In Sulonar, the Queen lives in her modest (for a queen) estate. There are no courtiers, per se, only those needed to keep the Elves united, the Forest preserved and all running smoothly. By far, the most important of these are the Queen's councilor mages. Sulonar is the home of some of the continent's most powerful wizards, and the greatest of these are her counselors.

The Queen herself is a seeress, her powers said to be divinely granted at birth. The present Queen has ruled for 739 years, and is not likely to leave the office for at least another century or two. She has a consort and a daughter, the latter 98 years old. Her daughter is presently in seclusion with her mentor, learning to use her powers responsibly. Eventually she will return to claim the throne, at which point her mother will lose her magical powers of sight and abdicate.

The majority of the male Elves and some of the females who do not have families are foresters (rangers). They accept the responsibility of building and maintaining the tree hostels, as well as tending the flora and fauna of the Forest and watching the borders. They fill the roles of police, army, ecologists, messengers, veterinarians and guides. Needless to say, with so many jobs, they are quite busy.

There has never been any problem with aggressive gestures from the Shoneb Empire, for several reasons. For one, the magic power of the Elves is quite formidable. For another, the Emperor isn't foolish enough to send his troops into the forest to be slaughtered. Lastly, the Elves have always been there as far as the humans of the Empire can recall and the humans are superstitious and afraid of the Elves and the Forest.

4•THE SHONEB EMPIRE

The Shoneb Empire is situated against the eastern border of the Jan, the two countries separated by the Dreshon Mountain range which circles around to form the west, south, and east borders of the Empire. It is bounded on the north by T'si Ladan. The central region of the Empire is rolling hills and river bluffs, with vast canyons in the west and the Forest of Ch'uan in the east.

While the canyon-lands are relatively warm, the entire country often experiences snow during the winter months, though it is only heavy along the shores of Lake Tahmul. Summer is fairly mild, though humid.

The inhabitants of the Empire are mostly common Men. Peasants are under the governance of the high Spokesmen in villages and Governors in the towns and cities. These are supervised by the Warrior Lords, who serve the Overlords, who serve the Emperor. The populace is mainly agrarian, with five large cities in the country and numerous small villages and towns. In addition to Men, Lugrôki and rarer halfbreeds in the canyon-lands constitute the remainder of the population of the Empire. Dwarves and Giants live in the Empire also, but they are not under the power of the Emperor and are totally independent.

The Empire's economy is based on a gold standard, with silver and gold coins. Barter is used in some regions. The Empire is rich in resources; lumber, fishing, agriculture, metallurgy and slavery are all strong industries.

Every inhabitant — whether Man, Dwarf, or Giant — speaks Algorn, a language very similar to Xanderen. The alphabet used is the same. Each of the more exotic races also has its own tongue.

The religion of the Empire is polytheistic, with the same pantheon of four deities that people in the Jan worship. Here, however, Makhan is known as Han. While there are many who pray to Han and Elil, most citizens pray to Kaitu or Tara, if only for fear of their priests.

The Tarans are responsible for the military, which consists of a standing army of roughly 38,000 soldiers. The full military strength of the Empire is nearly 115,000, though the majority are poorly trained and not horribly effective, the bulk of the troops coming from involuntary subscription of entire villages. This is the main reason the Empire hasn't invaded the Jan. The Empire has only a token navy on the ocean.

The church of Tara is presently undergoing drastic change. There are two factions among the clergy, the newer group calling themselves the New Taran Priests and the older, more traditional group simply going by their title of Taran Priests. The Taran Priests are more of a dictatorial group who bully and coerce the citizens into protecting the Empire and praying to their goddess. The New Taran Priests believe that Tara is a fair goddess who the populace need not fear to accept. They present their religion as a necessary one that the citizens must accept if they wish to preserve the country they live in.

The priests of Kaitu, the Nakail, are brutal and violent men. They dress in long black robes and wear iron shackles about their wrists, symbolic of the imprisonment of their god. They offer living sacrifices to Kaitu frequently, cutting out the victim's heart and burning it in a brazier. These victims are usually Quarter-orcs from the canyon lands. The church of Kaitu has a strong grip on the Emperor, who is raised and taught by the Nakail before he takes his office. The current Emperor has been in power for more than 60 years, and is rumored to be immortal.



A TSEFA TREE

The Nakail and the Taran priests provide magical assistance in war, both churches practicing group casting techniques. Each church operates independently in such castings, with no mixing of clergy. This is not a matter of choice but a divinely imposed restriction.

Long ago, the Wall of Sorrows was built 10 miles from the coast to protect the northern border from invasion. To guard the country, 100,000 soldiers were entombed (while alive!) in the Wall so that their spirits would drive enemies away. It is said that anyone north of the Wall at night will be dead before sunrise. Criminals sentenced to death are sometimes released on the north side of the Wall an hour before sunset.

Most non-spell-using character classes are found in the Empire, with a large number of fighters and monks. Mentalism is unknown, as are archmages. Essence users are extremely rare, and most sorcerers are Nakail or Lugrôki.

Relations with the Jan are in a constant state of mild tension. There are border guards stationed at various points along the southern border, though they are neither cautious or necessary; any ally caught in the Empire is likely to become a short term servant to the Nakail.

Only once has there been an all-out war between the Jan and the Empire. This lasted four years, from 5975 TE through the middle of 5978 TE. The war was fought mostly in the northwest corner of the Jan, though the Empire made a couple of ill-fated attacks on Ulan and Batai. The losses incurred in gaining control of the latter city were largely responsible for the withdrawal of Empire troops across the Dreshon.

PART XI

• ADVENTURES •

The following six adventures represent some of the variety of experience readily available in the Jan. Kidnappers, pirates, a sorcerer, a perfume merchant in search of spies, a remote treasure cavern await those adventurers bold and wily enough to take them on, one by one. (GMs as well as PCs are advised to read the following section closely.)

1•COMMENTS AND ADVICE

PCs interested in getting more out of life in the Jan than a well worn saddle and a sore end have plenty of opportunities for adventure. On the open plains or in the forests, swamps, and mountains, opportunities to make a mint or lose some blood await player characters with any level of expertise. Below are a few suggestions for adventures that could be undertaken by a character or group of characters, followed by the five short adventures mentioned above.

SUGGESTED ADVENTURE SCENARIOS

1. A party could journey into the T'chernio Swamp or Deadmar Bog to collect herbs, or to capture a live Bahleg for a mage or some other wealthy individual.
2. Investigate the disappearance of several men from a lumber camp in the Ul'Igon wood, or in the Magachen Forest. The disappearances could be due to Ogres, Ming-Lo, a pack of ghyso, or a group of bandits raiding from Batai.
3. Allow a party to discover a plan to assassinate someone of importance (a wealthy merchant, a chenen, a City Commander—even the Supreme Jengada).
4. If the player characters are willing and their backgrounds appropriate, they could be hired to steal something from the Senjamade or from the Cloud Temple.
5. The party may hear of a legend that mentions a magical spring whose waters make skin as tough as steel, yet soft and flexible. This would be a martial artist's dream. (To balance the power of such a spring's water, it should have some disadvantage, such as an agility penalty.)
6. The owner of a private zoo enlists the party's services to capture a rare creature, or recapture one that has escaped. The owner neglects to mention that the beast has special powers or is terribly fierce when handled by strangers.

GM Note: *the following six adventures require some research and coordination by the GM. All statistics appear in Part XII, the following section of the book.*

2•THE IRON SOCIETY OF DALEN

This adventure is perfect for low to medium-level parties with at least one magic-user. The rugged setting allows for stealth as well as strength.

THE SETTING

This adventure occurs near Ulan, in and near the village of Dalen. A camp of hard-luck and rather evil iron hunters has been kidnapping people from Dalen and the environs and selling them to a Nakail, who then sends them off as slaves or sacrifices.

THE NPCs

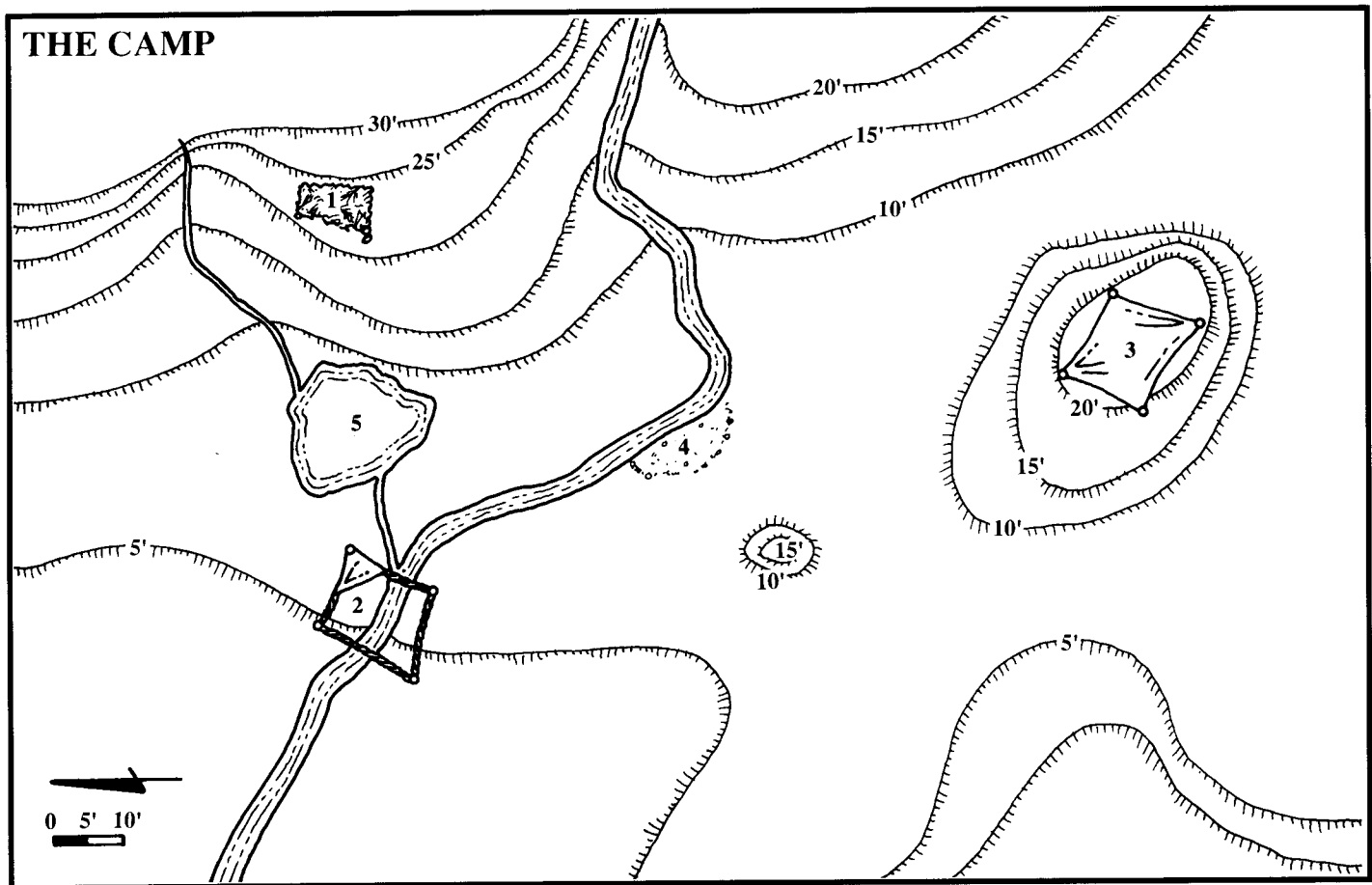
As with all NPCs in the following adventures, system information (i.e., stats) can be found in Part XII. Unless otherwise noted, all NPCs mentioned below are Men.

Khrulkev—Some people go bad early in life, and in the Jan, Khrulkev is unquestionably near the top of that list. A selfish, violent, deceitful ruffian, he has absolutely no redeeming qualities. The brutish leader of the iron hunters was once a member of a tribe in the Dzejan nation, but fled on a stolen horse after killing both of his grandparents. He hid in Akgler, then Batai, eventually heading north to the Dreshon and Magachen Forest to hunt for iron. He has recruited the others along the road; they all follow him blindly, at least as far as he can tell.

Onash Gal—Poor Onash is too dumb to understand what he is involved in. He likes Khrulkev because the latter tells him tales of his great adventures (most borrowed from others in taverns), promises him wealth, and feigns respect and admiration for him. The truth is, Khrulkev would sell Onash to Waitishe before he would go hungry for even a single meal.

Jai'Saleseno—This fellow is like the purple trumpet; he is oh, so sweet and beautiful on the outside, but it's all a deadly lie. Jai'saleseno is a cruel, evil, vicious, sick man. Fully aware of the slavery and death that put money in his pocket, he delights in the misery and suffering of those he feels should bow to him. He would kidnap innocent victims for the sheer pleasure of it, even if he didn't get paid. Khrulkev trusts him, but is a fool for it. Jai'saleseno has a poisoned dagger that he would like to sheath in the big brute's eye.

Xibazh—If any of this crew could be considered even half decent, it would be Xibazh. He is not evil, just susceptible to peer pressure and low in self esteem. Khrulkev keeps him around because he is a strong man, and a superb fighter for his age and experience. Xibazh does not realize what really happens to the people they recruit, and Khrulkev plans to keep such ignorance flourishing. (Any PC captured by the iron hunters might make an ally of Xibazh.)



Waitishe, The Nikail—Obviously, this fellow is evil to the marrow. He fell out of favor in Gothak and was sent into the Jan on what was expected to be a suicide mission. His persistence and refusal to be caught have, instead, turned into a source of amusement for his colleagues. For a very small expenditure, he provides them with subjects to torture and sacrifice. Those he does not kill personally he sends to the Empire's contacts in Batai for transport to Gothak.

THE TALE

Waitishe has found a source of sacrificial victims who not only provide offerings to better please Kaitu, but also satisfy his sense of irony, since it is allies that provide these victims. The set up works well in Dalen because the disappearance of people will most likely be blamed on the beasts of the Magachen Forest and the Dreshon. The priest pays the gang 1,000 b. for each victim, of which Khrulkev keeps 400 b. and the others split the remainder.

Khrulkev's gang usually finds its victims in the bars and taverns of Dalen, luring them to the camp in the foothills with drinks and tales of iron. Alternatively, they ambush small groups of travellers on the road at night. In the former case, the victim may help search for iron several days before suffering some tragic accident or getting lost — so Khrulkev tells Xibazh, at least. Victims of the latter tactic go directly to Waitishe and are sold immediately. Xibazh never goes on these raids, taking his turn watching the camp. Khrulkev is the only one who has ever met Waitishe, although the cleric watches all of them closely.

LAYOUT—THE CAMP

The following text details the physical setting of the iron hunters' camp and its surroundings. As with all the layouts, the text is keyed to a drawing.

Khrulkev has set up his camp about 12 miles south of Dalen, in a small wooded region. They are close enough to town that the Lugrōki and Ogres are not likely to come after them, but far enough that they are safely hidden from casual searchers. The gang travels another 10 miles every day to the site where they search for iron, in the foothills of the Dreshon. The camp is basic: a tool shed, a shelter for the men, and a shelter for their horses.

1. Tool shed. The iron hunters have built this out of poorly cut tree trunks, strapped together with gut. The roof (in name only) consists of pine boughs and beaver skins, both rotting from the damp air. Inside are the following items: 2 stone axes, 6 wooden shovels, 1 iron pick, 3 stone picks, one 200' rope, one 40' piece of twisted gut, five 10'x10' pieces of heavy canvas, and 2 burlap sacks. One sack has a chunk of low grade iron-ore in it weighing 8 pounds, and worth about 500 b. if sold to someone who could extract the ore and use it.

2. Stable. Since the horses are unlikely to run away, the stable is minimal. A rope strung from tree to tree serves as a fence, and a canvas tarp provides a roof over one corner. There may be as many as five Elburz Ponies in here, depending on the time of day and the weather.

3. Human shelter. This is little better than the horse's shelter. A large, oiled canvas tarp forms a canopy over the men's sleeping area. No walls protect them from the wind and rain, but they are atop a small rise and there are drainage channels dug about the area. A pile of saplings nearby attests to the ore-hunters' intent to add walls before the winter buries them in snow.

Four bedrolls lie rumpled on the ground, dirty and full of fleas. The ground is well trampled, with white freckles of dripped wax marking it. A fire ring sits in the center. A couple of stone scrapers and skinning knives (-30 daggers) also lie beside one of the bedrolls (that of Khrulkev, the best hunter among them). There is no money or treasure to be found here.

4. Cooking area. Down beside the stream that flows between the tool shed and the men's shelter is a patch of bare dirt where the men fix and eat their food. Wooden bowls and platters stained by use lie scattered about from the last meal. A deep clay bowl for cooking sits beside a bed of old coals, empty. The men hunt for their food daily, and keep no meat overnight. It would only attract predators like ghyso and serkai, and the men already get enough trouble from them due to the horses.

5. The Pond. This is where the men bathe once every fortnight or so. It is also where Khrulkev hides his money, which is wrapped in oiled canvas, tied to a short length of rope and fastened to a tree root under the water. The stash is *Very Hard* to perceive if the searcher/viewer does not know what to look for. It contains 2,000 b. that Khrulkev has collected from Waitishe. The water is dreadfully cold!

THE TASK

Essentially, the PCs' task is to free one of their own captured by the iron hunters or to rescue (for a good price) someone else, perhaps a noble's son mistaken for a drunken Bard.

STARTING THE PLAYERS

The PCs might best come from Ulan, bearing all the supplies they need on their ponies. Following the trail of the kidnappers and catching up to them present another challenge.

AIDS

The stealth and might of the party are the main aids to overcoming the iron hunters, two of whom are deadly fighters.

OBSTACLES

The iron hunters post one lookout each night. Every member of Khrulkev's party is a skilled fighter and keeps a sword or knife at hand. Victims are bound hand and foot. Wild beasts abound in the woods, and Ogres lurk nearby.

REWARDS

Freeing a member of the group will raise the spirits and the worth of the party, especially as word of the release spreads throughout the land. Rewards of up to 10gp have been offered by the authorities for the capture of the kidnappers, alive or dead.

ENCOUNTERS

Consult the Master Encounter Chart in Part XII for other excitement indigenous to the woods near Ulan.

3•RED WINE AND SUNSETS

Sea-faring adventurers of low to mid-level will enjoy this test of wits and will. A word of warning: those who enjoy fine wine may be tempted to drink some of the reward.

THE SETTING

In search of stolen property, the party travels across the plains and perhaps out to sea on this adventure. The party must be fairly strong to succeed, probably needing about 25-30 levels among the various members. All else that the scenario requires otherwise is that the party be mercenary and eager to make money. The basic plot involves a wine merchant and iron smuggler in Akglerm, whose most recent shipment disappeared, hiring the party to recover his property for him. Pirates attacked the ship carrying the wine, and now have the merchant's wine hidden in their lair.

THE TALE

Elekei, a wine merchant living and working in Akglerm, is quite distraught. His newest shipment of wine from Balaan vanished in transit only 3 days ago. There have been no reports of storms along the shipping route, and Elekei suspects pirates. He will pay a handsome reward of up to 10gp to anyone finding the wine and returning the barrels to him, unopened and unharmed. What he will not disclose is that he smuggles iron in the wine barrels. Wax seals hold small ingots of iron to the barrel lids, and the barrels are held together with iron bands.

Just east of the Xeleb River is the lair of the pirate Rahab and his crew. They are the culprits in this theft, but they have not yet opened the barrels. The wine sits in the store-room of the pirates' cavern lair on the coast, along with other plunder taken by this small but successful band.

THE NPCs

Rahab, the Pirate Leader—Rahab practices piracy for the fun and adventure of it. He doesn't like to kill if he can avoid it, but will quickly dispatch anyone who tries to keep or take treasure from him. He is boyish and hyperactive, but despite his apparent flightiness, he is quite clever and an accomplished swordsman.

Cheles, the First Mate—This sorcerer Cheles was Rahab's best friend in childhood and retains that position today. The two still have not stopped playing games and finding humor in life. Now, however, the stakes in their games are higher — human lives and other men's fortunes. The sorcerer has only a cold, analytical concept of death and shows no trace of the fear and respect most people demonstrate when faced with their own mortality. Cheles is quick to act and sly.

The Ship's Crew—Five men and a woman run Rahab's ship; Alesh, Badekei, Urosh, Eled Chus, Yulim, and Jalis'te. Eled Chus comes from the Chus nation, a fugitive after he was found to be adulterous. He is quite proficient with a lasso, an excellent archer, and unusual in that he loves the sea. Yulim comes from Balaan, as his name suggests. He is the closest thing on the ship to a second mate, but only unofficially. Most familiar of the crew with sailing and the sea, he navigates and directs much of the sailing. The other crew members, Alesh, Urosh, and Badekei, are common men from different regions of the Jan. Jalis'te is the one woman on the ship, bringing Elil's blessing and protection. She is also a formidable fighter. No one on the ship fits the standard model of a pirate. Their primary goal is to seize treasure, and they strongly dislike killing to get it. They try to make a great show of force and power, thus frightening their victims into handing over their cargo. The wiles of the sorcerer often help in such a case.

LAYOUTS—THE PIRATES' SHIP AND LAIR

The pirate's ship is small for the crew (50' in length), but they usually sail during the daytime. Rarely do they sail far away, although they may journey to Aldshai or Akglerm when the stores from captured ships and the fish they catch fail to feed them well. Once every month or so, they may take a longer trip to spend some of their hard-earned money. The pirates hide their boat in a cave roughly 40 miles east of the mouth of the Xeleb River. Natural rock columns and tessellated pavement surround the entrance and lend an almost regal appearance to the hideout. Columns jut out of the water inside the cave as well and rake the waves from below outside, so that sailing into the cave can be quite tricky to an unfamiliar pilot. The cliff is 120' tall, and easier to climb near the bottom than the top (a *Light* maneuver for the bottom 20', *Medium* for the next 30', then *Hard* for the top 70'). The nearest place to land a boat is 4 miles east, beyond the end of the cliffs.

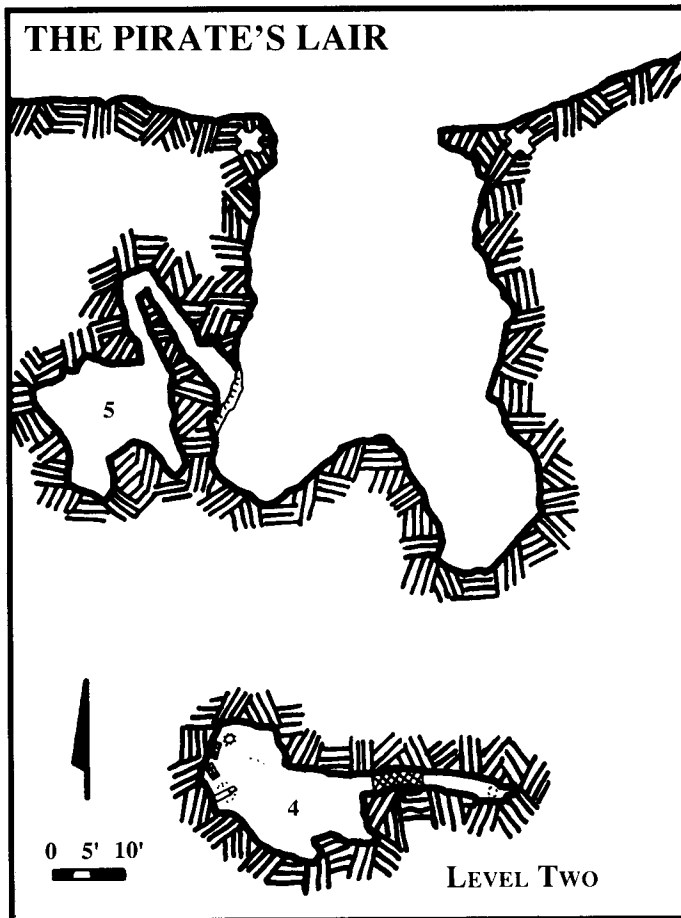
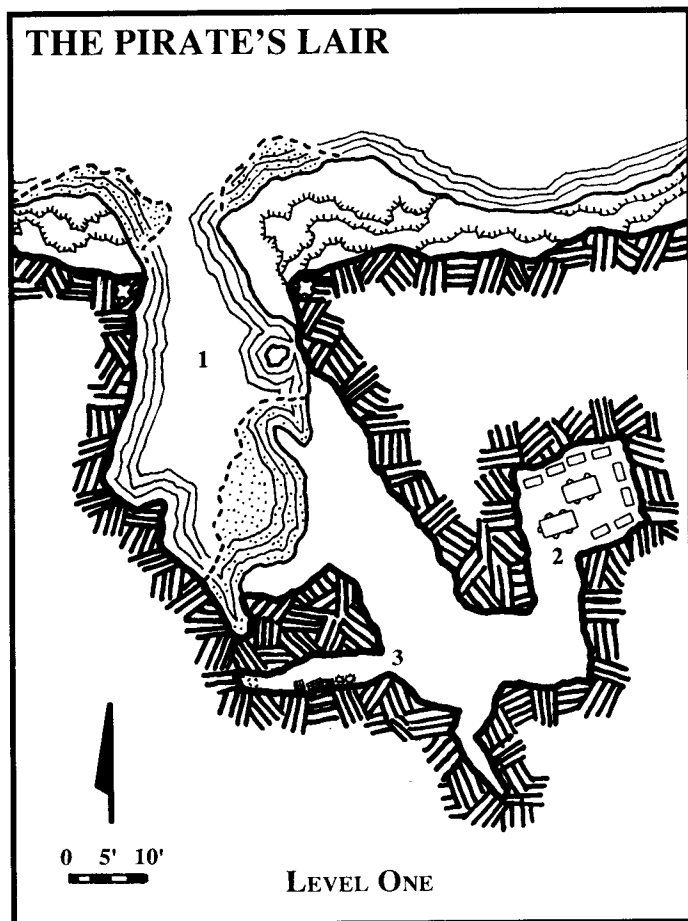
Four large dogs serve as both pets and guards for the crew. They roam the lower cavern freely, and enjoy an occasional swim in the shallows.

Because the cave also houses a pair of gargoyles and their young, the pirates stay either inside or outside the cave at night, when the creatures are most active. The gargoyles are also alert during the day, but since the young are well hidden and protected then, the parents are not aggressive towards the pirates. At times, sharp-eyed individuals might spot a gruesome statue atop one of the columns outside the cave.

The pirates and gargoyles have an agreement. The gargoyles guard the pirates' lair and treasure, while the pirates give the gargoyles small baubles, bits of treasure, and gems. Still, the gargoyles fight more to protect their young, and the pirates protect and hide most of their treasure from the gargoyles.

1. The Main Cavern. This is where Rahab and company hide their ship. Because of the shallow water, they anchor the ship in the middle of the pool, and go ashore on a 10'x8' raft they keep on board. Stippled areas on the map indicate water less than 4' deep; other areas are at least 30' deep.

Beside the water lie a few spare supplies for ship repairs; rope, canvas, pitch, wood, etc. In the back of the cavern, between rooms (2) and (3), the pirates have some supplies such as oil, torches, a few chairs, and a small rowboat.



2. Living Quarters. The only real room in the lair, this cavern was expanded slightly by the pirates. Here, they have 8 straw beds to sleep on, 8 private chests, 2 tables, 9 chairs, and two barrels of ale. The only items of any real value here are: a gold platter used for food (value 3,000 b.); 10' of steel wire, 1/4" diameter, in Rahab's locker (value 27,000 b. in the Jan); and a book containing the spell lists Rune Mastery (open essence) and Symbolic Ways (closed channeling), (value 20,000 b.) in Cheles' trunk, which is *Hard* to unlock.

3. Treasure-room Access. Various food supplies sit neatly stacked in this corner: a couple of cheeses, smoked meat, rice, vinegar, flour, and last of all, Elekei's wine barrels. There are four barrels, each containing wine worth 34,000 b. — and iron worth 3,000 b. waxed to the ends inside.

Near the end of this passage there is a 5' opening in the ceiling. This leads to location (4) on the maps, the pirates' treasure vault. This passage is trapped with a trip wire across the floor at the dashed line, *Very Hard* to perceive even with a torch for light. Any who fail to avoid the wire and trip it will be shot by 3 darts (+20 for each to hit, each covered with a level 4 circulatory poison).

4. Treasure Hoard. The passage between the opening to room (3) below and room (4) contains a trap; anyone facing west and stepping into the area crosshatched on the map will trigger a symbol of vacuum (Sorcerer base list gas destruction), centered on the person in the center of the area. (Consider range as 10' for all others in the radius, i.e., +10 on the BAR, but the center-target is considered touching, or +30 on the BAR.)

The contents of the room are: three 30 gallon barrels of fine Balaanese amber wine (108,000 b.); 9-score of steel tipped arrows (2,148 b.); 10 yards of rare Shonin silk cloth, 5' wide (42,800 b.); silver and malachite jewelry from the Dzejan nation (32,800 b.).

5. Gargoyles' Lair. Within this low ceilinged chamber (4'8" tall), past the twisting passage, live a mated pair of gargoyles and their three young. In the lair, they have: 37,500 b. worth of opals; one +5 stone-headed battleaxe (8,000 b.); one 4" long polished hematite "egg" (4,000 b.). If the creatures are cornered in the lair, the male will try to draw the attacks while the female and young flee.

THE TASK

To locate the Pirates' cave (east of the Xeleb River), find the wine merchant's goods and to return them to him.

STARTING THE PLAYERS

The PCs would best begin from Akgler, a city where (with the willing assistance of the wine merchant) they could obtain the goods they need as well as arrange for a ship to take them to the pirate's lair, provided they can find it.

AIDS

Elekai the wine merchant will fund the journey; the party will have all the weapons and goods they might need. While no map of the pirates' lair exists, the merchant can describe its general location from word of mouth sightings of the looted merchantman ships.

OBSTACLES

Four guard dogs, the gargoyles, the pirates themselves and the hidden and dangerous nature of the cave all add up to be considerable obstacles.

REWARDS

Elekai offers each member of the party 10,000b plus all the booty they can carry from the pirate cave, if they survive the raid.

ENCOUNTERS

Other than those mentioned under Obstacles above, no other encounters of note should be expected. As always, check the Master Encounter Table in Part XII.

4•THE SORCEROR'S RETREAT

A medium-level party with an experienced magic-user will find this adventure an interesting journey. Those adventurers who have faced demons before have a leg up on others not so blessed.

THE TALE

A fortnight ago, a building and livestock pen appeared overnight beside a small pond in the Xolag nation. Since then, the Xolag have remained wary of the area and watchful for signs of whoever lives there. Noises from the house at night keep them from going close. A man has been seen coming and going from the house during the day. This muscular man spends a great deal of time practicing archery, quarterstaff, and unarmed combat beside the pond.

The chief of the local tribe sent his son to the house to ascertain from the owner what his or her business is. When the son returned, he told his father:

"I approached the house mid-day and spoke to the man who fights alone by the pond. His name is Hadan, and he is servant to the house's owner, a man named Ennuus. He took me into the building to introduce me. This Ennuus is a man from Balaan, tall with dark skin. I asked him why he was living on our lands, and what his business was. All he did was turn and smile at me. When I repeated my question, he brought forth his hand, and opened it to

reveal a small ball of blackness. This grew until it was as big as a man, and out of it stepped a foul-smelling, terrible creature that looked like a man Kaitu had tortured. I tried to move and draw my blade, but could not. The beast walked about me slowly, breathing stench in my face and touching me with burning claws. I do not know what happened then; the next thing I knew, I stood weaponless, half a day to the north of our camp."

The other nomads now avoid the place, fearing this man and his power. Thus, the local *chenen* offers a reward of 2 Elburz ponies and 2,000 b. to anyone who gets Ennuus out of there — even if it means killing him.

THE NPCs

Ennuus—The sorcerer fled his home in Balaan after angering a Balaanese High Mage. With his mentor, Ut, and his bound demon-servant, Axchi, he came here and set up his home in exile. He is a nasty, evil man who made dark contracts with demons for the knowledge he now possesses.

UT, Teacher—When Ennuus fled, Ut accompanied him to avoid the wrath of the High Mage. Ut is an evil gnome, sneaky, spiteful, and hateful. He is blind from a spell that backfired years ago, but moves around rather well with the aid of his badger familiar.

Axchi, the Daerauk—With foul promises and powerful magic, Ennuus summoned and enslaved the demon Axchi. Now this evil spirit must obey the mage's every command. Ennuus treats the demon well, never abusing his control, and so Axchi tends to behave rather well and not seek loopholes in his master's commands. He particularly enjoys killing his own dinner, usually a goat or *mngadzur*.

Hadan, the Fighter—As are all members of the Keshik, Hadan is a mercenary. Ennuus met him while fleeing Balaan, and offered him a considerable sum to serve as his bodyguard. Skeptical at first, Hadan quickly found faith in his new master when he received his first payment. Now he serves loyally — until the money runs out or a better offer comes along.

LAYOUT—THE HOUSE AND ENVIRONS

1. Ennuus' Home. The house consists of a wooden frame, with oiled hides stretched over it and a thatched roof. It is highly flammable, but no one has been so bold as to shoot it with a flaming arrow, or otherwise ignite it. There are no windows, and all doors consist of simple cotton curtains.

With Axchi and Ut as assistant and advisor, respectively, the sorcerer studies his spells and incantations, and plans his return, from sunset until the early hours of the morning. Hadan, meanwhile, works and exercises during the day. They all eat meals together just after sunset and before sunrise. Only during a full moon will there be no one awake at night.

A. Kitchen and Living Room. This almost empty room contains only 2 chairs, 1 stool, a table, a firepit, and cooking equipment.

B. Study. A wooden crate contains 20 books, all bound in leather. One large one is locked and warded with a *Stun Cloud* (5') spell. The writing is in a foreign script, but translation will reveal that it contains the evil magician lists *Darkness* and *Dark Summons* to level 30 (value 32,650 b.).

A rolled map of the Jan sits beside a large cushion. Also near the cushion are an oil lamp, ink and brushes, and a ring of 6 keys. The latter open the doors in Ennuus' home in Balaan.

C. Hadan's Room. A straw mattress lies in the corner, with a pile of clothes nearby (winter furs, a woolen cloak, riding boots, and a saddle and tack). A black clay figurine of a raven sits on a small table with a candle against the east wall.

D. Ennuus' Room. Another straw pallet sits in the corner of this room. Beside it are several candle stubs, a clay cup, a dagger, and three empty wine-bottles. A broadsword hangs on the north wall. Ennuus brought jewelry and gems worth 800,000 b. with him and buried it 6' under his bed using the spell *Portal*.

E. Axchi's Nest. Double curtains hang in the doorway, stopping all light at the threshold. Inside are a pile of bones, broken and smashed, with the marrow sucked out. Flies buzz about, attracted by the blood that has made the dirt black and tarry. This is where Axchi sleeps during the day, and feeds.

2. The Livestock Pen. A wooden fence encloses 2 horses, 1 elburz pony, 15 mehnadzur, and 20 goats. There is a 10' gate on the east side.

3. Ut's Burrow. Across the pond from Ennuus' home, Ut has settled down in the small wooded area. He lives in an underground burrow, which he and his familiar created together using spells, hands, and claws. Ceilings are generally 4' high, or 1-1/2' in the badger's lair, unless otherwise indicated. The entrances are concealed in tangled, low brush, and are *Medium* to perceive. Ut knows his way around the lair perfectly, and is at no disadvantage in the dark.

A. Entry. A hole, about 3' in diameter, opens under the bushes. It extends 10' down into the earth, dropping right into Ut's warren. There are no actual hand-holds, but there are some roots that one could stand on and/or hold to.

B. Badger Entry. This hole is quite small (1' wide), and normally serves only as the badger's entrance to the burrow.

C. Badger's Lair. Small bones, offal, and bits of fur and flesh litter the floor. This is the badger's warren, and the entrance is only 1' wide.

D. Ut's Den. A small table with a bowl and cup, and a low stool sit in the middle of the room. In the corner diagonally opposite the entrance is a bed of woven grass on dirt, fur, and feathers. About 3' from the bed is a pile of dung. Close inspection of the latter (-50 on a Perception roll) reveals it to be a pile of packed mud balls. These contain a total of 300,000 b. worth of gems.

THE TASK

To capture or kill Ennuus the Sorcerer and to return his body to the Xolag leaders for a reward.

STARTING THE PLAYERS

The party might best hear of the plight of the Xolag nation in Aldshai and journey into the nomads' land on ponies, provisioned from the city they have left.

AIDS

Xolag warriors will accompany the party to a site near the Sorcerer's Den and will provide food, arms, advice, etc. The Xolag will not accompany the PCs when they enter the Sorcerer's Environs, however.

OBSTACLES

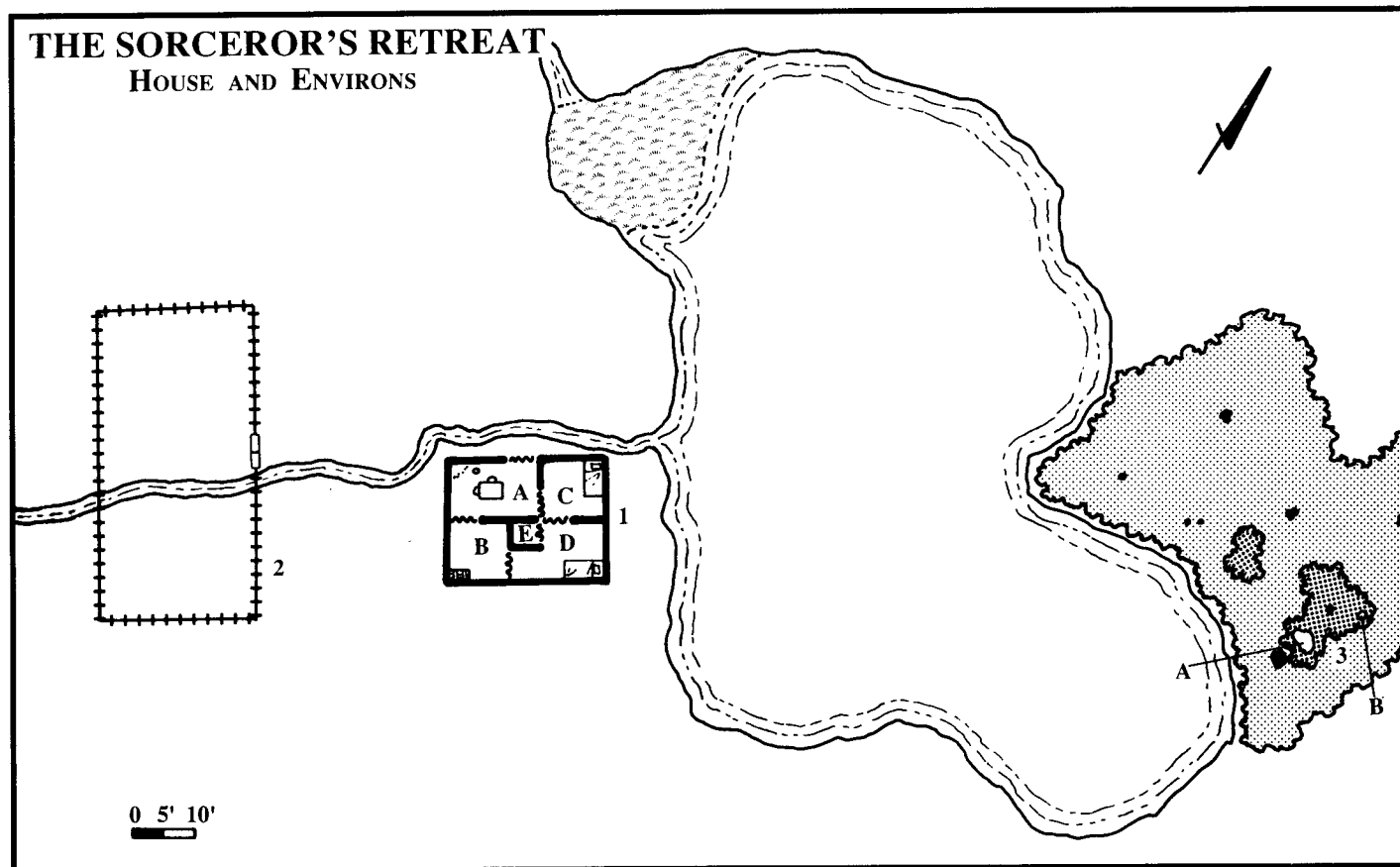
The Sorcerer's magic must be overcome or muted, his followers killed or rendered harmless, and the demon Axchi dispensed with for good (or bad).

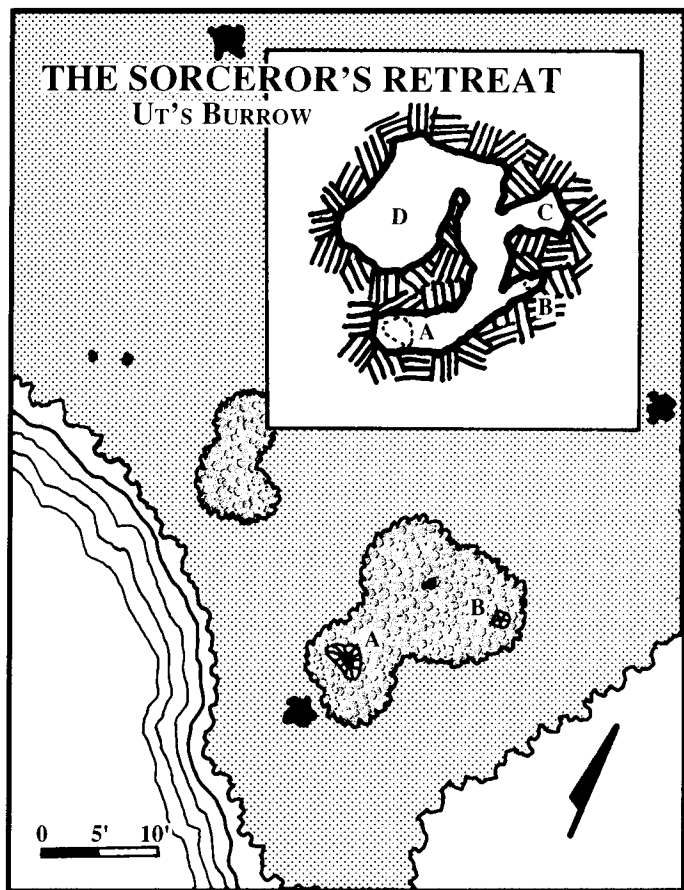
REWARDS

Two ponies and 2,000b for the delivery of the Sorcerer, dead or alive, to the Xolag. Fame will follow throughout the Jan, and songs of their exploits will live on long after the PCs are gone from the dark face of Shadow World.

ENCOUNTERS

Consult the Master Encounter Chart on Part XII for trouble along the way.





5•AN UNDYING NEED

No adventurer wants to smell like a pig all the time. Here's your chance to impress that special lady and earn a small fortune as well. Read on!

THE TALE

Business in Akglern is sometimes an unpleasant and even vicious affair. There is even a Xolag proverb that describes the situation precisely: "No man wins who plays by another man's rules." Even a business so innocuous as perfume selling can develop a stench of deceit and treachery.

One perfume merchant in particular, a woman named Surifen, would like to enlist the assistance of a spy or two to immerse herself in the reek of sabotage and unsavory trade practices. She is one of the more successful sellers in the city, outsold only by one man, B'shan of Xanderen. B'shan came to Akglern little more than a year ago, and has quickly become reknowned for his almost magical perfumes. Surifen's market has evaporated from underneath her like a puddle of alcohol on a hot summer day. While Surifen usually refrains from underhandedness, she has started to panic about this new competition. She works herself ragged, concocting her best scents, seeking new perfumes to import from Balaan, socializing and trying to win new customers. Her husband, meanwhile, has aggravated the situation by spending extravagant amounts on clothes, food, drink, and entertainment. He doesn't seem to understand that they are quickly going broke.

So Surifen is hiring spies in a desperate attempt to regain her lost wealth and customers. She will hire on or two spies (thieves, nightblades, assassins, burglars, call them what you will) to learn the secret of B'shan's perfumes, or destroy him financially. She would prefer the former, but if that does not work or help, then she will turn to sabotage.

THE NPCs

B'Shan of Xanderen—This man is much more than a simple perfume merchant, as anyone who spends some time with him will sense. Over the years he has had many roles; cleric of Makhan, alchemist in Ghagian, Rider in the Horse, bounty hunter, librarian, explorer, and now perfume merchant. More amazing, perhaps, is that he has done all of this before he is 40 years old.

He has many friends, especially in Techul and Xanderen, the latter his heart-felt home. Some assist him now as herb and ingredient seekers. Others, in Ghagian, send him potions and magical perfumes for his own use.

Two months ago, one of his herb collectors returned from the Empire, and accidentally gave B'shan the disease rgastad. B'shan has since developed all of the characteristics of an undead, with the exception of an evil and corrupt soul. He does not need to eat or sleep, though habit induces him to continue these actions. He cannot be healed by clerics, but heals very quickly naturally (or unnaturally). He cannot be magically slept, charmed, or "feared," but he can be turned or destroyed like other undead. His body must be burnt to kill him. The potions and perfumes from Ghagian preserve his flesh, which would otherwise decompose, and mask his faint odor of decay.

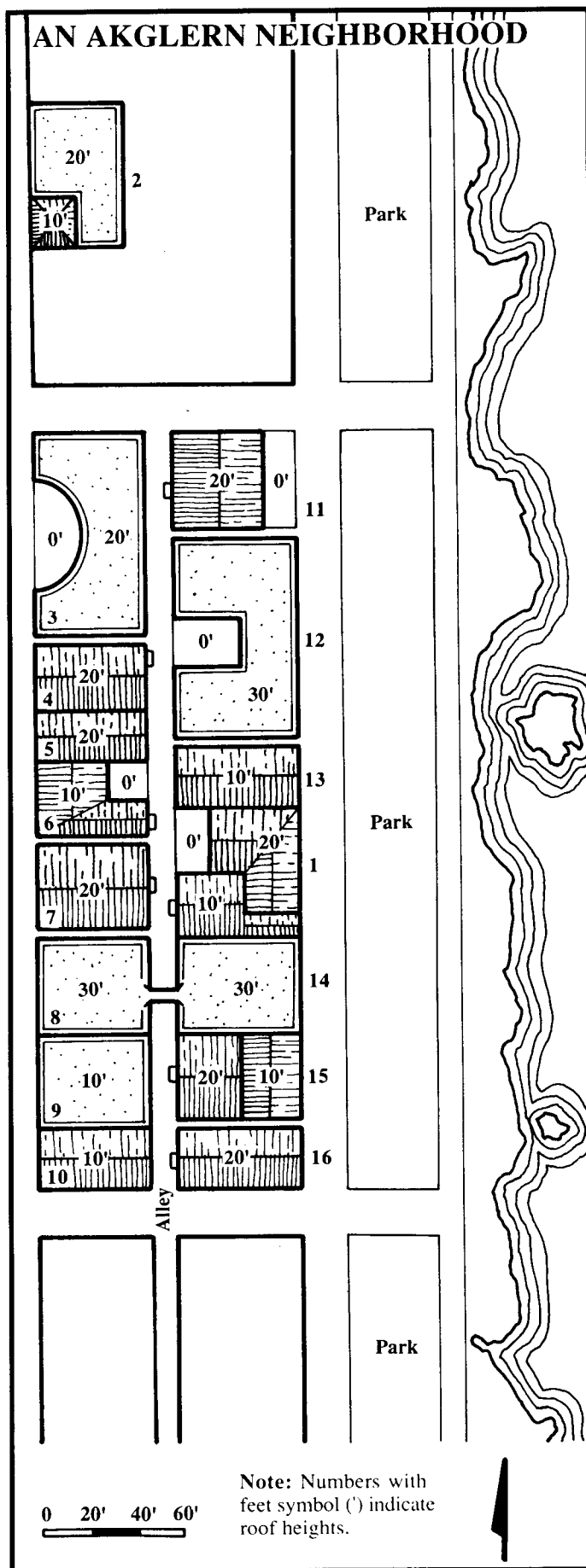
Hefazh—Hefazh, a female Senjamade, came to Akglern with B'shan. They are old friends who travelled about as bounty hunters and explorers at one time. When B'shan contracted rgastad, Hefazh arranged to have the potions and perfumes sent from Ghagian. Hefazh is a skilled nightblade, neutral in alignment and loyal to herself and her friends. She knows B'shan better than anyone else, and wants to help him in any way she can.

Surifen—Surifen is not evil or hateful, only desperate. She has lost most of her business, her husband spends freely and is afraid she'll be run out of business. She was the most popular and wealthy perfume merchant in Akglern until B'shan appeared, able to afford her nice home, servants, and life among the wealthy. Now, those days seem like a memory, a dream that may never again come true.

LAYOUT—A NEIGHBORHOOD IN AKGLERN

Both merchants live in the same district of Akglern, a rather nice neighborhood on the waterfront, with a grassy park and a sea-side promenade. The nearby buildings of interest are shown on the map, with the rooftop heights indicated. Notable establishments follow:

- 1. B'shan's store and home.** See the text and the layout that follow for more information about the cleric-merchant's home and shop.
- 2. Surifen's store and home.** The perfume merchant keeps 10gp on hand, hidden in a chamber pot with a false bottom, *Very Hard* to find. Her husband is out most evenings, spending money and flapping his lips at the local inn and theater.
- 3. Theater and Inn.** Letam's Inn stages broad comedies outside, in the courtyard, most pleasant evenings; admission is 10b. Letam, a fleshy middle-aged fool, performs in all the plays and writes most of them, which commonly end with a pie in the face or a dousing with a bucket of water, high humor here in Akglern.
- 4. Private Home.** The noble Wonn Family maintains a home in town to watch over their many enterprises, which include money lending, arms, and ales.
- 5. Haberdashery (hat-maker).** Hela the Hatmaker works here alone, though her son Har lives with her. Haar is a leading man at the Theatre where he happily takes a pie in the face for 10b.
- 6. Private Home.** The shady and cutthroat Jaemes Clan maintains this elegant townhome to keep an eye on their investments in shipping and wines.



7. The Creation Tavern. Akglern's oldest, this waterfront establishment serves the best port in the region, just off the boat. (For more about prices, see Table 3 in Part XII.)

8 Private Library and Map Room. This structure straddles the alley, with a short bridge connecting the two halves on the third floor. For 10b, one can sit and study a book or a map of the region for the equivalent of 1 hour. Run at a loss by the wealthy Wonn Family, the library has a good deal of information about the area's history, flora, fauna and geography, some of it useful to adventurers.

9. Chandler. Raimon the Chandler works and lives here, making candles of all shapes and sizes.

10. Cobbler. Shoemaker Wil-Ley plies his trade here and lives in the back of his shop. His leather boots are the finest to be found in these parts.

11. Private Home. The residence of the Karlta Clan is elegant and suggests the wealth and good taste they claim.

12. Bath and Spa. Owned by Malia the Clean, the baths are refreshing, clean and delightful and cost 10b.

13. Dressmaker. Dallee lives here, making the finest in women's wear.

14. Weaponsmith. A student of the Dwarves, young Fandolin lives and works here, forging fine swords and knives. (For weapon prices, see Table 3 in Part XII.)

15. Private Home. The once-wealthy Spenn Family lives here, surrounded by reminders of their lost prestige and wealth, for once they controlled the shipping lines of Akglern. Those days, like the family gold and silver, are gone.

16. Private Home. The shipping of goods "other than legal" is handled by the sneaky and dangerous Kaled Family, whose father and three sons brook no interference. Able to find and ship anything for a price, the Kaleds are the stuff of legend in Akglern, and no one dares to double-cross them.

The buildings have flat roofs that slope up gently toward the front. All buildings are made of stone. The alley is unlit and unpatrolled, used only for deliveries and servant access. The waterfront park is regularly patrolled by a pair of city guards both day and night, but is unlit on cloudy nights.

LAYOUT—B'SHAN'S HOME AND SHOP

1. The Perfume Shop. An 18" deep pool fills the corner of the shop, underneath the window. Across the room, a fountain bubbles water into a basin and then down a cascade into the pool. In the pool is an electric eel, which B'shan feeds every morning.

Diagonally opposite the pool, piles of sitting cushions flank a low cherrywood table. This is where B'shan transacts his business during the day. B'shan keeps the front door locked [*Medium* to pick] and all times, and a bell cord outside is connected to bells in (1), (3), (8) and (12). The inner door also remains locked [*Light* to pick] at all times, B'shan and Hefazh carrying the only keys.

2. Storeroom. A long table wraps around the walls of the room, littered with glassware, pottery, small wooden boxes, and scraps of paper. Most of the bottles and boxes are empty, but 4 of the former and 2 of the latter have notes under them:

Bottle #1: "S.J. for 15 Chus descending"; contains a men's perfume made from rare Balaanese flowers, value 8,000 b.

Bottle #2: "Bo Fey"; a floral scent made with pesar flowers, highly addictive. Its value is 82,000 b.

Bottle #3: "Pelyta"; a distillation of the poison relyan from Balaan. This level 5 poison will calcify the wearer's circulatory system in 1-20 rounds. Value is 6,500 b. as a poison.

Bottle #4: "Jifar"; a combination of ghyso musk and hekad juice. The wearer gets mildly euphoric, as the hekad effectively increases intake of oxygen in the bloodstream. It is not physically addictive, but the feeling is pleasant. The perfume's value is 13,560 b.

Box #1: "Uibax Johur"; this small box contains a rust colored flaky dust, a mixture of tega grass and zah'nt. When the dust is burnt and inhaled, a person breathing the smoke will enter a trance for 5-20 minutes, after which they will be able to see invisible objects, as well as the full spectrum of light from infrared to ultraviolet.

The eyes turn a silvery-violet color, and this is the main use of the cosmetic among the wealthy. Women use the powder to achieve an exotic, mysterious look currently considered attractive by gentlemen. A quantity sufficient for 2 uses costs 159,000 b.

Box #2: The note is underneath the box. If removed, two traps are sprung. First, the paper holder triggers a ward of the spell Fire Nerves (Evil Magician base list Physical Erosion). Second, the box shoots poison needles in all directions. The poison is oil root, and 0-5 will hit anyone within 10'. The box contains nothing more than the dart-throwing mechanism.

3. The Mixing Room. B'shan mixes his scents and cosmetics here. Vials, flasks, crucibles, and other alchemical equipment cover several tables. Sheets of parchment covered with illegible notes lie scattered amidst the equipment. The writing is B'shan's secret

alphabet, based on an ancient tongue he learned while he worked as a librarian in Ghagian. If translated somehow, they reveal many of his recipes, and the fact that he uses herbs and narcotics in his scents.

4. Cool Room. B'shan spends a large sum to keep this room cool, preserving his ingredients. Ice is delivered daily and placed in a large box against the wall. Shelves at various heights in the box hold chemicals at different temperatures. In the chest are small oiled paper packets containing 2 doses of pesar, 3 doses of tega grass, 1 dose Drepung cedar bark, and petals from several exotic flowers. A ceramic jar contains ghyso musk glands preserved in honey.

5. Hot Room. A small bed of coals under a pile of hot rocks keeps this room warm. Herre, B'shan stores several rare, tropical ingredients for his perfumes. Only a knowledgeable alchemist will recognize the powders and oils which help combine, and fix the scents in a perfume.

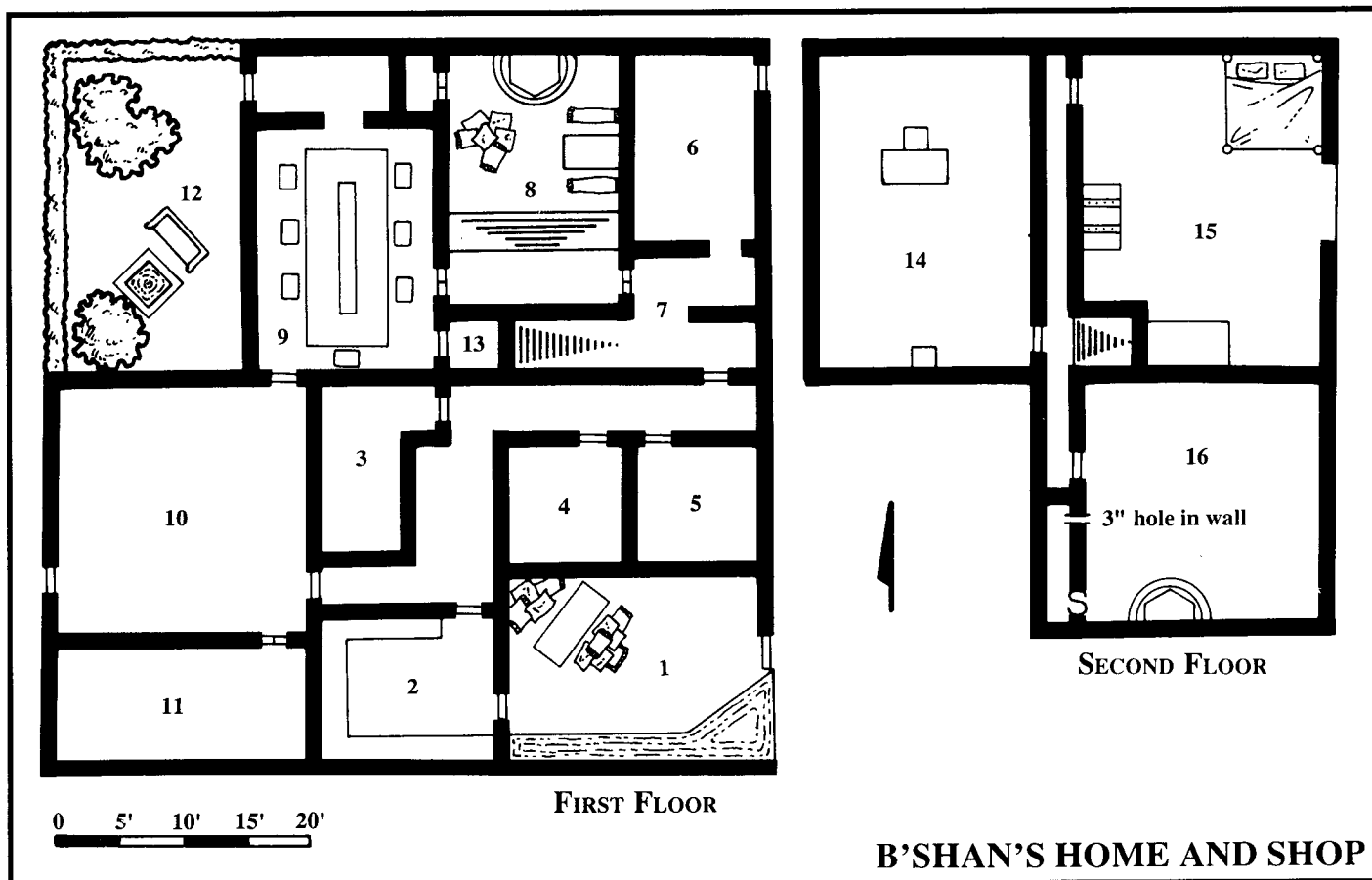
6. Foyer. The lock on the front door is *Hard* to pick.

7. Cloak Room.

8. Salon. A short flight of steps rises to meet the sitting area of the room. A large fireplace and smokehood fill the north wall, looking out on a pile of sitting cushions, a low table, and two long cushions.

9. Dining Area. On the west wall hangs a silk tapestry depicting Mount Baikal at sunrise, glowing pink and gold. In the center of the room, pillows encompass a low table. The middle of the table is open, with a copper grate over it and coals underneath. B'shan, Hefazh, and any guests eat their meals here.

10. Kitchen. This is a typical kitchen, with lots of copper pots, crockery, knives, and other utensils. A woman comes in every day and cooks B'shan's morning and evening meals. As a consequence of B'shan's widespread contacts and Hefazh's unusual tastes, the meals are usually exotic and extravagant.



11. Storage Closet/Pantry. Cheese wheels, grain, cider, firewood, wine, mead, flour, rice, cured meats, and other staples fill this larder.

12. Garden. Here, B'shan relaxes. Low bushes, colorful flowers, and a tsefa saplinh provide a natural, soothing environment. A fountain pool and a cane bench sit in the center. Around the perimeter, ivy covers 10' high stone walls topped with iron spikes. The latter are as -10 dagger attacks on anyone who blindly tries to scale the wall. Three oil lamps provide dim light (heavy shadows) at night, whether or not B'shan or anyone is out here.

13. Storage Closet. This small closet contains sheets, other linens, brooms, mops, etc.

14. Private Office. Entering the room, a person senses nostalgia and memories of an earlier home. A serkai pelt (value 80,000 b.) hangs behind the low desk at the north end of the room. An 18" ceramic statue of Mouunt Baikal sits on a 4' pedestal against the west wall. A scroll in some obscure language (that of the Senjamade) hangs on the south wall.

On the desk sit a quill pen, an inkwell, some parchment, an account book, and a geode 3" in diameter. If the geode is cupped over one eye and the other eye is closed, one sees the sunrise service being performed by the Commander of the Faithful in the Cloud Temple. The scenario is an endless loop, starting over when it ends. Each cycle lasts 30 minutes.

B'shan's savings are hidden in the pedestal under the statue. There is a secret catch (*Extremely Hard* to perceive) at the bottom of the front panel. When tripped, the side panel is free to slide back and reveal B'shan's treasure: 500,000 b. worth of gems, a pouch containing 84,370 b., a magic katana +15/+20 versus Nakail, and a silver pendant that serves as a +2 cleric's adder. A ward of the spell *Icebolt* (Magician base list Ice Law, OB=40+point blank range) covers the pedestal so that anyone who opens the panel without speaking Makhan's name will trigger the spell.

15. B'shan's Chamber. Like the office, this room conveys the feeling that the occupant longs for a place far away, a place with great personal meaning. Paintings depict alpine lakes, glaciers, and pine and cedar forests. The bed, opposite the door, and a chest across from the window are made of cedar and give the room a fragrant air.

The bed, with fine sheets, appears untouched or meticulously made. Under the pillow is a pouch containing 100,000 b. On the south wall is a closet containing B'shan's clothing. It ranges from plain and simple garb to expensive formal attire. The cedar chest against the wall has no lock, but latches closed. Inside are a full suit of splint armor (shirt, skirt, greaves, and helm), a greatbow, a score of arrows in oiled cloth, and the robes of a cleric of Makhan. The former are well-worn, and discolored by the arrow wrappings.

B'shan sleeps less and less frequently as a result of his disease, instead staying up all night reading, working, or thinking. He is usually here anyway.

16. Hefazh's Bedroom. This room is almost empty. All it contains are a closet, a chamberpot, and a fireplace. An astute observer (making a *Hard* perception roll) will perhaps note two things: there are small holes in the wall, 3" in diameter, along the floor, and a few partially burnt scales from a large reptile or fish in the coals in the fireplace. The former allow Hefazh to move about freely in snake form. The latter are scales he has lost while sleeping beside the fire in large snake form. A less astute observer (a *Medium* perception roll) will notice a large scales on the floor beside the fireplace.

A secret door, *Medium* to perceive, leads to a small hiding room. Hefazh and B'shan know of it, but have not ever used it.

THE TASK

Put simply, PCs are to capture B'Shan and either steal his secrets, sabotage his trade, carry him out of town or "persuade" him to leave Akglern, never to return.

STARTING

The party will logically hear of Surifen's jealousy in a local tavern and visit her that night. The merchant will make her offer (of up to 5gp in reward) if she is convinced that the PCs are able to complete the task without involving her.

AIDS

Surifen knows of B'Shan's usual hours and can tell the PCs about some of the locks, etc. However, she does not know of the unusual nature of Hefazh or of B'Shan's illness.

OBSTACLES

Chiefly, Hefazh stands in the way of the PCs. (See the NPC Chart in Part XII for more about all the NPCs in this adventure.)

REWARDS

Surifen offers the equivalent of 5gp to a party of adventurers who either destroy B'Shan's business or who chase him out of town (or kidnap him) for good.

ENCOUNTERS

PCs may encounter town guards and drunken ruffians leaving a portside tavern. (Consult the Master Encounter Chart in Part XII for other encounters.)

6•A GATHERING IN DARKNESS

This adventure is ideal for a small band of 3rd-6th level characters. This adventure cannot be undertaken in winter or spring, since the trail will be closed by snow or mud, respectively.

THE TALE

There are rumors circulating in Xanderen; someone has found a treasure hoard left behind by the Great Ones who pursued the Ogres into the Drepung after the Exile! Everyone is talking about the tests a treasure seeker must pass to get into the vaults, and how the Guardian will only allow a person to take one item. Some say they've seen a man who came out of the vaults with an emerald the size of his fist!

The location of the cavern is uncertain, but most stories place it about three days up the trail to the Plateau, in a narrow ravine to the side, blocked partway up by a rockslide. It's a difficult journey, and the chance of meeting a band of Lugrôki and roving Ogres is enough to discourage many would-be treasure seekers.

The truth of the matter is very different from the rumors. Veheln, a renegade New Taran Priest, is trying to gather a small troop of the best fighters he can find, to serve Tara in the Jan — he is not a Shoneb citizen. He found the cavern in the Drepung Mountain range after hearing it mentioned by a clansman who stayed the night in the entrance chamber, and explored it further himself. The "tests" were there when he arrived, and they suit his purpose perfectly. Now, he waits within for the worthy to come to him, and he offers them glory and fame through service to Tara and the Jan. Few have tried to find his trap, and fewer yet have passed the tests. Only one has passed and chosen to stay (two passed and chose to leave). Veheln started the rumors himself, in Xanderen, Techul, and Batai, and now they've spread to the villages along the way.

THE NPCs

Veheln, the New Taran Priest—Veheln is obsessed with serving Tara, a powerful zealot. He feels that by raising a mercenary army in her name and serving the interests of the Jan, he can expand Tara's following in the Jan and increase her popularity. He may be right in theory, but he has taken a rather bad approach towards the execution. He is blinded by his religious fervor and will do things a sane or rational individual would never consider.

Gehod Unjere—Of the three adventurers who have passed the tests, Gehod is the only one who chose to stay. He is not totally converted to Tara, but more to his own ego. He will help Veheln in a fight unless Veheln is obviously behaving irrationally. Gehod came all the way from Batai under cover, since he is wanted for murder. (He killed an opponent in a drunken brawl and fled Aldshai immediately rather than risk the punishment.)

LAYOUT—THE CAVE COMPLEX

At the point where the ravine intersects the side of the trail to the Plateau, there is a sheer 120' wall on the south side and a 1800' drop on the north side. The walls of the ravine are over 100' high.

1. The Serkai's Lair. In the side of the ravine is a low (4' high), narrow opening in the rock. It smells only a little like animal, since the air is so cold (*Hard* perception). Inside live a mother serkai and her two kits. She will not leave the cave to fight, but will vigorously defend her young should anyone come crawling into the cave — an awkward position for fighting.

2. Veheln's Challenge. The walls of the cave are all rock, some covered with frost or a thin layer of ice. The entrance is a narrow opening atop the pile of rubble from a rockslide. Unless specifically indicated, there is no light inside the complex.

A. Entrance. A 20' tall pile of rubble blocks the defile. From the top, an entrance is clearly visible, a 9' tall opening with the lower 6' blocked by a boulder.

B. Submarine Vault. A clear pool of icy water covers a door in the chamber wall. The water is so cold that it requires anyone in it to make a Resistance Roll with Constitution bonus versus attack level 5 every round. Failure lowers temporary Agility by 5 points; after Agility has dropped 25 points, the -5 affects permanent and temporary Agility, and temporary Constitution and Strength. Temporary drops recover at the rate of 1 point / 10 minutes, permanent stat changes imply frostbite and require special attention to repair.

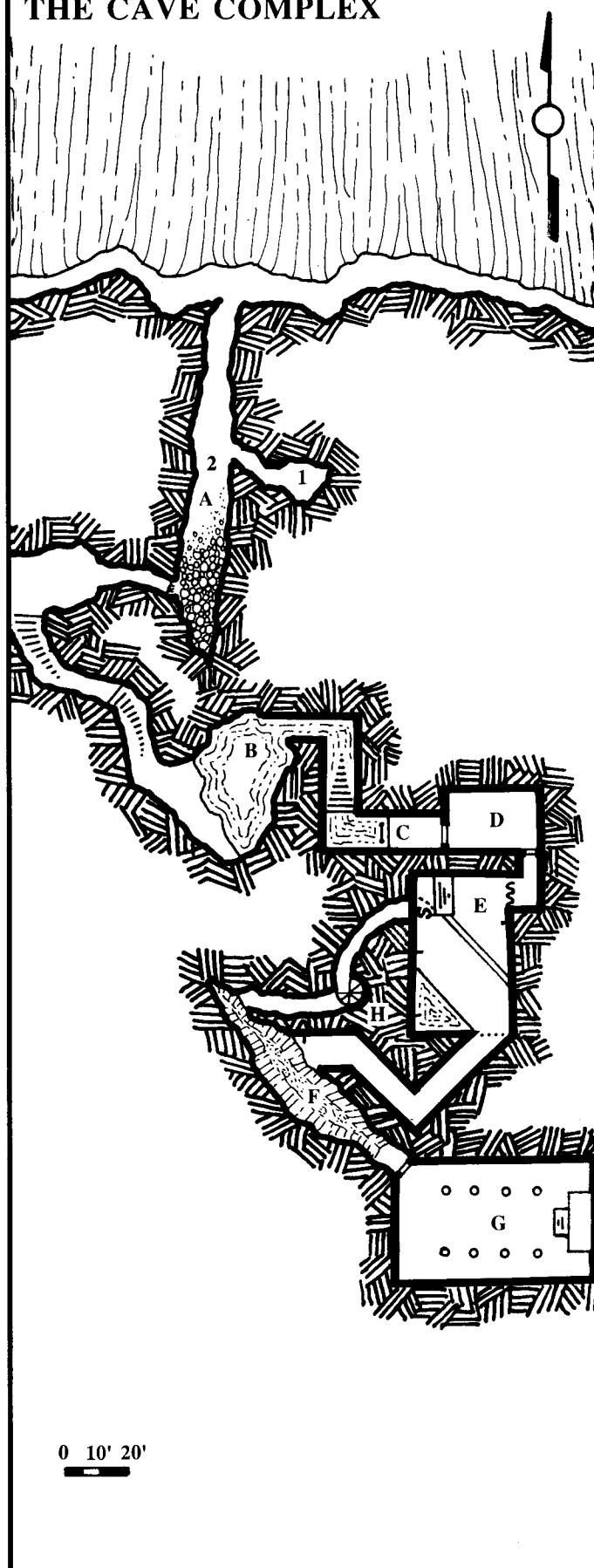
The door is a *Very Hard* maneuver to open; consider efforts to open it as attempts to open it 5', and allow partial success. Characters can hold their breath for 1 round / 10 Constitution points. The water is 15' deep over the door, and fills the stippled area on the map.

C. Ladder. A copper ladder rises out of 4' of water here, to the next floor above. The ladder extends from the bottom of the water up 6' to the new floor level.

D. Stone Golem. Blocking the door out of the room is a stone golem, and he wears the granite key to the door on a stone ring around his neck. He must be defeated before the party may pass. He will revitalize after defeat, becoming whole and hale 1 hour after defeat. He only attacks those coming from the hallway to room (2).

E. Arena. Only one person may pass the curtain into this room at a time; if more try, they will be frozen in time outside the room until the one who did pass leaves the cliff beyond the gate, in room (5). It is impossible to leave through the curtain also, unless the individual trying came from the cliff in room (5). Anyone trying otherwise will encounter an invisible barrier where the curtain hangs. In short, the curtain is a one at a time, one-way gate. The only other exits from the room are the gate and the secret door beneath the small pedestal, the latter exit *Extremely Hard* to perceive.

THE CAVE COMPLEX



In the room, beside the pool in the corner, stands a minion of Tara; he looks just like a fighter in splint armor, with a wooden katana and no shield. The player character must defeat him before they may pass the gate ahead. He will speak, but only to issue the challenge: "Those who seek to pass must defeat me and learn my pattern. You have three chances."

He fights according to three rules, as follows:

- Starting in round 1, the first round of melee, the minion parries full every other round, attacking at these times with no OB. He parries in rounds 1, 3, 5, etc., unless prohibited by a critical result.
- The first time through battle with a particular opponent, the minion only does A criticals, and 3/4 of the damage he does to the character will heal within 10 minutes after the battle. The second time, all criticals are C or lower in severity and only 1/2 of the damage will heal. The third time, all damage is as per the dice roll, and there is no special healing rate. At any time, a killing critical kills.
- Between battles with a given opponent, the minion recovers 1/2 of the hits he took as damage during the previous melee. Between opponents, he recovers fully.

When the minion is "killed", he and all of his possessions disappear like a shadow fading away. The shadow of a crow floats through the gate as if on a breeze, and a whisper in the room (*Medium* to perceive) says "The raven carries the worthy beyond dark death, to her banquet table. Courage and faith, these measure strength." The gate he guarded is *Hard* to open, lifting up like a portcullis.

F. The Chasm. This is the final test, one of courage and belief. The path ends in a gaping chasm, glowing mist swirling about at the passage's floor level. The opposite wall is wet, sheer basalt. The only way forward is to jump or climb. The torch holders in the hallway will definitely break free if used as rope anchors. The gate will just as surely hold.

Climbing is *Extremely Hard* without a rope, *Very Hard* with one. Jumping is safer. The mist, 30' deep, is poisonous — a Constitution based nerve poison. Climbers, moving 10'/round, must make 3 RR's; jumpers only make one, with a +10 bonus. Failure by 01-50 results in 1 round of stun / 5% failure; 51+ failure means the victim takes a C impact critical.

The drop is 100' and anyone who jumps will float safely down, as if affected by the spell "Landing." The walls of the cavern have 2 doors at the bottom; one (*Hard* to perceive) leads back up to room (4), the other leads on to room (6). Light creeps out beneath the latter door.

G. Veheln's Banquet Hall. Hanging oil lamps illuminate the walls of this large marble hall, revealing white pillars and dais. A long, low table runs the length of the room, covered with food and surrounded by large pillows. One man sits at the tables, eating and drinking; he ignores the newcomers. On a chair at the far end, on the dais, sits Veheln, the renegade New Taran Priest. He will welcome those who pass the tests, inviting them to sit and eat. As they eat he will tell them this name, and about how he is assembling a great army to serve Tara.

The rumors that drew the party were planted to draw adventurers here, so that Veheln could choose the best fighters that came through the trials. The supposed treasure hoard is not to be seen, though there is treasure. Veheln has 2 tables beside his chair; one holds 8 splint armor shirts (AT 13), the other 8 high quality (+5, non-magical) greatbows, 20 medallions with crows stamped on them, and 8 score silver-tipped arrows (each enchanted with *Weapon*

Rune II, from the Arcane list Blade Runes). The medallions bestow a +5 on Resistance Rolls against channeling spells cast at the wearer (these are non cumulative).

Veheln invites successful questers to join him and serve Tara. Should they choose to do so, they get a bow, arrows, armor, and a medallion. They must then remain here with him until there are bodies to wear and use the other equipment. If they choose not to join, they may leave when they wish, going the way they came. Veheln will tell them that they are free to go if they give their word not to tell anyone of his plans. When they start up the cliff (however they do so) he will summon a demon, and Gahod Unjere (the man from the table) will start firing at them with his bow. (Remember that if Veheln summons a demon, he has a 50/50 chance of getting a Ta-kri or an evil demon.) If the party exits through the door to room (D), Veheln will use his magic crystal to teleport up to the top, and will attack the party there, while Gahod sneaks up the stairs behind them. If the party escapes, Veheln will pursue them as far as the Stone Golem in room (D), then give up.



H. Secret Stairway. In the northwest corner of the chasm, an oak door hides in the shadows. The door reveals a passage that leads to a spiral stairway, and at the top of that, a passage into room (E), the arena. The exit is only 3' tall, underneath the pedestal in the corner.

THE TASK

First, to locate the cavern and enter it safely. Second, to outwit or overcome Veheln and his "helpers", and third, to escape with some treasures worth keeping, including one's skin.

STARTING THE PLAYERS

PCs hear of the rumor at a tavern in Xanderen (or further away, if you like) where they have come to sniff out trouble and fortune. Perhaps they were hired by a noble to search out a specific item among the treasure hidden in the cavern.

AIDS

A map would help, as would a magic user powerful enough to overcome the golem and any summoned demons, etc.

OBSTACLES

Trouble includes the stone golem, summoned demons, Gehod, and the wily Veheln, as well as nearby Lugrôki.

REWARDS

The treasure hidden in the cavern includes magical weapons and armor of note. (See Veheln's Banquet Hall, #7 above.) A grateful noble might offer as much as 10gp for the treasure hoard.

ENCOUNTERS

Lugrôki lurk nearby, as do other wild creatures of the Plateau region. Consult the Master Encounter Chart in Part XII for other forms of trouble.

7•SERVANTS OF A DARK GOD

Medium to high-level PCs will relish the challenge posed by this adventure: how to handle a mad sorcerer backed by a dark god.

THE TALE

Recently, the no-holds-barred town of Batai has been buzzing with news of missing cattle, sheep, goats and people. Anxiety and rumors have focused attention on the Deadmar Bog just outside the town, where bonfires have been seen and wails heard by more than one reliable observer.

A disreputable dealer in stolen goods in Batai, Tamlin has offered a reward of 10gp to anyone who will investigate the disappearance of his son Tael and either free the lad (he is already under Darmad's control, one of the eighteen followers) or bring proof of his presence in the Bog — a tunic or ring belonging to the boy.

THE NPCs

Brief character sketches follow. Keep in mind that all 18 followers of the Sorcerer and Stamon are under a special *Calm/Control* spell described under Darmad below.

DARMAAD

A 25th level Sorcerer, Darmaad is well-known as an Ar'shabod of intense concentration and considerable power. Middle-aged, he is deceptively quick and strong and very persuasive as well. Darmaad casts a special *Calm/Control* spell to command all of his followers. If he touches you, an additional -25 to any Resistance Roll is incurred. Duration is 1 hour per 5% failure; range is 10'. Victims must follow his direct commands and are otherwise inert.

STAMON

A Nams-shri of considerable talent and experience, Staamon can fight equally well with a sword, knife or bare-handed. She has killed a dozen men in combat and likes nothing more than one-on-one combat against a large man.

FOLLOWERS OF SCALU

Eighteen fighters follow Darmaad and Staamon, seventeen former nomads who have fallen under Darmad's powerful spell and Tamlin's hapless son, Tael. They will fight to the death if so ordered by either the Sorcerer or the Nams-shri who control them.

LAYOUTS

The "floating" huts of Scalu's worshippers are set in the center of the Deadmar Bog, on treacherous muck. (Darmaad's special spells are channeled from his Dark God and will keep the huts afloat for as long as Darmad is alive and unfettered.) Quicksand surrounds the huts when the weather is warm enough to permit it.

THE TASK

To observe and enter the "village" is vital; once there, PCs can determine the nature of the threat (it is serious and powerful) and with good fortune, return to Batai to report their findings. If captured, PCs are on their own; Scalu's worshippers relish nothing more than taking control of the minds and bodies of would-be spies. Weak fighters and those considered useless to the cause will be held captive and sacrificed to Scalu at the next full moon of Charón.

STARING THE PLAYERS

After hearing of the haunted Bog at a tavern in Batai, PCs set off from Batai on ponies provided by Tamlin. At the eastern edge of the swamp, they must continue on foot.

AIDS

A magic user would come in handy, as would those adventurers experienced in marsh travel and life.

OBSTACLES

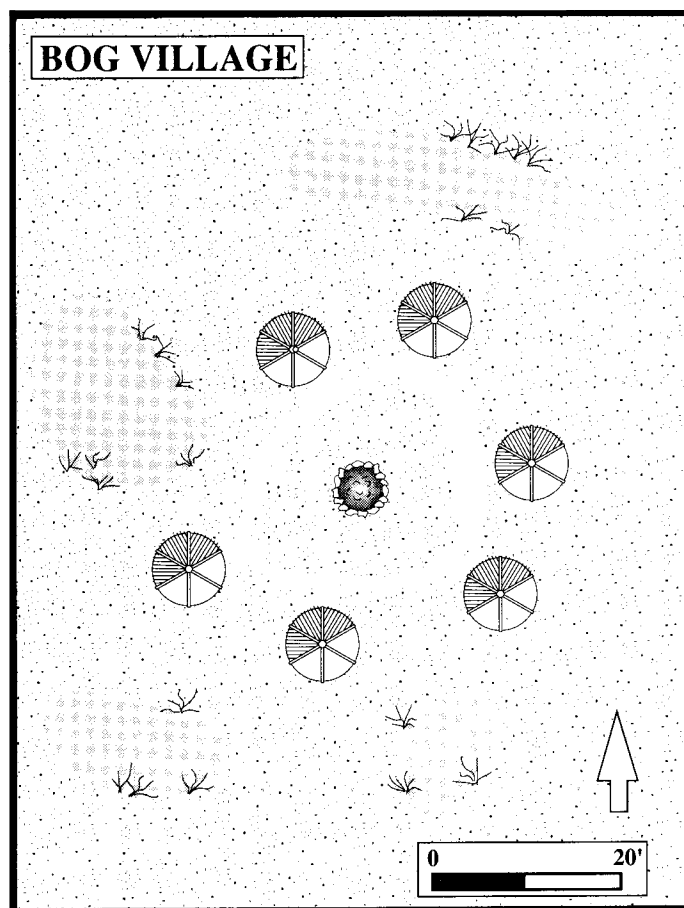
The Bog itself presents formidable trials: quicksand, reptiles, biting insects that prevent sleep. Like all such places, Deadmar Bog is disorienting as well. (It takes a *Hard* Perception roll daily to avoid wandering aimlessly in the muck.) Once near the Sorcerer's camp, PCs must avoid being sighted or risk capture, imprisonment and quasi-zombiedom. An added risk occurs when the Third Moon, Charón, is full: Scalu appears in all his might and terror, doubling the duration and range of Darmaad's *Calm/Control* spell for 1 day.

REWARDS

If the party returns with accurate news and some proof of Tael's presence, they will share in the 10gp reward and may be asked to lead a party into the swamp to wipe out Darmad and his followers. If successful, PCs will share in fame and another 5gp reward offered by Tamlin, if they can outwit or outfight the wily dealer and collect the money (hidden in a hollowed-out bedpost in Tamlin's chambers and *Very Hard* to locate.)

ENCOUNTERS

In addition to those noted above under Obstacles, the GM should check the Master Encounter Table in Part XII. Should the PCs investigate the Bog when Charón is full and Scalu appears, they will be instantly under the Dark God's control, a spell which only a Lord of Essence or the greatest Loremaster can overcome. (Just witnessing the arrival of Scalu's dark magic palace is a heart-stopping experience, regardless of one's strength, will or magic powers. After all, Scalu is a god.)



Name	Lvl	Hits	AT(DB)	Sh?	Melee OB	Missile OB	Mov M
NPCs in “The Sorcerer’s Retreat”							
Ennuus	13	39	1(30)	N	35bs	Spells	5
Male; Common Human Sorcerer; Stats; Co87, Ag51, SD71, Me82, Re93, St57, Qu86, Pr63, In96, Em90. He wears a +25 DB silk sash, carries a +3 adder for sorcerors (13 PP+3). Knows all sorcerer base lists to 10th level; Soul and Flesh Destruction to 20th level; Lofty Bridge, Lesser Illusions, Weather ways to 10th; Spirit Mastery, Living Change to 5th. .							
Hadan	9	118	1(60)	N	80qs/120LMst	60lb	10
Male; Common Human high warrior monk; Stats; Co87, Ag93, SD92, Me86, Re62, St00, Qu96, Pr76, In71, Em53. Carries a staff of blocking (+20 on DB, no OB penalty). Very mercenary.							
Ut	17	58	1(0*)	N	15da	Spells	5
Male; Gnome Sorcerer. Stats; Co65, Ag72, SD86, Me80, Re79, St91, Qu72, Pr32, In97, Em95; Wears a warding amulet which gives any opponent a -100 on their first attack against the wearer. 34 PP. Knows all sorcerer base lists to 20th level; Dark Summons, Spirit Mastery, Gate Mastery, Shield Mastery, Dispelling Ways to 10th. Has a badger familiar. .							
NPCs in “An Undying Need”							
B’shan	9	63	1(5)	N	55kat	35gb /Spells	10
Male; Common Human/Class IV undead, no profession. Stats; Co74, Ag91, SD85, Me85, Re70, St96, Qu89, Pr66, In82, Em92. 9 PP. Has a +15 katana (not included in OB). Spell lists known: Liquid-gas skills to 6th level, Shield Mastery to 5th, Living Change to 5th, Channels to 6th, and Communal Ways to 4th.							
Hefazh	4	70	3(30)	Y	60kat/50SS/poison<	—	10
Female; Senjamade fighter. Stats: Co95, Ag69, SD74, Me74, Re74, St97, Qu61, Pr65, In84, Em90. Capable of changing shape as a Senjamade, but usually remains in human form when others are present.							
Surifen	0	7	1(0)	N	10da	—	5
Female Common Human, no profession. Stats; Co68, Ag53, SD61, Me89, Re71, St52, Qu67, Pr76, In78, Em46.							
NPCs in “A Gathering in Darkness”							
Veheln	8	85	16(20)	Y	60wk/40SMst/35MMst	20lb/Spells	5
Male Common Human Cleric, Taran Priest. Stats; Co99, Ag33, SD67, Me92, Re97, St50, Qu60, Pr89, In00, Em80. Spell lists: Blade Runes, Light’s Way, Sound’s Way to 5th level; Summons, Concussion’s Ways, Channels, Muscle Law, Communal Ways, Protections, Creations to 10th level. 24 power points. 7,000 b. Carries a wooden katana with Weapon Rune II x3 and Weapon Rune I x1 cast upon it, a longbow with a +10 bonus for quickness (offsets fire-rate penalties only), and a crystal of Smokeflash 300’ (Nightblade base list Phantom Movements. Smash on ground to activate, destroyed in use.)							
Gehod Unjere	4	64	13(20)	Y	54bs	69gb	10
Male Common Human Fighter. Stats: Co84, Ag97, SD91, Me59, Re55, St99, Qu66, Pr76, In87, Em76. Carries a +5 greatbow (not included in OB above), 1 score of +10 nonmagical silver arrows, 1,121 b.							
NPCs in “Servants of a Dark God”							
Darmad	25	105	12(20)	N	80ss	80lb	20
Male Sorcerer. Stats: Co92, Ag74, SD88, Me95, Re98, St67, Qu91, Pr85, In90, Em85. Knows all Sorcerer base lists to 20th level; Soul and Flesh destruction to 25th level; Lesser Illusions and Weather Ways to 20th level; Spirit Mastery and Living Change to 10th level.							
Stamon	12	95	16(20)	Y	95ls	90lb	15
Female fighter. Stats: Co78, Ag85, SD68, Me72, Re67, St65, Qu76, Pr58, In80, Em74. Carries a +5 dagger, is ambidextrous and beautiful.							
Followers of Scalu	5	65	8(10)	Y	55cl	65lb	10
Fighters. (18) Stats:Co72, Ag54, SD25, Me42, Re32, St82, Qu61, Pr22, In30, Em15. Under the sway of Darmaad, they have no real will of their own.							
Key for Rolemaster NPC and Master Military tables:							
The statistics given describe each NPC. A more detailed description of the NPC’s can be found in the main text. Some of the codes are self-explanatory: Lvl (level), Hits , Sh (Shield), and Mov M (Movement and Maneuver Bonus). The more complex codes are listed below.							
AT (Armor Type): The two letter code denotes the MERP armor type: No=No Armor, SL= Soft Leather, RL=Rigid Leather, Ch=Chain, Pl=Plate. The number is the equivalent Rolemaster armor type.							
DB (Defensive Bonus): Note defensive bonuses include stats, shield, armor, skills, and other items where possible.							
OB’s (Offensive Bonuses): Weapon abbreviations follow OB’s: br-bastard sword, bs-broadsword, cb-composite bow, da-dagger, gb-great bow, gn-gladiator’s net, ha-hand axe, ja-javelin, kat-katana, ky-kynac (short), la-lance, ma-mace, Mr-Martial Arts (both strikes and sweeps), ms-morning star, qs-quarterstaff, ra-rapier, sb-short bow, ss-short sword, sp-spear, St-Martial Arts Striking, Sw-Martial Arts Sweeps and Throws, wm-war mattock, wk-wood katana.							
Stats: Ag=Agility, Co=Constitution, SD=Self=Discipline, Me=Memory, Re=Reasoning, St=Strength, Qu=Quickness, Pr=Presence, Em=Empathy, In=Intuition. For MERP , average Re and Me for Intelligence (IG).							

FANTASY HERO NPC CHART

Name	STR	DEX	CON	BODY	INT	PRE	tPD	rPD	tED	rED	SPD	REC	STN	OCV	DCV	Damage	Move
NPCs in "The Iron Society of Dalen"																	
Jai'saleseno	19	13	18	15	16	7	6	2	6	2	2	8	34	4	5	4D6N	7"
Fighter. He carries one dose of oil root poison;																	
Khrulkev	20	16	17	16	10	12	7	2	6	2	3	8	35	7	4	5D6N	8"
Rogue; Carries a wooden club with a leather-wrapped handle. He's greedy, dishonest, a bully, and a braggart.																	
Onosh Gal	18	15	18	15	8	4	4	0	4	0	3	7	33	6	4	4D6N	8"
Fighter. Slow-witted, desperate for money and attention. He idolizes Khrulkev and believes his promises of wealth.																	
Waitishe	19	16	18	11	20	18	9	4	9	4	3	9	31	8	4	1D6+1	8"
Nakai; Carries a +1 OCV dagger which serves as a x2 multiplier for evil clerics (Evil spells up to 20 active points).																	
Xibazh	19	16	19	15	8	15	4	0	4	0	3	8	34	10	3	1D6	8"
Fighter; Not truly evil, just susceptible to peer pressure. Lacks self confidence, but a skilled fighter.																	
NPCs in "Red Wine and Sunsets"																	
Cheles	10	17	16	12	16	14	4	0	5	0	4	7	21	5	5	11/2D6K	8"
Sorcerer; First mate. Wears an opal earring that is a +2 adder for sorcerors, and adds +2 to any Perception skill involving sight (Up to 15 active points of Destruction spells; two spells daily with no Endurance.)																	
Rahab	20	20	19	16	15	18	11	6	11	6	4	9	39	8	8	2D6K	9"
Rogue; Uses +2 OCV katana, wears splint armor. He is ambidextrous. Clever, personable, elegant, and eloquent.																	
The Crew																	
Alesh	20	13	19	15	18	7	6	2	6	2	2	8	36	6	8	11/2D6K	6"
Badekei	19	15	20	16	16	15	9	4	9	4	3	9	38	7	9	11/2D6K	7"
Eled Chus	23	17	19	16	17	13	9	4	8	4	3	9	39	6	8	11/2D6K	8"
Elim	19	21	19	16	16	14	11	6	11	6	4	9	38	9	6	2D6K	9"
Jalis'te	19	17	19	16	17	7	6	2	6	2	3	8	37	6	6	1d6+1k	8"
Urosh	19	13	18	15	11	12	6	2	6	2	3	8	35	6	8	4D6N	6"
NPCs in "The Sorcerer's Retreat"																	
Ennuus	15	16	20	13	20	15	6	0	7	0	4	10	38	5	5	1D6+1K	7"
Sorcerer; Wears a +5 DCV silk sash, carries a +3 adder for sorcerors (up to 20 active points of Destruction spells; three spells per day at no Endurance.)																	
Hadan	19	21	19	17	17	17	6	0	6	0	4	9	41	12	7	5D6N	9"
High warrior monk; Carries a staff of blocking (+4 DCV). Very mercenary.																	
Ut	21	18	17	13	23	10	8	0	7	0	5	11	36	6	6	1D6-1K	8"
Gnome Sorcerer. Wears a warding amulet which gives any opponent a -15 on their first attack against the wearer. (Use spells up to 50 active points.)																	
NPCs in "An Undying Need"																	
B'shan	20	20	17	15	17	15	6	0	5	0	4	9	36	7	7	1D6+1K	9"
Human/Class IV undead, no profession. Has a +3 OCV katana. Has 1/2 Damage Resistance.																	
Hefazh	20	14	20	16	16	14	6	1	6	1	3	9	41	6	7	1D6+1K	6"
Female; Senjamade fighter. Capable of changing shape as a Senjamade, but usually remains in human form when others are present.																	
Surifen	10	12	14	13	16	15	2	0	3	0	2	5	25	4	4	1D6-1K	6"
Female Common Human, no profession.																	
NPCs in "A Gathering in Darkness"																	
Veheln	12	11	21	12	21	19	10	6	12	6	3	8	31	4	6	1D6K	6"
Taran Priest. Spells: 40 active points. Has a wooden katana that is +2 OCV, twice a day, a +2 bonus for DEX and a crystal with a 5D6 Flash attack. To activate crystal, smash on ground; it is destroyed when used.																	
Gehod Unjere	21	17	18	16	12	16	11	6	10	6	4	9	37	7	8	2D6K	-8"
Fighter. Carries a +1 OCV greatbow, 1 score of +2 OCV nonmagical silver arrows, 1,121 b.																	
NPCs in "Servants of a Dark God"																	
Darmad	18	22	23	15	24	22	13	4	14	4	5	13	42	8	7	11/2D6K	8"
Stamon	15	19	18	17	16	14	11	6	12	6	4	9	37	10	8	1D6+1K	7"
Followers of Scalu																	
	17	13	15	16	8	5	8	4	8	4	3	7	33	7	7	11/2D6K	8"

ROLEMASTER BEAST CHART (FOR PART XI)

Creature	Base Lvl	Max Pace/Rate	Speed MN Bonus	MS/AQ	Size/Crit	Hits	AT(DB)	Attacks
Male Gargoyle	6	80	FSpt/30	MF/FA	M/—	95	16(35)	60LCI/40MBi«/50We
Female Gargoyle	5	80	FSpt/30	MF/FA	M/—	80	16(35)	60LCI/40MBi«/50We
Young Gargoyle #1	1	80	FSpt/30	MF/FA	S/—	40	16(35)	60LCI/40MBi«/50We
Young Gargoyle #2	1	80	FSpt/30	MF/FA	S/—	40	16(35)	60LCI/40MBi«/50We
Young Gargoyle #3	2	80	FSpt/30	MF/FA	S/—	55	16(35)	60LCI/40MBi«/50We
Dog #1	2	100	Dash/30	FA/FA	S/—	32	3(40)	30SBI100
Dog #2	3	100	Dash/30	FA/FA	S/—	35	3(40)	30SBI100
Dog #3	1	100	Dash/30	FA/FA	S/—	21	3(40)	30SBI100
Dog #4	2	100	Dash/30	FA/FA	S/—	32	3(40)	30SBI100
Beasts in “The Sorceror’s Retreat”								
Axchi	5	80	Spt/10	FA/FA	M/II	60	11(25)	60ths/Spells
Type II demon. He is magically bound to serve Ennuus with his life. 10 PP.Unhappy in daylight, but not penalized.Knows all evil cleric base lists to level 5.								
Ut’s Badger Familiar	2	60	Spt/30	FA/VF	S/-	45	3(50)	40MBi60/40SCI20/Both20
Beasts in “An Undying Need”								
Electric eel	2	60	Spt/20	MF/FA	M/-	40	3(20)	80SBolt/40SBI20/Both20
Beasts in “A Gathering in Darkness”								
Female Serkai	5	110	Dash/30	FA/FA	L/#	140	4(40)	85LCI60/90MBi40/110MCI«
Kit #1	0	90	Dash/30	FA/FA	S/#	50	4(40)	85SCI/90SBI40
Kit #2	1	110	Dash/30	FA/FA	L/#	100	4(40)	85LCI60/90MBi40/110MCI«
Stone Golem	10	40	Run/0	MD/MD	M/L#	150	16(20)	100LBa/60LGr/150LCr«
Minion of Tara	5	200	Dash/10	FA/MD	M/#	55	3(40)	80ME/50SMst

Name	STR	DEX	CON	BODY	INT	PRE	tPD	rPD	tED	rED	SPD	REC	STN	OCV	DCV	Damage	Move
Beasts in "Red Wine and Sunsets"																	
Male Gargoyle	15	18	18	12	6	13	8	4	4	2	3	7	29	9	8	2x1/2D6K	9"
Female Gargoyle	13	16	16	10	4	11	7	4	3	2	3	6	25	8	7	2x1/2D6K	9"
Young Gargoyle #1	5	8	8	2	4	3	2	2	1	1	2	3	9	4	3	2x1/2D6k	9"
Young Gargoyle #3	10	13	13	7	1	8	4	3	2	1	2	5	19	6	5	2x1/2D6K	9"
All Gargoyles have 1/4 damage resistance.																	
Beasts in "The Sorceror's Retreat"																	
Axchi Daerauk	22	18	19	25	8	22	10	2	8	2	4	10	35	12	8	11/2D6K	12"
He is magically bound to serve Ennuus with his life. Uses up to 15 active points in spells. Dislikes sunlight.																	
Ut's Badger																	
Familiar	10	18	15	15	1	13	8	2	6	0	4	8	25	6	5	1/2D6K	7"
Beasts in "An Undying Need"																	
Electric eel	3	18	5	2	1	13	1	0	5	0	3	2	10	8	7	special	8"swim
1D6N bite accompanied by 3D6N Energy Attack (Electricity), 2" radius while in water.																	
Beasts in "A Gathering in Darkness"																	
Female Serkai	15	18	18	12	6	13	8	2	4	2	3	7	29	9	8	2x1/2D6K	9"
Kit #1	0	3	3	3	9	2	2	0	1	0	1	2	5	2	1	1 pip	9"
Kit #2	5	8	8	2	4	3	3	0	1	0	2	4	12	4	4	1D6N	9"
Stone Golem	30	10	20	25	3	18	15	8	15	8	2	5	60	12	12	8D6N	5"
Minion of Tara	18	18	13	15	8	10	12	4	12	4	3	6	28	*	*	2x1/2D6K	7"
*With every other attack, his OCV/DCV alternate between 6/12 and 12/6.																	

ROLEMASTER BEAST CHART

Name	Lvl	Base Rate	Max Pace/ MN Bonus	Speed MS/AQ	Size/ Crit	Hits	AT(DB)	Attacks	# Enc	Outlook (IQ)
Ahamluk	6A	130'	Dash/30	FA/VF	L/-	170E	3(30)	85LBi100/Spells	1	Good(Hi)
Gaze affects any who meet it as a Calm Ispell (Closed Channeling, Calm Spirits).Powers: invisibility 1x/day; Long Door (Closed Essence, Lofty Bridge) 5x/day; Traceless Passing (Ranger Base, Moving Ways) at will.										
Bahleg	7F	70	Sprint/10	MD/MD	L/II	250G	20(10)	80LBa30/60LBi70/special	1	Passive
Breath is 40' cone with 20' wide base; anyone in the area must make a Constitution-based RR vs. Attack level 5, failure resulting in Crit on Shock Table (RC III) or the Impact Table. RR failure of 01-10=A crit; 11-20=B crit; 21-30=C crit; 31-40=D crit; 41+=E crit.										
Burrowing Hawk	2B	140*	Dash/30	VF/VF	S/-	20B	1(50)	50SCi100/30SPi	1-2	Normal
Elburz Pony										
stationary	3C	100	Dash/30	FA/MF	M/-	90F	3(40)	30SCr70/30MTs/	1-100	Normal(VL)
charging	3C	100	Dash/30	FA/MF	M/-	90F	3(40)	20MBa100/20MTs	1-100	Normal(VL)
Riding Bonus=+15.Carrying capacity is 200 lbs.+30% above normal endurance.										
Ghyso	3B	70	Sprint/20	MF/FA	M/-	60E	3(40)	30SBI20/50MCi50/ poison/Both30	1-4	Inquis.
Claws contain a 5th level nerve poison.										
Hound of the Ta-kri	4H	120**	Dash/20	FA/FA	M/I	70G	3(30)	50MBi/60MBa/ 90LBi /30Ccone	2-20	Protect(L)
Mngadzur	3D	60	Dash/10	MF/MD	L/-	140G	4(10)	50LHo50/60LBa50/70LTs	1-50	Normal
Monitor Parasite	0A	1	Run/10	IN/CR	T/-	2	1(10)	n/a	1	Normal
Enters host-body and creates a duplicate brain in lower chest cavity; host is rendered unconscious for 1-6 hours.Organ forms in 1 month; parasite resides in it and will carry on again unless destroyed. Only one parasite invades each host; a <i>Disease Purification</i> spell will kill the parasite.										
Rainbow Warrior										
Light sphere	10F	130**	Dash/20	FA/FA	M/I#	170F	1(70)	spells	1-5	Protect(AA)
Human form	10F	80**	Dash/20	FA/FA	M/I#	170F	18(50s)	100We/80MBa/spells	1-5	Protect(AA)
These nature spirits take the form of glowing spheres or humans and have the following spell capabilities: Invisibility at will (visible 1 min. after any attack), Light Mirage, Confusion, Nature's Lights, Inner Walls, Animal Mastery, Druid's Peace, Tree Mastery to the Warrior's level.										
Senjamade										
Snake form	4E	70	Dash/40	FA/VF	S/-	70C	3(50)	70SSt100/poison	1-100	Superior(Hi)
Fangs contain a 15th level respiratory poison. Shapechanges require 6 rounds.										
Human form	4E	90	Dash/30	FA/VF	M/-	70C	3(30)	60We80/50SSt20/poison	1-100	Superior(Hi)
Serkai	5D	110	Dash/30	FA/FA	L/#	140E	4(40)	85LCi60/90MBi40/110MCi	1-2	Normal
Ta-kri										
Minor(I)	2H	60*	Dash/20	VF/VF	M/I	40D	1(60)	30SBolt/spells	1-5	Good(AA)
Appear as shimmering halos of light. If provoked, they attack with spells: Light Eruption, Stunning or base Mentalist list Mind Control to 5th level.										
Lesser(II)	5H	80*	Dash/40	VF/BF	M/II	65E	1(80)	60SBolt/spells	1-3	Altruistic(SU)
Appear to be ribbons of light. Exude calm and hope to all within 10' radius.Cast these spells to 10th level: Calm Spirits, Protections, and Controlling Songs.										
Greater(III)	8H	100	Dash/40	VF/BF	M/L	100E	4(60)	100LBolt/spells	1-2	Altruistic(VH)
Appear as blue-white human figures, but only 1 hour a day. Serve as messengers of Makhan and Lord Ta-kri.Can fire 1 lightning bolt per round and use the following spell lists to 15th level: Repulsions, Channels, Concussions Ways, Purification, Wind Law, Guardian Ways.Any Undead within 5" must make a successful RR C8 each round or take an A electricity crit.										
Major(IV)	15H	150	Dash/40	BF/BF	M/L	150E	13(50s)	130We/70FBolt/spells	1-2	Altruistic(EX)
Black-skinned and apparently composed of stars, these are impressive beings. Anyone within 10' of one must make a RR C15 or be calmed and unable to attack anything in the area affected. Can summon +20 katana and shield immediately. Can fire 1 firebolt every other round if not in melee and have these spell lists to 20th level: Guardian ways, Etherial Mastery, Mana Fires, all base Cleric lists, Presence.										
Lord(V)	20H	180**	Dash/50	BF/BF	M/L#	220F	20(50s)	150We/Spells/Special	1-2	Altruistic(EX)
Greatest of altruistic spirits, Lords appear as tall men and women in white robes and with auras and white wings. Have a calming effect on all within 50' radius and can summon +30 2-handed swords of demon slaying instantly. As an attack, they may open a window on the mind of Makhan; anyone looking at their wing must make a RR C20 or collapse into unconsciousness for 1rnd/5% failure. Failure by more than 50% reduces the viewer's temporary RE, IN< EM to 5 for 1 day/ 5% failure.The Lord may use these spells to 25th level: Way of the Voice, Mystical Chains, Mystical Cage.										

*- flying.

**- flying or walking.

FANTASY HERO BEAST CHART

Name	STR	DEX	CON	BODY	PRE	iPD	rED	iED	rED	SPD	REC	STUN	OCV	DCV	DMG	MOVE
Ahamluk	24	20	23	14	22	8	3	8	2	5	14	38	8	8	4D6	10"
Bahleg	23	16	17	12	20	10	2	8	1	4	10	32	6	5	2d6	6"
Burrowing Hawk	-15	20	3	3	10	2	0	2	0	5	4	9	7	7	1d6k	16"fl
Elburz Pony	23	15	19	15	18	5	0	4	0	3	8	36	5	4	2x1/2d6k	17"
Ghyso	15	22	18	8	15	7	0	4	0	5	7	24	8	7	2x1/2d6	16"
Hound of theTa-kri	15	18	14	12	14	10	5	10	5	4	8	31	6	6	2x1d6k	12"
Mngadzur	14	13	18	11	14	7	2	5	0	3	7	14	4	4	1d6k	6"
Monitor Parasite	40	2	1	1	1	1	0	1	0	2	1	3	1	1	1pipk	1"
Rainbow Warrior																
light sphere	30	12	3	0	10	1	0	1	0	8	1	29	5	5	2D6N	10"
human form	16	18	21	20	22	8	2	7	2	14	7	29	6	6	2D6N	9"
Senjamade																
snake form	13	17	13	9	16	8	0	4	0	3	6	19	6	6	2D6N	3"
human form	16	18	21	19	21	7	2	7	2	12	8	24	9	9	3D6N	9"
Serkai	16	22	19	14	16	8	2	5	2	6	8	26	8	8	2D6	11"
Ta-kri																
minor	14	12	19	11	14	7	2	5	1	3	8	17	5	5	11/2d6k	6"
lesser	15	13	21	12	14	7	2	5	2	3	8	18	6	6	2d6k	7"
greater	22	18	19	17	24	10	2	7	2	3	10	26	8	7	2d6k+1k	8"
major	24	22	20	19	26	12	4	11	5	4	12	34	9	9	3d6k	10"
lord	31	29	26	24	29	14	5	13	6	8	16	45	12	12	4d6k	12"

Codes: The statistics given describe a typical creature of that type. Most of the codes are self-explanatory: **Lvl** (Level), **#** (number encountered), **Size** (Tiny, Small, Medium, Large, or Huge), **Hits**, and **DB** (Defensive Bonus). The more complex statistics are described below: **Speed:** A creature's speed is given in terms of these categories: C = Creeping, VS = Very Slow, S = Slow, M = Medium, MF = Moderately Fast, FA = Fast, VF = Very Fast, BF = Blindingly Fast. **AT(Armor Type):** This number indicates the *Rolemaster* Armor type. **Attack:** Each attack code starts with the attacker's Offensive Bonus. The first letter indicates the size of the attack; T = Tiny, S = Small; M = Medium, L = Large, and H = Huge. The last two letters indicate the type of attack; Ti = Tiny, Pi = Pincher/beak, Ba = Bash, Bi = Bite, Cl = Claw, Kr = Crush, Gr = Grapple, Ho = Horn, Ts = Trample/Stomp, St = Stinger, and We = Weapon. These codes may differ slightly from the *MERP* and *Rolemaster* codes. Each creature usually initiates combat using its "Primary" attack, which is the first attack listed. Depending upon the situation or success of the Primary attack, it may later use its "Secondary" or "Tertiary" (the next two attacks listed) attacks, perhaps all in the same round if previous attacks are very successful.

3•PRICE AND EQUIPMENT CHART

ACCESSORIES			
Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Arrows (20)	215	172	120
Backpack	66	60	66
Bedroll	57	60	69
Bedroll, heavy	180	210	240
Boots	450	375	375
Brush	18	15	10
Bucket, tin	1500	1200	1200
Bucket, leather	200	180	220
Caltrops (5)	4000	3000	2700
Candle	10	12	20
Case	1000	1200	1200
Cask	750	690	600
Chain (10')	25,000	18,000	10,000
Chalk (10)	250	200	200
Charcoal	800	810	815
Chisel	3,000	1980	1964
Cloak	340	355	368
Climbing Pick	10,000	9,000	6,800
Coat	400	450	510
Cb Bolts (20)	700	570	510
Fire-starting Bow	10	10	10
Flint and Steel	300	290	290
Gloves, light hide	30	40	40
Gloves, heavy	40	50	50
Grappling Hook	7,000	4,000	3,900
Hammer	400	310	270
Harness	160	200	210
Hat	180	180	150
Ink	80	50	30
Ladder	100	90	93
Lantern	4,000	3,900	3,500
Lock Picks	8,000	5,000	3,000
Mirror, metal	6,000	5,000	4,500
Mirror, glass	1,200	1,050	1,085
Nails (20)	100	80	70
Oar	18	20	25
Oil, flask	100	100	100
Padded undercoat			
Paddle	15	18	18
Padlock	30,000	18,000	18,000
Pants	60	75	80
Paper (10)	480	360	270
Parchment (10)	840	600	390
Pegs (10)	3	4	10
Pitons (10)	19,600	18,000	15,400

ACCESSORIES (CONT.)			
Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Plank	5	7	9
Pole	12	15	18
Pot	12,400	12,100	12,400
Quill pens	15	12	9
Quiver	24	24	30
Rope	150	120	100
Rope, superior	500	400	350
Sack	21	25	25
Saddle	1,440	1,200	1,440
Saddlebag	216	192	220
Saw	6,000	6,900	7,500
Scabbard, belt	1,000	800	850
Scabbard, shoulder	1,400	1,200	1,350
Shirt	75	90	90
Shovel	15,000	13,800	13,950
Surcoat	250	300	320
Tarp	40	30	35
Tent	750	600	690
Tinderbox and tinder	6	6	8
Torch	1	1	1
Vial (4 oz.)	90	80	75
Waterskin	3	4	4
Weaponbelt	900	750	800
Wedge, wood	3	3	3
Wedge, iron	15,000	15,000	18,000
FOOD, DRINK AND LODGING			
Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Beer/ale	1	1	1
Cider	1	1	1
Mead	2	1	1
Udessa	3	4	5
Wine	10	8	8
Light Meal	1	2	3
Normal Meal	2	3	5
Heavy Meal	3	5	8
Week's Rations	9	13	18
Trail Rations	15	30	60
Poor Lodging	2	4	6
Average Lodging	4	8	10
Good Lodging	6	9	12
Stable	free	1	1
Hospitalization	—	25	40
Library	—	100	500

BEASTS OF BURDEN AND TRANSPORT

Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Dog	3,000	3,900	5,000
Elburz Pony	12,000	20,300	24,520
Handcart	2,700	3,300	4,200
Horse (light)	13,550	14,850	19,800
Horse (medium)	18,050	26,000	28,750
Horse (heavy)	25,100	28,400	31,700
Mule/donkey	6,750	8,640	12,690
Mehnadzur	20,400	22,800	26,400
Ferry Service	5	5	8
Boat, small	12,000	21,000	29,500
Boat, medium	24,000		
Boat, large	75,000	120,000	165,000
Ship, small	—	264,000	313,500
Ship, medium	—	627,000	693,000
Ship, large	—	—	2,376,000
Wagon, open	15,000	18,000	21,000
Wagon, closed	24,300	27,000	30,760

**SHIELDS, HELMETS, GREAVES
AND THE LIKE**

Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Target shield	900	890	850
Normal shield	1,500	1,400	1,300
Leather helmet	440	430	400
Reinforced helmet	6,870	6,000	5,400
Leather jerkin	260	255	270
Arm greaves	310	300	290
Leg greaves	310	300	290
Leather coat	1,700	1,530	1,800
Reinforced leather coat	2,940	2,695	2,500
Leather breastplate	1,460	1,350	1,270
Splint shirt	1,100	1,020	953
Chain shirt	—	48,600	45,000
Full Chain	—	208,000	195,000
Chain hauberk	—	178,200	165,000
Splint skirt	3,030	2,805	2,620
Breastplate	—	64,200	60,000
Half plate	—	324,300	300,000

**SHIELDS, HELMETS, GREAVES
AND THE LIKE (CONT.)**

Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Full plate	—	—	645,000
Leather barding	12,130	11,235	10,500
Chain barding	—	486,000	450,000
Splint barding	18,195	16,850	15,750
Leather chanfron	1,950	1,800	1,670
Splint chanfron	2,925	2,700	2,500
Leather crinet	1,620	1,500	1,420
Splint crinet	2,430	2,250	2,200

WEAPONS

Item	Rural Cost (b.)	Town* Cost (b.)	City* Cost (b.)
Bola	1,286	1,275	1,500
Broadsword	—	28,500	25,000
Composite bow	6,020	5,100	4,335
Crossbow, heavy	24,395	19,125	15,000
Crossbow, light	14,900	14,025	13,200
Dagger	10,590	9,000	7,650
Great bow	9,170	9,000	8,800
Handaxe, iron	8,824	7,500	6,375
Handaxe, stone	1,765	1,500	1,275
Katana, iron	—	63,340	58,650
Katana, wooden	6,300	6,900	7,140
Lance	17,650	15,000	12,750
Long bow	3,010	3,000	2,750
Quarterstaff	13	13	15
Scimitar	—	26,100	25,500
Short bow	1,500	1,530	1,600
Sling	230	230	270
Spear	1,327	1,172	1,035
Whip	600	600	510

*- When determining prices for items, use "town cost" for Batai, Aldshai, and Ulan. For Akglern, Techul, and Xanderen use the "city cost" column. Consider all other markets as rural. As a rule, 1 sp=300 bak. Iron is approximately ten times normal cost, so prices for items made entirely or partially from iron should be increased accordingly. Bulk iron costs 5,000 b. for one pound, and is available only from the government (or on the black market).

4•MASTER ENCOUNTER CHART

ENCOUNTER CHART					
Encounter	Drepung	Dreshon/Dregor	Swamps	Plains	Magachen Forest/ Ul'lgon Wood
Chance(%)	30	50	40	20	30
Distance (miles)	8	6	1	10	12
Time (hours)	4	3	2	2	4
Inanimate Dangers					
Disease	01-02	01-02	01-12	01-02	01-03
General Trap	—	03-05	13-14	03-04	04-05
Natural Hazard	03-16	06-10	15-30	05-07	06-07
Ruin, etc.	17-20	11-13	31-32	08-11	08-11
Severe Weather	21-30	14-20	33-36	12-15	12-17
Animals					
Ahmaluk	31	—	—	—	—
Bahleg	—	—	37-38	—	—
Boar, wild	—	—	—	16-20	18-21
Burrowing Hawk	—	—	39-46	21-27	22-23
Deer	—	—	—	28-34	24-29
Eagle	32-36	21-25	—	—	30-31
Elburz Pony	37-45	—	—	35-44	—
Ghyso	46-48	26-29	47-50	45-50	32-36
Giant Spider					
Lesser	—	—	51-60	—	37-40
Greater	—	—	61-66	—	41-43
Major	—	—	67-70	—	44-45
Griffin	49-51	30-33	—	—	—
Hawk	—	—	—	51-53	—
Hippogrif	—	34-37	—	—	—
Light Drake	52	38-39	—	—	—
Lion	—	—	—	54-55	—
Mngadzur	53-59	40-45	—	56-61	46-47
Monitor Parasite	—	—	—	—	48
Pegasus	—	46-47	—	—	—
Serkai	60-63	48-50	—	—	49-50
Skunk	—	—	—	62-63	—
Snake, poisonous	—	—	71-76	64-68	—
Wolves	64-68	51-57	—	69-72	51-53
Man-like Beings					
Adventurers	69-70	58-62	77-80	73-74	54-57
Caravan	—	—	—	75-79	—
Clansmen	—	—	—	80-87	—
Elubar	71-78	—	—	—	—
Elves	—	63-65	—	—	58-62
Forest Giant	—	—	—	—	63-66
Hermit	79-80	66-67	81-84	—	—
Loggers	—	—	—	—	67-74
Lugroki	81-84	68-76	—	88-89	75-78
Ming Lo	—	77-79	—	—	79-80
Ogre	85-86	80-86	85-88	90-93	81-88
Rainbow Warrior	—	—	—	—	89
Riders (the Horse)	—	—	—	94-98	90-92
Rogue/outlaw	—	—	89-96	99	—
S'gar-thog	87-90	—	—	—	—
Stone Giant	91-93	87-89	—	—	—
Storm Giant	94-95	—	—	—	—
Ta-kri	96	90	—	—	—
Troll	97-99	91-96	—	—	93-97
Undead	00	97-00	97-00	00	98-00

5•HERBS AND POISONS CHART

ROLEMASTER HERB AND POISON CHART

Name	Codes	Form/Prep	Cost	Effect
Herbs				
Bhren	t-S-2	leaf/brew	50 b.	Reduces nausea and stomach ailments.
Chai	m-O-4	root/ingest	12,800 b.	Haste for 2-10 rounds.
Hekad	t-DJ-6	berry/ingest	9,000 b.	Allows breathing at high altitudes.
Ohb grass	a-Z-3	leaf/apply	13,500 b.	As Clot III, doubles healing rate of burns.
Pesar	m-Swamp-7	root/inhale	147,000 b.	Presence, 1 mile rad.; -70 on all activities.
Plejya	c-M-5	flower/ingest	20,000 b.	Euphoria, +50 to spell and missile attacks, -30 on melee and maneuvers.
S'rube Grass	t-O-1	seed/ingest	20 b.	Continued use for 1 week gives +5 on RR's against disease; bonus lost after 1 month of disuse.
Tega Grass	t-T-6	leaf/apply	3,600 b.	Applied to eyes allows vision from ultraviolet through in frared (total night/dark vision).
Tega Grass	t-T-6	leaf/ingest	3,600 b.	Ingested, allows one to see both visible and normally invisible objects.
Varth	f-G-5	flower/brew	15,000 b.	10x endurance. Must be boiled in milk, then iced.
Zah'nt	t-F-5	leaf/inhale	25,000 b.	Hallucinations and dream-state, as <i>Dream II</i> .
Zelovet	c-G-6	moss/chew	54,000 b.	Telepathy with all horses in 100' r.; +50 on all riding maneuvers.
Poisons				
Eshgart*	t-F-7	algae/powder	183,750 b.	(Lvl 15). Paralysis, asphixiation, and death.
Mecha	c-C-5	bark/burn	25,000 b.	(Lvl 10). Smoke seals all pores, death in 3-12 hours.
Oil Root	t-D-5	sap/liquid	12,500 b.	(Lvl 10). 5-50 days blindness, permanent loss of color vision.
Purple Trumpet	t-F-5	nectar/ingest	50,000 b.	(Lvl 20). Neural overload, convulsions, death.
Tanis**	m-O-1	crow/powder	500 b.	(Lvl 5). Pneumonia, -20 on Temp Co for 11-20 days.

* This poison remains in the body for four weeks, only taking effect after strenuous physical exertion. It does not affect children or eunuchs.

** Tanis is derived from the brains of diseased crows along the northern coast of the Jan. The brains are dried and powdered to make the poison.

FANTASY HERO HERB AND POISON CHART

Name	Form	Prep/Apply	Cost	Effect
Herbs				
Bhren	leaf	brew	50b	Reduces stomach ailments.
Chai	root	ingest	12,800b	Double speed 2-10 rounds.
Hekad	berry	ingest	9,000b	Breathe at high altitudes.
Ohb Grass	leaf	apply	13,500b	Stops bleeding, heal twice as fast.
Pesar	root	inhale	147,000b	Mind Scan (1 mile radius), -10 to all activities during effect.
Plejya	flower	ingest	20,000b	Euphoria, +8 to magic and ranged attacks, -6 to all else.
S'rube grass	seed	ingest	20b	+1 to CON if used for 1 week continously.
Tega grass	leaf	ingest	3600b	Ultra vision for 1 hour.
Varth	flower	brew	15,000b	10x Endurance, must be boiled in milk, then iced.
Zah'nt	leaf	inhale	25,000b	User may dream on particular subject.
Zelovet	moss	chew	54,000b	Allows telepathy w/horses (100' radius). +8 to Riding skill.
Poisons				
Eshgart	algae	powder	183,750b	Paralysis.
Mecha	bark	burn	25,000b	Death in 3-12 hours.
Oil root	sap	liquid	12,500b	Blindness.
Purple Trumpet	nectar	ingest	50,000b	Death in 2-20 minutes.
Tanis	crow	powder	500b	Pneumonia; -8 for 11-20 days.

6•MILITARY CHARTS

ROLEMASTER MILITARY CHART

Character	Number	Level	Hits	AT(DB)	Melee OB	Missile OB
Clansman	c.15,800	3	45	16(30s)	34	54
Rider (Nams-vos'mov)	5,700	5	65	16(30s)	65	80
Arrow Messenger	3,000	7	95	1(10)	114	80
Militia	c.1,000	1	18	6(20s)	30	26
Captain	270	7	95	16(30s)	70	90
Nams-shri	230	6	81	16(30s)	70	86
Marshal	27	10	115	16(30s)	90	110
Sgar-thog	15	8	120	10(15)	105	80
Commander of the Horse	3	15	140	16(40s)	120	140

Weapons Used:

Arrow Messengers: 100% katana; 70% longbow, 20% shortbow, 10% greatbow.

Clansmen Fighters: 100% club, 80% dagger, 20% katana; 80% longbow, 10% composite, 5% greatbow, 5% shortbow.

Nams-Shri: 40% stone mace, 30% katana, 30% club; 70% longbow, 20% composite bow, 5% greatbow, 5% shortbow.

Nams-vos'mov (Riders of the Horse): 100% dagger and katana; 60% longbow, 15% composite bow, 15% greatbow, 10% shortbow.

Sgar-thog: spear, ored-be-thog.

FANTASY HERO MILITARY CHART

Name	STR	DEX	CON	BODY	PRE	tPD	rPD	tED	rED	SPD	REC	STUN	OCV	DCV	DMG	Move
Clansman	14	13	12	14	13	11	7	9	5	4	5	22	5	4	2D6N	7"
Rider	15	14	13	11	15	12	7	10	3	7	7	25	5	6	2D6N	6"
Messenger	18	17	18	13	18	13	7	11	7	4	8	29	9	8	3D6N	7"
Militia	14	13	13	12	10	10	5	7	5	4	3	13	4	3	1D6K	4"
Captain	20	19	18	15	19	15	10	13	9	6	6	27	6	6	3D6N	8"
Nams-shri	11	10	10	9	14	10	4	4	3	3	5	15	4	4	11/2DK	6"
Marshal	22	20	19	16	23	16	10	15	9	6	6	33	9	7	4D6N	8"
Sgar-thog	20	17	20	16	21	14	10	10	7	6	5	27	5	4	2D6N	6"
Commander of the Horse	25	22	19	16	22	16	9	14	9	6	9	38	10	9	4D6N	9"

PART XIII

• APPENDICES •

1•THE YASA (LAWS)

The Yasa can be divided into four sections: penalties, crimes, duties of the people and duties of the leaders. It is presented below in the outline form in which most citizens of the Jan are taught it.

PUNISHMENTS

Lesser penalties:

- a. Compensation.
- b. 1/10 total possessions or compensation, whichever is greater.
- c. 1/2 total possessions or compensation, whichever is greater.
- d. 1 year of servitude.
- e. loss of all property to victim.
- f. hereditary servitude for 3 generations, firstborn child only.
- g. banishment into the Drepung or Great Northern Waste.

Greater penalties:

- i. dunking.
- ii. flogging.
- iii. flogging in salt water.
- iv. amputation of appropriate member.
- v. decapitation

CRIMES AND THEIR PUNISHMENTS

The bracketed letter or letters following a crime indicate the penalty for a first offense for that particular crime. Each repeat offense results in the next most severe penalty. When two letters appear, only the first increases in severity for repeat offenses. The other penalty remains fixed, regardless of how many times the offender has been found guilty.

A. Against other citizens

1. Vandalism [a]
2. Theft [iv;a]
3. Horse theft [v]
4. Arson [d;a]
5. Torture or mutilation [iv]
6. Assault and/or battery [ii]
7. Armed robbery [iv, both hands]
8. Rape [iv]
9. Murder [iv]
10. Murder in self defense [c]
11. Sodomy [v]
12. Adultery [iii]

B. Against Society

1. Breach of contract [e]
2. Counterfeiting [f]
3. Spying [iii]
4. Spying for Shoneb [v]
5. Harboring a fugitive/criminal [v]

C. Against the Government

1. Failure to pay taxes [c]
2. Theft [v]
3. Treason [v]
4. Assassination [v]

Duties of the People:

- A. Each citizen must offer 1/10 of his/her wealth to the government every year.
- B. All able men must be trained in the arts of archery and horsemanship.
- C. No one shall get intoxicated more than twice in a week. There is no lessening of punishments for crimes committed while drunk or drugged.
- D. When the men are away for war, the women are responsible for all of the men's duties.

III. Duties of the Leaders:

(Khans, chiefs, chenen and Commanders are Leaders.)

- A. Each leader is responsible for keeping his immediate superior informed of all developments in his jurisdiction.
- B. Every leader must swear fealty to the Supreme Jengada, on penalty of death.
- C. A leader is responsible for all of his subjects and must be certain that all under his command meet their obligations.
- D. No leader may meet with a foreign dignitary for any reason without the knowledge and consent of the Supreme Jengada, on penalty of death.
- E. Each Khan and Commander must send a delegation and candidate to Akglern within one month of the announcement that the office of Supreme Jengada has been vacated.
- F. Each leader is responsible for the maintenance and defense of his region.

2•THE STAGEN CALENDAR

The calendar used in the Jan (and in the Shoneb Empire) is called the Stagen Calendar (SC). It was created by the great leader Stagpa in the year 4444 of the Akeloqosi calendar (AC) and began with year one corresponding to 4441 AC, the first year of his reign.

The calendar consists of a three level cycle to count the years, with each year divided into 8 months. The innermost cycle of years, the skota, consists of 9 one-year stages named for the 9 sacred beasts of Makhan.

- | | | |
|-----------|---------|----------|
| 1. Eagle | 4. Elk | 7. Boar |
| 2. Snake | 5. Bear | 8. Horse |
| 3. Serkai | 6. Yak | 9. Dog |

Each cycle of the skota makes one stage of the central cycle, the sared. The sared cycle contains 5 nine-year stages.

- | | | |
|----------|----------|---------|
| 1. white | 3. green | 5. gold |
| 2. blue | 4. red | |

Each cycle of the sared, in turn, constitutes one stage of the outermost cycle, the ma'ir. The ma'ir cycle consists of 5 forty-five year stages, each stage denoted by the name of one of the five elements.

- | | | |
|----------|---------|---------|
| 1. Sky | 3. Sea | 5. Wood |
| 2. Stone | 4. Fire | |

The calendar progresses as follows.

Year number	Year name
1	sky white eagle
2	sky white snake
9	sky white dog
10	sky blue eagle
45	sky gold dog
46	stone white eagle
225	wood gold dog
226	sky white eagle, new cycle

Each year contains 10 months of 35 days each. The first 17 days of a month are "- ascending;" the 18th day is "- reigning," and the final 17 days are "- descending." Weeks are not used, and the days have no names. The names of the months follow.

- | | | | |
|-------------|-----------|-------------|--------------|
| 1. Xolag | 4. Dzejan | 7. Z'hindja | 10. Lha-dzar |
| 2. Ghane | 5. Chus | 8. Horad | |
| 3. Kelhorro | 6. Inje | 9. Erkoli | |

The Stagen calendar begins the new year on the vernal equinox. Noteworthy days in the Stagen calendar are listed below.

THE CHOOSING

1st day of Xolag ascending. This is a great festival held outside Akglern and lasting a week. During the week, there are numerous fighting, riding and shooting competitions for any who wish to participate. Most of the new Arrow Messengers and Riders are chosen at this time, and there are usually a few mercenary leaders looking for good fighters to add to their army.

FEAST OF LIGHT

7th day, Xolag descending. This major religious feast is a celebration of spring. In most cities and villages, feasting and games are the order of the day.

FESTIVAL OF MAKHAN

1st-3rd days of Erkoli reigning. This is a 3 day religious festival, celebrating the gifts of Makhan and praising him. Many pilgrims will travel to Mount Baikal to visit the Cloud Temple and to receive the blessing of Makhan from the Commander of the Faithful.

3•ARMOR, WEAPONS AND SPELLS

Splint Armor Shirt: Lightweight armor made of hardened bamboo, it protects as Armor Type 13 (chain shirt) but has penalties as Armor Type 9 (rigid leather breastplate). It can include arm and/or leg greaves. While swimming in splint is awkward, its buoyant nature makes drowning in it equally difficult. Also, the armor's protection against spells is as Armor Type 9.

Splint Armor Shirt and Skirt: As the above, but with the addition of a split skirt that can be worn while riding a horse. The skirt hangs to the wearer's knee. This outfit encumbers as Armor Type 10, but protects as Armor Type 16.

Great Bow: An individual must have at least a +10 St bonus and be over 6' tall in order to use this weapon.

Type: missile	Weight: 4-6 lbs.	Length: 4.5-7'
Fumble: 1-6	Cost: 9,000 b.	Table Used: Long bow

Range modifiers:

0-10'	(+30)
11-150'	(—)
151-250'	(-30)
251-400'	(-40)
401-550'	(-60)

Armor modifications: AT 1-12;+5, AT 13-20;+10.

Ored-be-thog: This large heavy crossbow is stabilized by resting it atop a single pole. It takes 3 rounds to set up initially, and either a crank or a Strength greater than 95 to operate. Each Sgar-thog makes his own, so they are rarely sold.

Type: missile	Weight: 10-14 lbs.	Length: 4-5'
Fumble: 1-6	Cost: n/a	Table Used: light crossbow, 2x damage

Range Modifiers:

0-20'	(+30)
21-100'	(—)
101-200'	(-30)
201-300'	(-40)
301-400'	(-50)

Armor modifications: AT 1-8;+0, AT 9-20;+5.

Fire rate penalties:

4 rounds	-0
3 rounds	-10
2 rounds	-30

Wooden katana: Identical to a regular steel or iron katana, but made of fire- or chemically- hardened wood. Breakage Factor: 130+. Bonus: -10

Nakail Shadows: In addition to the normal base lists for their class, priests of Kaitu, the Nakail may learn this list. The Spells on this list are the same and only vary in range. It allows the caster to project a visual image of himself over great distances and through intervening barriers. He must specify the direction and distance of the projection or have been there before. The caster can hear, see, and smell through the image and may speak through its mouth. He cannot cast spells through the shadow, but may use it to pinpoint a target for a spell or channeling. The shadow can move as a normal person; it is unable to fly or appear to teleport from place to place. The image can be dispelled normally or destroyed with an *Absolution* spell. The latter destroys the shadow permanently; the shadow-caster then loses the ability to use this list or otherwise cast his image forth magically. The caster's level only affects the range of the spell; duration is concentration.

Caster's Level	Range
1	100'
2	200'
5	500'
7	1000'
10	1 mile
12	5 miles
13	10 miles
15	20 miles
18	50 miles
20	100 miles
25	500 miles
30 (Lord)	1000 miles
50 (True)	100 miles/level

4•UNUSUAL DISEASES

The following three diseases are found in the Jan, in addition to all sorts of more mundane afflictions.

JADHUR

Source: contact with infected persons

Level: 10

Frequency: rare

Time to onset: 1-10 days

Duration: 1 day/ 5% failure

Minimum effect: none

Effect: convulsions, delirium, ST loss (-20 on temporary St while ill)

Notes: *This disease occurs in other regions also, but it is most common in the Jan and Shoneb Empire. Clansmen are genetically immune to its effects.*

RGASTAD

Source: contact with infected undead or persons

Level: 30

Frequency: extremely rare

Time to onset: 1-10 rounds, or 2-20 days

Duration: n/a

Minimum effect: paralysis for 1-10 days after 1-10 rounds
effect: death in 2-20 days

Notes: *Rgastad is only contracted when an individual is scratched or bitten by an infected Undead or living person. The disease is found only in the swamp areas of the Jan, unless a victim has carried it elsewhere. (Rgastad is especially common in Deadmar Bog.) When it leads to death, the victim will not necessarily realize he is dead immediately. He may function normally, though wounds will not heal, and he may appear pale. Channelers may lose their power points. "Dead" victims will start to rot and decay, though the rate will depend upon their environment. A person in a warm, humid climate might decay in only 5-14 days, while in a cool, dry climate it might take a year or more. Victims may be immune to fear, sleep spells, exhaustion or hunger, but they can be repelled like other Undead.*

SWAMP FEVER

Source: drinking water or insect bites in swamps

Level: 8

Frequency: moderately rare

Time to onset: 2-20 hours

Duration: 1-10 hours for min. effect, 1-10 days otherwise

Minimum effect: fever and headache give character -10 on all activities and spell casting.

Maximum effect: fever, vomiting, weakness give character -30 on all actions, spell casting.

5•GLOSSARY OF XANDEREN TERMS

Where the Algorn word for something is different from the Xanderen word, the Algorn word can be found in brackets after the Xanderen word.

XANDEREN	ENGLISH
Ahzer	river
Ar'shabod	shaman
Lun	lake
Nams	member, one of a group
Nams-Shon[Namshu]	citizen of Shoneb
Nams-shri	female fighter

XANDEREN

ENGLISH

Nams-vos'mov	member of the Horse
Na-vosm	city, settled region
Ovet	horse
Ta-kri	spirit servant of Makhan
Vosm	clan
Vos'movet	The (Riders of) the Horse
Zelehr	forest
Z'ram Nadjag	Earth
[Hram al Ang]	

6•SPELL CASTING VARIATIONS

Within the Jan, the lack of any organized schools of magic has resulted in a number of variant methods for casting. The following are examples of different styles a mage from the Jan might practice.

MAGE NOTES

A mage may learn his spells in such a way that he must have both hands free to gesture while he casts. Such casters may be given a +5 on all Basic Attack Rolls (BARs) and +10 on Elemental Attack Rolls (EARs). If only one hand is free, the caster would be at -5 on BARs and -10 on EARs; no free hand requires an Extraordinary Spell Failure roll, and even if the spell succeeds the caster is -10 on BAR's and -20 on EARs.

GROUP CASTING

Some schools, most notably the Taran Priests, may cast spells requiring the cooperation of two or more casters, or allow the option of more than one person casting. In these situations one of the casters serves as the focus, or receiver, while the others act as transmitters. The focus must know the spell to be cast, and all casters involved must have channeling skill and use the same realm of magic.

Transmitters channel power points to the focus, who uses these and his own PPs to cast the spell. The transmitters do not need to know the spell being cast. Points are channeled according to normal **Rolemaster** channeling rules, with each transmitter knowing the exact time and place the spell will be cast. If the spell fails, all casters take damage in proportion to the fraction of the total PP they contributed. (Any fraction of dead is still dead.)

Casting time is doubled for each caster over two participating, with normally instantaneous spells taking one round. All casters are limited to 10% activity while the casting is in progress. If the casters are in direct physical contact they get an extra +30 bonus on BAR/EAR rolls. Attack level and all "per level" factors depend on the level of the focus.

Extra PPs put into the spell can be used in several different ways, at the option of the focus:

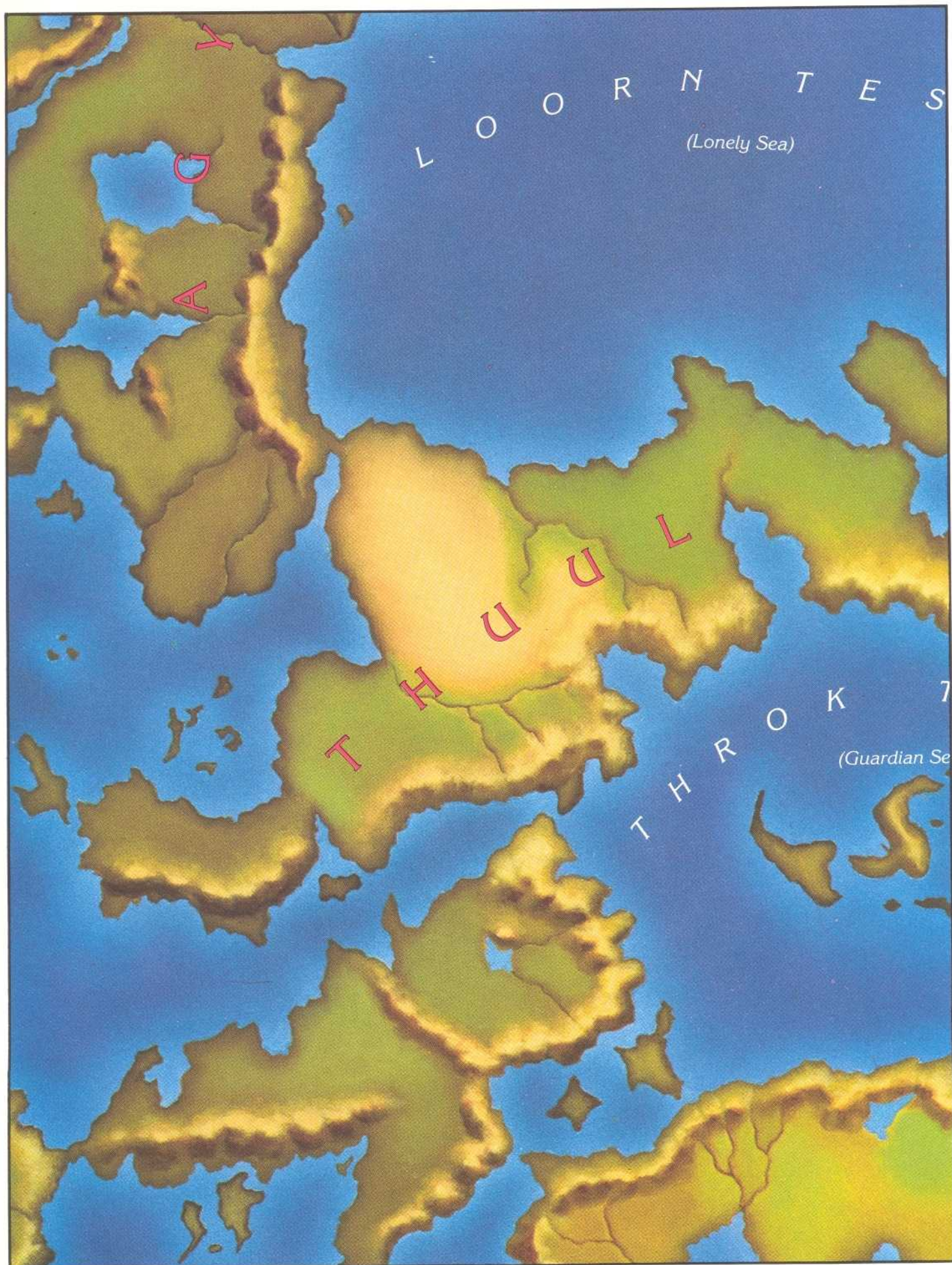
- a) nB = n times normal range
- b) nB = n times normal duration
- c) nB = n times spell bonus
- d) nB = n times normal damage on elemental spells (crits are normal)
- e) nB = raise severity of criticals by (n-1) levels
- f) nB = n times normal mass, area, radius, or volume of effect
- g) nB = every B points halves casting/onset time of spell effect
- h) nB = +(n-1) more targets than normal spell
- i) nB = +(n-1) on attack level for Base Attack spells
- j) nB = +(n-1) on the caster's level for an ESF, or +20, whichever is lesser

B is the normal spell cost, n is the multiplication factor, so that nB is the total number of PPs in the casting.

THE XANDEREN ALPHABET

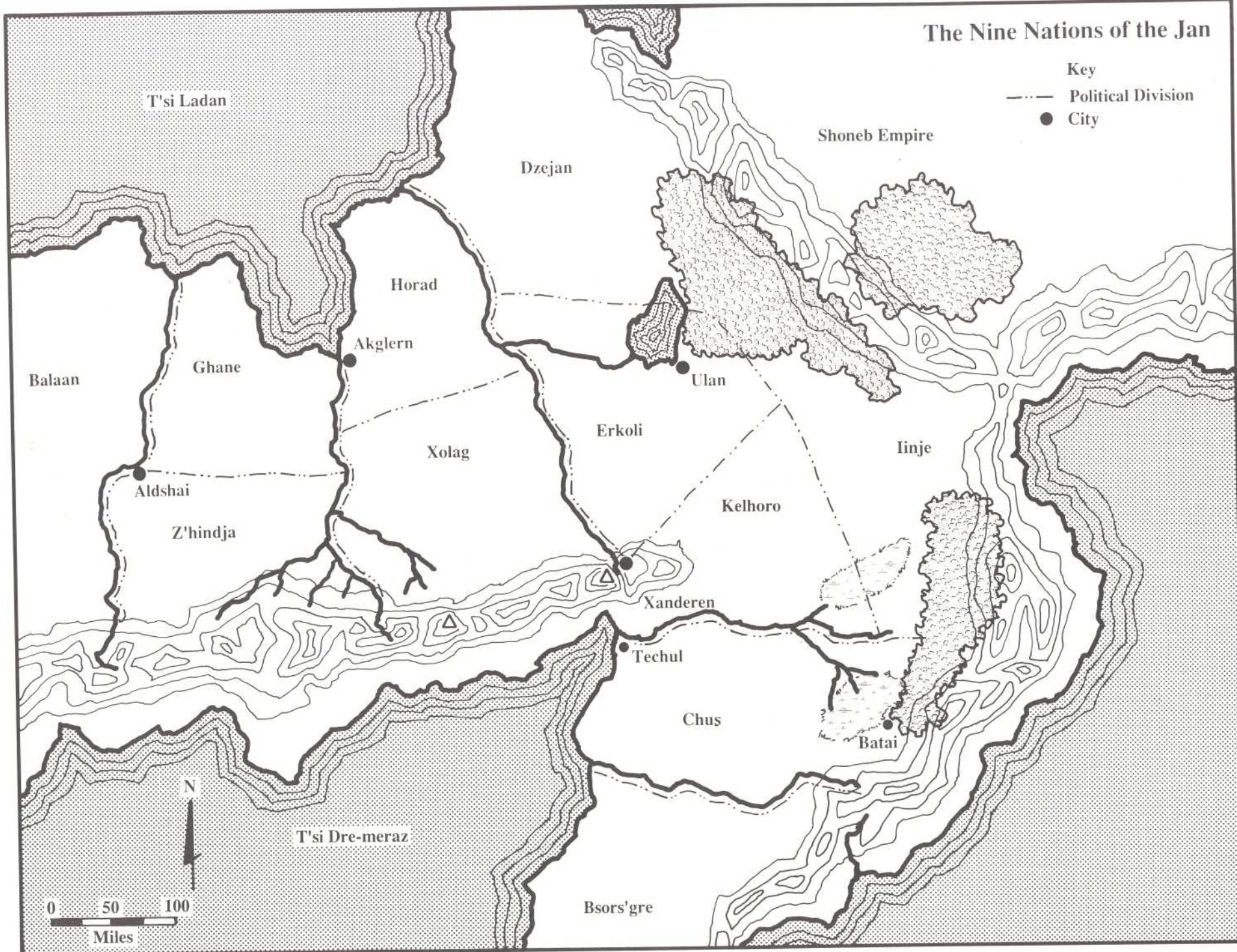
The printed form is used for formal documents and by scribes, whereas the written form is simpler and more common in letters, notes, and unofficial records

Printed Form	Written Form	Transliteration	Pronunciation
↵	↵	A	father, cat
↶	↶	B	bed
↷	↷	Ch	chew
↸	↸	D	dog
↹	↹	E	grey, get
↺	↺	F	fish
↻	↻	G	goat
↼	↼	H	horse
↽	↽	I	inn, pique (only at the end of a word)
↾	↾	J	jewel
↿	↿	K	king
↰	↰	L	log
↱	↱	M	man
↲	↲	N	none
↳	↳	O	ogre
↴	↴	P	paper
↵	↵	Q	yech
↶	↶	R	run
↷	↷	S	sky
↸	↸	T	tall
↹	↹	U	boot
↺	↺	V	vile
↻	↻	X	xylophone
↼	↼	Y	yak
↽	↽	Z	zoo
↾	↾	Zh	rouge
↿	↿	hyphen	(none; the hyphen separates certain sounds in writing)
↰	↰	glottal stop	(glottal stop is just a brief break in the word)
Numerals:			
Written Form	Transliteration	Written Form	Transliteration
•	1	↵	6
↶	2	↶	7
↷	3	↷	8
↸	4	↸	9
↹	5	↹	0

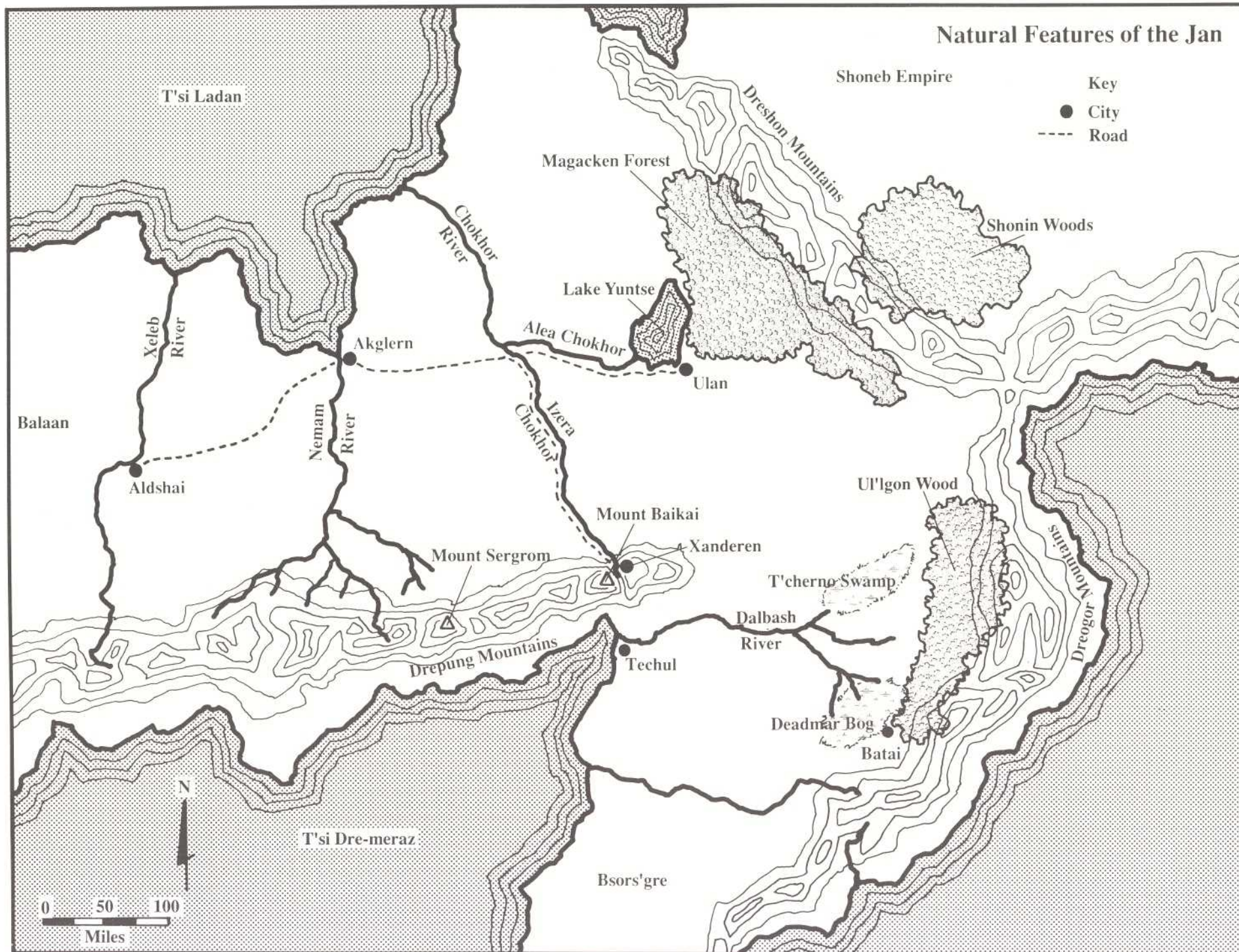


The Nine Nations of the Jan

- Key
--- Political Division
● City



Natural Features of the Jan

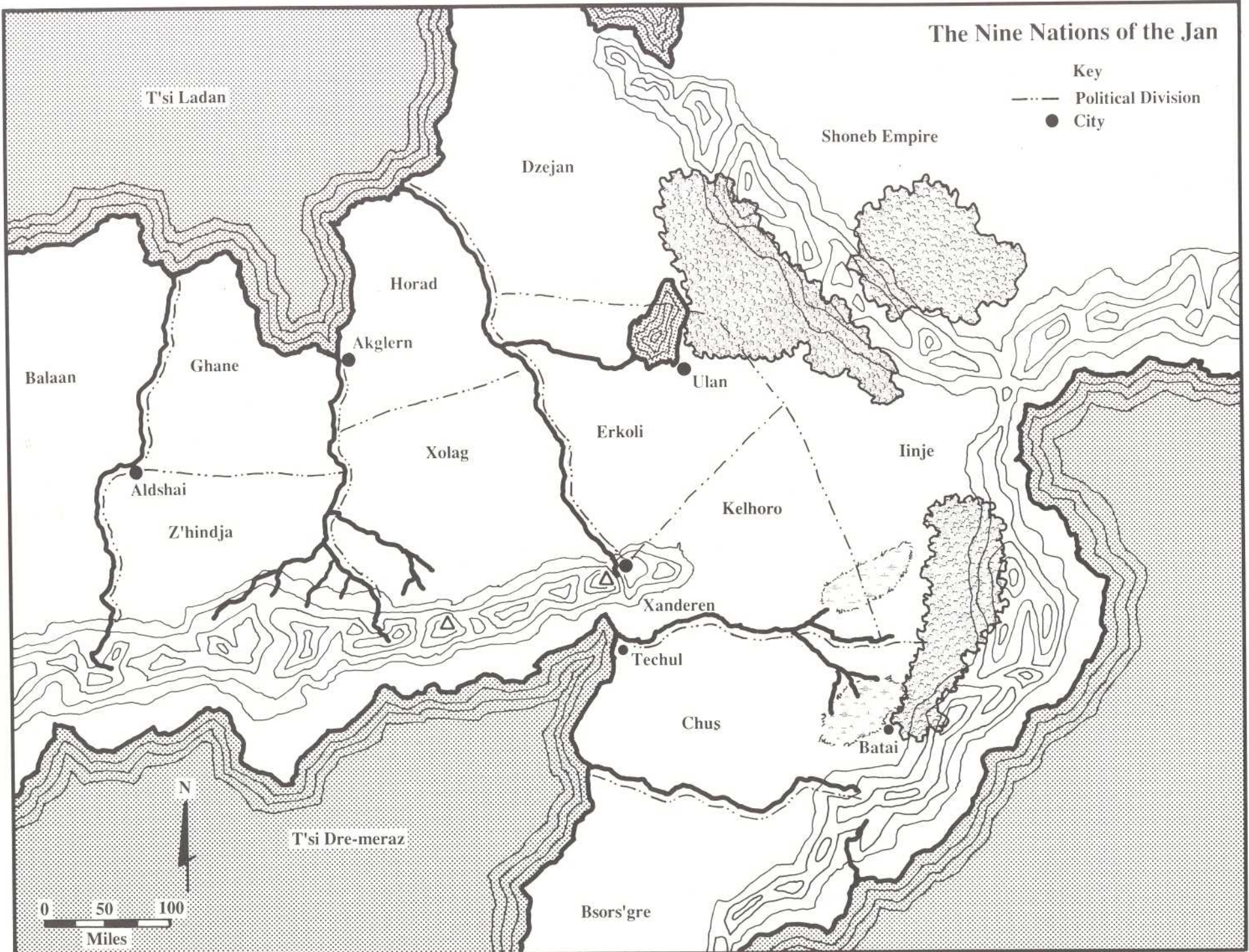


The Nine Nations of the Jan

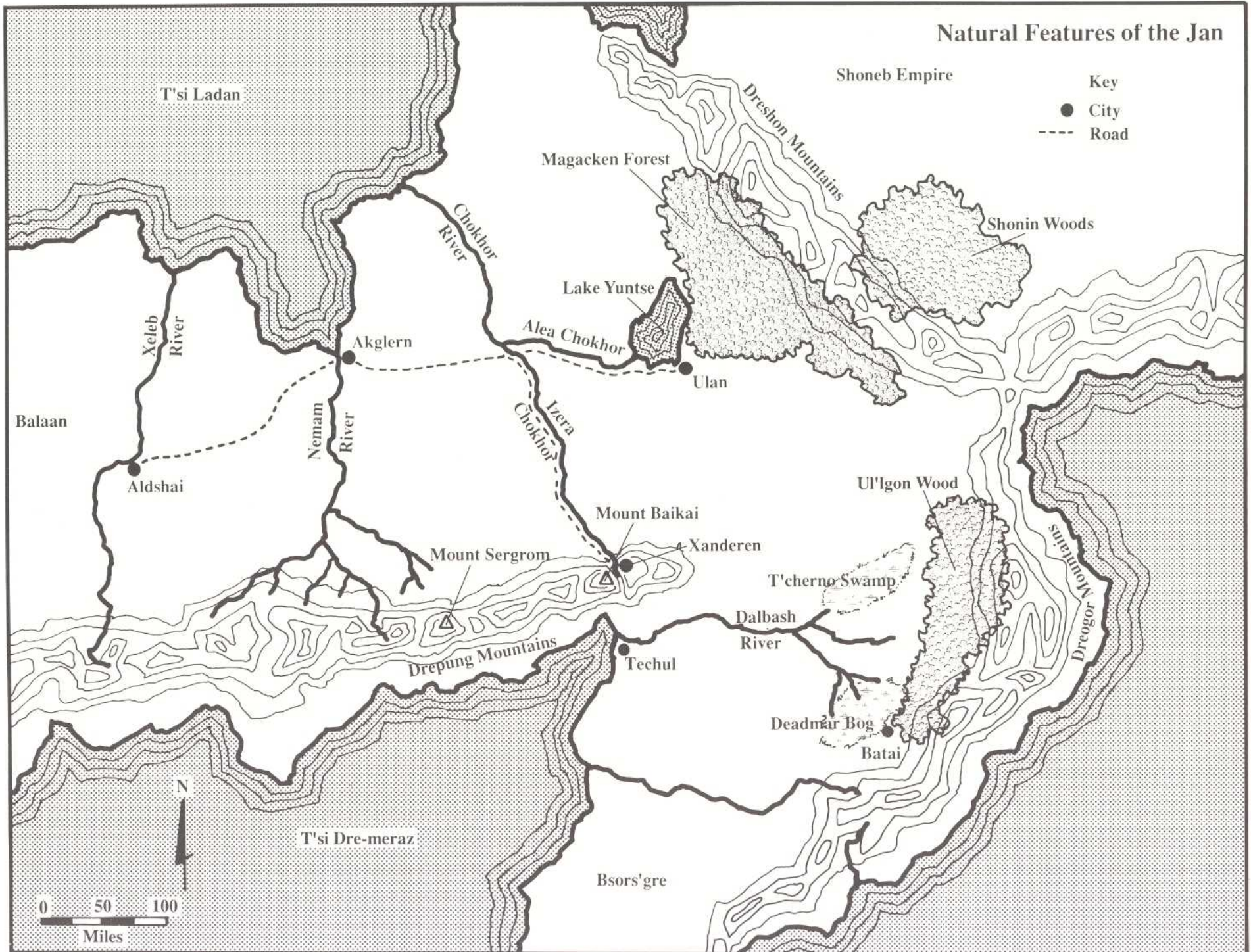
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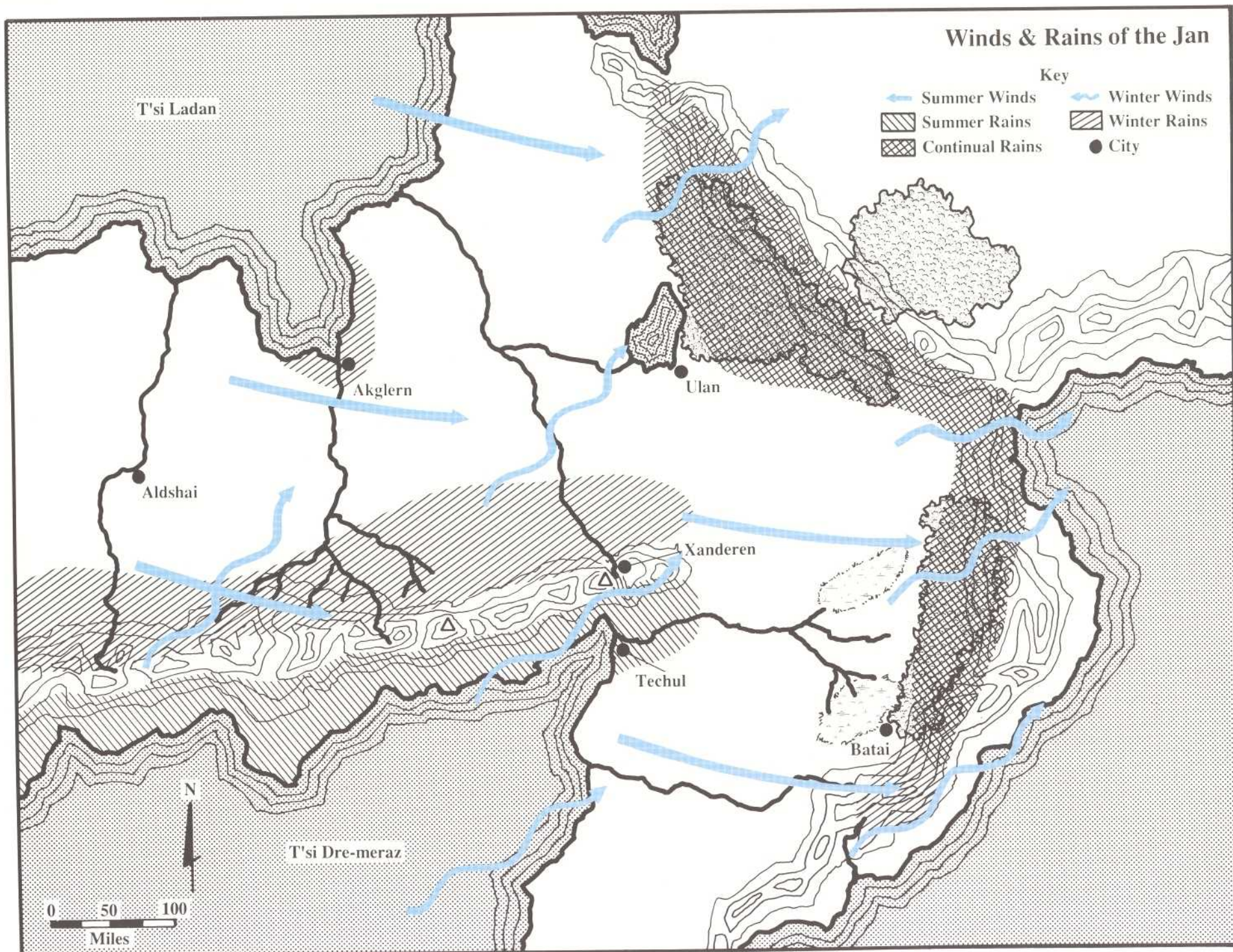
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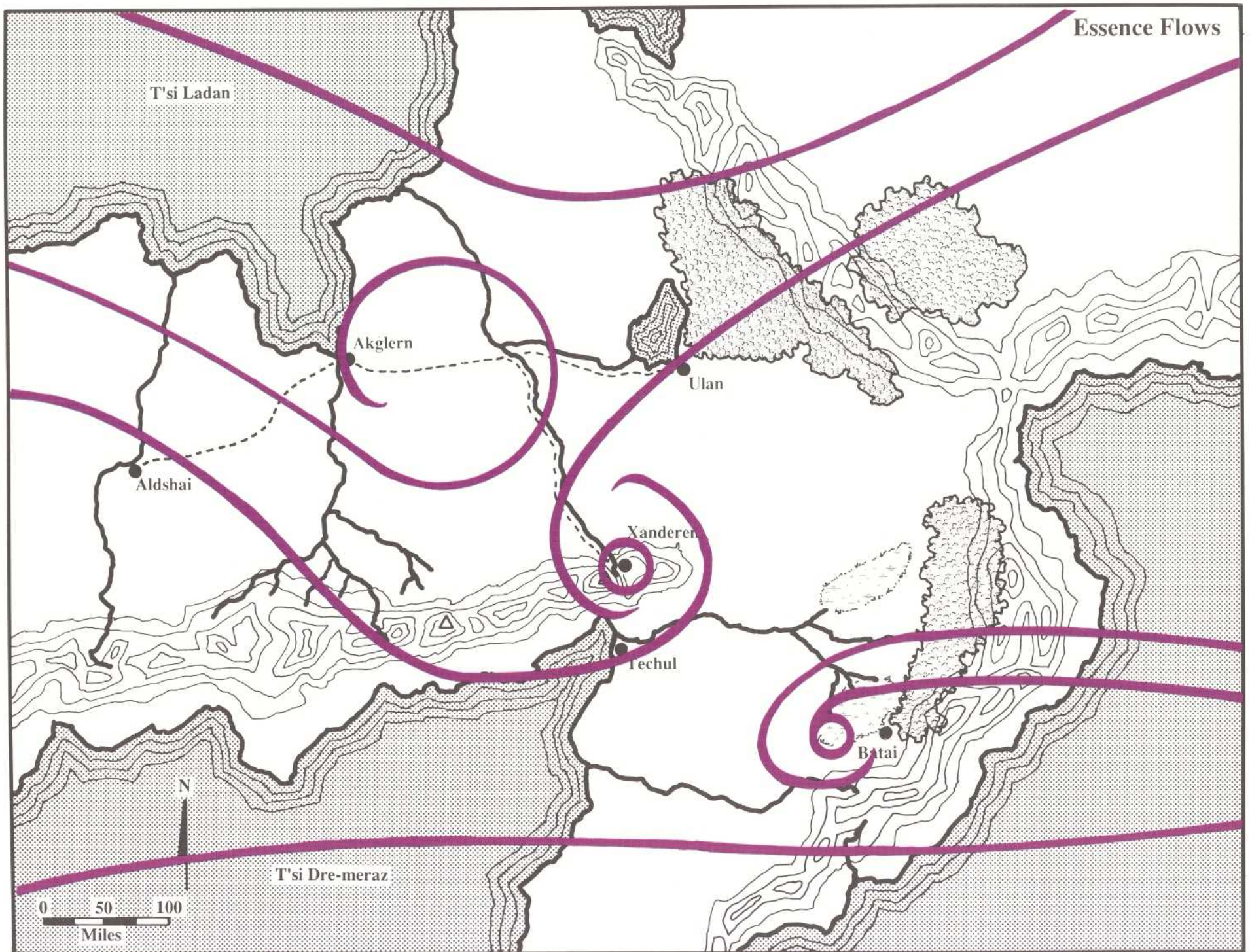


Natural Features of the Jan



Winds & Rains of the Jan





The Nine Nations of the Jan



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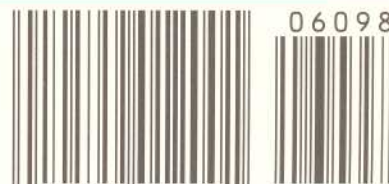
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