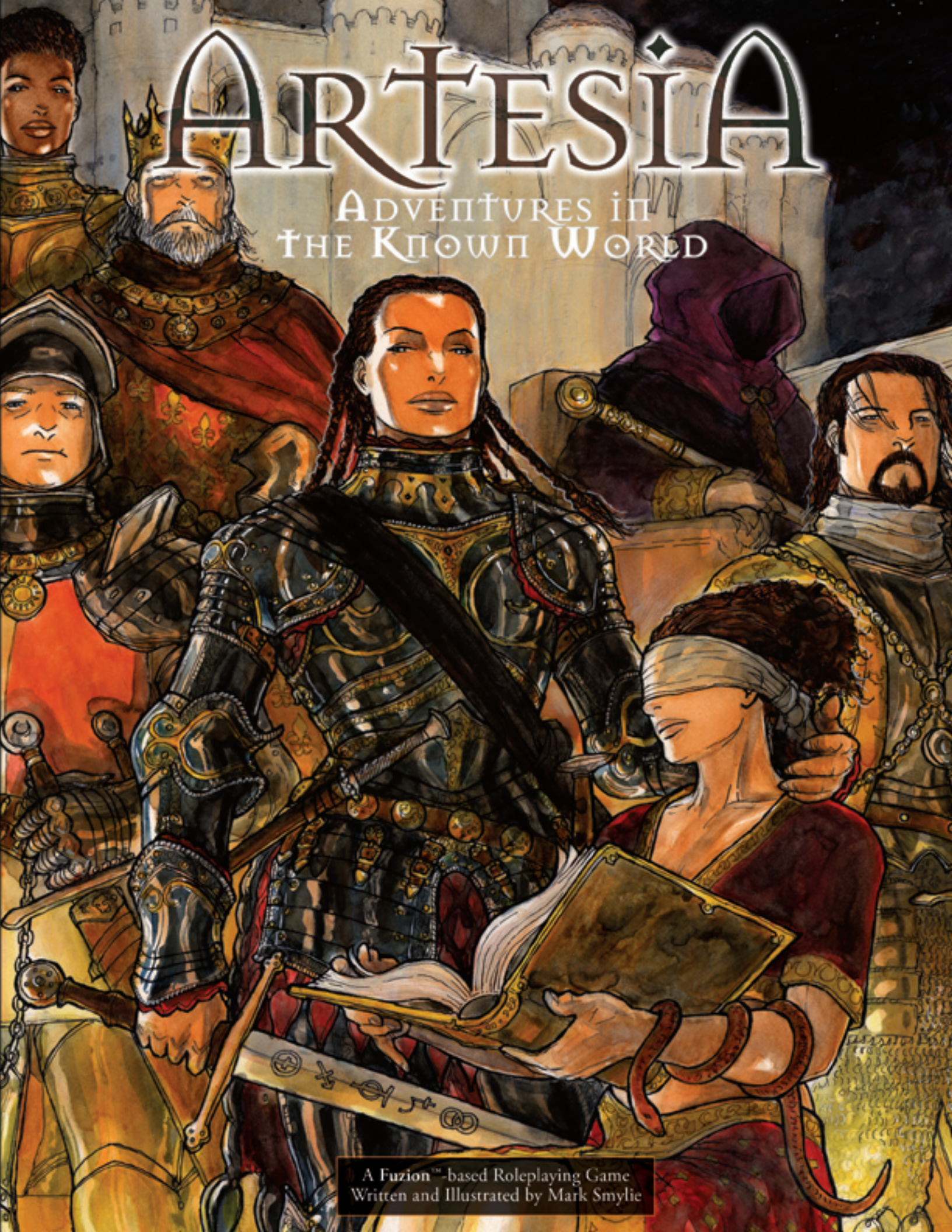
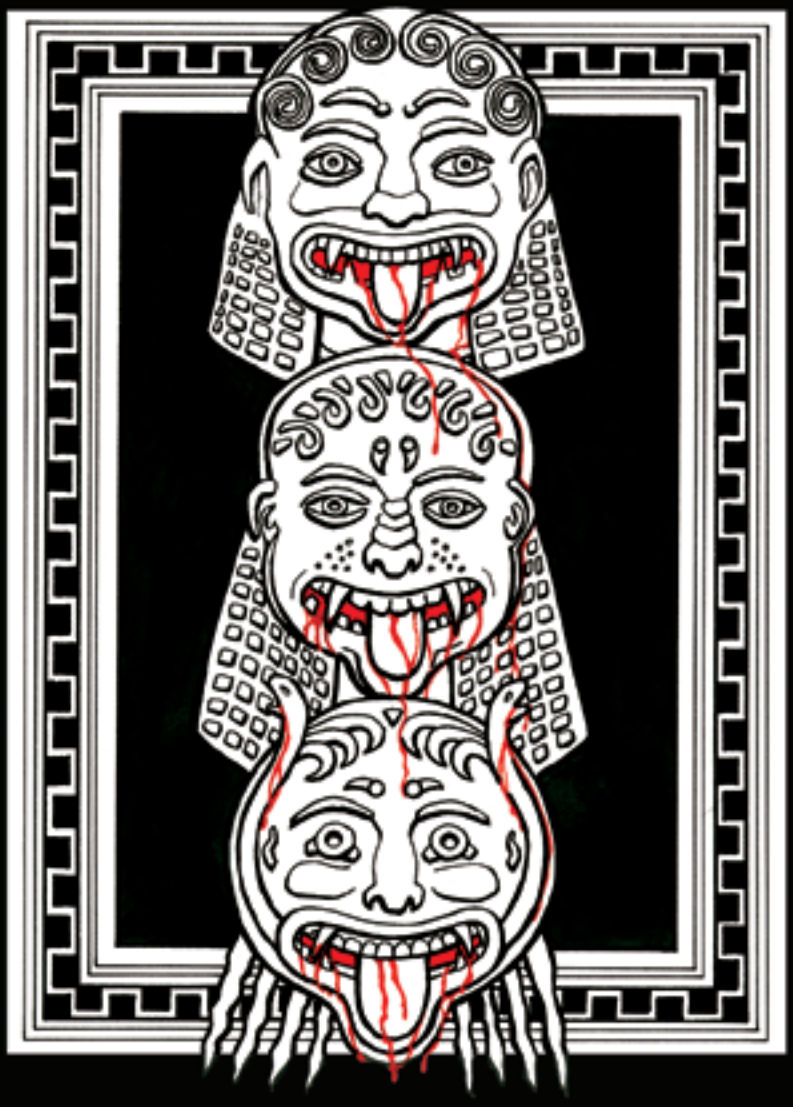

ARTESIA
ADVENTURES IN
THE KNOWN WORLD
A Fuzion™-based Roleplaying Game
Written and Illustrated by Mark Smylie






ARTESIA
Adventures in the Known World
Written and Illustrated by
Mark Smylie
Based on the
Fuzion™ RPG System

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Introduction

This book, ***Artesia: Adventures in the Known World*** (hereafter referred to as **Artesia AKW**), is a roleplaying game. In it, you can take on the persona and guise of characters in the Known World, struggling to affect the fate of the world around you. This notion might lead to some questions:

Who or what is Artesia?
Artesia is both a who and a what. *Artesia* is the title of a comic book, from which this game derives its name; *Artesia* is also the name of that comic book's main character. *Artesia* also happens to be the name of a couple of cities in California and New Mexico, but they don't have anything to do with either the comic or the game. With any luck one day *Artesia* will also be a movie, and you'll be able to go see it in theaters; its prequel, a film called *The Barrow*, is already in the works, so keep your fingers crossed.

Artesia is a young woman who was raised as a witch and a priestess, who saw her mother burned at the stake. So she has chosen to follow a different path, that of war and violence. And she has chosen the right time to do it, for her world (like so many worlds) is on the verge of a great change, and that change is giving rise to conflict and disaster. And conflict and disaster, whether we like to admit it, are also often what drive roleplaying games.

What is a Roleplaying Game?
A roleplaying game lets you pretend to be a Character in a story, much like being in a play. Each player takes the role of a different Character in the story, making the decisions and saying the things that the Character would say in the situations that happen along the way. Roleplaying is a form of shared, collaborative storytelling, with the rules along to make sure everyone's on the same page; and like many kinds of storytelling, roleplaying tends to thrive best when Characters are confronted with conflicts and adversities to overcome. This particular roleplaying game allows you to play Characters in the setting of the comic book *Artesia*, though it is also true that its rules can be used for just about any setting – or that its setting can be used with other rules.

Do I have to read the comic to play this game?
Nope. It might help give you some ideas about where the Known World is headed, but no, you don't. A lot of the background information in this book is cultivated from the previously published material in *Artesia* and its Annuals.

What is the Known World?
The Known World is the setting of the comic book *Artesia*, and of this game. Some settings to fantasy books and games have strange, unearthly names; this one does not. The inhabitants of this world usually just call it the Earth, as we do our own world, or they call it the Known World. They started calling it that a long time ago in their history, when people first tried to fix their place in the world with word and deed and map, and so they started to distinguish between a *Known World*, a place familiar and describable, and an *Unknown* one, a place beyond the horizon that existed but was as yet undiscovered. This book is about the people that live in the Known World, and about how you can pretend to be one of them.




PANOCH SEA
MERA PANDRA
LANDS OF THE THALYARS
LYCINIA
URTHIA
BARATREA
HYPERNIA
MAGARA'S LAND
PALA MAGARA
BERGENIA
THE GOLDEN SEA
↑ THE UNKNOWN WORLD
BEING BY REPORT LAND OF THE PANAGHIANS, AND THEIR KINGS OF SEA AND WOOD
LANDS OF THE MALAMITES
GREAT SERPENT RIVER
SEFIR
THE PALLITHANES
T'GOONAI KINGDOMS
APPALITANE
HARALIA
MERA HELIA
MERA ORA
THARGOON
HAZORAT RUNE
DÉSKÉDRÉ
LARATES
GALA LIRA
LABRA
PALATIA
ORACLE CITY
KHAEL
THE SUN'S ANVIL
KÉDRAN GULF
GALA DESKA
THE BARREN COAST
BAY OF SKULLS
SILVER SCALE SEA
MERA AUDRA
MERA ARGENTA
TO THE ISLANDS OF THE DAWN
HARATH EDUINS
UMAT
DAIN EDUINS
DARADJA
DAINPHALIA
THE MIDDLE KINGDOMS
ILLIA
HELIOPOLIS
BEING THE SEAT OF THE SUN COURT
MORICA
UGERAM
DAIN DANIA
ERID DANIA
AURIA
HEMISPIA
BORADJA
LOST UTHEDMAEL
LANDS OF THE BEAR MELITES
HUELT
ATALLICA
UMIS
ANGOWRIE
THE RED WASTES
GULF OF GALIA
THE HEMAPOLINE LEAGUE OF CITIES
HEMAPOLI
CAVALONIA
ANCIENT TELESIA
MERA DURÉ
HERE BY REPORT WAS DURÉA OF ANCIENT LEGEND
GALIA
THE EMPIRE OF THESSID-GOLA
THESSIDIA
VANIMORIA
TIR-EN-TIEL
METRAS
MERETIA
VARSA RUNE
THE DAURUS MOLE
GRAND SEKERET
AVELLA
SEAT OF THE PHOENIX COURT
THE BLACK SANDS
VARIM
EVERANT
SEKER
THE GOLA
AMORA
THESSURE
SETINE
LETA
THE ULIK DESERT
LANDS OF THE ENNEANITES
THE UNKNOWN WORLD
BEING BY REPORT SABUTA AND THE MOUNTAINS OF GOLD
UTHERN SEA


THE FALL OF
ÜRÜNE DÜRÉ
THE KINGS
in EXILE
THE GOLDEN EMPIRE
OF DAVBAN HESS
THE GOLDEN AGE
THE LAST OF THE
BLACK ARROW
QUEENS
THE WAR
in HEAVEN
THE AGE OF LEGENDS
THE
SPRING
QUEENS
OF
AN-THAIR
THE END OF
NYMARGA THE TYRANT


A History of the Known World
Told in stories, pictures, and maps, and as related in the books, legends, and folk tales of its peoples.
The Age of Bronze
Worm Kings
The Voyages of Audra
The Catastrophe and the Winter Century
The Last Dragon Kings
The Age of Iron and Fire

The Ages of the Known World

The Scholar-Magicians of the Golan Great Schools were the first to outline the Ages of the Known World; in their studies and lectures they divided what they knew of history into an Age of Creation, or an Age of the Gods, when Geniché, the Earth Goddess, ruled and walked the world, and three Ages of Men that followed her departure for the Underworld. The Golan Scholar-Magicians were the first to describe the period following Geniché's withdrawal from the world and the establishment of Ürüne Düré as "The Golden Age of Man," and they drew distinctions between the world of the Golden Age and the period that had followed after Islik's ascension to the Heavens. The Golan Scholar-Magicians believed that they (writing circa the year i900) were living in what they called the third or Bronze Age of Man, and they successfully predicted a great change in the Known World that would usher in the fourth Age of Man, which turned out to be the current Age of Iron and Fire.

The Age of Creation

Before the first Age of Man comes a time usually called the Age of Creation; it is never spoken of as an Age of Man, as the great moving forces of the world were not men, but gods. Yhera, the Queen of Heaven, first made the skies, the waters of the Deep, and the Earth, and gave birth to the first of the immortal gods. How long ago this happened is a matter of debate; for what marked the difference between the Age of Creation and the first Age of Man was the absence of time. The Sun, Helios, did not rise or fall by a schedule, nor did he yet wane in the winter; but rather, he came and went from the skies as was his wont. This was Paradise, when the world lived in bounty and joy, only occasionally marred by the shadows of darker things to come, and the notion of days or years would have had little meaning. Some say the Creation Period lasted for a period of time equivalent to a thousand years; others say that Men lived in the Gardens of Geniché and Geteema for a thousand *generations*. Either claim is purely speculation.

Based upon the writings of the ***Corpus Divinica Düréa*** and their own book of prophecies, the ***Oracallum,*** a framework for describing the Age of Creation was devised by the Oracle Queens of Khael for use in explaining the beginning of the world. They divided the events of the Age of Creation into 22 Acts, keyed to the 22 pages of Yhera's Sacred Book: 21 pages that she wrote and numbered, and then the 22nd page that was left blank and unnumbered and only later filled in. The Age of Creation ends after Yhera has completed her work and is well satisfied, when someone from the Race of Men commits a crime against the world, a crime that causes Geniché to depart and pronounce the First Law of Death: that all born of her Earth must follow her into the Underworld. With the First Law, a part of the world became fixed, and time was born.

Act I **Yhera** dreams, and in her dream she struggles with the darkness, which becomes a great Dragon. She overcomes the Dragon, and from its blood and skin begins to write a Book. She creates 22 pages to her book, and holds them in her hands, and from the book grows a Sacred Tree.

The Sacred Tree of Yhera

The World Tree had two great branches intertwined, one made of gold and the other of silver. The fruit of the golden branch granted immortality, while the fruit of the silver branch granted wisdom and knowledge. Most legends say the Tree is now somewhere in the Otherworld or the Underworld.

Act II Yhera creates the sky over the Sacred Tree, and begins to place the stars in the Heavens of the Night. She makes a cauldron, and breathes life into her sisters **Adjia**, Goddess of the New Moon, and **Djara**, Goddess of the Dark Moon, and together they place more stars in the Heavens and create the Moon. Yhera tips over the cauldron and pours out the waters of the world, the endless Deep to match the Night. Yhera begets the *Graces*, spirits of wonder, and they begin to sing their praise and love for the new world. Yhera begets the *Ashaliel*, bright spirits who guard Adjia's virtue. Djara begets the *Kheribeal*, the spirit guardians of Yhera's Sacred Tree. And the stars beget the first *Archai*: celestial spirits that become Yhera's first messengers.

Act III Yhera raises the Earth up from the Deep. She breathes life into her sisters **Geniché** and **Geteema**, the Goddesses of the Earth, and they give shape to the world, and raise mountains and high peaks, and make the oceans and seas. At the center of the world they make the World Mountain, and on that mountain Yhera plants her Sacred Tree. Yhera begets the *Ariel* and the *Urfanim*, guardian spirits that watch over her Throne and Mount. Yhera begets **Urige**, the First Queen. Geniché begets the Mountain Spirits, the *Muses*, and they begin to sing. Geniché begets the first *Nymphs*, the spirits of earth and stone that breathe life into the world; the Nymphs become the first Companions of Adjia, as she bounds through the world unfettered. Geniché begets the *Seraphi*, celestial spirits of great beauty, and they begin to sing.

Act IV The songs of the Muses and the Seraphi fill Yhera to the brim, and she begets **Helios,** the Solar Disc, in pain and agony. Helios scorches the earth as it bounds, until Yhera commands it into the Heavens to become the Solar Lion. Yhera begets **Agdah**, the Cosmos King, and he becomes her first consort to soothe and comfort her. Yhera begets **Heth**, God of the Sea, who becomes her consort in the Deep.

The World Mountain

From the pinnacle of the great mountain of the world, Yhera would look across the expanse of her creation. Some say the mountain was the Dess Ürüne of the Dain Éduins, others that it was Mount Baras of the Baragh Metras. Others say that she took the World Mountain with her into the Heavens, and that she made her Labyrinth Palace in Heaven from it.

Act V Yhera begets **Daedekamani**, God of Magic and Knowledge. Daedekamani becomes the first priest, using word and gesture to imitate his mother's power. He borrows her cauldron, and learns from her the Art of Words.

Act VI Yhera lies with the Solar Lion and begets **Ami** and **Dieva**, the Stars of the Morning and Evening. Geniché creates her Garden, and beautiful trees and flowers spring from its black soil. Geniché begets the first creatures of the Earth: spirits and faeries that sing songs to the trees and tend them. Ami and Dieva beget the *Aereffim*, guardian spirits that watch over the faeries.



Geniché's Garden

The Gardens of Geniché, and that of her sister Geteema, were a paradise, a wondrous world where Dreams and Men and animals lived in harmony and plenty, without want or pain.

Act VII Geteema in jealousy creates her own Garden in her Mountains, and fills it with beautiful trees and flowers. Geteema begets the second creatures of the Earth: dragons, titans and giants, great misbegotten creatures ill formed and not yet ready for the world. Yhera begets **Irré**, the Black Goat, who roams outside the Gardens. Ami and Dieva begin walking separate paths. Ami lies with Agdah, and begets the *Dhuréleal*, spirits that now guide mortals in their wanderings between the worlds. Dieva lies with Daedekamani, and begets the *Ghazharab*, spirits that guide those that pursue the arts of magic.

Act VIII Yhera begets **Ariahavé**, her brightest daughter, who would become Goddess of Civilization. Yhera begets **Bragea**, God of the Tamed Fire. Ariahavé begins to shape and spin the world around her. Bragea makes the first forge, and makes the first salamanders and lets them live in the fire. Bragea forges a great chariot, and gives it to his brother Agdah.

Act IX Geniché begets **Seedré**, her most devoted son. Dieva lies with Irré, and begets **Hathhalla**, who would become Goddess of Vengeance. Hathhalla fashions *Nemesis*. Dieva lies with Seedré, and begets the *Golodriel*, sharp-clawed angels of justice.

Act X Djara begets the **Fates**. She makes for them a cauldron and a spinning wheel, and the Fates begin spinning a binding for the pages of Yhera's Book.

Act XI Geniché begets **Ammon Agdah**, the Protector, who looks after the creatures of her Garden. Geniché lies with Irré, and begets the *Sharab Deceal*, sharp-clawed spirits of fury. Geteema lies with Ammon Agdah and begets vulture-headed **Vani**, who becomes King of the Mountains. Geteema lies with Irré, and begets the *Bharab Dzerek*, brazen spirits of fire and wrath. Ami lies with Agdah, and begets **Illiki the Bull**, who would one day become a Sun God.

Act XII Djara has a dream about the future, and doubles the world, and makes it Other. In the Shadows of the Otherworld, Djara begins to give birth to a Dark Brood: Death, Dream, and Sleep come first, and they begin to sing. Djara lies with Seedré, and begets **Lifare**, the White Lady who walks before Death.

Act XIII Death meets Geniché and Geteema in the Garden, and whispers to them a secret. Geniché begets the first animals, and fish of every stripe and size, and soon her Garden is busy and full. Geniché begets the first mortal women. Geteema begets the first mortal men. The first Daughters of Geniché and the first Sons of Geteema have children, and the Race of Men begins, and spreads far and wide in the Gardens of the Earth.

Act XIV Yhera tries to heal Geniché and Geteema of the touch of Death. Geniché begets **Cyrus**, God of Frenzies, who develops a fondness for drink. Geteema begets **Ligrid**, who would become Queen of Temptation. Agdah lies with many mortals, and they beget satyrs and centaurs. Agave lies with Ammon Agdah and begets the first mermaids.

Act XV Djara begets the **Sphinx**, who asks questions. Geniché begets **Thula**, who becomes a Queen amongst the Snakes. Geteema lies with Daedekamani and begets **Amaymon**, Prince of Intrigue, who would become his father's rival. Agave lies with Irré and begets the first sirens. Ligrid begets the *Nephilim*, spirits that spread uncertainty and doubt. Ligrid lies with Irré, according to some, and begets **Ishraha the Beautiful**, destined to become the Rebel Angel.

Act XVI Djara's Dark Brood grows darker, and she begets Din and Discord, spirits of doom, nightmares, furies, and lamias. Djara begets three sisters, made and mad before their time: **Médüre, Halé,** and **Mogran**, who in turn beget spirits of fury and madness, who in turn beget lions, wolves, and hyenas. Geteema begets the great monster **Leviathan**. Geteema begets the great monster **Rahab**. Ligrid lies with Irré, and begets the *Gamezhiel*, a horde of spirits, succubi and incubi, that tempt the flesh of Men.

Act XVII Ariahavé, as the champion of Civilization, asks Yhera to allow some of the Race of Men to eat of the fruits of her Sacred Tree, and Yhera allows them to do so when they have proved themselves worthy.

Act XVIII Yhera, Adjia, and Djara make the Moon into the Door through which the Otherworld can be reached. Adjia adopts the fairest of the mortal children of her Companions, the **Améans**, and calls them the children of the New Moon. Urige begets the **Numéans**, and calls them the children of the Full Moon. The three Mad Sisters beget the **Galéans**, and call them the children of the Dark Moon.

Act XIX Hathhalla tames the Solar Lion, and harnesses it to Agdah's chariot. Agdah takes up the mantle of the Sun and becomes Agdah Cosmopeiia.

Act XX	Yhera looks about the world, and is content. The whole of the world comes to her Mountain one by one, and greets her with joy, and their names and deeds and wants and dreams are scribed into her Book. Geniché begets her youngest son, who would become the **Black Hunter**.
Act XXI	The Fates finish the binding of Yhera's Book, and Yhera closes it, and with a great cry begets a great Dragon, the World Dragon, in fact. Djara lies with the Four Winds and begets four daughters, the Witch Queens of the Compass: **Annaft, Hemwayne, Memyra,** and **Urgrayne**. Djara sets her daughters as the Guardians of Yhera's Book.
Act XXII	The Race of Men, favorites of the gods and goddesses of the world, commits a grievous crime.

The Crime

Different cultures have different myths of the Crime that ends the Age of the Gods, but most believe it was Theft, Rape, or Murder: something that was taken, rather than received as a Gift. Geniché, Yhera, and Hathhalla curse the criminal with Horns as a mark of his crime, and ever since the Horned Man has been a popular scapegoat in myth and legend.

The Golden Age

The First Age of Man began with the imposition of the Law of Death. Most scholars of history say that even with the coming of the Golden Age the telling of years and dates is a haphazard thing at best; for while Time had been born, she was still a young goddess. The Düréans were the first to see a value in marking the passage of time, and began with their Calendar to mark the passage of 13 Lunar Cycles, and called that a year, and made history possible. The Scholar-Magicians of the Court of **Hashuwaht**, called the First King of Men, also saw in the cosmos another pattern, that of the shifting of the stars, and so they too created a calendar, a Celestial Calendar that followed the night sky. The Düréan and Celestial Calendars were similar, but the Düréan seemed to have the advantage of more predictability, for the goddesses of the Moon seemed to share their rule of her with equal partnership, while the stars in the sky were still being born and made, and they did not always follow the Celestial Path. The Constellations of the Heavens were not fixed until the end of the Golden Age, and indeed that was one of the changes in the world that announced the start of the second Age of Man (more info on the Düréan Lunar Calendar can be found on page 264, and the Celestial Calendar on page 147).

The Düréans

In the difficult years following Geniché's abandonment of the Earth, amongst the peoples of the world wandering lost in confusion were three tribes of the Moon's descendants. They were the **Améans**, descended of Adjia Luna's Companions; the **Numéans**, descended of Urige, daughter of Yhera Luna; and the **Galéans**, descended of the Gorgonae, the triple daughters of Djara Luna.

As he did to all the peoples of the world, **Ammon Agdah** showed each of them how to survive in the harsh new wilderness that had overtaken Geniché's gardens. Later in his wanderings, Ammon Agdah found **Ariahavé** alone building three great thrones of wood and metal on an island hilltop. He asked her what she was doing, and she told him that Yhera had asked her to build three seats of power, so Ammon Agdah told her about the three tribes of the Moon he had encountered. Ariahavé then set out into the wilderness and one by one brought the three tribes across the sea to the island. First she brought the Numéans, then the Améans, and finally the Galéans, who refused to follow her until she showed them that she too carried the key to the Gorgonae's chains.

Ariahavé then taught them the arts of the world, and showed them many of her mother's secrets: beauty and magic, love and war, building and unbuilding. They built a great city on the isle, and planted great gardens in its palaces. The three tribes of the Moon named the isle **Ürüne Düré** (roughly translated as either *Mountain of Thrones* or *Heart of Thrones*), and in time they were called the Düréans.

For a thousand years, Ürüne Düré was the greatest and most beautiful city on the face of the Earth. The Queens of Düréa were fabled for their wisdom, beauty, and knowledge, and men and women came from every corner of the world to learn from them. The Düréans sent explorers and colonists to found cities and build great palaces of marble and clay. **Bragea** the Smith came to live in Ürüne Düré, and set up his great forge there, producing wonders for the Düréans. **Illiki** the Bull saw the city from the Heavens, and came to live there for a time. He ruled from Ürüne Düré as the Bull of Heaven, and the Düréans built temples to him wherever their ships went.

The Gifts of Bragea

The god-smith Bragea built many wondrous items in his earthly forges and gifted them to the Queens and Kings and heroes of the Golden Age. Enchanted spears and helmets, guardian statues that talked and moved, brass animals, and magic thrones were amongst his gifts. He also invented magic runes that only he could use, but which can still be found as marks of his creations. Bragean artifacts today are priceless, regardless of their usefulness.

An Old Düréan Tale

In the Golden Age, when the Düréans recreated Geniché's Garden on their isle, rumors of their wealth spawned jealousy and greed amongst many outlanders. The strongest of the barbarians came together, and conspired to build a fleet, and sail to Ürüne Düré, and rob the Düréans of their wealth. The oracles of Düréa dreamed dark visions and learned of this raid, and they turned to their predator goddess, to the great consumer of sacrifice, to Dread **Yhera**, for deliverance, asking her to show them how to defend themselves from the raiders.

Yhera called the other devouring beasts – first **Adjia** and **Irré**, the sun-masked archers, the huntress and the hunter, the javelin-wielding killer of women and the bow-bearing killer of men; then **Hathhalla**, the Devourer, the goddess of grief and vengeance; and her hunter and animal keeper, her consort **Ammon Agdah**. And she set them and their Companions to defending the Düréans. The raiders

came and many died, stalked by Adjia, and Irré, and Agdah, but still they pillaged the Isle of many of its treasures and left triumphant with slaves and booty. Yhera looked down with sadness at the destruction they had wrought, and was filled with the grief of her children. Hathhalla came to her then, and whispered in her ear, and awoke the secret in her heart.

Yhera summoned **Ariahavé**, her brightest daughter, and bade her make unbreakable chains, and sent her to capture three of the fiercest half-mad daughters of **Djara**, who were the mothers of the Galéans and called the **Gorgonae**. So Ariahavé searched the dark places of Düréa, and found the Gorgonae hidden in their daughters' shame, and bound them, and brought them to Yhera: **Mogran**, the Riot Goddess and Queen of Discord; **Halé**, the Goddess of Rage and Fury; and **Médüre**, the Cunning One. And Yhera consumed them, chains and all, and then she gave a great cry and she disgorged them from her belly, and Yhera gave bloody birth to War.

Soon the raiders returned, unsatisfied with their first plunder. Yhera unchained the Gorgonae and they went amongst the Düréans, and taught them the secrets to transform themselves and become warriors, the ways to harness din and discord, rage and cunning. They danced, and drummed, and drank potions, and marked themselves and donned masks, and the Düréans armed themselves to war. And they greeted the raiders with the howls of lions and the speed of serpents, and drove them back across the sea. The Düréans pursued them into the outlands, and slew their families, and freed the slaves they had taken. And when they had returned to Düréa, the Gorgonae showed them how to purify themselves and take off their masks and stop being warriors, and become themselves again.

So the Gorgonae were the first goddesses of War and Battle, the goddesses of warrior transformation, who invoked war and ended it, and first made it an art. Yhera held their chains, and became **Yhera Anath**, the Queen of War and Victory, Dread and Unconquered. Adjia and Irré came and learned from them, and Adjia became the initiator, the first to take a child and show them the ways of war, and Irré became *Lykeios*, the old wolf, the destroyer prayed to by gray-haired veterans. Agdah and his hunting band came too, and they learned to become a warrior band, the Consort-Defender and his companions.

But Ariahavé, the goddess of civilization, had been midwife at the birth of War, and she learned better than them all. She went to her forge, and made skins and scales of metal for the Düréans to wear, and made the first sword, and shared her secrets with Bragea. She taught them the arts of forage and supply, so that warriors could go where they wanted when they wanted. She taught the Düréans how to take the dances that they loved so much, and turn them to war and give battle a rhythm: how to make many move as one, and make one part of many, how to make warriors into soldiers. And for all these things Yhera made Ariahavé her general, and gave her the chains of the Gorgonae for safekeeping.

The Great Palace Period

The Düréans built their cities in a style that came to be called the Great Palace Style, full of columns, arches, arcades, balustrades and plazas, and that style of building was exported from Ürüne Düré and spread throughout the region of the Mera Argenta. Evidence of that style can still be found most heavily on the Déskédran Coast, the lands of Galia and Thessidia in the Empire, the city-state of Palatia Archaia, and in the Queendom of Amora. In some places they have been built over or buried beneath sand and earth and forgotten; most Düréan-style palaces in Hemispia, for example, were destroyed long ago.



An ancient ship off the coast of Ürüne Düré.

A Tale of the Black Hunter

After Geniché abandoned the Earth and withdrew into the Underworld, the Earth became a dangerous and desolate wilderness, and the creatures of the world wandered lost in confusion. Some amongst Geniché's children followed her into the Underworld. The first was her son **Seedré**, who was appointed by his mother to greet the dead at the place of their judgment and listen to the accounts of their accusers, and thus became Judge of the Dead. Many of the spirits of the Earth followed after, as did beasts great and small, and parts of the world were no longer fertile. And many of Djara's Dark Brood followed her also, dark-hearted spirits who became Death Guides and furies, nightmares and carrion eaters.

Some amongst Geniché's children did not follow her, but instead stayed behind to help the peoples of the world in their struggles, such as Ammon Agdah. Others stayed behind to hurt them. One such was her youngest son, who grew angry that the world had driven his mother into exile. His brother Ammon Agdah may have forgiven the world, but Geniché's youngest child could not forgive them. He looked up into the sky, and saw Hathhalla sharpening her great axe, and prayed to her for guidance. She whispered in his ear, and he fashioned a great barbed spear out of an ancient oak, and summoned a great steed, and began to hunt across the Earth.

Wherever he went, he would fall upon the lost peoples of the Earth with a great roar, taking the still-living heads of those he speared as trophies to dangle from hooks, and casting a compulsion upon others to make them join his vengeful quest. In time his first name was forgotten, and he came to be called the **Black Hunter**, and his mad entourage was called the **Wild Hunt**, and they were a plague upon the desolate world.

The Wild Hunt raged across the Earth for long centuries, and one day the Black Hunter spied three tribes gathering upon an isle, and sought to hunt there. The Wild Hunt jumped the Silver Scale Sea and landed upon the shores of Ürüne Düré, but the goddess Ariahavé leapt from the skies and drove them back across the sea, barring the Hunt from returning. Ariahavé taught the way to defeat the Black Hunter to the Düréans. They in turn taught Achre and Thula, and Ceram and Oloma. King Hashuwaht and Agall together, Cewert, Surep; in time, a thousand heroes from across the world defeated the Black Hunter one by one, until he roared only in the dark places of the Earth where people rarely went. Finally, the Düréan queen Hannath Hammergreia sought him out, and banished him to the Underworld.

The Isle of Khael & Palatia

While **Bragea**, the first smith, lived in Ürüne Düré, he fell in love with **Surtara**, a Galéan Queen. Surtara was also an oracle, and tradition forbade her from taking a consort, so they left Düréa and with their followers eventually settled on the island of Khael in the year d577. It was there that Bragea created the **Book of Dooms** for his Queen, 22 brass plates based on images he had seen in Yhera's Celestial Book. Peridia, the daughter of Bragea and Surtara, ritually give up her eyesight to become the next Oracle Queen, and then she lay with her father and bore him a daughter. This rite was repeated with each generation, and in short time the daughters of Bragea became known as the greatest oracles of the Known World. This continued until d819, when

In the Far West

Legends and stories would occasionally reach the lands around the Mera Argenta of great heroes to the Far West. The greatest of these was **Surep**, son of Yhera and the King of the Samarites and a man of great wisdom and wealth. After Surep founded the city of Hir Serak and married **Sarita**, Princess of the Mahalians, they had a son, **Jala**. To celebrate the birth of his heir and his rule over the Arap Valley, Surep created the **Celestial Court**, a royal palace of beauty and grace to rival anything built on Ürüne Düré, and he invited the gods themselves to be a part of it. Yhera was well pleased with her son, and so she came to visit his court, and often took the throne that he made for her. The other gods followed her, and they too took their thrones in the halls of Hir Serak. The First Celestial Court came to have twelve recognized members, and was known as a Heaven on Earth to match the days of Geniché's Gardens. The First Celestial Court:

Surep the King
Sarita the Queen
Jala the Good Prince
Parvenah the Jewel of the West
Nymarga the Magician
Yhera the Creatrix, Queen of Heaven
Agdah Helios, the Sun King
Adjia the Dreamer
Geteema the Earth Mother
Illiki the Sun Bull
Djara the Judge
Seedré the Shepherd



Achre, due to become the twelfth Oracle Queen, refused to undergo the ritual and be blinded. Always a rebellious girl, she had been tutored in secret by Ariahavé, who had come to Khael in disguise. Achre crippled her father in their battle over the ritual, and drove him into the Underworld.

Achre and her followers were exiled at the order of her sisters, and they went to the nearby Pallithane Peninsula, a wild and mountainous land. She brought the native Héskédran barbarians under her rule and in time she slew the Great Dragon of the Pallithane Mountains and bound its spirit to her own with strong and powerful magics. She bore to the Dragon a child, pregnant for 3 years to bring her daughter **Archaia** into the world in d933. Archaia received the tutelage of Ariahavé as her mother had, and later became a Companion to Adjia Luna on her hunts, along with her half-sisters Dall and Pulma. Archaia founded the city of Palatia in d977 (which the Palatians mark as p1, the first year of their calendar), and built its Seven Gates. From her consorts amongst the Héskédran princes she bore three daughters, **Divinhrada**, **Vargate**, and **Baséa**, who founded the three Great Houses of Palatia. Achre and Archaia and her three daughters slew monsters, moved rivers, built roads and bridges, and in so doing tamed the Pallithanes.

One day from the West came a great raider from the wilderness named **Thula**, who was the Snake Queen of the Téthédrans. She raided the Düréan colonies of the Déskédran coast first, and enslaved the people there. She invaded the mountainous land of Daradja and killed Queen **Dara**, who had been renowned for her beauty and wisdom, before being driven off by Dara's daughter, **Druxada**. From those she conquered she learned of the wonders of the isle of Ürüne Düré, and Thula slipped across the sea and climbed its walls. She stole the secrets of civilization from the Düréans, and during her raid she seduced Illiki Helios, and bore a child, **Ceram**, who became the Storm King of the wastelands. She later emerged from the wastelands to raid into Palatia, and Achre confronted her there. They dueled first with weapons, then to prove who was the better dancer; both duels were a draw, and so Thula left Palatia alone, and some of her Téthédran followers were given dominion over the valley of the Great Serpent River, and were called the **T'goonai**.

The Starlight Spears

Thula returned to the Sea of Grass and gave birth to twins, **Dall** and **Pulma,** soon after her raids on the Palatians. Dall and Pulma used their mother's stolen magics to bind horses to their will, and ever afterwards the **Thulamites** (the children and subjects of Thula) have been skilled riders and breeders of horses. Dall and Pulma fashioned a pair of great spears tipped with starlight, and later ascended to the Heavens as the Twins Constellation. Some Thulamite and Palatian legends say that Thula knew secret magics that allowed her to have a child with Achre, and that Dall and Pulma were their progeny.

An Age of Heroes

Ürüne Düré was rivaled only by the cities of the Gola founded by **Hashuwaht** the First King, where Daedekamani taught alchemy to his worshippers and descendants. Hashuwaht is credited with the creation of the Celestial Calendar and the first set of written laws for Men, inscribed in what is today called the *Corpus Camalegalus*. His court attracted almost as many visitors as the courts of Ürüne Düré. Amongst them were **Oloma**, a Queen of the Sabutans (from the Unknown World deep in the south), and **Agall**, son of the King of Galia and often called the First Hero, who helped Hashuwaht bar the Black Hunter from the Gola. Agall was perhaps most famous for defeating the monstrous titan children of Geteema, and of skinning her at the end of their war.

The Hundred Kings Period

After the death of King Hashuwaht of the Gola, the *Tabla Basilia* (the "Roll of Kings") records the names and deeds of one hundred Kings that followed him, each ruling for seven years as the earthly consort of Queen Yhera, after which they would be ritually killed by their successor.

The arrival of Agall was often greeted with a great deal more ambivalence than such a title as 'First Hero' might suggest. He sacked many cities, and often killed people from ambush, and was well known for a great and consuming rage. Agall sacked Ürüne Düré, in fact, after several tries, finally succeeding after Thula had weakened its defenses. So while Agall might have been the First Hero, the title of greatest Hero of the Age is usually given to another, even in Galia, land of his birth and that he ruled for many years. **Myrcalion**, a King of the land of Thessidia who defended many cities and peoples from the depredations of Agall and his brazen companions, freed the Cavalonians from the King of Brass, and was content to rule his people from a common shepherd's home until he ascended to the Heavens – the first mortal to do so, at least by legend – is usually cited as the greatest of the ancient Heroes.

The Rethet Thesa

After Agall's raid on Ürüne Düré, the Düréans entered a period of more bellicose relations with their neighbors, waging war with any that threatened their Isle or harbored the hated Agall, a period called the **Rethet Thesa**, or *Time of Troubles*. The Queens of Düréa who led its armies were called the Carrion Queens, and they wore helmets crowned with vulture feathers.

The Circle of the Dragon

Another great Hero of the Age was **Cewert**, who founded the Kingdom of Telesia and helped Myrcalion free the Cavalonians. Cewert slew the Daurus Dragon, the ancient dragon of the Hemispian Mountains, and was said to have gained great power from doing so. Cewert was the first to be called a **Dragon King**, and legends say he was filled with a dragon's power and presence. Cewert taught his fellow heroes: *Who Kills the Dragon, Becomes the Dragon*. They used his teachings to hunt dragons and giants and gain great gifts for themselves.



The Nine Lives of Hannath Hammergreia

While the different peoples of the Silver Scale Sea might claim Myrcalion, or Cewert, or Agall, or perhaps Achre or Thula as their greatest Heroes, for the Düréans at the end of the Golden Age there was one Heroine who stood above all others: **Hannath Hammergreia**, last of the Carrion Queens (though she never wore a vulture-feathered helmet). The sons of Cewert taught her their father's secret and inducted her into the Circle of the Dragon, and she undertook to rid the world of its greatest dangers. The ancient tales are not clear how, but Hannath Hammergreia knew a secret about Death that allowed her to escape its clutches. She was killed the first time by the Brass Lion of the Varsa Rune Mountains, but later returned to kill it and stalk its master, the King of Brass. He killed her for the second time and bound her spirit into slavery, but she freed herself and bound his spirit instead. The third time she was killed by the monster called the Hundred Handed, the fourth by the Sea Beast of the *Mera Verta*, the fifth time by Thula, the sixth time by Ceram, the seventh time by the Black Hunter. Each time she returned to complete her task, either killing or binding or driving away the danger that had taken her life. She was the last Hero to bind the Black Hunter, and she drove him into the Underworld (though his mother, Geniché, pleaded with Yhera to allow the Black Hunter one night of the year to return to the world and hunt, and Yhera granted her request and the Night of the Wild Hunt became a part of the annual cycle of life).

Hannath Hammergreia died twice more in defense of Ürüne Düré, and only her ninth death turned out to be permanent. But many claim that Hannath Hammergreia never had the kind of power over death that legends ascribe to her, and that there was more than one woman named Hannath Hammergreia, or that it was actually a title given to Düréan heroines whose real names have been lost to history.

The Siege of Ürüne Düré

After a thousand years had passed since its founding, the Queens of Ürüne Düré awoke to a great vision: Geteema, Goddess of the Dark Earth, had looked upon Ürüne Düré and had been filled with jealousy, and she was sending her children to destroy it. Despite the long war of the Rethet Thesa (or perhaps because of it) and the actions of Hannath Hammergreia and other Düréan heroines, the defenses of Ürüne Düré had weakened, and a rising tide of resentment and anger rose up against them. Geteema's children raised a great army led by a dark and fiery Dragon, and they crossed the sea to destroy the Isle and its defenders. The Mountain King, Vani, joined his mother's army, and Agall did so as well (in a fit of madness, perhaps, as he had long fought against Geteema and her mountain children). Delamon and Nyrius, who had both been students of Ariahavé and once were friends to Düréa, turned their back upon the isle and joined Geteema's army.

Warned by their visions, the Düréans summoned aid, and from across the seas came hundreds of heroes and warriors, including Achre and Archaia and the hero consorts of Palatia; **Islik**, King of Illia and son of Illiki Helios; **Nicodamus**, the luckiest hero in the world; the Hundred Daughters of Oloma, Queen of the Sabutans; and even Thula and her Téthédrans. Some of the gods themselves responded: Agdah Cosmopeiia, Illiki Helios, Irré, Ami and Dieva all descended from the Heavens to take up the defense of the city.

A great siege began, and lasted for thirty-one years, but the Last Queens had already foreseen their fate. The defense of the city was

Hannath Hammergreia, last Carrion Queen of the Rethet Thesa of Ürüne Düré.

robust and spirited, but the rage and strength of Geteema and her children did not ebb with time. In the end Geteema consumed Agdah Cosmopeiia and Illiki Helios returned to the Heavens to become the Sun King. Nyrius, the traitor Hero, killed Nicodamus and then Hannath Hammergreia, but she was able to return from her eighth death and use the captured spirit of the King of Brass to avenge herself upon Nyrius. The freed King of Brass turned on Hannath Hammergreia and killed her a final time, and her ninth death was her last. Agall killed Archaia, daughter of Achre, as she defended the body of Hannath Hammergreia from the clutches of Geteema's hordes, and the King of Brass escaped in the confusion. Achre was so distraught by her daughter's death that she returned to Palatia and entombed herself in the earth beneath their city with her daughter's body.

The Inventions of Nicodamus

Nicodamus was a minor but very lucky hero of the Golden Age until the Siege of Ürüne Düré. While acquitting himself honorably during the war, he became famous for inventing the game of dice and the game of cards to while away the long hours, days, and years of the siege between battles. His luck ran out when he fought Nyrius, the traitor Hero.

The defenses of Ürüne Düré crumbled, and finally Geteema's army swept triumphant over its great walls. The Last Queens bade Divinhrada of Palatia and Thula of Téthédré and Oloma of Sabuta to take the last of the Düréans with them across the sea, out of the doomed city, and they did as the Last Queens requested. The three Last Queens – **Néma**, Queen of the Nüméans, **Evaka**, Queen of the Galéans, and **Hercyna**, Queen of the Améans – stayed behind, defended to the last by Irré, the Black Goat of the Wilderness. Even as Irré and Vani grappled at the door to their throne room, the Last Queens performed a final enchantment, and the isle sank beneath the waves of the *Mera Argenta*, dragging Geteema's rioting army with it. Only two figures returned to the surface: Agall, alone of the armies of Geteema, and later Irré, the Last Defender, who surfaced after trapping Vani in the Deep, in the Halls of Heth the Sea King. Ürüne Düré was lost forever beneath the sea, and the Düréans scattered into the world.

The Düréan Diaspora

After the Fall of Ürüne Düré, the people of Düréa scattered to the Four Winds. Those that remained of the Hundred Daughters of Oloma led many of the Nüméans south, first to Amora, where many stayed, and then on to Sabuta in the Unknown World. Divinhrada, daughter of Achre, shepherded many of the Galéans north to Dania, Daradja, Labira, the Déskédran Coast, and Palatia. Islik took many of the Améans to Illia and Khael, while others sailed to Dania and Daradja, or north into the Panoch Sea and the Unknown World. Düréan lineages can still be found throughout those regions, particularly in Labira, Amora, and Khael.

The Veiled Queens of Palatia

After the fall of Ürüne Düré and the deaths of Achre and Archaia, the Queens and citizens of Palatia donned veils and isolated themselves from the rest of the Known World, shunning all contact with outsiders.

The War in Heaven

As Told in the Highlands of Daradja

After the death of Agdah Cosmopeiia at the hands of Geteema, his son Illiki the Bull left the embattled walls of Ürüne Düré and rode the Moon Path into the Heavens. There he assumed the Sun Throne and was hailed as Illiki Helios, the Sun Bull, the new god of the Sun, and he took over the solar duties of Agdah Cosmopeiia, seeing that golden Helios followed its route along the Sun Path each day. But Yhera, the Queen of Heaven, did not greet Illiki as the new Sun, so gripped by mourning was she for the loss of Agdah. For nine years Yhera grieved, even as Ürüne Düré fell to Geteema's jealous children. Yhera grieved until Hathhalla came to her and woke the anger in her, and guided her to where Geteema hid in her Garden, mourning her own losses. Yhera and Geteema fought and the world roiled with their battle, until Yhera drove her sister into the Underworld and imprisoned her there. But Yhera too experienced death of a sort, and she wandered lost in the Underworld clothed in ashes, seeking the spirit of her lover, Agdah.

The Claim of Irré

While she searched the Underworld for twenty-seven years, the War in Heaven began, for not all accepted the new order. Irré the Black Goat, the Locust of the Wilderness, had been the last consort of Yhera to stand on the walls of Ürüne Düré, and the exiled Düréans now held him as the Last Defender, who had brandished his courage at the howling hordes of Geteema's children. And Irré looked about the Heavens and did not like what he saw. Agdah had been consumed, but death to a god, even at the hands of another god, is not a final state, and he should have returned from his sojourn in the Underworld; but Irré instead saw Illiki on the Sun Throne.

Irré came to the Heavens wrapped in a mantle of dark fire and smoke, and came to the Court of Heaven and stood before the Sun Throne itself, and there he accused Illiki of abandoning the defense of Düréa. Illiki freely admitted doing so: the Sun Throne had been vacant, and needed to be filled, and so he had taken the seat of Helios. And then Irré used these words from Illiki's own mouth to condemn him further, saying that Illiki had seized the Sun Throne improperly and was a Usurper, as it was Yhera's right to appoint the next Sun God, and that Illiki's haste to claim power had sealed the death of Agdah Helios, his own father, by preventing his return.

Illiki at first laughed, thinking Irré insane to come and accuse him of such things in his own Court, but then he realized that very few were laughing with him. Irré had done his work well, as had **Amaymon** the Whisperer, the Prince of Intrigue, and many of the Court had already had their hearts poisoned against Illiki. Fear and anger gripped Illiki then, and he cried out for his guards to arm themselves, and he flung himself off the Sun Throne at Irré and they battled in the Court of Heaven.

For a year and a day they fought, and around them battled the Celestial orders; on Illiki's side fought many of the angels of light and the celestial spirits of fire and air, but many of them also fought on Irré's side, as did many of the Star Dragons and the spirits of storm and thunder, even nightmares and angels of death who came up from the Underworld. And finally Irré prevailed, and sent Illiki the Bull crashing down from the firmaments of Heaven into the pit of the Underworld, where he was imprisoned. Irré took the Sun Throne then, and it was a Black Sun that rose the next day, and for the next twenty-two years. But the spirits and angels that had sided with Illiki refused to accept Irré on the Sun Throne, and so the War in Heaven continued unabated, as angel killed angel and star hunted star across the turbulent Heavens.

A War on Earth

On Earth the reign of **Islik**, King of Illia, grew troubled; his father had been cast out of Heaven, and now a Usurper rose each morning in his place. In anger Islik renounced Irré as a murderer, and renounced the gods for allowing Illiki's ouster, and he ordered that sacrifice be withheld from the gods until they restored his father to the Sun Throne and the Cosmos to its rightful order. Yhera had been silent for some years, and many of the priests and priestesses had already begun to doubt her return, so most accepted his law. But some did not, and they began to speak out against the King on Earth. Amongst his Court was a general named **Ishraha**, a prideful half-angel born of the blood of Ligrid, who had come down from the Heavens to serve in Islik's army. Ishraha was displeased with Islik's renunciation of the gods and he wished to side with those that wanted to keep to the old ways, and Amaymon knew this and began to whisper to Ishraha: *Had not Islik sat idly by while his own father was thrown down from Heaven?* And as Ishraha thought on this he realized that if Islik had not aided his father during his time of need, it was because Islik did not have the strength or the knowledge or perhaps the courage to travel any of the Paths to Heaven himself.

And so Ishraha came to suspect that the real cause of Islik's anger at the gods was Islik's own shame and weakness, his own failure to aid his father in his time of need, and Ishraha found delight in this, and a great hate for Islik and his weakness was born in him. He conspired with others in the Court of Illia and with other spirits of the Celestial Realms, and he overthrew Islik, and cast him into exile. Ishraha reinstated sacrifices and offerings to all the gods, beginning with Irré as the Black Sun.

Islik wandered for twenty-one years in the wilderness, and during this time the War in Heaven came often to the Known World, as the angels and spirits seeking to depose Irré also turned to war against Ishraha on the Throne of the World, and men and angels fought side by side and against each other under the visage of the Black Sun.

The Court of Deepest Night

In the Far West, the arrival of the Black Sun also heralded a period of turmoil. **Nymarga** the Magician, a member of the Celestial Court, poisoned Surep the King and usurped his throne, and drove Surep's son and heir, Jala, into exile. Nymarga remade the Celestial Court into a mockery of its previous incarnation. Where all had once been light, Nymarga made it dark; **Ligrid**, Goddess of Temptation, became his Queen, even though she was rumored to have been his mother, and her perversions became a mark of the Court of Deepest Night, and she brought her lover Amaymon with her. **Varask**, the Warrior Captain who had aided Nymarga's usurpation, was made his right hand. Irré was invited by Nymarga to take Illiki's place on the Court, but some confusion exists as to whether he did so. Masked priests and priestesses took the places of the other absent gods. Sarita, Widow to Surep, was forced to watch her daughter-in-law, Parvenah, become Nymarga's prostitute and a slave to the perversions of Ligrid. The Second Celestial Court:

Nymarga the Magician-King
Ligrid the Queen
Varask the Warrior
Sarita the Widow
Irré the Black Sun
Djara the Judge
Yhera the Creatrix, Queen of Heaven (absent)
Agdah the Cosmos Ghost (silent)
Amaymon the Dreamer
Geteema the Earth Spirit (absent)
Seedré the Shepherd (absent)
Parvenah the Concubine

The Ten Victories of Islik
While in Exile from His Earthly Throne

In the temple lore of the Divine King, Islik achieved Ten Great Victories while in exile from his throne that marked him as worthy of the Sun Throne of his father. The main text of the Divine King's cult is the ***Islikinaem*** – called ***Timit Tes Ashvail Islik*** by the Phoenix Court – which is composed of the screed ***The Ten Victories of Islik*** and then the appended ***King Cycles***, the lists of Hemispian Dragon Kings and their Deeds that followed in the centuries immediately after Islik's ascension. According to the *Islikinaem*, these are the Ten Victories of Islik:

HIS FIRST: OVER THE LIONS OF TELESIA

After being exiled from Illia, Islik journeyed south into Hemispia, to the ancient kingdom of Telesia and its capital of Agrapios. He sought aid and allies against the Rebel and Usurper Ishraha, and petitioned King **Buradis** of Telesia to withhold tribute from Ishraha and sacrifice from the gods until he was restored to his throne and his father to his. But instead the lion-headed sons of King Buradis, each of whom had the strength of a dozen men, challenged his fitness as King and sought to imprison him as a prize for Ishraha, to whom they had sworn secret allegiance. Islik defeated them in ceremonial combat, and realizing that he had few allies amongst the traitor Kings of the south, he left Hemispia with their lion heads on the prow of his ship.

HIS SECOND: OVER THE SIRENS OF THE SILVER SCALE SEA

Islik crossed over the *Mera Argenta* with his friend and companion, **Agall** of the Black Sail, once King of Galia, who renounced sacrifice and became the second of the Four Kings in Exile, and a handful of vassals who were loyal to him as the True King of Illia. The sirens of the Silver Scale Sea called to them with their enchanted songs, and

Agall and the others on board their ship were overcome and would have sailed their ship into danger, but Islik heard the songs of the sea-spirits and was not moved. He saved his companions from being lost forever in the mists of the Sea.

HIS THIRD: OVER THE CRUELTY OF THE DANIAN KING

Islik and Agall landed in Dania, where they were taken prisoner by the warriors of the mad Danian King, **Myrad**, lord of Therapoli. They were imprisoned in his dungeons, from which none had ever escaped, and therein met two other Kings who were in Exile, **Jala** the Good, Prince of distant Samarappa, and **Coromat**, once King of Vanimoria. Islik convinced them to renounce sacrifice, and they joined him as blood brothers. Islik solved the puzzles of King Myrad's dungeons, and led the other Kings in Exile to their freedom.

HIS FOURTH: OVER THE TEMPTATIONS OF THE DARADJ QUEEN

The Four Kings in Exile crossed over the mountains into the Highlands of Daradja, and there they were enchanted by the charms of the Daradj Queen, **Arathea**. They lingered in her Court for many moons, and one by one they were seduced by her lies and honeyed words – first Jala, then Agall, and then Coromat – until she attempted to compromise Islik. He alone amongst his companions saw through her disguise and her glamours to the ugliness within her, and he exposed her to his fellow Kings, freeing them from the spells she had cast upon them.

HIS FIFTH: OVER THE TRICKERY OF CERAM

The Kings in Exile fled Daradja and its Spider Queen into the brightness of the Sun's Anvil. There they found the camps of a fifth King in Exile, **Ceram** the Storm King, the Thunderer. Ceram invited them to share his fire, and they sought to convince him to renounce sacrifice and join their wandering life, but in the morning Ceram revealed his base nature and set them as the sacrificial prey to his hunt. Ceram hunted them across the Sun's Anvil and into the Sea of Sands, and they despaired of his pursuit, but Islik found Ceram's Gate into the Dain Éduins, and there the Four Kings hid among his trophies in the Vale of Bones until Ceram had thundered into the distance.

HIS SIXTH: OVER THE DANGERS OF THE SEA OF SANDS

The Four Kings in Exile went back out into the Sea of Sands after Ceram departed, having failed in his hunt, and headed West, hoping to reach lands close to Jala's former home in Samarappa. But the Sea of Sands is a vast and trackless waste, full of curses and traps, and they were brought close to the brink of death. But Islik would not let the ill will of the Dead Earth overcome him, and he found great wells of strength within himself, and these he shared with his companions. He persevered and led them out of the Sea of Sands when it seemed as though they would at last perish.

HIS SEVENTH: OVER THE MAGICS OF THE KINGS OF THE WEST

When the Four Kings in Exile came out of the trackless wastes, they were set upon by the evil Warlock-Kings of the desert peoples of the West, the **Rajiks** and the **Khaghals**, who barred them from crossing the Ferras Nash, the Mountains of Iron, into the valleys of Lake Hazrat. Each of the Four Kings in Exile attempted to cross the mountain passes, but only Islik was able to lead the others to the green pastures and waters of the lake. When they saw their magics had been overcome by his purity, the Warlock-Kings of the Rajiks and the Khaghals slunk into the mountains, and the Four Kings in Exile came to rule the Lands of the Lake, outlawing sacrifice and taking wives amongst the Rajiks and Khaghals.

HIS EIGHTH: OVER THE TREACHERY OF THE BLOODED

Their peaceful reign lasted for nineteen years, until some amongst their Rajik and Khaghal subjects rebelled and made sacrifice once more to the gods. The rebels, called the Blooded, strove against the Kings in Exile with sword and magic and argument. Jala was convinced by trickery to join with the Blooded, and he fell into sacrilege and fled back to his homeland, abandoning the other Kings in Exile; Coromat killed many of their attackers, but was driven insane by their magics, and fled into the wastes; great Agall lost his legendary strength and was slain by the enemy. Islik fought to the very end against the Blooded, and though they had ended the Four Kings in Exile, he was able to drive them from the battlefield and stand there alone, protecting the body of his friend and stalwart companion, Agall.

The Kings in Exile

Popular lore says the Four Kings in Exile were exiled for their own tragic flaws: Islik was exiled for his pride, Agall for his rage, Coromat for his negligence, and Jala for his condescension.



Left to right: *Islik, Coromat, Agall, Jala*

HIS NINTH: OVER DEATH

Standing over the body of his boon companion Agall, Islik swore an oath not to be conquered by Death, and he swore that he would save those that had been loyal to him from the cold embrace of the Underworld. Islik followed the spirit of Agall into the Underworld, pausing once past its Gates to curse the Blooded so they could not follow him, and in the depths of Hell he came to grips with the Queen of the Dead. He learned her secrets and his mind became illuminated by forbidden knowledge. While in the Underworld he saw two great Leviathans fighting, and in the belly of one he spied the spirit of his father, and he freed his father's spirit while the dark Leviathans were in combat. He found and freed Agall from the clutches of the Queen of the Dead, and brought his spirit back to the Known World.

HIS TENTH: OVER ISHRAHA THE USURPER

Having gained the secrets of the Underworld and gathered the spirit of Agall into his keeping, Islik returned to Illia in disguise and came before Ishraha upon his usurped throne. Ishraha and his traitorous courtiers did not recognize him until he threw off his disguise and burned them with the fury of his righteousness and the illumination of his spirit. Despite his hurts Ishraha assailed Islik with sword and claw, but Islik was infused with the power of Death and the strength of the spirit of Agall, and he tore Ishraha's wings from his body and hurled him into the Underworld. Those at the Court that had supported the Rebel Angel fled, but Islik and those that had remained loyal to him while he was in exile hunted many of them down.

These are the Ten Great Victories of Islik that he performed while in exile to prove his worth, so he could reclaim the Throne of Illia and the title of King of the Earth, and his divinity, so that he could enter the Heavens as the true heir to the Sun Throne of his father and receive the title of the King of Heaven.

The Mystery of the Blooded

Divine King texts describe the Blooded only vaguely as upstart warlords from amongst the Rajiks and Khaghals. But the Isliklidae claim that the Blooded were the sons and daughters of the Kings in Exile, who turned against their fathers and made forbidden sacrifice to the gods.

The Return of the Queen

Yhera's wanderings came to an end in the Court of her sister Geniché, who initiated her into the mysteries of death and loss and showed her the path back to the Heavens. But Yhera could not leave without Agdah, and naked and unveiled she bowed down before her sister and pleaded for Agdah's release. Geniché relented, and revealed the secret of where Agdah was imprisoned. Guided by a small but bright light Yhera quested deep into the Underworld to find Agdah in the belly of Geteema, and they battled once again until Yhera had Geteema pinned within the Earth. Yhera held her sister's gaping maw open and reached in and plucked Agdah out, and to her surprise she found Illiki had been swallowed too, and so she freed both of her consorts, and left Geteema chained and bound in deepest darkness.

Yhera returned to the Heavens with Agdah and Illiki to find the Celestial World aflame with war, and Irré upon the Sun Throne. As Yhera gazed upon the angels of Heaven their fighting stopped. Irré rose and greeted his Queen and his King, but at first he would not step down from the Sun Throne, for neither Agdah nor Illiki had returned from the Underworld by their own power. Yhera saw the hatred that had grown in the Heavens during Irré's reign, and did not want to confirm him as the Sun, and she despaired until there was a clangor of trumpets, and Islik ascended to the Heavens.

For Islik, too, had been recently in the Underworld, where he had journeyed to free his companion Agall from the clutches of Death, and he had returned in triumph to reclaim his Throne on Earth from Ishraha. He had finally seen the Way to Heaven, and after setting his earthly kingdom in order he had ascended the Sun Path, and stood to claim the Sun Throne of his fathers. Yhera welcomed him then, and Irré acquiesced before his brightness, and Islik became a King in Heaven, as he was a King on Earth. Agdah became Cosmopeiia again, the Cosmos King, and Illiki became the Sun Bull again, and Irré too still laid a claim to the Sun Throne on some days, but none was truly the Sun King anymore; instead, they shared that title in turn.

Irré returned to the dark parts of the world from whence he came. Many of the angels and celestial spirits that had fought with him did not much like the new King in Heaven, and they followed Irré into darkness and fire, and became the orders of the dark angels of the Underworld, the **Rahabi**: the Dhuréleal and the Golodriel, the Bharab Dzerek and the Sharab Deceal, the Gamezhiel and the Ghazharab, and the Nephilim. And many of the Rahabi remained armed for war, and still fight the War in Heaven when they think Yhera is not looking.

The Thousand-Year Hero

Historians studying the Golden Age are immediately confronted by a problem of age and dates; for while a number of well-recorded texts (the *Cyclia Haralabirine*, the *Tabla Basilia*, the *Oracallum* of Khael, the *Halat Adürédine*) seem to provide a framework for Golden Age chronology, most legends and stories of the Golden Age also have many of the same heroes and heroines at its beginning as at its end. Modern historians generally divide into three camps: either they take the dating as accurate, and believe that the great men and women of the Golden Age, touched by the proximity of the divine, lived great life spans; or they believe the dating is accurate but believe that (as with theories of Hannath Hammergreia) the names of many ancient heroes are more accurately titles, or perhaps members of a lineage that claimed the name of their forebears; or they believe that the concept of the year itself was different then.

The Age of Legend

The Age of Legend marks the transition of a world touched routinely by the divine to a world increasingly dominated by the acts of Men. It begins with the journeys of Islik and the Kings in Exile during the War in Heaven, and this transitional period results in the finalization of the year as we know it. Helios had been bound in his daily schedule and rose and fell with regularity during the Golden Age, and the Moon had shifted through her many faces in a predictable cycle, but the deaths of Agdah Cosmopeiia and Illiki Helios, their sojourn into the Underworld, and their restoration into the Heavens by the intervention of Yhera mark the transition to the seasonal year. And just as his fathers did, Islik – Sun King after his ascension into the Heavens – now grew strong in the summer, and weaker in the winter, when he had to perform once again his Journey into the Underworld and his Victory over Death. Islik remade the Heavens to create his Palace, and Yhera decreed that the Constellations of the Celestial Path would be finally bound to their schedule, so the telling of time finally became reliable at the beginning of the Age of Legend, when the Lunar, Celestial, and Seasonal Years all came together.

The Scholar-Magicians of the Golan Great Schools first referred to the second Age of Man as the Silver Age, and to the one that followed it as the Bronze Age, as they believed that the Ages of the Known World reflected a loss of divine power and presence in the world, a growing distance between the Earth and the Heavens, and a decrease in the strength and longevity of Men as the divine blood in their veins grew thinner. But the Silver Age became more popularly known as the Age of Legends, as the figures that moved across the Earth during that Age – such as the Spring Queens of An-Athair, the Black Arrow Queens of Palatia, Nymarga the Tyrant, and Dauban Hess, the Golden Emperor of the World – still had the mark of the divine upon them, and seemed to belong to or come from an earlier Age than the one they lived in.

After the Fall of Ürüne Düré

The Known World was a tumultuous place after the fall of Ürüne Düré. Irré ruled the Heavens for a time, and the Black Sun was harsh; for many, it seemed as though the desperate and hard times that wracked the world after Geniché left the earth and imposed the First Law had returned. In a few spots civilization and wonder remained, and one of those places was in Daradja, where Queen Lanys, descended of lamented Dara, invited Düréan exiles to settle, and though this displeased some of her subjects she foresaw the benefits the civilized Düréans could bring her mountain realm. Queen Lanys' daughter Arathea grew to power tutored by Düréan priestesses and warlords, and word of her beauty and the strengths of her realm reached the ears of the wandering Four Kings in Exile, and they visited to vie for her hand and win her aid in regaining their thrones. She saw greatness in each of them and she desired those qualities for her own realm as well, but she also saw in them jealousy and possessiveness; they were Kings, after all, and each wanted to claim her for himself. So she secretly took each of them as consorts without telling the others, and bore them each a daughter, before the Kings in Exile discovered her ploy and continued on their way.

Eventually Yhera returned from the Underworld and commanded Irré to relent his place, and Islik assumed the mantle of the Sun King, and the world, though still struggling, rejoiced, though sorrow and despair and hardship lingered. Arathea's daughters grew in power and might, but in the end the jealousy Arathea had seen in their fathers was their undoing, and **Goatis**, daughter of Agall, grew jealous that her sister **Damara**, daughter of Islik, had been granted the citadel of Dara Dess as her keep. Damara came to visit Goatis at her citadel of Athark, and Goatis murdered her in a drunken rage. The bright future Arathea had sought for Daradja disintegrated in a civil war from which the land never fully recovered.

The Daughters of Arathea

According to Daradjan tradition, the four daughters of Arathea were **Damara**, daughter of Islik; **Goatis**, daughter of Agall; **Leda**, daughter of Coromat; and **Hetha Basi**, daughter of Jala. Arathea gave to Damara rulership of the citadel of **Dara Dess**; to Goatis, she gave the citadel of **Athark**; to Leda, she gave the citadel of **Finleth**; and to Hetha Basi, she gave the citadel of **Heth Moll**. Those citadels became known as the Great Citadels of Daradja, and Dara Dess was held to be the greatest of them all.



From Left to Right: *Damara, Leda, Goatis, Hetha Basi*



Daradjans and Düréans alike sought refuge amongst their neighbors from the bloody wars that wracked the Highlands. The Danians, who had paid tribute to Daradja since Dara's time, no longer did so after the death of Damara, and they did not wish to allow exiles in their lands, fearing they might be drawn into the wars of the mountain citadels; all of the Kings and Queens of the Danians turned the refugees away. But the Athairis, the Danians who lived in the great Erid Wold, invited those fleeing the mountain wars to settle in the spirit-filled woods of their domain. So Daradja's plight became An-Athair's fortune, for in exchange, the Athairis learned many secrets.

The Spring Queens & The Golden Realm of An-Athair

Amongst the Düréan refugees were priestesses descended from those who had held the Great Garden Temple of Geniché in Ürüne Düré, where the Queen of the Underworld had still been the Queen of the Earth, and they knew secrets of the natural world long since lost. They showed the Athairis how to reawaken the Earth abandoned by Geniché, where to find power in it, where to draw strength. And they showed the Athairis how they could make the land resemble the lost Paradise of Geniché once again, at least to some small degree. The Athairis built a wondrous temple out of living tree and carved rock, a Green Temple that nourished, refreshed, and healed all who entered it, and the High Priestesses of the Temple came to be called the **Spring Queens**. The Erid Wold grew green and lush, a bounty for those that lived there, and the land and the people lived in balance and in harmony, and the sheen of Paradise lay upon them both.

The neighboring Kings and Queens of the Danians marveled at the beauty and wealth of An-Athair; some made tribute, and became part of what came to be called the Golden Realm. Others, however, sought to take the wealth of the Athairis by force, but here again Daradja's plight was An-Athair's fortune, for amongst the exiled Daradjans and Düréans were many veterans of the mountain wars and the descendants of those who had fought at Ürüne Düré. They knew war well, and they taught their secrets to the Athairis. And the Athairi knights of the Golden Realm fought not only with secret war knowledge but also with magical vigor to protect the Queens of the Green Temple.

The exploits of the knights of the Golden Realm became the stuff of Danian legend: **Gyrfryd's** single-handed defense of the castle of Hyrval, **Penwyrd's** rescue of Queen **Tara**, **Dyrk's** capture of the **Wyvern King**, the duel between **Benreuth** and **Ferne** for the still-beating heart of the **Maiden of Abeuth**. Just as legendary, if not more so, were the feasts and celebrations in their honor and at the Green Temple, where the fertility of the land was ensured by the ritual union of the Spring Queens of An-Athair with local heroes who wore golden Sun Masks to invoke Islik, the returned Sun King. Women came from far and wide to serve as Spring Queens, and heroes, knights, and woodsmen came too to do their duty and bless the land, and with every union the land grew greener and the Golden Realm grew brighter.

The Coming of the Sea Bulls

A shadow soon fell on An-Athair, from the sails of the Sea Bulls: the **Aurians**, the descendants of Heth the Sea King. Raiders and pillagers from the far north, they had been fought off, if barely, by the Veiled Queens of Palatia, and after that sharp and bloody welcome had instead found safe landing on the unpopulated eastern coast of Dania, which they called the Gift of Heth. Soon they came through the pass

Athairi Spring Queens, an Athairi Golden Knight, and an Aurian Golden Knight (near right)

of Édain, and they conquered portions of the Danian lands and subjected their peoples, until they came to the borders of An-Athair. They marveled at the plenty of the Plain of Horns, and sought to make it their own, but the knights of the Golden Realm rode from the Erid Wold to disrupt their hunts and war parties, and the Aurians retreated to the east. Some amongst the Aurians became enchanted with the knights of the Golden Realm, and sent emissaries to the Green Temple, and lay with the Spring Queens and were granted domain over lands on the eastern borders of the Wold.

However, most of the Aurians were *not* enchanted, and were still instilled with the fury and rage of their ancestor and god, Heth, who embodied the hurricane and the tidal wave. Their magicians sought ways to fight the knights of the Golden Realm, and one day a Horned Man visited one of them, and told him how to make an axe and enchant a stone that could cut down an Erid Wold tree and prevent it from growing again. The Horned Man explained that the trees were the source of the knight's power, and once they were cut down the knights would be made weak and vulnerable.

So the Aurians brought axe and fire to the Erid Wold, and began at the river Abenbrae. They burned and cut down the trees of the wood, and on the each stump they placed an enchanted stone, and as the Horned Man had promised the trees did not grow back. The knights of the Golden Realm fought valiantly, but once the Aurians knew this trick their fate was sealed; the knights of An-Athair became weaker and weaker as the forest disappeared, and one by one the knights of the Golden Realm fell.

The Sack of the Green Temple

With the Erid Wold being destroyed acre by acre and the knights of the Golden Realm falling, the fate of the Green Temple became inevitable, though it took years of pillage to bring about the end. Eventually the Aurians weakened the knights' defenses enough to strike directly at the Green Temple, and the trees and stones of the Green Temple were pulled down and ruined, and the Spring Queens were raped and then drowned in the Eridbrae, and the paradise of An-Athair faded in an instant.

The Aurians' moment of triumph was short-lived, however, for the bodies of the Spring Queens floated down the Eridbrae to the sea, and there they were found by Heth; and Heth the Sea King had been a lover of Geniché's, and he knew that the Earth and the Sea were one, and that Yhera was Queen of both. Further, he saw something that his children had not: that Amaymon the Whisperer, who forever seeks to undermine all that is fair and beautiful, had sent the Horned Man with the secret of axe and stone. Heth has always been fickle and arbitrary, for such is the Sea, and though he too destroyed without pity it enraged him that his children had done so dark a deed at the Whisperer's behest, even unknowingly. So he turned his back on them, and withdrew his blessings, so that when the Aurian lords put to sea to continue on their pillaging, the waves crushed their boats and water spirits dragged them to the depths.

The end of the Golden Realm left a rent Dania and the dispirited, land-locked Aurians open to the arrival of Dauban Hess and the Thessid-Golans, who came and subjected the land with ease, bringing with him the teachings of the Sun Court, which were embraced by the Aurians in particular, as they had lost their patron and ancestor, Heth. The Erid Wold in time recovered, but is a place of dark memories and vengeful spirits; the Aurian lords of the east destroyed a vast part of the forest, and the trees never returned, and that land became the Plain of Stones. To this day, Aurians are considered cursed at sea, and rarely leave the land.

The Third Celestial Court

In the Far West, the Reign of Nymarga was comparatively brief, though the horrors of his rule were a stain on the Samarappans for generations. Jala returned from exile and drove out Nymarga and his followers, killing Varask the Warrior for his treachery. Jala and his sons freed Sarita and restored her to her proper place, and they freed Parvenah from her bondage to Nymarga's desires. Parvenah underwent rituals of purification, and emerged as the Jade Queen, and took her rightful place at Jala's side. The gods and goddesses of the First Celestial Court were invited to join the new Court, but a different age was upon the world, and the gods stayed away. Instead, as had been the practice in Nymarga's Court, priests and priestesses wore masks and took the places of its divine members. The Third Celestial Court:

Jala the Just King
Parvenah the Jade Queen
Sarita the Queen Mother
Cyrus the Consort
Bhargata, the First Son
Janadarta, the Archer Son
Gha-Hauri, the Sword Son
Asurta, the Loyal Heart
Yhera the Creatrix, Queen of Heaven
Agdah Cosmopeiia
Adjia the Dreamer
Geteema the Earth Spirit

The Black Arrow Queens

The great women of Palatia were amongst the first to respond to the summons of Ürüne Düré when it came under siege. Archaia died there in d1111, slain while defending the fallen **Hannath Hammergreia**, the last great Carrion Queen. The Last Queens ordered the abandonment of Ürüne Düré the next year, and Achre returned to Palatia with her daughter's body. In grief she sealed herself in the earth in her daughter's tomb, and left her granddaughters to rule Palatia. So began the cycles of the **Veiled Queens** in Palatia, when the city was in mourning and withdrawn from the world. The Veiled Queens ruled for over two hundred years, until the migration of Aurian invaders from the north threatened to overcome their isolation.

The Aurians were barely driven off, and later settled on the Danian Peninsula, where they accepted the Divine King and became part of what is today the Middle Kingdoms. The Veiled Queens of Palatia at the time of the Aurian invasions – **Alkaia**, **Vargate Vul**, and **Tamara** – looked about the Known World after their victories, and they saw the rising dangers of Dauban Hess and Nymarga in the south, and threw off their torpor, and became known as the **Black Arrow Queens**, as their armies were armed with black-feathered, black-shafted barbed arrows. The Black Arrow Queens founded the first legions and the first Sea Houses, with which began the great Palatian fleet. They fought Dauban Hess to a standstill, though in truth he thought the city so poor that he could barely be bothered, and were in open warfare with the Worm Kings long before most suspected the extent of the evil at the heart of the Phoenix Court.



Dauban Hess & The Dragon Kings

Peace came to the Isle of Illia and the nearby Hemispian Peninsula, where the reign of Islik's descendants brought stability and an end to the long struggles of the earthly War in Heaven. Islik's sons were called **Dragon Kings**, for they seemed to have in them the powers of the ancient followers of Cewert, the great hero of Hemispia, but without having to kill dragons and giants to gain them; such power was simply their birthright as the heirs of Islik. In time, however, the Dragon Kings of Illia and Hemispia fell to squabbles amongst themselves, and war rent the land again for many years until **Dauban Hess**, a descendant of Islik, unified them under his own banner and was hailed as the Conqueror King. Some claimed that Islik had descended from Heaven to sire Dauban Hess himself, so great was his power.

Dauban Hess consolidated Illia and Hemispia, and then struck out into the world. He conquered Amora with ease, and then the ancient courts of the Gola welcomed him with open arms, and

Nymarga & Maelfess

Born when the world was young was **Nymarga**, a great and powerful magician who came out of the wilderness and served in the Celestial Court of Samarappa as Vizier to King Surep. Nymarga's heart was dark – some say he was born evil, others that he listened to the whispers of Amaymon the Spider, others even that he was the Horned Man that committed the crime that brought Death into the world – and he plotted against his King. Surep was poisoned, and Nymarga broke the Celestial Court and remade it in his own image, casting Jala the Good Prince, son of Surep, into exile. Nymarga's dark rule cast a shadow over Samarappa, and eventually his influence even reached into the Heavens, and Irré the Black Sun replaced Illiki the Sun Bull for a time. But Jala returned after long years in the wilderness, and with his sons and daughters and new allies he drove Nymarga from Samarappa and remade the Celestial Court anew. Nymarga fled east into the mountains, and there he took on a new guise and name, that of **Maelfess**, and he befriended Coromat, King of Vanimoria, who was lost in madness. He pretended to be Maelfess until his plots were ready, and then he removed his mask and revealed himself. Nymarga killed Coromat and usurped his throne and shaped his own empire, coming in time to rule the Metic Kings and the Princes of Vanimoria, Thessidia and Thessure, Galia and the great city-states of the coast of the *Mera Argenta* as well, all with the aid of powerful magicians and sorcerers – a vast magical empire, unparalleled in history to that point.

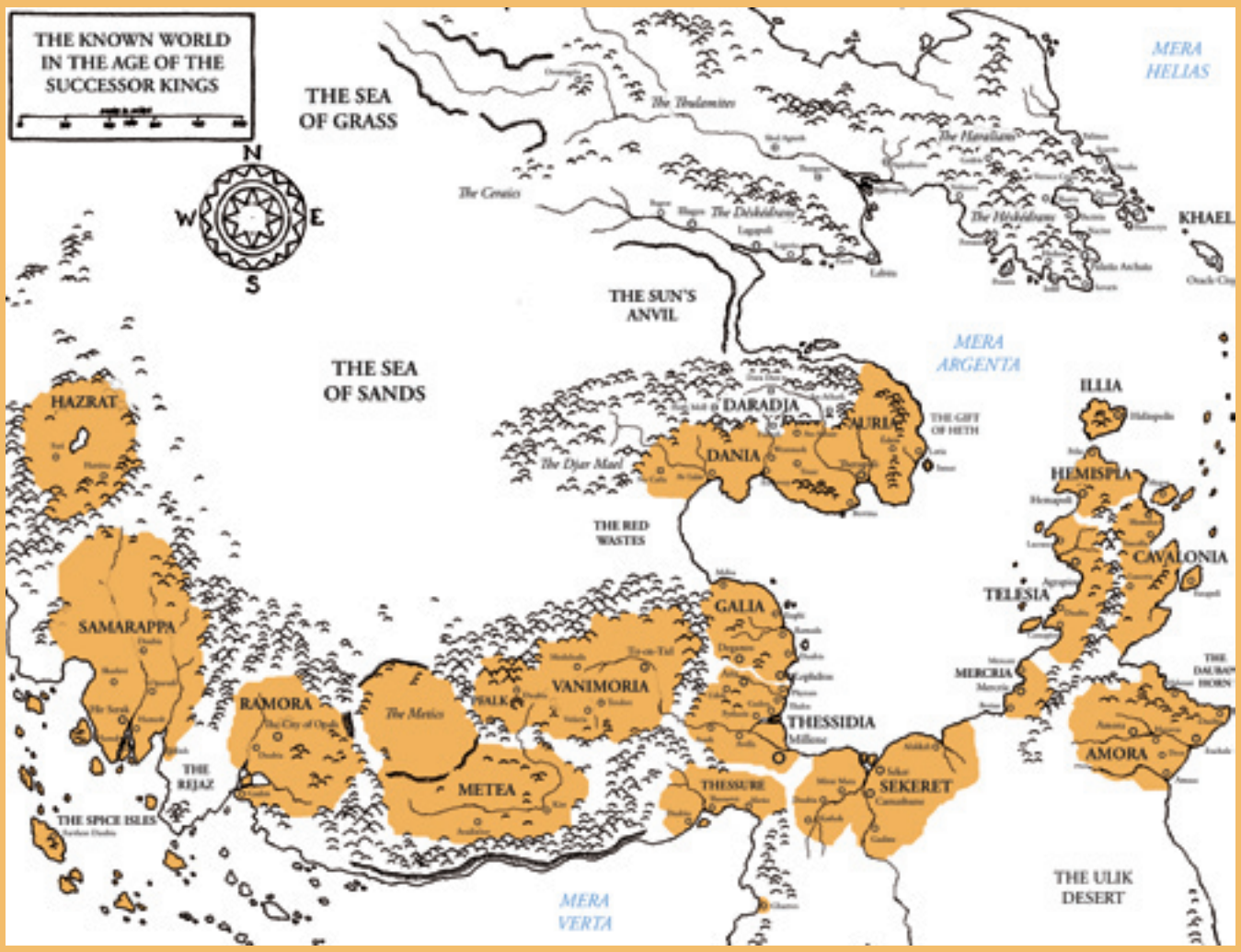
Divine King seers proclaimed Nymarga a son of Ishraha, the hated Rebel Angel, and Ligrid, the Temptress Queen. So in i221 Dauban Hess led his armies out of the Gola into Thessidia, and began a great war, the war between the Conqueror King and the Worldly Tyrant. Years passed in bloody conflict on a scale not seen since the War in Heaven, but Dauban Hess' skills as a general and warrior proved Nymarga's undoing in campaign after campaign, first in Thessidia and Galia and finally in Vanimoria itself. In i240, Nymarga was slain by Dauban Hess in his capital of Tir-en-Tiel and his body cursed by priests of the Divine King and entombed in salt.

Dauban Hess accepting the surrender of the Metic Kings after the Battle of Kirt in i244.

he established his court at the city of Seker. There he was told of Nymarga the Tyrant, the great lord of Thessidia, by rumor a son of Ishraha. Nymarga had taken power in the West, and was being hailed as the Worldly Tyrant.

Dauban Hess conquered Thessidia and Vanimoria, far into the West to Metea and Ramora and the edge of Samarappa. There he expected to find the lands of the Celestial Court, but instead of the descendants of Jala the Good Prince, he found the people of Samarappa ruled by overlords who called themselves the **Isliklidae**. They had emerged from the Lake Hazrat region and had extended their rule over the peoples of the Western Midlands, the Rajiks and the Khaghals and the Urghals, and eventually over parts of Samarappa, challenging and eventually deposing the princely sons of Jala. The Isliklidae ruled with an iron grip until the coming of Dauban Hess and his army. Hearing that Dauban Hess claimed descent from Islik, they greeted him as their brother and cousin, for they too claimed to be the children of Islik, born in the Far West during his exile. But Dauban Hess and the priests of the Divine King denounced the Isliklidae and their false claims, saying they were the children of Ishraha and Irré, and condemning them for sacrifice to the gods and other unseemly and degenerate practices. For sixteen years the armies of Dauban Hess and the lords of Hazrat-Ghal fought throughout the west, until at last Dauban Hess drove the Isliklidae into exile, in the year i262.

Dauban Hess was then welcomed into Samarappa as its savior and High King, and the Celestial Court was reconstituted. He ruled there for a time, before returning to the east to conquer Dania and the newcomer Aurians. He received tribute from Khael and the cites of the Déskédran coast, and in the whole of the Known World only a minor city-state, Palatia, refused to recognize him as the Golden Emperor of the World. Dauban Hess moved the Sun Throne of Illia (a gift of Bragea the Smith to Islik when he was King of Illia) to Millene and established his own political court in Avella, capital of Thessidia, ruling over the largest empire in history. He tired of court life, however, and in i275 he gathered a great fleet and left on an expedition to the east to find the Isles of the Dawn, where Helios the Sun rises each day. He was never heard from again. He left behind an Empire that stretched from the Isle of Illia in the east to the Spice Isles in the Far West, a series of new cities (all of them named Daubia), roads, canals, schools, and legal codes, and everywhere he spread the worship of his ancestor, Islik the Divine King of Heaven and Earth.



The Successor Kings

According to historical rolls, Dauban Hess left behind 212 Dragon Kings "of the lineage of Islik" and several hundred generals in charge of his vast armies and territories. Dragon Kings were given rule over Illia, Telesia, Cavalonia, Hemispia, Amora, Mercria, and the Danias; generals were given rule over Sekeret, Thessidia, Thessure, Galia, Vanimoria, Metea, Ramora, Samarappa & the Spice Isles, and Hazrat.



Worm Kings in the halls of the Imperial Phoenix Court in Millene.

The Worm Kings

After divinations in i281 were rumored to confirm the death of Dauban Hess on his journey to find the Isles of the Dawn, his generals began to whisper that they, and not the Dragon Kings of Illia and Hemispia, deserved to rule the Golden Empire by right of Dauban Hess' trust in them. And so the Empire he left behind broke into many pieces, as his Successor Kings squabbled amongst themselves about the proper mode of succession – heredity or appointment, kingship based on *blood* or *trust* – and the Dragon Kings of the East broke all contact with the Imperial Court and reestablished the **Sun Court** in Heliopolis. The Dragon Kings of the Sun Court advocated inheritance as the proper transmission of power, while the Imperial Court in Millene advocated the appointment of power to the loyal and virtuous.

The Imperial Court in Millene took the name of the **Phoenix Court** in response – both to symbolize the rebirth of a trusted general as a King, and the rise of the Court from the ashes of Dauban Hess' disappearance and the betrayal of the Dragon Kings. At first the Phoenix Court outshone the Sun Court of Illia; it was influenced by the Great Schools of the Gola and was the model of the civilized, imperial court, as the educated and the ambitious sought appointment to seats of power. But in time, the Phoenix Court grew darker and dimmer. Since rule by appointment could not guarantee the lasting legacy of an inheritance passed on to descendants after death, some of the rulers of Phoenix Court lands grew increasingly interested in magics that could prolong life. Practitioners of alchemy and sorcery, arts with long traditions in Thessidia and the Gola, gained many new patrons, and Nymarga's old advisors and adjutants began to reassert their power in what some called the *Return of the Magicians*, making themselves useful in this pursuit of long life and even immortality. The underground worship of dark and ambitious gods grew slowly but steadily, as secret temples to Amaymon the Whisperer and Ligrid the Temptress and Ishraha the Rebel were built throughout the cities of Thessid-Gola. In i360, **Larisa**, the Oracle Queen of Khael, cried out that Nymarga's spirit had been released into the world once more, and rumors spread that his tomb had been opened and plundered.

The Phoenix Court was in open warfare with the Sun Court by i380. Wars were launched against Amora, Illia, Hemispia, Dania, Palatia, and Khael; cities were sacked or conquered, the Kingdom of Telesia centered at Agrapios was destroyed, and slowly the deaths of Dragon Kings began to mount in number. The Kings of the Phoenix Court withdrew into seclusion, even as they sponsored intrigues in neighboring lands, sent their fleets and armies out to sack and despoil almost indiscriminately, and sought out gold and slaves for the darkening city of Millene as rebellion spread through overtaxed and depleted provinces. After almost a century of conflict the reason for their seclusion was revealed, when in i475 emissaries from Amora bearing tribute finally gained an audience with the Phoenix Court, and fled in terror at the worms that dripped from the rotting, still-living flesh of the depraved Kings and Lords of Thessid-Gola, some of them kept alive since Dauban Hess' time by strange rituals and bloody human sacrifices. Word spread quickly throughout the Known World, and the damned rulers of Thessid-Gola became known as the **Worm Kings**.

Once their secrets were finally discovered, the Worm Kings lashed out at their remaining enemies, sending their fleets to destroy and pillage in a campaign of destruction that culminated in the sack of the Oracle City of Khael in i498. The Oracle Queen **Adiya**

was raped and left for dead, and as she lay dying she called up omens of destruction, and pronounced her last prophecy as a curse. Seven days later, the city of Millene, capital of the Worm Kings' empire, was destroyed in a great volcanic explosion: a maelstrom that buried the entire city, drove back the sea, and turned the sands black for a hundred miles in every direction.

The Bronze Age

The Scholar-Magicians of the Golan Great Schools characterized the third Age of Men as one without the direct intervention of the gods; it begins with Hathhalla holding her Veil over the Sun, so that even the Heavens seemed to draw further away from the Earth in shame at what the greed and avarice of Men could produce. And the heroes and heroines of the Bronze Age, though they often came from divine lineages, nevertheless had a distinct air of the mundane about them, as they used tools and not divine power to shape the world. The line of the Dragon Kings ended in wars with the Worm Kings, the Black Arrow Queens passed into history, and those that were left turned to building and making with hands and sweat and furrowed brow. The ships and metalwork of Palatia, the invention of alchemical fireworks by Akine Mog, the world of trade and finance; the work of Men for an Age of Men. Or at least that's how the Scholar-Magicians of the Great Schools described it. They predicted a fourth Age, though they were unsure whether it would be marked by a return of the gods, as some hoped, or a further march away from them; and the rise of Akkalion, the Emperor of Thessid-Gola, seemed to signal that change of Ages was about to happen.

The Winter Century

The destruction of Millene came to be known as the **Catastrophe**. For while most of the Worm Kings were destroyed in the explosion, so was the Phoenix Court, countless other lives, the ancient city of Millene, and even the original Sun Throne, brought from Illia to Millene by Dauban Hess when he established his capital there. The world was colder and darker for almost a hundred years afterwards, and that time came to be called the **Winter Century**. Further, some of the Worm Kings had taken up holds in Galia, Vanimoria, Hemispia, and Sekeret, and so survived the curse of Adiya, and a great hunt began as the Known World sought its vengeance on them. The Dragon Kings and their allies sought them out and slew them wherever the Worm Kings or their dark servants hid, whether in tomb or cave or disguised on a throne. And when they had purged the east of the taint of the Worm Kings, the last Dragon Kings set sail into the great southern sea of the *Mera Verta* and into the Far West in their pursuit of the last of their fleeing enemies.

The Veil of Hathhalla

The gods of the Sun hid their faces in shame after the death of Adiya and the Catastrophe, and Hathhalla took the Sun Throne until the Worm Kings were destroyed. Her Veil hung over the Sun, and the light of the world was dimmed, and the world was cold beneath a layer of snow and ash. Food was scarce and travel difficult during her reign as the Sun Goddess.



Dragon Kings on the march during their Hunt for the Worms.

The Last Celestial Courts

Jala's Celestial Court had lasted less than sixty years before the Isliklidae and their warlords swept down from Lake Hazrat. The Isliklidae did not bother recreating the Celestial Court in their image, as Nymarga had done. But when the Isliklidae were finally driven out by Dauban Hess, the Celestial Court was remade once again, this time by the Golden Emperor. His inclusion of both Islik and Yhera, once again represented by masked stand-ins, is viewed by most as an accommodation to local preferences, as was his inclusion of the hero cults of Jala and Parvenah. The Samarappans apparently also conflated his name, Hess, with the Samarite word of the same sound, which means King or Kingdom. The Fourth Celestial Court:

Dauban Hess, the Golden Emperor
Islik the Sun King
Upahlat Hess, the Regent-King
Arkham Hess, the Warrior Prince
Pherex Hess, the Opal Prince
Aman Asura Hess, the Black Prince
Phyrus Hess, the Blood Prince
Yhera the Maker
Agdah Cosmopeiia
Geteema the Earth Ghost
Jala the Just King and Hero Ancestor
Parvenah the Jade Queen

The Last Celestial Court changed again when Princes of the Lineage of Jala reasserted their dominion over Samarappa and removed the Successor Kings, becoming for all intents and purposes a Court like any other and losing whatever mythical or magical power it might once have had in the first Ages of the Known World. The formal structure of twelve members was still kept as a mark of tradition and history, but the Court was simply filled with the most powerful Princes and priests of the moment. The only exception was the seat reserved for Dauban Hess, the Golden Emperor, who retained an honorary spot on the Court even though his generals and his god, Islik the Divine King, were long banished from Samarappa.

The Kingdom of the Dümégal

For a time after their defeat by Dauban Hess, the Isliklidae disappeared from the Known World. According to their own histories, they took service with the Emperors of Califa in the Unknown World for several centuries. They reappeared in the Far West in the Winter Century, leading an army of warlords and thralls through the Valley of Hooves. They first reconquered the Lake Hazrat region, driving out or enslaving the Kessite lords, then the entirety of Samarappa, destroying the Celestial Court and ending the direct line of descent of the sons of Jala the Good Prince. None have come forward in recent centuries to claim descent from Jala, and neither the Samarappans nor their current overlords, the Kessite Khans, have bothered to rebuild Surep's Palaces. The Isliklids proclaimed their lands as the Kingdom of the Dümégal, and they ruled Samarappa for four dark centuries.

Githwaine
The Last Worm King

For a time, only one known Worm King in the east escaped unseen from the questing Dragon Kings who took Hathhalla as their guiding light and sought to destroy those that survived the Catastrophe: **Githwaine**, a young Uthed Danian lord of Na Caila, who joined the armies of **Dauban Hess** after the Golden Emperor had conquered the Danias. He was but 26 when Dauban Hess made him Lord of Tir-en-Tiel in i275, a position of great honor and trust as it included guarding both the sacred fields where Dauban Hess had defeated **Nymarga the Tyrant** and the secrets of Nymarga's final resting place, his cursed tomb.

Proximity to such evil is not without its costs; despite the trust of the Golden Emperor, Githwaine later grew close to many of Nymarga's old magicians as they returned to advise the Phoenix Court, and he is thought to have become a corrupted Whisperer devoted to Amaymon and beholden to the spirit of Nymarga. He was away in Tir-en-Tiel when the Catastrophe destroyed Millene, and crept back to Uthed Dania while his fellows perished in the Dragon King's hunts. The last Dragon King of Uthed Dania, **Heraud**, had left behind a Council of Kings from amongst his Danian and Mael subjects, and Githwaine began by whisper and intrigue to grow a secret network at their Court in Sanas Sill. He introduced the worship of corruption amongst his followers, and human sacrifices and unspeakable rites were performed in hidden catacombs and temples in the name of dark and forbidden gods.

Erlwulf, Dragon King of Dania, of the blood of Islik the Divine King and the last known of his kind, returned to his realm in i648. He and his entourage thought to find a peaceful rest, having completed their task of destroying their Worm King enemies, but instead to his horror he discovered the telltale signs, now lost to history, of a Worm King's presence amongst his neighbors. He raised an army of Danian, Aurian, and Daradjan knights, and sent word to the Sun Court seeking whatever help they could provide. The Winter Century had marked a growing isolationism in the lands of the Silver Scale Sea, but small bands of heroes from the cities of Hemispia and even Sekeret and Thessidia responded to Erlwulf's call. With the nominal aid of the Uthed Council of Kings, Erlwulf began searching through Uthed Dania for the source of the corruption he sensed, but the allies of Githwaine fought a war of stealth and cunning against him, never warring openly but only through disguise and ambush and poison. This was a cruel war, with none knowing who was friend or foe, and Githwaine and his allies preyed upon the noblemen and common folk of the country alike, visiting grievous dooms upon those that aided Erlwulf against them.

True Dragon Kings could see into the hearts of men, past guile and disguise and sometimes even enchantment, and Erlwulf sensed the corruption in the heart of the Council of Kings, and so never trusted them fully, instead making as his chief bases the Erid Maelite citadel of Warwark in the south and the Daradjan citadel of Heth Moll in the north. Erlwulf was returning to Heth Moll through the Vale of Barrows in i657 with his closest aides when a force of Djar Maelite warlords and Daradj brigands led by Githwaine himself ambushed him. Through nine years of their war, Githwaine had heretofore avoided direct confrontation with Erlwulf, but he chose to strike when hard campaigning had finally exhausted the Dragon King and his entourage. From their heights the knights of Heth Moll saw the attack, and sent a strong relief party, but they

The Signs of a Worm King

No one is really sure anymore, but a wide number of folk beliefs exist about how to detect the presence of a hidden Worm King. Curdled and spoiled milk, the buzzing of unseen flies, six ravens perched on the same branch, cattle or horses that have suddenly lost control of their motor functions and cannot stand or walk properly, and the sudden death of infants for no apparent reason are all considered signs of a nearby Worm King. These are remarkably similar to folk beliefs about detecting witches and spirit possession.

arrived too late to do aught but save the body of Erlwulf from the clutches of their dark enemy. The body of the last Dragon King was brought to Heth Moll, and he was interred there as a bulwark against the evils of the Vale of Barrows.

The danger and strength of the Worm Kings had been their powers of corruption and sorcery and poison, as they struck with honeyed words and magic spells and a touch that brought disease and decay; their battles with the Dragon Kings had been fought with mortal proxies, for the powers of Islik's blood in the melee were unrivaled. But the knights of Heth Moll and the few that survived of Erlwulf's entourage reported Githwaine had sought out Erlwulf on the field of battle and slain him undisguised, armed, and face-to-face, and this turn shocked and worried many.

Swords of Name & Power

Divinations were performed, and though a veil of shadows lay about Githwaine a secret was gleaned: the Worm King had armed himself with an enchanted sword, the fell and infamous ***Ghavaurer***, made by Nymarga himself to have special powers against the blood and lineage of Islik. Nymarga had wielded it against Dauban Hess at Tir-en-Tiel, and when tested against the Golden Emperor's famed ***Daybringer***, that great heirloom of the Sun Court forged of sun-metal by Daedekamani, *Ghavaurer* was found to be lacking. Though perhaps the weakness had been in the hand that wielded it, for now Githwaine held *Ghavaurer*, plundered from Nymarga's tomb when he had been its guardian, and he used it to end the known line of Islik.

The death of Erlwulf was a disaster for the forces arrayed against Githwaine, but even in their disarray he chose to remain in the shadows, a phantom preying upon the weaknesses of men. New generals took up Erlwulf's banner and rallied those that did not slink from the search, and though their numbers were greatly reduced by fear and corruption and battle, those that continued the fight against Githwaine did so with almost fanatical zeal. Chief amongst those who hunted the Last Worm were **Gavir** the Runner Lord of Heth Moll; **Daurus Tull**, the Vanimorian Knight-Captain of the Company of Sails; King **Gwyrfyr** of Dania; and the Aurian hero-knight **Fortias** of Édain.

In i666, after more years of this shadow war, the lords of the Middle Kingdoms called for a great council in Sanas Sill, and there many of the Kings and lords of Uthed Dania gathered. The magisters of the University of Therapoli and the priests of the Sun Court had prepared a secret ritual at the behest of Fortias of Édain, and when the Uthed Court had gathered they performed it suddenly, and Githwaine was unmasked, and he was revealed in all his horror. But his foes had underestimated the depths of corruption in Sanas Sill and did not realize they were outnumbered there, and once Githwaine was revealed, his followers in the Court drew arms against his enemies and slaughtered many of them.

Fortias was amongst those that escaped, and he rallied the last uncorrupted Uthed and Mael lords and with knights of Dania, Auria, and Daradja led them into war against the Last Worm. Githwaine took as his seat the citadel at Liss Dyved, and ruled openly and without disguise, and nine years of dark and haunted war followed as Uthed Dania was contested. Githwaine would raise his slain soldiers as Hathaz-Ghúl to fight his enemies even in death, and he called up wights and ghosts from the Barrow-Vale to stalk them in the night.

Against *Ghavaurer* and the unnatural foot soldiers of Githwaine's army Fortias sought a counter, but *Daybringer* had been lost with Dauban Hess, and for a time he despaired. But **Gobelin**, the great Daradj smith of the Bodmall clan, brought him ***Gladringer***, a sword forged in the ruins of the Green Temple and quenched in the pools of the Spring Queen's blood that could still be found there, along with harnesses of bronze plate enchanted against the unquiet dead. With that the tides turned, and fire and sword were brought to all those that aided Githwaine in Uthed Dania, until Fortias sacked Liss Dyved and hunted Githwaine to his death, piercing his magics and illusions and finally his corrupted body with *Gladringer's* enchanted blade.

A full and final victory eluded Fortias even then, for loyal Djar Mael lords spirited away Githwaine's body even as the knights of Heth Moll had recovered Erlwulf's, and it is said they buried it in secret and protected it with grave glyphs, bound ghosts, and warriors who accepted the curse of undeath to guard the body of their master. Some believe it was interred beneath Holl Ari, as an icon against the body of Erlwulf at Heth Moll; others that it was returned to his birthplace at Na Caila; others that it was taken deep into Djar Mael; and still others believe that his body was buried in an unmarked barrow in the Vale, the location amongst hundreds of other anonymous barrows lost now even to the Djar Maelites.

The cursed *Ghavaurer* was never found and is believed buried with Githwaine's body. Four centuries later *Gladringer* was lost in the Black Day Battle (see page 31) when it fell from the hand of the High King **Darwain Urfortias**, ever afterwards called the Fumbler, the one sour note to the resounding victory of the Middle Kingdoms over the Thessid-Golan Empire. None know who recovered it from the field, or where it is today.

Lost Uthedmael

The Sun Court pronounced a great curse upon Uthed Dania to scour it of the Worm King's taint, and Uthed Dania became a vast and ashen wasteland, ever afterwards called **the Wastes of Lost Uthedmael**. It is filled with ghosts and evil spirits, corpse eaters, bandits, jackals, and vultures, and many that enter it seem to meet ill ends To protect his subjects from the evils of Lost Uthedmael, the High King Fortias the Brave built a great wall that stretched from the Gulf of Galia to the hills of the Bale Mole, an enchanted barrier that held back the sands and creatures of the cursed wastes. Those amongst the Erid Maelites who had remained loyal and free of the taint of Githwaine's evil rites were given the wall and the lands of the southern coast as their domain, which was called **Maece**, and they were called the **Watchtower Kings**, in honor of their vigilant guard against the threats of Lost Uthedmael.

Audra the Voyager

After the destruction of Millene and the deprivations of the Winter Century, **Audra** of the House of Baséa was the last of the Black Arrow Queens, and where once three Queens had ruled, now she rules Palatia alone. She set sail to Khael, to see for herself the ruins of Oracle City. Even as the Palatian rebuilding of Khael began, she descended into the Underworld and spoke to Adiya, the last Oracle Queen, to learn if their line continued. The spirit of Adiya whispered secrets to her and opened her mind to many hidden things, and armed with her new knowledge, Audra quested for and found the original copy of the Book of Dooms made by Bragea, and then set sail into the east, and found Ursula, the heir to the throne of Khael, in hiding in the Isles of the Dawn (and in so doing performing a feat at which Dauban Hess had failed, something that Palatians delight in pointing out). Audra returned with Ursula and instated her as the Oracle Queen in p812 (i644).

Audra then embarked on a series of expeditions – to Hemispia, and south to Amora and beyond to the Golden Coast and the Mountains of Gold, where she treated with the Ivory Queen of the Sabutans. She traveled to the cities of the Déskédran coast, to Daradja, and then north past Magara's Land into the Panoch Sea. Her voyages marked the true end of the Winter Century, reconnecting many parts of the world that had grown distant under Hathhalla's Veil, and establishing the network of sea trade that would make Palatia a formidable power in the coming centuries. She established the **Arsenal** of the City, the great dockyards of the Palatian fleet, and created new ships and sail designs unmatched for centuries. Audra is commonly called the last of the Black Arrow Queens, and the first of the **Copper Queens**. The Palatians credit Audra's Voyages with having reestablished the reality of the Known World, and they claim that the very fabric of the world would have frayed and fallen apart had Audra not sailed to find the new Oracle Queen of Khael; at the very least, she revealed new parts of the Unknown World that had never been seen before by those from the *Mera Argenta*.

The Copper Queens of Palatia that followed Audra ruled over a period of growth and plenty for the city, as the shipping fleets and mercantile Houses of Palatia, protected by the warships of the Arsenal, slowly became the center of the Known World's economy. Their primary competitors were the cities of Hemispia and Cavalonia, which banded together to form the **Hemispian League of Cities** after being bereft of their traditional rulers, the Dragon Kings, to better challenge Palatia's growing success as a sea and trading power. The city of Hemapoli slowly emerged as the First City of the League. The rivalry between Palatia and the League led to three major but inconclusive wars during the Bronze Age, each ending with treaties that were later broken by both sides. But much of the Bronze Age was spent in rebuilding and recuperating, not only in Palatia and Hemispia but throughout the Known World, as the wounds of the wars against the Worm Kings and the Winter Century were healed.



Audra returning from the Isles of the Dawn with Ursula, heir to the Oracle Throne of Khael.

The Lion Emperor

In time a new power rose in Thessidia, the young *emir* **Akkalion**, scion of a princely house untainted by a Worm King past. A great warlord, he led his armies into Grand Sekeret, but after conquering the land he submitted himself to the testing of the Golan Great Schools, and so was hailed as **the Thessid-Golan Emperor**, and he reconstituted the Phoenix Court in Sekeret. He then turned west and waged a long but decisive campaign to conquer Vanimoria, Metea, and Ramora, intent on reestablishing the Golden Empire of Dauban Hess.

By i1037, Akkalion had finished his conquest of Ramoristan and established a temporary court at the City of Opals. He sent emissaries to the Isliklidae in their Kingdom of the Düméghal, proclaiming his ancient right to the lands of the Kessites and Samarappans, but the Isliklidae sent back the bones of his messengers. Akkalion launched campaigns against the Isliklidae for ten years, and despite some victories was thwarted at every turn, and in the end he was unable to duplicate Dauban Hess' feat and drive the Isliklidae once more from the land of Samarappa. So he returned to the East having learned humility, and spent some years moving his capital to the city of Avella and remaking it as the Immortal City, a city to rival the wealth and splendor of upstart Palatia Archaia.

It was not long before Akkalion returned to war, however, and in i1058 he conquered Mercria and invaded Amora, prompting the Palatians to begin sending aid to its embattled rulers. That aid stretched the war out and expanded it to the Cities of the League and sea battles with Palatian ships, but eventually Akkalion conquered most of Amora and eventually received tribute from even the Sun Court cities of Illia and Hemispia. The capitulation of the Sun Court was a major triumph for Akkalion, though its offer of tribute was made under the terms that Akkalion could not himself set foot in the Sun Court itself except by invitation.

He turned then to the land of Dania, now called the Four Kingdoms of Dania, Auria, Atallica, and Maece, where the High King, Darwain Urfortias, refused the Sun Court's order to send tribute to the Empire. Akkalion landed with a great fleet in Maece in i1066, and there was met by the Defender Kings of the coast, backed by inland allies from Dania, Daradja, and Atallica. The night before they were to join battle, Akkalion went to sleep in his tent and was overcome by a fitful dream. In the morning his aides and adjutants tried to wake him but they could not, and as rumors of his condition spread, Irré, the Black Sun, rose in the sky as a terrible omen. Akkalion's sleeping body was carried to his flagship by his guard and put to sea, even as the combined forces of the Four Kingdoms and their Daradjan allies attacked. Bereft of their Emperor, the demoralized Thessid army was destroyed piecemeal.

The Black Day Battle, as it came to be known, marked the end of the Empire's expansion. Akkalion was taken back to his capital, Avella, but his mind remained trapped in his dream. The Sun Court lands of Illia-and-Hemispia, organized now into the Hemapoline League of Cities, ceased their tributes, and the Queens of Amora, backed by the upstart city-state of Palatia, threw out their Thessid overlords.



King Cynan of Dara Dess charges Akkalion's guard as they remove him from the field at the Black Day Battle.

The Age of Iron and Fire

Almost all agree that the fourth Age of Men begins with Akkalion's Gray Dream; the Emperor of Thessid-Gola had been on the verge of recreating the Golden Empire of Dauban Hess, when he fell into a dream from which he has not, after over four hundred years, awakened. With Akkalion suddenly vanished from the political landscape of the Known World while on the precipice of his greatest triumph, a new Age certainly seemed to be upon the world, but not one with the clarity that the scholars of the Golan Great Schools had predicted or hoped for when they championed Akkalion as Emperor. Where they had thought there would be an Age of Enlightenment and Reason, in which Man would step forth from under the shackles and shadow of the divine and magical forces of the world, instead they have found in this past Age one wracked by Iron and Fire, war and disease and disaster, and the resurgence of old gods and troubles, and yet at the same time remarkable progress in the science of alchemy and in the technological underpinnings of the world. The printing press, the galleon and the galleass, the first banks, the first experiments with optical lenses, new farming techniques, new methods of learning; this has been an Age of invention and change and turmoil. And yet the Old Religion is as strong as it has ever been, and rises to challenge the would-be hegemony of the Cult of the Divine King, and the Forbidden Cults have grown stronger in the shadows. Akkalion's sleeping body has been the mark of this Age, the specter hanging over it, an Age in which rather than stepping forward into an Age of Men entirely without gods, or backward into another Age of Legend, the World *stepped sideways*, as the Lord Mott of Palatia put it once.

The Long War of Night Horrors

At the Black Day Battle against the Middle Kingdoms, Akkalion fell under the spell of what would come to be called the Gray Dream. A great deal of confusion rent the eastern world, as the powers of the Empire and its tributaries and allies struggled to determine the nature of what had befallen the Emperor, and the consequence to the social relations of the east. Power in the Empire fell first to the Phoenix Court and the priests of the Emperor's own cult, though eventually a **Sultan** was appointed to speak in the Emperor's stead and lead the Imperial emirs, and for a time the armies that Akkalion had built were able to maintain a period of wavering stability.

When accurate word of Akkalion's condition reached the Isliklidae, they abandoned the Kingdom of the Düméghal, leading their warlords and thralls into Ramora. They conquered the City of Opals by i1083 and invaded Thelea and the Sea of Sands, warring against both the Empire and the Ceraic nomads of the Midlands deserts. The Isliklidae fought a vicious, interminable, and ultimately victorious campaign against the Phoenix Court that came to known as the cruelest war in the history of the Known World. The Isliklidae came slowly east in a relentless march at a snail's pace, spreading darkness and death and pestilence and slaughter: first Thelea, then Metea, then Pfalk, until by i1150 they had invaded Vanimoria. For over fifty years, the Empire poured the armies of the east into Vanimoria to fight off the predations of the Isliklidae, and this led

The Cults of the Gray Dream

The contents of the Emperor's Dream have never been known. The Phoenix Court states unequivocally that the Emperor has never regained consciousness to communicate the contents of his dream, and none have ever been able to pierce into his mind to share it; but nonetheless secret cults claiming to know the truth about the Emperor's Dream have spread throughout the Known World, offering to reveal its Mysteries to the worthy. Both the Phoenix Court and the Sun Court have banned such cults, which became increasingly popular after the publication of a number of books about the content of the Gray Dream. The two most common references are to:

"A True Account of the Gray Dream, as Related by the Emperor to Lord –"
A description of the dream of the Emperor, purportedly related by the Emperor himself during a lucid moment on his flagship after the Black Day Battle to one of his adjutants. First published anonymously throughout Illia in the Eastern Tongue in i1109 as the translation of a smuggled, hand-written text, and now banned by both the Sun and Phoenix Courts. This was the first text to refer to the Emperor's Dream as the Gray Dream, and the name has stuck ever since.

The *Revelacio*
Extensive description of a strange semi-erotic dream published in Avella without explanation, and while nowhere in the text itself is the dreamer identified or is the phrase "Gray Dream" used, it was widely assumed to be an accurate account of the Gray Dream after the Inquisition of the Phoenix Court banned it.

The Fire War

Akine Mog, Sorcerer-King of the desert realm of Setine, invaded the Gola in i731, and alarmed the world with the use of alchemically produced fire machines during the siege of the city of Mirat Mata. His attempt to conquer Sekeret marked the first use of bombards and cannons, enchanted vessels of bronze and brass filled with an alchemical black powder that produced fire and short objects over long distances and with increasing accuracy. Akine Mog and his armies were finally defeated at the hands of Prince **Abayyad** of Seker, with the aid of a Palatian fleet and legions sent by Queen **Theda Baséa**, daughter of Audra the Voyager.

The Return of the Kessites

After the Isliklidae abandoned their Kingdom of the Düméghal in Samarappa to invade the Empire, the peoples of Samarappa were briefly free of foreign domination. But their long suffering under the rule of the Isliklidae left them vulnerable and exhausted, and shortly the war bands of the Kessite horse nomads, who had been driven from the Lake Hazrat region by the Isliklidae in centuries past, returned and conquered the Samarappans. The Kessite horse khans have ruled the western edges of the Known World ever since.



Düméghal executing prisoners for one of the Isliklidae in Metea.

many of their eastern allies and tributaries to abandon them or throw off the chains of Imperial rule. Finally in i1206 the Isliklidae sacked the ancient city of Tir-en-Tiel and were on the verge of invading the lowlands of Galia and Thessidia.

The Empire sent emissaries offering the Isliklidae any price for peace. For six years, the Isliklidae were silent, but they held their warlords in check, poised above the Thessid-Golan lowlands, until they finally assented to a truce and alliance with the Treaty of Tir-en-Tiel.

In i1212, soon after the Peace of Tir-en-Tiel, the Isliklidae crossed the Red Wastes with their Düméghal army and appeared in the southern reaches of the Dain Éduins. By i1214 they had conquered and pacified those most barbarian kings of the Djar Mael and proclaimed three Kingdoms of their own: **Ugeram**, **Boradja**, and **Morica**. No great love existed between the Middle Kingdoms and the subjected Djar Maelites, but the Defender Kings of Maece roused themselves into a crusade to rid the mountains of the new arrivals, who were said to make heretical claims about their relationship to the Divine King. For over thirty years the armies and heroes of Maece and Dania crossed the horrors of Lost Uthedmael and the Vale of Barrows to reach the western mountains, only to be defeated time and again by the Düméghal and Djar Mael warlords commanded by the Isliklidae. In i1239 the last of the Kings of Maece, **Gwyrfyr Brightstar**, and his chief warlords reached the furthest into the Isliklid realms of any of their kin, but were massacred attempting to besiege the plateau tower-gate of Cir At'tor. No heir to the throne of Maece survived, and the High King, **Fergus**, elevated no other worthy to the throne, signaling an end to the realm of Maece and their wars against the Isliklidae.

The Treaty of Tir-en-Tiel

The Phoenix Court pledged to support the Isliklidae in their campaign against the Mael Kings of the Dain Éduins, and to give the Isliklidae positions at the Court. The Isliklidae, in turn, promised that they would not invade the lowlands of Galia, Thessidia, and Sekeret, nor return to their former conquests in the mountainous west of the Empire. Fouler bargains are whispered of, and no one has ever been able to figure out why they would settle in the inhospitable mountains of the Dain Éduins, amongst such cursed and barbaric peoples as the Djar Maelites.

The Fire Crusade

The Metic hero Hamarat, called the Night Fire, had a secret way to purge the land of the taint of the Isliklidae that he taught to his knights and priests, and they followed in the wake of the Isliklidae. He was rumored to be the bastard son of one of the Isliklid Kings.

The Wars of the Throne Thief

The throne of the Kings of Maece, like the thrones of the other sovereign kings of the Middle Kingdoms, had been built in imitation of the Dragon Throne of Therapoli, itself based on the original Sun Throne of Illia made by Bragea himself and lost in the Catastrophe. Great power resided in it and in whoever rightfully took its seat, and some of that power was conferred into the thrones that were modeled after it and given to the petty kings of the Middle Kingdoms. Not as much as in a Dragon Throne, for sure, but enough for the minor thrones to be considered relics of great power and authority. With no King left in Maece, the throne of that bygone kingdom was ordered returned from Angora to Therapoli in i1240. On the West King's Road on the way to Truse it vanished from the procession in the middle of the night. A great hue and cry was raised, and a search of the Plain of Stones begun, but no sign of the throne or who had taken it could be found. Talk of witchcraft and treachery began – how else could a throne of power disappear from within an armed camp? – but the priests of the Divine King could find no proof of either in their divinations. The disappearance of the throne was a considerable loss, but seemed destined to become a minor mystery of legend, retold over tankards of ale and wine – until the throne of Dain Dania disappeared as well.

That throne disappeared from the very throne room in the Dain King's castle at Aprenna; it had simply vanished by morning, though the King's Guard watched over the hall during the night.



Fergus, High King of Therapoli and Atallica

Once again a great search was conducted, but no trace of the throne or who had taken it could be found. With two thrones now missing, the courts of the Middle Kingdoms soon abounded with rumor and innuendo and speculation about who could be taking them and why. The King of Erid Dania, **Dyvryn**, had last seen charge of the throne of Maece as it made its way to Truse, and was quickly suspected of its theft, as were the witches and warlocks said to reside in the haunts of the Erid Wold. But accusations against the Erid King were dismissed as the lingering resentments of Dania's split into two kingdoms, Dain Dania and Erid Dania, and the witches of the Erid Wold were a common bogeyman. Some suggested brigands from the Highlands, or cultists of Nymarga seeking some secret power in the thrones, or a secret cult of Ishraha the Rebel seeking to undermine the Seated Kings, or the new threat from the west, the Isliklidae, sending their hidden hands forth to rob those who had so recently warred against them. Others dismissed it as coincidence, or even suggested that the Dain King had hidden his own throne to divert suspicion from his involvement in the theft of the throne of Maece, which he had long coveted. An emissary of the High King was sent to the Danias to question the Dain and Erid Kings, and while the emissary was in royal Westmark in conference with the Erid King Dyvryn, the Ivory Throne of Dainphalia disappeared.

This caused great consternation in Therapoli, for up to that point the problem was to some extent assumed to be a Danian problem; but now whoever was taking the thrones had reached past the capital to pluck the Ivory Throne, though a minor one, from the hall of Urphalia while the Phalian Duke hunted in the Marek Mole. There was no longer any question in the courts of the land but that some intelligent design was at work, an evil intent at play. A year of searching yielded no clues, however, and in i1241 the minor thrones of Huelt and Édain disappeared.

The next year, the princely throne of Auria in the city of Loria disappeared; but this time, the guards caught someone in the castle who wasn't supposed to be there: an Umati merchant. The merchant forswore any knowledge of the disappearance of the throne, but died in the custody of the guards before the Divine King's priests could question him. Prince **Theodric** of Auria and King **Cawal** of Umat exchanged heated barbs, and soon Aurian knights were raiding across the Dyer Moors, though King Cawal swore oaths before the Sun Court's emissaries that he had no part in the taking of the thrones and the High King Fergus ordered an end to the attacks. Within a year full-fledged war broke out between Umat and the lords of Auria and Dainphalia, both pressing for the return of their thrones, and soon the Dain King **Chidric** had moved against the Erid King, laying siege to Westmark. The High King's marshals took the field to stop these minor wars lest they spread like contagion, but the fear that gripped the land proved too strong.

Once started, the wars did not seem to end; nor did the theft of the thrones. The throne of Erid Dania disappeared from the royal hall of Westmark in i1246, though the Dain King accused Dyvryn of simply sneaking it off into the Erid Wold. Umat lost its war with Dainphalia and Auria by i1247, and the capital of Lysias was sacked and the Silver Throne carted off to Loria as booty; it disappeared from the throne room in Loria the next year, prompting King Cawal to renew hostilities with an army of mercenary knights from the pirate holds of the Barren Coast. The secondary throne of Umis in Caven disappeared in i1248 as well, and the chairs of the magisters of the University of Truse disappeared the same year, though some weren't sure if it wasn't just a student prank, and scholars from the University of Therapoli started turning up dead at an alarming rate in apparent retaliation. The throne of the Watchtower King of

Warwark disappeared in i1249, though it was not enchanted like the thrones of the Seated and minor Kings, and on it went, until a general paranoia had become the standard way of life for the entire Middle Kingdoms, and not a chair was considered safe anywhere.

The region exploded in i1250, when the heavily guarded Dragon Throne in Therapoli disappeared. The High King Fergus ordered the city turned upside down; foreigners, vagrants, and criminals were put to the sword wholesale, but no trace of the Dragon Throne was found. Soon search parties spread out from the capital, and knightly hosts hunted through city streets, sleepy villages, and wooded copses alike, questioning everyone from the highest noble to the lowliest peasant. Witch burnings, already on the rise, began in earnest; over a thousand were burned in An-Athair alone over the next decade. Every rumor of the secret worship of Nymarga, Amaymon, Ligrid, and Ishraha was taken as truth, and hundreds put to death by emissaries of the Sun Court. Renewed fighting broke out between Umat and the other Principalities and Kingdoms, between the Danias and the High King's host, and between the Middle Kingdoms and the Highlands, as search parties sought access to the citadels and brigand camps of the mountains.

By i1253 attention shifted to Umis; alone amongst the Seated and minor Kings of the Middle Kingdoms, **Golgosyn**, the Stone King of Umis, had retained his original king's throne, because it was carved from the very rock of his hall in Caven More in what was called the *Daradjan* style; the throne in Caven, stolen years before, was not the true seat of his power, as Caven More was the true King's hold in Umis. The Umisi were well known as a strange and barbaric people who held themselves aloof and separate from the rest of the Middle Kingdoms, and the High King formally accused the Stone King of orchestrating the throne thefts, though he presented no proof, and he led a great host against him. But this was Fergus' undoing, for though they sacked Caven, the wild territory of the Umis Mole proved beyond their control, and each campaign to take Caven More or the other hill towers proved disastrous. The High King Fergus was killed besieging Hardagh in i1266 on his sixth campaign in Umis; his oldest son and heir **Fairal** was killed attempting Rhodia from the sea only six months later, and his second son **Fergrain** was slain by Golgosyn himself in hillside ambush.

New Kingdoms Appear

Fergus' third son, **Forwain**, called the Wise, became High King next and sealed off the borders of Umis, but made no further attempt on its interior. Instead he began the painstaking task of bringing the various wars and general mayhem in the Middle Kingdoms to a halt. Thirty years, it took him, before the last Wars of the Throne Thief came to an end in exhaustion and futility.

With the blessing of the Sun Court he elevated the Watchtower King of Angora to become the Seated King of Angowrie, and elevated the minor kings and nobles of Umat, Umis, Huelt and Dainphalia to be Seated Kings as well. The Sun Court pardoned King Golgosyn of Umis for his part in the deaths of three High Kings, as he swore his innocence in the throne thefts before the Sun Court's emissaries, and so was held to be acting in defense of his rightful Kingship. A general amnesty was issued for crimes, war deaths, and murders during the Wars of the Throne Thief by both the High King and the Sun Court, and a reward posted for the thrones' return in the hope that the Throne Thief would come forward, but no evidence was ever found of the identity of the Throne Thief and the stolen thrones were never recovered.

The Throne Thief

Several theories have persisted to this day as to the identity of the Throne Thief. The first and most prevalent continues to be King Golgosyn of Umis, despite the Sun Court's vindication of his defense; the relative isolation of the Kings of Umis only emboldens the talk that the halls of Caven More hold a secret room with a circle of stolen thrones. The second popular theory blames witch powers in the Erid Wold, who reportedly buried the stolen thrones in a magical pattern to increase the enchanted powers of the wood. The third popular theory blames the Isliklidae, who have come to be seen as bogeymen in the eyes of the Middle Kingdoms, though like theories of the Erid witches this seems more to result from popular prejudice than any suggestive evidence. A fourth theory now increasingly popular is that the thrones were stolen by agents of the High King Fergus himself, seeking to diminish the powers of his subject Kings, and that the theft of the Dragon Throne was orchestrated to justify the invasion of Umis and the destruction of the Stone Throne in Caven More, the last great throne outside his possession. Proponents of this theory claim that the thrones are held in the catacombs beneath the High King's Hall in Therapoli. The reward for the return of the stolen thrones still stands to this day.



Golgosyn, King of Umis

The Assassin Cycles of Palatia

The Copper Queens, who were also called the Queens of the Arsenal, ruled during Palatia's first great expansions. Labira, Haralia, and the T'goonai Kingdoms became Palatian provinces, and the Copper Queens expanded on Audra's voyages, sponsoring fleets south to the Gold Coast and Sabuta and north across the Panoch Sea to the Wood Kings, and sent the first caravans across the Midlands to the West, establishing the Spice Road. For over six centuries, the Copper Queens solidified their hold on the north of the Known World, and ruled the sea lanes with little rivalry, even from Akkalion, until Queen Pherusa died in p1426 (d2402) with no clear heir amongst the Great Houses. Palatia plunged into a period of chaos and upheaval, as wealthy Houses struggled for control over Palatia's thrones – the **Queen's Throne**, traditionally held by a woman of a Great House, descended of Archaia's daughters; the **Ducal Throne**, held by a male of a Great House; and the throne of the **Countess Palatine**, held by a woman of any House. The bloody period earned the name of **the Assassin Cycles**, as over the next one hundred and twenty-eight years over ninety different throne-holders and hundreds of minor political figures met unnatural ends.

The Usurper & the Lord Mott

The early sixteenth century (by the Palatian calendar) saw the rise of **Hamellus** of House Devarra, who became a great power in the House of Lords and in the **Archaiate**, the Palatian Council of War. He led the legions to victory in the north against uprisings amongst Palatia's allies amongst the Lycinians. Though he was not from a Great House, Hamellus was made the Duke of Palatia in p1551 by dispensation of the House of Lords. Hamellus soon stretched for more power, and in p1553 he declared that since the Queen's throne

The Wars of the Road

A network of forts and oases built by the Palatians, the Spice Road across the Sea of Sands from the Déskédran cities to the Kessite Kingdoms of the West, became a testing ground for the Palatian and Imperial legions. The first War of the Road was a longer struggle than the second; the Isliklid King Ceryx even reportedly joined the Imperial armies on campaign in the deserts during the siege of Illagos, when it was widely rumored that the Usurper had disappeared while traveling in the Far West amongst his Kessite allies. Illagos was on the verge of falling when the Usurper and his aides returned; two whole Imperial regiments were lost, and Ceryx fled back to the Dain Éduins. The second War of the Road lasted less than a year; Thessid raids on the Spice Road caused Palatian fleets to sack the Thessid cities of Daubia, Lephdros, and (most embarrassingly for the Empire) Thalos, one of the home ports of the Imperial Fleet .



The Usurper amongst the Palatian legions at the siege of Illagos in p1585 (i1417).

was vacant and without candidates, he would become *King* of Palatia, and end the Assassin Cycles. The populace, weary of the bloodshed and turmoil of the preceding years, accepted his proclamation, and some even whispered that Hamellus had the powers of one of the ancient Dragon Kings. But on the eve of his coronation, one of Hamellus' most trusted lieutenants, **Urech Aiths** of the Sea House of Aiths, led a violent and bloody coup, and he killed Hamellus in the Great Temple of Palatia Archaia. With the help of the legions and the acquiescence of Hamellus' Grand Vizier, **the Lord Mott** of the House of Arkida, Urech imposed his own rule over Palatia, and though he was not from a Great House he sat upon the Ducal Throne (or perhaps more accurately, on a wooden folding campaign chair placed before the Ducal Throne), and came to be called **the Usurper**.

With Akkalion still trapped in the Gray Dream, many consider Urech to be the most dangerous man in the Known World, though the Lord Mott – a renowned alchemist and creator of the first Indexes of the ancient texts – is often rumored as the true power in Palatia. In the last eighty-five years Urech has annexed the cities of Lycinia and the Déskédran coast; fought two wars against the Thessid Empire for control of the Spice Road across the Midlands; and signed the Stone Treaty with the Thulamites and fought their enemies, the Lokhite barbarians of the West, during the Twilight War that drove the Lokhites back into the Unknown World (at least temporarily). He courted a Thulamite Queen, **Nihagen** of Desmagria, during Palatia's war with the Lokhites, and she bore him twin daughters before she was slain by assassins. His daughters – **Hannath H'Agria** and **Tamara N'Agria** of the House of Aiths – are being raised amongst the Thulamites, and have never seen their father's city.

The King-in-Waiting

Some of the Lord Mott's disciples claim that the Gray Dream of the Emperor was a vision prophesizing the rise of the Lord Mott to the throne of the Philosopher-King, and that the Lord Mott will one day rule over an Empire of Reason that will rival the Golden Empire of Dauban Hess in scope and glory. Much of this seems to result from two unusual texts, the first an ancient one called the ***Khodex a'dan Qaresh*** **and** attributed to Maelfess, the mask of Nymarga during the Age of Legends while he usurped Coromat of Vanimoria (this book is rumored to be itself no more than a copy of an earlier book by Nymarga written in Old Éduinan called the ***Adüré Malefiri Necris*** – of which no known copy exists, if it ever did). It describes a series of prophetic dreams concerning a future Empire of Reason, and though banned because of its occult content its ideas (or parodies of them) have circulated amongst scholars and philosophers for centuries. Some thought it foretold the rise of Akkalion, who was considered a proponent of philosophy, but his tumble into the Gray Dream caused a reevaluation of that theory. A more recent text, the ***Vella Mal Illusia***, has rekindled interest in the coming Empire of Reason. It is an esoteric and presumably allegorical Palatian treatise; its anonymous author describes encounters with the Dreaming Emperor and the Lord Mott in which the illusory nature of the world is revealed and the coming triumph of the Lord Mott as the Philosopher-King is predicted; this book is translated into the Middle and Eastern Tongues as *The Veil of Lies*.

The Twilight War

The Thulamites had long been quarrelsome neighbors with the Palatians, stretching back to the first contests between Thula and Achre, but those differences were put aside when the Thulamites showed the threat of the Lokhites to the Usurper, and they have been strong allies ever since. Many veterans of the Twilight War returned to their homes with claims that the Lokhites were not human, but were demonic creatures half-human and half-animal that would wear clothes and masks made from the skins and faces of men.



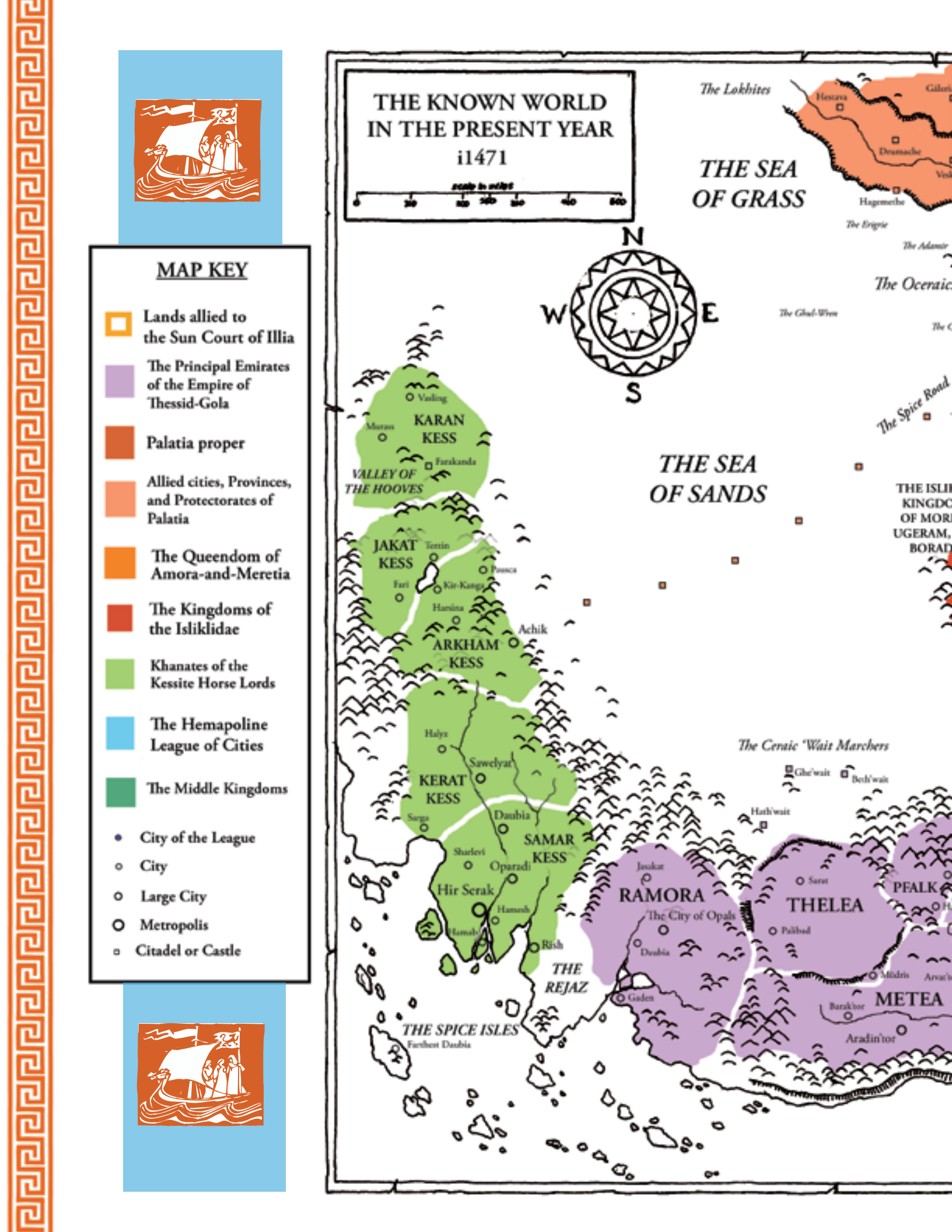
Top: *The carving of the stone treaty.* Bottom: *The Battle of the Two Serpents.* Inset: *Nihagen, Queen of Desmagria.*

The Last Twenty-five Years

Focusing primarily on the Middle Kingdoms

Year	Auria	Dania	Watchtowers	The Athairi	Daradja	The World	*Artesia*
i1446	The **Battle of Reinvale**: Gores Lis Red, Duke of Har Misal, is killed. Owen, son of Gores, becomes the Duke of Har Misal.	The **Battle of Reinvale**: bandit knights of the Neris Wold surprise a punitive expedition sent against them; death of Fiowyd Aelfrod Thurias, King of Erid Dania; his son Eolred Elfram becomes the Erid King.	The **Battle of Brig Ferrod**: death of Derune, King of Warwark. His son Derrek becomes King.	Strange **storms** and wild **omens** are seen throughout the region, particularly at the ruins of the Green Temple.	**Death** of the wife and sons of King Alexus of Finleth.	The Lord Mott begins compiling his '**Cyclopaedia of the Known World**.' Helian founds a **secret** Mottist College at the University of Hemapoli (d2590).	**Birth** of Artesia, daughter of Argante and Byron of An-Athair.
i1447	Owen Lis Red, Duke of Har Misal, **weds** Ilyana, daughter of the Baron of An-Ydain.	**Birth** of Fionne, son of Eolred, the Erid King, and Sioma, his wife.	King Leonas of Barras More **leads** a small army against the bandit knights of the Neris Wold.	Faerie Spirits are **seen** throughout the Erid Wold.	The **Black Wolf** terrorizes Apala Pass and the Myr Gara.	Omadarius becomes High Priest of the Emperor's Cult. **Hemispian City War** between Hemapoli and Pelia.	Odrue **leaves** Therapoli and becomes advisor to Eolred, the new Erid King.
i1448	Owen Lis Red **drives** the bandit knights of the Neris Wold out and into the Manon Mole.	Owen Lis Red **drives** the bandit knights of the Neris Wold out and into the Manon Mole.	Owen Lis Red and King Leonas **drive** the bandit knights of the Neris Wold out and into the Manon Mole.	The **Battle of Bonetyne**: feud between Earls of Heer and Gailbury leads to bloodshed.	The **Black Wolf** terrorizes the Myr Gara.	**Hemispian City War** between Cassapios and Daubia (d2592).	
i1449	**Birth** of Bern, son of Owen Lis Red and Ilyana; grand feasts at Har Misal.	Oracular **dreams** sweep the cities of Westmark, Lysias, and Caven (capitals of Erid Dania, Umat, and Umis).	The **Battle of Genwyd Hill**: punitive raid from Nomath meets disaster at hands of bandit knights.	**Inquisitors** arrive in An-Athair, sent by Patriarch Alhere, and arrest heretics and idolaters.	King Alexus of Finleth is **ambushed** near Volkova by unknown assailants but survives.	First printing of "**The Veil of Lies**," by Anonymous, in Palatia Archaia. Assassins try to kill the Usurper (d2593).	Lysia **leads** Branimir to the lair of the Black Wolf of the Myr Gara, and he kills it and becomes known as 'the Wolf of Dara Dess.'
i1450	**Birth** of Guielin, son of Owen Lis Red and Ilyana; grand feasts at Har Misal.	**Holy men and prophets** preach about the coming end of the Age of Iron and Fire.	**Peasant unrest** in Angowrie prompts massive crackdown.	Etarina's Lovers **kill** Orvaine, Earl of An-Athair; his son Orphin becomes Earl.	**Battles** and skirmishes between the forces of Dara Dess and Finleth.	The **Third Hemapoline-Palatian Sea War** begins with the Hemapoline blockade and siege of Savaris (d2594).	
i1451	**Death** of Cole Phalia, King of Dainphalia; his nephew Colin Corvin Phalia becomes King.	Prophet cult is **revealed** as a front for worshippers of Amaymon; purge begins.	King Caewyd of Erid More **traps** the bandit knights of the Manon Mole in old Boar Fort, but they escape.	Worshippers of **Amaymon** are rumored to be in An-Athair.	**Death** of Coromir, King of Dara Dess, ambushed by Highland brigands of the Silent Band; Branimir, son of Coromir, becomes King of Dara Dess.	The **Third Hemapoline-Palatian Sea War**: Blockade and siege of Savaris lifted as Palatian galleasses overwhelm the smaller and slower Hemapoline warships (d2595).	**Birth** of Justin, son of Argante and Byron of An-Athair.
i1452	**Feud** between knights of Auria and Dainphalia leads to several small battles.	Amther, Earl of Uthmark, **weds** Uthella of Westmark. Birth of Fiona, daughter of Eolred and Sioma.	Watchtower ships **battle** Imperial raiders off the coast of Derc Abrage.	Amther, Earl of Uthmark, **weds** Uthella of Westmark.	King Bran of Dara Dess almost **traps** the Cyr Faira Mal at Myr Uras.	The **Third Hemapoline-Palatian Sea War**: The Battle of Farapoli: A major fleet action within sight of Farapoli sinks a hundred Hemapoline ships (d2596).	
i1453	An **assassination plot** against King Colin of Dainphalia is uncovered and foiled.	Pollock of the Three Kings, an Umisi bandit lord, is **captured** and executed.	A **Black Winter**: dark things come across the Great Wall of Fortias.	Pillaging mercenaries **kill** Gil, Earl of Abeuth; his wife Rallia becomes Countess-Regent for their son, Domigil.	A **Black Winter**: dark things come across the Vale of Barrows.	The **Third Hemapoline-Palatian Sea War**: The Usurper sacks Agos for a second time (d2597).	
i1454	**Plague** at the University of Therapoli decimates Highwall College and no others.	The Erid King's knights **slaughter** a band of pillaging mercenaries.	A **poor harvest** in Angowrie drives up prices for grain goods.	The Erid King's knights **slaughter** a band of pillaging mercenaries.	The Rape King begins **plying** the Barren Coast, sailing out of Kar Bramin.	The **Third Hemapoline-Palatian Sea War**: The Usurper sacks Pelia (d2598).	
i1455	Edrick, son of Awain, is **invested** as the Crown Prince of Auria and Édain.	Sioma, the Erid Queen, **succumbs** in childbirth, and the child is stillborn.	**Nightmares** befall many on the southern coast, requiring priests and magicians to exorcise many possessing dream-spirits.	An **oracle** makes predictions about the coming end of the Age of Iron and Fire.	Renham, warlord to Govarius, King of An-Athark, betrays his lord and **usurps** his throne; Govarius and his family die in the citadel's dungeons. Vlado, King of Kir Doss, ends tributes to An-Athark.	The **Third Hemapoline-Palatian Sea War**: The Usurper begins blockades of Heliopolis and Hemelos and lays siege to Hemapoli; Olander, Prince of the City and Prime Minister of the League, is killed in battle (d2599).	Odrue, advisor to King Eolred of Erid Dania, **leaves** Westmark and becomes advisor to Orphin the Bull, Earl of An-Athair; he begins to tutor Stjepan and Justin, the sons of Byron of An-Athair.
i1456	Bandit knights from the Manon Mole **raid** the city of Vesslos.	A summer-long **war** between Umat and the pirates of the Barren Coast ends inconclusively.	Derrek, Watchtower King of Warwark, **wins** the Grand Tourney at Bessiter.	Domigil of Abeuth **disappears into the Otherworld.**	King Renham of An-Athark lays **siege** to the citadel of Glamwark without success.	The **Third Hemapoline-Palatian Sea War** ends when Belerin of House Nisander becomes Prime Minister of the League and sues for peace (d2600).	
i1457	A great **fire** ends the Grand Tourney at Loria.	Countess Uthella Uthmark **wins** the Tournament of Flowers in disguise; she is banished from the High King's Court and confined to Uthmark.	Elgias, eldest son of King Adelwen of Angowrie, **dies** during the joust at the Tournament of Stones while riding against a knight of Warwark.	Countess Uthella Uthmark **wins** the Tournament of Flowers in disguise; she is banished from the High King's Court and confined to Uthmark.	**Civil** strife in the Av-Ruad clan leads to outright **war**; the clan splits into two clans, the Av-Ruad of the Black and the Av-Ruad of the Red.	Assassins try to **kill** the Usurper (d2601).	
i1458	**Famine**.	**Famine**, and **witch burnings** sweep Dain Dania, encouraged by Agallite templars. The Rape King of Kar Bramin raids Nas Bessin, prompting Umati reprisals.	**Famine**, and a **Black Winter**: dark things come across the Great Wall of Fortias.	Domigil of Abeuth **returns** from the Otherworld. **Famine**.	Constant **skirmishes** with raiding lowland knights and Umati warships, and a **Black Winter**: dark things come across the Vale of Barrows.	Lord Tyrander of the Hemapoline merchant House of Lagrid becomes Prince of the City and **Prime Minister** of the Hemapoline League; Belerin is exiled to Therapoli as a guest of the High King (d2602).	Orphin the Bull, Earl of An-Athair, **sponsors** Stjepan, son of Byron, to the University of Therapoli for studies. Stjepan falls in with the wrong crowd.
i1459	Envoys of House Tallander **arrive** to seek support for their claim on the kingship of Telesia on behalf of Prince Tereus.	**Plague** strikes Dain Dania.	**Plague** strikes the Watchtower Coast; **witch burnings** spread in its wake, encouraged by Agallite templars.	The knights of Abeuth and Heer engage in **cattle raids** until Countess-Regent Rallia puts an end to it.	King Bran of Dara Dess **hosts** King Alexus of Finleth and King Renham of An-Athark, but the feast is disrupted by Highland brigands from the Pogues' Twelve.	House Tallander, a royalist house in Agrapios, begins **agitating** for the return of the Kingdom of Telesia, claiming its Prince, Tereus, is of the line of Telemon and Cewert (d2603).	

i1460	The **War of the False Book**: student rivalry between the Universities of Therapoli and Truse erupts into armed warfare.	**Witch burnings** sweep Erid Dania, encouraged by Agallite templars.	Knights of King Leonas of Barras More **capture** and execute Orlin, captain of the bandit knights of the Manon Mole.	The Highland brigand Etarina and her Lovers **visit** Countess Uthella at Uthmark, causing a scandal.	**Giants** spotted in the Vale of Skulls; killed by warriors from the Bodmall clan.	**Hemispian City War** between Lacrasa and Agrapios; the Prince of Lacrasa is revealed to have begun the war at the behest of Prince Tyrander (d2604).	**Stjepan** of An-Athair, **Harvald**, son of Leonas of Barras More, and **Gilgwyr** of Truse are involved in the fighting against the University of Truse.
i1461	Lord Palain of Hylos makes his **mistake**, and takes to sailing a pirate ship out of Turach.	**Birth** of Pargas Aramus, son of Aramo, King of Dain Dania.	The Horned Company takes **service** with Derrek, Watchtower King of Warwark.	**Witch burnings** sweep An-Athair, encouraged by Agallite templars.	King Renham of An-Athark lays **siege** to the Citadel of Glamwark without success.	Agameen tep Marahet **becomes** Sultan of Thessid-Gola; Imbrus is selected as his Grand Vizier (d2605).	Argante of An-Athair is **burned** at the stake. Byron of An-Athair is cursed with madness and flees into the Erid Wold. Artesia and Justin are placed as wards in the household of Odrue, advisor to the Earl of An-Athair.
i1462	**Witch burnings** begin in Atallica, but Owen Lis Red forces the Agallite templars to desist.	The Erid King lays **siege** to Westmark until the city capitulates on a one-time tax.	A **Black Summer**: dark things come across the Great Wall of Fortias.	**Fighting** breaks out between knights of An-Athair and Agallite templars; Orphin bars them from An-Athair and becomes known as 'the Bull of An-Athair.'	A **Black Summer**: dark things come across the Vale of Barrows.	'Wait Marchers begin **raiding** the Spice Road. Tereus of House Tallander becomes Prince of the City of Agrapios (d2606).	Artesia finds a dead woman's sword and **crosses** the Djar Éduins into Daradja. She is found by Lysia, and joins the household of King Branimir of Dara Dess.
i1463	Owen Lis Red **wins** the Grand Tourney at Édain.	Knights and lords loyal to King Aramo must put down a **feud** between the Earls of Keeton and Greenwall.	Derrek, Watchtower King of Warwark, and his knights **rout** the Highlander brigands of the Night Watch in the Bale Mole.	A **prophet of doom** appears in An-Athair, foretelling the end of the Age of Iron and Fire in constant war.	**Feud** between Renham of An-Athark and Vlado of Kir Doss is settled amicably, and a feast is held.	Prince Tereus of Agrapios allows Helian to **found** a Mottist College at the University of Agrapios. Priests of the Sun Court seeking cultists of Nymarga are barred entry into Agrapios (d2607).	Stjepan of An-Athair **becomes** a **cartographer** for the High King's Court. Ulin, son of Ulwyn, becomes the chief Warlord of King Bran of Dara Dess.
i1464	The High King imposes a **special tax**, leading to unrest. Witch burnings sweep Huelt, encouraged by Agallite templars.	The High King imposes a **special tax**, leading to unrest.	The High King imposes a **special tax**, leading to unrest.	The High King imposes a **special tax**, leading to unrest. Prophet of doom is driven from An-Athair.	King Renham of An-Athark restarts **feud** with Vlado of Kir Doss and lays siege to the Citadel of Glamwark, without success.	Cultists of Nymarga are **uncovered** in Berrina by priests of the Sun Court. **Hemispian City War** between Hemapoli and Agrapios (d2608).	Gilgwyr of Truse **opens** an establishment of ill repute in Therapoli.
i1465	Owen Lis Red puts down a **peasant rebellion** in Huelt and southern Atallica.	**Gray Dream** Cultists are uncovered in Essenvey.	Derrek, King of Warwark, and his knights put down a **rebellion** by the Kings of Har Gail, Derc Dalved, and Derc Abrage.	Countess-Regent Rallia steps aside and her son Domigil **becomes** Earl of Abeuth.	A **prophet of doom** appears in Daradja, foretelling the end of the Age of Iron and Fire in constant war.	Supporters of Prince Tereus are **arrested** in Hemapoli and executed for idolatry; Prince Tereus threatens to withdraw Agrapios from the League of Cities (d2609).	Aspara of the Bod Mall **renounces** her clan rather than marry Geldrys, chieftain of the Kar Kodac; she joins the Bronzehearts.
i1466	Royal **marriage** of Crown Prince Edrick to Merriel, daughter of King Colin of Dainphalia.	King Caslav of Umat sails to Palatia and **treats** with the Usurper.	**Death** of Adelwen Jaraslas, King of Angowrie; his son, Euwen Derc Jaraslas, becomes King.	Domigil **raises taxes** in Abeuth, leading to unrest.	**Feud** begins between the Rape King and the Sea Hag, Leahhadra of Derg Mal; the Sea Hag lays siege to Kar Bramin but must withdraw.	Gray Dream Cultists are **uncovered** in Lephdros by the Inquisition of the Phoenix Court (d2610).	Gawin, son of Lewin the Ancient, **leaves** the Highlands to study at the University of Newgate.
i1467	A **poor harvest** drives up prices and leads to fighting amongst the students of the University of Therapoli.	A **poor harvest** drives up prices and leads to unrest and banditry.	Derrek, Watchtower King of Warwark, and his knights **rout** Djar Mael brigands encamped at Lost Brig Ferrod.	A **poor harvest** drives up prices and leads to unrest and banditry.	King Becir the Highlander of An-Taral **ceases tribute** to Dara Dess; skirmishes begin.	Cultists of Ishraha are **uncovered** in Lacrasa by priests of the Sun Court. Hemispian City War between Hemapoli and Agrapios (d2611).	
i1468	Guielin Lis Red **wins** the Tournament of Flowers. Bern Lis Red **wins** the Tournament of Gavant. Liam, bastard son of Owen Lis Red, **wins** the Grand Tourney of the Gold Coat.	The Kings of Erid and Dain Dania sponsor a **special Tournament** at the city of Newgate to celebrate the Danian nation.	The **Battle of the Pavas Road**: dozens of knights are killed in a battle between knights of Warwark and those of Angowrie.	Domigil, Earl of Abeuth, is **assassinated**. His mother, Rallia, becomes Countess and lowers taxes.	The **Battle of Volkova**: King Bran leads his army against King Becir of An-Taral at Volkova and into a minor disaster. Vaslav son of Dereus forms the Blackwings Free Company.	Lord Prime Minister Tyrander attempts to have Agrapios **banned** from the League of Cities, but is rebuffed by its Senate (d2612).	Artesia **becomes** a War Captain in the army of King Branimir. The Battle of Volkova: Artesia's company breaks, but rallies in the night to ambush King Becir, who flees.
i1469	Taxes are **lowered** in Atallica and **raised** in Auria, leading to **unrest**.	**Gray Dream Cultists** are uncovered in Newgate.	The **Battle of the Mael Marsh**: Derrek, Watchtower King of Warwark, and his knights rout a Thessid regiment with Maelite *Hor* chieftains encamped at Lost Av Lúin.	Faerie Princes of the Golden Court **visit** An-Athair, Abeuth, and Dain An-Athair.	The **Battle of the Myr Gara**: Ulin, son of Ulwyn, leads the army of Dara Dess against the army of King Alexus of Finleth. The Rape King of Kar Bramin sinks the *Ironside* from the fleet of the Sea Hag and almost the *Bara Mar*, but the Leatherskins come to her aid.	**Cultists** of Nymarga are uncovered in Ramada by the Inquisition of the Phoenix Court. Panagh merchants from the north report hordes of Lokhites on the move against the Wood Kings (d2613).	**Death** of Lewin the Ancient; Gawin returns from Newgate and becomes advisor to King Bran of Dara Dess. Hymachus, a Palatian armorer, takes service with King Bran, and begins making **blue-black armor** for his army.
i1470	Centus Draco, Baron of Abenton, **disappears**; the bandit knights of the Manon Mole are blamed and the hills are scoured.	**Rebellion** of Porloss, Earl of Blackstone; he is driven from Orliac by Danian knights and takes refuge in the Manon Mole. King Eolred installs a new Earl of Blackstone, Ser Kyrick of Nop.	Derrek, Watchtower King of Warwark, **raids** up the Falshara river and into the lands of the *Hor* chieftains of the Cora Gara.	Rallia, Countess of Abeuth, **marries** Justin, Lord of Hammill; they have a son, Gildom.	The **Battle of Teppin**: Artesia leads the army of Dara Dess against the Bloody Hundred and the Collectors brigand bands laying siege to Teppin, routing them. Sylus, Lord of Tel Lorat, swears fealty to Dara Dess. The Citadels of Moran and Dor-Dorodin become tributaries of Dara Dess.	**Lokhites** are reported on the western edges of Thulamite and Thalyar lands, scouting and preparing for raids (d2614).	Justin, son of Byron of An-Athair, **arrives** in Therapoli to begin his studies; Odrue returns to the University of Therapoli and takes his place in the High King's Court.
i1471	**The current year.**	**The current year.**	**The current year.**	**The current year.**	**The current year.**	**The current year.**	**The current year.**
i1472							Events of the *Artesia* series begin.


THE KNOWN WORLD
IN THE PRESENT YEAR
i1471
scale in miles
0
100
200
300
400
500
N
W
E
S
MAP KEY
Lands allied to the Sun Court of Illia
The Principal Emirates of the Empire of Thessid-Gola
Palatia proper
Allied cities, Provinces, and Protectorates of Palatia
The Queendom of Amora-and-Meretia
The Kingdoms of the Isliklidae
Khanates of the Kessite Horse Lords
The Hemapoline League of Cities
The Middle Kingdoms
City of the League
City
Large City
Metropolis
Citadel or Castle
The Lokhites
Hestava
Drumache
Hagemerhe
THE SEA OF GRASS
The Erigrie
The Adamir
The Oceanic
The Ghul-Wren
The Spice Road
THE SEA OF SANDS
Vasling
Murass
KARAN KESS
Farakanda
VALLEY OF THE HOOVES
JAKAT KESS
Tenzin
Pousca
Fari
Kir-Kangy
Harsina
Achik
ARKHAM KESS
Halyr
Sawelyat
KERAT KESS
Saiga
Daubia
SAMAR KESS
Sharlevi
Oparadi
Hir Serak
Hamesh
Hamah
Rish
THE REJAZ
THE SPICE ISLES
Farthest Daubia
The Ceraic 'Wait Marchers
Ghe'wait
Beh'wait
Hath'wait
Jaukar
RAMORA
The City of Opals
Daubia
Gaden
Sarat
THELEA
Palibad
PFALK
Mildris
METEA
Barak'tor
Aradin'tor


MERA HELIAS
MERA ARGENTA
MERA VERTA
THE SUN'S ANVIL
THE RED WASTES
THE MIDDLE KINGDOMS
THE ULIK DESERT
THE DAUBAN HORN
MIRTHIA
Hagus
Solsia
BARATREA
Brunia
MAGARA'S LAND
BERGENIA
Bergen
The Thalyars
Arkirk
Volkirk
URTHIA
The Lycinians
HYPERNIA
Medkira
Sethule
Dozer
Pazakira
The Thulamites
Lamaeta
Shul Agroth
THE T'GOONAI KINGDOMS
HARALIA
Appalitrane
Thargoon
Necropolis
Gedris
Veruca Crusa
Volaterra
PALATIA
Hirassa
Ferasia
Porcine
Hodura
Poratis
Infil
Savaris
Palatia Archaia
Oracle City
KHAEL
Herescryx
Nacine
Bazinia
Thuria
Pavaria
Outalia
Scutris
Palimax
Farnax
The Harrish
Lesare
Larash
Bagrat
Illagos
THE DÉSKÉDRÉ
Lagapoli
Lagoria
Varcina
Paros
Labira
Fur Larak
Janat
Verna
MAL IRAMA
UMAT
Lysias
Dara Dess
Ao-Athark
DARADJA
Heth Moll
Finleth
DAINPHALIA
THE GIFT OF HETH
DAIN
DANIA
ERID
DANIA
ATALLICA
AURIA
Loria
Ismar
Therapoli
Trase
Westmark
Edain
Ao-Athark
LOST UTHEDMAEL
The Djur-Mael
Malestos
Sunas Sill
Av Laius
Av Cirila
T'gutok
ANGORA
HUELT
Carven
UMIS
Berrina
THE WATCHTOWER KINGS
ILLIA
Heliopolis
Agos
Pelia
THE HEMAPOLINE
Megos
Hemapoli
Borista
Beadain
Hemelos
Lacrasa
Tincella
LEAGUE OF CITIES
Agrapios
Gares
Luceria
Farapoli
Chevress
Daubia
Cassapios
Gurvess
Cavalle
Melos
GALIA
Enphi
Ramada
Daubia
Tir-en-Tiel
Deganos
Meduhada
VANIMORIA
Ariz
Lephdros
Phyram
Terabet
Udos
Gades
Pytharis
Thalos
THESSIDIA
Volaria
Tir-en-fala
Asark
Avella
THE BLACK SANDS
Seker
Alakkah
Mesurat
Besius
Mercatz
MERETIA
Mercria
Halarasi
Amora
Harevas
AMORA
Dess
Euchale
Amaca
THESSURE
Thesseret
Perash
Alesia
Mirat Mata
Daubia
Camathune
GRAND SEKERET
Kathek
SETINE
Gadine
Kirt
Daubia
The Ennenites
Gharros

The Known World Today



The Known World stands poised at the end of an Age. The events of the ***Artesia*** series, and this initial game book, are set in the Middle Kingdoms, a crucible in the turmoil that will mark the end of the Fourth Age of Men in the Known World. The term *Middle Kingdoms* came into popular use after the end of the Four Kingdoms because of an increasing sense of geographical entrapment – being surrounded, as it were, by the Empire of Thessid-Gola to the south, the League of Cities to the east, the legions of Palatia to the north, and the Isliklid Kingdoms and the vast wastes of the Midlands to the west. But perhaps the name has also taken hold because of a growing unconscious sense that not only is the region in the middle geographically, but is also in the middle of a transition from something old and familiar to something new and stranger.

The Middle Kingdoms

In the lowlands between the Harath Éduins and the *Mera Argenta* are the Middle Kingdoms. Once this region was simply **Dania**, the home of a fierce and proud people, but over the centuries invaders and partitions have divided the land again and again. Soon after the fall of Ürüne Düré, the realm of **An-Athair** thrived for a time, centered in the great Erid Wold. The Aurians, seafaring raiders from the Unknown World, settled in the east after a long and bloody war, in what came to be called **Auria**, and ruled over Danian subjects. Dauban Hess conquered the region and it became part of his Golden Empire and was ruled by Dragon Kings from Illia and Hemispia. They brought the worship of the Divine King, which was quickly adopted by the Aurians, and more slowly by the Danians.

Uthed Dania split from Dania and allied itself with the Mael Kings of the Dain Éduins, and fell under the spell of Githwaine the Worm King, and was eventually blighted and became **Lost Uthedmael**. The Mael Kings who fought Githwaine became the country of **Maece**, and Fortias, who slew Githwaine, became the King of **Atallica**, and with Dania and Auria they were the **Four Kingdoms** and Fortias was their High King. In time the Four Kingdoms passed: the Kings of Maece spent themselves in crusades against the Isliklids, and became a series of petty kings, each holding his own Watchtower, except for the King of Angora, who was granted the Kingdom of **Angowrie**; Dania split in two, becoming **Erid Dania** and **Dain Dania**; the baronies of **Huelt** and **Dainphalia** rose to the status of kingdoms during the Wars of the Throne Thief; the Danian kingdoms occasionally allied to the Aurians finally broke away once and for all and became **Umis** and **Umat**; and Auria was reduced to a principality held by the heir to the High King.

Therapoli

The political capital of the Middle Kingdoms is the ancient city of **Therapoli**, built in the Golden Age by the Danians some two hundred years before the sinking of Ürüne Düré. It is ruled by **Awain Gauwes Urfortian**, a man with many titles, including the High King of the Middle Kingdoms, King of Atallica, and Dragon King of Therapoli (though this is merely a formal title and not an indication of great power, as it was in ancient days); he is one of the Seated Kings of the Sun Court, blessed with the Patriarch's favor. Descended of the Aurian hero Fortias, who slew the last known Worm King and thus gained the title of High King, Awain has lived to a ripe and seasoned old age presiding over a period of relative peace and prosperity. The attention of the Empire has been focused on internal squabbles and its unsuccessful wars with Palatia over the control of the Spice Road, allowing the Middle Kingdoms a respite from the predations of their larger neighbors. Though his rule has certainly seen its share of minor wars and troubles, the Middle Kingdoms have largely flourished, and he has fully expected to be able to pass along a healthy legacy to his son and heir, Edrick, Crown Prince of Auria. While he retains the right to the title of Dragon King, he possesses neither the powers attributed to the Dragon Kings of old.



The High King's Hall in the city of Therapoli.

Therapoli was considered one of the great cities of the ancient world, and was blessed for many centuries with one of the precious Dragon Thrones copied from the original Sun Throne built by Brage for Islik the Divine King. The Throne was stolen in i1292 at the height of the Wars of the Throne Thief, and is still missing. Therapoli is the undisputed economic capital of the



Awain, High King of the Middle Kingdoms, and Tenreuth, Duke of Korr Elbeth, rear.

The Middle Kingdoms





THE MIDDLE KINGDOMS

THE MIDDLE KINGDOMS & THE HIGHLANDS OF DARADJA

Middle Kingdoms; no other city in the region can match it in cosmopolitan airs or sheer wealth. In addition to the glory and splendor of the High King's Court, the city is a bustling port and center of industry, and its University is one of the greatest in the Known World. Therapoli is considered a royal city, the personal property of its High King; other royal cities can be found in the various Middle Kingdoms, but the fastest growing urban centers of the region are its Free Cities, which have been granted charters allowing that any citizen may own property, not merely those of noble or knightly birth. This has caused the Free Cities to attract bright, self-motivated people that have brought industry and income to their streets; this entrepreneurial spirit has attracted the attention of the noble powers of the region, and many royal and baronial cities now have Free Quarters or Foreign Quarters where non-feudal property laws are allowed.

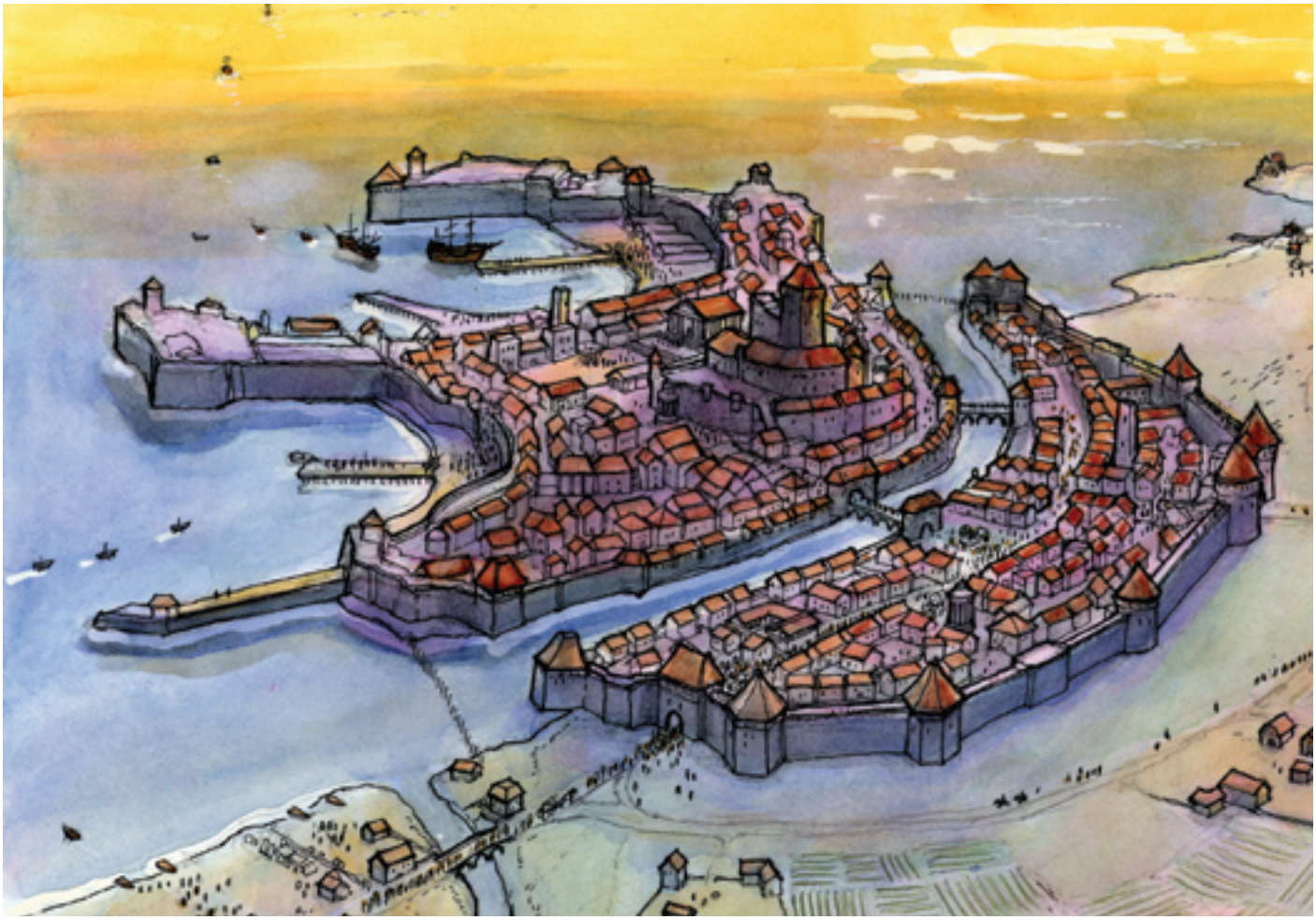
Middle Kingdom Cities

(*Free Cities*) **Truse, Newgate, Nomath, Westmark.**
(*Baronial Cities*) **Essenvey, Soros, Collwyn, Hylos, Enlos, Misal Ruth, An-Ogruth, An-Athair, Har An-Athair, Dain An-Athair, Vesslos, Chesterton, Édain, An-Ydain, Loria, Ismat.**
(*Royal Cities*) **Therapoli** (Atallica), **Lysias** (Umat), **Berrina** (Huelt), **Caven** (Umis), **Aprenna** (Dain Dania).

The Universities

The oldest University in the Middle Kingdoms is the University of Therapoli, which maintains a rigid independence under free charter handed down by the ancient King Erginus of Dania, who founded it in the Golden Age as a Great School in the style of those of the Gola. The University attracts visiting scholars and academics from around the Known World, and it has grown large enough over the centuries to now have several subsidiary Colleges. The University of Therapoli has long been bound into the politics of the Middle Kingdoms; it has always provided training and education to the nobles of the region regardless of background, and provided them with their councilors and advisors. A cadre of Magisters governs the University, and each Magister holds one of its Chairs; they are often said to rival the Kings of the High Court in power and influence, and University-educated advisors are often said to have two masters.

Other Universities and Colleges have been granted charters over the years, beginning with the University of **Truse**, which was established by Iala, a Spring Queen of An-Athair, in i207. When the city of Truse fell under Aurian control, the Magisters of Therapoli argued their charter gave them a monopoly on lordly education in the region and they managed to have the University of Truse briefly disbanded before King Orfewain decided he preferred to have a second opinion. Ever since then the Universities of Truse and Therapoli have had a long and bitter rivalry, which has included arson, assassinations and outright warfare between mobs of heavily armed students. Some of the heat in this rivalry went out after the Danian King Cilad



The city of Abenton, at the mouth of the Abenbrae.



The Bell Tower at the University of Therapoli.

established the University of **Newgate** in i1070 without opposition from the High King, and since then a number of smaller colleges have also arisen in other cities.

The Chartered Universities

The **University of Therapoli** (*Drewson's College, Highwall College, the College of the Globe, the Mottist College of Therapoli*).
The **University of Truse** (*Armandive College, the Mottist College of Truse*).
The **University of Newgate**.
The **Gray College of Westmark**.
Foret College of Berrina.
The **First College of Loria**.
Seabright College of Loria.



A University Magister.

Owen Lis Red

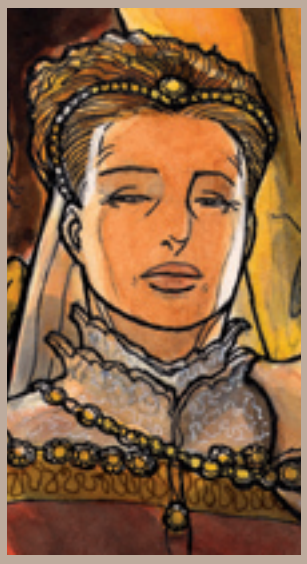
A descendant of Fortias the Brave, Owen Lis Red comes from a royal house and so has the title of Duke as the lord of the great castle of Har Misal. He is by reputation one of the greatest and most feared warlords of the Middle Kingdoms, and serves as the High King's Earl Marshal, and so also has the title of Grand Duke. A veteran of many tournaments and campaigns throughout the Middle Kingdoms, Owen has attracted a sizeable body of household lords and retainers, well over two hundred in number, including a number of bastard sons, and with a dozen vassal lords and their retinues can thus field a personal force second only in size to the High King himself (and unmatched in quality, at least by reputation). His two eldest sons by his wife Ilyana, Guielin and Bern, serve as his squires and deputies.



Owen Lis Red, Grand Duke of Har Misal and Earl Marshal to the High King, and his brother Austin (left).

Duchess Ilyana

Ilyana is the daughter of Hurian, late Baron of An-Ydain, and wife to Owen Lis Red, Grand Duke of Har Misal. She has born him three sons (the youngest of which, Justin, is but ten) and two daughters. She has oracular dreams which hint to her of the future, and rumors of her abilities have spread throughout the realm over the years, but such powers and gifts as she has – which might get other women condemned as witches – have been ignored by the temple priests, as she is discreet and her position as the Grand Duke's wife has protected her.

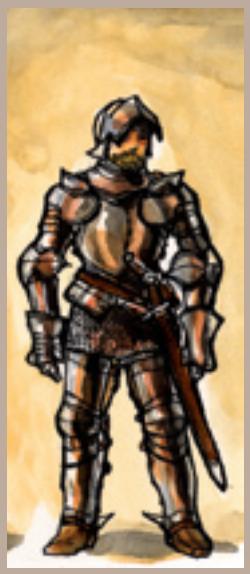


Ilyana Hurias de Lis Red, Duchess of Har Misal.

The High King's Eastern Barons

The Kingdom of Atallica:
Grand Duchy of Har Misal, Duchy of Korr Elbeth; An-Andria, An-Ogruth, Misal Ruth, Vesslos, Collwyn, Soros, Dyn Cail, Tilfort, Abenton, Araswell, Whitebridge, Dusavale, Fasavale, Bessiter, Grawton, Bainwell.
The Principality of Auria:
Duchy of Enlos; Hylos, Loria, Ismat, Édain, An-Ydain, Chesterton, Cermore, Harpbridge, Derg Juret.
The Kingdom of Dainphalia:
Djarfort, Murray, Karsiris, Cervallos.
The Kingdom of Huelt:
Gallos, Daliwell, Silverbridge, Nagria.
The Kingdom of Umat:
Aéd Amas, Nas Bessin, Us Bessin, Derg Ustam, Uthage.
The Kingdom of Umis:
Thur, Ceol, Turey, Rhodia, Caven More.





A Knight of the High King's Royal Guard (left), and a Knight of Enlos (right).

The Aurian Kingdoms

The bulk of the eastern Middle Kingdoms is divided into the Kingdom of Atallica, its subsidiary principality, Auria, and the now independent Kingdoms of Dainphalia and Huelt. Most easterners come from Aurian stock, though a substantial minority of Danians coexists peacefully after centuries of Aurian rule. The Aurians were the seafaring descendants of Heth, the Sea King, but after adopting the worship of the Divine King many have avoided the sea and settled into the lives of country landlords. Atallica is held directly by the High King and is administered by his vassals, most notably the Earl Marshal **Owen Lis Red**, Grand Duke of Har Misal, a distant relation of the High King and a descendant of Fortias. The Crown Prince **Edrick**, widely considered a cavalier sportsman with little interest in politics, holds Auria as his realm. He is somewhat unpopular, particularly compared with his well-liked father, but Edrick counts the conservative King **Colin Corvin Phalia** of Dainphalia and his templar allies from the Order of Agall as his strongest supporters. Huelt is an unusual Kingdom in that its citizens and subjects are predominantly Aurian and it is considered an Aurian Kingdom, but its ruling family from the royal city, Berrina, is Danian. The line of King **Gavant Peliate** was raised to royal status during the Wars of the Throne Thief because of their loyal service to the High Kings of Therapoli.

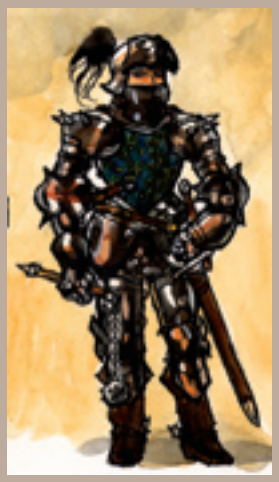
Umat & Umis

Two ancient Danian Kingdoms swore fealty to the Aurian invaders and were granted rights and privileges under Aurian rule, Umat in the north and Umis in the south. Somewhat separated from the rest of the Middle Kingdoms by the Harath Éduins, Umat has always looked to the north, while the rest of the Middle Kingdoms have looked south and east, so Umati culture is heavily influenced by Palatia and the decadent cities of the Déskédran coast, with whom it was once allied. The Umatis are considered the best sailors in the Middle Kingdoms. The current ruler, King **Caslav** Persislau Argus of the House of Argus (also called the Silver King and the King of the North Shore), claims descent from Myrius the Sane, an ancient King of Dania (and one of the few sane sons of ancient King Myrad). He is well known for his friendliness with the city-state of Palatia and in particular with its ruling House of Aiths, and as a consequence his reputation amongst his fellow Seated Kings has suffered.

Umis, in the south, is a much wilder and more barbaric land dominated by the rough highlands of the Umis Mole. The lords of Umis are also known for their independence, but unlike their isolated brethren in Umat they have no excuse other than their naturally surly temperament. Ships routinely avoid the Umisi coastline, preferring to sail north to the Aurian ports or into the Givenwain and Therapoli, and most land traffic ends at the royal city of **Caven**. The King of Umis is **Fionne Merislas**, called the Stone; he is a direct descendant of King Golgosyn, an infamous villain (or hero, if you are Umisi) from the Wars of the Throne Thief, and he seems as cagey and aloof as his ancestor. He rarely visits either the High King's Court or the Sun Court on the isle of Illia, though he is a Seated King.

The High King's Western Earls

The Kingdom of Erid Dania:
An-Athair, Har An-Athair, Dain An-Athair, Heer, Erid More, Uthmark, Abeuth, Gailsbury, Blackstone.
The Kingdom of Dain Dania:
Hartford, Gil-More, Vole-More, Rosemont, Bluewall, Keeton, Tamatra, Essenvey.



A Knight of Uthmark.

The Danias

The western Middle Kingdoms never fully gave themselves to the Divine King in the way that the east has. The Danians in the west hold two kingdoms that split apart peacefully in i1137 when the twin children of King Coric of Dania couldn't agree on who had been born first. Dain Dania lies furthest west and is centered on the river Volbrae, while Erid Dania lies further east, centered on the Erid Wold and the Eridbrae. The exact borders between the two kingdoms have never been settled, though this was the cause of armed conflict only during the Wars of the Throne Thief. The city of Newgate lies roughly between them, and as a Free City is considered neutral territory for all partisans.

The Dain King, **Aramo Aramus**, and the Erid King, **Eolred Elfram Thurias**, are both descendants of King Coric (of the lineage of Cilad, hero of the Black Day Battle and founder of the University of Newgate) and therefore distant cousins. Both kings seem content with their current kingdoms, and little is said about reuniting the two halves of Dania except amongst the Magisters of the University of Newgate, who seem to think it a fine idea. King Aramo is constantly distracted by the looming nearby presence of Lost Uthedmael and the petty squabbling of his Watchtower neighbors, while King Eolred must deal with being a minority in his own country, as the majority of his subjects consider themselves Athairi and not Danian. His most famous vassals are **Amther Dürien**, the Athairi Earl of Uthmark, and Amther's Danian wife, the Countess **Uthella**, who once won the Tournament of Flowers while disguised as a man and for her troubles was confined to their estates by order of the High King's Court. She is widely considered a dangerous woman with a reputation of the most sordid type, which makes her enormously influential even though she hasn't traveled beyond the borders of Uthmark in over fourteen years.

An-Athair & The Erid Wold

Early in the Age of Legends, from about i20 to i240, a wondrous and magical realm centered on the Erid Wold came into being when the Golden Knights of An-Athair married the Spring Queens of the Green Temple. The realm of An-Athair was renowned as a place of beauty and grace, of joy and plenty, and eventually grew to include **Har An-Athair**, **Dain An-Athair**, **An-Ogruth**, **An-Andria**, and the Daradjan citadel of An-Athark. Popular folk tales are still told of its beautiful women, otherworldly sights, never-ending feasts, and heroic knights, but the realm was lost to history in wars against the invading Aurian sons of Heth, the last Spring Queens drowned in the Eridbrae and the original Green Temple pulled down to its foundations.

Such is the hold of An-Athair on local imaginations that though over a thousand years have passed, some Athairi traditions are still followed; marriages are still performed in one of the Green Temples, toasts to the Spring Queen are common, and Athairi titles (such as *Earl*, a variation on the archaic *Erl)* are still used and invoked throughout the Danias. The Erid Wold itself has remained an odd and spectral place; still touched by the magic of the lost Spring Queens, but now with more than a hint of menace, as though from a long festering memory. Ghosts and spirits are commonly reported, magicians and witches are known to find refuge in its dark hollows and in the ruins of old An-Athair scattered through the woods, and the Athairi are broadly tolerant of and familiar with folk lore and the Old Religion, if not as much as they once were. Witch-hunt hysterias occasionally sweep the region, usually at the prompting of imported Agallite templars.

The Great Wall & The Watchtowers

After he slew Githwaine the Worm King and was made High King, Fortias built a Great Wall between the Middle Kingdoms and Lost Uthedmael, which had been cursed and blighted by the Sun Court. To watch against the return of the Worm King and the Thessid Empire from which it had sprung, he installed the Mael Kings who had fought Githwaine in Watchtowers along the Wall and the southern coast, and granted them the Defender Kingdom of Maece in gratitude for their service. Maece stood against Akkalion with the aid of the Middle Kingdoms and Daradja, but fell into disaster in a series of futile crusades against the Isliklids, who occupied the Dain Éduins in i1214. Maece ceased to exist by i1300 though the people there still call themselves Maecites (to distinguish themselves from their cursed Maelite kindred across the Wastes) and the Watchtowers became simply a loose collection of allied petty kings ruling over barren, windswept and rocky seaside holds.

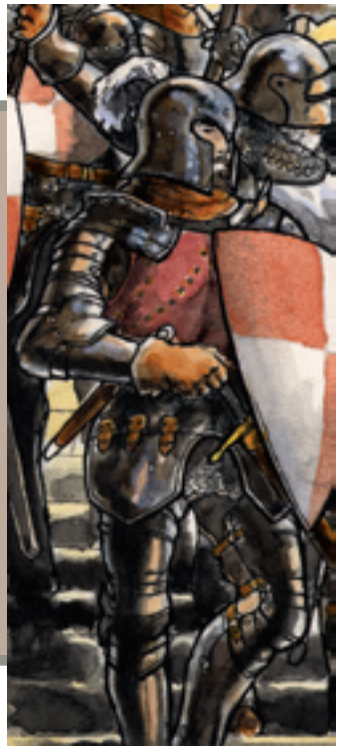
The greatest of the current kings is thought to be **Derrek, son of Derune**, King of Warwark; he has built a reputation as perhaps the most popular and seasoned military commander in the whole of the Middle Kingdoms, having led his knights and those of other Watchtower Kings on repeated excursions into Lost Uthedmael to combat Djar Maelite chieftains, Highlands brigands, and even Imperial regiments that have wandered too close to the Great Wall for comfort. The port-citadel of Warwark has traditionally been the anchor of the western Watchtowers, along with the gated citadel of Pallanwyn, and almost every Watchtower King west of Angowrie owes their life to King Derrek and his knights from one battlefield victory or another.

He has a political rival in the young King of Angowrie, **Euwen Derc Jaraslas**, a Seated King who has increasingly cultivated the support and attention of both the High King's Court in Therapoli and the Sun Court in Illia. Unlike the more rustic Kings in the Watchtowers to their west and east, the Maecite nobles of Angowrie have developed an aristocratic culture in imitation of urban life in Therapoli and other eastern cities; their martial reputation has suffered as a result, though King Euwen seems to be a dedicated student of the arts of war.

The Maecite Watchtowers

Mizer, Warwark, Moiragh, Pallanwyn, Wael and Derc Shanas, Har Gail, Derc Goll, Derc Cynan, Derc Salam, Derc Taranic, Derc Dalved, Derc Abrage, Lewin Mav, Barras More, Morath, Ivid More, Derc Cill Ogh, Taran More, Braega Din, Ablach, Calan Toss.

The Kingdom of Angowrie: Enid More, Derc Tannin, Herta, Bier's Glory, Firetop.



King Derrek of Warwark.

Daradja

The high mountains and valleys of the Harath Éduins were once the seat of the Queendom of Daradja, founded by Dara, daughter of Yhera, whose domain reached even into the Danian lowlands to the shores of the *Gala Galia*. That great, if isolated, realm passed into history long ago, and the nobles and petty kings who vie for rulership in this rough land are a pale echo of its one-time power and influence. The current inhabitants, though called Daradjans, are often not of the lineage of Dara, for the descendants and followers of Dara have been joined over the ages by waves of immigrants seeking refuge or adventure. Long ago Queen Lanys had accepted the first immigrants, Düréans fleeing the sinking of their Isle who returned with her army, into her realm with open arms, and since then many immigrants have fully established themselves as Daradjans. Daradja's immigrants are generally connected by one thread, a rejection of the rule of the Divine King, though his missionaries are grudgingly tolerated; Daradja has long been known as a stronghold of the Old Religion and the worship of Yhera, the Queen of Heaven, and her entourage, and all of its immigrants have brought their old gods to its temples and shrines.

Highland Clans

Scattered throughout the mountains and more remote valleys of Daradja are the Clans of the **Highlanders**, who all claim descent from the original Daradjans who were subjects of Queen Dara and her descendants. There are twenty-eight current clans, though that number is in question; several of them are actually factions that have split off from larger clans, and so are not universally recognized. The **Amadan More** clan, for example, has two factions, the Green faction and the Red faction, who have long gone their separate ways, and the **Av-Ruad** clan is split in two and engaged in a long-running and vicious civil war.

A chieftain rules each clan, with the help of a council of elders and a small coterie of priests and shamans dedicated to ancestor worship called *Spirit-Talkers*. They are dedicated hardscrabble farmers and sheepherders for the most part, and generally hold themselves aloof from the rest of Daradja. No clan would ever pay tribute to a Citadel King, though informal alliances exist; as they tend to live in desolated areas they are usually left to their own devices. Most of the clans do not possess any sort of standing military, preferring instead to rely on fast-forming militias. Most of the military strength of the Highland Clans has been in their **Free Companies**, bodies of Highlander mercenaries who seek service either with clan chieftains in times of war or with one of the various Citadel Kings. The oldest Free Companies were formed around i1065, when King Cynan of Finleth held sway over Daradja and raised an army to aid the Middle Kingdoms against Akkalion and the invading Thessid-Golan Empire. Since that war a few of the Free Companies have sought service outside Daradja; the **Leatherskins** and the **Black Swords** have taken service as corsairs for the Déskédran cities and Palatia, and the **Marauders** and **Ironclads** once served the High King of Therapoli during the Wars of the Throne Thief.

The Highland Clans

The Northern Clans of the Harath Éduins:
Bodmall; Kar Kadoc; Av-Dare; Sion Fer More; Gamanrode; Av-Amain; Kar Galam; Mag Sheela; Cern Abrat; Av-Ruad, of the Black; Av-Ruad, of the Red; Av-Tenved; Av-Faelen.
The Southern Clans of the Djar Éduins:
Cill Nas Emrys; Feramore; Dorn; Kar Gorta; Amadan More; Amadan, of the Red; Amadan, of the Green; Anid Av-Hash; Fer Brig.
The Eastern Clans:
Fallas Av-Tane; Fallas Av-Invis; Ban Bres; Av-Ari; Liss More; Daven Una.



A Chieftain of the Amadan More clan (left), and a warrior of the Av-Ruad Clan, of the Red (right).

The Free Companies

The Marauders, the Silverwings, the Blackhearts, the Long Claws, the Leatherskins, the Bronzehearts, the Blackwings, the Ironclads, the Silver Spears, the Steelhearts, the Grayfeathers, the Wolfrunners, the Stonecrushers, the Black Boots, the Steel Claws, the Steeltooths, the Black Swords.



Samples of metal Highlander Clan insignia, usually worn next to belt daggers (left to right): ***Ban Bres, Av-Tenved, Feramore,*** *and* ***Bod Mall.***

The Four Great Citadels

Dara built the four Great Citadels of Daradja sometime in the Golden Age; legends say she learned the arts of building in the courts of Düréa from Ariahavé herself. The first was **Dara Dess** (the *Throne of Dara*), which according to legend was built in d529 (some controversy exists about the age of the citadel) and which served as her capital. Dara Dess, oft mentioned in old Düréan tales as a place of beauty and power, was sacked in d620, when the great Snake Queen, Thula, raiding from the north, killed Dara before being driven off by her daughters; the citadel may have been rebuilt soon afterwards. The other citadels built



A mounted party approaches the Citadel of Dara Dess.

by Dara were **Heth Moll**, which held the roads to the west; **Finleth**, which held Vokodj Pass south into western Dania, which at that time was a Daradjan tributary; and **Athark**, which held Har Kamas Pass south into Eastern Dania. Until the end of the Golden Age the Queen of Daradja held all four Citadels directly, but after the fall of Ürüne Düré, Queen Arathea instead granted one Citadel to each of the daughters she had borne to the Kings In Exile. To Damara, daughter of Islik, she gave Dara Dess; to Leda, daughter of Coromat, she gave Finleth; to Goatis, daughter of Agall, she gave Athark; and to Hetha Basi, daughter of Jala, she gave Heth Moll. Arathea had apparently intended that they rule Daradja as equals, but jealousy stirred in Goatis' heart that her sister Damara had been given Dara Dess, the greatest of the Citadels. One night, in a drunken rage like those that made her father infamous, Goatis murdered her sister while Damara was her guest at Athark. Daradja fell into a long and bloody civil war, and has never fully recovered.

Dara Dess has gone through a succession of different rulers – including brigand and bandit lords, Highlander chieftains, and foreigners – though it has had no Queen since Damara. Its current ruler, **King Branimir**, is called the *Wolf of Dara Dess*, a sobriquet he earned after killing a great Daradjan Black Wolf that terrorized the surrounding countryside during his youth. King Bran's house traced its lineage to the Middle Kingdom of Huelt. Bran's grandfather Morovic, Lord Baron of Gallos, was the younger brother of the Crown Prince Pelias, and he fled during a dispute over the proper succession to the throne after the death of King Ranier in i1396. Morovic, his wife Nora, his 5-year-old son Coromir, and his loyal household and vassals arrived in the Highlands and with the help of King Darius of Finleth, they took Dara Dess as their own hold from the petty bandit king, Jaspar the White, that then held it. Morovic and Nora were slain by assassins from Huelt in i1408, and Coromir renounced his father's claim to the throne of Huelt. Coromir later bore his son Bran from Ella, the daughter of one of the original Huelt vassals, in i1430, and died in i1451. King Bran, his war captain **Ulin**, and his lover **Artesia** have built one of the largest armies in recent Highlands history, almost a thousand swords strong, and Bran has succeeded in returning Dara Dess to something closer to its ancient power and glory [note: a part of their story is told in the first volume of ***Artesia***]. The surrounding lands are some of the richest earth in the Highlands for farming and mining.

The Kings of Heth Moll have long been isolated from the rest of Daradja; they hold the western frontier against incursions from the cursed things that crawl from the blighted land of Uthedmael. The current King, **Gavagh**, is a descendant of ancient Düréan and Vanimorian lines long established in Daradja, and is reputed to be a powerful magician and priest, but has had little interest in the politics of the other citadels, being more concerned with the persistent and corrupting presence of the Isliklidae in the Dain Éduins. He has had the longest lifespan of any ruler of Heth Moll in recorded history; the citadel has long been associated with unusual and strange deaths, to ruler and visitor alike, due to the dangers of the nearby Vale of Barrows, and is considered cursed, despite being the final resting place of Erlwulf, the last of the Dragon Kings.

Finleth is now held by King **Alexus**, who claims descent from Queen Leda and is cousin to Branimir of Huelt by marriage (his mother was Bran's aunt). He has become wealthy through controlling Highland trade with the Danias, and has used his wealth and position to spread his influence throughout the Highlands. He is widely respected, in part because of his lineage – Finleth is the only one of the Great Citadels held by a line descended of its original Queen, unbroken except for a brief period in the Age of Legends when they were driven from the citadel by Dauban Hess – and his supporters have often used it to suggest his elevation to King of all Daradja. Needless to say, these suggestions have gained little support amongst the other citadel lords and Clans.

The citadel of Athark has been called **An-Athark** since it became part of An-Athair early in the Age of Legend, and its time as part of the Golden Realm is popularly thought to have removed the stain of Damara's murder from its halls. The current King of the citadel is **Renham**, who seized the citadel from its former King (and his former liege), Govarius, who was a popular figure with everyone except his own bannermen, and so Renham has suffered somewhat from public censure, particularly from the priestesses of the Great Temple of Yhera at Usparas. King Renham, like Alexus of Finleth, has benefited from his control over trade routes into the south, and he has tried to cultivate connections in the Middle Kingdoms, though this has also been in part because his ambitious attempts to extend his lands further across the Hüs Gara seem to have reached their limit, barring a change of fortunes in his costly and largely unsuccessful military campaigns.



The GreatCitdel of Finleth, ruled by King Alexus.

Tributary Citadels & Towns

In addition to the four Great Citadels, dozens – perhaps hundreds – of smaller citadels, castles, and forts have been built over the years to control the mountains and valleys of Daradja, beginning with those built by Dara's grieving daughter Druxada, who fortified the mountains against Thula's return and the raids of the Djar Maelites. Almost all of the towns and temples of the Highlands have been fortified as well, and even farmhouses can seem like small forts. Many have been laid to ruin over the centuries, but fortifications of one sort or another still dot the landscape in abundance. Each of the four Great Citadels has a number of dependent holds, smaller citadels held by banner lords sworn to their service; Dara Dess under Branimir currently has the most, at seven. In addition, Dara Dess, An-Athark, and Finleth also have a number of tributary dependents – either citadels held by nominally independent petty kings or towns that have offered tribute and alliance in order to gain the protection of a more powerful lord. Dara Dess and An-Athark each have three tributary citadels, and Kings Bran and Renham are vying for the loyalties and tribute of a number of citadels and towns in the Hüs Gara and the Devin Gara through threats, intimidation, warfare, bribery, and charm. Heth Moll has no direct tributaries, but in recognition of their constant struggle against the cursed things of Uthedmael on behalf of the Highlands, every citadel in Daradja traditionally sends an annual gift, though this is often observed more in the breach.

Over the centuries different minor citadels have risen to greater status, often to fall back into obscurity. Currently two Citadel Kings have grown powerful enough to challenge the rulers of the four Great Citadels, and operate without having to pay tribute. The citadel of **An-Taral** is ruled by King **Becir**, descended of an old Daradjan line and sometimes called the '*Highlander King*.' He holds the northern end of the North Road, which leads to the Kédran Gulf, and controls what little trade makes its way through the difficult Witch Pass; he was once a tributary of Dara Dess under Bran, but ceased payments years ago. The citadel of **Kir Doss**, in the east, similarly controls trade through the Valley of Claws to the Umati coast. Under King **Vlado**, a descendant of Déskédran

The Citadels

The Great Citadel of Dara Dess: (holds) *Har Homa, Myr Iras, Bellova, Niras Point, Myr Lamas, Bose Bridge, Tel Lorat, Tel More;* (tributaries) Moran, Dor-Dorodin, Ilrus.
The Great Citadel of An-Athark: (holds) *Kamas Tower, Juvic Tower, Lamat Hüs, Tier Pausca*; (tributaries) Har Agia, Daubark, Tir-en-Tull.
The Great Citadel of Finleth: (holds) *Bissin Bridge, Saras Lowe, Apala Pass, An-Maras Bridge*; (tributary) Gordine.
The Great Citadel of Heth Moll: (holds) *Har Dumat, Enedkova, Orvisa.*
An-Taral: (holds) *Sess Pogue, Vells Mat, Volkova.*
Kir Doss: (holds) *Glamwark, Har Sarissa.*
Disputed tributaries or empty citadels: Umis Karat, Gail Palwark, Har-Moran, High Falen, Tel Pass.



Despite its reputation for violence, Daradja is a land of bucolic landscapes and a hardy, industrious people.

and Aurian adventurers, the bannermen of Kir Doss have successfully fended off King Renham's attempts to draw them into the control of An-Athark. Renham has laid siege several times to the citadel of **Glamwark**, one of Vlado's holds, and their bannermen regularly hunt each other for sport.

Brigands & Pirates

Many consider the Citadel Kings and Free Companies of Daradja to be little better than brigands and pirates, and indeed many of them have either risen from such pasts or slunk into those careers in times of trouble and want. The Highlands have long been a gathering ground for bandits and worse, in particular for criminals and exiles from the Middle Kingdoms, as banishment "over the mountains" is a common punishment handed down in their noble courts. An unknown number of nameless brigand bands operate in the hills and mountains, but some of them have elaborate and storied histories. The **Cyr Faira Mal** is a band that has haunted the Vale of Skulls as long as anyone can remember, and they are said to ride with the Black Hunter when he comes calling. The charismatic **Mountain's Own** is infamous for stealing the first bride of a young King Alexus from the wedding ceremony; Alexus' second wedding is widely recalled as the most heavily guarded affair in recent memory.

Seaside citadels and fortified ports can be found along the Barren Coast; these have long been the home bases of pirates that raid the shipping traffic throughout the *Mera Argenta*. Sharptooth Bay, found behind the isle of Mal Irama and difficult to navigate, makes for a natural defensive harbor that the pirates can retreat to when pursued by other ships, and if worse comes to worst many can simply fall back inland into the Harath Éduins. Each pirate citadel or port usually has at least one captain who claims to be its King or Queen, some with sizable retinues, and a number of ships that regularly dock; the two most infamous are the **Rape King** of **Kar Bramin**, insane captain of the *Golgosia*, the *Barren*, and the *Chained Bitch*; and **Leahhadra** of **Derg Mal**, sometimes called the Sea Hag, who commands the *Revenger*, the *Hunger*, and her flagship, the *Bara Mar*. The Rape King and the Sea Hag hate each other, and have been seeking the other's death for many long years.

Brigand Bands of Note

The *Bloody Hundred*, the *Cyr Faira Mal*, the *Claw's Companions*, the *Night Watch*, the *Pogues' Twelve*, *Etarina's Lovers*, the *Silent Band*, the *Collectors*, the *Mountain's Own*, the *Iron Band*.

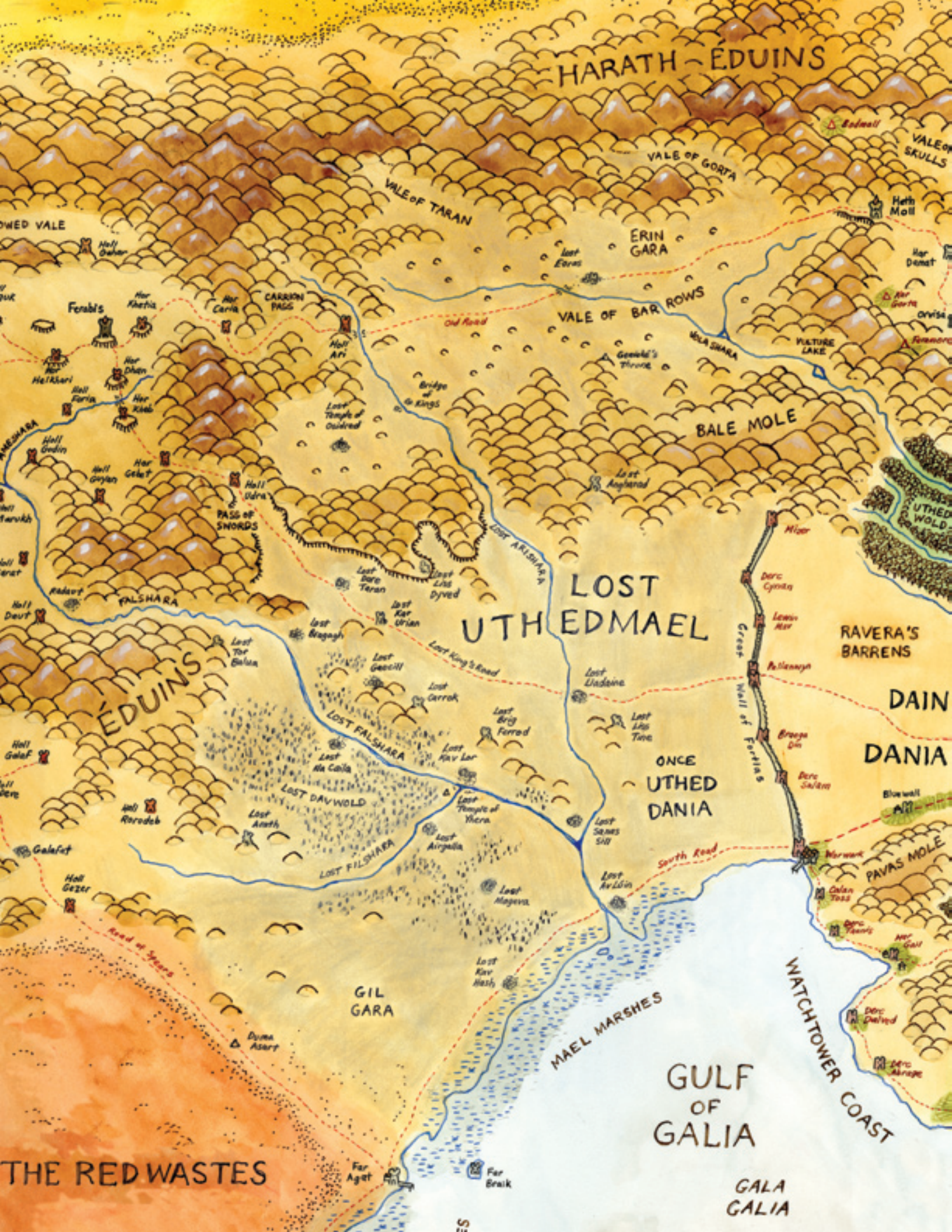


A brigand of the Silent Band, from the Vale of Tears (left), and a pirate from the Hound's Tooth out of Derg Tamas (right).

Pirate Ports & Infamous Ships

Derg Mal: the *Revenger,* the *Hunger,* the *Bara Mar,* the *Crown of Skulls*.
Derg Tamas: the *Hound's Tooth*, the *Druxsana, Geniché's Axe,* the *Swift,* the *Sword of Fallas*.
Kar Lialinn: the *Ivory Neck,* the *Lost Highlander,* the *Timber Shark,* the *Karas Morefain*.
Amain Point: the *Fallen Star,* the *Alkaia*, the *Black Reaver,* the *Last Chance*.
Kar Bramin: the *Golgosia,* the *Barren,* the *Chained Bitch*.
Kar Corcova: the *Raven, Sheela's Avenger,* the *Belina,* the *Floating Corpse,* the *Dancing Shark,* the *Dread.*
Turach: the *Sword of Murius,* the *Eel, Lord Palain's Mistake*.




HARATH-ÉDUINS
VALE OF GORTA
VALE OF SKULLS
VALE OF TARAN
ERIN GARA
VALE OF BAR ROWS
VULA SHARA
VULTURE LAKE
BALE MOLE
LOST ARISHARA
LOST UTHEDMAEL
RAVERA'S BARRENS
DAIN
DANIA
ONCE UTHED DANIA
Great Wall of Forlias
LOST FALSHARA
LOST DAVWOLD
LOST FILSHARA
ÉDUINS
FALSHARA
PASS OF SWORDS
CARRION PASS
Old Road
King's Road
South Road
Road of Spears
PAVAS MOLE
MAEL MARSHES
GIL GARA
GULF OF GALIA
WATCHTOWER COAST
GALA GALIA
THE RED WASTES
Ferabl's
Hall Gulan
Hall Ari
Hall Farin
Hall Gedin
Hall Gelan
Hall Udra
Hall Deut
Hall Gezer
Hall Galaf
Hall Rorodeb
Har Carla
Har Khetia
Har Helkhari
Har Dhan
Har Kleb
Har Gelat
Har Demat
Har Gorta
Heth Moll
Bridge of the Kings
Gemkeld's Throne
Lost Temple of Quidred
Lost Eoras
Lost Angharad
Lost Bare Teran
Lost Lhis Dyved
Lost Kar Urian
Lost Bragagh
Lost Gascill
Lost Carrak
Lost Tor Balun
Lost Brig Ferred
Lost Ha Caila
Lost Kav Lar
Lost Temple of Yhera
Lost Arath
Lost Airgalla
Lost Magova
Lost Kav Hash
Lost Vadaine
Lost Lhis Tine
Lost Sames Sill
Lost Ar Lhin
Dumn Asart
Far Agat
Far Braik
Hiser
Derc Cyrran
Lesser Hiser
Ballanaya
Bruaga Din
Derc Salam
Blue Wall
Warwick
Calan Toss
Derc Tanis
Har Gail
Derc Dalred
Derc Abrage

Lost Uthedmael

The Wastes of Lost Uthedmael are dark, barren, and malevolent lands, a constant presence to the west of which all who live in Dain Dania, Daradja, and the Watchtowers are aware. Much of the land seems coated by a layer of ash and dust; living things are rare, except only the hardiest and most poisonous of plants and animals. Jackals, vultures, and the occasional wolves or hyenas are the most common animals seen. Ghosts and evil spirits are commonly encountered, and corpse eaters and other undead things are known to lurk in its barrows and ruins. Bandit and brigand bands from Dania and Daradja sometimes know secret ways through the lands that take them through it in safety, and they have on occasion found refuge there when pursued by zealous enemies. Ash-covered ruins are still accessible in many spots, and there is a great wonder in the **Davwold**, the old forest of Uthed Dania, now petrified and seemingly turned to stone.

The Vale of Barrows

In the highlands of Lost Uthedmael can be found the Vale of Barrows, a great, broad, largely flat valley dotted with barrows and cairn mounds. Up until the curse of the Sun Court, the Vale of Barrows was used as the burial place for the people of Dania, Daradja, and Djar Mael, and it is the final resting place of almost all of their ancient Kings and Queens, as well as many common folk. After the curse of the Sun Court made Uthed Dania barren, a touch of that curse seemed to befall the Vale of Barrows as well, and now it is as barren and dark as Lost Uthedmael itself. It is a separate region, however, and is considered easier to traverse than Lost Uthedmael itself, so brigand bands, Highlanders, and Djar Mael chieftains can be found moving along the Old Road on occasion. Many magicians come here to use the power of the dead in their charms and enchantments.

Black Winter, Black Summer

Once or twice a decade, ghosts, ghouls, and other dark things come creeping out of the Wastes of Lost Uthedmael to plague western Daradja and the lands along the Great Wall of Fortias. The Watchtower Kings and the lords of Heth Moll in Daradja are charged with the defense of their eastern neighbors, but by tradition they may call upon others to aid them against such threats by declaring a *Black Season*. For whatever reasons, the dark things of Lost Uthedmael seem most active in winter and summer.

The Witch-Queen

The one constant in the history of the Harath Éduins has been Urgrayne, called the Witch-Queen. A daughter of Djara, the Goddess of the Dark Moon, Urgrayne has haunted the mountains throughout human memory. Daradjan peasants claim that she lives in a foreboding castle hidden in the mountains' highest peaks. Legends report that Urgrayne has three sisters: Annaft, who dwells on an isle in the Golden Sea off the coast of Amora; Hemwayne, also called the Sand Queen, who dwells in an oasis of the Hylik Desert; and Memyra, who dwells in the mountains of Metea. Some chronicles indicate that Urgrayne was welcome in the courts of Ürüne Düré, but she has rarely meddled directly in the lands around her lair. Only once is she recorded as appearing in the courts of the Middle Kingdoms, when she slew Ogwin, third King of Dania, for daring to claim the mountains as his own domain. His blackened bones are kept displayed before the entrance to the King's Crypt in Therapoli as a reminder to his heirs of his folly.

When she appears, she rides an ornamented sled drawn by a team of black horses, accompanied by armed and armored knights who never speak or show their faces. Folk tales claim that her bodyguard is made up of men who have gazed upon her face and form and become enchanted by the sight of her, leaving their former lives to live forever solely on the sustenance of her presence. Several ballads based on such tales are popular throughout the region.

Amongst the Highland clans, by both legend and local report, are self-proclaimed members of the **Witch's Host**, who claim some connection to Urgrayne; they claim her blessing is a mark of fortune for their chieftains, captains and priestesses (and the practice amongst the Citadel Kings of having a seer or enchanter as advisor and counsel arose from this tradition). She is described as their patron and protector, though no clear benefit seems to result from this association. Some outsiders claim she directs the actions of her Highland followers in secret, but no evidence of this has ever been found. The warlords who fought Dauban Hess' legions long ago and the leaders of the Highland companies that fought the Empire at the Black Day Battle were all from the Witch's Host, according to popular lore.

Of even less certainty is her influence upon practitioners of magic throughout the Middle Kingdoms. The Divine King order of Agall, dedicated to their hero-patron's hatred of witches, have long held that Urgrayne is the titular and actual head of a vast network of evil-doers. They have blamed her and her agents as the frequent cause of disease, pestilence, drought, rebellion, and sedition throughout the Middle Kingdoms.



Neighbors to the West:

The Isliklid Kingdoms

While the exploits of the Kings in Exile are part of Divine King lore, no mention is made in traditional Sun Court or Phoenix Court texts of Islik having children while in the Far West. *The Ten Victories of Islik* includes a Victory over the magics of the Kings of the West, and a Victory over the treachery of an enemy called the Blooded prior to his descent into the Underworld and his victory over Death, but no mention of descendants.

But according to Golan scholars of the Great Schools who have studied them, the Isliklidae make this claim: that the four Kings in Exile, while pursued by Ceram the Thunderer, came across the Midlands to lands near Jala's Samarappa, where they dwelt in safety amongst the Rajiks, and took wives and bore children. Islik, who called himself "the son of the True Sun," was greeted by the people of the desert West as the son of Irré, who blazed black in the sky, and they conquered the nearby Khaghals for him, and for a time he ruled the Kingdom of the Sun by Lake Hazrat. But in time his sons and daughters asked why they made no sacrifice to the Black Sun, as was considered proper elsewhere; and Islik revealed his true paternity, and revealed to them his rebellion against Irré. His children and the other children of the Kings in Exile gathered in great dismay, and they took their own counsel and chose to sacrifice to Irré and the other gods, and so war broke out between the Kings in Exile and their own children. Jala was persuaded by his sons and daughters to return with them to Samarappa, and there he became King, and made sacrifice to the gods; Coromat killed his children, and lost his mind in horror at what he had done; and Agall was slain by his sons. Islik fought his progeny but such was their strength that he could not kill them. When he saw Agall dead, he mourned his great companion, and descended into the Underworld to save his friend, and while in the Underworld, Islik cursed his rebellious children so they could not follow him.

The Isliklid King Ceryx

The current King of Ugeram, who makes his abode in the old Djar Mael citadel of Ferabis, is known variously as either Ceryx or Cereliel in the Courts of the Empire, though none are sure if either is his real name; very little is known about him, other than his title. He has never made a public appearance at the Imperial Court, and none of his allies in the Empire have ever admitted to actually seeing him face-to-face. He is reportedly the most active of the three Isliklid Kings, but this isn't really saying much; he was last known to be abroad during the First War of the Road (i1411 - i1417), when the Usurper of Palatia disappeared in the Far West for a time and the Thessids were able to briefly press into the Déskédran Protectorate. The King of Ugeram was reported as part of the Thessid host besieging Illagos, before the Usurper's return ended the siege and the Thessid campaign. The men of Heth Moll, closest of the Daradjans to Uthed Mael and the lands of Ugeram, have had some dealings with him and his Düméghal; they call him *the Bloody Footprint*.

Islik's descendants -- the Isliklidae -- held thrones in the West despite the curse of their father, though they called their domain the Kingdom of Hazrat-Ghal. Dauban Hess drove them out when he encountered them while building his Golden Empire, and for a time, the Isliklidae disappeared from the Known World. According to their own histories, they took service with the Emperors of Califa in the Unknown World for several centuries. They reappeared in the Far West in the Winter Century, leading an army of warlords and thralls through the Valley of Hooves. They first reconquered the Lake Hazrat region, driving out or enslaving the Kessite lords, then the entirety of Samarappa, destroying the Celestial Court and ending the direct line of descent of the sons of Jala the Good Prince. The Isliklids proclaimed their lands as the Kingdom of the Düméghal, and ruled for four dark centuries before beginning to migrate east after learning that Akkalion had fallen under the spell of what would come to be called the Gray Dream. Their invasion of the Empire's western emirates would eventually bring the Empire to the verge of collapse, until they mysteriously acquiesced to the Treaty of Tir-en-Tiel. With the help of the Empire, they crossed the Red Wastes to the Dain Éduins and subjugated the wild Kings of the Djar Maelites, who then ruled in the far reaches of the mountains. By i1214 the Isliklidae had proclaimed three kingdoms – **Boradja**, **Ugeram**, and **Morica**. The Defender Kings of Maece, who had led the Middle Kingdoms against Akkalion, sought to aid their distant Djar Mael cousins against the conquering Isliklidae, and launched a series of crusades to liberate them. Their wars were in vain, and over the course of the next fifty years the strength of the Defender Kings was broken in Lost Uthedmael and the Dain Éduins, and Maece ceased to exist.

Over time the Isliklids' warlords, the Düméghal, were granted places in the Emperor's court, and became the chief generals shaping the Empire's military might, displacing the Vanimorian and Thessidian princes and warlords who had held those positions. In the western reaches of the Empire, where the Isliklidae carved their path of depredation, a period called the 'Fire Crusade' is sometimes spoken of, when the lords of the West purged all remnants of their passage, but given the Isliklids' place of power in the Empire they are not openly criticized. Their goals and interests in the east are a matter of great speculation, even in the Empire amongst their nominal allies.

The Isliklidae – sometimes also called Isliklids or Islikids – are usually called the *Pretenderai*, or *Those That Claim to be of the Line of Islik*, in the official pronouncements of the Sun Court, and amongst their Mael subjects they are called the *Wankhirmael*, or *Conquerors of the Mael* in Maelite. But most people call them the Isliklidae.

Djar Maelite Holls & Hors

The Djar Maelites are the original inhabitants of the Dain Éduin Mountains; they are distant relations of the Daradjans and Danians, and once made tribute to the Queens of Dara Dess during the Golden Age. Even then the Djar Maelites had a fearsome reputation; they destroyed the neighboring Kingdom of the Valley so thoroughly that virtually all trace of it has disappeared (even its original name), and the blood-soaked sands have remained red ever since. They were frequently enemies of the Golden Knights of An-Athair who traveled into western Danian lands, and their warlords sided with Githwaine during the wars that spelt the doom of Uthed Dania, giving them an evil reputation ever afterwards.



A Djar Mael scout in the Vale of Barrows.

But still, when the Isliklidae and their Imperial allies arrived to claim the mountains, their eastern cousins in Maece organized a failed and self-destructive crusade to aid them.

The Djar Maelites today have a sad lot in life. They are ruled over by the Isliklidae and their warrior-servants, the Düméghal, and lead lives of misery and cruelty, but the region is also well known for its melancholy, dirge-like music and martial dancing; if normally they wear dark earthen tones and leather for travel, they have surprisingly festive and colorful under-clothes. They are a hardy people, well versed in mountain craft, hunting, and campaigning. Most are followers of the Old Religion. As the only contact with them recently has been through brigand bands and foolhardy traders, very little is known about their recent history and culture, other than their conquest by the Isliklidae.

The Isliklidae brought with them many slaves and servants from their travels through the Known World, and now they intermix with the Djar Maelite natives of the region. The Djar Maelites have traditionally held slaves, but today there is perhaps less distinction between slaves and their masters now that the Isliklidae rule over them all. Large mesas mark much of the central plains of the Dain Éduins, and the Djar Maelites have traditionally built their stone villages and citadels into their sides or atop them. Some of the rulers of their forts and citadels have sworn direct allegiance to one of the three Isliklid Kings in dark and bloody oath rituals; they are usually referred to as *Hor* chieftains. Chieftains that have retained some nominal independence are referred to as *Holl* chieftains, but all Djar Maelite warlords and war chiefs are beholden to one Isliklid King or another.

The Kingdom of Vgeram

Citadels Held by the Isliklidae: Ferabis
Citadels Held by the Düméghal: none
Bound Citadels: Hor *Caria*, Hor *Khetia*, Hor *Dhan*, Hor *Kheb*, Hor *Gebet*, Hor *Helkhari*, Hor *Dragacea*
Allied Citadels: Holl *Ari*, Holl *Udra*, Holl *Guyan*, Holl *Godin*, Holl *Foria*, Holl *Gahar*, Holl *Daguk*, Holl *Sahar*, Holl *Brak*, Holl *Aratta*

The Kingdom of Boradja

Citadels Held by the Isliklidae: Ardeal
Citadels Held by the Düméghal: Caçak, Malestos, T'gutzk, Cir At'tor, Cir Ak'tor
Bound Citadels: Hor *Garduk*, Hor *Boyd*, Hor *Hage*, Hor *Bit*, Hor *Sagoza*
Allied Citadels: Holl *Gezer*, Holl *Deve*, Holl *Udom*, Holl *Tora*, Holl *Rodarab*, Holl *Ansham*, Holl *Daut*, Holl *Marat*, Holl *Marukh*

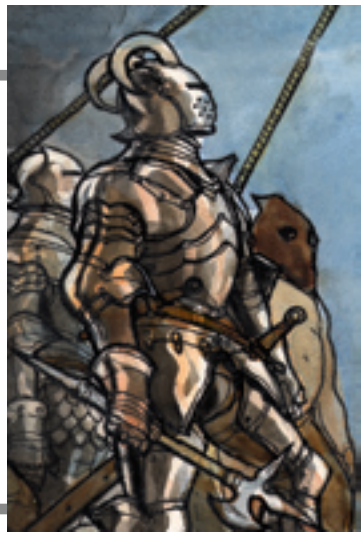
The Kingdom of Morica

Citadels Held by the Isliklidae: Cimria
Citadels Held by the Düméghal: Harga Lin
Bound Citadels: none
Allied Citadels: none

A detail map of the region can be found on page 345.

The Düméghal

The warlords, warriors, chief servants, and spokesmen for the Isliklidae are called the **Düméghal**. The name is usually translated as either *The Doomed of the Ghal* or *The Dooms of the Ghal*, and is generally believed to be a reference to the origins of the Isliklids' warlords amongst the Khaghals and Urghals of the Lake Hazrat region. The ranks of the Düméghal currently also include the descendants of Samarappans, Ramorites, Theleans, Ceraics, Metics, and Djar Maelites who chose to serve the Isliklids as warriors rather than as slaves and thralls – even by rumor Califans and others from the Unknown World. No Isliklidae have been seen in public since they ensconced themselves in the Dain Éduins; while they are reported to travel the Empire in secret, their public affairs, even at the Imperial Court, are conducted entirely by the Düméghal.



The World Beyond the Middle:

Palatia

The city-state of **Palatia Archaia** was founded in the Golden Age by Achre, rebel daughter of Abrage, and has grown from a marginal backwater to the most powerful city in the Known World with an empire that rivals that of Thessid-Gola. The sprawling city is a true wonder; no city besides Avella, the Immortal capital of Akkalion, provokes more awe. Artisans, smiths, engineers, architects, sculptors, and musicians fill its streets. Decadent, beautiful, and cultured, Palatia Archaia stands at the center of the economy of the Known World, and its huge and teeming marketplaces are open all day and night, filled with foreign merchants buying and selling in dozens of tongues. Trade is dominated by the **Houses** of the City, extended clans usually headed in the ancient Düréan tradition by a matriarch, along with their supporters, clients, servants, slaves, and dependents. Each House holds property and interests throughout the Palatian world: urban palaces, country villas and estates, businesses and ships.

The heights of the city are dominated by a series of great plazas, which start in the north with the sacred temple precinct and the Great Temple of Palatia Archaia; the Palatians are followers of the Old Religion, and make city-wide sacrifices to Yhera and other gods and goddesses along with a wide variety of hero-ancestors, putting them directly at odds with the followers of the Divine King who populate the southern *Mera Argenta*. The plazas wend south past the Great Plaza of the precinct of the City with the High Court, the Queen's Palace, and the Palatine Palace. The primary political body of the High Court is the **House of Princes**, which is dominated by the three Great Houses that trace their ancestry to the daughters of Archaia. The House of Princes normally chooses who will hold the three thrones of the High Court– the **Queen's Throne**, traditionally held by a woman of a Great House; the **Ducal Throne**, held by a male of a Great House; and the throne of the **Countess Palatine**, held by a woman of any House. No suitable candidates for the Queen's Throne have come forward since the Assassin Cycles, so the highest single power in Palatia is **Urech** Aiths of the Sea House of Aiths, also called *the Usurper*, who holds the Ducal Throne after a bloody coup against the last recognized Duke. The current Countess Palatine, **Ydiema Divinhrada** of the Great House of Divinhrada, is sometimes spoken of as a potential Queen's candidate, but she is considered loyal to Urech.



The Archaiate, great Temple to War in Palatia.

The Archaiate & The Arsenal

The plazas end in the southern part of the city with the Ducal Palace and the Plaza of Trophies, where the Black Arrow Queens built the **Archaiate**, a great Temple to War, to Yhera Anath and the Gorgonae, and there installed their Council of War and founded the first legions of the Palatian war machine. The Archaiate overlooks the **Arsenal**,

The Usurper

Urech Aiths of the Sea House of Aiths was born in p1521 (i1354) and rose to power as a legionare and a sea-captain under the wing of Duke Hamellus of House Devarra. Urech was widely known for his actions during the *Guerra de Guerra Lupa*, or the *War Dog War*, when he commanded the Long March retreat after the fall of Brunia that saved the bulk of the northern legions, and eventually he was rewarded with a position in the Archaiate. But when his mentor Hamellus announced plans to become King of Palatia, Urech organized a coup during preparations for the coronation. Most of Hamellus' faction was slain during one bloody night, and Urech himself killed Hamellus even though the Duke claimed sanctuary in the Great Temple of Palatia Archaia. Mysteriously, the priestesses who witnessed the slaying condoned this act of sacrilege; by some report, Urech even used Achre's spear from the cult statue in the temple to strike the final blow.

Urech imposed his own rule over Palatia with the acquiescence of the Lord Mott, Hamellus' Grand Vizier. Urech draws his support primarily from the Archaiate, the legions, the Sea Houses, and the outlying city-states and provinces of Greater Palatia; he may be least popular in the city itself. He is roundly condemned in Divine King lands, specifically for his usurpation and more generally for preventing Palatia from finally accepting the proper model of kingship. Urech is widely considered an adventurer, and has led Palatia on a robust expansion, fraught with war and internal strife; barely a year has passed without at least one attempt on his life, and six major wars have been fought in the eighty-five years of his rule – two with the Empire, three sea wars with the League, and the Twilight War with the Lokhites. Urech is one hundred and seventeen years old, though he is reportedly still blessed with the vigor and appearance of youth.

The Major Houses of Palatia

Great Houses: Divinhrada, Vargate, Baséa.
Palatia Archaia: Pherusa, Hecale, Haléa, Pallena, Uri-anza, Goatis, Dehaven, Casria, Merops, Ceryx, Golgos, Pylon, Arkida, Ergane, Paraclea, the Risen Sun, the Horn.
Allied City Houses: Bara, Hammergreia, Ityla, Amatamate, Asteria, Casria, Dameia, Erythia, Ursula, Aveida, Druxsana, Hiera, Thersander, Nephalion, the Spear, Leda, Ulytus, Mormo, Megara, Myrina, Hypeia, Polemusa, Sterope, Saluna, Avisia, Orisa, the Red Bell, the Silk Worm, Taramusa.
Sea Houses: Russela, Aiths, the Red Sail, Pargante, the Sea Horse, the Four Winds, Peranger, Nicodamus, Hestra, Argus, Irus, Periphas, Teledamus, Erginus, Athamas, Hylas, Upis, Otreus, the Silver Sail.



A Princess of the House of Pallena.

the great shipyard and ironworks of the city originally built by Audra the Voyager, which produces the material that outfits the city's fleets and legions. A period of legion service is required of every full House citizen, and a legion at full strength stands at just over 3000 legionares, cycling from different active duty postings to reserve status; the generals of the Archaiate currently have 48 active legions at their disposal and 18 legions in reserve, as well as seven major fleets of galleys, galleasses, and caravels located at the Arsenal, **Savaris**, **Infill**, **Labira**, **Lagapoli**, **Bergen**, and **Brunia** to facilitate the transportation of the legions. The Sea Houses of Palatia and of other coastal cities also provide corsairs, heavily armed privateers who use fast caravels and galleons for raiding and scouting and are the scourge of Imperial and League sea traffic.



The Countess Palatine, Ydiema Divinhrada of the Great House of Divinhrada.

The Lord Mott



The Lord Mott, Grand Vizier of Palatia.

Born to the House of Arkida, but not to its ruling line, the **Grand Vizier** of Palatia, **the Lord Mott**, is reputedly one of its most brilliant men. He rose quickly through the ranks of the Magisters of its University, and still holds one of its Chairs, that of Philosophy; a renowned alchemist, he has been head of their Guild for over seventy years. He was part of Hamellus' faction, and became Grand Vizier in p1549 at the remarkably young age of twenty-nine, and he has held it ever since. He is known as a great power at Court and in the House of Princes, with reputed control over Palatia's chancery, treasury, and network of spies and assassins; indeed, many believe him to be the true power in Palatia, with some claiming he even orchestrated Urech's coup and is his puppet master. Much of his influence comes not from his political power, however, but from his works. The Lord Mott created the first Indexes to the ancient texts, revolutionizing (for better or for worse) the very nature of learning at Palatia's Universities, and he has written influential treatises on the conduct of Princes and alchemical secrets of enlightenment and self-knowledge. Devotees of the Mottic school advocate freeing students from the drudgeries of rote memorization through the use of his Indexes, and despite resistance from traditionalists they have spread throughout halls of learning far and wide. Some followers refer to him as the *King In Waiting*, with a few even claiming that the Emperor's Gray Dream was a prophecy of the coming of the Lord Mott to the throne of the Philosopher King, bringing an age of reason and enlightenment to Palatia and the Known World. He is even slightly older than Urech.

The Mottist Colleges

The Lord Mott preaches the use of his Indexes to free students from the drudgery of rote memorization, the standard teaching technique in most of the Known World's halls of learning, and colleges and schools devoted to his methods have been established by his disciples in many Universities and Great Schools. Students and magisters at all Mottist colleges (and a handful of select others) have been invited to participate in the creation of the Lord Mott's ***Cyclopaedia***, a vast compendium on the history and contents of the Known World, purportedly to include descriptions, illuminations, and articles on every important person, thing, and event in the Known World's history. Some consider these colleges to be little more than a cult of personality built around the Lord Mott.

The Provinces & Barbarians

The legions and corsairs of Palatia protect and mind a diverse empire. The House of Princes now includes representatives of the Houses of many allied city-states – such as the Héskédran cities of the Peninsula, or cities such as **Labira** and **Herescryx** founded by Düréan refugees – as well as from the provincial Houses of **Haralia** and **Bergenia**, the barbarian **T'goonai Kingdoms** (Thulamite lords who stayed behind to hold safe the path to the city of Necropolis after Thula returned to the Midlands), and the **Lurgheride Kingdoms** of **Lycinia** (settled by northerners from the Unknown World). Palatia holds the **Thalyar Kingdom** of **Urthia** and the cities of the **Déskédré** as protectorates, with their military governors appointed by the Usurper; they are expected to become provinces soon. The Déskédran coast has long been known for its sensuous liberality, and even the decadent Palatians were reportedly shocked by what they found in **Lagapoli's** infamous temples of Dieva. Palatian legions and **Oceraic** tribesmen currently hold the forts of the Spice Road across the Midlands to their allies in the Kessite Kingdoms, and with the Stone Treaty now stand with the Queens and Kings of the **Thulamites** against common enemies. The Thulamite citadels are right now counted as Palatian allies, but many believe that the Usurper, who had twin daughters with Queen **Nihagen** of **Desmagria**, intends to win them a place in the House of Princes.



A Palatian corsair galleon of the Sea House of Aiths.

The Current Legions

1st Achre, 2nd Archaiate Guard, **3rd Black Arrow Guard**, **4th Black Arrow Horse Guard**, 5th Black Arrow Guard, **6th Audraner**, 7th Audraner Horse, **9th Audraner Guard**, **10th Copper**, **11th Copper Lancers**, 12th Urban Copper, **13th Herescrine**, 14th Nacine, **15th Pavarite**, **16th Urban Savarite**, **17th Thurian**, **18th Urban Infilli**, **19th Poratine**, 20th Heduran, **21st Copper**, **22nd Fennan**, **23rd Ferusian**, **24th Hirassan**, **25th Bazinian**, **26th Verucan**, 27th Ostalian, **28th Copper Horse**, **29th Scarrite Lancers**, **30th Palamaxi**, 31st Haralian Highlanders, **32nd Haralian Highlanders**, **33rd Parsusian**, **34th Gedran Highlanders**, 35th Pallithaners, **36th Pallithaners**, **37th Appalitane Horse**, **38th Thargooni**, 39th Agrothi, **40th Copper Guard**, **41st Copper Horse Guard**, **42nd Labirine Hammergreias**, **43rd Labirine Guards**, **44th Varcinian**, **45th T'goonai Horse**, **47th Northern Guard**, 48th Northern Horse, **49th Northern Lancers**, **50th Urechi**, **51st Urechi Horse**, **52nd Frontier Guard**, **53rd Frontier Horse**, **54th Frontier Lancers**, 55th Frontier Guard, **56th Urechi**, **57th Urechi Lancers**, 59th Urechi, **60th Lurgheride**, 61st Lurgheride Guard, **62nd Hypernian**, 63rd Urban Brunia, **64th Baratrean**, **65th Déskédran**, **66th Déskédran Lancers**, 67th Urban Lagorian, **68th Urechi Guard.**

Bold indicates an active Legion; the standards of the 8th Audraner Guard, 46th Northern Guard, and 58th Urechi were retired after actions during the relief of Seker during the Fire War, the Long March of the *Guerra de Guerra Lupa*, and the Battle of the Two Serpents in the Twilight War, respectively.

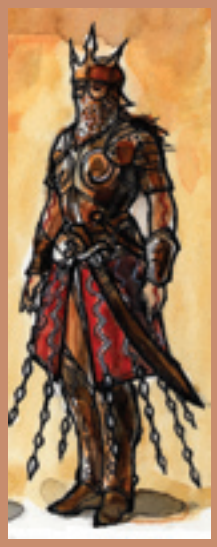


A legionare of the 6th Audraner.

A Queen of the Citadel of Dozer.

The Thulamites

The descendants and followers of Thula, the Snake Queen, came to be called the **Thulamites**, and they and their distant cousins, the **Ceraics**, still occupy a large and expansive territory on the edges of the Midlands. They are legendary horsemen and build great stone citadels out of the rock and limestone of the *Sefir* river valley. Dancing and music are almost as important to them as their horses.



Necropolis

Ever since the Golden Age, the dead of the Thulamites have been floated down the *Sefir* river to a great high-walled island plateau in the *Gala Lira* called **Necropolis**. A great rock-cut temple complex devoted to Yhera, Geniché, and Seedré is located there where the bodies of their dead are prepared. A winding procession of priestesses carries the bodies up onto the high plateau of the island, and there they are buried in barrows or in rock-cut graves and barrows in the plateau's sides. Traveling down the river seems to aid their spirits in reaching the Underworld.

The League

The cities of the Golden Isle of Illia and the Hemispian peninsula were long patroned by Ariahavé the Civilizer, and produced many heroes in the Golden Age. With the rise of Islik first to the throne of the Golden Isle of Illia and then to his father's Sun Throne in the Heavens, many of the Kings of Hemispia abandoned the old ways, and adopted the new worship of Islik as the Divine King. The cities of Hemispia had been royal cities, and from them rose the lineages of Islik and his sons: the *Dragon Kings*, the greatest of them Dauban Hess, the Conqueror King whose Golden Empire was the largest the Known World has ever seen. But in time the Dragon Kings were doomed to extinction by their just war against the Worm Kings, and though lesser kings rose to take their places on the Dragon Thrones, many of the ancient kingdoms disappeared (as often did their enchanted thrones). The only remnant of the great ancient kingdoms is **Cavalonia**, ruled by descendants of hero-knights who followed the last Dragon Kings into the Far West. Absent the Dragon Kings, many Hemispians came to rely on the Sun Court and its patriarchs and priests in divine matters, but in material and legal ones many came to prefer reliance on their own judgment. Various forms of republicanism have arisen over time in the place of the missing Dragon Kings; town councils, senates, and guilds have become the primary political and legal powers of many Hemispian cities, all of them influenced by the economic power of the many competitive merchant Houses of the region, though here and there a king or two still rules.

The cities of Illia and Hemispia once formed the backbone of Dauban Hess' Golden Empire and they have long banded together in a variety of alliances with a number of names, the current incarnation being the **Hemapoline League of Cities**. The League is currently run by a Senate composed of senators from every constituent city, and advised by the patriarchs of the Sun Court; the cities are supposed to be on an equal footing, but this is a polite fiction at best. The League is named, after all, after the greatest city of Hemispia: **Hemapoli Magni,** a first amongst equals and the seat of the League Senate itself. Hemapoli has risen as an ambitious port of trade and industry, intent on challenging Palatia to the north and the Empire to the south. Lord **Tyrander** of House Lagrid is Hemapoli's current Prince of the City, and he is also Prime Minister of the League. Though deferential to the Sun Court, he zealously protects the rights of his supporters amongst the cutthroat mercantile powers of Hemapoli. Royalist factions have mounted campaigns to reinstate monarchies in several republican cities, most particularly in **Agrapios**, where attempts to restart



Morning in the City of Hemapoli Magni.

The Cities of the League

Royal Cities: Agrapios, Daubia, Megos, Cavaile, Terria, Lorne, Falamaria, Leyras.
***Sun Court Cities of Illia*:** Heliopolis, Agos, Lumaria, Adolan, Iridos, Isahedris.
***Republican Cities*:** Hemapoli, Hemelos, Cassapios, Farapoli, Pelia, Lacrasa, Tilla, Bradain, Borisia, Guivress, Gesse, Inosia, Draibeck, Dumapoli, Salmeria, Senorisse, Mane, Randes, Astavia, Corelia, Audeche.
The Kingdom of Cavalonia: Tuscella, Luceria, Gares, Chevress, Parthe, Lancara, Lacave, Millois, Hauria-Bares, Vadienne.

Tereus, Prince of Agrapios

The merchant House Tallander, in Agrapios, has a long and storied history, and began recently to put forward the claim that the Prince of the House, Tereus Tallander, was a scion of the line of Cewert, the greatest king of ancient Telesia and son of the founder of Agrapios. Tereus became Prince of the City in i1462 and though he does not publicly advocate it, he is widely thought sympathetic to the suggestions of his kinsmen that the Kingdom of Telesia should be recreated. This has put him in direct odds with Lord Tyrander; the two cities have fought recently over it, and Hemeliner mercenaries now guard Prince Tereus day and night.



The Great Merchant Houses

Hemapoline Houses: Lagrid, Ver Vallard, Ver Hoven, Terander, Nisander, Stryander, Isander, Lyrander, Myrander, Devarra.
Other Major Houses: Gausmont, Malmont, Langalade, Amarsine, Dumares, Dhiriste, Augurine, Ver Vermis, Trapice, Meritanio, Pergander, Ver Paiger, Vedogio, Ver Dolo, Ver Amadi, Ojardine, Vesser, Batteria, Analeyden, Ver Vale, Lippici, Maider, Colomont, Sarazzi, Roder, Rolandolo.

The Sun Court

The Seated Kings: Cavalonia, Atallica, Dainphalia, Huelt, Umis, Erid Dania, Dain Dania, Angowrie, Agrapios, Daubia, Megos, Cavaile, Terria, Lorne, Falamaria, Umat, Leyras.
The Great Patriarchies: Heliopolis, Illia Minor, Hemapolia, Cavalonia, Telesia, Hemismaia, Guirense, Amora, Meretia, Euchalia, Amaca, Varsarasi, Atallica, Auria, Therapolia, Umat, Umis, Huelt, Erid Dania, Dain Dania, Angowrie.

A Divine King symbol, a golden headpiece on a staff of ash (left), and a Sun Court Patriarch from the Kingdom of Cavalonia (right).





the ancient Kingdom of Telesia have begun; but though veneration of Islik the Divine King is the rule, the general cultural trend of Hemispia has been a further embrace of self-reliance and self-determination. Most Hemispians would argue that there is no contradiction to be found there, that while Islik is the Divine King of Heaven and Earth and that all men are his subjects, that every man is also a king unto himself.

Illia & The Sun Court

The **Sun Court** is the body of the highest religious authority in the eastern Divine King world. The Sun Court is located in **Heliopolis**, and against the heretical positions of the Western Court of the Phoenix it champions the hereditary model of kingship: the passing of property, lineage, and kingship from father to son, as was shown in the descent of the Dragon Kings from Islik and his sons. The highest position in the Sun Court hierarchy is now the Patriarch of Heliopolis, and he appoints the patriarchs and archpriests of all Divine King lands that recognize the Sun Court; the patriarchs are the highest religious authorities in Divine King lands, and serve the rulers of those lands. Absent the Dragon Kings that were supposed to rule them all, lesser Kings have been given powers and privileges at the Sun Court, so that the Kings of the royal cities of Hemispia hold their thrones as **Seated Kings** of the Sun Court, as do the various Kings of the Middle Kingdoms. Though the Sun Court is perhaps more broadly influential and powerful than it has ever been, the current Patriarch of Heliopolis, **Ibaride**, sees threats everywhere. Ibaride issues strong warnings against the spreading outlook of republicanism in Hemispia;



The Golden Dome of the Sun Court, in the city of Heliopolis on the Isle of Illia.

Guillard, King of Cavalonia

Some have suggested that to say that Ser **Guillard Dompascella** is King of Cavalonia is to engage in a bit of fiction; indeed, he comes from no royal line, and his own personal estates are fairly small. But for some centuries, the Cavalonians have allowed a body of knights to determine their next king through feat of arms during a tournament held when the last king dies; the best champion at lance and sword is made king. Though republicans in other Hemispian cities scoff at the notion, it doesn't seem to have produced a significantly worse record of accomplishment than any other method of selection. Ser Guillard handled himself well during the Third Hemapoline-Palatian Sea War (as he had little to do with a series of disastrous League fleet actions) and there have been no wars between his own cities during his reign.

preaches against the growing Cults of the Gray Dream, devoted to exploring the mysteries of the Emperor's vision; and warns of the return of worshippers of dark gods such as Amaymon, Ligrid, and Ishraha the Rebel Angel amongst those that seek their own advantage and gain.

Amora-and-Meretia

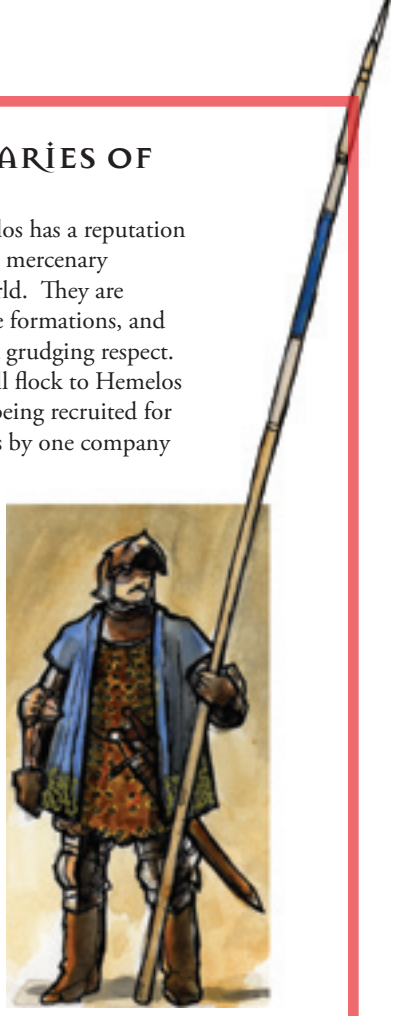
Ancient **Amora** was a Düréan colony, settled during the Golden Age of Düréan palace culture. The land was a favorite of Illiki the Sun Bull, who when he first came to the Known World first set foot on the white beaches of its shores, and he has loved it above all other places ever since the sinking of Ürüne Düré. The Old Religion was strong there until the coming of Dauban Hess, who conquered Amora and introduced the worship of his ancestor, Islik the Divine King. Since Islik was the son of Illiki Helios, the cult of the Divine King had some appeal to the Amorans; but the Old Religion was never fully abandoned. Civil wars and internecine strife often resulted from attempts to stamp out the worship of Yhera, the worst of which occurred during Akkalion's swift reconquest of Amora and the wars of independence that followed his fall into the Gray Dream (and which also netted the Amorans the nearby Kingdom of **Meretia**, as a buffer with the Empire). Though tension still exists between the Kingsmen and followers of the old ways, the Queens of Amora have enforced a broad religious tolerance, in part by emphasizing their ancestor Illiki the Sun Bull, who is venerated in both the Divine King and Yheran cosmologies. The current High Queen is **Ifare**, and she has long warned of the new Sultan's ambitions. While she is on good terms with the League and the Sun Court, she is also considered an ally of Palatia (which helped the Amorans win their freedom from the Empire) and so her warnings about the Sultan have largely fallen on unsympathetic ears.



An Amoran sailor, from the Bright Star out of Amaca.

The Mercenaries of Hemelos

The Cavalonian city of Hemelos has a reputation of producing some of the best mercenary companies in the Known World. They are usually trained to fight in pike formations, and even the Palatians give them a grudging respect. Hemispian men of all ages will flock to Hemelos in the spring in the hopes of being recruited for the summer campaign seasons by one company or another. Usually they're hired by Hemispian cities involved in city wars, but many companies have even served in foreign lands, either for the High King in Therapoli or the Queens of Amora-and-Meretia.



A mercenary pikeman from Pazar's Pikes, out of Hemelin.

Wars of the Hemispian Cities

The city-states of Hemispia, Cavalonia, and the former Kingdom of Telesia often engage in brief seasonal wars to settle their differences. The armies of the two cities involved in a dispute meet for a prearranged battle after the harvests are over for the year.

Myrina of Amora

Myrina is a Minor Queen of Amora, one of a half-dozen daughters to its High Queen, Ifare. Though not first-born, she is widely believed to be the most ambitious and capable of Ifare's daughters, and has a large personal force of almost a thousand mounted Amoran knights, each caparisoned in gold. She has spent a great deal of time traveling abroad, representing her mother's interests and seeking allies against the Imperials, about whom High Queen Ifare has long raised warnings.

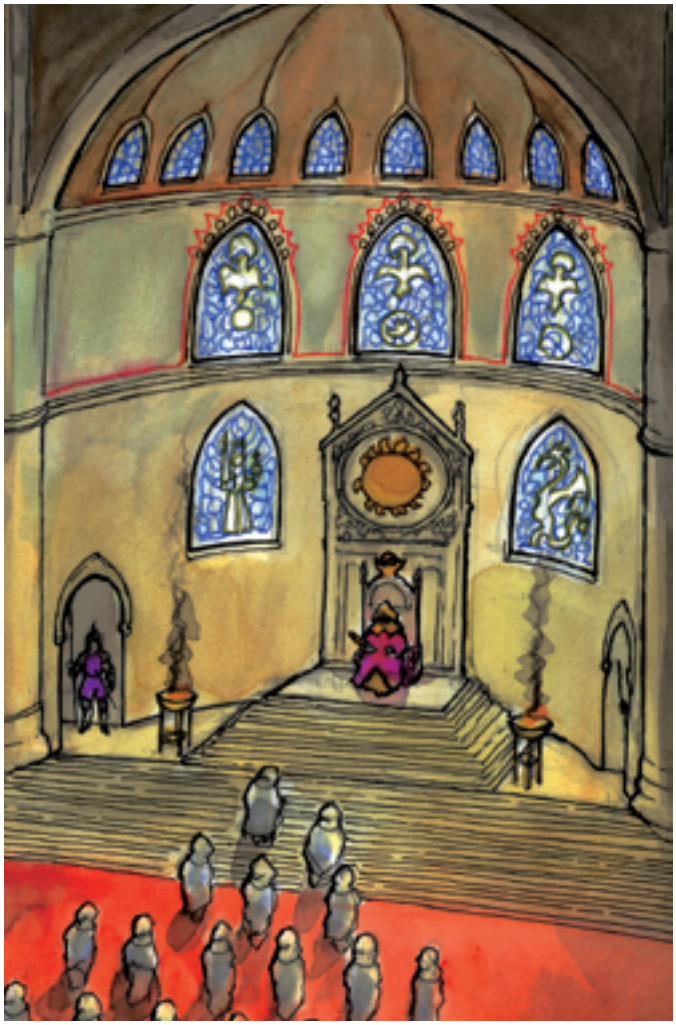


Myrina, daughter of the High Queen Ifare.

The Empire

The Golden Empire of Dauban Hess was the greatest in the history of the Known World, stretching from Golden Illia to the Celestial Court cities of Samarappa. Dismembered into Successor Kingdoms in the civil wars that followed his disappearance, the Empire had faded into a memory until the coming of **Akkalion** to the throne of Thessidia. Akkalion became the first man since Dauban Hess to be proclaimed **Emperor of Thessid-Gola**, and he set about restoring the Imperial Court of the West, the **Phoenix Court**, to its former glory through both charm and conquest. He was well on his way to succeeding when on the eve of a battle against the armies of the Four Kingdoms he was felled by a dream from which he could not be woken, leaving the Empire in tumult and confusion.

The Empire that Akkalion was rebuilding has evolved a great deal since he fell into the Gray Dream; indeed, he might not even recognize it. The Phoenix Court has organized the Empire into a series of interlocking Principalities and Emirates, the ruler of each being appointed by the Court itself. Two regions have allied themselves with the Empire, at least nominally: one, the ancient jungle kingdom of **Ramoristan** (historically called Ramora) and its independent city-state, the **City of Opals**, was once part of the Empire. The rulers of the **Isliklidae Kingdoms** of the Dain Éduins have also allied themselves with the Empire as a result of the Treaty of Tir-en-Tiel, even though historically they were never part of it (and indeed the ancient Isliklidae fought Dauban Hess with considerable vigor during the Age of Legends). Ceraic tribes from the Sea of Sands known as the '**Wait Marchers** have also settled in citadels along the northern edge of the Thelean Plateau, guarding its entranceways against the Palatians and their allies on the Spice Road.



The Emperor's Throne Room at the Phoenix Court.

The Parts of the Empire

The Great Principalities: Grand Sekeret, Setine, Thessure, Thessidia, Galia, Vanimoria (*Ur-Ciril*, *Merduraga*), Pfalk, Metea (*Arvat*, *Barak*, *Aradin*), Thelea.
The Emirate City-States: Avella, Seker, Camathune, Deganos, Thalos, Alesia, Delia, Melos, Tir-en-Tiel, the City of Opals, Gharros, Mezeret, Alakkah, Gadine.
The Allied Kingdom of Ramoristan.
The Allied Isliklid Kingdoms: Boradja, Morica, Ugeram.
The Citadels of the Wait Marchers: Hathwait, Bethwait, Ghewait, Benwait, Pethwait.



A scholar of the Great School of Mirat Mata, in the Emirate of Grand Sekeret.

The Imperial Calendar

The Empire of Thessid-Gola uses the old Golan Celestial Calendar as its official calendar, though it also uses the Avellan Calendar as its liturgical calendar. The current year is dated from Akkalion's ascent to the Imperial throne; this is the 445th year of Akkalion's reign as Emperor, and the 406th year of the Gray Dream.

The Emperor's Cults

The best efforts of the priests and magicians of the Phoenix Court and the scholars of the Golan **Great Schools**, the oldest halls of learning in the Known World, could not rouse the Emperor Akkalion after his sleeping body was brought back to the Immortal City of **Avella**. The vigil for his wakening became over the years a cult dedicated to his worship, and the Divine King priests who have devoted themselves to him wield enormous political power. By a170, reports began to appear of the ***Gray Dream***, mostly just feverish accounts by visionaries and seers who claimed to have shared Akkalion's dream, but in a183 an anonymous book appeared in Illia, claiming to be a report of the Emperor's description of his visions during a lucid moment on his flagship after the Black Day Battle. In a210, at the urging of the Emperor's priests, the Phoenix Court banned false reports of the Gray Dream. Public proclamations were made that Akkalion had never regained consciousness and that neither Phoenix Court seers nor members of the Emperor's own cult had ever been able to share the Emperor's Dream or interpret the occasional dream-inspired words he utters. But Gray Dream mystery cults promising secret knowledge and enlightenment have become a permanent and powerful presence throughout the Empire, even reaching abroad into the cities and universities of Palatia, the Middle Kingdoms, and the League, where they may be even more popular than in the Empire itself.



The Inner Courtyard of the Phoenix Court, in the Immortal City of Avella.

The Phoenix Court

The **Phoenix Court** of Avella is both the highest Divine King authority in the West and, as the Imperial Court, also the political center of the Empire of Thessid-Gola. The Phoenix Court stands in opposition to the Sun Court of Illia, advocating a model of kingship based on appointment or election rather than one based on heredity, as befits a Court that arose out of the Successor Kingdoms of generals and viziers appointed by Dauban Hess. So unlike in the east, where Islik himself is the paramount Divine King figure, in the west the hero cult of Dauban Hess is dominant. Indeed, the Court takes its name both from the rebirth of a trusted general as a King, and the rise of the Court from the ashes of Dauban Hess' disappearance. The Phoenix Court has a broad religious tolerance in true imperial fashion, and argues that while Islik forbade sacrifice to himself, traditional sacrifice to local gods and goddesses can be allowed, so long as the supremacy of the Divine King is acknowledged and his position as King of Heaven venerated. The Old Religion is therefore still popular in some form or other in many places, notably in the Gola, Vanimoria, and Metea, and this has only deepened the divisions between the Phoenix Court and the Sun Court.

The Emperor is himself the head of the Phoenix Court, even if he is no longer in a position to benefit from their service. After the Phoenix Court itself, the primary political elements of the Empire are the Great Principalities, ruled by military governors called *emirs* who are appointed by the Phoenix Court's highest Imperial tribunals. Emirs are also appointed to rule the largest of the city-states, and to command the nine official armies and their dozens of thousand-man regiments, and they do so with the aid of the patriarchs, magistrates, and priests of the Court. In addition to testing the fitness of all candidates for high office throughout the Empire, the Phoenix Court has long been charged with rooting out the cursed vestiges of the Worm Kings and the dark gods that they followed, and in recent years they have also persecuted the Gray Dream cults, albeit without violence.

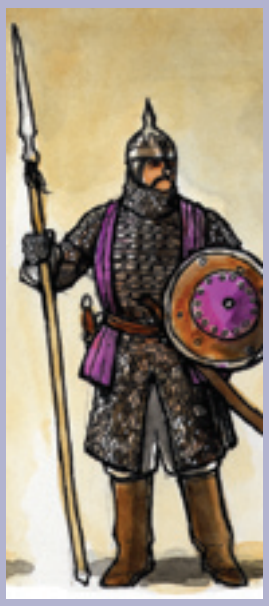
The Sultan

The Empire eventually began the election of *Sultans*, chosen by the full Imperial Court, after it became clear that the Emperor would not soon awaken. The Sultans were vested with the power to act in the Emperor's name, and several have even claimed to commune with him in their dreams. **Agameen tep Marahet** is the ninth Sultan and is widely seen as the most active and ambitious so far; scion of an old Sekereti noble line, he had been Emir of Grand Sekeret before his selection to be Sultan in a432 at the age of 36. A warrior by instinct and a product of the Thessid-Golan military schools, he made his first priority the rebuilding of the Empire's armies after their demoralizing losses to Palatia over the various Wars of the Road. He has drawn heavily on the experience of the Empire's former enemies, the Düméghal warlords of the feared Isliklid Kingdoms, but has also brought the old mountain princes of Vanimoria and Golan generals back into favor – somewhat to the consternation of the Great School viziers, who have been increasingly forced to turn to **Imbrus tep Parisa**, the Imperial Vizier, as their chief voice at Court. Agameen has begun to express a public desire to finish what the sleeping Emperor began: the full restoration of the Golden Empire of Dauban Hess. This has largely gone unnoticed outside the Empire.

The Armies of the Empire

The Imperial Army of Greater Thessidia
The Golden Army of Grand Sekeret
The Western Army of Ramoristan
The Blue Army of Thelea
The Red Army of Metea and Pfalk
The White Army of Vanimoria
The Green Army of Gallia
The Marcher Army of the Midlands
The Rainbow Guard of the Phoenix Court

The Black Army of the Isliklid Kingdoms and the Djar Maelites

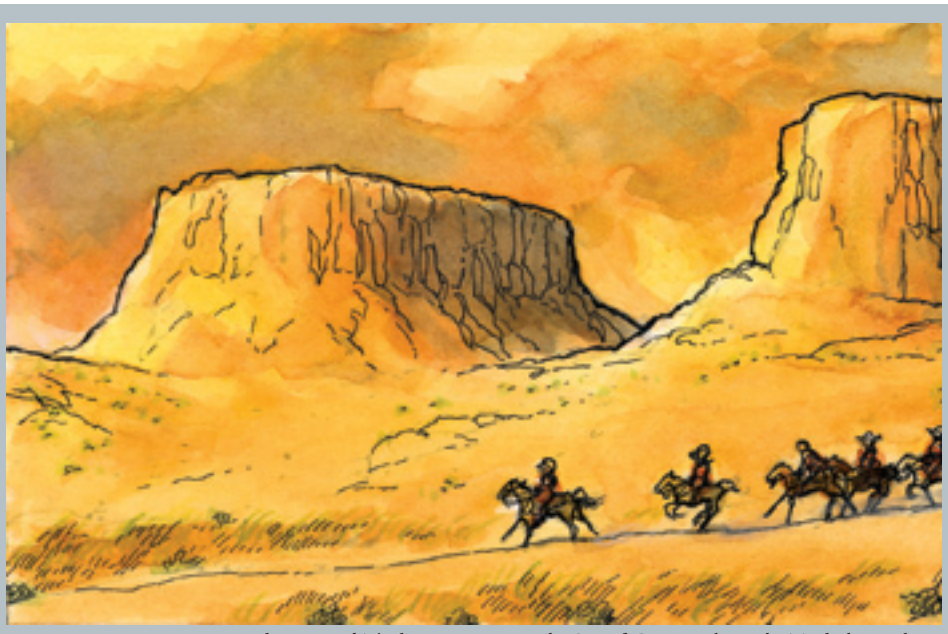


A Soldier of the Line, 16th Regiment, Imperial Army of Thessidia.

The Fleets of the Empire

The Imperial Fleet at Thalos and Melos
The Golden Fleet of the Gola at Seker
The Southern Fleet at Thesseret
The Western Fleet at Gaden, in Ramoristan

The Unknown World



Palatian and Thulamite scouts in the Sea of Grass, seeking the Twilight Realms.

On the edge of the Known both near and far lie lands unknown, places of mystery and magic with ways into the Worlds beyond. At the entry to the Silver Scale Sea is the Isle of **Khael**, where Brage established his last worldly forge. Though they no longer undergo the ancient rituals of their ancestors, the **Oracle Queens** of Khael are still the preeminent seers of the Known World, and the Isle is an enchanted and magical place. The streets of Oracle City are filled with those seeking an audience with the Queen, from the envoys of Kessite khans to the humblest Aurian serfs seeking a look into the Book of Dooms; each must wait until they are summoned, and some must wait a long time, giving the city a desperate and despairing undertone. The Palatians rebuilt the city after the Worm Kings sacked it, and to this day the Isle is guarded by a full Palatian legion (currently the 9th Audraner Guard).

Further east, across the Golden Sea, the **Isles of the Dawn** lie awaiting the rising Sun, and there each day Ami the Morning Star comes to open the Gates of Heaven. Dauban Hess disappeared trying to find his way there, and he was neither the first nor the last to do so, but certainly he was the most famous. The heir to the throne of the Khael Queens hid amongst the Isles during the Winter Century, and the Palatian Queen Audra the Voyager quested to the Isles of the Dawn to bring her back to the Known World. The peoples of the Blessed Isles, united in their worship of the Dawn Maiden, are known as the friendliest in the World and claim to have never known war or want.

South across the Ulik Desert can be found the Queendom of **Sabuta**, founded in the Golden Age by Oloma the Lioness, whose daughters came to the aid of Ürüne Düré and returned with refugees from that lost land. Tales describe Sabuta as a land of wealth and considerable mystery, sitting as it does in the almost unreachable Mountains of Gold. Traders and adventurers brave the dangers of the vast desert and desolate jungle coasts to reach its treasures, which are guarded by the warrior-consorts of the legendary and beautiful **Ivory Queen** of Sabuta.

Up the coast of the Golden Sea to the north are vast forested isles and jagged coastlines held by the barbarian **Panaghians**. The **Sea Kings** and **Wood Kings** have a temperament and lifestyle to match the rough terrain of their homelands. Though given to hospitality, they are a fickle, adventurous, and deeply passionate people with no law save the rule of the strongest, and are just as likely to raid the Palatians, their closest neighbors in the Known World, as trade with them.

Masked and armored hordes first began coming out of the far north into the western Midlands about a hundred years ago; their vicious raids forced the Thalyars to migrate to the southern Panoch Sea (and



Left to right: *a Dawn Maiden Priestess from the Isles of the Dawn, a Dawn Isles sailor, an Oracle Queen of Khael, an Ennenite nomad from the Ulik desert, a Royal Guardsman of the Ivory Queen of Sabuta, and a Panaghian raider.*



Lokhite warriors from the Twilight Realms.

into a series of wars with the Palatian provinces there), and soon brought pressure on the Thulamite citadels of the Midlands. The Thulamite Kings and Queens summoned Urech the Usurper, and showed him the threat from the north. They entered into a great pact called the Stone Treaty, and with their combined might were able to drive off the masked barbarian hordes, who were discovered to call themselves the **Lokhites**, from the **Twilight Realms**. These heartless and cruel barbarians worship no gods but instead offer human sacrifices to demons, and some believe they are the direst threat in the future of the Known World. They are amassing again, but by report are raiding eastward against the Panaghians now, rather than south against Palatia and the Thulamites.

To the west beyond the Midlands and the Thessid-Golan Empire are the ancient lands of Samarappa. Once the seat of the Celestial Court, Samarappa was a place of learning and culture to rival Ürüne Düré and the cities of the Gola, but the people of Samarappa have suffered much over the centuries. Nymarga the Magician first came to power in the Celestial Court, slew King Surep to take the throne, and ruled it for a time. Samarappa was later twice conquered by the Isliklids and their Düméghal warlords, and kept in abject subjugation. And after the Isliklids left for the east, the Kessite khans of the Valley of Hooves swept down into Samarappa, and have ruled there for over three hundred years. The people of Samarappa and the nearby Spice Isles are still considered some of the most beautiful and cultured in the World, and the Kessite horse-lords rule over a colorful land of spices, music, and sensuous magic. Several of the major Khanates, seeking naval aid against the Empire's fleets, have allied with Palatia and now anchor the western end of the Spice Road. A handful of Palatian corsair captains are rumored to round the cape of the Mountains of Gold and sail into the Mera Verta to Kessite ports each year.

At the furthest reaches of the Far West on the shores of the great Western Sea stands the ancient realm of **Califa** and its decadent Emperor, who is said to hold the Gates of the Dusk for Dieva the Evening Star. Califa is reputed to be vast, but no known map of it exists, even in the Califan Emperor's own Court, and some say the geography of the realm is still not fixed in place. Every member of the Califan Court is said to be a magician, and some of the people of the Far West are said to have animal heads. The Isliklidae served in the Califan Court for a dark period in its history, and because of this the Usurper journeyed there during the First War of the Road, seeking magic to use against them. By rumor he passed through the Gates of the Dusk seeking the Star Road to Yhera's Palace in the Heavens at the Califan Emperor's urging. Travel far enough into the Unknown, and the very borders of the World can be found, the edges of time and space that lead to the Otherworld of great spirits, the Celestial World of the Heavens, the worlds of dream or nightmare, and the Underworld and secret Hells of Geniché; but then, a little bit of the Unknown World can be found in every dark corner and hole in the Known, wherever secrets still hide from the light of reason.



Left to right: *a Samarappan herbalist, a Samarappan noble from Samar Kess, a Kessite Khan from Arkham Kess, a Kessite horse archer from Jakat Kess, a Lokhite warlord, and a Califan sorcerer from the household of the Emperor of the West.*

The Shape of Things to Come

That an Age is ending seems all but certain; enough prophets and oracles pronounce this as truth every day to make even the most skeptical person consider the possibility. And certainly many strange and troubling things are afoot:

- The Sultan of Thessid-Gola has begun to stir, driven by his ambition to complete the Emperor's goals and restore the Golden Empire of Dauban Hess; some claim this will awaken Akkalion and rouse him from his Gray Dream, or perhaps may even bring Dauban Hess back from the east, returning him to his Empire in triumph after having found the Dawn at last…
- The heralds of the Isliklidae are moving in the halls of power of the Empire with hidden aims; their masters are dark memories of Islik's time on earth, and their purposes in coming east and settling in the Dain Éduins have never been divined…
- The Lokhite barbarian hordes that have appeared out of the Unknown World to cast a long and horned shadow over the north are spoken of by Thulamite and Palatian veterans with fear and furtive glances; some say they are not even human, but are demons seeking human sacrifices…
- The competing economic powers of the *Mera Argenta* are on a collision course: the merchant Houses and ships of Palatia and the League of Cities and the Empire jostle over lucrative trade routes, taking the treasures of the Unknown World and bringing them to the region's teeming markets…
- The Cult of the Divine King still stands riven in two, between Sun and Phoenix, and both Courts look with wary eye on the growing might of idolatrous Palatia Archaia, whose strength and decadence embody the fear and fascination for the Old Religion that still runs in Divine King lands…
- The Usurper has ruled Palatia for almost a century, blending the Old Religion with the state-of-the-art arms, armor, and ships of the Arsenal, while relying on the keen mind and sharp scholarship of the Lord Mott; but increasingly the talk of the Lord Mott as the King-in-Waiting can be heard in the streets of the city, and perhaps one day an assassin will succeed where so many have failed before, and the Usurper will be dead, and his rule will turn out to have been either but a pause in the Assassin Cycles, or a precursor to a mighty Empire of Reason, or both…
- Awain, High King of Atallica and the Middle Kingdoms, is aging, and in the wings stands the Crown Prince Edrick, a man of cavalier and indifferent attitudes about the niceties of politics, and rumors are flowing that maps are appearing: maps to the true location of the ruins of the Green Temple of An-Athair; maps to the Barrow of Githwaine, the Last Worm King, and to the hiding place of his sword *Ghavaurer*; and maps to the hiding place of the Throne Thief, where the thrones of the Middle Kingdoms await to be discovered…
- Three of the four Kings of the ancient Great Citadels of Daradja are plotting to reunite the land for the first time in fourteen centuries, while the fourth, Gavagh of Heth Moll, turns his worried eye to the west and the cursed lands of Lost Uthedmael…
- Things are stirring there, in the Wastes, and Black Seasons are coming more frequently, when corpse eaters and ghosts climb over the Wall and the mountains to prey on the living…
- Plagues, wars, disasters, witch burnings, strange omens and nightmarish visions; each day brings more troubling news to those that listen for such things…
- The Gray Dream is almost over, according to some, and everywhere hidden Cults worshipping forbidden things and sating forbidden desires are spreading, and they all seem to be whispering: something is coming, something strange and wonderful and never seen before, and *the Emperor knows what it is*…

Exploring the end of this Age of the Known World and the beginning of the next is the purpose both of this game and of the ***Artesia*** series itself. Artesia – daughter of Argante, the witch of An-Athair, and descended of the lineage of Arfane, the Queen of Ghosts, now become war captain to King Branimir of Dara Dess – is fated to have a hand in this; so too may you.



ADVENTURES IN THE KNOWN WORLD

CHARACTER SHEET PAGE 1

CHARACTER _____ PLAYER _____
CULTURE _____ BIRTHPLACE _____
PARENT'S SOCIAL LEVEL _____ CURRENT SOCIAL LEVEL _____
MOTHER'S LINEAGE _____ MOTHER'S OCCUPATION _____
FATHER'S LINEAGE _____ FATHER'S OCCUPATION _____
BIRTH SIGN _____ SIGN INFLUENCE _____
BIRTH OMENS _____

CHARACTERISTICS

	SCORE	MODS		SCORE	MODS		SCORE	MODS
APP			PER			PRE		
STR			WILL			CONV		
STAM			MEM			COUR		
DEX			IMAG			EMP		
TECH			REAS			WIS		
Body			Mind			Spirit		

WOUNDS

Base MOVE _____
ENC Binding _____
Fatigue Binding _____
Current MOVE _____

SKILLS

Awareness
Persuasion
Athletics
Teaching
Local Expert
Etiquette
Wardrobe & Style
Hand-to-Hand
Evade
Native Tongue
Cult Lore

GIFTS

BINDINGS

POLLUTION _____

THE BOOK OF DOOMS

ARCANA	PTS	ARCANA	PTS	ARCANA	PTS
MAGICIAN		SWORD		SPHINX	
G. PRIESTESS		JUSTICE		RIVEN TOWER	
EMPRESS		WHEEL		STARS	
EMPEROR		STRENGTH		MOON	
G. PRIEST		HANGED MAN		SUN	
LOVERS		DEATH		L. JUDGMENT	
HERMIT		TEMPERANCE		WORLD	
				FOOL	

ADVENTURES IN THE KNOWN WORLD

CHARACTER SHEET PAGE 2

MAGIC & BOOKS	MEM

Playing The Game

As mentioned in the introduction, this book, ***Artesia: Adventures in the Known World*** (hereafter referred to as **Artesia AKW**), is a roleplaying game. In it, you can take on the persona and guise of characters in the Known World, struggling to affect the fate of the world around them. This notion might lead to some questions:

What is a Roleplaying Game?
A roleplaying game lets you pretend to be a Character in a story, much like being in a play. Each player takes the role of a different Character in the story, making the decisions and saying the things that the Character would say in the situations that happen along the way. One player, the Guide, acts like the author or director of the play; he sets the stage, telling the players where they are, what is happening, and what other Characters in the story (called Non-Player Characters, or NPCs) are saying and doing. The Guide guides the action but does not control it; the results of the game depend both on the players and the Guide. Roleplaying is a form of shared, collaborative storytelling, with the rules along to make sure everyone's on the same page.

How do I play?
In a game using the **Artesia AKW** rules, one player becomes the Guide and decides the specific setting of the adventure, the rules to be used, and any starting restrictions for the other players' Characters. The other players get their Characters ready based on what the Guide tells them about the rules and the adventures – in total, the *campaign* – that they are about to run. The Guide either gives you a Character, lets you pick one that's already been written up, or lets you create one.

What else does the Guide do?
The Guide prepares a story (or uses one already written for him in a pre-published adventure book), and begins to tell the players what their Characters see and hear, and starts asking the players what their Characters will do next. When something comes up where the result isn't obvious (like whether or not you hit someone or whether you can pick a lock), the Guide also adjudicates what the result will be, based on the rules you're reading now.

How do I be a Guide?
The best way to understand how to be a Guide is simply through trial and error. Read through the rules completely, and read through the campaign setting provided. There's also an adventure at the end of the book to get you started. The most important part is to be a good storyteller — to try and vividly describe the world you are guiding people through, and to pose problems or situations that will challenge your players to do their best.

Almost as important is the need for you as a Guide to be an impartial judge of the rules and the effects of the game on your players. Remember; if you aren't interesting and you aren't fair, no one's going to want to play in your games…

Things you might need to play this game

In addition to the rules and scenarios, Characters and people to play them, there are some other things that might come in handy to help play this game.

Dice: Like most roleplaying games, **Artesia AKW** requires the use of dice. Dice allow you to apply random chance when a Character attempts to do something according to the rules. The primary kind of dice used in **Artesia AKW** is a ten-sided dice that generates a number between 1 and 10 (sometimes marked as '0' on the dice, and sometimes as '10'). A ten-sided die is referred to in the text of these rules as a **d10**, so if you see an instruction or suggestion to "roll d10+2", then that should be read as "roll a ten-sided dice plus 2" and would sure enough mean to roll a ten-sided die and then add 2, giving a final number between 3 and 12. If you see an instruction or suggestion to "roll 2d10", then that should be read as "roll two ten-sided die" and would mean to roll a ten-sided die twice and add the results together, giving a final number between 2 and 20. Other kinds of dice commonly used in the game include 6-sided die (d6), twelve-sided die (d12), and twenty-sided die (d20). A bit more rare in this game but still commonly available are four-sided die (d4) and eight-sided die (d8). You can also use these basic dice to generate other random number samples; for example, a six-sided die can also be used to generate a number between 1 and 3 by dividing the actual number rolled and rounding up, so that a 1 or a 2 becomes a 1, a 3 or a 4 becomes a 2, or a 5 or a 6 becomes a 3. Finally, the last dice-related number concept is generating a number between 1 and 100; while rarely called for in these rules, it's still a handy trick to know. In case a d100 roll is called for, you can roll a ten-sided dice twice, with the first roll representing the 10s and the second roll representing the 1s. So if you rolled a 6 and a 4, the first roll would be read as '60' and the second as '4' and the two added together to get '64.' A 10 or a 0 is read as a 0, so that a roll of '10' and '6' on two ten-sided die is read as totaling 6 (0 + 6). The exception to that is a roll of '00' – a ten on both d10s – which is read as '100.'

Paper: Lots of paper. Handy kinds of paper to have around include big sheets of paper for maps (graph paper with grids can be quite helpful for keeping track of scale, or hex paper with hexes on them) or for battle boards (see below), and paper for keeping notes. Then of course stuff to write on the paper with.

Time: Roleplaying games can take a lot of time, so try to set aside as much time as you and the other players can afford…

Miniatures: Sometimes it can be helpful when playing a roleplaying game to use small markers to help indicate where your Character is in relation to other Characters and NPCs. Large pieces of paper can be used to draw out a detailed region to scale (say, the entrance to a temple, or the room of a castle) as a "battle board" and then the markers can be placed and moved around on the board to help you keep track of where everyone is; this can be especially crucial in combat, when a step or two to the left or right can make a big difference. The favorite kind of marker for many players is a small miniature figurine, usually made of lead or plastic, to help represent and visualize a Character.

Part One: Character Basics

Or, *how we play*.

Roleplaying is a form of shared storytelling in which you enter a story created for you by your Guide, the outcome of which you can affect through your actions and choices and behavior as a Player. The persona you take in the game is your Character – it's a role that you are playing. The narrative is not fixed by a single author but is determined by the interaction of the Guide and the Players. Those interactions need rules, however, so that you and the Guide know how the world and story that you share works, and what your Characters can do in that world and story. You interact with your surroundings and with other Characters – either other Player's Characters (PCs, for short), or Non-Player Characters (NPCs) controlled by the Guide – through both *dialogue* (simulated between you and the other Players and the Guide, each pretending to speak for your respective Characters) and *actions*. The dialogue in the game is essentially a form of dramatic improvisation, and doesn't really require a lot of rules. But actions, on the other hand, since they are really only occurring in our imaginations, have to have rules so you and the Guide can agree on whether a Character's actions succeed or fail. Each Character is therefore described through four basic categories of names and numbers: **Characteristics, Skills, Gifts,** and **Bindings**.

Characteristics: Your Characteristics compare and measure a particular facet or ability of your Character in relation to everyone else in the universe. All people and creatures can be described using Characteristics. Characteristics are generally rated from 1 to 10 but can go higher based on a character's background and development in the game, and they describe your most basic and elemental building blocks: your Body, Mind, and Spirit, the things that make you who you are. This lets you compare one person to another, which is often important in the game. For instance, a person with a Characteristic of 5 might be better off in that category than a person with a Characteristic of 4, but not as good as a person with a Characteristic of 6. Your Characteristics will be tested in the course of your adventures.

Skills: Your Skills measure your learned or acquired specialties, talents, abilities, or knowledge sets; these are the things you learn to do in school, on the job, or as a result of day-to-day life. For example, you might have a Skill in Swimming, measuring how good you are at swimming in and under the water, or a Skill in Oratory, reflecting how good you are at public speaking. Skills are combined with Characteristics to give you a chance of successfully completing a task or Test, and Tests of your Skills will be common throughout the Game. Skills begin at 1 and go higher, with 10 indicating a high level of mastery; but as with Characteristics there is no actual limit to how high a Skill can go.

Gifts: Your Gifts are boons, abilities, and powers that other people don't necessarily share, and that therefore give you an advantage in the cosmos. A Gift gives you a bonus when you attempt certain actions or face certain Tests using your Skills and Characteristics, or a Gift can cause an effect in other Characters or in the world around you. For example, you might have the Gift of an *Enlightened Tongue*, which gives you a bonus when you try to convince other people to do something by using logic and rationality, or you could have a Gift like *Terrifying Mask* that makes other people afraid of you when you use it. A Gift can come from many places, but most likely comes from inheriting it as part of your Lineage; receiving it from some sort of divine force; or earning it through your experience, through your actions on the paths of the ***Arcana***, the symbolic paths of power in the Known World. Gifts begin at a level of 1 and go higher.

Bindings: Your Bindings are burdens, flaws, obligations, and curses that make things more difficult for your Character, giving you a penalty when you attempt certain actions or use certain Skills and Characteristics. Bindings are a natural part of life, and almost everyone has one or another at some point in their life; for example, you might have a Binding of *Hate Imperials,* which would be triggered anytime you tried to deal with someone from the Empire of Thessid-Gola, and which would give you a penalty on your attempts at interacting with them socially. Bindings can come from your Cultural background, your Lineage, or your life experience and events in the game; many Bindings result from curses, magic, or interaction with other Character's Gifts or the supernatural. Bindings begin at a level of 1 and can go higher.

In addition, you'll also want to keep track of the **Incantations, Rituals,** and **Invocations** you know; your **Social Level** and your **Relations** to other people and the Gods; your Character's **Possessions,** including your armor, weapons, and enchanted items, if any; and your experience on the paths of the **Arcana**. There'll be more on all of these later.

Your Characteristics

Your Characteristics measure your Body, Mind, and Spirit. There are five basic Characteristics in each category, and these basic Characteristics are totaled to give you a final number representing your strength of Body, Mind, and Spirit. These Characteristics, 18 in total, might seem like a lot to keep track of; but with practice and use it should get easier to remember them. You begin the game with default Characteristics of 5, which is assumed to be the human average.

Physical Characteristics

The five Characteristics that measure your **Body** are **Appearance, Strength, Stamina, Dexterity,** and **Technique**.

Appearance (APP): Your physical appearance and form – at its most reductive, this is a measure of how attractive you appear to other people (no one likes to admit that this is important, but it is), but this also entails how well formed your body is as a measure of your overall physical shape. This Characteristic could just as easily be termed 'Form,' but we'll use 'Appearance' as a less abstract concept.

Strength (STR): Your muscle mass and how effective it is for exerting force. The higher your strength, the more you can lift, drag, etc., and the more powerful the blows you can strike with your hands or with weapons.

Stamina (STAM): A measure of your endurance, and how healthy you are, how resistant to shock effects, poisons and disease. You can be a really big, tough, strong guy and still get winded by running a short distance if you haven't worked on your endurance as well as your muscles.

Dexterity (DEX): Your gracefulness and agility, as pertains to balancing, leaping, jumping, combat and other athletic activities. In standard Fuzion™ this would be either the Dexterity or Reflexes Characteristic, so it also covers your response time and coordination. Perhaps most importantly, this Characteristic is the standard used to hit things and avoid being hit.

Technique (TECH): Your ability to manipulate tools or instruments (including at times your own body), to use your hands to create and manipulate objects. This is not quite the same thing as reflexes, as this also covers the knack of using tools and applying skills; but some element of hand-eye-body coordination and a measure of physical precision is indeed involved here.

Your five Physical Characteristics add up to your **Body (BODY)** Characteristic. In other RPGs this would be your *Hit Points*, the total measure of your current physical condition. When you're hurt, either by combat or by some other action in the World, you take damage to your Body Characteristic. Sometimes you can take damage directly to a Physical Characteristic, too. **If your Body drops below 0, you fall unconscious. If your Body falls well below 0, you may die** (more on this later). In **Artesia AKW**, your Body characteristic is also the basis of your speed; when added to your Athletics Skill, it represents the base number of feet you can move in a single phase. Yes, this does mean that your Appearance and Technique Characteristics impact your movement; Appearance here contributes a measure of how well your overall form functions, and Technique complements Dexterity to help round out the measurement of your reflexes and coordination.

Mental Characteristics

The five Characteristics that measure your **Mind** are **Perception, Willpower, Memory, Imagination,** and **Reason**.

Perception (PER): Your ability to observe details and nuances in the world and people around you. This is primarily the physical aspects of perception, such as keen eyesight or hearing. Your Perception gives you surface clues to other people's behavior, while your Empathy and Wisdom give you insights into their inner motivations.

Willpower (WILL): Your determination and discipline. This Characteristic represents your strength of Mind, your ability to remain focused in the face of distractions.

Memory (MEM): Your ability to remember things. You can be very intelligent but still be forgetful (think of the archetype of the absent-minded professor, someone of high intellect who can't remember where he put that one important book).

Imagination (IMAG): Your ability to think *creatively*. As opposed to Reason, your Imagination is what allows you to think – in a clichéd phrase popular at the moment – "outside the box." This is your ability to create new things and ideas, as opposed to your ability to understand an idea that already exists.

Reason (REAS): Your ability to think *critically*, to analyze and process information or ideas that already exist. Essentially, this is how bright you are. As a rule, this is more than sheer intelligence, but also includes cleverness, mental awareness, critical thinking, and your ability to learn. Mental deficiencies for a low score don't become apparent until you hit the 1-2 range.

Your five Mental Characteristics add up to your **Mind (Mind)** Characteristic. This measures your current mental condition and your sanity. You can have your Mind be affected by stress, shock, magic, or even a physical attack, and damage can also be done directly to your Mental Characteristics. **If your Mind drops below 0, you fall unconscious. Drop far enough below 0, and you may die** (more on this later).

Spiritual Characteristics

The five Characteristics that measure your **Spirit** are **Presence, Conviction, Courage, Empathy,** and **Wisdom**.

Presence (PRE): Your ability to impress and influence people through your temperament and charisma; how well you get along with others; how you come across in social situations. Many people might appear attractive but be ugly and unpleasant in Spirit; others might be ugly in appearance, but have a sweet disposition and winning personality.

Conviction (CONV): Your faith in your ideas, beliefs, and Gods. Many people pay lip service to principles or to deities; this Characteristic measures how well you walk the walk. This is important for successfully invoking the Gods in prayer and ritual.

Courage (COUR): Your inner strength and ability to face danger and/or stress. This Characteristic represents your nerve, bravery, and cool, and gets tested a lot in combat and when facing ghosts and spirits.

Empathy (EMP): Your ability to understand where other people are coming from and what they're going through, to sympathize with their situations. Presence measures your charm; Empathy measures your sensitivity to other people and can sometimes lead to more lasting and deeper relations than your Presence. A person might be quite charming, but still be cold-hearted.

Wisdom (WIS): Your insight and intuition, the measure of your deeper spiritual understanding of the world and your fellow man. Your Wisdom measures how well attuned you are to the world around you, to the things going on underneath the surface of the cosmos. Empathy, for example, can tell you that someone is hurting; Wisdom can often reveal why they are hurting.

Your five Spiritual Characteristics add up to your **Spirit (Spirit)** Characteristic. This measures your current spiritual condition, and during the course of your adventures magic, spirits, ghosts, or ill fortune can all affect your Spirit or one of your Spiritual Characteristics. **If your Spirit falls below 0, you fall unconscious and may become open to possession by immaterial and Otherworldly creatures such as Spirits (q.v.). If your Spirit falls well below 0, your Spirit may die, possibly leaving a possessed or animated and dangerous undead corpse** (more on this later).

How Good is Good?

All of your Characteristics are assumed to begin at a default value of 5, which represents the average Characteristic value of an adult in the Known World.

Less than 1 Point: If you have less than one point in a Characteristic, you're either dead or something really strange has happened to you.

1-2 Points: Weak. This is an indication of a fairly serious deficiency in this ability. A character with 1-2 points in a Characteristic is likely to face serious challenges when called on to use it.

3-4 Points: Low. This is reality on the mundane side. People in this range are generally out of shape, unremarkable, and not super bright, but they can get along in everyday life just fine. Many ordinary characters in the Known World are likely to have some Characteristics in this value range. It's enough to get by on and to do most things (though not very unusual or stressful tasks).

5 Points: Average. This is the bedrock average for the Known World, and typical people will have a value of 5 points in most of their Characteristics. Your Character begins the LifePath Character Generation process with a 5 in all Characteristics.

6-7 Points: Able. Most healthy adults have one or two Characteristics that fall into this range. This indicates a fairly average person's typical strengths.

8-9 Points: Strong. This indicates a strong level in this ability. Most ordinary people would not have a Characteristic at this high a level.

10 Points: Phenomenal. A Characteristic at this value would indicate a stunning example of human capabilities.

More than 10 Points: Heroic. This is a level that very few ever reach, indicating divine parentage, enormous luck, hard work, or the blessings of the cosmos. At this point, you have essentially crossed into the realm of the supernatural.

Your Skills

In addition to your Characteristics, you will begin building your Skills while creating your Character. Skills are things you know or can do; they represent your level of knowledge and accomplishment. Skills, like Characteristics, are measured from 1 to 10 but can go higher through diligence and luck. You begin with 0 Levels in almost all Skills (except your native language, which you start with Skill Level equal to your MEM), but you get to add Skill Levels during the LifePath process of Character creation and then may also increase them during the game itself. You use your Skills and Skill Levels in combination with your Characteristics to attempt to successfully complete a task or overcome a test or obstacle. In regular **Fuzion**™, there are dozens of Skills divided into nine basic Skill Categories, but in **Artesia AKW**, there are only eight Categories: **Awareness Skills, Body Skills, Fighting Skills, Social Skills, Performance Skills, Trade Skills, Scholarly Skills,** and **Lore Skills**. More info will follow in the Skill Descriptions on the next page.

Skill Specialties

Some Skills have Specialties that are part of the overall Skill but can be developed individually should you so choose. For example, the Trade Skill of Shepherding is a Skill that includes the Specialties of Camping, Herding, and Animal Handling. So if you know the Shepherding Skill, you can be assumed to know a bit about camping outdoors, herding livestock, and the basics of animal handling. But you might want to know more about, say, Herding, than about the other aspects of Shepherding, and so if you want you may develop it as a Specialty. But you don't have to; it's just an option to help detail your Character even further should you want to do so.

Some Specialties can be part of more than one general Skill. For example, Camping is a Specialty that is part of the Campaigning, Fieldcraft, and Shepherding General Skills, since all of those general Skills involve a Character spending time outdoors, sometimes for long stretches. But there's only one Camping Specialty Skill; there isn't a "Campaigning Camping" Skill and a "Fieldcraft Camping" Skill and a "Shepherding Camping" Skill, there's just Camping. So if you develop a Camping Specialty, you can use it with any of the general Skills to which it's usually associated without penalty.

Technically speaking, you can develop a Specialty on its own, without developing one of the general Skills that it belongs to, but most Characters will benefit from first developing an overall general Skill first before going on to develop a Specialty (the reason will become apparent in later discussions of how you improve your Skills through Training and Experience).

Cap Skills

Some Skills are **Cap Skills** — Skills that act as limits on the Levels of other Skills that you can use at a given moment. Sometimes you will be using two Skills at once, and one of those Skills will usually act as a Cap on the other Skill. For example, Riding is a common Cap Skill; it's very difficult to perform complex actions on horseback, so your Riding Skill acts as a Cap on your use of other Skills when you're on a horse (or a camel or other riding mount). So if you have a Riding Skill of 3, then any other Skill that you tried to use while riding around on horseback (from Melee Combat to Oratory) would be limited to the same Skill Level 3, even if under other circumstances you were much better at it. In some cases your Guide may rule that some Skills are impossible to use with certain Cap Skills or under certain circumstances (for example, trying to forge a sword while riding around on a horse is clearly impossible).

The various languages of the Known World and the Skill of Writing are also common Cap Skills; your Spoken Languages Skills are a Cap on your verbal Social and Performance Skill Tests, and your Writing Skills are a Cap on any Skill involving the production or comprehension of written materials.

Specialties & Caps as Options

While the rules will continue to assume you're using both Specialty and Cap Skills, the author notes that both rules add a complicating layer to Skill use in the game. Your Guide may choose to simplify matters by ignoring the Specialty and Cap rules in their particular campaigns, so check with your Guide first to find out if you are using those rules, or if there are other House Rules they've added.

Your Skills

Compiled on the next couple of pages after this introduction to Skills are descriptions of the basic skills in **Artesia AKW**. They are listed and organized by Skill Category. Most of these Skills are hopefully self-explanatory. A handy List is provided in the back of the book for reference purposes. Skills named in *italics* have Specialties; Skills listed in all CAPITALS are, well, Cap Skills.

Awareness Skills

These Skills measure your awareness of your environment and ability to noticing clues in the people and places you observe. They are most often combined with your PER Characteristic.

AWARENESS

This is your awareness of the world around you, your skill at observing or detecting clues in your environment through your senses. This will be one of the most commonly used Skills for most Characters. In addition to the straightforward use of Awareness in determining the nature of your surroundings (through PER and your five senses), you can also use it to evaluate the emotions of other people (with EMP), the reasonableness or wisdom of a plan of action or a proposal or a claim (with REAS or WIS). Awareness is also a Cap Skill that can be used with other Skills if you wish to evaluate an object or an action. For example, if you want to make a guess at how good a swordsman a prospective opponent is, you could make a PER/Melee Skill Test with an Awareness Cap while watching him fence; if you're trying to figure out how much a particular piece of jewelry is worth, you could try a PER/Craftwork Skill Test with an Awareness Cap, or perhaps a PER/Commerce Skill Test with an Awareness Cap. **Awareness Specialties: Seeing, Listening, Tasting, Searching, Smelling.**

Follow

This is your skill at shadowing someone on the move *without being detected*. Anyone can walk down the street right behind someone else if you're just going to be obvious about it; this is being able to do it without them ever realizing you're there.

Track

This is your skill at following a trail by observing tracks, marks, broken twigs, and so forth. Unlike the Follow Skill, which relies on keeping your target within sight, Track allows you to follow a trail of inadvertent clues that someone has left behind (or those left on purpose, for that matter), even if you've never actually laid eyes on the person you're tracking.

Watch

This is your skill at conducting surveillance on a place or a person that is in a fixed location *without being detected*. Simply observing a place or person without caring whether they notice you or not is handled by a simple Awareness test; the Watch Skill is watching something or someone without them realizing they're being watched. You can watch a hideout, a potential target, a group of spies in a meeting, etc.

Body Skills

These Skills involve physical tasks, feats of strength, endurance, and other physical activities, and will usually be combined with Physical Characteristics.

Acrobatics

This is your skill at performing flips and rolls like a circus acrobat. It does not mean you are or were in the circus, just that you could be, if you wanted to.

Athletics

This is your basic physical skill, reflecting your body control and development. In addition to using Athletics as a regular Skill, Athletics is also added to your Body score to determine your basic MOVE score. **Specialties: Running, Jumping, Climbing, Throwing, Rowing, Sport (by type and Culture).**

Contortionist

This is the ability to manipulate your body to get out of ropes and similar bonds. You may also contort your body to fit into generally inaccessible places or spaces.

RIDING

This skill enables you to ride a living creature under difficult circumstances. A Riding Skill must be developed for each basic type of riding animal (usually a horse, camel, or elephant in the Far West), though they are also considered related Skills. It's a Cap Skill, as doing other things while you're trying to control a mount can be difficult. A Skill Level of 4 or higher allows you to Aim a missile weapon from horseback.

STEALTH

This is the skill of hiding in shadows, moving silently or avoiding detection in most situations. Use this Skill to sneak up on people and set ambushes. This Skill applies when you're trying to be stealthy outside of the Awareness Skills of Follow and Watch, which have elements of Stealth in them. It's a Cap Skill when you're trying to perform another task without being noticed; for example, if you're trying to wriggle out of the bonds you've been placed in without the guards noticing, your Contortionist Skill would be Capped by your Stealth Skill.

Swimming

This is your skill at moving in the water. More information about swimming can be found in the Environments section.

Fighting Skills

These Skills measure your abilities at fighting in combat, with or without melee weapons, or at using a ranged weapon such as a bow. Every weapon category can be considered a possible Specialty, and then used in combination with various Fighting Skills. For example, if you learn the Sword Specialty, you can use it with either your Close Order or Melee Skills, depending on how you are fighting. See the Combat Rules for more information about using these Skills.

Armor Training

This is your skill at moving while in cumbersome armor; your Skill Level reduces the penalties for heavy armor. More information can be found in the section on Armor and Weight.

Close Order

This Skill allows you to fight while in a formation with others who have the same Skill, as part of an organized military unit; this gives you an advantage with Reach Weapons and Shields. **Specialties: Axe/hammer, Poleaxe, Club, Dagger, Shield, Sword, Spear, Pike, Two-Weapon Fighting.**

Evade

This is your basic skill at getting out of the way of someone who is trying to hit you. This skill may be used for defense when someone is attacking you using the Hand-to-Hand, Close Order, Melee Combat, Marksmanship, or Skirmishing Skills.

Hand-to-Hand

This is your basic skill at fighting with your hands and other body parts. Animals may use the Hand-to-Hand Skill as well. **Specialties: Punch, Kick, Grapple, Claw (for nonhumans), Bite.**

Marksmanship

This is the basic skill of ranged combat, used for striking a target from a distance. **Specialties; Archery, Crossbow, Sling, Javelin, Thrown Axe, Thrown Dagger, Thrown Spear.**

Melee

This is your basic skill of weapons use and training and experience in mortal combat. **Specialties: Axe/Hammer, Poleaxe, Club, Dagger, Flail, Shield, Sword, Two-handed Sword, Spear, Rapier, Two-Weapon Fighting.**

Siege Artillery

This is your skill at operating and firing large weapons of war, usually as part of team; while this is considered a Fighting Skill it largely involves the manipulation of large machines and calculations about distance and velocity. Use this primarily with TECH and REAS. **Specialties: Ballista, Trebuchet, Catapult, Gunnery.**

Skirmishing

This Skill allows you to fight at a distance alongside others who have the same Skill, keeping your distance from an enemy during combat while part of a team or unit; this gives you an advantage in Ranged Combat. **Specialties: Archery, Crossbow, Sling, Javelin, Thrown Axe, Thrown Dagger, Thrown Spear.**

Social Skills

These Skills measure your aptitudes in communicating with others, avoiding social blunders, and showing style and grace.

Etiquette

This is your understanding of what's appropriate and inappropriate in a particular Culture. As the standards of different Cultures regarding what constitutes proper behavior vary a bit, you have to learn this Skill anew for each Culture. Some Cultures will have Etiquettes that are fairly close, allowing you to use a related Etiquette at a penalty (see Situational Modifiers Table). For example, all Sun Court Divine King Cultures (Auria, Dania, the Watchtower Coasts, the Sun Court of Illia, Amora, and the Hemapoline League) have a similar basis of Etiquette, and so Etiquette in one Culture can be used as a related Skill in other such Cultures. The various Cultures of the Empire of Thessid-Gola can all be considered to have related Etiquettes, as can the various parts of the Palatian sphere of influence. Etiquette is a

common complementary Skill, used to improve the use of other Social Skills.

Inquiry

This is your skill at getting information from other people. Use this Skill whenever you're trying to get information out of someone directly (as opposed to the Awareness Skill, which you could use to gather information about someone through observation). Using STR with this Social Skill would indicate the administration of physical abuse or torture to get someone to reveal information.

Intrigue

This is your skill and knowledge of how to influence individuals and organizations secretly, and how to plan and organize clandestine operations. You'll probably use this most often with REAS or IMAG to analyze, anticipate, or cook up a plot; you might use a PER/Intrigue Test to detect the stirrings of a plot against you, perhaps Capped by your Awareness Skill if you're actually trying to pick up cues between conspirators.

Leadership

This is your skill at getting people to follow you and act as a group. Most Characters will lead through looks (APP), charisma (PRE), reason (REAS), empathy (EMP), conviction (CONV), or wisdom (WIS); some will insist on using STR to lead others, which once again involves coercing and physically abusing others to get them to obey you. This might be problematic as regards both Morale and Loyalty; see the sections on Your Relations and Loyalty Tests, following this.

Persuasion

This is your skill at convincing, persuading, or influencing other individuals. Persuasion is a one-on-one Skill, while Leadership and Oratory are Skills best used with groups. This is another Skill that Characters will use frequently. Once again, using your STR to persuade someone indicates physically abusing or threatening them to get them to agree with you. See the section on Your Relations, following this.

Seduction

This is your skill at achieving influence or a goal by offering, or seeming to offer, companionship or sexual favors. This is most often used with APP and PRE, but other Characteristics can be used as well.

Streetwise

This is your knowledge of the seamy side of civilization: how to find the black market, talk to thugs with street-appropriate slang, gain illicit information, and so on.

TEACHING

This is your skill at imparting information or training to others. For more information on the use of the Teaching Skill, see the Training & Experience Section of the Book.

WARDROBE & STYLE

This is the grasp of fashion, wardrobe, and personal grooming as appropriate to a particular Culture. As with Etiquette, each Culture has its own peculiarities about dress and fashion so you have to learn this Skill anew for a new Culture. Some Cultures might well also have Specialties for Sub-Cultures of Style, particularly in urban regions where fashions come and go more quickly than in the countryside. This Skill is frequently used as a complementary Skill to make a good first impression, and may be a Cap Skill, if you are dealing with someone sensitive to appearance.

PERFORMANCE SKILLS

These Skills measure your training and aptitude in acting, musicianship, singing, makeup or other performance arts. When you are performing an already prepared work (either something that you created previously or that someone else made), then two rolls should be made: first a complementary MEM-based roll to make sure you remember it properly, and then a second roll for the effectiveness of the actual performance itself.

Acting

This is the skill of assuming a role or character, faking moods or emotions, or hiding your identity. It's both a technical Skill, in the sense of theatrical training and stagecraft, but also a more general Skill in that it can also just mean that you're a good liar.

Composition

This measures your skill at putting words together in new ways, to create new kinds of creative works involving words. If you're going to create a new song to sing, for example, you have to compose it first with this Skill before you use the Singing Skill. If you're making a speech before a crowd, as with the Oratory Skill, you might want to in effect compose an Essay first, which becomes the text of your speech, though you can always speak extemporaneously. Composition is usually used with IMAG. **Specialties: Poetry, Epic, Essay, Song, Ballad, Theater.**

Dancing

This is your skill at moving with grace and to music. Many Cultures of the Known World have a variety of dancing styles, usually divided into Folk Dances (performed by commoners) and Courtly Dances (performed by nobles and aristocrats). **Specialties: Folk Dancing (by Culture), Courtly Dancing (by Culture).**

Disguise

This is your skill at changing your physical appearance through make-up, wardrobe, and behavior. This should be used primarily with TECH; a MEM/Disguise Test might allow you to make yourself up to look like someone else that you once saw.

Musicianship

This is your skill at playing musical instruments, both alone and with a group. Primarily this'll be used with TECH (for technical proficiency), IMAG (to make up a new song), or EMP (to tug someone's heartstrings with your playing). **Specialties: Pipes, Drums, Horns, Harps, Fiddles.**

Oratory

This is your skill at speech making and public speaking, addressing an audience and delivering a convincing presentation based on rhetoric. Success with this Skill can change people's minds and sway them to your cause. Usually it's used with PRE (to inspire and charm) or perhaps REAS (to convince with logic).

Singing

This is the skill of using your voice for musical performance and entertainment. Use this Skill primarily with PRE, which perhaps best represents the ephemeral qualities inherent in most singers, though EMP (to tug someone's heartstrings with your singing) is also a useful Characteristic.

Sleight of Hand

This represents your ability at skillful hand and finger manipulations, so as to palm items, fool the eye, perform tricks, etc. The Sleight of Hand Skill should be used mostly with TECH. This Skill is not Capped by Stealth, as a degree of stealth is already involved.

Storytelling

This is your skill at telling a story in an entertaining way and holding the attention of your audience. PRE (to hold your audience with charisma), MEM (to remember a story just right), and EMP (to sway with emotions) are once again primary Characteristics to combine with your Storytelling Skill.

TRADE SKILLS

These Skills measure your training and aptitude in vocational skills and craftsmanship. Most of these Skills will be primarily used with your TECH Characteristic.

Animal Training

This represents the skills of animal handling, training, and care. Training horses for riding and dogs and hawks to guard and hunt are the primary uses of this Skill. All training tasks are considered Opposed Rolls, pitting your Animal Training Skill against the animal's WILL roll. Tasks involving danger to the animal – for example, training a War Horse or training an attack dog – should be considered Really Hard Tests. **Specialties: Falconry, Animals by Species.**

ARTISTRY

This is your general level of artistry and your artistic sensibility. This is a Cap Skill, used whenever you are trying to make or do something aesthetically pleasing. It is most suitably used to Cap the use of Skills like Blacksmithing, Craftwork, Drawing, Engineering, Housework, and Writing, but can also be combined with Performance Skills such as Acting, Composition, Dancing, Musicianship, Singing, and Storytelling. Most unusually, Artistry can also be applied to Fighting Skills (see the Combat Rules).

Blacksmithing

This is your skill at working metals at the forge. **Specialties: Armoring, Weaponsmithing.**



Blacksmiths at work; note a small fire elemental in the foreground.

Campaigning

Your skill at moving long distances through harsh terrain as part of a group. This Skill is usually learned in military or paramilitary contexts, and is similar to Fieldcraft but should be considered more limited. If you have the Campaigning Skill, then you are comfortable on the move, and can rough it on the march, forage for food when necessary and set up defended and sometimes hidden camps. If you have the Fieldcraft Skill, you're a woodsman. **Specialties: Camping, Cooking, Foraging, Camouflage, Teamstering.**

Craftwork

This is your handiness with the construction and repair of a wide range of material objects. Most crafters will specialize in something; it's very rare to find a true general craftsman. A general craftsman is usually called a jack-of-all-trades. **Specialties: Metalwork, Woodwork, Ceramics, Clothwork, Tailoring, Leatherwork, Masonry, Wainwrighting, Glassblowing, Perfumery.**

Drawing

This is your skill at creating and recreating two-dimensional images. Forgery is a Really Hard Test of your Drawing Skill. **Specialties: Painting, Illumination, Cartography, Printmaking.**

Engineering

This is your understanding of mechanics and your skill at building. This includes both the design elements of construction and the grunt work of knowing how to translate someone's design into an actual structure with your hands and tools. This should be used most often with IMAG (when trying to create a new design), PER or REAS (if trying to understand or duplicate a design that someone else has created), or TECH (when you're actually building something). **Specialties: Mechanics, Clockworks, Mining, Construction, Shipbuilding.**

Farmwork

This is your skill at growing crops, handling domestic animals, and working on a farm. This is probably one of the most widely known Skills of all. **Specialties: Animal Handling, Herding, Teamstering, Gardening, Farming, Brewing, Winemaking, Cheesemaking.**

Fieldcraft

This represents your general outdoors skills. With this Skill you can live off the land, find food and water, identify dangerous plants and animals, and so on. **Specialties: Camping, Cooking, Foraging, Fishing, Trapping, Orienteering,** and by **Environment: Woodcraft, River-craft, Desert-craft, Mountaineering.**

Gambling & Gaming

This is your knowledge of games that require some skill, such as dice, blackjack, poker, chess or checkers. This Skill includes Specialties for any game of chance or skill (not including Sports, which are Athletic Specialties) in the Known World. Cheating at most such games is most properly the realm of the Sleight of Hand Skill. **Specialties: by Game.**

Healing Arts

This skill enables you to stop someone bleeding, heal wounds, treat diseases, and generally keep someone alive. More information on its use can be found in the Combat Rules section.

House Keeping

This is your skill at running and maintaining a household or business and its records, if any. This Skill does not refer to the actual physical trade of cleaning a house as a physical structure (most properly contained in the Housework Skill), but refers instead to the administrative and interpersonal skills necessary to managing a staff and tracking income, expenses, and inventory. These could be considered the day-to-day operations of the Commerce Skill.

Housework

This measures your skills at maintaining a clean and orderly home. Like Farmwork, this is a widely known Skill. **Specialties: Cooking, Cleaning, Gardening, Mending.**

Midwifery

This is your skill at watching over a pregnancy and helping an expectant mother deliver a healthy child; it includes all aspects of fertility, contraception, and prenatal care. More information on its use can be found in the chapter on The World Around You.

Sailing

This is your skill at physically steering and maintaining any boat that has sails, most often used with TECH. Actually being able to figure out where you're going should either be an Awareness roll (if you're going by sight) or a Navigation roll (if you are using the Stars or other tools to navigate). *Rowing* a boat is essentially a part of the Athletics Skill.

Shepherding

This is your skill at managing livestock in open pasture or in the open field. Another common skill, usually used with TECH. **Specialties: Camping, Herding, Animal Handling**

Writing

This is your skill at writing using a particular alphabet. You must learn this Skill anew for each kind of alphabet. See the following section on Language for more information.

SCHOLARLY SKILLS

These Skills measure your knowledge and training in formal fields of study and schooling, literature, or research.

Commerce

This is your understanding and knowledge of business matters, trading, and theories of finance. This Skill is used to influence how much money you can make from investments and occupations.

Heraldry

This is your knowledge of the signs and symbols used by the noblemen and organizations of your Culture to identify themselves and their allegiances. You must learn this Skill anew for each different Culture. As with Etiquette, there is some shared basis for the Heraldic insignia of some Cultures, in particular amongst Sun Court Divine King Cultures, so if you have learned one Sun Court Culture's Heraldry you can use it as a related Skill for other Sun Court Cultures.

LANGUAGE

This is your grasp of a single spoken or written language. You have to learn this Skill anew for each different Language (see the following section on Languages). Language is a Cap to your verbal Social and Performance Skill Tests; if your audience doesn't understand what you're trying to say, you're liable to be less successful in communicating with them.

Letters

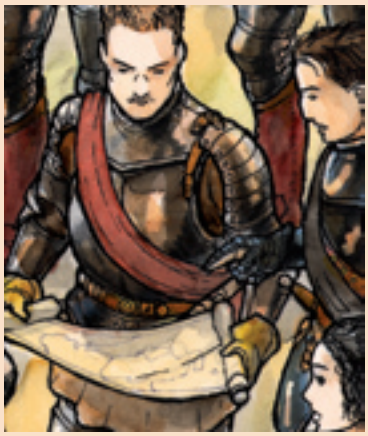
This is a measure of your basic knowledge of the Known World and its records (written records if you are literate, oral records if you are not). **Specialties: Ancient History, Recent History, Geography, Natural History, Literature, Philosophy, Law, Architecture.**

Local Expert

This is your knowledge of a particular geographic or political area; who's who, where things are, general customs, schedules, and peculiarities of the environment. You must learn this Skill anew for each major region. In the Middle Kingdoms area, the major Local Expert regions are: **Auria, Atallica, Umis, Umat, Dain Dania, Erid Dania,** the **Watchtower Coast,** the **Daradjan Highlands, An-Athair,** the **Wastes,** and the **Isliklid Kingdoms**. You may take a Specialty as you like, so you can have a Local Expert Skill for a region and then a more detailed Local Expert Specialty of a particular barony, town, or city in that region.

Navigation

This is the Skill of knowing how to take sightings, use maps and charts, plot courses, or work out your location from star positions, wind, weather, and other guides. It is primarily useful when you don't have a lot of visual landmarks to go by, at sea, in the desert, in a forest, or deep underground.



Checking a map to avoid getting lost.

Research

This is your skill in using written records to discover or uncover information you seek, at being able to parse through large amounts of written material to track down a single item of interest. The Letters Skill represents knowledge that you already have; your Skill at Research is for uncovering something you don't already know as quickly as possible. Still, time spent in Research must be measured in days or hours.

Tactics

This is your skill at managing a large-scale battle effectively and efficiently, and deploying and maneuvering military forces to maximum effect on the battlefield. This Skill is mostly a wargaming Skill (to be used primarily in forthcoming Mass Combat Rules), but can be used in **Artesia AKW** to represent Tactical Surprise. See the Combat Rules. Sharp-eyed readers will note that there is no Strategy Skill as a companion to the Tactics Skill; this is because strategy is something that has to be decided as a matter of deliberation by you and the other Players or your Guide acting for NPCs, rather than be represented by a die roll.

Lores

These Skills measure your knowledge and training in areas that have magical efficacy; these are the skills that allow you to perform spells, rituals, and prayers. More information on how to use Lore Skills can be found in the Magic section beginning on page 188.

Alchemical Lore

This is the art and practice of Alchemy and the understanding of Alchemical writings, symbols, and theory, concerned at its basest level with the transmutation of one substance into another (most commonly found in the pursuit of formulas that will transform base metals into gold) and at its highest levels with the transformation of Mind and Spirit. Alchemical Lore is used to create *Alchemical Formulas* that produce certain magical materials – *Elixirs* – that are then used in *Alchemical Operations* to alter some part of the World.

Cult Lore

This is knowledge of the beliefs, stories, ritual practices, and prayers associated with a particular God, pantheon, or Mystery Cult. The primary religious Cults of the Known World are the **Cult of Yhera**, the ancient Creator-Goddess and Queen of Heaven, and the **Cult of Islik the Divine King**, a semi-divine Hero from the end of the Golden Age who conquered Death and created a Heaven of his own making. Yheran Cult Lore can have Specialties based on individual Gods and Goddesses, and Divine King Cult Lore has Specialties based on the two schisms of its worshippers, the Sun Court and the Phoenix Court, and on Sects devoted to worship of a God or Hero that has followed in Islik's path. There are also several **Mystery Cults**, such as those devoted to Hathhalla the Avenger and the Gray Dream, which require special initiations involving the comprehension of Mysteries in order to become members. The Cult Lore of each Great and Mystery Cult is considered a separate sphere of knowledge and practice and must be learned individually. Cult Lore is used to interact with the Heavens and the Underworld through *Offering* and *Sacrifice Rituals*, thus gaining the attention and favor of divine and chthonic powers that can be called upon with *Invocations*.

Folk Lore

This is your knowledge of the folk tales, superstitions, and the traditional rituals and lore of common folk; while the folk tales and superstitions of different Cultures may vary, the actual practice of Folk Lore is surprisingly the same throughout the Known World, so there is only a single Folk Lore Skill rather than many different Cultural Folk Lores. Folk Lore represents the inherited wisdom of generation after generation of people who have observed the workings of the Known World and gleaned some idea of how to interact with the magic that flows through it. Magicians and common folk alike raised in the tradition of Folk Lore manipulate the inherent magic of the world around them, both the visible physical world and the normally invisible Otherworld of Spirit, through *Incantations*, *Rituals*, *Charms*, and *Amulets*.

Herbal Lore

This Lore is closely related to Folk Lore and is concerned with herbs and other natural magical elements in the Known World. This Lore is used to identify and harvest herbs and other natural ingredients for use in potions and draughts created through potion and poultice formulas called Herbal Recipes.

Hermetic Lore

This is the study of hermetic magic and the traditions of hermetic writings and symbols (the "science" of magic, if you will), the path of Sorcery first created by Daedekamani and passed to his followers and descendants amongst the Golans. Whereas Folk Lore seeks to understand the magical workings of the Known World through intuition, Hermetic Lore seeks to understand and manipulate them through study and the sheer force of the individual Mind. Of all Lores, Hermetic Lore is most closely tied to written magical texts: the *Hermetica*, the body of magical knowledge jealously passed from Magister to Pupil stretching all the way back to the *Emerald Tablet* of Daedekamani himself. This emphasis on texts also means that Hermetic Lore is most closely tied to the use of *Runes* and *Sigils*, magical Alphabets that allow the writer's will to be inscribed into the fabric of the world. You can use these Runes and Sigils along with *Incantations*, *Rituals, Charms,* and *Amulets* to affect the world around you.

Occult Lore

This is the shadowy underside of Hermetic Lore – the occult arts discovered when Sorcerers tread too far into places they should not go, into black magic, necromancy, and other forbidden lore, mostly concerned with the manipulation of Death and the magical control of the Dark and Angry forces of the seething Underworld. Occult Lore, like Cult Lore, can also be applied to several specific forbidden Cults – amongst them the secret Cults of Amaymon, Ligrid, Nymarga, and Ishraha – but unlike with Cult Lore, the Occult Lore of each forbidden Cult is considered part and parcel of the Occult Lore Skill, so the different Occult practices of the Forbidden Cults are not learned separately. The practice of Occult Lore is often banned, though amongst Magicians the theory may be well known as you can have Occult Lore Skills without learning or Casting Occult *Incantations* or *Rituals*.

Star Lore

This is your knowledge of the Celestial World and the signs and symbols written in the skies above, and is used almost exclusively for the purposes of Divination. The Fates are the only powers to know the future with certainty, but Yhera allows a glimpse of the future in the Celestial World for those who know how to look. Star Lore is used to reveal and invoke the potentialities of the future through *Divinations* (q.v.).



A Priestess of Geteema who uses Cult Lore (left), and a Priestess of Ligrid who uses Occult Lore (right).

Languages

Your Language Skills act as Caps to your verbal Social and Performance Skills (it's a lot harder to persuade someone to do something for you if they can't understand a word you're saying) and sometimes to Trade and Scholarly Skills in which a limited ability to read might affect your success (for example, trying to do Research in a Library when you can't read). Some Languages are related to each other, and you can use them to puzzle through a similar language, at the usual –2 penalty for using a related Skill as a substitute.

To read and write a language that you speak, you must know both the Language itself as an individual Skill, and the Writing Skill of the Alphabet used to write that language; each Alphabet (or Rune System) must be learned separately. The use of Runes is detailed in the Magic section, beginning on page 215.

Alphabets

Celestial Script

This is a non-magical alphabet attributed to the Archai, the Celestial Messengers of the Goddess Yhera.

Éduinan Alphabet

This is a non-magical alphabet invented by the ancient Düréans, and used throughout the lands around the Mera Argenta. The Éduinan Alphabet is related to the Maelite Alphabet.

Golan Alphabet

This is a non-magical alphabet invented by the ancient Golans, and used throughout the Thessid-Golan Empire.

Maelite Alphabet

This is a non-magical alphabet created during the Golden Age by the Maelites of the Dain Éduins; a barbaric script little used today. The Maelite Alphabet is related to the Éduinan Alphabet.

Samarite Alphabet

This is a non-magical alphabet created in the Celestial Court of Samarappa, and used amongst the peoples of the Far West.

Runes (Magical Alphabets)

Brage's Runes

This is a set of magical symbols created by the god Bragea (Abrage or Brage); while some may read them, none may inscribe them.

Daedeki Grammata

This is a set of magical symbols created by Daedekamani and recorded in the *Hermetica Daedacti*, the first text on the practice of sorcery.

Imperial Sigils

This is a set of magical symbols created in the courts of the Golden Emperor, Dauban Hess. Also called *Thessid Sigils* or *Daubanite Sigils*.

Labira Grammata

This is a set of magical symbols inscribed on the cult statue of Djara Luna in the Great Temple of Labira.

Düréan refugees brought the statue with them to Labira after the fall of Ürüne Düré. Also called *Riven Runes* or *Witch's Runes*.

Panagh Runes

This is a set of magical alphabets and runes used throughout the northern Known World north of the Panoch Sea (therefore beyond the scope of this Book).

Languages of the Known World

Agalian

This is the ancient and modern language of what is today the Imperial Emirate of Galia. Agalian is related to Thessidian and Old Emmetic, and is written with both the Éduinan and Golan Alphabets.

Amoran

This is one of the modern languages of the Queendom of Amora-and-Meretia. Amoran is related to Old Emmetic, and is written with the Éduinan Alphabet.

Ceraic

This is the ancient and modern language of the Ceraics. Ceraic is related to Thulamite and Old Téthédran, and is written with the Éduinan Alphabet.

Déskédran

This is the ancient and modern language of the cities of the Déskédran coast. Déskédran is related to Old Emmetic, Old Téthédran, Thulamite, and Old Éduinan, and is written with the Éduinan Alphabet.

Eastern Tongue

This is the modern language of eastern Sun Court lands (Illia, Hemispia, Cavalonia, and Amora). The Eastern Tongue is related to the Middle Tongue, Old Illian, and Old Hemispian; it is written with the Éduinan Alphabet.

Haralian

This is the ancient and modern language of Appalitane, Haralia, and the Palatian Highlands. Haralian is related to Old Héskédran, T'goon, and Palatian, and is written with the Éduinan Alphabet.

Kessite

This is the modern language of the Kessite Khanates. Kessite is related to Samarite and Old Rajiki, and is written with the Samarite Alphabet.

Khaelite

This is the modern language of the Isle of Khael. Khaelite is related to Old Emmetic, Old Héskédran, and Palatian, and is written with the Éduinan Alphabet.

Lycinian

This is the modern language of the Lycinian Provinces of Palatia. Lycinian is related to Thalyaran and the Sea Tongue, and is written with the Éduinan Alphabet.

Maelite

This is the modern language of the Mael Kings. Maelite is related to Old Éduinan, and is written with the Éduinan Alphabet.

Metic

This is the modern language of Metea, Thelea, and Pfalk. Metic is related to Old Metic, Old Morian, and Vanimorian, and is written with the Golan Alphabet.

Middle Tongue

This is the modern language of the Middle Kingdoms and the Daradjan Highlands. The Middle Tongue is related to Old Éduinan, Old Aurian, and the Eastern Tongue, and is written with the Éduinan Alphabet.

Old Aurian

This was the ancient language of the Aurians. Old Aurian is related to the Middle Tongue. It originally had no written form, but after the Aurians conquered the eastern Danias they began writing it with the Éduinan Alphabet.

Old Daedekine

This was an ancient language of the peoples of the Gola, created by Daedekamani. It was related to Old Golan, Sekereti, and Thessidian, and was written with the Golan Alphabet.

Old Éduinan

This was the ancient language of the Danians, Daradjans, and Maelites. Old Éduinan was related to Old Emmetic, Déskédran, Maelite, and the Middle Tongue, and was written with both the Éduinan and Maelite Alphabets.

Old Emmetic

This was the ancient language of Düréa, and it is still spoken and read throughout its former colonies as an academic language; sometimes incorrectly referred to as *Düréan*. Old Emmetic is related to Old Éduinan, Déskédran, Palatian, Old Hemispian, Khaelite, Amoran, Thulamite, and Old Héskédran, and is written with the Éduinan Alphabet.

Old Ghali

This was the ancient language of the Ghals, spoken today by the Düméghal servants of the Isliklidae. Old Ghali is related to Samarappan and Old Rajiki, and is written with the Celestial Script.

Old Golan

This was the ancient language of the people of the Gola, and the modern language of the kingdom of Setine. Old Golan was related to Old Daedekine and Sekereti, and is written with the Golan Alphabet.

Old Hemispian

This was the ancient language of Hemispia. Old Hemispian was related to Old Emmetic, Old Illian, and the Eastern Tongue, and was written with the Éduinan Alphabet.

Old Héskédran

This was the ancient language of Palatia and Haralia. Old Héskédran was related to Old Emmetic, Palatian, Haralian, T'goon, and Khaelite, and was written with the Éduinan Alphabet.

Old Illian

This was the ancient language of Illia, and is now the official religious language of the Sun Court. Old Illian is related to Old Hemispian and the Eastern Tongue, and is written with the Éduinan Alphabet.

Old Maelite

This was the ancient language of the Maelites, essentially a dialect of Old Éduinan that fell out of usage after the war against Githwaine. Old Maelite was related to Old Éduinan, and was written with both the Maelite Alphabet and the Éduinan Alphabet.

Old Metic

This was the ancient language of the Metics. Old Metic was related to Metic, Ramorite, Old Morian, and Vanimorian, and was written with the Éduinan Alphabet.

Old Morian

This was the ancient language of the Vanimorians. Old Morian was related to Vanimorian, Old Metic, Metic, and Thessidian, and was written with the Éduinan Alphabet.

Old Rajiki

This was the ancient language of the western Rajiks. Old Rajiki was related to Old Ghali, Samarite, Samarappan, and Kessite, and was written with the Celestial Script.

Old Téthédran

This was the ancient language of the Thulamites and other inhabitants of the Great Midlands. Old Téthédran was related to Thulamite, T'goon, Ceraic, and Déskédran, and was written with the Éduinan Alphabet.

Palatian

This is the modern language of the city-state of Palatia and its empire. Palatian is related to Haralian, Khaelite, T'goon, Old Emmetic, and Old Héskédran, and is written with the Éduinan Alphabet.

Ramorite

This is the ancient and modern language of Ramoristan. Ramorite is related to Samarite and Old Metic, and is written with the Samarite Alphabet.

Rappani

This is the ancient and modern language of Mahalia. Rappani uses the Celestial Script and the Samarite Alphabet.

Samarappan

This is the ancient and modern language of Samarappa. Samarappan is related to Samarite, Old Ghali, and Old Rajiki, and is written with the Samarite Alphabet.

Samarite

This is the ancient and modern language of the cities of the Persamas Valley in Samarappa. Samarite is related to Samarappan, Old Rajiki, Ramorite, and Kessite, and is written with the Samarite Alphabet.

Sea Tongue

This is the modern language of the Panaghians, and the common tongue of the northern Known World. The Sea Tongue is related to Lycinian and Thalyaran; writing is rare, but some have adopted the Éduinan Alphabet.

Sekereti

This is the modern language of the Emirates of Grand Sekeret and Setine. Sekereti is related to Old Golan, Old Daedekine, and Thessidian, and is written with the Golan Alphabet.

T'goon

This is the modern language of the T'goonai Provinces of Palatia. T'goon is related to Thulamite, Palatian, Haralian, Old Héskédran, and Old Téthédran, and is written with the Éduinan Alphabet.

Thalyaran

This is the modern language of the Thalyar Provinces of Palatia. Thalyaran is related to Lycinian and the Sea Tongue, and is written with the Éduinan Alphabet.

Thessidian

This is the ancient and modern language of Thessidia, and Thessure, and the official language of the Phoenix Court. Thessidian is related to Agalian, Old Daedekine, Old Morian, Vanimorian, and Sekereti, and is written with the Golan Alphabet.

Thulamite

This is the ancient and modern language of the Thulamites. Thulamite is related to Old Téthédran, Déskédran, Ceraic, Old Emmetic, and T'goon, and is written with the Éduinan Alphabet.

Vanimorian

This is the modern language of Vanimoria. Vanimorian is related to Old Morian, Old Metic, Metic, and Thessidian, and is written with the Golan Alphabet.

Characteristic Tests and Skill Tests

The main way you will use your Characteristics and Skills is by attempting an action or task in the game that must be resolved through a Test. In the Test, you will make a die roll and compare the result against a target number decided upon by your Guide called a **Difficulty Rating**, or **DR**. If your die roll is equal to or higher than the DR, then you've succeeded in the Test and you may affect the world or other Characters around you. If you lower than the DR, then you have failed to achieve your goal. For a **Characteristic Test**, you roll d10 and add the appropriate Characteristic (STR for a Test of Strength, for example), trying to reach or exceed the DR of the Test. For a **Skill Test**, you roll d10 and then add an applicable Characteristic plus your Skill Level to match or exceed the DR of the Test. You must also apply any modifiers, bonuses, or penalties to your roll that result from the specific situation you are in and any Gifts, Bindings, Wounds, or Magics that affect you during the Test.

The Difficulty Ratings of Tests in the game are determined by your Guide based upon how hard it would be for a normal person to achieve a positive result in whatever task or action you are attempting. Standard Fuzion™ provides a wide range of DRs for Tests, beginning at 10 for "Challenged" Tests and going up to DRs of 70 for "Legendarily Cosmic" Tests. In **Artesia AKW** the range of Tests will generally be smaller, beginning at the same base DR of around 10 for Easy Skill Tests and going up to around 30 for Tests that should be considered very difficult to succeed at. Even a Character of Heroic abilities is unlikely to have more than a handful of Skills or Characteristics higher in Level than 10, meaning that a d10 + 20 roll is the best that even Heroic Characters will ever be able to routinely score on a Test, so Tests with DRs of 30 or higher should be rare.

Of course, if a Guide decides that a given action is impossible and can't be done, no die roll in the world can change that…



For example, Gildom son of Gilder wants to build a wooden bridge over a stream. If the stream isn't very wide and is shallow and slow moving, the Guide might set that as an Easy Test of Gildom's Engineering Skill (DR 10). On the other hand, if the stream was wide and deep, the Guide might set that as a Hard Test (DR 14). If the stream was not just wide and deep, but also filled with rapids and sharp rocks, the Guide might declare it a Heroic Test of Gildom's Skills (DR 22).



How Good is Good?

When measuring and comparing Skills, a Skill Level of 1-2 can be considered typical for the skills of most Characters.

1 Point: Novice. This indicates a beginner or amateur at a Skill, with only a rudimentary understanding of how to use it.

2 Points: Basic. This indicates an adequate level of training and experience in a Skill. Many people will never get much beyond this Skill Level.

3-4 Points: Skilled. This indicates a marked degree of competence, training, and experience in a Skill, requiring more than a minimal effort to gain. Characters who have dedicated themselves to a particular Occupation with some diligence will usually have some Skills in this range.

5-7 Points: Expert. A high level of Skill, indicating dedicated learning and experience resulting in a great deal of knowledge and ability. Exceptional Characters will have a few Skills in this range.

8–10 Points: Master. Most ordinary Characters will not have a Skill at this high a level during their lifetimes. At this Skill Level, you would be widely recognized as demonstrating exceptional skill or ability in this area, and might well be sought out as a teacher or mentor, even by experts in your field.

More than 10 Points: Heroic. This is a Skill Level that very few ever reach, indicating years, even a lifetime, of hard work and experience. You have few peers and your Skills would be the stuff of tales, myth, and legend.

Difficulty Ratings

Difficulty Description	Characteristic Test DR	Skill Test DR
Easy	8	10
Average	10	12
Hard	12	14
Really Hard	14	18
Heroic	18	22
Legendary	22	26
Mythic	26	30

For a Characteristic Test, roll d10 + requisite Characteristic +/- Modifiers (if any) and see if the total is equal to or higher than the DR of the Test.

For a Skill Test, roll d10 + Characteristic + requisite Skill Level + Specialty Level (if any) +/- Modifiers (if any) and see if the total is equal to or higher than the DR of the Test. The Level of Skills and Specialties can be Capped by other Skills depending on the circumstances.

Opposed Tests

Sometimes a Test must be resolved that pits one or more Characters against each other. These are called **Opposed Tests**, if you're going directly up against another Character in a comparison of Characteristics or Skills. In such cases there is no predetermined DR for the Test; rather, whichever of the Characters rolls the highest roll has succeeded and the other has failed.

An Opposed Characteristic Test means each Character rolls **d10 + requisite Characteristic +/- Modifiers (if any)** and the higher roll is the successful one.

An Opposed Skill Test means each Character rolls **d10 + Characteristic + requisite Skill + Specialty (if any) +/- Modifiers (if any)** and the higher roll is the successful one.

A tie is a tie, if the situation allows it, or the Guide may make you roll again to break a tie. The exception to this is in Combat or other situations in which one Character can be designated the Attacker

and the other is the Defender. In such cases, the Defender's roll becomes in effect the DR of the Test for the Attacker; if the Attacker equals or betters the Defender's roll, then the Attacker has succeeded. More information about this can be found in the Combat Rules.

For example, Gildom, having finished building his bridge, heads to the local tavern for a celebratory pint and discovers that an arm-wrestling contest is going on. He enters it, and finds himself across the table from Iron Arms Arden, the local champion. Gildom and Arden will roll an Opposed Test for their arm-wrestling contest, adding their STR Characteristic to a d10 roll with the higher roll winning. In this case, neither of them is considered an attacker or defender, so a tie will result in a reroll. Gildom rolls a 6 plus his STR of 6 for a 12; Arden rolls a 3 plus his STR of 7 for a 10. Gildom wins, much to Arden's (and the crowd's) surprise. This leads Arden to accuse Gildom of cheating. Gildom, sensing that Arden is being motivated by a bruised ego and being a levelheaded sort, tries to persuade Arden that he just lucked out; this requires Gildom to make an Opposed Skill Test with Arden, pitting his Persuasion Skill against Arden's Awareness Skill. Gildom uses his PRE with his Persuasion Skill, and Arden uses his PER with his Awareness Skill; they roll, and Gildom's roll is higher. His charm manages to convince Arden that it was just a lucky break, and Gildom buys him a drink at the bar in consolation.

What Characteristic Do I Use?

In both regular and Opposed Skill Tests, you're combining one of your Characteristics with a Skill you know, and then adding the two of them to a die roll. So the first step in using a Skill is determining which Characteristic you're going to use. In general, common sense should tell you which Characteristic to use for a particular task, or the Guide can decide if there's a dispute. Here are some general guidelines that should cover many eventualities:

If the Situation involves…	Use Your
…making a first impression, or trying to make an impact on someone based on what you look like	APP
…a matter of raw physical strength	STR
…a matter of endurance over time, or resistance to pain, disease, or shock	STAM
…engaging in physical movement using hand-eye coordination or agility (athletics, evading, using fists and blades)	DEX
…manipulating tools or instruments, building or making something, or having technical affinity	TECH
…trying to see, smell, taste, hear, or feel something	PER
…resisting the influences of another person	WILL
…trying to remember something	MEM
…trying to be creative	IMAG
…an issue of understanding, or problem-solving	REAS
…interacting with someone through your charm and force of personality	PRE
…expressing or defending your core beliefs	CONV
…facing danger, fear, or stress	COUR
…feeling an emotional connection to other people	EMP
…gaining an insight into the world around you or into the deepest motivations of other people	WIS
...an issue of speed, such as a foot race or a swimming race	MOVE

The task that you are trying to perform should determine the most applicable Characteristic to add to your Skill. One side effect of this method is that you may often find the same Skill being combined with different Characteristics, depending on circumstances and the way in which you want to use that Skill. For example, if you're playing a piece of music and trying to make it technically perfect, you might use your TECH Characteristic in combination with your Performance Skill. But if you were trying to sway an audience with animal magnetism



*Building a really **big** bridge, such as the one at Tauria over the Abenbrae, could involve many different Skills and Tests...*

or move them to tears with the beauty of your playing, you could instead use your PRE or your EMP Characteristic, respectively, in combination with your Performance Skill. Each uses the same Skill, but each choice stresses very different aspects of using that Skill.

Not all Characteristics will have a use or application with all Skills. For example, it's hard to imagine how your STR Characteristic can be applied to most Scholarly Skills, like, say, Research. Or in another example, trying to apply your COUR to, say, your Swimming Skill probably won't make a great deal of sense; how far you can swim has very little to do with how courageous you are, though you might have to make COUR Tests to swim near something dangerous or fear-inducing (like a giant sea monster). But in a case like that, the COUR Test is a separate issue from the DEX- or STR-based Swimming Skill Test itself.

Both Guides and Players will have to be on the lookout for the desire to apply advantageous Characteristics to every Skill Test imaginable; for example, if you have a very high PRE you will probably try applying your PRE to many Skill Tests that you undertake – essentially trying to use your charm and charisma to make your way through life. That's not entirely inappropriate (indeed, examples of that kind of behavior can be found around us all the time) and would be a good expression of what kind of person you are. However, the temptation will be for you to overreach and try using your PRE to solve every Skill Test you undertake. PRE will simply be inappropriate as a basis for some Skill Tests (for example, say, a Follow Skill Test or a Riding Skill Test or Heraldry Skill Test). In such cases, remember that the Guide always has the final say about whether a particular Characteristic and Skill combination is appropriate or not.

The Table on the following page provides some suggested guidelines for appropriate Characteristic and Skill combinations, by Skill Category. WILL and COUR are rarely used with specific Skills and so are not listed here.

What Skill do I use?

Most Skill Tests encountered in the course of the game should require a specific Skill to be used in the task or Test. Common sense is the best guideline to determine which Skill is suited for which Test. Most of the Skills in **Artesia AKW** are (hopefully) designed to be as simple to understand as possible. If you're using a weapon, your Skill choice should be pretty simple; use the Skill that best describes the weapon and situation you're in (Sword Specialty and Melee, for example, if you're wielding a broadsword and are in the midst of a brawl). But if it's an interpersonal issue, you may be able to convince your Guide to give you a lot more leeway; maybe your Streetwise Skill may be far more useful in convincing the pirate captain to release her hostages than your Persuasion, especially if you can call upon a little-known pirate code that requires she honor your request. But as always the overriding rule here is that the Guide will always be the final arbiter of what Skill should be used to attempt a task.

In some cases, if you don't have a Skill called for in a particular Test, you can use a related or similar Skill as a substitute, but you'll perform the Test with a –2 penalty. For example, if a Test to find a good defensible campsite for your company called for the Campaigning Skill and you didn't have it, you could probably use your Fieldcraft Skill instead, but with a –2 penalty to your roll.

You might find yourself without any applicable Skill to use in response to a particular Test, not even a similar or related Skill. In some such cases the required Test might be simple or generic enough to allow a neophyte to try it, so you can apply one of your Characteristics to the Test but don't get any Skill Levels added to your roll. For example, even if you don't have the Leadership Skill, you might still be able to try and lead a group based purely on your PRE (using charm and charisma to try to get people to do what you want) or perhaps your REAS (trying to use logic to convince them to follow you). You might be lacking formal training or experience in what you're doing, but you can try relying on a Characteristic and dumb luck to wing your way through it.

However, there will be times when you can't use even a basic Characteristic to try to succeed at a Test; for example, if you're trying to forge a sword and have no Blacksmithing Skill whatsoever, then you're pretty much (as they say in regular Fuzion™) **Outta Luck** – there's no way you'd be able to just reason or guess your way into forging a useable sword, so you don't get even a Characteristic-based roll to attempt that Test.



In our previous example, Gildom son of Gilder had set himself the task of building a wooden bridge over a stream. Building something is a situation that normally calls for the TECH Characteristic, and particularly for a simple bridge that'd be the best Characteristic to use. The basic Skill Test for actually building the bridge is going to be his Engineering Skill, and/or its Construction Specialty. But building a bridge could be considered much more than just the actual construction of the bridge, and Gildom could actually face several different Tests when building his wooden bridge.. Designing a complicated bridge would still be an Engineering Skill Test, but could require using IMAG (for a new kind of design) or REAS (for applying age-old bridge building lore to the design). Actually drawing a set of plans that had to be read by others would require a Test of Gildom's TECH/Drawing. If Gildom had to scout a proper place to build his bridge, the Guide might require a Test of his PER Characteristic with his Engineering Skill capped by his Awareness Skill. If Gildom has to convince his neighbors or his local liege lord to let him build the bridge, then the Guide might require Persuasion and Etiquette Tests. If the project was large enough to require a crew of workers, then Gildom might be called upon to use his Leadership Skill, to keep the crew working diligently, or his Housekeeping Skill, to make sure the project was on budget and properly organized. And if the stream was wide and dangerous, Gildom might be required to make a Swim Test or two at some point during construction.

As a general rule, Guides should keep things simple if the action being contemplated is straightforward or isn't central to the main narrative of the story. If Gildom building his bridge in our example above is just a minor incident in an adventure centered on, say, his quest to join the local Mystery Cult of the Gray Dream, then the Guide can keep it simple and restrict the Tests called for to the actual building Test using his Engineering Skill. But even a seemingly simple task like building a bridge could take on a much more epic feel if different steps and obstacles in the task all require Tests, as suggested above, allowing Guides to find storytelling possibilities even in relatively mundane activities.

Some Suggested Characteristic & Skill Combinations

Characteristic	Skill Category	Applicable Uses
APP	Body Skills	Use to perform a physical task in an aesthetically pleasing way.
	Social Skills	Use to perform a Social task based on your appearance or physical grace.
	Performance Skills	Use to base a performance before an audience on your appearance and comportment.
STR	Body Skills	Use to perform a physical task based on muscle power and strength.
	Fighting Skills	Not directly useable, though see the All-Out Attack Option in the Combat Rules.
	Social Skills	Use with *Inquiry*, *Leadership*, or *Persuasion* to physically intimidate others.
	Performance Skills	Use with *Dancing* to perform difficult dance moves requiring strength, such as lifting a partner.
	Trade Skills	Use to make or manipulate something with muscle power.
STAM	Body Skills	Might be required if endurance is being tested during a physical action.
DEX	Body Skills	Use to attempt a physical task requiring grace or agility.
	Fighting Skills	The most common attacks are DEX-based attacks; see the Combat Rules.
	Performance Skills	Use with *Dancing* or *Sleight of Hand* for agility-based actions.
	Trade Skills	Use to perform a physical task based on agility.
TECH	Body Skills	Use with *Riding* if action requires manipulation of horse tack or gear.
	Fighting Skills	Can be used to perform certain special moves; see the Combat Rules.
	Social Skills	Use with *Wardrobe & Style* to alter or improve your wardrobe or appearance.
	Performance Skills	Use with *Disguise*, *Musicianship*, or *Sleight of Hand* to apply makeup or manipulate tools or instruments.
	Trade Skills	Use to make an object or manipulate raw material; use with *Writing* to write something.
	Lore Skills	Use during Enchantments and when preparing *Alchemical* and *Herbal Recipe*s (see the Magic rules).
PER	Awareness Skills	Use to perceive details in the World and behavior of people around you.
	All Other Categories	Use when attempting to perceive something interesting about the use of a Skill, or to evaluate Quality in an object or in a task performed by another with your *Awareness* Skill as a Cap.
MEM	All Skill Categories	Use to remember something involving the use or knowledge of a Skill.
IMAG	Social Skills	Use to interact with others creatively, or come up with a new plan of *Intrigue* or a *Wardrobe* style.
	Performance Skills	Use to compose, perform, sing, or tell something new or in a new way.
	Trade Skills	Use to make something new.
	Scholarly Skills	Use with *Heraldry* to create a new symbol or in *Tactics* to make a new plan.
	Lore Skills	Use to create a new Incantation or Ritual.
REAS	Awareness Skills	Use with *Awareness* when trying to judge the rationality of a person, suggestion, or course of action.
	Social Skills	Use to interact with others on the basis of reason or rational argument.
	Performance Skills	Use with *Composition*, *Oratory*, or *Storytelling* to present a rational argument or position.
	Trade Skills	Use to solve a problem rationally and logically.
	Scholarly Skills	Use to solve a problem rationally and logically.
	Lore Skills	Use to learn *Alchemical* Formulas and *Hermetic* and *Occult* Spells and Rituals.
PRE	Social Skills	Use to impress or influence others using charm and charisma.
	Performance Skills	Use to base a performance before an audience on your charm and charisma.
	Trade Skills	Use with *Animal Training* to persuade animals to learn a task.
	Scholarly Skills	Use with *House Keeping* to run a household or business based on charm and charisma.
CONV	Social Skills	Use with *Leadership* or *Persuasion* to influence others on the basis of beliefs and convictions.
	Performance Skills	Use with *Acting*, *Composition*, *Musicianship*, *Oratory*, or *Storytelling* to convey belief or conviction.
	Lore Skills	Use with *Cult Lore* to Learn and Cast *Cult* Invocations and Rituals.
EMP	Awareness Skills	Use with *Awareness* to determine what emotions others are going through.
	Social Skills	Use to interact with others by appealing to other's emotions.
	Performance Skills	Use to base a performance before an audience on an appeal to their emotions.
WIS	Awareness Skills	Use with *Awareness* to psychoanalyze a person, or judge the wisdom of a suggestion or course of action.
	Social Skills	Use to influence others through insight and wisdom.
	Performance Skills	Use with *Composition*, *Oratory*, or *Storytelling* to present insights or wise arguments.
	Trade Skills	Use to solve a problem through insight or intuition.
	Scholarly Skills	Use to solve a problem through insight or intuition.
	Lore Skills	Use to learn *Herbal, Star* and *Folk* Incantations and Rituals, and Cast *Folk* Incantations and Rituals.

What Affects My Roll?

Your roll during a Test may be affected by a number of factors, some already mentioned. The general circumstances that you find yourself in will provide modifiers to your Tests; the more comfortable and secure you are in your surroundings, then the better off you'll be when attempting a task. Your Gifts and Bindings may give you either bonuses or penalties to your rolls during Tests, as may any Wounds you've received, or any magic spells, rituals, or enchantments that affect you during the Test.

Modifiers to Actions & Skill Use

Condition or Situation	Modifier
You've never attempted this particular task before	–1
You lack of instructions for an unfamiliar task	–2
You're using unfamiliar tools or weapons	–2
You don't have the right tools or parts	–4
You're under stress or attack (this does not apply to the use of Fighting Skills in combat)	–3
You take some extra time	+1/extra block of time
You're trying to perform a task secretly, without being noticed	Stealth Cap to Skill
You're in a hostile environment (underwater, in the middle of a raging fire, etc.)	–5
You're blinded by light or dust	–4
You're using a wrong but related Skill or Language to perform a task or communicate with another person	–2
You're resisting a request for aid/help	+2
Your Relation to subject	See Relations Table
You have a higher Social Level	+1/Level difference
You have a lower Social Level	–1/Level difference
You're not a local.	–2 to Social Level
You're from a different Culture.	–4 to Social Level
You're from an Enemy Culture.	–6 to Social Level
You're trying to convince someone you're of a different Social Level than the way you're dressed	–1/Level difference between your Social Level and your outfit
You have a Gift that applies to the use of a Characteristic or Skill	+ Gift Level
You have a Binding that applies to the use of a Characteristic or Skill	– Binding Level

More modifiers can be found for Combat situations, on page 172, and for the performance of Magic, on pages 208-209.

Improving Your Skill Use

Besides the basic ways of using Skills, there are a few other variations that can improve your chances of succeeding at a task or a Test.

Trying Again

If you fail a Skill Check, you can't try again until your bonuses to the die roll have improved for some reason; you improved your Skill Level or Characteristics Level, took longer to attempt the action, used a better tool, or made a complementary Skill Check. For example, if you have a Characteristic of 5 and a Skill of 4, you would normally be adding a +9 to your die roll to complete a Test. If you fail a Test, you can't try again until you've changed your modifier to +10 or more, either by improving your Characteristic or Skill Levels or by doing something to materially alter the circumstances under which you're attempting the Test (such as spending more time, using a better tool, etc., all of which would give you bonuses to your roll).

Complementary Skills

A Complementary Skill Check is where the use of one Skill directly affects the use of a subsequent Skill. For example, if you were a singer and needed to sway a crowd, a very good Singing check would make the swaying (Persuasion) a lot easier. So at the Guide's discretion, **a good roll in one Skill may have a bonus effect on the subsequent use of a related Skill.** This bonus will be in a ratio of +1 additional bonus point to your roll for every 5 points of success of the related Skill roll, or fraction thereof. As a rule, this bonus will usually affect a single subsequent Skill Test.

For example, Auralee wants to convince Saverio to invite her to the Tournament Dance (a Persuasion Skill Test). By making a really good Wardrobe & Style roll first, she could increase her Persuasion by catching Saverio's eye with her attractive clothing. The Guide sets a DR of 12 for her Wardrobe Test; she makes an APP-based Wardrobe roll, adding her APP of 6 and Wardrobe & Style (Erid Danian) Skill of 3 to her d10 roll, which is a 9. She succeeded by 6, enough for a +2 bonus on her Persuasion roll with Saverio. One really high Wardrobe & Style roll won't affect her Persuasion rolls throughout the whole evening, if Auralee later wants to Persuade him to rescue her father from the Baron's dungeons; in this case, it just helps on her initial roll to see if she gets invited to the Dance. She could try other ways of getting bonuses to subsequent Persuasion rolls, including more attempts at using Wardrobe & Style, but in each case she has to roll the Complementary Skill Test and the action's Skill Test anew.

Taking Extra Time

Taking extra time can also give you a bonus to your Skill Roll. Most actions will have a base amount of time necessary to complete a particular task, which can be determined by common sense applied by your Guide if no specific time units are mentioned in the Rules. If you spend at least double the time above and beyond the amount of time the Guide assigns to the task, you can add +1 to the Skill Roll for every extra amount of time equal to the basic time required.

To save Auralee's father from the baron's dungeons, Saverio wants to disguise himself as a Highland Brigand, and the Guide says that putting on such a disguise would usually take 5 minutes. If Saverio take 25 minutes to affix the disguise, he gets a +4 bonus to the Skill Roll (+1 for each extra block of 5 minutes). If the Guide says a different disguise would usually take 1 minute, then spending 5 minutes on the task would get Saverio the same +4 bonus to the Skill Roll (+1 for each extra minute).

Actions & Time

Many actions will take minutes, hours, days, or even weeks, months, or years to complete, and can be described in those timeframes. In some cases *rounds* and *phases* must be used, when the exact order of events becomes very important; the most obvious such case is during combat (physical or spiritual).

One **phase** is approximately **3 seconds** of time.
4 **phases** (or about 12 seconds) make a **round**.
5 **rounds** make a **minute**.
60 minutes make an **hour**.
24 hours make a **day**.
7 days make a **week**.
28 days make a **Moon** (a single lunar cycle).
13 Moons make a **Lunar Year**.
364 days make a **Year**.

Your Relations

As a Player Character, though your LifePath will almost certainly have produced friends and family that are part of your Character's life, you generally have the luxury of deciding for yourself what your attitude is to the other Characters and NPCs you meet in the course of the game. A die roll should not determine whether you like a Character you meet, except when they possess Voice, Mask, or Aura Gifts such as those that that cause *Dread* or *Fear* or *Lust*. For NPCs, however, their response to you will often be determined by die roll, in particular how they respond to your use of Social and Performance Skills.

When you interact socially with another Character, you should first determine their Relation to you. Most of the time it should be fairly obvious: most people you encounter will be Strangers – they don't know who you are, and you don't know them. Many other people will be Skeptics; they are people who are reacting to you with some element of suspicion because there's likely something not quite right about you, but they're not going to come out and be confrontational about it. For example, if you're one of the mountain folk come to town for the first time you're likely to get a lot of the local townsfolk treating you with some suspicion even if you haven't done anything. Professional guards will often be Opponents if you're trying to talk your way past them, but they might simply be Skeptics if you're not obviously doing something wrong and they're pretty relaxed about things and are confident in their security. But some amongst the world will be Adversaries and Enemies, out to disrupt your goals or even wishing you harm, and others will be Friends or Allies who wish you good fortune and will try to aid you when they can.

Trying to impress, influence, or sway the opinions of an NPC or ask them for information or aid requires an Opposed Social or Performance Skill Test. They might try to resist your attempt at influence, information gathering, or request for aid with a PER, REAS, or WIS Test combined with the Awareness Skill to see if they figure out what you're trying to do (if you're being subtle about it), or perhaps with an IMAG/Intrigue Roll if they're trying to pass you false information in response to your queries, or with a WILL-based Loyalty Test (see below). Suitable Modifiers apply, of course, and **any such Opposed Test has a Bonus or Penalty based on the category of their Relation to you.** These Modifiers can be found on the Relations Table following. The less they know you and the less they like you, the less likely they are to help you; the more they know and like you, the harder it is for them to turn you down. It's more difficult to get someone to actively aid or help you than it is to just get some information out of him or her, so **asking for aid rather than just info gives them a +2 bonus to their Opposed Roll**. These penalties and bonuses can also be applied to Performance Tests as well as Social Tests; there's a reason your friends and parents always think you've got a great singing voice…

Loyalty Tests

But sometimes such attempts at influence will boil down to what could be considered a Loyalty Test, in which one Character's sense of duty, honor, or loyalty to another is being challenged. For example, if you're trying to convince a Baron to aid your rebellion against the King, the most obvious Test is a WILL Test on the Baron's part, not a PER Test (assuming you're not lying to him) or a REAS or WIS Test (since he's not really evaluating the merits or wisdom of your plan) – instead this is a Test of his Loyalty to the King. A Loyalty Test is a WILL-based Test, but as there is no such Skill as 'Loyalty', this would normally leave the tested Character more vulnerable to someone using a Characteristic and a Skill such as Persuasion. However, **those resisting a Loyalty Test may add a Loyalty Bonus based on their relationship to the person they are being asked to betray** (found in the Relations Table following), ***and* a bonus equal to that person's Leadership Skill**.

So a Loyalty Test is an Opposed Roll, of your **d10 + Characteristic + Persuasion (or other) Skill +/- Modifiers** Roll against the other Character's **d10 + WILL + Loyalty Modifier + 3rd party's Leadership Skill +/- Modifiers** Roll. As before, included in the Modifiers for such a Roll is also their relation to you, so if you're trying to influence someone you know in a Loyalty Test related to a third party, then they might get bonuses and penalties to their Roll based on both their relation to you and their relation to the other person.

For example, Aspara the Bloodless, Captain of the Bronzehearts Highland Free Company, is trying to convince her old friend Halswell of the Cill Nas Emrys, Captain of the Wolfrunners, to break his contract with Becir, the Highlander King of An-Taral, and sign up with King Bran of Dara Dess. The Guide determines that her Persuasion Roll is opposed with Halswell's WILL-based Loyalty Test, as she is asking him to betray his word to King Becir. Aspara and Halswell are indeed old Friends, giving him a –1 Penalty to attempts at resisting her influence. His relations with King Becir have never really progressed beyond the contract, so he'd be considered a Hireling of the King's, with a +1 Loyalty Bonus. However, King Becir is a man skilled in the arts of Leadership, and his Skill Level of 6 is also added as a bonus; the net effect on Halswell's WILL Roll is (–1 + 1 + 6 =) +6. Not so bad, but Aspara is lucky that King Becir has not tried to befriend Halswell or make him into an Ally…

Social Levels

Most of the Cultures of the Known World are hierarchical to one degree or another so all Characters (Player Characters and NPCs) are assigned a Social Level to indicate where they stand in their home Culture. Social Levels are ranked from 1 to 14, though Social Levels from 11–14 are essentially for distinguishing the various degrees of hierarchy amongst the noble-born of a Culture and so you can think of it as being ranked from 1 to 10. Your starting Social Level is determined by who your parents are, as discussed in the next section on creating your Character.

The difference between your Social Level and that of other Characters you encounter in the game will impact your attempts at persuading and influencing them. As a general rule, it's easier to influence people who are of lower Social Level than you are, and harder to influence people who are of higher Social Level. **If your Social Level is higher than the person that you're trying to influence, then add the difference as a Bonus to your Roll. If your Social Level is lower than the person that you're trying to influence, then subtract the difference as a Penalty to your Roll**.

There are a couple of ways that this can get wrinkled; first off, **this assumes that you are dressed in a manner appropriate to your Social Level**. Clothing in **Artesia AKW** is purchased according to the Social Level of the outfit (see the chapter on The World Around You for notes about the Material Culture of the Known World), and most Characters will probably wear clothing appropriate to their Social Level. If you are not wearing clothing commensurate with your Social Level, then the Guide should feel free to have another Character react to the Social Level of your clothing, rather than your actual Social Level. This can work both ways, as a Character of high Social Level forced into wearing peasant gear in an emergency or as part of a disguise might have trouble convincing others of their high station, or a Character of low Social Level who came into some money might buy clothing well above their usual station in life and try to pass as a nobleman.

In either case, you might have to succeed at Etiquette or Wardrobe & Style Tests, either to convince others that your dress is not truly representative of who you are, or to continue to fool them that the clothes really do make the man. Guides should feel free to assign a penalty to such Tests based on the difference in Levels between your actual Social Level and the Social Level you appear to be or are trying to appear to be, under the theory that the bigger the difference between your dress and your social standing, the harder it is to pass as someone of a higher Social Level; the worse your clothes, the harder it is to convince someone that you're really not a poor peasant.

A second wrinkle is **changes in your Social Level**. Guides can use an increase in Social Level as a material reward that you can gain by consistently demonstrating to the Culture around you both financial and social success; conversely, if you routinely commit crimes, lose money, or cause problems for your neighbors then a loss of Social Level can also be inflicted as societal punishment. There's no hard and fast rule about this sort of thing, so Guides will have to use their best judgment, though a common example of Social Level change in the Game would be someone being Knighted (and gaining Social Level 9 in most Cultures) after performing valuable service to a liege Lord.

Some people might remember your original Social Level, however, and so their reaction to you might be based on your old Social Level rather than your new one. This can work a lot of different ways, both in your favor and against you. If you were once a Commoner but have become a Knight, you might still find snobs at the Court treating you as though you were a peasant farmer; and on the flip side, some of your old neighbors might still treat you like a Commoner rather than recognizing your new status. On the other hand, if you're a noble brought low, you might still be able to get respect from those that remember your old titles and position.

Finally, sometimes **there's a penalty to your Social Level if you're not a local**. Outsiders and strangers will be kept at arm's length by many conservative Cultures, even if politely, and you will find your Social Level of less use to you if you are far from home or out of your element.

Appeals to Empathy

A final wrinkle to the use of persuasion and influence is the **Appeal to Empathy**, when you specifically try to play on someone's emotions during a Social or Performance Skill Test in order to trigger the use of their EMP as a penalty to their Opposed resistance roll. To do so you must first use your own EMP as the Characteristic at the basis of your Skill Test, then specify that you are making an Empathy appeal or playing on the target's emotions (some good role-playing might help to convince the Guide that an Empathy penalty is warranted). The Opposed roll of the resisting Character, which is a usually either an Awareness Test or WILL-based Loyalty Test against your Social or Performance Skill, is rolled normally, except **they have to apply their EMP Characteristic as a penalty to the Roll**. Thus, the higher your EMP score, the more vulnerable you are to those that tug on your heartstrings.



For example, Seth the Bandit is cornered in the hills of the Manon Mole by a heavily armed and armored Danian knight in the employ of the Sheriff of Westmark; thinking fast, Seth throws down his weapon and, falling to his knees with tears streaming down his eyes, begs to be let free, claiming that the only reason he was part of the evil Bandit King's host was because he has a family of ten to feed and the harvest had been awful this year. "What will become of my poor children if I am hung by the Sheriff?" he cries plaintively. The Danian knight, a kind-hearted lad who has not seen too much of the World (EMP 6), considers his request. Seth's EMP/Persuasion roll could be opposed by the Danian knight's PER/Awareness roll (to see if he realizes he's being suckered), or could be handled as a Test of the Danian Knight's Loyalty to the Sheriff, but in either case he will attempt his resistance roll with a –6 penalty from his EMP. Given the fact that he's an Opponent of the Knight (giving the Knight a +4 bonus to resist), playing on the Knight's empathy might be the only way Seth can talk his way out of this one…

The Appeal to Empathy is based upon your ability to emotionally connect with another person (even if you are doing so falsely), so if you do not have a high EMP you will find it much more difficult to appeal to the empathy of others; nonetheless, high Skills in Persuasion, Seduction, Acting, or Oratory might still make this a useful ploy even for those with low EMP.

Changing Your Relations

If you'd like to change someone's relationship to you, you have to succeed at a **Relations Roll**. This is an Opposed Social Skill Test, applying a Characteristic, a Skill (usually either Intrigue, Persuasion, or Seduction), and any appropriate Gifts of your choice against their resistance roll. You must subtract a penalty to your roll based upon the Category Difficulty of the Relations Category you are attempting to achieve (see the Relations Table), and they also add (or subtract as the case may be) the Resistance Bonus of their current relationship with you to their roll. You may not attempt to persuade someone to become a Follower or Worshipper until you have acquired the appropriate World Gifts.

For example, if you are trying to introduce yourself to a Stranger and convince him or her to be a Contact, that's not *too* difficult; neither the Contact Category nor their current relation to you gives a bonus or penalty, so a straight Opposed Test should be enough to convince someone to become a Contact. If you're trying to convince a Compatriot to become an Ally, you'd apply a –3 penalty to your roll for the difficulty of the Ally Category but they'd subtract –2 from their roll because they're already a Compatriot of yours; if you were trying to convince a Friend to become an Ally, that'd actually be a bit more difficult, a –3 to your roll for the Ally Category DR and a –1 to theirs for the fact they're a Friend of yours. But if you're trying to persuade an Adversary to become an Ally, that'd be *much* more difficult; you'd apply a –3 penalty to your roll for the difficulty of the Ally Category and they'd gain a +5 bonus to their roll since they're currently an Adversary of yours!

You can deliberately seek to turn someone into an Enemy, Adversary, Opponent, Rival, or Skeptic though most of the time this is either an automatic Category, as when soldiers on opposite sides of a war meet, or the result of making a social blunder. You can deliberately engage in boorish, aggressive, or insulting behavior to achieve such a result. The mechanics of the Relations Roll remains the same.

If you fail a Relations Roll – or any other Social or Performance Skill Roll, for that matter – then your relationship remains unchanged. **If you fumble any kind of Social or Oratory Skill Roll, including an attempt at changing Relations Categories, then you've committed a *faux pas* and bad things happen to your relationship with that person or persons**. See both the Relations Table following and the section on Critical Success and Failure (Fumbles).



A merchant tries to persuade his Contact, Hueylin, Lord of Myr Iras, to become a Friend...

The Relations Table includes the following entries:

Their Attitude Towards You: A brief explanation of what someone in this Relations Category thinks of you.

Category Modifier (Cat. Mod.): This lists the penalty to your roll should you try to persuade someone to accept this Relations Category with you. The Category of Compatriot is missing this entry, as you gain Compatriots by joining groups or associations. You can recruit other people into a group or organization, but as the attractiveness of doing so will vary widely, it's left to the Guide to determine how difficult it is for you to recruit others into a group.

Resistance Modifier (Resist Mod.): The bonus or penalty someone in this Category gets on their Opposed Roll if they try to resist your attempt at influencing them or asking for aid or information.

Loyalty Modifier (Loyalty Mod.): The bonus or penalty someone in this Category gets to their rolls opposing a third party's attempts to get them to betray you, either through action or information.

Faux-Pas Result: What happens to the other Character if you commit a serious faux pas while using a Social Skill with someone of this Relations Category.

Tragedy DR: Should anything really bad happen to someone in this Relations Category (for example, they die), then this is the DR of the WILL Test to avoid gaining a *Grief* (or some other kind of) Binding. Avoiding Bindings involving Family members are more difficult; add +2 to the Tragedy DR of a Relation if that person is also a Family member (for example, the death of a Family Friend would provoke a WILL Test DR 14 to avoid a *Grief* Binding).

Binding Level: Should you develop a Binding related to this person either through your own conduct (for example, a *Guilt* Binding for betraying them) or his or her fate (for example, they died tragically), then this is the suggested beginning Binding Level you acquire. Some suggested Binding Levels are listed as EMP with a modifier; in such cases, your own EMP is the base Binding Level to which the suggested modifier is applied. For example, if a Friend dies and you fail your Tragedy Test, you'd gain a *Grief* Binding equal to your EMP minus one (on average, a *Grief* 4 Binding). As always Guides have final discretion in such cases.

You may note that there is no category for "Family." Family members may have a wide variety of attitudes towards you, and so should be tracked based on their specific relationship to you. Most Family members will be Family Compatriots (for distant relatives), Family Friends, or Family Allies (usually for immediate family), but you could have a Family Skeptic, for example, or even a Family Adversary or a Family Enemy. You'll determine the specific relationships you have with your family during the LifePath portion of your Character creation.

The Relations Table

Relations Category	Their Attitude Towards You	Cat. Mod.	Resist Mod.	Loyalty Mod.	*Faux Pas* Result	Tragedy DR	Binding Level
Enemy	They detest you with an almost irrational passion, and will do anything they can to harm you or interfere with your plans; they will have a *Hate* Binding towards you (though not all people that Hate you are Enemies).	0	+6	–6	They gain another Level of *Hate* towards you; they might well attack you immediately.	6	1
Adversary	They oppose your activities and don't like you because they don't think that you share their values or goals.	0	+5	–5	They gain a Level of *Hate* towards you and become an Enemy.	6	1
Opponent	They oppose you because they feel they are obligated to, but there's nothing necessarily personal about it; indeed, they may harbor some positive feeling for you, but feel that circumstances still require that they stand against you.	0	+4	–4	They become an Adversary.	6	1
Rival	They belong to a group that you belong to or share your goals and beliefs, but don't like you and have become a competitor. Normally they would resist helping you, unless the situation clearly advances your shared cause, in which case they act as a *Compatriot*.	0	+3	–2	They gain a Level of *Hate* towards you.	12	EMP–2
Skeptic	They're suspicious of you and may not like you, but don't necessarily have a good reason for it and are unlikely to act on it.	0	+2	–1	They become an Opponent.	6	1
Stranger	The default, neutral relationship you will have with most people you meet.	0	0	–1	They become a Skeptic.	6	1
Contact	They know you and might be willing to provide you with information or maybe help you if given the right encouragement.	0	–1	0	They become a Skeptic.	8	1-2
Hireling	They work for you for money or some other form of compensation.	–1	0	+1	They quit and become a Skeptic.	10	1-2
Friend	They know you socially and like you.	–2	–2	+2	They gain a Level of *Fury* towards you.	12	EMP
Compatriot	An associate in a group that you belong to who shares your goals and aims, but might not be familiar with you personally (for example, a fellow soldier in a large military unit or the member of a Cult to which you belong).	--	–2	+3	They become a Rival.	10	EMP–2
Ally	They share your goals and aims and also like you personally, so they are willing to go above the call of duty to aid you.	–3	–3	+4	They gain a Level of *Fury* towards you.	14	EMP–1
Lover	They love you, and have taken a *Love* Binding for you.	–4	–3	+5	They gain a Level of *Jealousy* and a Level of *Fury* towards you.	16	EMP
Agent or Lieutenant	They are willing to make your goals and aims their own not because of money or shared purpose but out of personal loyalty, and will actively think of ways to help you achieve your goals independent of your input.	–5	–4	+6	They gain a Level of *Fury* towards you.	14	EMP–1
Follower	They have made your goals and aims their own and have abandoned any goals or aims of their own, and will do your bidding and follow your orders and directions out of their loyalty to you.	–6	–5	+7	They gain a Level of *Doubt*.	12	1
Worshipper	They believe that you are or will become divine or semi-divine, and they are willing to worship you in a Hero Cult.	–7	–6	+8	They gain a Level of *Doubt* and a Level of *Despair*.	14	1

Your Gifts

In addition to your Characteristics and Skills, you will also have a chance to gain Gifts, both in your use of the LifePath during Character Creation and also during the game as you gain glory and renown in the Known World. Gifts are blessings, abilities, and powers that give you an advantage in the Cosmos, and generally they give you a bonus equal to your Gift Level when you try certain actions or use certain Skills or Characteristics. **You can have a number of Gifts at one time equal to your WIS score.** So if you have a Wisdom score of 5, you can have up to five Gifts.

Types of Gifts

Gifts come in a handful of basic types. ***Aura*** Gifts affect people around you through your mere presence; you generate a field of influence that causes an affect on others. ***Mask*** and ***Form*** Gifts manifest in your appearance, and affect anyone that sees your face (or in some cases body). ***Voice*** and ***Tongue*** Gifts affect others when you are speaking. ***Touch*** Gifts require you to touch someone in order to affect them. And finally there are ***Personal*** Gifts that don't directly affect others, but cause some sort of change in you alone.

Dürace, a wandering knight-scholar from the Watchtower Coast, has as Wisdom of 5 and has managed over the years to accumulate his maximum complement of Gifts. He has taken one Gift of each basic type (though he need not have done so), and so he has a *Heroic Aura* 3 Gift, a *Mask of Command* 2 Gift, a *Golden Tongue* 3 Gift, a *Cleansing Touch* 1 Gift, and a *Memory Trick* 2 Gift. If he wants to gain another Gift, he will first have to raise his WIS.

Generally speaking, other people around you are first affected by either your Aura or by your appearance (Mask or Form), and then by your voice (Tongue or Voice), and finally by your touch, though that can change if you're speaking very loudly, for example, or if they can't see you, or your Aura is very small. You may have several Gifts that produce the same or similar results if you want, but each Gift must be treated separately regardless of the similarity in their affect (for example, an Aura Gift and a Mask Gift that both create *Fear* Bindings must still be handled as two separate Gifts, rather than one large *Fear*-causing Gift).

Activating Gifts

Most Mask, Aura, Voice, and Touch Gifts must be activated in order for them to have an effect. Many Gifts are quite powerful, and as such they require the expenditure of your energy in order to use them. A Gift may be used, revealed, or activated by a **Use Gift** Action, a Move Action that can be combined with other Move Actions on your Character's turn (see Actions & Time). A Gift can be hidden away or 'turned off' using the same Action. To use a Gift, you must use your Body, Mind, or Spirit Points to fuel the Gift – you are, in effect, draining yourself of physical, mental, or spiritual energy to manifest your Gift. **A Gift costs 1 Point of Body, Mind, or Spirit to activate, and remains active for a number of *rounds* equal to your Gift Level.** Using your Body, Mind, or Spirit in this way can be dangerous; for example, if you used your Body Points to fuel a Gift, it's the same as bleeding or taking a wound. You've been damaged or drained, and have to recuperate the Points that you've lost. See the Combat Rules for more information on regaining lost Body, Mind, and Spirit Points.

Dürace's *Heroic Aura* 3 Gift gives a +3 bonus to the rolls of his compatriots who are within his Aura while it is active. He and his compatriots wander into a bandit ambush, and so he activates his *Heroic Aura* by expending 1 point of Spirit. The Aura will last for 3 rounds (or 12 phases), during which his compatriots gain +3 to their rolls. At the end of that time, the Gift becomes inactive, though Dürace can always reactivate it by spending another point of Body, Mind, or Spirit. His used Spirit Points will return to him over time.

While you may have several different Gifts of a particular type (more than one Mask, Aura, Voice, etc.), if a Gift must be active, then only one active Gift of each type can be activated at any one time. For example, if you have an *Imperious Mask* Gift and a *Mask of Command* Gift, both of which have to be activated for use, then you can only have one of the two Masks active at any one time. But if you have an *Animal Mask* Gift, which need not be activated, and a *Mask of Command* Gift, then you can activate the *Mask of Command* and have it cause an affect at the same time as your *Animal Mask*.

Some of your Gifts will distinguish between friend and foe; for example, the *Courageous Aura* Gift only affects your associates of Hireling or higher status. However, others do not make such distinctions; for example, the *Aura of Madness* Gift affects everyone within your Aura, not just your enemies, and you will likely lose your friends with some frequency if you keep driving them insane.

Many Gifts, as noted, can impart Bindings or Hexes to other Characters. In such cases, the strength of the Binding or Hex is equal to the Level of the Gift being used. So if you have a *Dreadful Voice* Gift Level 4, you will be imparting a *Dread (of you)* Binding Level 4 to those that hear your voice and fail their resistance Test. Gifts, like Skills, begin at a Level of 1 and can increase higher; a Level of 10 could be considered mastery of a Gift, indicating a high level of power, but there is no upper limit on how high your Levels in a particular Gift can go. Each Gift entry also includes the number of Arcana Points (q.v.) that must be spent per point of Gift Level that you wish to obtain.

If you have the same Gift as another Character and they attempt to use it against you, then your Gift Levels cancel out their Gift Levels on a one-for-one basis. This is true whether or not your Gift is active at the moment of the opposed Test.

Jeriss of Nomath has a *Warlike Visage* 3 Gift. When he encounters the cruel bandit lord Mercilias, he activates it and charges into battle; however, he rapidly discovers to his chagrin that Mercilias has his own *Warlike Visage*, and it is at Level 5. So Jeriss' *Warlike Visage* has no effect on Mercilias; on the other hand, if Mercilias activates his own *Warlike Visage*, then it would only affect Jeriss as though it were Level 2.

Your Gifts

Gifts that must be activated through the expenditure of Body, Mind, or Spirit Points are listed in ***italics***. Gaining a Level in a Gift requires the use of Arcana Points (more information on them can be found in the next section on *The Book of Dooms*).

Aura Gifts

These Gifts cause effects through your mere Presence, and can affect anyone within a certain range. These Gifts are referred to as ***Aura*** Gifts, as they create an aura or field of influence around you. The size of the Aura is based upon both your Gift Level and your Presence; multiply the two together and that's the range **in feet** of your Aura. For example, if you have an Aura Gift of Level 3 and a PRE of 6, your Aura would have a range of 18'; an Aura Gift of 6 and a PRE of 8 would produce a 48' Aura effect.

Aura of Fury

AP Cost per Level: 3

You can cause your companions to become enraged as though they shared your *Berserkir* Gift. You must already have Levels in the *Berserkir* Gift to gain this Aura, which act as a Cap to your Levels in this Gift, and your *Berserkir* Gift must already be active. When this Gift is active, any companion of Compatriot or higher standing within range acts as though they have an active *Berserkir* Gift equal in Level to yours. If your companions resist you, they must overcome your PRE roll plus your Gift Level with a WILL roll of their own.

Aura of Madness

AP Cost per Level: 4

Your mere presence can drive people into madness. When this Aura is active, anyone within it must successfully overcome your PRE roll and Gift Level with a WILL roll of their own or gain a *Madness* Binding equal to your Gift Level.

Aura of Truth

AP Cost per Level: 3

Others have great difficulty lying to you when this Aura is active; they must overcome your PRE roll and Gift Level with a WILL roll to attempt a lie, and must deduct your Gift Level from any roll opposed to yours in matters of deceit or fakery.

Auspicious Aura

AP Cost per Level: 5

You make others feel lucky. When this Aura is active, anyone within range may add your Gift Level as a bonus to any Test they undertake.

Awaken Appetites

AP Cost per Level: 2

Your presence whets appetites in others. When this Gift is active, anyone within range must resist the triggering of their *Ambition*, *Desire*, *Lust*, and *Vanity* Bindings with your Gift Level as a penalty to their rolls.

Bright Aura

AP Cost per Level: 4

Everyone around you can perceive the world more easily; when this Gift is active, anyone within range may add your Gift Level as a bonus to PER- and WIS-based Tests.

Chaotic Aura

AP Cost per Level: 4

All those around you have difficulty perceiving the world; when this Gift is active, anyone within range must apply your Gift Level as a penalty to Awareness, PER- and WIS-based Skill Tests. Those within your Aura may resist by overcoming your PRE roll and Gift Level with their WILL roll.

Charismatic Aura

AP Cost per Level: 3

The charisma of your associates of Compatriot and higher status benefits from your presence, and when this Gift is active they add your Gift Level to their roll in any Social Skill Test.

Courageous Aura

AP Cost per Level: 4

Your presence fills others with courage; when this Gift is active, your associates of Hireling or higher status may add your Gift Level as a bonus to their roll in any COUR-based Test.

Enchanted Aura

AP Cost per Level: 5

You seem to be magical, as does everything around you; when this Gift is active, add your Gift Level as a bonus to the rating of all enchantments & runes within range.

Enlightened Aura

AP Cost per Level: 4

Your mere presence seems to bring comprehension and understanding to those around you. When this Gift is active, anyone within range may add your Gift Level as a bonus to REAS- and WIS-based Tests.

Fortifying Aura

AP Cost per Level: 4

Your presence acts as a source of stability and strength for all around you. When this Gift is active, your associates of Hireling or higher status within range may add your Gift Level to their current Body, Mind, and Spirit Points (without exceeding their regular maximum, so this only applies to allies that have been wounded or drained). If an affected associate leaves your Aura while the Gift is still active, they retain their extra Points; but when this Gift stops being active, the extra Points disappear from your associates regardless of where they are at the time.

Heroic Aura

AP Cost per Level: 5

Your presence makes the people around you greater. When this Gift is active, your associates of Compatriot and higher Status within range may add your Gift Level as a bonus to their rolls in all Skill and Characteristics Tests.

Immaculate Aura

AP Cost per Level: 5

Others around you benefit from your purity of heart and purpose; you must already possess an *Immaculate* Gift (of Body, Mind, or Spirit) to gain this Aura, and that *Immaculate* Gift Level acts as a Cap to your Levels in this Gift. When this Gift is active your associates of Ally and higher status within range may add your Gift Level to their resistance rolls as though they had your *Immaculate* Gift (Body, Mind or Spirit).

Resolute Aura

AP Cost per Level: 4

Others around you are made more determined by your presence, and when your Gift is active, your associates of Hireling and higher status within range may add your Gift Level as a bonus to their roll in any WILL-based Test.

Serene Aura

AP Cost per Level: 4

Your presence calms others, making them more difficult to excite or anger and more harmonious in their dealings with you and each other. When your Gift is active, anyone within range must subtract your Gift Level from their rolls to resist you in Social Skill Tests and must add your Gift Level to their rolls to resist gaining or triggering any kind of Binding.

Unveil

AP Cost per Level: 3

Your mere presence may lift glamours and reveal things in their true appearance; when this Gift is active, your Aura gives all within it a bonus equal to your Gift Level to their rolls in Awareness Tests to detect glamours and illusions. Any such illusory magics may be undone by your Aura; roll d10 + PRE + Gift Level, and if your roll is higher than a DR of 10 + the number of points of energy (Spirit or Mind Points) involved in creating the glamour, then it is dispelled. *Unveil* also cancels out the *Shape-Shifting* Gift.

Mask & Visage Gifts

Some Gifts are based upon your appearance and how people see you, and are usually referred to as ***Mask*** or ***Visage*** Gifts. They affect your appearance and in turn affect the way other people respond to you – for example as bonuses or penalties to Social and Performance Skill Tests, or by triggering a Test for another person to receive or activate a Binding (which, once again, will impact their use of Skills and Characteristics).

Animal Mask

AP Cost per Level: 1

You are accepted by animals and birds as one of them, and gain a bonus equal to your Gift Level on any Test to train, befriend, and communicate with them. Wild animals and birds will not flee from you as they would most other humans. This Gift is always active, at no cost.

Blush of Love

AP Cost per Level: 2

You are in requited love, and others can see it; you add your Gift Level as a modifier to your APP and PRE when others can see you. This Gift is always active, at no cost.

Brazen Body

AP Cost per Level: 3

You can inspire lust and sexual desires in those around you through your body and skin, but some may find you off-putting. When this Gift is active, add your Gift Level to your roll in any Social or Performance Skill Test, but a failure is an automatic Fumble. Anyone that sees you when this Gift is active must overcome your APP roll and Gift Level with a WILL roll to avoid a *Lust* Binding equal to your Gift Level.

Charismatic Mask

AP Cost per Level: 3

You are filled with an almost supernatural charisma. When this Gift is active, you may add your Gift Level to your roll in any Social Skill Test, and any associates of

Compatriot or higher status that can see you may add your Gift Level to their Morale and Loyalty Tests.

Cryptic Mask
AP Cost per Level: 2

You are surrounded by an aspect of mystery, giving you a bonus to attempts to deceive or charm others by word, deed, or spell. When this Gift is active, you may add your Gift Level to any Social Skill, Performance, or magic Test aimed at deceiving or charming those that can see you.

Dreadful Visage
AP Cost per Level: 3

The mere sight of you can cause dread, fear, and discomfort in those that see your face. When this Gift is active, anyone that looks at you must overcome your APP roll and Gift Level with their COUR roll or gain a *Dread* Binding against you equal to your Gift Level. Your associates of Compatriot or higher status are immune to this Gift.

Evil Eye
AP Cost per Level: 3

You may place a Hex on someone with a glance; they must overcome your PRE roll and Gift Level with their COUR roll or gain a *Hex* Binding of your choice equal to your Gift Level. Unlike most Bindings that result from Gifts, the *Hex* Binding from an *Evil Eye* lasts only so long as the Gift is active.

Face of Madness
AP Cost per Level: 4

The sight of your face can drive someone mad; when this Gift is active, those looking at you must overcome your APP roll and Gift Level with their REAS roll or gain a *Madness* Binding equal to your Gift Level.

Ghost Mask
AP Cost per Level: 3

You bear about you the touch of the grave, and may scare others by your appearance. When this Gift is active, anyone that sees you must successfully overcome your APP and Gift Level with a COUR roll or gain a *Fear* Binding equal to your Gift Level. Your associates of Friend or higher status are immune to this Gift. Ghosts and spirits treat you as one of their own when this Gift is active, and will not attack you (unless you attack them first).

Imperious Mask
AP Cost per Level: 4

You appear naturally dominant and commanding, and others have a hard time resisting your will. When this Gift is active, anyone that can see your face must subtract your Gift Level when they attempt to use their WILL to resist you in a Test.

Implacable Mask
AP Cost per Level: 3

You appear relentless and unforgiving to those with guilty secrets. When this Gift is active, anyone with a *Guilt* or active *Shame* Binding must subtract your Gift Level from any roll opposed to yours.

Mask of Command
AP Cost per Level: 3

You are a natural commander and leader, and others obey you instinctively. When this Gift is active, you may add your Gift Level to your roll in any Leadership, Persuasion, Oratory, or Tactics Skill Test, and any associates of Hireling or higher status that can see you may add your Gift Level to their Morale and Loyalty Tests.

Otherworldly Visage
AP Cost per Level: 3

You are marked by the Otherworld. When this Gift is active, you may add your Gift Level in all Social Skill, Performance, and magic-related Skill Tests in dealings with otherworldly and supernatural creatures and spirits. In addition, you do not age as quickly as others do, with your Gift Level added to your rolls to prevent the effects of aging (q.v.); this anti-aging effect applies regardless of whether the Gift is active or not.

Spellbinding Form
AP Cost per Level: 3

You are alluring and beautiful and easily attract the attention of others. When this Gift is active, you may add your Gift Level to all APP-based Social Skill Tests, and anyone who sees you must successfully overcome your APP roll and Gift Level with a WILL roll or gain a *Desire* Binding equal to your Gift Level.

Terrifying Mask
AP Cost per Level: 3

The mere sight of you can fill people with fear. When this Gift is active, anyone that you direct your anger towards and sees your face must successfully overcome your APP roll and Gift Level with a COUR roll or gain a *Fear* Binding equal to your Gift Level.

Unearthly Form
AP Cost per Level: 5

Your body is marked by the Heavens, and does not age as quickly as others do, with your Gift Level added to your rolls to prevent the effects of aging; this effect applies regardless of whether the Gift is active or not. When the Gift is active, those who see your undraped form must successfully overcome your APP roll and Gift Level with a WIS roll to avoid an *Awe* Binding equal to your Gift Level. You are immune to disease.

Unearthly Mask
AP Cost per Level: 4

You are marked with the beauty of the Heavens, and when this Gift is active you may add your Gift Level to all Social Skill and Performance Tests; in addition, those who see your face must successfully overcome your APP roll and Gift Level with a WIS roll or gain an *Awe* Binding equal to your Gift Level.

Warlike Visage
AP Cost per Level: 5

You appear intimidating, and when this Gift is active anyone that sees your face must deduct your Gift Level from any roll opposed to yours.

Wrathful Visage
AP Cost per Level: 4

Your appearance triggers dormant *Dread*, *Fear*, and *Shame* Bindings, even if you are not their usual Trigger. When this Gift is active, anyone with such a Binding that can see your face must resist triggering their Binding with your Gift Level as a penalty to their roll. In addition, when this Gift is active anyone with a *Guilt* Binding that can see your face must subtract your Gift Level from any roll opposed to yours.

Voice Gifts

Other Gifts affect the way you speak to people, and are usually referred to as ***Tongue*** or ***Voice*** Gifts. Each Gift causes different effects in listeners when employed, usually either through bonuses or penalties, or by triggering a Test or imparting a Binding.

Brazen Tongue
AP Cost per Level: 2

You can inspire lust and sexual desires in those around you with your voice alone, but some may find you off-putting. When this Gifts is active, you may add your Gift Level to any roll in a verbally based Social or Performance Skill Test, but a failure is an automatic Fumble. Anyone that hears you speak while this Gift is active must successfully overcome your PRE roll and Gift Level with a WILL roll or gain a *Lust* Binding equal to your Gift Level.

Dreadful Voice
AP Cost per Level: 3

You can cause dread and fear with your voice. When this Gift is active, you may add your Gift Level when making attempts to scare or intimidate others through any form of speech, and your listeners must successfully overcome your PRE roll and Gift Level with a COUR roll or gain a *Dread* Binding equal to your Gift Level.

Enlightened Tongue
AP Cost per Level: 2

Yours is the very voice of reason and wisdom, and you may influence others with your enlightened tone; when this Gift is active you may add your Gift Level as a bonus to attempts to teach, persuade or influence others through any form of speech. This Gift lasts longer than other Gifts when active; instead of remaining active for 1 round per Gift Level, it remains active for 1 hour per Gift Level.

Feral Tongue
AP Cost per Level: 2

You may understand and speak any animal or avian language, with your Gift Level as your basic Language Skill Level. This Gift is always active, at no cost.

Forked Tongue
AP Cost per Level: 4

Your voice is supernaturally persuasive. When this Gift is active, you may add your Gift Level to your roll in any Test to persuade, influence, convert, tempt, or subvert others with any form of speech; you may also add your Gift Level in any Test to invoke a Binding. When this Gift is active, you may talk someone into an *Ambition*, *Desire*, *Doubt*, *Fury*, *Hate*, *Jealousy*, *Lust*, or *Vanity* Binding equal to your Gift Level with a successful Persuasion or Seduction Skill Test. If they already have such a Binding, then you may increase its Level by your own Gift Level with a successful Persuasion or Seduction Skill Test. Both Tests are Opposed as appropriate, but you may add your Gift Level to your roll.

Ghost Tongue
AP Cost per Level: 2

You may see and speak with the Dead with ease, with your Gift Level acting as your Language Skill Level, even if they don't speak the same Language that you do. While this Gift is active, you may add your Gift Level as a bonus to your Social and Performance Skill Tests with the Dead.

Glorious Voice
AP Cost per Level: 3

Your voice bears the mark of the divine. When this Gift is active, you may add your Gift Level to all verbal Social and Performance Skill Tests, and all who hear

you must successfully overcome your PRE roll and Gift Level with a WIS roll or gain an *Awe* Binding equal to your Gift Level.

Golden Tongue
AP Cost per Level: 2

Your voice is touched by divine inspiration and awakens ideas and desires in others. When this Gift is active, you may add your Gift Level to any verbal Social or Performance Skill Test, and once moved by your speech listeners may add your Gift Level to any TECH, IMAG, or WIS roll made in connection to the subject of your speech for a number of days equal to your Gift Level.

Haunting Voice
AP Cost per Level: 3

Your voice is filled with a beautiful melancholy, sadness, and world-weariness, and others are instinctively fascinated by it. When this Gift is active, listeners must successfully overcome your PRE roll and Gift Level with a WILL roll or be forced to subtract their EMP from their subsequent rolls to any opposed Tests against you. You may also add your Gift Level to your roll in any verbal Social or Performance Skill Test while this Gift is active.

Honeyed Tongue
AP Cost per Level: 2

Your voice is naturally seductive and you are very persuasive, able to talk people into just about anything. When this Gift is active, you may add your Gift Level as a bonus to any verbal attempt at Intrigue, Persuasion, Leadership, Seduction, or Oratory.

Imperious Tongue
AP Cost per Level: 2

You speak with a voice of surety and command, and when this Gift is active you may add your Gift Level to your roll in any verbal Social or Performance Skill Test to command or compel others.

Many Tongues
AP Cost per Level: 3

You may understand and speak any human language, with your Gift Level as your basic Language Skill Level. This Gift is always active, at no cost.

Serene Voice
AP Cost per Level: 3

You can calm and soothe others with the sound of your voice. When this Gift is active, you may add your Gift Level to any attempt at diffusing violent situations or in ending a triggered Binding.

Silver Tongue
AP Cost per Level: 2

You have a convincing and persuasive voice, and when this Gift is active you may add your Gift Level to your roll in all verbal Social Skill Tests.

Tongue Afire
AP Cost per Level: 2

You speak with inspiration and cosmic lucidity; when this Gift is active, you may add your Gift Level to any verbal Performance Skill Test.

Voice of Fury
AP Cost per Level: 3

You can cause anger in others by encouraging them with your voice; when this Gift is active, anyone that you exhort to anger must successfully resist your PRE roll and Gift Level with a WILL roll or gain a *Fury* Binding equal to your Gift Level. Anyone who can hear you while this Gifts is active must subtract your Gift Level from any opposed roll they make against you (not including that to resist a *Fury* Binding).

Voice of Madness
AP Cost per Level: 3

You can cause madness in others by encouraging them with your voice; when this Gift is active, anyone that can hear your voice those must successfully overcome your PRE roll and Gift Level with a REAS roll or gain a *Madness* Binding equal to your Gift Level.

Touch Gifts

Some Gifts require that you touch someone to cause an effect. These Gifts are called ***Touch*** Gifts, and they allow you to change something about someone that you come into contact with while the Gift is active.

Brazen Touch
AP Cost per Level: 2

Your sensuality and allure rubs off on your paramours; you must already possess the *Brazen Body* or *Brazen Tongue* Gift, and their Gift Levels act as a Cap on your Levels in this Gift. Your lovers act as though they have your Gift Levels in *Brazen Body* or *Brazen Tongue* (whichever is higher) for a number of days equal to your *Brazen Touch* Gift Level after your encounter. This Gift is always active, at no cost.

Cleansing Touch
AP Cost per Level: 4

You may attempt to lift a Binding or Pollution from others by touch alone. When this Gift is active, you may touch someone with a Binding or Pollution Levels and then roll d10 plus your PRE plus your Gift Level against a DR of 10 plus the current Level of the Binding or Pollution you are trying to remove; if you are successful, then you may expend Body, Mind, or Spirit Points to reduce a single Binding or Pollution Levels by a number of Levels equal to the amount of energy you expend. Your Gift Level acts as a Cap to the amount of energy you can expend; so if you have *Cleansing Touch* 4, you can spend up to 4 Points and reduce a Binding by up to 4 Levels. You may only make one attempt to reduce a single Binding or Pollution during a single activation of this Gift.

Healing Touch
AP Cost per Level: 5

You may heal another's wounds by touching them with your hands. When this Gift is active, you may touch someone that has taken physical, mental, or spiritual damage, and heal them of that damage; in addition to the activation cost of the Gift, each touch costs you one point of Body, Mind, or Spirit (depending on the type of damage you are trying to heal), and restores a number of lost Points equal to your Gift Level. See the Combat Rules section for more info on healing.

Oracular Touch
AP Cost per Level: 4

You may sense the future of living beings or objects that you touch. When this Gift is active, you may touch another person or object and make a Foretelling Divination Roll (q.v.) with your Gift Level as a bonus.

Sensitive Touch
AP Cost per Level: 2

You can detect magic, enchantments, or the presence of spirits by touching an object or person. If you touch any object or person that bears an enchantment or spell upon them, or is being possessed by a spirit or ghost, while this Gift is active, then you may attempt to detect the magic using a PER/Awareness Test with your Gift Level as a bonus.

Personal Gifts

The final type of Gift is a Gift that gives you an internal power that affects you alone. These Gifts can be considered ***Personal*** Gifts.

Ascension
Cost: 5 Arcana Points per Level

When you die, you may attempt to enter the Heavens or the Underworld as a God; this requires that you have accumulated Worshippers and a Hero Cult. More info about Ascension can be found in the section on Death in the chapter on The World Around You.

Beautiful Mind
AP Cost per Level: 3

Your Mind works in amazing ways, giving you a bonus to solve problems using your REAS, but you must also apply your Gift Level as a penalty to all of your Social and Performance Skill Tests. This Gift is always active, at no cost.

Berserkir Ekstasis
AP Cost per Level: 3

You can become filled with a supernatural rage. When this Gift is active, you must add your Gift Level as a bonus to any STR- or COUR-based Test and to any Hand-to-Hand or Melee Skill Tests during combat.

Bonds of Love
AP Cost per Level: 3

You are in requited love, and have a connection with your partner that transcends distance; you always know where they are and have a general sense of whether they are safe or in danger, but you must also share their pains. You take physical or spiritual damage done to them onto yourself as well, up to your Gift Level in points per wound (this does not apply to the voluntary loss or use of Body or Spirit Points, as for example in fueling spells or Gifts). This Gift is always active, at no cost.

Bound Hearts
AP Cost per Level: 3

You inspire loyalty in those sworn to you; your Gift Level is added to rolls during Morale and Loyalty Tests for your Hirelings, Friends, Compatriots, Allies, Lovers, Agents, Lieutenants, Followers, and Worshippers. This Gift is always active, at no cost.

Clear Mind
AP Cost per Level: 2

You are clear in sight and purpose, and are not easily fooled by magic or illusion; when this Gift is active, you may add your Gift Level to any attempt to resist any magic involving glamours or illusions, or any Aura, Mask, Visage, or Voice Gift.

Create Followers
AP Cost per Level: 5

You may attract followers who will do your bidding; you may attempt a Relations roll to change the attitude of someone you know into that of a Follower. See the section on Relations in the previous section for more information.

Create Gift
AP Cost per Level: 5

You may create a new kind of Gift, one appropriate for any one Arcana Path (q.v.) that you have mastered. You are considered to have mastered an Arcana Path once you have accumulated at least 100 Arcana Points in that Arcana Path, and have Level 10 in at least one Gift linked to that Arcana Path. At that point you may use this Gift to create a new Gift, converting your Levels in Create Gift into a new Gift of your own design. The new Gift should be created in consultation with your Guide, who remains the final arbiter of whether the Gift is appropriate. Gifts should basically add a bonus to a Test or Test category, or present others with a Binding or penalty. See the section on the Arcana following this for more information about Arcana Paths and Arcana Points.

Create Worshippers
AP Cost per Level: 5

You may attract worshippers who believe that you are or will become divine or semi-divine; you may attempt a Relations roll to change the attitude of a Follower into that of a Worshipper with your Gift Level as a bonus (therefore you must have the *Create Follower* Gift as a prerequisite). If you are successful, then they may create a Hero Cult around you or join one that already exists. In that Hero Cult, your Worshippers may make you offerings and give you Invocation Points, up to your Gift Level in Invocation Points per Worshipper per offering. These Invocation Points may be stored as reserve Spirit Points that you can use on a one-time basis to cast Incantations and Rituals, fuel Gifts, etc. See the section on Relations in the next Chapter and on Magic and Religion later in the book for more information.

Dream-Flight
AP Cost per Level: 5

Your Spirit may leave your body during sleep and travel to other places; your Gift Level determines the amount of time you may travel outside your body during sleep. This Gift must be activated, but remains active for one hour for every Gift Level rather than one round, as with other Gifts. See the section on traveling to the Dreamworld later for more information.

Dreaming Oracle
AP Cost per Level: 5

You can have prescient and divinatory dreams while sleeping. You may activate this Gift before falling asleep by expending a number of Body, Mind, or Spirit Points equal to your Gift Level. During sleep, you will be allowed to make a single Foretelling Divination Roll (q.v.) with your Gift Level as a bonus.

Ecstasy/Ekstasis
AP Cost per Level: 5

You are filled with bliss and rapture, and may commune with Nature, the Otherworld, the Underworld, or the Heavens. You may activate this Gift by expending a number of Body, Mind, or Spirit Points equal to your Gift Level; this triggers a trance that lasts a number of hours equal to your Gift Level. During that trance, you may perform a single Divination Roll (q.v.) with your Gift Level as a bonus; or you may attempt to learn something new such as a Mystery. A Mystery normally requires an Initiation Roll using your Mystery Cult Lore Skill and guided by someone who has the *Initiate/Mystery* Gift or knows a Mystery Cult Initiation Ritual. When this Gift is active, you may add your Gift Level as a bonus to your Initiation Roll; further, you may also attempt to initiate yourself into a Mystery without the aid of another Character's *Initiate/Mystery* Gift or Initiation Ritual (see the sections on Magic and Mystery Cults for more information).

Hero Lineage
AP Cost per Level: 5

Normally when you have children, they inherit the stronger of the two Lineages that you have inherited (your mother's or your father's). The *Hero Lineage* Gift allows you to better the prospects for your progeny. Normally the maximum bonus to a single Characteristic available from one Lineage Effect is +1. For every Level of the *Hero Lineage* Gift, you may add a +1 bonus to your Lineage Effect for a Characteristic that you have at Level 10 or higher, and that does not already have a bonus on the Lineage Effect you want to affect. Or you may decrease a Characteristics penalty or Binding Level by one Level, or add a bonus Gift Level for a Gift that you possess at Level 10 or higher. You can find more on Lineages in the chapter on Character Creation, following, and in Appendix A, where there is also an example of using this Gift.

Illuminated Mind
AP Cost per Level: 5

You have had a brush with divine or cosmic forces and your Mind is filled with a supernatural understanding of the cosmos. When this Gift is active, you may add your Gift Level to any PER, IMAG, MEM, or WIS Test, Initiation Test, or Test to comprehend a Mystery.

Immaculate Body
AP Cost per Level: 5

You are unpolluted and pure in flesh, and may add your Gift Level to any attempt to resist *Pollution*, disease, or poison. This Gift is always active, at no cost.

Immaculate Mind
AP Cost per Level: 5

You are unpolluted and pure in thought, and may add your Gift Level to any attempt to resist influence, persuasion, or magic spells. This Gift is always active, at no cost.

Immaculate Spirit
AP Cost per Level: 5

You are unpolluted and pure in Spirit, and may add your Gift Level to any attempt to resist possession or spiritual attack. This Gift is always active, at no cost.

Initiate/Mystery
AP Cost per Level: 5

You can open other people's minds to the unknown, showing them a Mystery about the Known World at large that you have already come to understand by being initiated into the Mystery. To comprehend a Mystery normally requires an Initiation Roll using your Mystery Cult Lore Skill during an Initiation Ritual, but it may also occur under the tutelage of someone with this Gift. So when this Gift is active and you are attempting to initiate others into a Mystery you understand, they may add your Gift Level to any attempt to succeed at such an Initiation Roll. This is one basis for a Mystery Cult. This Gift lasts for one hour per Level after activation.

Iron Body
AP Cost per Level: 5

Your body is resistant to harm; your Gift Level acts as natural armor, preventing damage and preventing wounds. Your Gift acts as equal protection against Cut, Puncture, and Impact damage; see the Combat Rules for more information about the function of armor. Note that this Gift does not protect against the loss of Body Points from self-administered Points loss (for example, the use of Body Points to fuel an active Gift). This Gift is always active, at no cost.

Iron Mind
AP Cost per Level: 5

Your Mind is resistant to harm; your Gift Level acts as mental armor, preventing damage from madness or magic. Your Gift acts against damage to your Mind in the same way that physical armor protects against physical damage, by reducing the Points of damage done by your Gift Level. Note that this Gift does not protect against the loss of Mind Points from self-administered Points loss (for example, the use of Mind Points to fuel an active Gift or magic). This Gift is always active, at no cost.

Iron Spirit
AP Cost per Level: 5

Your Spirit is resistant to harm; your Gift Level acts as spiritual armor, preventing damage from magic or spirits and ghosts. Your Gift acts against damage to your Spirit in the same way that physical armor protects against physical damage, by reducing the Points of damage done by your Gift Level. Note that this Gift does not protect against the loss of Spirit Points from self-administered Points loss (for example, the use of Spirit Points to fuel an active Gift or magic). This Gift is always active, at no cost.

Keen Sight
AP Cost per Level: 1

You have especially strong eyesight, and may add your Gift Level as a bonus to your roll in any sight-based PER Test. This Gift is always active, at no cost.

Love's Grace
AP Cost per Level: 3

You are in requited love, and are blessed by love with protection; you may add your Gift Level as a bonus to any roll you make to avoid or resist harm or Bindings. This Gift is always active, at no cost.

Memory Trick
AP Cost per Level: 5

You know tricks and techniques to expand your Mind and remember more than others do; you may add Memory Points equal to your current MEM times your Gift Level. This Gift is always active, at no cost.

Mind Afire
AP Cost per Level: 4

Your Mind is filled with the inspiration of the cosmos; while this Gift is active, you may add your Gift Level to any creative endeavor you undertake, or to any Skill Test involving understanding facts or ideas.

Mother's Grace
AP Cost per Level: 2

You have given birth, and are blessed by that birth with protection; your Gift Level may be added as a bonus to any roll to avoid or resist harm or Bindings. This Gift is always active, at no cost, until your child reaches puberty, at which point you lose this Gift.

Open Heart
AP Cost per Level: 2

The goddess Dieva has blessed you with an understanding of human nature, and you may add your Gift Level

to your rolls to resist gaining or triggering a *Jealousy* Binding. This Gift is always active, at no cost.

Open Spirit
AP Cost per Level: 3

You may act as a natural medium for ghosts and spirits, allowing them to speak or act through you without harming you. Your Gift Level acts as a spiritual shield against the damage normally caused by possession, allowing you to ignore the physical damage caused by possession for a number of hours equal to your Gift level. If you have allowed a Spirit to possess you voluntarily and have this Gift, you may cast the Spirit out at will. If a Spirit tries to possess you against your will, you may add your Gift Level as a bonus to your rolls in Spirit Combat (q.v.). This Gift is always active, at no cost.

Oracular Sight
AP Cost per Level: 4

You may sense the future of living beings you look at. While this Gift is active, you may focus your gaze on one Character per activation and make a Foretelling Divination Roll (q.v.) about that person with your Gift Level as a bonus.

Rebirth
AP Cost per Level: 5

When you die, your Spirit may attempt to be reborn into the World immediately rather than pass on to the Underworld. See the section on Death in the chapter on The World Around You. This Gift is always active, at no cost.

Renown
AP Cost per Level: 3

You have a reputation and are blessed with fame or infamy, and may add your Gift Level to any APP or PRE-based Social or Performance Skill Test. This Gift is always active, at no cost.

Second Sight
AP Cost per Level: 2

You can see into the Otherworld, opening the hidden world of magics, spirits, and enchantments to your inspection. While this Gift is active, you may look into the Otherworld as though it were part of the regular world around you, and you may add your Gift Level as a bonus to your roll in any Awareness Skill Test to see magical or invisible things or spirits.

See Guilt
AP Cost per Level: 3

You may see *Guilt* Bindings in others when this Gift is active. They may try and hide their *Guilt* from you by successfully resisting your PRE and Gift Level with their WILL, but they must take a penalty equal in strength to their *Guilt* Binding.

See The Path
AP Cost per Level: 4

When uncertain about how to proceed in an endeavor, you can envision the proper way forward. When this Gift is active, you may make a Foretelling Divination Roll (q.v.) with your Gift Level as a bonus.

Sense Lies
AP Cost per Level: 3

You often know when people are lying to you. You may add your Gift Level as a bonus to your roll in any Awareness or Inquiry Skill Test to detect lies.

Serene Body
AP Cost per Level: 4

You are physically at ease and supernaturally healthy, rarely showing the effects of fatigue, disease, or your environment. You may ignore the first Fatigue Points that you would normally receive from labor, travel, or sleeplessness, up to an amount equal to your Gift Level (after which you begin to accumulate Fatigue Points as usual). You may add your Gift Level to any roll you make to resist *Disease* Bindings or damage from an environmental cause (fire, drowning, extreme cold or heat). This Gift is always active, at no cost.

Serene Mind
AP Cost per Level: 4

You are calm and unruffled, difficult to excite or anger, holding great control over your emotions; add your Gift Level as a bonus to any roll to avoid receiving or triggering an emotional (as opposed to Physical) Binding. This Gift is always active, at no cost.

Shape-Shift
AP Cost per Level: 5

You may change your physical form into that another creature. This may also be gained as a Curse, in which case there may be triggers or conditions that cause the change and limits on the shapes you may take. While this Gift is active, you may change your physical form into any creature of your approximate size or smaller; your Physical Characteristics become those of a typical member of the species, to which you add (and subtract) your Lineage, Star Sign, and Birth Omen bonuses, if any (q.v.). You may make one such transformation into another form (and back) during a single activation of this Gift. When this Gift ceases being active, you revert back to your original form automatically.

Share Gift
AP Cost per Level: 5

You may choose one Gift you have that you may share with Worshippers in your Hero Cult in exchange for their Invocation Points, with your *Share Gift* Level as a maximum on the Gift Level they receive. You must activate this Gift in order to share the chosen Gift with them; you may fuel the activation with your own Body, Mind, or Spirit Points, or you may use the Invocation Points that Worshippers have donated to you through Offerings. This Gift may be taken again in order to share other Gifts.

Spirit-Walking
AP Cost per Level: 5

You can send a part of your being into the Otherworld. This Gift must be activated, but remains active for one hour for every Gift Level rather than one round, as with other Gifts. When this Gift is active, your Mind and Spirit may discorporate from your body even while awake, and you may then travel the Otherworld as a Spirit creature for a number of hours equal to your Gift Level. See the section on the Otherworld in the chapter on The World Around You for more information.

Stone Heart
AP Cost per Level: 2

You are highly resistant to charm, either magical or otherwise; add your Gift Level to your rolls to resist any magical attempt at charming you, Persuasion, Seduction, or Oratory attempts, EMP-based Test, or EMP Appeal. This Gift is always active, at no cost.

Sustenance
AP Cost per Level: 1

You do not need much food or drink, and may add your Gift Level to all rolls to survive the deprivation of food and water. More information can be found in the Environment section of the chapter on The World Around You. This Gift is always active, at no cost.

True Love
AP Cost per Level: 5

You and your partner have found True Love (you must both take this Gift at the same time), and you may add your Gift Level to any roll you make. Your Gift Level also serves as a natural Ward against all forms of harm to your Mind, Spirit, and Body. Should your partner die, you automatically gain both *Grief* and *Despair* Bindings equal to your *True Love* Gift Level (in addition to any other Bindings you might receive). This Gift is always active, at no cost.

Unmask Desire
AP Cost per Level: 2

You may see *Desire*, *Love*, and *Lust* Bindings in others when this Gift is active. They may try and hide their desires from you by successfully resisting your PRE roll and Gift Level with their WILL roll, but they must take a penalty to their roll equal to their strongest such Binding.

Veteran
AP Cost per Level: 4

You have seen the thick of battle before and have been blooded. You may add your Gift Level to your Initiative roll, to COUR-based Tests, and to your rolls in any Tactics Test or Morale Test in battle. This Gift is always active, at no cost.

Opposed Gifts in Action

Bryce of Teppin, a young Magician, has a *Terrifying Mask* 2 Gift. One day, two street thugs come upon him, and they seem eager to part him from his cash. He activates his Gift. He has an APP of 6, and rolls a 5; so with his Gift Level his final roll is (5+6+2=) 13. The first thug has a COUR score of 5 and rolls a 6 for an 11 total; the second thug has a COUR score of 6 and rolls a 6 for a 12 total. Barring any other Modifiers, neither thug was able to better Bryce's roll in this Opposed Test, and so each of them is stricken with a *Fear Bryce of Teppin* 2 Binding and they run off as quickly as they can. Later, Bryce runs into a fierce Daradjan Witch named Golo the Hag, and they argue over who's the better Magician. Bryce once again activates his *Terrifying Mask* 2 Gift, but discovers that Golo has a *Terrifying Mask* 6. Golo is unaffected by his Terrifying Mask, and when she activates hers, he must try and avoid her Mask as though it were Level 4. He rolls a 4 and adds his COUR of 5 for a 9; her roll is a 4 and she adds her APP of 2 and working Gift Level of 4, for a 10. Bryce flees with a *Fear Golo the Hag* 4 Binding.

Your Bindings

In addition to Gifts, you will also acquire **Bindings** on your LifePath and during the game. Bindings are physical, emotional, psychological, or social complications that put limits on your abilities. While Gifts act as bonuses or aids to your rolls during Tests and actions or give you some special or extraordinary ability, Bindings bring penalties to your rolls or trigger certain kinds of automatic behavior. Despite the negative connotations, you may nonetheless pursue some Bindings; Love, for example, is a Binding that many Characters might desire.

You may acquire Bindings from your Lineage (in which case your Lineage is considered Cursed) or during your turn through the LifePath, and then will go on to gain other Bindings from your actions (or inactions) during the game. Bindings are often gained from an encounter with another Character's Gift (such as *Dreadful Voice*), or can come as a result of a failed or *fumbled* Test (see Critical Failure, in Die Roll Results following this). The Guide may sometimes call for you to make rolls to avoid Bindings based on the action of the narrative or the events that occur in your shared story. A common example of such an event would be the death of one of your associates (your Friends, Allies, family, etc.), in which case you must roll a WILL Test or gain a *Grief* Binding. The DR of such Tests is determined by their relationship to you, as described in the Relations Table. For other Binding Tests, the Guide can determine the DR.

And a Guide can always impose a Binding on you because of your role-playing, though it's suggested that this occur only rarely and in obvious and demanding circumstances (for example, if you are continually bragging in bars about your sexual prowess, it seems fair for a Guide to assign you a *Vanity* Binding…).

Active or Dormant

Bindings have Levels just like Skills and Gifts, and the higher the Level the stronger the hold the Binding has over you. Bindings may be **Active** or **Dormant**. Both Active and Dormant Bindings can result in involuntary actions, or in penalties to your Characteristics or to certain kinds of Skill Tests, or both. **The strength of your Binding in Levels is also the penalty that is applied to your Characteristics or Skills during Tests when that Binding is or becomes Active.**

An *Active* Binding is one that is operational on you at all times, usually applying a penalty to one or more of your Characteristics that you have to factor in during Tests. *Vanity* is an Active Binding, for example; your belief in your own superiority is ingrained, and only conscious effort can reduce it over time (using Arcana Points – see the section on the *Book of Dooms* following this for information on how to reduce Bindings).

A *Dormant* Binding is one that normally doesn't affect you, but becomes Active when you are confronted with a **trigger** and fail a Characteristic Test. For example, if you have a *Greed* Binding, that's a Binding which is normally Dormant, but should you be suddenly confronted with an opportunity to gain something valuable – a treasure map you spot in a shop window, an unattended purse left on the bar, anything that can trigger your desire for material gain – you will have to make a Characteristic Test (in the case of *Greed*, a WILL Test) to ignore the Binding and not act on your desire for wealth – in the examples just given, buying (or stealing) the map, or pocketing the abandoned purse. **The DR of the Test is equal to 8 plus the Level of the Binding**, so the higher the Binding Level the more difficult it is for you to resist its effects. Active Bindings that are constantly impacting your abilities will be easy to keep track of (just note the penalties down in the Modifiers column on your Character Sheet), but you and your Guide will have to remember your Dormant Bindings and what might trigger them to see if they become active during the game.

Dormant Bindings can be triggered by accident or on purpose; indeed, triggering another Character's Binding can be to your advantage. You must somehow offer a trigger to their Binding, and then they must resist their Binding or have it become Active, which can then result in that Binding's Levels being applied as a penalty during your later opposed rolls. For example, if you were trying to persuade someone with a Dormant *Greed* Binding to do something, you could appeal to their greed by telling them how much they could make if they helped you, by promising a reward, or offering a bribe. By appealing to their hidden desire for wealth, you attempt to trigger their Binding and they have to make a WILL roll; if they fail, their Binding has become Active and they take a penalty on their roll to resist your offer equal to their Binding Level. Usually this lasts until the trigger is no longer present.

Active Bindings always stack – i.e., you add up your Levels in an Active Binding, so if you have a *Despair* Binding Level 3 and later gain another *Despair* Binding Level 1, you add it to wind up with a Level 4 *Despair* Binding.

Dormant Bindings

Stack	*Don't* Stack
Fury	Addiction
Grief	Awe
Lust	Desire
Shame	Dread
	Envy
	Fear
	Hate
	Jealousy

Dormant Bindings have triggers, but some of them stack and some of them don't stack. For example, *Grief* is a common Binding in a dangerous world, and it's a stacking Binding that becomes Dormant after the passage of time. It's triggered by things that remind you of the dead: the mention of a person you've lost, finding a memento of them, finding yourself back in the place where they died, etc. When your *Grief* is triggered, however, it's the whole *Grief* Binding, not a specific *Grief* attached to that one person (largely because the author assumes that the act of grieving for one person that you've lost will rapidly remind you of others in your life that you have lost, as well). Each time you lose someone and again gain new *Grief* Levels, it triggers your Dormant *Grief* Binding and so *Grief* becomes harder to live with over time (unless reduced through the use of Arcana Points). The same is also true for *Fury*, *Lust*, and *Shame*; each of these Dormant Bindings stacks, becoming stronger and stronger regardless of the individual triggers that can set them off.

On the other hand, some other Dormant Bindings don't stack and only apply to a specific person or persons, place, or thing that acts as a trigger for that particular Dormant Binding. You can have two or more of the same non-stacking Dormant Binding as long as they have different triggers. For example, you might have a

Fear Dragons Binding resulting from a bad encounter with a Dragon that ate half your party and which can be triggered by anyone even mentioning the word "Dragon," and a *Fear Uthgar the Malignant* Binding, resulting from running away from Uthgar's *Terrifying Visage* Gift, and which can be triggered whenever you hear he's back in the neighborhood. But they aren't added together to create one large *Fear* Binding; they're two different Bindings, each triggered by separate circumstances and conditions. Your Guide always has the discretion of ruling when and how different Dormant Bindings are triggered.

Suppressing Bindings

Once a Dormant Binding has been activated through a failed Characteristics Test in the presence of a trigger, the Binding will stay Active as long as the trigger (be it a person, place, or situation) is present. Once the trigger is no longer present, you may attempt to 'snap out of it' and suppress the Binding once per minute by succeeding at another Characteristics Test with a **DR of 8 + the Level of the Binding**. When you succeed, the Binding is now Dormant once more and you may act normally.

In addition, you may attempt to calm, soothe, or reason with a Binding-influenced Character, pitting your Persuasion Roll against an Opposed Roll of d10 + WILL + Level of Binding +/- Modifiers to see if you can convince a distraught or emotional Character to relax.

Physical Bindings

In addition to psychological and emotional Bindings, there are also Physical Bindings. These include *Addiction* and *Amnesia* – both of which can obviously have strong psychological components as well, though it seems most appropriate to consider them Physical afflictions – as well as poor senses and the major Diseases of the Known World.

Also included in this category are ***Grievous Wounds***, for very serious Wounds are the equivalent of Physical Bindings. More information about Wounds and the process of healing can be found in the Combat Rules; more information on Diseases and other elements of the environment that can affect you (such as Poisons) can be found in the chapter on The World Around You.

Pollution

Included on the list of Bindings is *Pollution*, which is a form of temporary Spiritual Binding resulting from your actions and behavior in the world; simply put, some actions tarnish the Spirit and make you unclean, at least from the perspective of attempting to perform sacred acts or enter sacred places. You can gain Pollution Levels as you go through your daily routines and adventures. A Pollution acts as a penalty to your roll for any religious, sacred, or Cult Ritual you attempt (unless the Ritual is specifically described as being unaffected by Pollution). And your Pollution can be transferred to any sacred space that you enter, with enough Pollution causing a sacred space to become defiled or desecrated (unless, once again, that space is specifically described as being unaffected by Pollution). However, a simple Purification Ritual usually removes the taint of Pollution, and so you can properly prepare yourself before performing a sacred ritual or entering a sacred place.

Yheran temples usually have basins for Purification Rituals set up nearby.

When you enter a sacred space while Polluted, your Pollution Levels are added to any others already in that sacred space. If a sacred space such as a Temple, Shrine, or sacred natural site such as a sacred glen or lake gains more Pollution Levels than its current base of power (see the section on the Available Power of Magical and Sacred Place in the Magic chapter), then the site becomes *unclean* and can no longer be used for any Cult Lore Rituals until enough Purification Rituals are performed to return the Pollution Level to 0. However, Purification Rituals can reduce or remove the taint of Pollution, and so you can prepare yourself before performing a sacred Ritual or entering a sacred place.

Causes of Pollution

Situation	Pollution gain
Contact with animal blood	+1 Level
Contact with human blood (including menstrual blood)	+2 Levels
Contact with dead human or animal flesh	+2 Levels
Sexual contact with another person	+1 Level
Laboring with the earth (e.g., farming, planting, digging)	+1 Level
Eating un-sacrificed meat	+1 Level
Taking a life	+2 Levels
Breaking a Cultural Taboo	+1 Level
Partaking in an unwilling Sacrifice (human or animal)	+10 Levels
Fumbled Sacrifice Test	+10 Levels

Most people can easily have 2–3 Pollution Levels by the end of the average day (given that the most people work with the earth in some fashion). And since Pollution Levels are cumulative from day to day, Characters that do not perform an occasional Purification Ritual can very quickly get to very high Levels of Pollution. Some Gods do not care about some kinds of Pollution. Gods of War tend to be unconcerned about Pollution garnered from contact with human blood or corpses. Gods of Sex are usually unconcerned about Pollution garnered from sexual contact with other people, and may even encourage it as part of the Cult's Rites. And ultimately the forbidden Gods who are worshipped using the Occult Lore Skill are uninterested in the question of Pollution at all (indeed probably preferring that their worshippers be Polluted rather than not) so Pollution Levels have no impact on Cultic Rituals (Offerings, Sacrifices) that are performed with the Occult Lore Skill.



Your Bindings

Active Bindings

Active Bindings affect you at all times.

Ambition

Effect: You receive a penalty to your EMP and WIS equal to your Binding Level.

You are driven by the desire for success, fame, or power. You are more likely to view other people as tools you can use, and to act unwisely when a goal is within reach. Family upbringing and childhood circumstances often produce *Ambition*. If your *Ambition* Binding Level is higher than your WIS score, you gain Levels in a *Vanity* Binding equal to the difference.

Cruelty

Effect: You receive a penalty to your EMP equal to your Binding Level.

You are vicious and mean, deliberately seeking to cause pain in others. This often results from a fumbled EMP Test. If your *Cruelty* Binding Level is ever higher than your EMP score, you gain Levels in a *Hate* Binding aimed at all living people equal to the difference.

Curse

Effect: A specific effect determined by the originating spell caster; for example, impotence, blindness, or another kind of Binding.

Someone has put a curse on you or your Lineage. This is often the result of an Incantation or Ritual by a Magician. While this is usually an Active Binding, sometimes it may be Dormant if the Caster has attached a triggering condition.

Despair

Effect: You receive a penalty to your WILL, IMAG, CONV, and COUR equal to your Binding Level.

You have lost faith in yourself and your friends and cause, and lack motivation, imagination, or courage to move forward in life. Usually this comes as the result of failing a mission of some sort or being confronted with what seems an impossible problem to solve, or you fumble an IMAG Test in a dangerous situation.

Doubt

Effect: You receive a penalty to your CONV equal to your Binding Level.

You are unsteady in your beliefs and convictions, and are questioning your faith. This often results from fumbling a spiritual task or a CONV Test, or from having a disturbing truth about your gods or religion revealed to you. If your *Doubt* Binding Level is ever higher than your CONV score, you gain Levels in a *Despair* Binding equal to the difference.

Ennui

Effect: You receive a penalty to your WILL, IMAG, and CONV equal to your Binding Level.

You are bored with the world or want to pretend that you are. You find it very difficult to be motivated to do anything. Enormous wealth and lack of a challenge can lead to Ennui; fumbling an IMAG Test during an otherwise safe situation can as well. If your *Ennui* Binding Level is ever higher than your IMAG score, you gain Levels in a *Despair* Binding equal to the difference.

Guilt

Effect: You receive a penalty to your WILL, MEM, PRE, and COUR equal to your Binding Level.

You did something wrong and feel guilty about it; you failed to act when you should have, failed another person, or broke a code or vow at a critical moment. Others can sometimes sense your gnawing guilt and it makes you less sure of yourself. If your *Guilt* Binding Level is ever higher than your WILL score, you gain Levels in a *Despair* Binding equal to the difference.

Hex

Effect: You receive a penalty to a specific Skill or Characteristic equal to your Binding Level, as specified by the originating spell caster.

Someone has put a hex on you. This is the result of an Incantation or Ritual by a Magician.

Love

Effect: You receive a penalty to all opposed rolls against the person you love equal to your Binding Level.

You are in love with someone. This is usually by choice, but as love is often unrequited a *Love* Binding need not be reciprocated. However, in order to qualify for Love-based Gifts (such as *Bonds of Love* or *True Love*), your Love must be requited and both parties must take a voluntary *Love* Binding. Your beginning *Love* Binding Level is equal to your EMP. If you betray your Lover, you gain a *Guilt* Binding equal in Level to your *Love* Binding. Sometimes Love is caused by magic.

Madness

Effect: You receive a penalty to your REAS and EMP equal to your Binding Level, and a similar bonus to IMAG.

You are insane, and have a warped and confused understanding of the world around you. Madness distorts you ability to think clearly or connect with other people. Usually this results from failing a Test against a Gift that causes Madness, or fumbling a WIS Test.

Pollution

Effect: You receive a penalty to performing any Cult Ritual equal to your *Pollution* Level.

You are temporarily stained and unclean, having performed certain kinds of behavior or made contact with a taboo substance or object. Your Pollution is passed on to any sacred area you enter. See the preceding description of *Pollution* and its sources.

Promise

Effect: While trying to keep your promise you gain a bonus to your rolls equal to your Binding Level.

You have made a promise to someone else; this isn't the same thing as a Vow Incantation made to a God or an Oath sworn during an Oath Ritual (q.v.). It's just between you and the person to whom you made the promise. Your beginning Promise Binding Level is equal to half your CONV. You gain a *Shame* Binding (if breaking the promise merely causes you embarrassment) or a *Guilt* Binding (if breaking the promise causes harm to someone else) equal to your *Promise* Binding Level if you break the promise.

Vanity

Effect: You receive a penalty to your PER, PRE, EMP, and WIS equal to your Binding Level.

You're egotistical, vain, and narcissistic, and other people can often tell. You don't perceive yourself or others quite as sharply as you should, and this undermines your relations with other people. This often results from fumbling a PRE Test.

Dormant Bindings

Dormant Bindings only affect you when they become Active, in response to a Trigger of some sort. Some Dormant Bindings attack and are triggered in whole by any of the triggers attached to it; other Dormant Bindings do not stack, and each trigger is attached to a specific Dormant Binding of varying Level.

Addiction

Effect: When this Binding is active, you receive a penalty to your STR, STAM, REAS, and WIS, equal to your Binding Level. You must also succeed at a STAM Test DR = 10 + Binding Level or develop a case of the *Shakes* equal to half your Binding Level.

You have become addicted to the ingestion of a physical substance. This often results from failing a WILL Test during the use of an addictive substance (all such substances have different Difficulty Ratings – see the Environmental rules of the chapter on The World Around You). Addiction is part physical, part mental. Addiction is usually triggered once each day you go without ingesting the substance (some substances may be more or less addictive than the standard of a daily fix). You may resist the triggering of this Binding with a WILL Test. An Addiction becomes Dormant when you get a fix.

Awe

Effect: You receive a penalty to any opposed Test against the subject of the Binding equal to Gift Level; you gain a bonus equal to half your Binding Level to Tests you perform while doing something they want you to do.

You are overwhelmed and stunned by the power and glory of another person or being, and seek to please them at every opportunity. Usually this results from failing a Test against a Gift that causes *Awe*. This Binding is triggered by the presence of the person or being that you are in awe of; you may resist the triggering this Binding with a WILL Test.

Desire

Effect: You receive a penalty to your REAS and WILL equal to your Binding Level.

You are filled with longing and desire for the love, attention, or approval of another person. This is not the same as actually being in love; *Desire* is a broader Binding, having nothing to do with physical needs, gender, etc. You wish to please the object of your desire, and win their approval. This Binding is usually gained from failing a Test against a Gift that causes *Desire*, and is triggered by the presence of that person. You may resist the triggering this Binding with a WILL Test. If your *Desire* Binding Level is ever higher than your EMP, you gain Levels in a *Lust* Binding equal to the difference.

Dread

Effect: You receive a penalty to your WILL, CONV, and COUR equal to your Binding Level, but a bonus equal to half your Binding Level to Tests you perform while doing something they want you to do.

You feel a mix of fear, apprehension, and awe about a person or place. You have a hard time confronting the object of your Dread. This often results from failing a COUR Test against a Gift that causes Dread, or against a place's power. This Binding is triggered by the presence,

possible presence, or mention of the individual, group, or situation that you dread, or from entering a place that you dread. You may resist the triggering of this Binding with a COUR Test. If your *Dread* Binding Level is ever higher than your COUR, you gain Levels in a *Fear* Binding equal to the difference.

Envy

Effect: You receive a penalty to your CONV and EMP equal to your Binding Level.

You are envious and spitefully competitive with another person, often a Rival; you believe that the fame, fortune, or attention that they receive should rightfully be yours. This Binding is triggered by the presence, possible presence, or mention of the individual or group that you envy. You may resist the triggering of this Binding with a WIS Test. If your *Envy* Binding Level is ever higher than your EMP, you gain Levels in a *Hate* Binding aimed at the same person equal to the difference.

Fear

Effect: You must run away from the object of your fear or surrender if you cannot run. You receive a penalty to all rolls opposed to the object of your fear equal to your Binding Level.

You're really scared of something – a person, group, place, or situation. Often this was something or someone that caused you great harm. This Binding is often gained from failing a COUR Test against a Gift that causes Fear. This Binding is usually triggered by the presence, possible presence, or invocation of the individual, group, place, or situation that scares you. You may resist the triggering of this Binding with a COUR Test.

Fury

Effect: You receive a penalty to your REAS, WIS, and EMP equal to your Binding Level.

You are filled with anger towards a person, group, or situation, or a simple urge to destroy and kill. Grief or Guilt or Jealousy can give rise to Fury, or you or an associate can be the victim of a perceived injustice. You may fly into *Berserker Ekstasis*, acting as though you have the Gift of the same name. This Binding is triggered by the presence or mention of an offending individual, group, or situation, or by remembering the originating act. You may resist the triggering of this Binding with a WILL Test. If your *Fury* Binding Level is ever higher than your *Love* Binding Level towards someone, you gain Levels in a *Hate* Binding towards them equal to the difference.

Greed

Effect: You receive a penalty to your PER, WILL, and EMP equal to your Binding Level.

You greatly desire wealth and material fortune and you will try to get your hands on money or treasure even at great risk to yourself. You have trouble seeing the risks and dangers when there's money to be made. Class envy and poverty often gives ride to *Greed*. This Binding is triggered by the presence or invocation of wealth, money, or valuable objects. You may resist the triggering of this Binding with a WILL Test. If your *Greed* Binding Level is ever higher than your WIS score, you gain Levels in an *Ambition* Binding equal to the difference.

Grief

Effect: You receive a penalty to your WILL, COUR, and CONV equal to your Binding Level.

You have lost someone or something that you loved or cared for. This Binding is often caused by the death of a Lover, Family member, or associate of Compatriot status or higher. Sometimes Grief may be caused by the destruction or loss of symbolic places or objects (a family home, a cherished heirloom). Grief is an unusual Binding, as it is Active for a number of Moons equal to its Binding Level and then after that becomes Dormant. Once Dormant, the Binding is triggered by the memory, mention, or invocation of the person or thing that you have lost. You may resist the triggering of this Binding with a WILL Test. If your Grief Binding Level is ever higher than your CONV score, you gain Levels in a Despair Binding equal to the difference.

Hate

Effect: You receive a penalty to your PER, REAS, EMP, and WIS equal to your Binding Level.

You dislike another person or group with an irrational intensity. At low Levels this could be considered a bias or dislike rather than full hatred. This can sometimes be a product of your Culture or upbringing, but usually someone does something bad to you or a loved one. It is possible, however, to have *Love* and *Hate* Bindings towards the same person. This Binding is triggered by the presence or mention of the individual or group that you hate. You may resist the triggering of this Binding with a WILL Test.

Jealousy

Effect: You receive a penalty to your PER, REAS, EMP, and WIS equal to your Binding Level.

You are suspicious of a loved one's behavior and true intentions. You may confront people you think are attracted to your Lover. You must be in Love, and then fumble a PER Test while in the presence of your Lover; or you may gain this Binding through a failed Test against an appropriate Gift. This Binding is triggered whenever you see (or think you see) or hear of your Lover in contact with a person of the opposite sex with APP equal to or higher than yours. You may resist the triggering of this Binding with an EMP Test. If your *Jealousy* Binding is ever higher than your REAS score, you gain Levels in a *Fury* Binding aimed at the same person equal to the difference.

Lust

Effect: You receive a penalty to your PER, WILL, REAS, and WIS equal to your Binding Level.

You are filled with sexual desire. This Binding is often gained from failing a Test against a Gift that causes it, and it blinds you to just about everything except sating your *Lust*. While this Binding is active, you will attempt a Seduction Skill Test on the object of your *Lust*. This Binding is triggered by the presence of a person of suitable gender of APP 6 or higher. You may resist the triggering of this Binding with a WILL Test. If your *Lust* Binding is ever higher than your EMP score, you gain Levels in a *Cruelty* Binding equal to the difference.

Shame

Effect: You receive a penalty to your WILL and COUR equal to your Binding Level, and an Active penalty to your Social Level if others know the cause of your Shame.

You embarrassed, disgraced, or humiliated yourself in public. Usually this comes about because you failed or fumbled a Test before an audience, either publicly before a large group or in private before someone you care about (an associate of Friend or higher status). The penalty to Social Level is Active if other people know who you are and know what you have to be ashamed about. Otherwise the trigger for the *Shame* Binding is encountering someone that witnessed your original humiliation. You may resist the triggering of this Binding with a WILL Test. If your *Shame* Binding Level is ever higher than your REAS, you gain a *Hate* Binding against those that witnessed your humiliation.

Physical Bindings

All physical Bindings are considered Active.

Amnesia

Effect: You receive a penalty to your MEM equal to your Binding Level that is applied when you are trying to remember personal, as opposed to general, knowledge.

You have trouble remembering who you are, or details about your personal life. You can still function properly as regards Skills. This Binding often results from a blow to the head, a Curse, or a magic spell. If your *Amnesia* Binding Levels are ever higher than your MEM score, you should be considered to have 'full amnesia' – in other words, you have no recollection of any personal details about yourself and your life prior to the Binding surpassing your MEM score.

Encumberance (ENC)

Effect: You receive a penalty to your MOVE equal to your Binding Level as well as to your rolls in all physical Tests.

You're carrying a lot of stuff on you, and the weight and encumberance of your gear and armor is interfering with your ability to move and perform physical actions. Rules on determining your Encumberance Binding can be found in the section on Combat and Armor in the chapter on Playing the Game.

Fatigue

Effect: You receive a penalty to your MOVE equal to your Binding Level as well as to your rolls in all Tests.

You're really tired and exhausted, either from exertion or from lack of sleep or sustenance. This affects your ability to move and perform any kind of physical, mental, or spiritual action. Rules on gaining and removing *Fatigue* Bindings can be found in the section on Combat and Armor in the chapter on *Playing the Game.*

Grievous Wound

Effect: You receive a penalty to a Characteristic based on the hit location of the Wound equal to your Binding Level.

You have suffered a serious injury to part of your body that affects one of your Physical Characteristics; this usually results from a Critical Hit in combat or a very serious injury from an accident or fall. See the Combat Rules for more information.

Fever

Effect: You receive a penalty to your STR and STAM equal to your Binding Level; you lose one point of STAM per week for as many weeks as your Binding Levels, unless you die or the Binding is lifted.

You develop a high fever and chills. This Binding often results from a Curse or from failing a STAM Test when exposed to a carrier of a Fever Binding. Most carriers will be encountered with *Fever* Bindings of Levels 2-3. You are contagious for one week after contracting the *Fever*, and anyone that comes in contact with you must make a STAM Test with a DR = 8 + your *Fever* Binding Level or gain a similar Binding.

Plague

Effect: You receive a penalty to your all of your Physical Characteristics equal to your Binding Level; you lose one point of STAM per day for as many days as your Binding Levels, unless you die or the Binding is lifted.

The *Plague* is one of the great killers of the Known World. You develop a fever, nausea, and chills, get black spots on your body, and bleed from your orifices. This most often results from a Curse, or from failing a STAM Test when exposed to a carrier. Most carriers will be encountered with *Plague* Bindings of Levels 5-6, but stronger *Plague* Bindings are known to appear in bad years. You are contagious while you have the *Plague*, and anyone that comes in contact with you must make a STAM Test with a DR = 10 + your *Plague* Binding Level or gain a similar Binding.

Poor Hearing

Effect: You receive a penalty to your PER equal to your Binding Level whenever you are trying to hear a noise or listen to someone.

You have trouble hearing. This can be the result of physical damage or a Curse. If your Binding is greater than your PER, you are deaf.

Poor Sight

Effect: You receive a penalty to your PER equal to your Binding Level whenever you are trying to see something.

You have trouble seeing. This can be the result of physical damage or a Curse. If your Binding is greater than your PER, you are blind.

Poor Smell

Effect: You receive a penalty to your PER equal to your Binding Level whenever you are trying to smell a scent.

You have trouble distinguishing smells. This can be the result of physical damage or a Curse. If your Binding is greater than your PER, then you've lost the ability to smell.

Poor Taste

Effect: You receive a penalty to your PER equal to your Binding Level whenever you are trying to taste a substance.

You have trouble registering tastes. This can be the result of physical damage or a Curse. If your Binding is greater than your PER, then you can no longer taste anything.

Poor Touch

Effect: You receive a penalty to your PER equal to your Binding Level whenever you are trying to feel something, and a penalty to your DEX and TECH when you are trying to handle an object or make something.

You have trouble feeling. This can be the result of physical damage, disease, or a Curse. If your Binding is greater than your PER, then you've lost all feeling in your extremities.

Pox

Effect: You receive a penalty to your APP and STAM equal to your Binding Level.

Your flesh erupts in boils and infections. This is most often the result of a Curse, or from failing a STAM Test when exposed to a carrier. Most carriers will be encountered with *Pox* Bindings of Levels 2-3. You are contagious for one week after contracting the *Pox,* and anyone that comes in contact with you must make a STAM Test with a DR = 8 + your *Pox* Binding Level or gain a similar Binding.

Rot (Leprosy)

Effect: You receive a penalty to your STR, APP, and PRE equal to your Binding Level; you lose one point of STAM per Moon until you die or the Binding is lifted.

Your muscles and flesh are being eaten away. This is most often the result of a Curse, or from failing a STAM Test after making physical contact with a carrier. Most carriers will be encountered with *Rot* Bindings of Levels 4-5.

Shakes

Effect: You receive a penalty to your DEX and TECH equal to your Binding Level.

You are afflicted with twitchy or damaged nerves and a wasting disease affecting your body control. This is most often the result of a Curse, or from failing a STAM Test when exposed to a carrier, of from becoming overcome by an Addiction. Most carriers will be encountered with *Shakes* Bindings of Levels 2-3. You are contagious for one week after contracting the *Shakes*, and anyone that comes in contact with you must make a STAM Test with a DR = 8 + your *Shakes* Binding Level or gain a similar Binding.

Rolling the Dice

In Fuzion™, die rolls in most Tests are considered **open-ended**. If you make a d10 die roll that results in a 10, you may roll again and **add** your second die roll to that 10 to get your final die roll. If the second roll is a 10, you can keep rolling and adding, so theoretically if luck holds and you keep rolling 10s you could get quite a high die roll. Conversely, if you roll a 1, you must roll again and **subtract** your new die roll from your first die roll of 1. Once you have begun to subtract by rolling that first 1, you are now being funneled ever lower, so the situation as regards rolling a 10 reverses. If your second roll after a 1 is a 10, now you must subtract 10 from your 1 (leaving your roll at –9) and roll again and continue to subtract.

After you've figured out all the Modifiers that might apply to your die roll resulting from the Situation you're in and the Gifts and Bindings at play, you can make your die roll and determine whether you were successful in your Action or not. If you hit the target number specified by the DR of the Test or roll higher than your opponent in an Opposed Test, then you've succeeded and successfully performed the action or won the Test. If you roll under the target number specified by the Test or roll below your opponent in an Opposed Test, then you've failed to perform the action successfully, or lost the Test to your opponent. If in an Opposed Test you both roll the same number, you tied (which might necessitate a second roll, depending on circumstances), unless the Test involved one of you attacking the other in some way. In such cases – either a physical attack or the impact of a Gift or a bit of magic, in which one of you is trying to directly affect the other – the defender's roll is in effect considered the DR of the Test and the attacker need only equal it to succeed in the attack. In other words, the attacking party does gain a slight advantage in some kinds of Opposed Tests.



For example, if two Characters are competing in a race and both roll the same MOVE roll, then they've tied. But if one Character is trying to drive another Character insane with a *Voice of Madness* Gift and they both roll the same number, then the 'attacking' Character with the *Voice of Madness* has succeeded, and the resisting Character has gained a *Madness* Binding.

Critical Success...

If your roll is more than 10 points higher than the number you needed for success (either the DR of the Test or the roll generated by an Opponent), then you've scored a Critical Success – i.e., some sort of spectacular or noteworthy result. In many cases, this won't actually have an impact on the game and can simply be noted as a interesting aside, but in other cases a Critical Success can have a material impact on the results of the die roll. For example, a Critical Success in combat results in a Critical Hit, which does a different kind of damage than a regular Hit (see the Combat Rules). In other areas of the game, it will be up to the Guides to elaborate special results from a Critical Success scored by a Player. For example, if you're doing Research on the history

of a ruined Castle and scored a Critical Success, you wouldn't just find the usual info on the ancient lords that owned it; you might find a secret map to the Castle, or stumble across a forgotten legend about something buried in its crypt in one of your books. A Critical Success in the process of making something will result in a more beautiful, valuable, or sturdy product, etc.

...and Failure (The Fumble)

If your roll is 0 or less, even after the application of a Characteristic, a Skill, and all Modifiers, then you've scored a Critical Failure – i.e., some sort of disastrous and highly undesirable result. In many RPGs this is called a ***Fumble***. Simple failures will sometimes have bad enough consequences to make a *Critical* Failure result moot; for example, if you're trying to jump across a 250' deep ravine and fail, then there's not much worse that can happen to you besides plunging to your death, so a Critical Failure there is unlikely to be any different from a normal failure. However, at other times a normal failure during a Characteristic or Skill Test simply means there was no effect, in which case a Critical Failure triggers a very bad result instead. For example, if you try to convince a Guard to let you in to talk to the King and fail your Persuasion Test, then he refuses and sends you on your way. If, however, you were to *Fumble* your Persuasion Roll, then something really bad happens on top of the Guard's refusal to let you in to see the King (for example, he arrests you).

Your Guide might be able to think of appropriate results of a Fumble according to the situation. Guidelines are presented here in the following Table for suggested Fumble results based mostly on the Characteristic being used during the roll. More than one entry may apply to the same Fumble (apply all relevant results). Some entries will suggest a resulting Binding. In such cases, the Binding Level should be determined by how bad the roll was. A roll of 0 results in a Binding Level 1; then for every 5 points below 0 or fraction thereof, add another Binding Level. So for example, if you roll a –6 while a CONV Test, you'd gain a *Doubt* 3 Binding.



The Divine King priest Palabrus is performing a Ritual Offering to his patron. He rolls a –6 and Fumbles the Skill Test. Performing a Ritual Offering is a CONV-based Test (see the chapter on Magic for details), and so he gains a *Doubt* 3 Binding.



For example, the wandering knight-scholar Dürace meets an attractive young woman at a feast and tries to woo her with an APP-based Seduction roll. He rolls a –4 and Fumbles the Skill Test. As this was a Social Skill Test, he's made a **faux pas** and alienated her, and he's also gained a *Shame* 2 Binding for having used his APP.

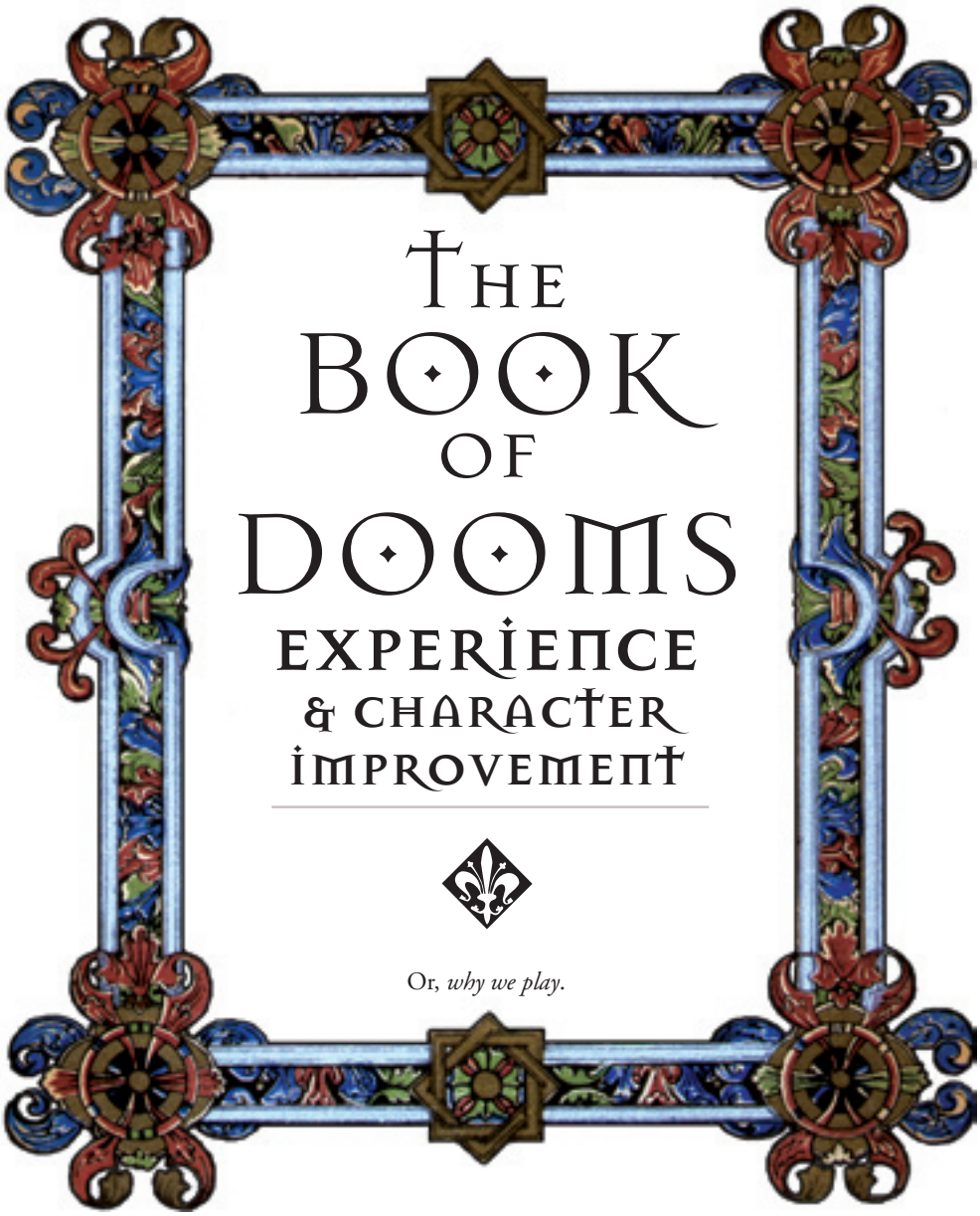
Fumble Table

You Fumbled A…	Suggested Fumble Result
…APP-based Test	You look foolish and gain a *Shame* Binding.
…STR-based Test	You pull a muscle; gain a self-inflicted *Grievous Wound* to a STR-related body part (see the Combat Rules for hit locations).
…STAM-based Test	You strain yourself and gain a self-inflicted *Grievous Wound* to a STAM-related body part.
…DEX-based Test	You trip and fall. You receive a self-inflicted *Grievous Wound* to a DEX-related body part.
…TECH-based Test	You hurt your hands and receive a self-inflicted *Grievous Wound*.
…PER-based Test	You misidentify someone or something.
…PER-based Test while a Lover was present	You gain a *Jealousy* Binding towards your Love.
…WILL-based Test	You lose control of yourself, triggering a random Dormant Binding. If you do not have any Dormant Bindings, then gain a *Fury* Binding triggered by whatever situation you were in at the time of the Fumble.
…MEM-based Test	You remember something incorrectly, though you're convinced you've got it right.
…IMAG-based Test during a dangerous situation	Your failure of imagination leads to despair and you gain a *Despair* Binding.
…IMAG-based Test during a safe situation	Your failure of imagination leads to boredom and you gain an *Ennui* Binding.
…REAS-based Test	You make a mistake or error in judgment, or come up with the wrong solution to a problem.
…PRE-based Test	You've convinced yourself of your own beauty, intelligence, or infallibility and gain a *Vanity* Binding.
…CONV-based Test	You have suddenly started to question your beliefs and convictions and gain a *Doubt* Binding.
…COUR-based Test	You become frightened and gain a *Fear* Binding triggered by whatever situation you were in at the time of the Fumble.
…EMP-based Test	Your empathy towards your fellow human beings (and indeed the whole world) has been undermined, and you gain a *Cruelty* Binding.
…WIS-based Test	You have a mistaken insight about the world or other people and gain a *Madness* Binding.
…Social Skill Test with another person	You commit a **faux pas** in addition to a result based on the Characteristic you are using (as in entries above); see the Faux Pas column in the Relations Table.
…Social or Performance Skill Test in front of an audience	You look foolish and gain a *Shame* Binding in addition to whatever else may happen based on the Characteristic you are using (as in entries above).



An Option for Fumbles

Fumbles in this system will usually only result from a really unlucky open-ended 1 roll, or in situations where you are attempting something with a lot of penalties to your roll. Some Players and Guides might prefer to have Fumbles occur with more frequency, in which case **any roll which is more than 10 points less than the desired target number can be considered a Fumble**. Note, however, that this means that in Opposed Tests that a Critical Success for one Character will automatically mean a Critical Failure for the other, which some Players might consider too punitive.



The Book of Dooms

Experience & Character Improvement

Or, *why we play*.

After your Character has been created using the LifePath system, you then enter a story created for you by your Guide, the outcome of which you can affect through your actions. As you explore the Known World (or another setting you've decided to play in) through this shared narrative, your Character doesn't remain static, but changes (hopefully for the better) as you have adventures, gain experience, and learn more about the Path you are traveling through the world.

There are two basic ways that you can improve your Skills, Characteristics, and Gifts, and decrease or lessen your Bindings. The first method of improvement is **Training**, in which you dedicate your time to consciously working on a Skill or a Characteristic to gain an increase in its Level. Such time spent dedicated to study and practice gains you **Training Points**. The second method of improvement is **Experience**, which in **Artesia AKW** is represented by the accumulation of **Arcana Points**. Arcana Points are rewarded by the Guide for actions you take and decisions you make during the course of your adventures.

Training Points

Training Points are gained by spending time doing nothing but practice or train on a Skill or a Characteristic. For example, to improve your STR you could spend time lifting weights, while to improve your Riding Skill you'll probably want to find a horse and a corral in which to practice. Each week you spend training and practicing, you gain a Training Point. Training Points only apply to the specific Skill or Characteristic in which they've been earned. You can't get a lot of Training Points working out with weights and then improve your Singing Skill with them. So as you spend time training, you'll have to keep track of what you're training in and how many Training Points you've accumulated in that Skill or Characteristic.

You improve Skills with Training Points by "purchasing" the next highest level of Skill that you would like to acquire. **You must accumulate a number of Training Points equal to the next Skill Level you wish to acquire (cost = next Skill Level).** So to improve a Skill from Level 5 to Level 6 would require 6 Training Points (six weeks of practice, study, and training).

Characteristics are harder to improve than Skills. **You have to accumulate 3 Training Points for each point of the next Characteristic Level you wish to acquire (cost = next Characteristic Level x 3).** So to improve a Characteristic from Level 5 to level 6 would require gaining 18 Training Points (eighteen weeks of practice, study, and training).

You can't earn Training Points to improve a Gift or lessen a Binding; those can only be improved or decreased by Experience, by gaining Arcana Points.

Instruction

Your weekly rate of Training Point gain can be increased if you are being led in your practice and training by an experienced instructor or teacher. To qualify as your teacher, the other Character must possess both a Teaching Skill Level and a Skill or Characteristic Level that are higher than your Level in the Skill or Characteristic you are training; for this purpose, their Teaching Skill Level acts as a cap on their Skill or Characteristic Level. **For every point of difference between your Skill or Characteristic Level and theirs, you can earn an extra Training Point per week of instruction.**

Interrupted Training

For game purposes, interruptions to training are immaterial. If you spend time to gain Training Points in a Skill or Characteristic but the game prevents you from reaching the next Skill or Characteristic Level before you have to go do something else (as in the example of the knight Guiles, previously), then you can always return to your training with your Training Points intact from before. Some might find this unrealistic, but for simplicity's sake that's the official rule.

For example: In preparation for the upcoming Tournament of Flowers, the young knight Guiles, vassal to Earl Kyrick of Blackstone, wishes to improve his Courtly Dancing; he's confident of his skills-at-arms, but he has only Courtly Dancing Skill Level 2 and he knows that half the available women in Dania will be at the Tournament and he wants to make a good impression off the field as well as on. If he were to practice his Courtly Dancing by himself, he'd gain 1 Training Point a week, meaning it would take him 3 weeks to gain Level 3, and then another 4 weeks to gain Level 4. But he's only got 5 weeks before he has to head for Newgate, so he decides to find a teacher (far more fun that way anyway). The town of Orliac, seat of the Earl of Blackstone, has only a few candidates that he can find on short notice. His cousin Desmona offers to show him a few steps, but while she has Teaching Skill Level 6, she's got the same Courtly Dancing Skill Level 2; there's nothing Desmona can teach him. Guiles finds out that the expert entertainer Theo of Nop is in town, but while Theo has a Courtly Dancing of 6, his Teaching Skill Level is only 1, capping his effective Dancing instruction to Level 1 only; Theo knows a lot more about Courtly Dancing than Guiles, but isn't particularly good at imparting what he knows. But luckily for Guiles, the renowned dancer Countess Rowena hears of his plight, and offers to instruct her husband's young vassal. She has a Courtly Dancing Skill Level of 8 capped by her Teaching Skill Level of 6, so she makes a fine teacher. The initial difference between their Skill Levels is 6–2=4, so he earns 5 Training Points the first week (the standard 1 Training Point per week plus 4 Points for the difference in their Skills), quickly bringing him to Skill Level 3 with 2 Training Points left over. A second week earns him another 4 Training Points (remember his Skill Level has changed) bringing him to Level 4 and still having 2 Training Points left over. A third week earns him 3 Training Points, enough with the 2 left over from the week before to earn him Skill Level 5. If he were to continue training with Countess Rowena in the two remaining weeks before he has to leave for the Tournament, he'd earn 2 Training Points per week for 4 Training Points total; there's not enough time for him to get to Skill Level 6, but he could always return for the final week of training to get those 2 Points (or train elsewhere, even on his own, to earn those final 2 Courtly Dance Training Points). Of course, by this time young Guiles might be better off spending his available moments assuring his liege the Earl that he doesn't have a crush on his wife…

The Arcana

The Arcana are the basic building blocks of the Known World's mythology and mystical life. The Arcana are symbols of the Paths of Life, born from the Great Book in which Yhera inscribed the secrets of the Known World and known to the inhabitants of the world as the pages of the Book of Dooms. Each of the twenty-two Arcana represents an archetypal Path of power and achievement: a style, a mode of behavior, or a philosophy of life that you may pursue, though there is no mandate that you must follow *any* of these Paths, and following one Path does not restrict you from following others at the same time. **You may follow as many Arcana Paths at the same time as you like.** You are unlimited in the range of actions you may choose (short whatever beliefs or moral systems you have), but only actions that conform to one of the Paths of the Arcana can be rewarded with **Arcana Points.** Arcana Points represent the steps you have taken down one of the Arcana Paths; you earn Arcana Points in each of the individual Arcana, so in effect there are twenty-two varieties of Arcana Points that you can accumulate during the Game.

In the game, you earn Arcana Points as decided by your Guide, who rewards you with Arcana Points depending on how you behave in the Game and what you do in the course of achieving your goals. Arcana Points are earned by *adventuring* – by setting out to achieve some sort of goal, by taking actions to further a narrative, though you also begin the game with a small pool of Arcana Points to represent your previous life experience. As you earn Arcana Points, you can gain Gifts, increase Characteristics or Skills, or decrease Bindings that you've acquired. Different Arcana Points can be used for a different set of Gifts, Skills, Characteristics, and Bindings; each of the Arcana represents a very specific Path through life, so its Arcana Points can only be used on things that are related to that Path.

By way of quick introduction, the Arcana are generally numbered and named as follows:

I.	**The Magician** *or* **The Minstrel.**
II.	**The Great Priestess.**
III.	**The Empress.**
IV.	**The Emperor.**
V.	**The Great Priest.**
VI.	**The Lovers.**
VII.	**The Hermit** *or* **The Seeker** *or* **The Lover.**
VIII.	**The Sword** *or* **The Chariot.**
IX.	**Justice.**
X.	**The Wheel of Fortune** *or* **The Fates.**
XI.	**Strength.**
XII.	**The Hanged Man.**
XIII.	**Death.**
XIV.	**Temperance** *or* **The Circle.**
XV.	**The Sphinx.**
XVI.	**The Riven Tower.**
XVII.	**The Stars.**
XVIII.	**The Moon.**
XIX.	**The Sun.**
XX.	**The Last Judgment** *or* **The Rose.**
XXI.	**The World.**
(--)	**The Fool.**

As you adventure in the Known World, you and your Guide should keep track of what you do and how you act as you try to achieve your goals and explore the world. This shouldn't be every little thing you do, but rather should be acts that contribute to moving the story forward and help you towards your story goals and personal goals. When you've reached an appropriate moment, your Guide should sit down for a moment and parcel out Arcana Points as rewards for your actions. At that time you may also expend those Arcana Points on Skill, Characteristic, or Gift acquisitions or increases, or decrease Binding Levels; or, you can hold on to those Arcana Points and wait until you've accumulated more of them before you use them. Deciding when to award Arcana Points is up to each Guide; some might prefer to hand them out the moment you take an action clearly destined for Arcana rewards, but others might prefer to bestow them only after the conclusion of a narrative story arc, when you've achieved some sort of goal or finished a portion of the game's story.

You can't simply repeat one of the actions listed on the Arcana Tables that follow in the hopes of automatically gaining Arcana Points. In order for the action to qualify for an Arcana Points reward, it must occur as part of the game's narrative, as a reaction or contribution to the events, goals, and activities put forward by the Guide or generated by the Players themselves. The Known World rewards *activity with purpose*, actions taken towards a goal (paradoxically, even a goal of passivity), rather than mere activity itself.

For example, if you happen to be a blacksmith, you won't gain *Magician* Arcana Points every time you forge something. At the most mundane level, forging stuff is just part of your job. But should making something at your forge become part of a broader narrative – for example, you make a new sword as a gift to the Baron to gain an important favor, or forge a metal box to serve as a trap for an evil Spirit plaguing a nearby village, or forge enchanted armor so that you and your companions can travel into Lost Uthedmael and recover a kidnapped friend – then that relatively mundane act of making something takes on a deeper significance in the Cosmos and can be rewarded with Arcana Points.

Moral Judgments

It should be noted that Arcana Point rewards are not intended as a way of rewarding particular kinds of moral behavior. A close inspection of the Arcana Tables should reveal that some acts of what could be termed "evil" receive Arcana Point rewards. The cosmological structure of the Known World perceives dark and destructive acts as part of the framework of the universe, and there are Arcana Paths – notably that of the *Sphinx* and the *Riven Tower* – that many peoples of the World consider to be Paths of wickedness and malevolence. And culturally speaking, if you follow those Paths, you will often find yourself cast out by your neighbors and roundly condemned for your immorality.

However, the *cultural* reaction to acts of wanton evil is not necessarily reflective of the *cosmological* understanding of those acts. The Cosmos of the Known World rewards, as has already been mentioned, *activity with purpose*. So from the perspective of earning Arcana Points, the act itself is not necessarily as important as there being a purpose *behind* the act. For example, the *Magician* Arcana rewards the making of beautiful and useful objects. From the point of view of the Cosmos (which is really another way of saying from the perspective of the structure of the game rules and hence, hopefully of your Guide as well), whether or not a blacksmith's act of making a beautiful silver-handled dagger deserves to be rewarded with *Magician* Arcana Points should be decided on whether that act of creation had some guiding purpose which contributed to the game narrative and advanced the craftsman's Character towards some goal, not based on a *moral evaluation* of that purpose. It shouldn't matter what the goal is – if you made the dagger so that you can stab a fellow blacksmith and get rid of the competition, then you could still receive a *Magician* Arcana Points reward for making the dagger, even though your motive was an evil one. You made the dagger with a purpose that affects the game, and for that the Cosmos will reward you. Your *punishment* for the act of evil, as it were, is *cultural* if you are discovered (imprisonment, execution, or exile) or ultimately *sacred* in nature (in that your victim's ghost may well be waiting for you at the Place of Judgment when you die…).

Mundane acts and random acts – particularly (given that this is an RPG) random acts of violence – should not be rewarded with Arcana Points. An act performed in the normal course of your life as part of your regular day would not rise to a level of cosmic attention. And random acts that do not further you down a Path should not be rewarded either.

For example, an Arcana Points reward would be inappropriate if you go out and kill someone at random just to 'defeat an opponent in combat,' which normally earns 2 *Sword* Arcana Points. You should only earn those 2 *Sword* Arcana Points if defeating your opponent furthered some cause or goal or was part of a specific narrative in the game. Hence, killing the Guards of good King Eolred as part of a plot to overthrow him and install yourself in his place would get you *Sword* Arcana Points for defeating opponents (and *Death* Points for taking lives). If you're a Guard to good King Eolred and confront some assassins sent to kill him and/or you, you would get *Sword* Arcana Points and maybe *Emperor* Points as you were acting in defense of a lawful King. But challenging someone to a bar fight because you're bored and you want to earn some quick Arcana Points would not get you *Sword* Arcana Points…

Using Arcana Points

Arcana Points may be used to improve Skills, Characteristics, or Gifts that are linked to that Arcana Path, or to decrease Bindings that are linked to that Arcana Path. **Skills and Characteristics are increased with Arcana Points in the same manner that they are increased with Training Points**, at the rate of a number of Arcana Points equal to the next Skill Level you wish to acquire for Skills (cost in AP = next Skill Level) and at a rate of three times the next Characteristic Level you with to acquire for Characteristics (cost in AP = next Characteristic Level x 3).

Outside of the process of Character Creation, Gifts can only be gained or improved by spending Arcana Points. **The cost of gaining a Level in a Gift varies from Gift to Gift, from 1 to 5 Points times the Level you wish to acquire (cost = next Gift Level x**

variable); the variable point cost are listed in the Gift Descriptions directly after the name of the Gift. For example, the AP Cost per Level of the *Berserkir Ekstasis* Gift is 3 AP per Level; so to gain Level 4 in the Gift would cost 12 Arcana Points.

For Bindings, **to get rid of a Level of a Binding requires the expenditure of a number of Arcana Points equal to three times its current Level (cost = current Binding Level x 3).** For example, to lower a *Dread the Sultan* Binding Level 5 to Level 4 would cost (5 x 3 =) 15 Arcana Points from an Arcana Path linked to the *Dread* Binding, such as The Hanged Man or Death Arcana.

Unlike with Training Points, you do not have to dedicate Arcana Points to a specific Skill, Gift, Characteristic, or Binding as you acquire them; you simply accumulate them and then spend them as you wish when the Guide allows you to. Increases due to Arcana Points are instantaneous.

The Book of Dooms

Many people in the Known World are conscious of the Paths of the Cosmos, and at a minimum all of the inhabitants of the Known World are aware of the *Book of Dooms*. Created by Brage as a gift to his beloved Oracle Queens, the ***Adüré Mal*** was his copy of the pages he saw in Yhera's Great Book. It has been copied and recopied ever since as the *Book of Dooms*, an aid to Divination that can reveal the past, present, and future of all living things. Everyone in the Known World knows what the *Book of Dooms* is, even if they don't personally consult it. It seems appropriate, then, to so title the section of the Character Sheet upon which you will track your Arcana Points; each of us has our own *Book of Dooms*, in effect, a symbolic map of where we have been and where we are likely to go.

As you earn and expend Arcana Points in the various Arcana, you should keep track of how many you've earned that you have yet to invest in a Gift, Characteristic, or Skill, and also how many you have earned in each Arcana in total. The more you earn in a particular Path, the more identified you will become with that Arcana, and as you become more identified with an Arcana the greater the amount of power and control you will have in the Known World. This is represented most concretely by increasing your Gift Levels, but ultimately it can be seen in gaining *World* Arcana Points, which can be used to become a Hero and prepare for possible Ascension to divine status.

The Arcana Descriptions

Following this you will find one page devoted to each Path of the Arcana. Each page will include an image from the Book of Dooms to illustrate the Arcana, and then also the following:

Description: An outline of the meanings and symbolism of this particular Arcana and what it represents.

From the *Book of Dooms*: A description of the card or page from the Book of Dooms illustrating this Arcana Path, and a few references to the possible interpretations of its symbolism.

Takers of the Path: A description of the kinds of Characters, Occupations, and personalities that will find themselves pursuing this particular Arcana Path.

Characteristic Links: These are the Characteristics linked to the indicated Arcana Path. If you gain Arcana Points in this Path, you may use them to improve any of the three linked Characteristics at a rate of 3 Arcana Points per Level that you are attempting to gain. No training or time is required. Each Arcana is linked to one Physical, Mental, and Spiritual Characteristic.

Gift Links: These are the Gifts that are associated with this Arcana Path. You may use your Points from this Arcana Path to gain or improve any of the Gifts listed, at a variable rate based on the Gift (see the Gifts Descriptions).

Binding Links: These are Bindings that can be *reduced* using this Arcana's Arcana Points, at a rate of 3 Arcana Points per Level of Binding you are trying to get rid of.

Skill Links: These are the Skills that are associated with this particular Arcana Path. You may use your Arcana Points from this Arcana Path to begin or improve your Skill Level in any of the Skills listed, at any time, at a rate of 1 Arcana Point per Skill Level you are attempting to acquire. No specialized training or explicit research is required.

Actions Table: A list of the actions appropriate to this Arcana Path, for which you may earn Arcana Points. **These listings are really only Guidelines, and you and your Guide should feel free to interpret the Arcana in your own fashion, and add or subtract acts as you think appropriate.** Guides should remember to inform Players beforehand, however, if they are altering these Tables, so that everyone is on the same page, so to speak, when thinking of the Arcana Paths.

AP Reward: A suggested guide to how many Arcana Points you should be rewarded for a particular Action, though it should be noted that all Arcana Point rewards are ultimately the decision of the Guide. In addition to the basic reward values listed, Guides might want to consider factoring in a Multiplier depending on the context in which an act was performed. Overcoming great difficulties in order to perform an act, or doing something at a crucial moment in the game, or doing something before an audience – these are the kinds of situations that might call for increasing the Arcana Points rewarded for an action. However, Guides should be more wary of applying these Multipliers to rewards whose base value is over 10, as rewards with such high values attached are usually assumed to be more difficult or more significant to begin with.

Reward Multipliers

Context of Action	Multiplier
Your action was performed in the face of grave difficulties (dedicated opponents or significant Modifiers against you).	X 1.5
Your action was performed publicly before witnesses (the Cosmos takes more notice if people see and talk about your acts; this should be the result of NPC witnesses, not members of the same party).	X 2
Your action was absolutely crucial to achieving a goal or furthering the game.	X 3

I. The Magician

The First Arcana, **the Magician**, is the Path of creation, creative power, and the creative process, when the Self first puts a name to the world and begins to perceive and shape it with the senses, partaking in beauty and imparting meaning. This Path symbolizes both invention and discovery, and is a manifestation of the first expressions of *culture*, in particular the power of *language* – as seen in magic, poetry, and song, and indeed this Path is sometimes also called the Minstrel – and in *crafts* – the creation and shaping of things conceived in the Mind and made real by the hands. This is the Path that Yhera first tread as the Creatrix, making the Known World out of her own dreams in the First Act of the Creation; this was the first page she created in her Great Book, and from it sprang the Sacred Tree of wisdom and immortality. The Magician is more rarely associated with Daedekamani, as he is often called the First Magician, and with Ariahavé the Civilizer, who first taught the arts of Civilization to the peoples of the world to bring them out of darkness.

From the *Book of Dooms*: The first page of the *Book of Dooms* shows a crowned woman, bare-breasted and standing behind a cauldron of brass and before a halo of light and of leaves. Her crown is made of gold and surmounted by three Sphinxes. In her right hand she holds an ivory wand, and her left rests upon the hilt of a sword wrapped with a pentacle (Daedekine *Ward* Rune) talisman. Her left finger appears to be pointing downward. Serpents are wrapped about both her wrists, and in the background can be seen inscribed the motif of the Daedekine Rune of *Making*. The woman is usually thought to be either Yhera or Ariahavé, though some *Books of Dooms* show the figure as a male, thought to be Daedekamani.

Takers of the Path: The Path of the Magician naturally attracts Magicians of all sorts, particularly Folk Magicians, Herbalists, and Enchanters. This is also the Path of wordsmiths, especially bards, writers, and singers; blacksmiths and other craftsmen; and weavers, tailors, and dyers. Anyone who works creatively with language – particularly through their voice – or makes things with their hands out of the base elements of the world will be inclined towards this Arcana Path.

Physical Characteristic Link: TECH
Mental Characteristic Link: IMAG
Spiritual Characteristic Link: PRE

Gift Links: *Enchanted Aura, Golden Tongue, Many Tongues, Mind Afire, Otherworldly Visage, Second Sight, Sensitive Touch,* and *Tongue Afire*.

Binding Links: *Despair, Ennui,* and *Grief.*

Skill Links: Artistry, Awareness, Blacksmithing, Composition, Craftwork, Drawing, Engineering, Folk Lore, Herbal Lore, Housework, Language, Musicianship, Singing, Star Lore, Storytelling, and Writing.



Magician Acts

Action	AP Reward
Create a useful object.	1
Create a beautiful object.	2
Create a beautiful *and* useful object.	5
Create (write or recite) a new poem.	2
Create (write or sing) a new song.	3
Create (write or recite) a new epic.	7
Learn a non-Cult Incantation or Ritual.	1
Cast a non-Cult Incantation or Ritual.	1
Awaken a natural enchantment in an object.	1
Impart an enchantment to an object.	3
Brew a potion or make a poultice.	1
Make a magical inscription.	3
Use something old in a new way.	4
Invent something new and useful.	7
Discover something new (animal, plant, etc.) in the world and name it.	12
Create a new Incantation or Ritual.	21



Great Priestess Acts

Action	AP Reward
Give comfort to a family member in distress.	1
Give sanctuary to or protect a family member in need.	2
Give wise counsel to a family member in need.	3
Put your family before yourself.	4
Choose your family's desires over your own.	5
Learn a Cult Invocation or Ritual.	1
Invoke a God.	1
Make an Offering to a God.	1
Make a Sacrifice to a God.	4
Participate in a Festival or Cult ceremony.	3
Dedicate yourself to serving a Temple.	7
Purify a Shrine.	1
Purify a Temple.	3
Build and dedicate a Shrine.	3
Build and dedicate a Temple.	9
Give birth.	10
Give birth to Twins.	21
Raise a child to adulthood (age 16).	16

II. The Great Priestess

The Second Arcana, **the Great Priestess**, is the Path of wisdom and the first Path of the external relations of the Self – when the Self wonders where it and the world came from, and uses intuition and imagination to pursue insight into the source of the world around the Self, and discovers that Others exist outside the Self and constructs relations with them. The first such relation comes from recognizing the role of the Mother from whom the new Self emerged, and so the Great Priestess is the Path of family. And beyond the Mother is found the Great Mother, Yhera as the source of creation, externalizing parts of herself in the Night and the Waters and her Goddess-Sisters of the Moon and the Earth. In recognizing her as the Great Mother, this becomes the Path of worship and Cult, in which the Self creates a relationship with the divine. And finally, it is the first Path of community and sanctuary, which rise from the acts of motherhood and worship – the community of family, and the community of worshippers, and the protection of them both.

From the *Book of Dooms*: The second page of the *Book of Dooms* shows a crowned woman, face veiled while bare-breasted and seated upon a stone chair before an open door flanked by two columns, one dark and one light. Her crown is made to resemble the plumage of a peacock, and in most Books her veil is made of silver talismans. Her right hand rests upon an open Book (usually thought to be Yhera's Great Book), and her left hand is open, showing two keys, one of gold (the key to immortality) and one of silver (the key to wisdom). The legs of the stone chair are in the shape of lions, and it is inscribed with the motif of the Riven *Ward Magic* Rune.

Takers of the Path: The Path of the Great Priestess is taken by those who find strength and solace in a relationship with the divine forces of the world, most particularly those who follow a calling and become Priestesses or Priests in a Cult. Women who give birth are often on this Arcana Path, called to it by their connection to the life growing within them. And those who dedicate themselves to the safety and sanctity of their family and clan – such as protective older brothers, doting mothers and fathers, heads of households, and clan elders – are also often on the Path of the Great Priestess.

Physical Characteristic Link: STR
Mental Characteristic Link: IMAG
Spiritual Characteristic Link: WIS

Gift Links: *Enlightened Aura, Glorious Voice, Illuminated Mind, Mother's Grace, Serene Aura, Serene Mask, Silver Tongue,* and *Unearthly Mask*.

Binding Links: *Doubt, Fear,* and *Grief.*

Skill Links: Artistry, Awareness, Composition, Cult Lore, Etiquette, Folk Lore, Healing Arts, Herbal Lore, House Keeping, Housework, Midwifery, Farmwork, Musicianship, Oratory, Singing, and Star Lore.

iii. The Empress

The Third Arcana, **the Empress**, is the Path of sovereignty and the principle of rulership over both the Self and the Other. It is the first Path of control – independent control over the Self, and control over and connections with Others exercised in your own independent name. It is an allegory for the power of persuasion, the offer of patronage and protection to other people, and fealty outside the immediate family (to the tribe or to the domain). The Path of the Empress is the Path of splendor, beauty, and generation in all the worlds of existence, and in that splendor can be found vanity and seduction. Yhera tread the Path of the Empress when she established her Throne upon the World Mountain as the Third Act of Creation; gave birth to her daughter Urige, its First Queen; and filled the world with the beauty and songs of the Nymphs and angelic Seraphi.

From the *Book of Dooms*: The third page of the *Book of Dooms* shows a crowned woman, unveiled, bare-breasted, draped in red, and seated upon a golden peacock throne. Her crown has twelve Stars upon it, thought to prefigure the twelve Star Signs of the Celestial Path. Her right hand bears a wand of ivory and gold, and her left rests upon a Shield marked by an eagle, an ancient symbol of Dominion. The woman is often said to be Urige, Yhera's First Daughter and the First Queen of the World, though others say it is Yhera herself, unveiled and taking the form of Flesh.

Takers of the Path: Those who seek independent and sovereign power over their own lives or the lives of others take the Path of the Empress; in particular, those who rule themselves or others through splendor and magnificence, indulging themselves or others in luxury and pleasures, are called to this Path. Those who rule or treat themselves or others through *love* and not through *fear* are on the Path of the Empress, as are those who dedicate themselves to the safety and sanctity of communities beyond simply their own families and relations (the tribe, the alliance, the realm). Many Kings and Queens, nobles, exemplars, seducers, courtesans, entertainers, and talkers are upon this Path.

Physical Characteristic Link: APP
Mental Characteristic Link: PER
Spiritual Characteristic Link: PRE

Gift Links: *Awaken Appetites, Bound Hearts, Brazen Body, Brazen Tongue, Brazen Touch, Charismatic Aura, Charismatic Mask, Honeyed Tongue, Open Heart,* and *Spellbinding Form*.

Binding Links: *Vanity* and *Shame.*

Skill Links: Acting, Awareness, Dancing, Etiquette, Heraldry, House Keeping, Inquiry, Intrigue, Leadership, Local Expert, Oratory, Persuasion, Seduction, Singing, and Wardrobe & Style.



Empress Acts

Action	AP Reward
Persuade someone to do something for you.	1
Persuade someone else to choose the good of a group over their own self-interests.	2
Choose the good of a larger group over that of yourself or your family.	3
Sway a crowd's opinions through speech.	4
Persuade someone else to choose your interests over his or her own.	5
Seduce someone.	1
Have sex with someone else for pleasure or influence.	2
Befriend a stranger or outsider.	1
Offer sanctuary or protection to someone outside your family.	2
Host a stranger or outsider with feasts and gifts.	3
Become someone's patron or sponsor.	4
Have someone swear an oath of fealty to you.	5
Form an alliance or coalition.	7
Claim a sovereign domain as your own.	9
Proclaim yourself a King or Queen.	12
Proclaim yourself an Emperor or Empress.	21



IV. The Emperor

The Fourth Arcana, **the Emperor**, is the Path of power and dominion. In this it is a variation and expansion on the preceding Path of the Empress, but whereas the Empress rules by persuasion and the seductions of splendor, the Emperor rules by the force of majesty, domination, and subjection. The Emperor is symbolic of the control of the Self and the Other through the imposition and the enforcement of both rules and Law. It is the Path of loyalty and submission, and through rules also becomes the first Path of Initiation, in which the individual is transformed into a member of a group through their understanding of its Laws. Yhera tread the Path of the Emperor when in fear and pain she ordered Helios, the Solar Lion, to take his place in the Heavens, and indeed the Sun has become the symbol of the Emperor for many Cultures.

From the *Book of Dooms*: The fourth page of the *Book of Dooms* shows a crowned and armored man, draped in red and seated upon a throne of gold. His crown is marked with the Daedekine Runes of *Fire*, *Earth*, *Water*, and *Air*. Behind him is the mark of an Imperial Eagle. In his right hand he holds a scepter with a Riven *Illumination* Rune, and in his left hand he holds a globe of the world surmounted by a cross – which is believed to have later inspired the Imperial *Dominion* Rune. The throne of gold is believed to be the Sun Throne of Helios upon which the Gods of the Sun sit, but some *Books of Dooms* depict the throne as made of stone. The seated figure is thought to represent Agdah, Yhera's First Consort. Some *Books of Dooms* show the figure as a female, representing the angered and imperious Yhera.

Takers of the Path: The path of the Emperor is favored amongst those who use strength and force to impose rules and the Law upon themselves or others. Those upon the Emperor's Path may pledge themselves to the safety and sanctity of wider communities outside their family (the group, the tribe, the realm) but ensure that safety and sanctity through the policing of the group's behavior and internal cohesion. Those who join or lead groups, taking power over others or submitting to force and hierarchical structure, are on the Emperor's Path.

Physical Characteristic Link: APP
Mental Characteristic Link: WILL
Spiritual Characteristic Link: COUR

Gift Links: *Bound Hearts, Courageous Aura, Imperious Mask, Imperious Tongue, Warlike Visage, Mask of Command,* and *Resolute Aura*.

Binding Links: *Awe.*

Skill Links: Animal Training, Athletics, Campaigning, Close Order, Etiquette, Hand-to-Hand, Heraldry, House Keeping, Inquiry, Intrigue, Leadership, Local Expert, Melee, Oratory, Persuasion, Riding, Shepherding, and Tactics.

Emperor Acts

Action	AP Reward
Show loyalty to a leader.	1
Command loyalty in another.	3
Join a closed group.	2
Become initiated into a closed group.	3
Initiate another into a closed group.	5
Enforce the Laws of a closed group.	2
Punish a member for breaking a group's Laws.	3
Punish yourself for breaking a group's Laws.	5
Punish a non-member for breaking a group's Laws.	7
Become the leader of a closed group.	4
Accept a mission from an authority figure.	1
Complete a mission from an authority figure.	3
Make an oath of fealty to another.	2
Be given a rank or title by another.	3
Be given a domain by another.	5
Conquer a domain for yourself.	7
Be proclaimed a King or Queen.	8
Take the Title of King or Queen by force.	12
Be proclaimed an Emperor or Empress.	13
Take the title of Emperor or Empress by force.	21

V. The Great Priest

The Fifth Arcana, **the Great Priest**, is the Path of reason and intelligence used to determine the moral law and fabric of a society. This is the Path of tradition, in which duty and conscience dictate the behavior of the Self, rather than the impulses of desire. The Great Priest pursues an awareness of the inherited structures and laws of the world through study and reflection. Like the Great Priestess, this Path is symbolic of organized religion and Cult, and like the Emperor, this Path is symbolic of the making of Laws, though now through the application of Reason rather than Will or force. This Path symbolizes the life of the Mind, the accumulation and interpretation of information, and the rigors of philosophic discourse. Daedekamani, the first Priest and Sorcerer, is the divine paradigm of this Path.

From the *Book of Dooms*: The fifth page of the *Book of Dooms* shows a crowned man, seated upon a stone throne flanked by two columns. His elaborate crown is made of gold, and nearly overwhelms his head (to symbolize the weight of reason), and he is swathed in red (to symbolize activity). His right hand is upraised with two fingers pointed up in a magical gesture, and in his left hand he holds a golden scepter surmounted by a Daedekine Rune of *Making*. On the floor before him are two crossed gold keys, which are usually said to be the keys to the doors of the Mind, unlocking reason and imagination. The keys are between two kneeling disciples, one mostly in red and the other in blue. The seated male is usually interpreted as Daedekamani.

Takers of the Path: The path of the Great Priest is taken by those who find strength and solace in the activities of the Mind – in reason, analysis, and the pursuit of illumination. Those who seek answers to the problems of their lives and of society through the application of reason – lawmakers, magistrates, and fair-minded nobles – are travelers upon this Path, as are those who seek to protect and pass on the inherited traditions of a Culture and people, such as Magisters, bards, and teachers. Some will actually be Priests of a Cult, such as that of Daedekamani, but many will also be members of a community of reason – a university, a college, a lodge, or a guild of scholars and philosophers.

Physical Characteristic Link: TECH
Mental Characteristic Link: REAS
Spiritual Characteristic Link: CONV

Gift Links: *Beautiful Mind, Clear Sight, Enlightened Aura, Glorious Voice, Golden Tongue, Illuminate/Mystery, Initiate/Mystery, Memory Trick,* and *Stone Heart*.

Binding Links: *Ambition*, *Desire, Doubt, Lust,* and *Madness.*

Skill Links: Alchemical Lore, Commerce, Composition, Cult Lore, Drawing, Farmwork, Heraldry, Hermetic Lore, Inquiry, Language, Letters, Oratory, Research, Teaching, and Writing.



Great Priest Acts

Action	AP Reward
Listen to reason.	1
Make someone else listen to reason.	3
Engage in philosophic debate.	3
Gain a Scholarly Skill Level through study.	2
Gain a Lore Skill Level through study.	1
Consult a Book or Library.	1
Memorize a Book or cultural epic.	2
Begin a Library of your own.	5
Share your Library with another.	3
Write a Commentary on a Book.	2
Write a new Essay.	4
Write a new Book.	7
Do your duty to society.	2
Convince someone else to stick to tradition.	3
Uphold the traditions of your Culture over your own self-interest.	5
Give reasoned counsel to a ruler.	2
Enforce a Law upon a domain.	3
Write a new Law for a domain.	5



VI. The Lovers

The Sixth Arcana, **the Lovers**, is the Path of union – the union of the Self and the Other, not through worship or rulership or dominion or even through a community of reason, but through love, harmony, compassion and fellowship. This Path is symbolic of the loss of the Self in a greater identity, as Two Lovers become One. This is also one of the first Paths concerned specifically with the process of *choice* in the formation of the world – choosing one other person to share your Self with above all others, even if briefly. This Arcana Path is identified with the Twin Goddesses Ami and Dieva, created by Yhera in the sixth Act of Creation. Ami, the Morning Star and Dawn Goddess, is the Goddess of Love and Fellowship (the bonding of two beings in Spirit), while Dieva, the Evening Star and Dusk Goddess, is the Goddess of Sex (the bonding of two beings in Body). It should be noted that this is not necessarily the Path of seduction or sex; that Path is more rightly that of the Empress, though this Path speaks to physical passion as well as spiritual bonding.

From the *Book of Dooms*: The sixth page of the *Book of Dooms* shows three figures – a winged woman, unveiled and bare-breasted in the Heavens above a naked man and woman. Behind the man is a tree of gold leaves (the keys to immortality) and behind the woman is a tree of silver leaves (the keys to wisdom). The winged woman is half-white, and half-red; the white half is said to represent Ami the Morning Star, and the red half Dieva the Evening Star, officiating over the union of two individuals. The man and woman are reaching for each other with one hand, but they are not usually depicted as touching.

Takers of the Path: The Path of the Lovers is taken, however briefly, by anyone who falls in Love during the course of their life. This moment in life is most often demonstrated by the voluntary acceptance of a *Love* Binding. The Path of the Lovers recognizes that sometimes Love is unrequited, and that above all Love is a tricky and sometimes passing thing; the longevity and stability of a relationship is not the issue, and merely seeking the Love of another is enough to mark someone as on the Lovers' Path, not success or failure.

Physical Characteristic Link: APP
Mental Characteristic Link: IMAG
Spiritual Characteristic Link: EMP

Gift Links: *Blush of Love, Bonds of Love, Brazen Body, Brazen Tongue, Brazen Touch, Honeyed Tongue, Love's Grace, Spellbinding Form,* and *True Love*.

Binding Links: *Despair, Fear, Grief,* and *Hate.*

Skill Links: Acrobatics, Acting, Artistry, Athletics, Composition, Dancing, Disguise, Drawing, Etiquette, Intrigue, Musicianship, Persuasion, Seduction, Singing, and Wardrobe & Style.

Lovers' Acts

Action	AP Reward
Nurture a secret and/or unrequited Love.*	3
Declare your Love for another openly.*	5
Be loved in return.*	5
Do something solely for Love.	1
Give a gift out of Love.	2
Aid a pair of Lovers in need.	3
Aid the cause of Love.	7
Follow your beloved's desires above your own.	3
Place your beloved's interests or safety before your own.	5
Be in a secret Love Affair.	3
Formally join in union with your beloved, as a Consort or in Marriage.	5
Consummate a Love.	5
Choose Love over Marriage.	11
Become jealous of your beloved.	3
Betray or hurt your beloved.	5
Seek your beloved's forgiveness for some hurt.	5
Forgive your beloved.	7
Find True Love.	21

* Requires a voluntary Love Binding.

VII. The Hermit



The Seventh Arcana, **the Hermit**, is sometimes called the Seeker, for it is an allegory for the act of *choosing* as a virtue, for seeking a choice based on the intents and inclinations of the Self, for *making up your own Mind*. Continuing on from the theme of the Lovers, in which the Self chooses the Shared Path, the Hermit is the Solitary Path of the Self. This Arcana is also sometimes called the Lover to invoke the notion of someone who, having lost their individual identity in union with another in Love (or with over-identification with a group), must now deliberately choose a Path of solitude to maintain the integrity of the Self. The Hermit is the Path of self-reliance, decisiveness, moral beauty, vocation, purpose and struggle in the face of uncertainty, temptation, passivity, and the acquiescence to external pressure. This Path opens the Self to true self-awareness, but is also fraught with the dangers of narcissism and vanity; it is often identified with Geteema, who chose in the Seventh Act of Creation to walk her own Path and create her own Garden to rival her Sister's. The Path of the Hermit is not concerned with the *rightness* of a choice, only that a choice was made at all.

From the *Book of Dooms*: The seventh page of the *Book of Dooms* shows a cloaked and hooded man bearing a staff in his left hand and a lantern in his right. He is standing upon what appears to be a mountain peak, but rather than looking out upon the vistas before him, his gaze is instead cast down, intent upon the step before him. In some *Books of Dooms*, two serpents are entwined about his staff. Some interpret the figure as Daedekamani, foreshadowing the Path of the Dead that he would later walk as the first Guide of the Dead. Other *Books of Dooms* depict the figure as female, and identify her with Geteema.

Takers of the Path: The Path of the Hermit is for those who follow their own counsel and reject and refuse inherited wisdom. Hermits, wanderers, critical-thinkers, free thinkers, philosophers, proud individuals certain of themselves and their own judgment, and iconoclasts of all sorts will find themselves walking the Path of the Hermit, usually alone.

Physical Characteristic Link: STAM
Mental Characteristic Link: MEM
Spiritual Characteristic Link: CONV

Gift Links: *Clear Sight, Enlightened Aura, Enlightened Tongue, Illuminate/Mystery, Illuminate/Truth, Illuminated Mind, Initiate/Mystery, Open Heart, See the Path, Serene Body, Serene Mask,* and *Sustenance*.

Binding Links: *Ambition, Anger, Desire, Fear, Greed, Hate, Love,* and *Rage.*

Skill Links: Athletics, Awareness, Composition, Fieldcraft, Healing Arts, Herbal Lore, Hermetic Lore, Inquiry, Language, Letters, Local Expert, Navigation, Research, Sailing, Shepherding, Storytelling, Teaching, and Writing.

Hermit Acts

Action	AP Reward
Leave a group.	1
Leave a Loved one (must have a Love Binding).	7
Abandon your family.	5
Spend a day fasting.	1
Spend a Moon in solitude.	10
Go a Moon never sleeping in the same place twice.	5
Take a decisive action on your own.	1
Set a goal for yourself.	4
Resist diversions from your goal.	3
Refuse to be swayed by another's persuasion.	3
Hold an opinion in the face of evidence to the contrary.	6
Choose your own counsel over that of another.	5
Make a difficult choice.	5
Make a difficult choice against advice to the contrary.	9
Make a difficult choice that you know will cause harm to a Loved one or family member.	12
Choose a Path for yourself.	21



VIII. The Sword

The Eight Arcana, **the Sword**, is also called the Chariot. The Sword Arcana is the Path of victory and triumph, in which the Self demonstrates skill and self-control, progress towards success, valor in word and deed, action, and movement towards victory. This is the Path of the Contest, in which the Self seeks to prove itself on the field of competition, and in so doing better itself. This Arcana Path is often associated with Ariahavé, both as the Patroness of Civilization and as Yhera's General, as Civilization is at its roots fundamentally about progress, and War is perhaps the sharpest example of the conflict and competition so identified with this Path. The Sword is also symbolic of *weapons* and to some extent *tools* – the sword, the chariot, the loom, the saw, the hammer, the forge – as devices of power and success, as the method by which the individual Self manifests and interprets its Skills in the world around it.

From the *Book of Dooms*: The eighth page of the *Book of Dooms* shows an androgynous youth riding a golden chariot drawn by two horses, often before a great city. The youth wears a cuirass of steel affixed with five gold studs and with crescent moons at the shoulders, and bears in one hand an upright sword. One horse is red and the other is white, which is often interpreted as an alchemical symbol denoting the Red and White Elixirs. Above the youth's head, or in some *Books of Dooms* inscribed upon the chariot front, floats a winged and golden globe, usually interpreted as a representation of triumph over the material world. While the gender of the youth is uncertain, most believe it to represent Ariahavé.

Takers of the Path: The Path of the Sword is for those who dedicate themselves to the mastery of Self and Skill. Some on this Path will be philosophically drawn to it by the quest for virtue in struggle; others will be upon it for the visceral thrill of victory and its mundane rewards. Craftsmen, artisans, entertainers, soldiers, and performers dedicated to the perfection of their Crafts and Skills will take this Path, as will those who are seeking fields of competition in which they can demonstrate their personal prowess over others – such as athletes, knights, and politicians.

Physical Characteristic Link: TECH
Mental Characteristic Link: WILL
Spiritual Characteristic Link: COUR

Gift Links: *Keen Sight, Mask of Command, Resolute Aura,* and *Veteran*.

Binding Links: *Desire, Dread, Fear,* and *Fury.*

Skill Links: Acrobatics, Animal Training, Armor Training, Athletics, Blacksmithing, Campaigning, Close Order, Craftwork, Engineering, Evade, Farmwork, Gambling & Gaming, Hand-to-Hand, Housework, Marksmanship, Melee, Riding, Siege Artillery, Skirmishing, Swimming, and Tactics.

Sword Acts

Action	AP Reward
Train a Characteristic to the next Level.	1
Train a skill to the next Level.	2
Be trained by another person.	1
Teach an animal a skill or trick.	2
Train another person in a Skill.	3
Reduce a Binding by one Level.	1
Rid yourself of a Binding.	4
Enter a contest of skills.	1
Win a contest of skills.	3
Participate in a team victory.	2
Make a weapon or a tool.	4
Seek an opponent in combat.	1
Defeat an opponent in combat.	2
Win a contest or fight with the guardian of a place, path, or person.	3
Refuse to accept defeat.	7
Win a contest or fight with someone who has defeated you in the past.	5
Lead a side to victory in a battle.	9
Lead a side to victory in a war.	21

ix. justice

The Ninth Arcana, **Justice**, is the first Path of judgment, for out of the competitions of the Sword Arcana arise the first disputes over determining a victor, over finding out *who won*. This Path symbolizes the search for fair evaluation and fair verdicts, balance, and equilibrium in the wake of the imbalance of victor and vanquished inherent in the Sword Arcana. This verdict is achieved through the application of the senses, inner judgment, and the guidance of conscience. This is the first Path of Self-criticism, in which the Self is asked to evaluate the upholding of its own behavioral codes, and it is perhaps above all else the Path of the Judge intent upon determining guilt – though the assignment of guilt here is less an issue of criminality than it is one of psychology, in the Self's recognition of its transgressions against itself and others. Guilt, in a sense, has nothing to do with Law. The Justice Arcana is often closely identified with Hathhalla, the Lion-headed Goddess of Justice and Vengeance, and her sword-Spirit *Nemesis*.

From the *Book of Dooms*: The ninth page of the *Book of Dooms* shows a crowned woman, blindfolded and bare-breasted and seated upon a stone chair flanked by two columns. Her crown is made of iron lances and is fronted by a Riven *Illumination* Rune. Her right hand holds an upright sword, often described as the form of *Nemesis*, and from her left hand dangles a set of golden scales. Between the two pillars behind her is a red drape, and she is swathed in red as well. The figure is usually identified as Hathhalla as the Goddess of Justice; behind the red curtain is said to lurk either Hathhalla as in her incarnation as the Goddess of Vengeance or her pack of harpies, which she keeps on hand to drive the guilty mad.

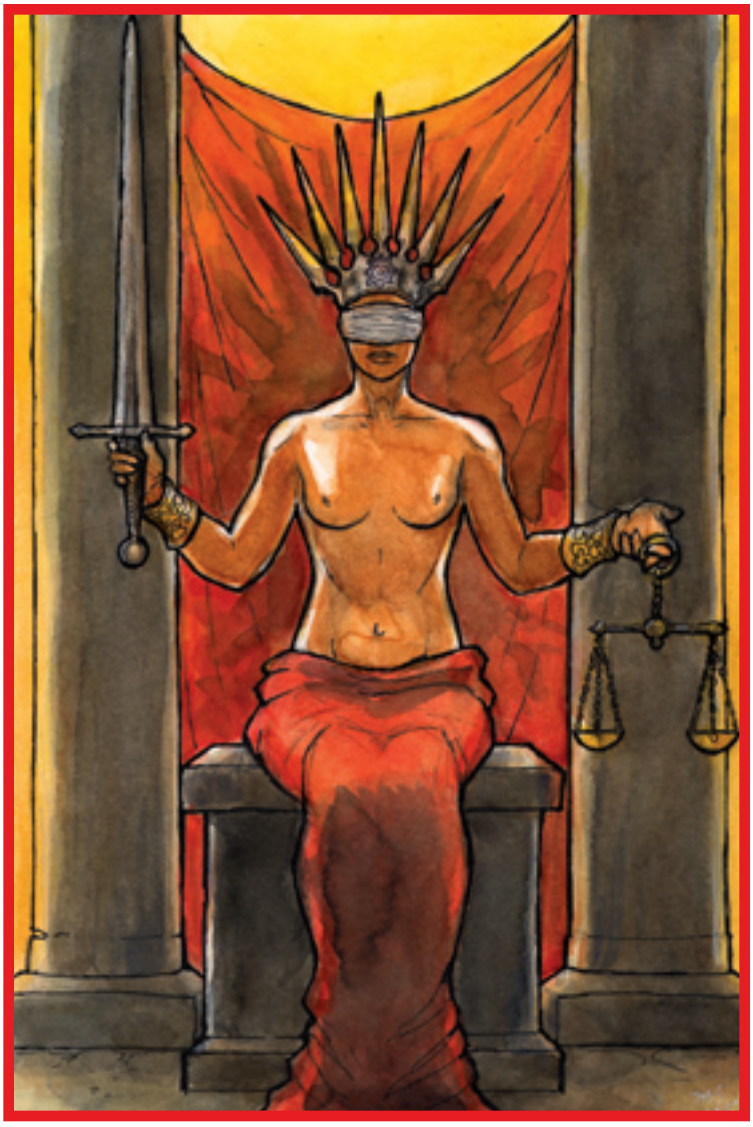
Takers of the Path: The Path of Justice is tread by those who seek to fairly judge themselves and others, and who seek Truth in judgment. Those who have been aggrieved, and feel themselves to be the victims of an injustice, walk this Path, as do those that have themselves *committed* injustices but have been pricked by conscience, and so it is the Path of those who seek justice and atonement alike. Criminals, cheats, judges, law-breakers and law-enforcers, avengers, vigilantes, the hurt, and the guilty are all upon the Path of Justice.

Physical Characteristic Link: STR
Mental Characteristic Link: REAS
Spiritual Characteristic Link: CONV

Gift Links: *Aura of Truth, Implacable Mask, See Guilt, Sense Lies,* and *Wrathful Visage*.

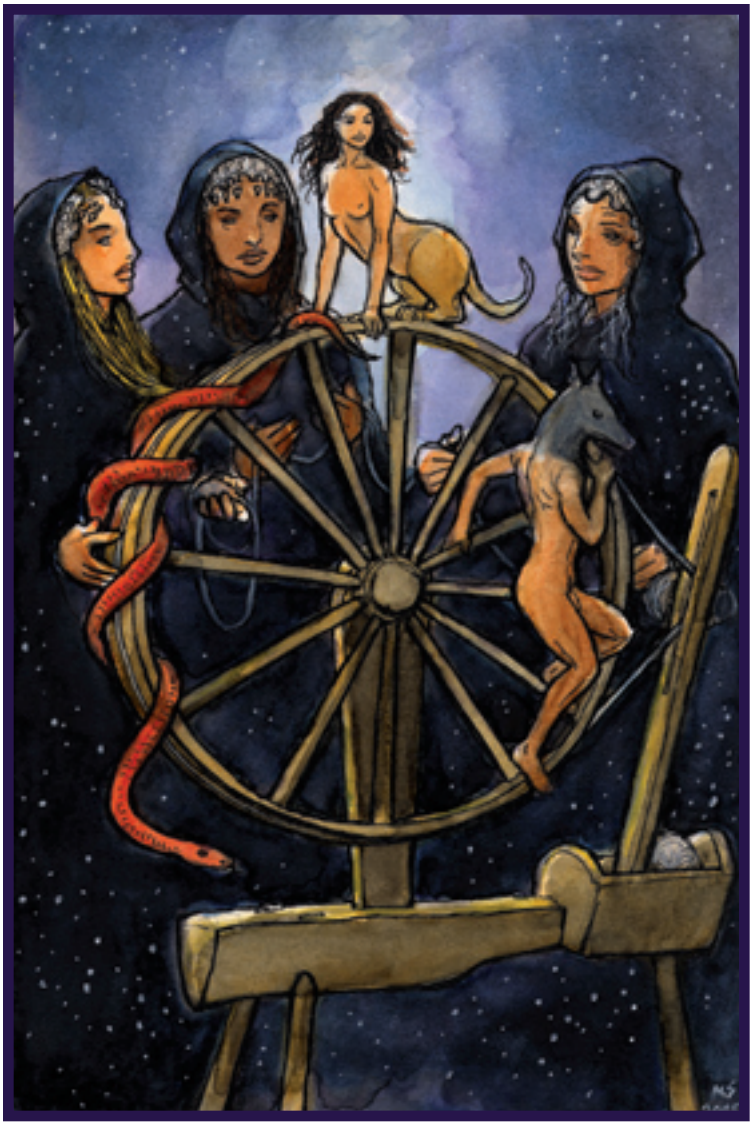
Binding Links: *Anger, Grief, Guilt,* and *Hate.*

Skill Links: Awareness, Follow, Hand-to-Hand, Inquiry, Local Expert, Melee, Persuasion, Streetwise, Track, and Watch.



Acts of Justice

Action	AP Reward
Counsel someone who feels guilty of something.	1
Engage in reasoned deliberation over a judgment or verdict.	2
Judge a contest of skills.	3
Stand in judgment over another's act.	3
Stand in judgment over an act of your own.	5
Refuse to accept another's judgment of your act.	5
Pursue someone guilty of a crime or offense.	3
Punish someone guilty of a crime or offense.	5
Defend and protect someone falsely accused.	3
Defend and protect someone rightfully accused.	12
Punish someone who has harmed you.	6
Forgive someone who has harmed you.	12
Feel guilty about something you did (with a *Guilt* Binding).	3
Submit yourself to the judgment of others on a question of your guilt or innocence in some act.	4
Submit yourself to the judgment of someone you have harmed.	9
Seek the forgiveness of someone you have harmed.	21



X. The Wheel of Fortune

The Tenth Arcana, **the Wheel of Fortune**, is also called the Fates, as it indeed symbolizes the persons of the Three Fates, who spin the past, present, and future of both Gods and Men in the Known World at the behest of Djara and Yhera. If the Ninth Arcana is the Path of Justice found in the judgments of the Self and of others, the Tenth Arcana is the Path of those who seek a divine or cosmic judgment, placing themselves in the hands of the Fates as the personifications of the Cosmos as Witness – the Three Sisters who see all and hear all, and who may reveal both Truth and Possibility. This is the first Path with an inkling of time, as the Self realizes that it has a future as well as a past and a present. It is the Path of the Celestial and Cosmic Wheels, spinning to determine the future of the individual in the Known World, and is symbolic of fatefulness, irreversibility, equilibrium, mystery and discovery, and both the constructive and destructive potentialities of the future. And so this is the Path of the Self when it is first consciously aware that it possesses a Destiny, and wishes to know what that Destiny is.

From the *Book of Dooms*: The tenth page of the *Book of Dooms* shows three hooded women turning a great spinning Wheel. A crowned and sword-armed Sphinx is perched upon the Wheel, and clinging to the Wheel are two figures; the figure clinging to the ascending side of the Wheel has the head of a dog or jackal, and the figure clinging to the descending side of the Wheel is a serpent. The three women are usually depicted as a young woman, a woman in the prime of life, and an older woman (if not an outright hag). In some *Books of Dooms*, the Wheel is a flat surface and is inscribed with the names or symbols of the twelve Star Signs.

Takers of the Path: The Path of the Wheel of Fortune is for those who seek divine guidance in their daily lives and seek to use divine and cosmic judgment to determine their destinies, rather than their own. Fortunetellers and their clients and Priests and Priestesses are always on this Path, as they seek in the signs of the worlds around them approval and disapproval of the course of their actions, and as they seek to uncover the mystery of their eventual fates.

Physical Characteristic Link: DEX
Mental Characteristic Link: PER
Spiritual Characteristic Link: WIS

Gift Links: *Auspicious Aura, Dreaming Oracle, Oracular Sight, Oracular Touch,* and *Second Sight*.

Binding Links: *Despair, Fear,* and *Vanity.*

Skill Links: Awareness, Contortionist, Folk Lore, Gambling & Gaming, Persuasion, Sleight of Hand, Star Lore, and Storytelling.

Wheel of Fortune Acts

Action	AP Reward
Consult a fortuneteller or oracle.	1
Have a dream vision of the future.	3
Perform a Folk, Cult, or Herbal Reading about someone's past.	1
Perform a Folk, Cult, or Herbal Reading about someone's present.	2
Perform a Folk, Cult, or Herbal Reading about someone's future.	3
Perform a Folk, Cult, or Herbal Reading about your own past.	2
Perform a Folk, Cult, or Herbal Reading about your own present.	4
Perform a Folk, Cult, or Herbal Reading about your own future.	6
Fulfill an oracular prediction.	9
Make a vow or swear an oath by the Fates.	4
Fulfill a vow.	7
Make a prediction (the outcome of which cannot be preordained) about the future without a Reading.	3
Fulfill a prediction of your own making.	9
Discover your Destiny through Divination.	13

XI. Strength

The Eleventh Arcana, **Strength**, symbolizes the mastering, harnessing, and channeling of the instincts and desires, as well as the first conscious attempt by the Self to gain dominance over the material and mundane worlds. The Strength Arcana is the Path of vigor, mastery, command, and fury – not indulged in a destructive fashion, but rather directed at the service of the Self and its goals. As such this is also the Path of Strength used by the Self to shape and control the world around it. Some interpret the Strength Arcana as the Self's reaction to the revelations of the Wheel of Fortune: unbridled anger and rage in rebellion at the unkind Fates, coupled with the harnessing of those energies to achieve or alter the Destinies of the Self and the shape of the world. Yhera and her Sisters tread this Path when they used their will and wiles to tame and harness their Consorts' energies, turning them from wild forces of nature into Guardians and Lovers.

From the *Book of Dooms*: The eleventh page of the *Book of Dooms* shows a woman clothed in refined garments drawing an open-mouthed lion to her bosom. She wears victory laurels about her temples, and above her head is seen a halo figured as a Riven *Change* Rune. The woman is usually interpreted as either Geniché or Geteema, though sometimes Yhera or Ariahavé, and the lion is said to be Ammon Agdah. In some *Books of Dooms*, the figure is not a lion but a bull, said to be Illiki, and in a few rare *Books of Dooms* from the Empire, the figure is a chimera with the head of a vulture and the body of a lion, a common folk-rendering of Vani. In any case, the image is said to represent the taming of a potent male power by the strength of the Earth Goddess.

Takers of the Path: The Path of Strength is for those who seek to control the world through force and sheer Will. Warriors, brigands, criminals, and nobles will be often on the Path of Strength, as will builders, craftsmen, architects, farmers and engineers who shape and alter the form of the world with plough and pick and spade. Those who are quick to anger and short-tempered will often be on this Path, as they try to dominate others through force.

Physical Characteristic Link: STR
Mental Characteristic Link: WILL
Spiritual Characteristic Link: COUR

Gift Links: *Aura of Fury, Berserkir Ekstasis, Courageous Aura, Fortifying Aura, Warlike Visage, Terrifying Mask,* and *Voice of Fury*.

Binding Links: *Awe, Dread,* and *Fear.*

Skill Links: Acrobatics, Animal Training, Armor Training, Athletics, Craftwork, Engineering, Farmwork, Fieldcraft, Hand-to-Hand, Housework, Leadership, Marksmanship, Melee, Riding, Shepherding, and Swimming.



Acts of Strength

Action	AP Reward
Perform a feat of strength.	1
Perform a feat of endurance.	1
Cut down a tree.	1
Plough a field.	2
Construct a building.	3+
Build a bridge.	5
Dam or alter the path of a river.	10
Resist a temptation or outside influence.	3
Strike someone in anger.	3
Lose your temper and fly into a *Fury*.	4
Resist losing your temper (a *Fury* Binding).	5
Tame a wild animal.	5
Break something useful.	1
Break something beautiful.	2
Break something useful *and* beautiful.	5
Compel others against their will.	5
Direct someone's rage or anger by suasion.	5
Show courage in the face of danger.	3



XII. The Hanged Man

The Twelfth Arcana, **the Hanged Man**, is an allegory for mystical isolation and the desire for transcendence in the wake of the failure of the Self to dominate the mundane world. The Hanged Man represents the Self being freed from the mundane world for the first time, seeing its surroundings in a new light, and perceiving the Otherworld and Underworld with preternatural clarity. The Hanged Man is the Path of self-sacrifice, mysticism, magical illumination, and the mastery of the Otherworldly Self. It is commonly identified with Djara, who first dreamed of and then created the Otherworld as the Twelfth Act of Creation, and with Daedekamani, the archetypal Magician-Trickster who seeks to travel into the Otherworld for knowledge and power. This Path is also associated with magical spirits and gods that guide and accompany the spirits of the dead, such as Daedekamani and the Dhuréleal.

From the *Book of Dooms*: The twelfth page of the *Book of Dooms* shows a man suspended from one foot by a rope from a crossbar, which rests upon two leafless trees. His free leg is crossed behind him. He wears white and red clothing (once again, thought to be a sign of the White and Red Elixirs of the alchemists), and his hands appear to be tied behind his back. A golden halo glows around his head, and from his pockets or a coin purse comes a shower of golden coins. The suspension of the figure is said to show the separation of the Self from both the Earth and the Heavens, where one gains insights into the nature of the world and gets a glimpse of the inverted Otherworld. The two trees show the ruin of the Earth from which the suspended man seeks solace.

Takers of the Path: The Path of the Hanged Man is for those who seek power and knowledge in the exploration of the Otherworld. Those who spend time with ghosts and Spirits are often on this Path, gaining glimpses of the enchanted world beyond our own as their Spirits become attuned to things normally hidden from mortal eyes. So Magicians, Witches, and Shamans in particular will often walk the Path of the Hanged Man, as they seem to belong less and less to this world and more and more to the shadowy, magical Otherworld into which they travel and with whose residents they bargain.

Physical Characteristic Link: STAM
Mental Characteristic Link: PER
Spiritual Characteristic Link: WIS

Gift Links: *Dream-Flight, Ghost Mask, Ghost Tongue, Glorious Voice, Open Spirit, Second Sight, Serene Body, Serene Mask,* and *Spirit-Walking*.

Binding Links: *Ambition, Awe. Dread, Fear,* and *Vanity.*

Skill Links: Artistry, Awareness, Composition, Cult Lore, Folk Lore, Healing Arts, Herbal Lore, Language, Letters, Occult Lore, Persuasion, Shepherding, Singing, Storytelling, and Teaching.

Hanged Man Acts

Action	AP Reward
Summon a Spirit.	1
Talk to a Spirit.	1
Bargain with a Spirit.	2
Gain a Spirit Friend (or better).	3
Gain a Spirit Opponent (or worse).	3
Bind a Spirit as a Guardian or Guide.	5
Entrap a Spirit.	3
Create a Spirit Bond with a Spirit.	5
Aid a Spirit in need.	3
Exorcise or free a Spirit.	9
Make an Offering to a Spirit.	1
Make a Sacrifice to a Spirit.	3
Look into the Otherworld.	1
Leave your body and Spirit-Walk.	3
Cross over into the Otherworld while in Spirit Form and return.	7
Cross over into the Otherworld in Body and return.	12

XIII. Death

The Thirteenth Arcana, **Death**, is the Path of transformation and liberation revealed by the glimpse of the Hanged Man into the Otherworld and the Underworld. Djara gave birth to Death as part of her Dark Brood in the Twelfth Act of Creation, and as part of the Thirteenth Act of Creation Death revealed its secret to Geniché and Geteema and introduced mortality into the world. This Path is a manifestation of the mortality of the Body and with it decomposition, destruction, and the inevitable end of all determinate and specific things, but it also represents resurrection and rebirth, evolution and necessity – for Death is not an ending, only a stage in the cycles of life, a necessary step allowing for the growth of new things. In time it was Geniché who first passed beneath the Gates of Death and entered the Underworld, and there she pronounced her Law, the first *universal* Law, that all those who are born of her Earth must follow her into Death, and so this Path has come to symbolize the Earth (from which all things came, and to which all things return), the Underworld, and Geniché, the Goddess who rules them both.

From the *Book of Dooms*: The thirteenth page of the *Book of Dooms* shows a naked woman, unveiled and bearing a great scythe. She stands proudly before the descending Sun over a field of black earth sown with heads and body parts. The heads and body parts do not appear dead, but rather still seem to have the bloom of life upon them. The female figure is usually identified as Geniché, but portraying her as unveiled rather than veiled is considered improper, and so some have suggested the alternative explanation that she is Dieva the Evening Star, acting as Death's Herald and sending the Sun off on its journey into the Underworld.

Takers of the Path: The Path of Death cannot be avoided if you are born a mortal, of course; but those most often on its Path are those that see Death in their daily lives. Warriors and soldiers are often exposed to Death and its reminders, as are farmers and shepherds, Priests and Priestesses of sacrificial Cults, physicians, healers, midwives, Magicians and Shamans who deal with ghosts and Spirits, and of course gravediggers. The Death of a loved one often sets one upon the Path of Death, particularly if it happens at an early age.

Physical Characteristic Link: STAM
Mental Characteristic Link: MEM
Spiritual Characteristic Link: COUR

Gift Links: *Dreadful Visage, Ghost Mask, Ghost Tongue, Haunting Voice, Open Spirit, Rebirth, Second Sight,* and *Terrifying Mask*.

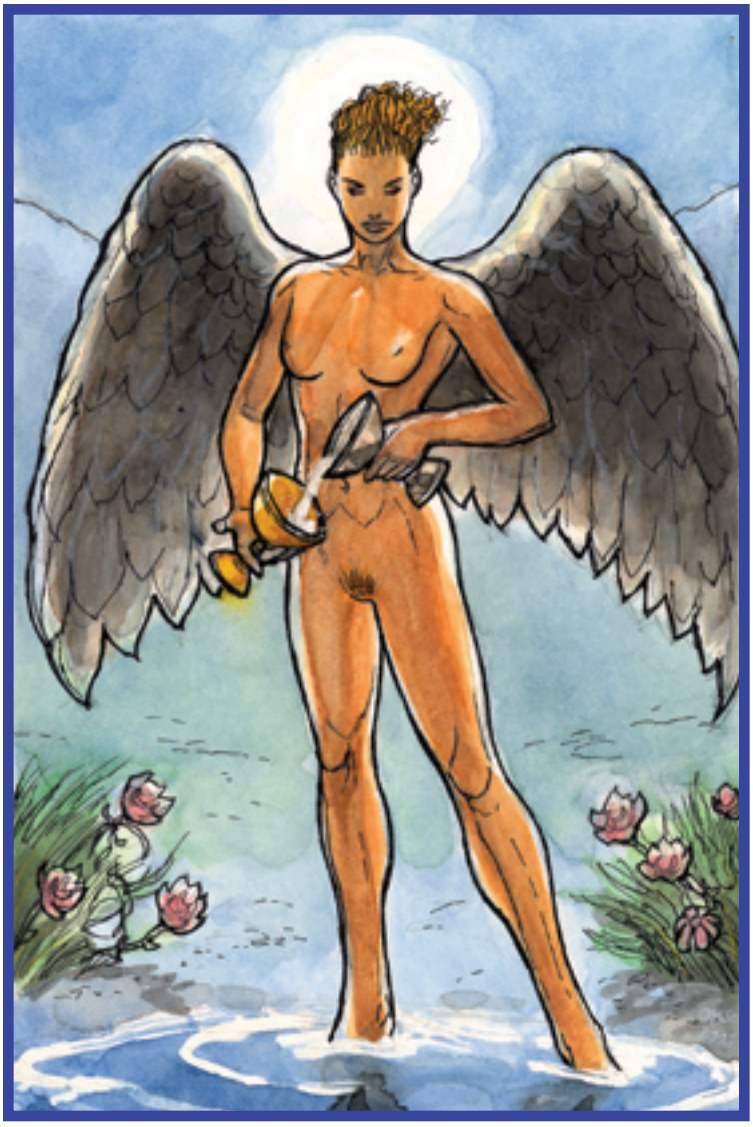
Binding Links: *Doubt, Dread, Fear,* and *Vanity.*

Skill Links: Awareness, Cult Lore, Folk Lore, Gambling & Gaming, Healing Arts, Occult Lore, and Persuasion.



Death Acts

Action	AP Reward
See a corpse or corpses.	1
Handle a corpse or corpses.	2
Witness the death(s) of a living creature or creatures.	2
Kill a living creature.	3
Witness the death of a Compatriot (or better).	3+
Witness the death of a Family member.	5+
Witness the death of a Lover.	6+
Mourn and grieve for a loved one.	3
Console someone else while they mourn.	1
Attend a burial or cremation.	1
Pray for the Dead.	1
Pray for the newly Dead during their Seven Days.	3
Exorcise a Ghost or Spirit of the Dead.	9
Make an Offering to a Ghost or to a Spirit of the Dead.	2
Free or save the Spirit of an Ancestor.	12
Die.	13
Cross over into the Underworld in Body.	12
Return from the Underworld in Body.	21



XIV. Temperance

The Fourteenth Arcana, **Temperance**, is sometimes also called the Circle, and following after the Path of Death represents the renewal of the energies and possibilities of Life, the moment in which the reborn Spirit and reborn Self, emerging from Death, reclaim their place in the material world but in a new form. With the end of the Self in Death and the rebirth of the new Self that follows, the full nature of Time first revealed in the Path of the Wheel – the past, present, and future of the Self – is now revealed in the Self *before* Death and the Self *after* Death, so Temperance is the second Path of Time, symbolizing the full cycle of mortality in life, death, and rebirth and its manifestation in the yearly cycle of the Sun and the Seasons. This is the Path of harmony, formation, self-restraint, and regeneration, as the Self is renewed and sets forward with purpose into the world as a counter to Death. This Path evokes the moment when Yhera sought to heal Geniché and Geteema of the touch of Death, and the world gave rise to such wonders as mermaids, satyrs, and centaurs.

From the *Book of Dooms*: The fourteenth page of the *Book of Dooms* shows a winged woman, unveiled and naked besides a pool of water. In one hand, she tilts a silver chalice (the Chalice of the Heavens) and pours water into a golden chalice (the Chalice of the Earth) held in her other hand, symbolizing the renewal of matter with the mixing of Spirit. The Sun rises in the distance behind her, once again symbolizing renewal and return. The figure is often said to be Ami the Morning Star, heralding the return of the Sun from its sojourn through the Underworld.

Takers of the Path: The Path of Temperance is the Path of healing, and so those that seek to cleanse themselves of wound and worry and emerge renewed and reinvigorated into the world will find themselves traveling upon it. Healers, midwives, physicians, Priests, and Priestesses will often be traveling the Path of Temperance, as will many Magicians, whose experience of the Otherworld and Underworld leads them to seek renewal. Those who are attuned to the natural cycles of the world – farmers, shepherds, hunters, and herbalists – also gain a glimpse of the Path of Temperance.

Physical Characteristic Link: DEX
Mental Characteristic Link: REAS
Spiritual Characteristic Link: EMP

Gift Links: *Animal Mask, Feral Tongue, Immaculate Aura, Immaculate Body, Immaculate Mind, Immaculate Spirit, Serene Aura,* and *Serene Voice*.

Binding Links: *Cruelty, Hate, Jealousy,* and *Shame.*

Skill Links: Artistry, Blacksmithing, Craftwork, Drawing, Engineering, Etiquette, Farmwork, Healing Arts, Housekeeping, Housework, Midwifery, Persuasion, and Teaching.

Acts of Temperance

Action	AP Reward
Forage for products of the wild.	1
Grow something useful.	1
Grow something beautiful.	2
Grow something useful *and* beautiful.	3
Harvest something that you've grown.	2
Nurture an animal or herd.	4
Make use of the death of an animal or bird.	1
Befriend an animal or bird.	4
Heal yourself of your injuries.	1
Heal another living thing of its injuries.	2
Cure yourself of a disease.	2
Cure another living thing of a disease.	3
Attend or observe a birth.	1
Be midwife to a birth.	3
Become pregnant.	9
Seek harmony in your relations with others.	1
Make a kind or friendly gesture to an Opponent (or worse Relations Category).	3
Befriend an Opponent (or worse Relations Category).	6

XV. The Sphinx

The Fifteenth Arcana, **the Sphinx**, is also sometimes called **the Dragon** or **the Devil**, and it is the Path of desire and the unfettered instincts, in which the Self regresses and abandons self-restraint and stagnates in self-indulgence, but in its revels finds both power and influence. This is the Path of Magic in its darker, chthonic, and more mysterious aspects, in which Magic is turned to the service of the Self and its most hidden desires. The Sphinx Arcana also represents the dream turned nightmare, the fall into perversion, the pursuit of commerce and eloquence, and the riches of the Earth and the hidden Underworld. This Path recalls the Sphinx itself, the original Adversary whose piercing questions open the Mind to the undermining of assumed truths and to the greater Mysteries of the world, as well as mysterious or sinister divine figures such as Thula the Fire-Stealer, Cyrus the Lover, Amaymon the Whisperer, the sirens, and the dread Nephilim, all of whom seek to deceive Men and lead them astray with honeyed words and the promise of fulfilled desires.

From the *Book of Dooms*: The fifteenth page of the *Book of Dooms* shows a Sphinx perched upon an anvil to which a pair of naked humans have been chained. The Sphinx is a chimera, possessing the body of a lion and the upper torso and head of a beautiful woman. In some *Books of Dooms* the Sphinx is wearing a bronze mask, and in some it has eagle or vulture wings. The man and woman have iron chains looped around their necks, and are often depicted with horns growing from their foreheads (symbolizing their submission to their animal instincts).

Takers of the Path: The Path of the Sphinx is for those who choose to pursue their own desires, even at the expense of the people and the world around them. Criminals, artists, spies, nobles, politicians, aristocrats, and warlords – those who either pursue their own selfish goals without regard to law or propriety, or who rely on an understanding of how to play upon the desires and needs of others to gain power and influence for themselves or their causes – are often drawn to this Path, as are many merchants and traders who seek profits and gain from even the most mundane and petty aspects of life. Usurpers and betrayers often begin their mutinies here, when they put their own desires before their duty.

Physical Characteristic Link: DEX
Mental Characteristic Link: IMAG
Spiritual Characteristic Link: PRE

Gift Links: *Animal Mask, Awaken Appetites, Cryptic Mask, Evil Eye, Feral Tongue, Forked Tongue, Haunting Voice,* and *Unmask Desire*.

Binding Links: *Awe, Dread, Fear,* and *Shame.*

Skill Links: Acrobatics, Commerce, Cult Lore, Disguise, Etiquette, Folk Lore, Gambling & Gaming, Inquiry, Intrigue, Leadership, Occult Lore, Oratory, Persuasion, Seduction, Sleight of Hand, Stealth, Storytelling, Streetwise, and Tactics.



Sphinx Acts

Action	AP Reward
Make a deal.	1
Persuade someone with trickery, lies, or deceit.	1
Trick a Rival (or worse Relation Category) with lies or deceit.	2
Trick a Friend (or better Relations Category) with lies or deceit.	3
Give in to or act on your desires.	3
Sate one of your desires.	4
Sate someone else's desires.	6
Send someone else a Nightmare.	3
Persuade someone else with magic.	2
Defeat an opponent with magic.	3
Hex a rival or opponent.	2
Curse a rival or opponent.	6
Tempt someone into indulgence.	3
Corrupt an innocent.	9
Break a vow.	4
Betray a friend or patron.	6
Commit an act of treason.	9
Persuade another to an act of treachery or treason.	13



Riven Tower Acts

Action	AP Reward
Commit a selfish act.	1
Steal something.	1
Break or ignore a Law.	3
Cause fear in another person.	2
Spread a disease by accident.	1
Spread a disease on purpose.	3
Attack someone by surprise or from ambush.	1
Kill someone from ambush.	3
Murder someone with poison.	4
Ruin another's plans by accident.	1
Ruin another's plans on purpose.	4
Compel others to your will through fear.	3
Subvert or undermine an authority in secret.	3
Defy an authority openly.	6
Destroy a building.	3
Seize land or property not your own by force.	4
Participate in the sack of a city.	9
Overthrow the ruler or government of a domain.	13

XVI. The Riven Tower

The Sixteenth Arcana, **the Riven Tower**, is the Path of pride, vanity, and overconfidence, in which the Self – though filled with activity and energy – is led by its own actions to danger and disaster. This Path signifies destruction and weakness, the sudden subversion of the natural and political order, horror, confusion, and the disordering of the Mind, Spirit, and Body. This is the Path of the dark and destructive forces of the cosmos: war, disease, pestilence, drought, earthquake, and the plague, in which all of the great efforts of Men to control themselves and the world around them are suddenly laid bare for the illusions that they are, in which the thin veneer of civilization is stripped away to reveal a heart of barbarism. This Path is guarded by Din and Discord and the spirits of Doom, by the Goddesses of War, and by the great beasts and Dragons of the chthonic world, but is manifest perhaps the most in Irré, the Locust God of the Wilderness and the Black Goat, who brings calamitous ruin in his wake.

From the *Book of Dooms*: The sixteenth page of the *Book of Dooms* shows a Great Citadel or Tower being struck by lightning while two figures plummet from it, presumably to their deaths. The Tower has three windows and its top is in the shape of a crown, but it is the top that is being struck by lightning and blown off the rest of the Tower. The man falling on the left is clutching a drawn plan, revealing him to be the architect of the Tower; the man falling on the right bears a crown, indicating that he is the King that had commissioned the Tower.

Takers of the Path: The Path of the Riven Tower is a rough and difficult one, for misfortune often befalls those upon it. Those who pursue wild ideas, or abandon reason or embrace over-confidence through a misplaced faith in their own abilities, will find that they are upon the Riven Path by accident. Those that deliberately seek to subvert, undermine and destroy other people or things will find this Path on purpose. Warriors, soldiers, warlords, artists, engineers, coup plotters and conspirators, spies, thieves, and assassins will often walk the Riven Path, either knowingly or unknowingly.

Physical Characteristic Link: STR
Mental Characteristic Link: WILL
Spiritual Characteristic Link: PRE

Gift Links: *Aura of Fury, Aura of Madness, Berserkir Ekstasis, Chaotic Aura, Dreadful Visage, Dreadful Voice, Evil Eye, Face of Madness, Terrifying Mask, Voice of Fury,* and *Voice of Madness*.

Binding Links: *Love.*

Skill Links: Acting, Armor Training, Artistry, Athletics, Blacksmithing, Campaigning, Disguise, Engineering, Evade, Gambling & Gaming, Hand-to-Hand, Intrigue, Marksmanship, Melee, Musicianship, Siege Artillery, Skirmishing, and Tactics.

XVII. The Stars

The Seventeenth Arcana, **the Stars**, symbolizes the Self in the wake of the disaster of the Riven Tower finding solace and hope in the intercommunication of the various worlds, and in particular the influence of the Celestial, Heavenly realms upon the material world. It is the Path of the Spirit in search of guidance and inspiration in the Night Sky and in dreams. This Path is often associated with grace and the beauty of movement, reflecting the gift of Celestial power and beauty to material elements and the effects of cleansing and purification. As the Seventeenth Act of Creation, Ariahavé convinced Yhera to give worthy Heroes the gift of the golden fruit of her Sacred Tree, and so this is also a literal Path, that of the Star Road taken to immortality and ascension, in which the Self first realizes it may transcend the material world and take its place as a divine force in the Cosmos.

From the *Book of Dooms*: The seventeenth page of the *Book of Dooms* shows a woman, naked and unveiled, crouching by a pool of water. In her right hand she holds a golden vessel from which she pours water into the pool; in her left hand, she holds a silver vessel from which she pours water upon the Earth. Behind her blooms a rose bush with a blooming rose, and in its branches is perched a singing bird. In the sky behind them is a single large star, said to represent the Great Star, surrounded by seven smaller stars, which are said to represent the Herald, Morning, Evening, Midnight, Dark, War, and Conqueror Stars that take their turns appearing in the Heavens. The identity of the female figure is generally thought to be Ariahavé, who brought the gift of Heroism to the peoples of the world; though some say it is a Celestial Spirit descended from the Heavens bearing great gifts, and others still a Düréan Heroine who has ascended and gained divinity.

Takers of the Path: The Path of the Stars is taken by those that seek divine and Celestial guidance in their lives, such as Astrologers and Fortunetellers that read the Stars to find Omens for the future and their clients, as will dreamers and poets. This is the Path of Purification, and so those who seek to cleanse themselves and emerge reinvigorated into the world will be on this Path. And finally, Heroes seeking Immortality will also be on this Path to gain a touch of the grace of the Heavens.

Physical Characteristic Link: DEX
Mental Characteristic Link: MEM
Spiritual Characteristic Link: EMP

Gift Links: *Dream-Flight, Illuminated Mind, Immaculate Aura, Immaculate Body, Immaculate Mind, Immaculate Spirit, Spirit-Walking, Unearthly Mask,* and *Unearthly Form*.

Binding Links: *Anger, Despair, Doubt, Hate,* and *Rage.*

Skill Links: Acrobatics, Athletics, Awareness, Composition, Contortionist, Dancing, Evade, Folk Lore, Navigation, Persuasion, Singing, Star Lore, Stealth, and Teaching.



Star Acts

Action	AP Reward
Perform a dance by yourself.	1
Perform a dance with others.	4
Give a gift.	1
Give a beautiful gift.	2
Give a magical gift.	5
Spend a night beneath the stars (no shelter).	1
Purify yourself of Pollution, a Curse, or a Hex.	1
Purify someone else of Pollution/Curse/Hex.	2
Purify a dwelling of a Pollution/Curse/Hex.	3
Purify a temple or shrine of Pollution/Curse/Hex.	4
Purify a sacred natural site of Pollution/Curse/Hex.	6
Bathe in a sacred or thermal spring.	1
Commune with the Celestial World.	5
Consult an astrologer.	1
Perform a Reading of the Stars for someone else.	2
Perform a Reading of the Stars for yourself.	3
Journey upon the Star Road, even for a time.	9
Cross into the Heavens in Body and return.	21



XVIII. The Moon

The Eighteenth Arcana, **the Moon**, symbolizes its namesake as the Queen of the Unknown World who rules the Gateway between the different worlds of existence; for the Moon is simultaneously the Gateway to the Dream World, the Otherworld, the Celestial World, and the Underworld, allowing mortals to leave the confines of the Known and Unknown Worlds and travel anywhere else in the Cosmos that they might desire to visit. According to folklore, the New Moon marks the open Gate to the Underworld, and the Full Moon is the platform from which journeys on the Star Road begin. This Path also celebrates the Moon as the ruler of material forms and the ever-changing world of visible appearances, as its phases control water and the seas and reveal to the earthbound the changing nature of all things. This is the Path of Dreams (which are said to sometimes dwell in the Moon and enter the World from there), intuition, imagination, symbolism, inspiration, and illusions. The three Goddesses of the Moon – Adjia, Yhera, and Djara – walked this Path when as the Eighteenth Act of Creation they made the Moon into the Door and the Gate between the various worlds.

From the *Book of Dooms*: The eighteenth page of the *Book of Dooms* shows the Moon rising in a Night Sky over two square towers between which runs a road. The Moon is depicted as having the face of a woman (presumably one of the Goddesses of the Moon) reflected in its surface. Inverted drops of water seem to be floating in the air as though they were flowing from the earth to the Moon. Two dogs – often said to be guardians of the Dead, seeking to prevent the Dead from escaping the Gate – are barking at the Moon, and a crab is clambering out of a pool of water, drawn by the Moon (usually interpreted as the Self awakening to the connection between the worlds).

Takers of the Path: The Path of the Moon is a difficult one marked by illusion, but Magicians, Shamans, Priestesses or Priests that have business that takes them into the other worlds of existence will often take this Path. Dreamers and astrologers that seek not merely the guidance of other worlds but seek to travel to them as well will often be on this Path.

Physical Characteristic Link: APP
Mental Characteristic Link: IMAG
Spiritual Characteristic Link: WIS

Gift Links: *Animal Mask, Aura of Madness, Chaotic Aura, Dream-Flight, Immaculate Spirit, Second Sight, Shape-Shift,* and *Voice of Madness*.

Binding Links: *Dread* and *Fear.*

Skill Links: Acting, Awareness, Composition, Cult Lore, Disguise, Fieldcraft, Follow, Navigation, Sailing, Sleight of Hand, Star Lore, Stealth, Storytelling, Swimming, Track, Wardrobe & Style, and Watch.

Moon Acts

Action	AP Reward
Follow an intuition.	1
Use your imagination to solve a problem.	2
Have a Dream vision.	1
Visit another place in a Dream.	2
Visit another person in a Dream.	3
Visit another world in a Dream.	4
Spend a week at sea out of sight of land.	1
Change your appearance.	1
Change your appearance with magic.	2
Pretend to be someone or something you're not.	3
Create a temporary glamour.	3
Create a permanent glamour.	4+
Take a form other than your own.	6
Change someone else's form.	7
Visit the Moon in Spirit form or in a Dream.	7
Step foot on the Moon in Body.	9
Use the Moon as a Dream or Spirit Gateway.	12
Use the Moon as a Gateway in Body.	14

XIX. The Sun

The Nineteenth Arcana, **the Sun**, symbolizes the summit of existence and the fires of Heaven and inspiration, when the Self reemerges from its journey through the Gateway of the Moon and the Road of Stars, bearing upon it the mark of the Heavens. Unlike the Moon, which reveals the changing aspects of the material world, the Sun reveals the constant and unchanging aspects of the world; the light of the Sun pierces darkness and surface appearances to reveal hidden and higher truths about the world around the Self. Though both the changing and unchanging aspects of the world are as real as the other, the Path of the Sun is usually described as the Path of reality and the Real, while the Path of the Moon is often denigrated as the Path of Illusion and falsehood. The Path of the Sun is that of revelation, illumination, glory, spirituality, objectivity and constancy, fire and light. As the Nineteenth Act of Creation, Hathhalla tamed the Solar Lion and yoked it to Agdah's Chariot, allowing Agdah to take up the mantle of the Sun, and so this Path is connected to Agdah and Hathhalla, as well as the other Gods of the Sun – Illiki Helios, Islik, and even Irré.

From the *Book of Dooms*: The nineteenth page of the *Book of Dooms* shows the implacable mask of the Sun shining down upon a young couple in a green field. From the Solar disc appear alternating straight and wavy, flame-like rays, and a shower of golden droplets. The young couple clothed in gold stand before a low wall made of stone. The Solar disc depicted in the *Book of Dooms* is always associated with Helios as the Solar Lion and its burden, the Solar Chariot.

Takers of the Path: The Path of the Sun is a glorious but harsh, unforgiving, and sometimes fruitless Path, often taken by those that pursue truth and revelation regardless of the cost to themselves or to others. Inquisitors, judges, magistrates, and investigators who seek to uncover the secrets of both friends and foes without mercy or forgiveness will travel the Path of the Sun, as will idealists and zealots of all stripes. Mystery Cult Priests, Magicians, alchemists, and philosophers who seek the Path of Enlightenment to discover the hidden truths of the world will also be upon this Path, seeking to cast a light on great Mysteries.

Physical Characteristic Link: STAM
Mental Characteristic Link: PER
Spiritual Characteristic Link: CONV

Gift Links: *Aura of Truth, Bright Aura, Clear Sight, Glorious Voice, Illuminate/Mystery, Immaculate Aura, Immaculate Mind, Implacable Mask, Keen Sight,* and *Unveil.*

Binding Links: *Desire, Despair, Dread, Fear,* and *Grief.*

Skill Links: Awareness, Cult Lore, Follow, Healing Arts, Heraldry, Inquiry, Leadership, Oratory, Riding, Shepherding, Track, and Watch.



Sun Acts

Action	AP Reward
Refuse to show mercy to someone else.	1
Keep to a principle even at cost to yourself.	4
Keep to a principle even at cost to another.	7
Refuse to change, even when change is in your interest.	4
Detect and see past a glamour.	1
Reveal a glamour to others.	3
Dispel a glamour.	4
Detect a lie or see past a charade.	2
Reveal a lie or falsehood to others.	4
Discover something another person wants to keep secret.	1
Reveal another person's secrets to others.	2
Discover a hidden secret about another person that they themselves are not aware of.	6
Reveal a hidden secret about another person to him or her.	7
Reveal a hidden secret about another person to others.	6
Discover a secret about the world.	9
Reveal a secret about the world to others.	12



XX. The Last Judgment

The Twentieth Arcana, **the Last Judgment**, is an allegory for the final awakening of the Self, when the light of truth and revelation – as represented in the previous Arcana of the Sun – is turned not outward, but inward, and the Self sees itself in full for the first time. In many ways this is a continuation of the Path to immortality begun on the Path of the Stars, seeking illumination, spiritual regeneration, healing, and ecstasy, but now the Self for the first time comprehends the possibility of breaking the circle of life and is freed from all limits to confront its own secrets. And seeking the truth within, the Self can also now seek enlightenment in the Mysteries of the world. Yhera invited the whole of the world to partake in the Last Judgment, when as the Twentieth Act of Creation she summoned the world to scribe its Names (both open and secret) and Deeds and Desires in her Great Book, making manifest the highest (and, it must be said, basest) thoughts and aims of the world. Some say the Last Judgment belongs to every individual in judging oneself, while others associate this Path with Seedré as the Judge of the Dead. Others say that Seedré is the most properly represented by the Justice Arcana, and that the *Last* Judgment belongs to Yhera alone.

From the *Book of Dooms*: The twentieth page of the *Book of Dooms* shows a glorious winged Celestial Spirit appearing in the Heavens, and sounding a great horn over a field of graves. The Celestial Spirit bears a Riven *Illumination* Rune upon its forehead and a halo about its head; a pennon bearing a cross upon it flutters from the horn, usually interpreted as a mark of the Horn of the World. The graves are opened, and naked men and women are emerging joyously from the ground.

Takers of the Path: The Path of the Last Judgment is said by some to be a Path that every person has already tread and will tread again, for the Great Book of Yhera – on which the *Book of Dooms* is based – already has the Names, Deeds, and Desires of every creature that has ever lived or will live already inscribed within it *by their own hands*.

Physical Characteristic Link: TECH
Mental Characteristic Link: MEM
Spiritual Characteristic Link: EMP

Gift Links: *Cleansing Touch, Ecstasy/Ekstasis, Glorious Voice, Haunting Voice, Illuminate/Mystery, Illuminated Mind, Immaculate Spirit, Initiate/Mystery,* and *Serene Aura*.

Binding Links: *Anger, Cruelty, Desire, Grief, Guilt, Jealousy, Lust,* and *Shame.*

Skill Links: Alchemical Lore, Awareness, Cult Lore, Folk Lore, Healing Arts, Herbal Lore, and Occult Lore.

Acts of Judgment

Action	AP Reward
Make a judgment about yourself.*	3
Submit yourself to others for judgment.*	4
Submit yourself to the judgment of divine or cosmic forces.*	9
Discover something new about yourself.	3
Discover a hidden secret about yourself.	9
Reveal a hidden secret about yourself to others.	12
Be initiated into a Mystery of the world by someone else.	4
Comprehend a Mystery of the world on your own without help from someone else.	7
Initiate another into a Mystery of the world.	6
Create a New Mystery.	9
Initiate someone else into a New Mystery.	12
Discover your Destiny on your own, without Divination or the help of someone else.	21
Decide your Destiny for yourself.	33
Write your Destiny in Yhera's Great Book.	66

* Not about your *acts*, but about your *nature*.

XXI. The World



The Twenty-first Arcana, **the World**, is the culmination of all the Arcana Paths that preceded it, which have produced and described in their interactions the sum total of the manifest World, culminating in the revelations of the secret and hidden Self in the Last Judgment. This now is the Path of Mastery, when the True or Secret Self embarks on the final journey of the Hero and, having pierced the endless circle and bane of mundane existence, is now free to attempt to exert its Will upon the Known (and indeed Unknown) World and alter and shape the cosmos as and if it can. The Arcana of the World is symbolic of the Elements, the Body as the vehicle of transitory life, the senses as the means of receiving and interpreting that life, and the manifest realities of all the Known World. This is the Path of the macrocosm, the cosmic whole, in a state of permanent creation, forever being generated and regenerated by the creative energies and activities of its inhabitants and Heroes: the Living History of the world as *the Book that is already written, and is always being written.*

From the *Book of Dooms*: The twenty-first page of the *Book of Dooms* shows a woman, naked and running or dancing in the center of a garland. In each hand she bears a Daedekine Rune of *Becoming*. In the four corners of the page are four common symbols of the manifest World: a winged Faerie (symbolizing the intuitive grasp of the Truth), an Eagle (reason in the service of activity), a great Bull (labor, self-control and self-sacrifice), and a great Lion (strength and movement) – together being symbols of the Four Elements, the Four Directions, and the Four Winds. In some *Books of Dooms*, a great Dragon (the World Dragon, presumably) replaces the garland, forming a semi-circle around the dancing woman by biting its own tail.

Takers of the Path: The Path of the World is the Path of the Hero, who turns victory and success in the struggle of the Self within and against the material and mundane world into victory in the struggle over the failures of the Self; this is the Hero who conquers both the world and the Self, and whose mundane acts have been elevated to the realm of the symbolic. The Hero seeks to hold back Chaos, preserve the world, and at the same time impart his or her own stamp upon it, and shape it to his or her design and desires.

Physical Characteristic Link: *any*
Mental Characteristic Link: *any*
Spiritual Characteristic Link: *any*

Gift Links: *Ascension, Create Followers, Create Worshippers, Hero Lineage, Heroic Aura, Iron Body, Iron Mind, Iron Spirit, Renown,* and *Share Gift*.

Binding Links: *any* except *Vanity.*

Skill Links: Any.

World Acts

Action	AP Reward
Gain Level 10 in a Skill.	3
Gain Level 20 in a Skill.	7
Gain Level 10 in a Characteristic.	9
Gain Level 20 in a Characteristic.	18
Gain Level 5 in a Gift.	4
Gain Level 10 in a Gift.	9
Gain Level 15 in a Gift.	14
Gain Level 20 in a Gift.	21
Reach 50 accumulated Arcana Points in one Arcana Path.	10
Reach 100 accumulated Arcana Points on one Arcana Path (and can be gained again for every 100 more Points earned on this Path).	21
Achieve a difficult goal you set for yourself.	4
Achieve an ambition.	9
Complete a Quest.	21
Fulfill your Destiny.	101



FOOL ACTS*

Action	AP Reward
Make other Players laugh.	1
Stump the Guide.	2
Excellent role-playing.	3
Bring a costume or use a neat prop.	4
Make a full-color picture of your Character.	5
Bring food or beer for the gaming group.	1
Voluntarily take a Binding, per Level of Binding.	3
Do something that is consistent to your Character that you know may get yourself killed.	7

*Obviously, this Table, like all the Acts Tables of the Arcana Section, is just a suggested guide, but perhaps more so than with the others. Actions that earn Fool Arcana Points are largely left to the Guide's individual discretion, to reward the actions of the Players, rather than that of their Characters. However, Guides should try not to play favorites and try not to become too predictable in giving out Fool Points; nor should they use the rewarding of Fool Points as a way of extorting goods or favors from Players.

–. The Fool

The final and unnumbered Arcana, that of **the Fool**, is paradoxically a symbolic representation of things that cannot be part of any symbolic system; it is the Path of the irrational Self and the unconscious Self. A symbol of the microcosm and a companion to the Arcana of The World in its role as symbol of the macrocosm, the Fool Arcana symbolizes the Self *outside*: outside of or on the fringe of systems, orders, and even its Self. It is representative of multiplicity, incoherence, schizophrenia, paradox, and therefore above all else, Man and the sacred child within the Man. There are those that claim that the Path of the Fool is properly speaking the *first* Path, and should be marked and numbered as 0, rather than unnumbered and placed following the Arcana of the World. But others defend its placement as the final Arcana, noting that the revelations of the Fool Arcana are generally those that can only come from hard-won experience, from the gnawing fear that can occur even to the Hero, the fear that failure is inevitable and triumph impossible: the glimpse of the Cosmic Joke, the self-recognition of the Pawn in the Great Game of the Cosmos begun by Yhera.

From the *Book of Dooms*: The last and unnumbered page of the *Book of Dooms* shows an androgynous youth approaching or about to step off a cliff. The youth wears a coat of many colors, and is oblivious to the danger before him or her, for instead of looking down to see where he or she is going, the youth looks upwards to the glory of the sky and the wondrous vistas of the world. Laurels grace his or her temples, and a stick is slung over one shoulder, dangling a bag. A white lynx is biting at the youth's left calf, trying to stop him or her from stepping off the cliff, but seemingly without effect.

Takers of the Path: The Path of the Fool is a universal one, taken at some point or another by all mortals, for none can escape the fate of the individual Self. A Character may be born with Fool Arcana Points, revealing a preternatural understanding of the Cosmic Joke, but most will gain it through the actions of the *Player*, not the Character.

Physical Characteristic Link: *none*
Mental Characteristic Link: *none*
Spiritual Characteristic Link: *none*

Gift Links: *None.*

Binding Links: *None.*

Skill Links: None.

NOTES: Fool Points may be used as 'Luck Points,' to alter a die roll by adding any available Fool Points as a bonus to the roll (or a penalty, if desired); most uses of this feature will be to change a failure into a success or a success into a critical success, but the opposite can be just as easily done. Once they are used in this fashion, the used Fool Points are lost.

An Example of the Arcana in Action

The following is an example of how Arcana Points can be used to reward Player Actions in the game.

John, Andy, Robin, and Heather have a group of new Characters adventuring in the Known World: **Josephus**, a wandering Danian bard; **Killian**, a ne'er-do-well originally from Therapoli; **Essa**, a Daradj warrior-woman; and **Aca**, a Maecite folk magician from the Watchtower Coast. Sela of Westmark, a potion-maker of great reputation (and considerable beauty), has asked them to help her son and daughter, Angelo and Hannah, investigate why a source of Faerie Mushrooms for her shop has suddenly dried up. Sela used to buy the Mushrooms through intermediaries from some bandits in the Manon Mole, who were driven from their Keep (and the rare Mushroom supply) by a Sorcerer named Gezreb. She doesn't know where the bandits who used to peddle the Mushrooms are or where the Keep used to be, so Divinations seem to be in order. Sela and Aca attempt Gleanings to see if the Cosmos can provide them clues (and Aca gains 4 *Wheel* Points for 2 Folk Readings about the bandits and Gezreb), and they find a few things out: the bandit's new lair is near or on a burial site of some kind with some sinkholes, and the old Keep is by a pond and somehow associated with mallards, of all things. However, neither clue is really immediately helpful, and they are uncertain how to proceed further. Josephus has the idea of consulting with the Library of the Gray College of Westgate, and Killian remembers there are some recently captured bandits in the city jail and it occurs to him to question them about the two locations, so while Angelo and Hannah prepare for their expedition the others split into two teams and head off into the city (so Josephus and Killian each get 1 *Moon* Point for following intuitions).

The sages of the Gray College are a bit snooty, but with some persuasion Josephus and Aca are able to talk their way into the public portion of the Library (1 *Empress* Point each for persuading someone). They spend the afternoon searching through various Middle Kingdom histories and records, and they are able to find a couple of references in the *Athairesian* to a place in the Manon Mole called the *Mallard More*, a hold of one of the Talon Knights sworn to the Wyvern King during the time of the Golden Realm of An-Athair (gaining 1 *Great Priest* Point for consulting a Library or Book). The *Mallard More* seems to have fallen into disuse in the intervening centuries, and they can find no map or details of its location in the books to which they have access.

Killian and Essa persuade one of the guards at the jail with a small bribe to let them into the dungeons to talk to one of the bandits held there, a fellow named Ollas (1 *Empress* Point each). They explain to Ollas that they want to go rid the Keep of Gezreb the Sorcerer, and in the end he's willing to tell them how to get to the bandit camp (1 *Empress* Point each again). Ollas tells them they can explain to his Bandit King, Heuros, that they want to help get rid of Gezreb, though Ollas is not sure that he will care; Heuros only recently became their leader after their last King, Ilind, met his death at the hands of Gezreb, and Heuros seems more interested in raiding than in selling Mushrooms. Only the bandits' Warlock, an old and odd fellow named Thimple, still yearned for the old Keep. But in exchange for this information, Ollas asks them to take a message expressing his love and sorrow to his lady Love, a camp follower named Tarina, and Essa promises him that she will get his message to his Lover, swearing by the Fates to do so (4 *Wheel* Points for a taking a vow by the Fates and 3 *Fool* Points for voluntarily taking a *Promise* Binding 1).

Josephus, Killian, Aca, Essa, and their new compatriots, Angelo and Hannah and a mule named White-Ear, head off southeast to Reinvale, where it turns out the local inn produces some pretty good ale. Josephus has the idea of buying some and using it as a gift to the Bandit King. The next morning they strike out into the hills of the Manon Mole, using routes that Angelo knows, and after another two days they've found the bandit camp. They are spotted as they approach and surrounded, but there's a quick exchange of guarded pleasantries, and in the end the bandits agree to take them to see Heuros under a banner of hospitality (since the NPC Angelo did most of the talking, no AP for the Characters).

They make their way over a few hills to the current camp of the Bandit King Heuros, and there he greets them with a mix of pompousness and suspicion, with the Warlock, Thimple, standing by as his advisor. They explain their mission and offer to clear the old Keep of the Sorcerer Gezreb for the Bandit King, if he will just point them the right way to the old Keep. But their argument doesn't seem persuasive, and Ollas was right; Heuros claims he doesn't much care about the old Keep and its Mushrooms. Heuros professes direct descent from the Wyvern King himself, and feels he's more suited to raiding and pillaging than selling stuff you pick from the Earth with your hands. Josephus steps forward with a flourish and presents him with a keg of Reinvale ale, and makes a great show of obsequiousness, in passing mentioning that the Keep itself used to belong to one of the Wyvern King's knights. While Heuros seems to be unmoved by this news, his vanity is sufficiently stroked that he announces a feast for his guests (and Josephus gets 3 *Fool* Points for amusing role-playing).

The feast goes well. Angelo and Josephus take turns regaling their host with songs, and Josephus sings a ballad in tribute to the bandits and their raiding prowess (3 *Magician* Points for creating a new song, doubled to 6 Points for singing it publicly) that seems to help put them at ease, and soon they are getting rowdily drunk and a lot friendlier. The others mingle and set out to find the old coot of a Warlock, who seems to have slipped away from the festivities. They learn Thimple is squirreled away in the sinkholes, where he has his Warlock's lair, and the stealthy Killian sneaks off to find him. Thimple, as it turns out, remembers the beauty of Sela of Westmark quite well, and the sight of her daughter Hannah had brought a tear to his eye; Killian, thinking fast, claims he brings a direct appeal for aid from Sela to Thimple, whom she remembers 'with great fondness,' and the old man falls for it (1 *Sphinx* Point for tricking him). Thimple tells him how to get to the old Keep, but warns him that Gezreb is a crafty and dangerous foe, and that the disinterest that Heuros shows for the Keep isn't because he doesn't care, but because he's deathly afraid of Gezreb (1 *Sun* Point for discovering a secret of Heuros)(plus 2 *Moon* Points for Josephus for having used his imagination to come up with the whole get-the-bandits-drunk scheme).

In the meantime, Essa realizes she's fallen in Love with the handsome and dashing Angelo. Once he's out of the sinkholes, Killian notices the way she's looking at Angelo and is struck by *Jealousy*, though he's not really sure why, given that before he has also conceived a great *Desire* for Hannah. Confused, Killian tries to seduce Hannah, and is demurely rebuffed, ending the evening as drunk as the bandits (3 *Lovers* Points and 3 *Fool* Points each for voluntarily taking an unrequited *Love* 1 Binding and 6 more *Fool* Points for Killian for his *Desire Hannah* and *Jealousy towards Essa* 1 Bindings, plus 3 more *Fool* Points each for some good role-playing by Robin and Andy, and 3 *Sphinx* Points to Killian for attempting to act on a *Desire*!).

While Killian gets drunk, Essa seeks out Ollas' beloved, Tarina, and passes on word of the imprisoned man's fate. Tarina is grateful, and warns that Heuros will almost certainly send men to kill them once they have left the camp and are no longer under the protection of the rules of hospitality. She asks Essa to free Ollas for her, and Essa, perhaps a bit tipsier than she thought she was, makes another promise, swearing upon the Fates to free Ollas from Westmark's dungeons (11 *Wheel* Points for discharging one vow and taking another, plus 3 *Lovers* Points for aiding a pair of Lovers in need).

Forewarned of Heuros' potential treachery, the next morning before Dawn our intrepid adventurers load Killian on the back of White-Ear and slip out of the camp while the bandits sleep off their hangovers. They move as fast as possible to put some distance between them and the bandits who might follow, and make their way to the old Keep at *Mallard More*, tucked into the hills about a day's fast march to the southeast at the head of a boggy, marshy valley. As the Sun sets, White-Ear is tied to a low tree and a discreet camp is made out of sight of the Keep. As they are about to enter a Sorcerer's Lair, Aca prepares a locus and performs a simple Summoning Ritual, binding a willing Rahabi Spirit as a Guardian (6 *Hanged Man* Points for Summoning and Binding a Spirit).

The party slips off and finds gaps in the walls where they can enter the terraced courtyards of the bailey; lights and smoke alert them to inhabitants in the main Keep, and the party works its way to its main entrance in the dark. Steps leading up and in are lit by fire, and they can hear voices within the Keep's entry chambers. Aca urges caution, but Essa is eager for the fight and urges quick action, and Killian seconds her idea out of Love (for 1 *Lovers* Point), and so a rush up the stairs after a flurry of arrows and crossbow bolts is undertaken, and the party finds itself in a make-shift and evil-looking Shrine amongst three black-clad thugs, a couple of men who seem to be masked Priests, and a lordling in three-quarter plate with a pair of squires! They seem to have interrupted a meeting between the Priests and the unidentified lordling.

Their initial rush allows them to fell one of the thugs and a squire (2 *Sword* Points for Essa and Killian for defeating opponents, plus all the fighters get 1 *Sword* Point for seeking opponents in combat and 1 *Riven Tower* Point for attacking by surprise), but soon they find themselves locked in dangerous close-quarters combat with the remaining group. In the midst of battle Killian notices that Angelo fights surprisingly well for an herb trader. Aca and Hannah and the Priests cast a few Hexes and Incantations at each other, some successful and some not, as they all seem to be fairly well guarded by Wards of one sort or another (2 *Sphinx* Points for one successful Hex for Aca), until suddenly two Guardian Spirits appear and attack Hannah, intent on possessing her. Aca is surprised when another Guardian Spirit appears, apparently under the command of Hannah, to fight off one of the attacking Spirits. Killian fells one of the thugs (2 *Sword* Points), and Angelo stuns the other squire, but the Priests leap into the fray, and one stuns Angelo with a *Grievous Wound* to his stomach. Essa flies into a fury at this (4 *Strength* Points for going into a *Fury*), and slams her axe-head into the exposed face of the lordling (2 *Sword* Points) before leaping at the Priests, dropping another within a few heartbeats (another 2 *Sword* Points). Despite Hannah's and Angelo's troubles they seem to be doing well, until a darkly garbed figure appears on the stairs leading up into the higher levels of the Keep. He steps into the light, revealing a face twisted into a *Terrifying Mask*, and begins chanting a Ritual.

Killian is struck through with *Fear* and runs screaming from the building. Aca, Essa and Josephus are more stalwart (3 *Strength* Points for showing courage), and Essa and Josephus make a concerted effort to fight through to the staircase and interrupt his Ritual while Aca tries to Hex him, but the remaining Priest and thug manage to bottle up their approach despite taking several bad wounds, and the Sorcerer seems warded to Aca's Hex and he completes his Ritual; a wave of Sleep comes upon the three of them, and they must resist his Entrapment. Josephus fails to resist, and he drops into an enchanted Slumber, but Aca has a lucky roll, and with Essa the Sorcerer apparently made the mistake of underestimating her WILL, and she is unaffected by the Ritual. But suddenly Aca and Essa are the only ones standing against the Sorcerer and his minions! Aca smartly chooses to unleash the Rahabi Spirit to challenge the Sorcerer upon the stairs, and he flees, the hungry Spirit in pursuit. Essa kills the last Priest with a cruel overhand blow (2 *Sword* Points and 3 *Death* Points). The last thug, realizing he's alone, fails a Morale Check and manages to run past them out of the Keep. Aca pulls out more Poultices to aid Angelo, and perhaps not thinking properly, the furious Essa bounds up the stairs after the Sorcerer, despite Aca's warnings (and Essa earns herself 1 *Hermit* Point for taking a decisive action on her own). She has to bash through several locked doors before she reaches the highest chamber, before which the Rahabi Spirit is lurking, apparently stymied by Spirit Wards placed around the room. She smashes a door down and enters, but to her surprise it's empty (1 *Strength* Point for a feat of Strength).

Aca reclaims her Guardian and she and Essa survey the damage; Essa's and Angelo's wounds are the most easily dealt with (4 *Temperance* Points for Aca for healing the injured), but Exorcism Rituals must be performed over Hannah and Josephus to free them from a possessing Spirit and from Sleep. Luckily, Aca knows the Ritual and so they drag their limp bodies outside to a safer place where she can perform the Rituals. Essa is still very angry and so she dispatches the wounded to their graves (another whopping 12 *Death* Points), though the pleadings of the wounded squire finally sink in and she spares him, tying him up and dragging him out into the courtyards.

By the arrival of the Dawn, Aca has freed Hannah from the clutches of the Shrine's Guardian Spirit after a difficult Ritual (9 *Hanged Man* Points for Exorcising a Spirit), and Hannah – who apparently also knows the Exorcism Ritual herself – helps Aca perform it on Josephus to wake him from Sleep. Killian also turns up, somewhat sheepishly (with a *Shame* Binding now, on top of his *Fear the mysterious Sorcerer* Binding). And Angelo has recovered enough thanks to Aca and his mother's Poultices, though he's still wounded and seems paler than before.

They're all exhausted but they enter the Keep and warily search it, finding no sign of the missing Sorcerer, though they find the secret passage leading down through the walls that he used to escape; he is now long gone, and none in the party are skilled at Tracking. They find no evidence of the Faerie Mushrooms or the Potions that they make; instead they find Monkshood, and a strong and potent variety at that, which can be made into a powerful poison! A careful search of the room yields a possible clue; a few books left hastily behind (including a Grimoire of Hermetic Spells and Rituals) are all marked with the name *Danvaros*. One book, a quasi-diary, yields some notes on the process of making a powerful enchanted dagger to carry the Monkshood poison by Tapping into the power of the Ruin, with a note that "It is complete and ready for my Lord to claim it!" As close as they came to disaster, Josephus notes that the Sorcerer they fought did not seem *that* hard an opponent, so perhaps this wasn't the feared Gezreb after all, but an associate named Danvaros, left behind to prepare a poisonous dagger? They try to question the captured squire; despite his situation, the squire spits at them. "We will be avenged! The Whisperer knows who you are!" he screams before subsiding into frothing grunts and hisses. Our heroes are surprised by his outburst, not expecting to hear someone invoke the common name of Amaymon, the Forbidden Prince of Intrigue!

And so our party is left to ponder their next move. They've successfully liberated the Keep at *Mallard More* from the grip of the (or a) Sorcerer, at least for the time being, and may have uncovered a hidden nest of Whisperers. They've earned the following Arcana Points so far:

Essa: *Empress* 2, *Lovers* 6, *Hermit* 1, *Sword* 9, *Wheel* 15, *Strength* 8, *Death* 15, *Riven Tower* 1, *Fool* 6
Killian: *Empress* 2, *Lovers* 4, *Sword* 5, *Sphinx* 4, *Riven Tower* 1, *Moon* 1, *Sun* 1, *Fool* 12
Josephus: *Magician* 6, *Empress* 1, *Great Priest* 1, *Sword* 1, *Strength* 3, *Riven Tower* 1, *Moon* 3, *Fool* 3
Aca: *Magician* 3, *Empress* 1, *Great Priest* 1, *Wheel* 4, *Strength* 3, *Hanged Man* 15, *Temperance* 4, *Sphinx* 2, *Riven Tower* 1

Essa, as befits a warrior, has gained many *Sword*, *Strength*, and *Death* Points, but her willingness to take vows before the Fates has opened up the *Wheel* Path for her. Both Essa and Killian have started down the Lovers' Path, and Andy's willingness to take on Bindings has earned Killian quite a few *Fool* Points that should come in handy in a tight spot. Josephus is showing a preference for the *Magician* (or *Minstrel*, in his case, as he has earned those points from singing); and Aca's use of Spirits and Hexes has earned her many *Hanged Man* Points, as befits a Magician.

So now our adventurers are at a bit of a crossroads: Do they think they have time to properly dispose of the bodies of the Dead, or are they worried that Heuros might have sent some of his bandit-warriors after them? Will they try to purify themselves and the Keep and rid it of the foul Shrine to the Whisperer? What's in the tombs that the bandits are camped over? Will they save Ollas from prison as Essa swore to Tarina? Can they get their prisoner, the insane squire, to the Sheriff at Westgate? Who was the young lordling, and why had he come to this foul spot? Who was the Sorcerer in the Keep, and why he was preparing a powerful poison? Will Essa confess her Love to Angelo? Will Killian declare his for Essa, and can he conquer his Desires for the beautiful Hannah? How they answer each question will lead them further down their Arcana Paths, on a journey to becoming Heroes of the Known World…



Creating Your Character: The LifePath



Or, *how to fill out your Character Sheet.*

The LifePath is a system of Character background development first created by R. Talsorian Games for use in games like ***Cyberpunk 2020*** and ***Mekton***; a modified version is presented here, and used with their permission. Essentially, this is a series of tables and charts that help answer some basic questions about your Character: *Where do I come from? Who were my parents? What's my life been like leading up to this moment?* You'll start with your birth, and work all the way up to your present age; the LifePath will determine your starting Characteristics, Skills, Gifts, and Bindings, how much money you have, if you have any friends or enemies, and give you an idea about what might motivate you as you travel through the Known World.

The Basic Steps of the LifePath in **Artesia AKW** are as follows:

Step One: Your Culture and Social Class: Where were you born, and under what circumstances? And where in the social hierarchy of your culture did your family belong?
Step Two: Your Lineage and Birth: From whom are you descended and what happened to your parents? When were you born, and did the Cosmos respond to your birth?
Step Three: Your Family and Childhood: What was your upbringing like?
Step Four: Your Previous Experience: What have you been doing as an adult?

At each Step, you can either choose one of the options presented on the tables, or you can roll to create a random Character. Your Guide will let you know which is the preferred method for his or her campaign. If you are choosing your options, be aware that your Guide may have to place limits on your choices, as a determined player could easily create a very powerful Character by cherry-picking their options at each stage of the LifePath, and not all campaigns will have a place for such Characters. On the other hand, if you're rolling randomly, Guides should be willing to cut you some slack if you have a string of bad luck; though it's suggested that a Player should only be allowed up to three re-rolls during Character Creation. Or you can mix it up, choosing in some places and rolling in others; it's up to you and your Guide to determine what's best for your individual Campaign.

At each Step, you can increase or decrease your Characteristics, gain Skills, Gifts, Bindings, or gain or lose lovers, friends, enemies, or treasure. Most of the gains or losses you achieve through the LifePath are cumulative; in other words, at each LifePath Step, whatever gains or losses you receive are added to the gains or losses from your previous Steps. **Your Characteristics begin at a level of 5, which is the average for an adult human in The Known World.** You'll then add a bonus or penalty based on your mother's and your father's Lineages, reflecting the traits that you received from your parents. Your Birth Sign as determined in Step Two will then give you a gain or loss to your base Characteristic levels depending on the influence of the Stars on your birth. At the same time, your birth may have been attended by Omens, also as determined in the same LifePath Step; any gains or losses due to Omens are added or subtracted to your Characteristics as modified by your Birth Sign. And on you will go through the LifePath, adding and subtracting until you reach your final Characteristics, Skill Levels, etc., with which you can begin play.

And **a Characteristic can't drop below 1 during the course of your LifePath** (which would mean your death or something similar), so once you drop to 1 you can ignore any further loss to that Characteristic.

A LIFEPATH CHECKLIST

YOUR CULTURE AND SOCIAL CLASS
- ☐ **Your Culture**
- ☐ **Your Family Situation**
- ☐ **Your Languages**
- ☐ **Your Cultural Everyman Skills**
- ☐ **Your Birthplace**
- ☐ **Your Parents' Social Level and Class**
- ☐ **Your Parents' Occupations**

YOUR LINEAGE AND BIRTH
- ☐ **Your Mother's Lineage**
- ☐ **Your Father's Lineage**
- ☐ **Your Birth Sign**
- ☐ **Your Birth Omens**

Full Lineage Tables in Appendix A

YOUR FAMILY AND CHILDHOOD
- ☐ **Your Parents' Attitudes to You**
- ☐ **Your Siblings (if any)**
- ☐ **Your Siblings' Attitudes to You**
- ☐ **Your Childhood**

YOUR PREVIOUS EXPERIENCE
- ☐ **Your Starting Skill Points**
- ☐ **Your Starting Inheritance**
- ☐ **Your Starting Occupation**
- ☐ **Your Annual Skill Points**
- ☐ **Your Annual Arcana Points**
- ☐ **Your Annual Earnings**
- ☐ **The Events of Your LifePath**

LifePath Step One:

Your Culture & Social Class

The first Step in your LifePath is to determine *where* you were born. This Step will give your birth a geographic location in the Known World and a Culture and Social Class from which you come, giving you the first inklings about your family and society. In this book **Artesia AKW**, the starting Cultures available to Players are the various parts of the Middle Kingdoms and the neighboring Highlands of Daradja. Future books will include expansion background Cultures, including the Hemapoline League, the Thessid-Golan Empire, Amora, and Palatia.

LifePath Culture Table

for the Middle Kingdoms Region

Roll d10 or choose.

Roll	Culture
1	**Middle Kingdoms: Athairi**
2-4	**Middle Kingdoms: Aurian**
5-7	**Middle Kingdoms: Danian**
8	**Middle Kingdoms: Watchtower King**
9–10	**Highland: Daradjan**

Everyman Skills

In developing your Character, the main method of increasing and bettering your Skills is through Step Four in the LifePath, which deals with your Previous Experience in an occupation, with every year of experience giving you Training Points that you can use to buy Levels in your Occupation's list of available Skills. However, you also get a free starting group of Skills to begin with, the sorts of Skills that we all get a chance to develop in our everyday life regardless of specialized training. In Fuzion™ these are called **Everyman Skills**. These skills are things generally common to everyone in all Cultures and in all walks of life:

Awareness
Persuasion
Athletics
Teaching
Local Expert (knowledge of your area)
Etiquette (for your Culture)
Wardrobe & Style (for your Culture)
Hand-to-Hand
Evade

In addition, each Culture of the Known World has a small selection of **Cultural Everyman Skills**, to reflect the different milieus in which you can grow up and the Skills you might be exposed to in your homeland. One of these Cultural Skills is your primary **Language**, the language you grew up hearing and speaking during everyday activities. Some Cultures (most, actually) will also have other Languages besides your primary Language that are commonly known in that Culture and can be considered Cultural Everyman Skills for your Character. It should be noted here that **most Characters are assumed to be illiterate in most Cultures**. If you would like to read (and let's face it, that's a handy Skill to have), then make sure that you learn some Writing Skills.

Another one of these Cultural Skills is always a **Cult Lore** Skill, representing the religious beliefs and practices of your home region. Cult Lore is generally either **Yheran Cult Lore** – the worship of the Great Goddess Yhera and associated Gods and Heroes – or **Divine King Cult Lore** – the worship of Islik the Divine King of Heaven and Earth, which is divided into two rival schisms, the Sun Court of Illia and the Phoenix Court of the Thessid-Golan Empire. There are other smaller Cults, particularly Mystery Cults, for which you can gain Cult Lore, but these two are the biggest and most common. Cult Lore lets you know how to behave in religious situations, and lets you know Prayers and Rituals that allow you to invoke the powers of your Gods. More information on this can be found in the chapters on Magic and Religion.

Personal Skills

In addition to your Everyman Skills, Cultural Everyman Skills, and those Skills later associated with your Occupation, you can choose one Skill as a Personal Skill. This is a hobby or interest that you can develop in the LifePath as though it were an Everyman Skill. Your Guide may want to put restrictions on what Skills are available as Personal Skills. You may also gain access to other Skills through lucky rolls during your yearly LifePath Events in Step Four.

Social Level and Social Class

Your Social Level (SL) is based on a d10 roll, but with Modifiers based on your Birthplace you may wind up with a Social Level below 0 or as high as 14. A roll for Social Levels below 1 should be considered SL 1 (the lowest Social Level). Your Guide might want to put a maximum on your starting Social Level, so check to see if there are any restrictions. Social Levels are grouped in each Culture of the Known World into five Social Classes; the Social Classes in each Culture vary a bit in name and in terms of the kinds of Occupations that are associated with each Class, but at the bottom of each Culture can usually be found Outlaws and other "undesirables," and then at the top of each Culture are that Culture's politically and socially powerful. Social Levels 9 and higher are usually grouped in most Cultures into a Noble Class or something similar; household Knights will usually have SL 9, with Landed Knights, Lords, and Ladies at SL 10, High Lords at SL 11, Barons and Earls at SL 12, Princes and Dukes at SL13, and Kings at SL 14 at the top of the social hierarchy.

Your Social Level will change over the course of the Game, but you should keep a record of your starting Social Level as sometimes it might matter more than your current standing.

Starting Circumstances

Next you should determine whether there's something unusual about your parents and your childhood environment that you should know about before you begin your LifePath. **Roll d10; a roll of 10 indicates there was something unusual about your parents or upbringing and you should roll on the Table below.** Where applicable, you may also roll d10 or choose to see which parent the situation applies to: a roll of 1-3 indicates your father, a 4-6 your mother, and 7–10 indicates both parents.

Unusual Family Situation

Roll d10 or choose.

Roll	Situation
1	You were abandoned and raised as a foundling. You lose a point of EMP*.
2	You were separated from your parent(s) at a young age by war or disaster and don't know where – or even possibly who – they are*.
3	Your parent(s) are in exile, banished by your local ruler. You gain a *Hate* 1 Binding aimed at the person who exiled your parent(s)*.
4	Your parent(s) are involved in a conspiracy or plot. Gain 3 Training Points in the Intrigue Skill.
5	Your parent(s) are involved in a longstanding feud. Gain an Enemy family or clan.
6	Your parent(s) sent you to live with relatives, and while you know where they are, you haven't seen them since. You lose a point of EMP.
7	Your parent(s) went missing in the local forest or wilderlands. You gain a *Fear* 1 Binding of the place that took your parents.
8	Your parent(s) were actually spies or agents of an Adversary to the rulers of your home. Choose their patron in consultation with your Guide, and you can secretly take Spy as your starting Occupation.
9	Your parent(s) fled from another region or Culture and live in the Culture you rolled either secretly or under the protection of the local ruler. Gain an Enemy (from your true home) and an Ally (here)*.
10	Your parent(s) were secretly involved in a Gray Dream Mystery Cult. Gain Cult Lore (Gray Dream Mystery Cult) as an Everyman Skill and you may secretly take Priest (Gray Dream Mystery Cult) as your starting Occupation.

If your Unusual Family Situation indicates that you have been raised in the household of someone other than your parents (either because you don't know who your parents actually are or because something happened to them and you were raised by foster parents), then when you are rolling on the Culture Tables that follow you are actually determining the Social Level and Occupations of the relatives or foster parents who brought you up. It is ***their*** Social Level and Occupation, and not the Social Level and Occupation of your secret, missing, or exiled true parents, that will determine your starting Occupation in Step Four of the LifePath.

The Culture Tables

On the next pages are a series of entries on the individual Cultures of the Middle Kingdoms and its immediate neighbors, the area of the Known World at the focus of the **Artesia AKW** Game. If you are rolling your Culture randomly, then you can turn directly to the section on your particular Culture and ignore the rest of them. Otherwise, you might want to take a moment to glance over the Cultural summaries and Tables to see which one you like most before proceeding. After a general introduction, the pages on each Culture include the following entries:

Cultural Languages: The first language, listed in **bold**, is the primary spoken language of your Culture. You automatically begin the game with a Skill Level equal to your MEM in your primary language. The other languages listed are both common and uncommon languages spoken or read in your Culture on which you may spend Training Points in the final LifePath Step.

Everyman Skills: Three additional Everyman Skills that are specific to your Culture are listed here, and they may be added to the standard list of Everyman Skills. Also, you will find listed the **Cult Lore Skill** common to your Culture. If there is more than one listed, you can choose which religion to follow; the first one listed will be the dominant Cult of your Culture, and any others listed are minor or even persecuted. You may spend Training Points from the final LifePath Step on both Everyman Skills and Occupation Skills.

Birthplace: This Table determines what sort of environment you were born into. For the most part this is kept fairly general, but each Birthplace Table should still impart a sense of what the Culture you come from is like. If you would like more specific information about where your Character was born, you can consult the maps descriptions of the region where you were born and choose a site with your Guide's help. Your Birthplace will likely give you a Modifier to your roll for your Social Level.

SL (Social Level) and Social Class: This portion of the next Table determines your parents' Social Level and Social Class. The specific Classes that exist within each Culture will vary, but will ascend from the lowest, often Outlaw, Class, to what is considered the highest Class in your Culture. Write down both the Social Level (1–14, barring restrictions) of your parents and their Social Class.

Parents' Occupations: After determining your Social Class, the next part of that Table helps determine the Occupations of each of your parents. **Roll an Occupation for each parent; begin each of your rolls in the same Social Class.** Your parents may have Occupations outside of their Social Class; in cases where this happens, then you and your Guide should come up with an interesting explanation about why your parents are in Occupations above or below their Social Class (suggestions include personal connections or patrons, or some sort of humiliation or social exile).

Gender plays a role in all of the Cultures of the Known World to some extent or another. **In each Culture, Occupations that are considered suitable for women are listed in bold.** In many Divine King Cultures, such as most of the Middle Kingdoms, women are generally not accepted in military Occupations, though a few exceptions exist. If you and your Guide prefer, you can always ignore that rule, though it might give you something to struggle against. If you're rolling for a parent and get an inapt Occupation, then roll again.

Lineage: This Table will tell you which Lineage Table to consult in LifePath Step Two, where you will determine the lineages your parents have bequeathed to you along with more information about your birth.

Names: This section will describe the naming conventions of each Culture, and list names that are typical for men and women. In addition, information will be provided on traditions for family and surnames as appropriate.

Cultural Items: This Table is used in case you receive an heirloom during your LifePath; it lists common enchanted items that might be passed down from your parents and ancestors. Apply the bonus from the entry in your LifePath that garnered you a roll on this table.

The Middle Kingdoms: The Athairi

The Athairi are a subculture of the Middle Kingdoms, the remnants of the people of the Golden Realm of An-Athair, which flourished in the great (and once much larger) woods of the *Erid Wold* at the beginning of the Age of Legends. While the Athairi can be found throughout the Middle Kingdoms and Daradja (as reflected by their presence on the Lineage Tables of each region), An-Athair proper is found in the *Erid Wold*. The Athairi have a reputation as being superstitious, given to old ways, and touched by ghosts and the Otherworld. They are sometimes looked at as half-Faerie or worse by other Middle Kingdomers. On the other hand, the Athairi also have a reputation as a freewheeling and playful people, given to music, singing, and dancing, and their bards are thought some of the best in the Middle Kingdoms. They are a courteous people, though they also have little use for ceremony, and Social Class holds less sway here than in other parts of the Middle Kingdoms.

Politically An-Athair is considered part of Erid Dania, and the Erid King has often claimed direct rule of the Castle of An-Athair, though currently that ancient Keep is held by Orphin the Bull, the Earl of An-Athair and himself a great power and rival to the King. Most Athairis consider themselves Athairis first and Danians second, though their allegiance is not to any of the Earls of the wood; rather, they all still secretly consider themselves subject to the ancient Spring Queens, and hope for the day when the Green Temple is fully restored. They still hold to the Old Religion, though mostly in private; before outsiders from other parts of the Middle Kingdoms, they will make proper gestures to the Divine King.

Athairi Cultural Languages: The Middle Tongue, the Eastern Tongue, Old Éduinan, Old Emmetic, Old Illian, Old Aurian.
Athairi Everyman Skills: Folk Lore, Singing, Dancing/Folk; Yheran Cult Lore *or* Divine King Cult Lore.



Left to right: *a witch from the Erid Wold, a Priestess of the Spring Bride from the Green Temple at Har An-Athair, and a typical Athairi woodsman (a hunter, in this case).*

Athairi Birthplace

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	**Bandit Camp**	Outlaw
2	**Haunted Ruin**	-3
3	**Forester's Camp**	-4
4	**Pleasant Forest Hovel**	-2
5	**Woodland Village**	0
6	**Woodland Fort**	0
7	**Small Town**	+1
8	**Small Woodland Castle**	+2
9	**Borderland Castle**	+3
10	**Earl's Hold**	+4

Bandit Camp: A small woodland camp, home to a group of outlaws and their families. If you are born in a bandit camp, you are automatically from the Outlaw Class, and probably moved around a lot as a youngster.

Haunted Ruin: One of many ruins found in the *Erid Wold*, usually uninhabited and avoided by most people, except for witches, bandits, and sorcerers – solitary individuals or small family groups at best, who choose to live amongst ghosts and spirits.

Forester's Camp: A small woodland camp, home to a group of foresters and their families. They might be sworn to a local lord, or they might consider themselves Children of the Wood, and therefore beholden to no master. Such camps move a lot.

Pleasant Forest Hovel: A small, isolated home or hamlet, tucked away in the woods, and rarely visited by outsiders. The families that live in such out-of-the-way places prefer peace, solitude, and independence.

Woodland Village: A decent-sized village in the woods, on or near one of the major roads that cross the forest. The folk that live in such villages are subjects to a local lord or knight, who in turn is a vassal to one of the Earls of An-Athair. Such villages are usually unfortified, and the residents will flee into the woods to ancient hiding places in times of trouble.

Woodland Fort: A small, fortified wooden enclave in the forest, home to a minor Knight, vassal to one of the Earls of An-Athair. The walls and palisades of the fort are made of thick timber gathered from the dead trees of the forest over the years.

Small Town: One of a number of small towns in the woods, on one of the major roads that cross the forest. A minor Knight or Lord will hold the town for one of the Earls of An-Athair. Such towns will have strong but squat walls of stone.

Small Woodland Castle: A small castle in the woods, made of stone, and home to a Knight or Lord who is a vassal for an Earl of An-Athair. There will be a village or town to support the Knight and provide him income, sometimes walled and sometimes not.

Borderland Castle: A small castle on the borders of the *Erid Wold*, guarding one of its approaches, and held by a Knight or Lord who is a vassal to one of the Earls of An-Athair. Usually these are larger and more extensive than the castles in the previous entry.

Earl's Hold: A castle or fortified town held directly by one the Earls of An-Athair: An-Athair, Dain An-Athair, Har An-Athair, Heer, Uthmark, Gailbury, or Abeuth. These castles and towns are large and impressive stone fortifications, some thousands of years old. Most support populations of up to two thousand people.

Athairi Social Class & Parents' Occupations

Roll d10 and add your Social Level Modifier from your Birthplace, or choose Social Level and Class; then toll d10 or choose each Parent's Occupation.

SL	Social Class	2nd Roll	Parent's Occupation
1	**Outlaw**	1-3	**Bandit**
		4-5	Thief *(urban only)*
		6-7	Thug
		8-9	**Witch**
		10	*roll as Forester*
2-3	**Forester**	1	*roll as Outlaw*
		2	Fisher
		3	Herder
		4	**Hermit**
		5	**Hunter**
		6-8	**Laborer**
		9	Scout
		10	*roll as Commoner*
4-6	**Commoner**	1	*roll as Forester*
		2	**Farmer**
		3	**Fortune Teller**
		4	**House Servant**
		5	**Innkeeper**
		6	**Magician**
		7	**Midwife** *or* **Priestess (Bride Cult -- as Priest/Divine King)**
		8	Trader
		9	Warrior (Mercenary *or* Vassal)
		10	*roll as Merchant*
7-8	**Merchant**	1	*roll as Commoner*
		2	**Artisan**
		3	Bard
		4	**Entertainer**
		5	**Householder**
		6	Merchant
		7	Priest (Divine King)
		8	Sage
		9	Scribe *or* Cartographer
		10	*roll as Noble*
9+	**Noble**	1	*roll as Merchant*
		2	Guard
		3	Herald
		4-5	Knight
		6-7	**Lady**
		8-9	Lord
		10	Seneschal

Athairi Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1	Maelite
2-6	Daradjan
7	Aurian
8-9	Danian
10–16	Athairi
17–19	Archaic Düréan
20	Unusual

Athairi Names

The Athairi show a mixed influence in their choices of names. Many of their ancient traditional names are Düréan in origin, or Danian, or even Daradjan. The Athairi will sometimes refer to a clan or "House" name if they have an illustrious-enough ancestor.

Men's Names: Moiragh, Armagh, Amther, Elfram, Elfyr, Aelfred, Byron, Stefan, Stjepan, Justin, Cuelias, Galrode, Galwyn, Cellwyn, Cerwyn, Lyrian, Gyrfyrd, Galfyrd, Penwyn, Benreuth, Galreuth, Urien, Dyrk.

Women's Names: Ursula, Anara, Tibra, Mara, Megara, Megesia, Hesia, Herla, Hestra, Iala, Leda, Sylvia, Artesia, Argante, Ymaire, Erithaire, Cellwaire, Moraire, Moraine, Morgaine, Morfane, Yrgaine, Erin.

Family Names: none; to the Athairi, your specific Lineage is most important, so individuals are described as "son of" or "daughter of," along with as many generations as necessary to identify a key or important ancestor. Birthplaces are also used as identifiers, as in "of Abeuth" or "of Verdyr." Clan or House Names are simply the given name of a famous ancestor, for example 'House Moiragh" or "House Urien."

Athairi Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	*Unicorn Horn* spear
2	*Cauldron* for brewing potions
3	*Lynx Stone* amulet
4	*Amber* amulet, with *fossil*
5	*Moss Agate* amulet
6	*Hyacinth* amulet
7	*Labiran Ward Harm Rune* amulet
8	*Labiran Hex Rune* amulet
9	*Folk Charm to Ward a Person from Ghosts*
10	A Spring Queen Heirloom (roll again to determine exactly what; triple normal value)

The Middle Kingdoms: The Aurians

The Aurians hold the eastern Middle Kingdoms, having come from the far north in the Age of Legends and settled (largely by violence) in what were once Danian lands. The Aurians were a sea-going folk that claimed descent from Heth, God of the Sea, but they are now considered cursed by Heth and so are widely considered unlucky on the open water. They are an athletic and physical people, but while historically given to outdoor pursuits, in recent years they have spent more time cultivating the intricacies of the worlds of finance and politics than those of the field. An urban and sophisticated aristocratic culture has become a hallmark of Aurian cities. The Aurians were enemies of the Spring Queens of An-Athair and are responsible for the destruction of that golden realm; even modern Aurian Culture is quite chauvinistic, and roles for women are greatly restricted in their society. The worship of the Divine King has been embraced in Aurian Culture almost totally; adherents to the Old Religion of Yhera are rare and frowned upon. Unlike most of the Danians and Daradjans, Aurians have light to golden hair and paler skin than the native inhabitants of the land.

The Kings and Barons of the East rule over both Aurian and Danian subjects. The region under the sway of Aurian Culture includes the Kingdoms of Atallica, Dainphalia, and Huelt (though Huelt is ruled by Danians), and the Princedom of Auria, once a Kingdom but now held by the Crown Prince of Atallica as his personal demesne. Awain, the King of Atallica, is also the King of Therapoli (the capital city) and High King of the Middle Kingdoms.

Aurian Cultural Languages: **The Middle Tongue**, the Eastern Tongue, Old Illian, Old Aurian.
Aurian Everyman Skills: Commerce, Inquiry, Intrigue; Divine King Cult Lore.

Aurian males gain a *Hate Women* 1 Binding.



Left to right: *an Aurian serf, a Templar from the Order of the Conquering Sun from the city of Loria, and a ne'er-do-well from the city streets of Therapoli.*

Aurian Birthplace

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	City Slum	-4
2	Woodland Hovel	-3
3	Fishing Village	-2
4	Country Village	–1
5	Small Town	0
6	Small Castle	0
7	Free City of Truse	+1
8	Baronial Castle or City	+2
9	Ducal Castle or City	+3
10	Royal Castle or City	+4

City Slum: A squalid tenement in the city of Truse, Therapoli, Loria, Berrina, or Soros. These cities are all large enough to have a more-or-less permanent urban underclass.
Woodland Hovel: A small dwelling in either the *Sare Wold* or the *Hada Wold*, and usually home to hermits or outlaws who are trying to escape the rule of some local Lord or Knight.
Fishing Village: A small village on the Bay of Guirant or the Bay of Hersog, often inhabited by people of Danian descent but considered part of the estates of an Aurian Knight or Lord. Aurians do not like the sea anymore, so the coasts are often ceded to Danian subjects.
Country Village: A small village on estates owned by a Noble, and held by a vassal Knight or Lord. Many of the inhabitants will be serfs of Aurian and Danian descent, who work the farmlands of the ruler's estates and who are basically considered his property.
Small Town: A small town, usually located on a road through estates owned by a Noble, and held by a vassal Knight or Lord. In Auria, such towns are usually not protected by walls, though the central hall or manor of the ruling Knight or Lord will be made of stone and high-walled.
Small Castle: A small stone castle and its estates, home to a Knight or Lord who is a vassal to one of the Barons or Royal Nobles. The Aurians have a long tradition of hill-forts so many of these stone castles are built on the grounds of an older wooden hill-fort.
Free City of Truse: A large city on the West King's Road that has been granted the status of a Free City by Royal Decree, meaning that its citizens may own property and run their own affairs so long as the pay the High King's taxes and provide a City Company for the defense of the City. Truse has a large University.
Baronial Castle or City: A castle or city held by a Noble who owes his allegiance to one of the Eastern Kings or Princes. Unlike a Free City, a Baronial City is the property of its ruling Nobleman.
Ducal Castle or City: A castle or city held by a Noble who is related by blood to the High King of Therapoli (and hence, of the lineage of the hero Fortias, at least in theory). These are the castle of Har Misal (hold of the Grand Duke Owen Lis Red), the castle of Korr Elbeth (home of Duke Arvin), and the city of Enlos (ruled by Duke Orfewain).
Royal Castle or City: A castle or city held by one of the Eastern Kings or Princes. The greatest is Therapoli itself, capital and most populous city of the Middle Kingdoms; but this also includes the royal city of Berrina, and the castles of Urphalia and the Crown Prince's castle at Loria.

More information on the castles and cities of Auria is available in the previous chapter on *The Known World Today.*

Aurian Social Class & Parents' Occupations

Roll d10 and add your Social Level Modifier from your Birthplace, or choose Social Level and Class; then toll d10 or choose each Parent's Occupation..

SL	Social Class	2nd Roll	Parent's Occupation
1	**Outlaw**	1-2	Bandit
		3	**Beggar** *(City only)*
		4	Hermit
		5-6	Thief *(City only)*
		7-8	Thug
		9	**Witch** *or* **Fortune Teller**
		10	*roll as Serf*
2-4	**Serf**	1	*roll as Outlaw*
		2	Fisher
		3	Herder
		4-5	**House Servant**
		6-7	Laborer
		8-9	Tenant Farmer
		10	*roll as Commoner*
5-6	**Commoner**	1	*roll as Serf*
		2	Artisan
		3	**Entertainer** *or* **Courtesan**
		4	**House Servant**
		5	Householder
		6	Hunter (Noble's Huntsman)
		7	Innkeeper
		8	**Midwife**
		9	Trader
		10	*roll as Lettered*
7-8	**Lettered**	1	*roll as Commoner*
		2	Alchemist
		3	**Aristocrat** *(City only)*
		4	Magister
		5	Merchant
		6	Physician-Healer
		7	Priest – Divine King *or* Inquisitor *or* Templar
		8	Scribe or Cartographer
		9	Spy or Assassin
		10	*roll as Noble*
9+	**Noble**	1	*roll as Lettered*
		2-3	Guard
		4	Herald
		5-6	Knight
		7-8	**Lady**
		9	Lord
		10	Seneschal

Aurian Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1-2	Daradjan
3–13	Aurian
14–17	Danian
18–19	Athairi
20	Unusual (often *Mermaid*)

Aurian Names

The Aurians use both given names and family names for identification. Aurian Culture is a bit more insular than Danian or Daradjan Culture, and so names from other Cultures are rarely used for Aurian children.

Men's Names: Oslac, Oswin, Owed, Owen, Austin, Tomas, Hugh, Conrad, Clodin, Colin, Guiton, Galbroke, Leon, Goar, Reiner, Gerard, Arbier, Aragon, Theodras, Renart, Arain, Awain, Darwain, Garin, Baldwin, Alefric, Smitt, Lars, Hurias.

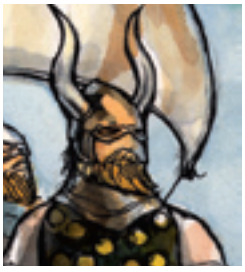
Women's Names: Gail, Gailbas, Elisabeta, Elisa, Eliza, Eva, Lizette, Gloriette, Henriette, Illyana, Ilona, Sigalla, Silga, Silbeta, Freyda, Freya, Frallas.

Family Names: Urwed, Torgis, Urtomas, Wain, Clodias, Lis Red, Urgoar, Urfortias, Ur'aelfric, Theodrum, Theodur, Theowain, Thorodur. Many Aurian family names can be made with the addition of the prefix *Ur* before a male given name.

Aurian Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	Helmet with *Auroch Horns*
2	*Griffin Egg* drinking cup
3	*Crystal* amulet
4	*Garnet* amulet
5	*Ruby* amulet
6	*Coral* amulet
7	*Imperial Strength Rune* amulet
8	*Divine King Cult Charm to Ward a Believer from Danger*
9	*Divine King Cult Charm to Ward a Believer from Magic*
10	A Sea Migration Heirloom (roll d6 to determine exactly what; triple normal value)



An Auroch horn helmet from the Sea Migration period of Aurian history.

The Middle Kingdoms: The Danians

The Danians hold the western Middle Kingdoms and marginalized portions of the eastern, and are the original inhabitants of the lowlands of the Harath Éduins. In their somewhat languid temperament the Danians lie somewhere between their wild Daradjan and Maelite neighbors and the more formal social and political structures of the Aurians, whose embrace of the Divine King has been much more total. Danians are widely considered to be freewheeling and talkative, and their culture is dedicated to language, words, and wordplay. They have long-standing traditions of hospitality to strangers, and are given to frequent feasting and banquets, cooking with cauldrons and spits over open fires. Danian Culture is much more open towards both women and outsiders than Aurian Culture, and Danians are much more likely to have ties to their Daradjan or Athairi neighbors.

Danian lands include the Kingdoms of Erid Dania and Dain Dania in the west, and Umis and Umat in the east. The Umisi are much more wild and barbaric than their Danian cousins or Aurian neighbors, and can be considered the collective black sheep of Danian Culture.

Danian Cultural Languages: **The Middle Tongue**, the Eastern Tongue, Old Éduinan, Old Emmetic, Old Illian, Old Aurian.
Danian Everyman Skills: Storytelling, Composition, Singing; Divine King Cult Lore *or* Yheran Cult Lore.



Left to right: *a Royal Huntsman from the household of the Erid King, a Tenant Farmer from the Barony of Rosemont, and a Danian Handmaiden (house servant) from a rich merchant's household in Aprenna.*

Danian Birthplace

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	Umisi Hill-fort	-4
2	Pleasant Country Hovel	-3
3	Umati Sea Port	-2
4	Riverside Village	–1
5	Country Village	0
6	Small Town	0
7	Small Hold	+1
8	Free City	+2
9	Earl's Hold	+2
10	King's Hold	+3

Umisi Hill-fort: A fortified stone citadel in Umis, home to one of that land's many quarrelsome and troublesome minor Warlords. These are rough-hewn places with a certain wild beauty, but they are also stout and often virtually impregnable.
Pleasant Country Hovel: A small dwelling on a nobleman's lands, sometimes occupied illegally.
Umati Sea Port: A fortified village or town with a port on the Umati coastline, and the frequent target of pirate raids. The Umati build small stone watchtowers some 20' feet high along the coast to watch for pirates, and will light signal fires to warn nearby villages.
Riverside Village: A small fishing village on either the Volbrae or the Eridbrae rivers, home to fishermen and farmers. These villages are rarely fortified. A Knight might hold the village for a nearby Lord or Earl, or the village might be too poor to support one.
Country Village: A small village on land owned by an Earl, and held by a vassal Knight or Lord. While the village itself is not fortified, the Knight or Lord's hall will be a tower or small keep, and will act as the gathering point of villagers during times of trouble.
Small Town: A small town, usually located on a road through land owned by an Earl, and held by a vassal Knight or Lord. The town will hold a weekly market for the villages in the area.
Small Hold: A small stone castle and its environs, home to a rich Knight or Lord who is a vassal to an Earl or King. A village will usually exist to provide income for the owner.
Free City: Newgate or Westmark, cities that have been granted the status of a Free City by Royal Decree, meaning that their citizens may run their own affairs without an overlord and own property, so long as they pay the High King's taxes and provide a City Company for their defense. Newgate is the largest city in the west, and sits directly between Dain Dania and Erid Dania as neutral territory.
Earl's Hold: A castle or city held by a Danian Earl sworn to one of the Danian Kings. Technically, the only Danian Earls in Erid Dania are Erid More and Blackstone (at Orliac); all the other Earls of Erid Dania are Athairi. In Dain Dania this category includes Hartford, Gil-More, Vole-More, Rosemont, Bluewall, Keeton, Tamatra, and the city of Essenvey. In Umis this includes Thur, Ceol, Turey, Rhodia, and Caven More. In Umat this includes Aéd Amas, Nas Bessin, Us Bessin, Derg Ustam, and Uthage.
Royal Hold: A castle or city held by one of the Danian Kings: Aprenna (capital of Dain Dania), Westmark Castle (hold of the Erid King), Lysias (capital of Umat), or Caven (capital of Umis).

More information on the Danian Kingdoms is available in the previous chapter on *The Known World Today*.

Danian Social Class & Parents' Occupations

Roll d10 and add your Social Level Modifier from your Birthplace, or choose Social Level and Class; then toll d10 or choose each Parent's Occupation.

SL	Social Class	2nd Roll	Parent's Occupation
1	**Outlaw**	1-2	Bandit
		3	**Beggar** *(City or Port only)*
		4	**Hermit**
		5-6	Thief *(City or Port only)*
		7-8	Thug
		9	**Witch**
		10	*roll as Commoner*
2-4	**Commoner**	1	*roll as Outlaw*
		2	Fisher
		3	Herder
		4	**House Servant**
		5	Laborer
		6	Sailor *(Port only)*
		7	Scout
		8	**Tenant Farmer**
		9	Warrior (Mercenary *or* Vassal)
		10	*roll as Artisan*
5-6	**Artisan**	1	*roll as Commoner*
		2	**Artisan**
		3	Astrologer
		4	**Entertainer** *or* **Courtesan**
		5	**Householder**
		6	Hunter (Noble's Huntsman)
		7	**Innkeeper**
		8	**Midwife**
		9	Trader
		10	*roll as Lettered*
7-8	**Lettered**	1	*roll as Artisan*
		2	Alchemist
		3	**Bard**
		4	Magister
		5	**Merchant**
		6	**Physician-Healer**
		7	Priest – Divine King
		8	Scribe *or* Cartographer
		9	Spy *or* Assassin
		10	*roll as Noble*
9+	**Noble**	1	*roll as Lettered*
		2	Guard
		3	Herald
		4-5	Knight
		6-7	**Lady**
		8-9	Lord
		10	Seneschal

Danian Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1-2	Daradjan
3-5	Maelite
6-8	Aurian
9–15	Danian
16–17	Athairi
18–19	Archaic Düréan
20	Unusual

Danian Names

Danians will sometimes use Athairi, Daradjan, or even old Düréan names for their children, reflecting long-standing ties between their Cultures and shared cultural values. Family surnames are usually only used by landed families (i.e., nobles) and will have some connection to either the family land or an illustrious ancestor.

Men's Names: Llew, Liam, Duram, Fulric, Sayle, Eolred, Fionne, Moraine, Malcolme, Mowbray, Mobray, Elbray, Hektor, Colin, Cole, Colus, Corbin, Ishal, Maris, Garrett, Gause, Naeras, Siobras, Gwyrfyr, Giordus, Gable, Gawer, Geller, Feawode, Fearam, Derc, Wilhem, Pellas.

Women's Names: Hilla, Beltria, Ninava, Nina, Amina, Aila, Anisa, Vanisa, Fallia, Siovan, Siobella, Silva, Illira, Illia, Illiama, Seelia, Elessia, Sadha, Salma, Jaila, Efraine, Lysara, Tara, Tamara, Amara, Camidha, Mina, Minah, Mona, Marisa.

Family Names: Myradim, Brigadim, Thurias, Oerthig, Tain, Fesswin, Petrayd, Gargaine, Gower, Eridaine, Volbrayd, Fleurdis. Otherwise most individuals are described as "son of" or "daughter of," with birthplaces also used as identifiers, as in "of Valost" or "of Westmark."

Danian Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	*Blood Agate* amulet
2	*Crystal* amulet
3	*Amber* amulet, with *fossil*
4	*Turquoise* amulet
5	*Silver* dagger
6	*Daedekine Rune of Making* amulet
7	*Hyacinth* amulet
8	*Wyvern Scale* target shield
9	*Folk Charm to Ward a Person from Ghosts*
10	An Heirloom of either the War against Githwaine or the Black Day Battle (roll again to determine exactly what; triple normal value)

The Middle Kingdoms: The Watchtower Kings

The Watchtower Kings of Maece are the descendants of the Maelite Kings of Uthed Dania that sided with Erlwulf and later Fortias against Githwaine, the Last Worm King, and who were given lands and titles as a reward for their service. They are a rough and hardy people, though bearing upon them the burden of their Maelite cousins' guilt for standing with the Last Worm. To distinguish themselves from the Djar Maelites of the Dain Éduins, the peoples of the Watchtower Coast refer to themselves as Maecites, and many take offense if referred to as Maelite, even though they share the same Lineage as their distant cousins. Most people refer to them as the *people of the Watchtowers*.

While the Kingdom of Maece, once their demesne, no longer exists, the Watchtower Kings still maintain their vigil along the Great Wall and the rough southern coast against the Isliklid Kingdoms, the horrors of the Wastes of Lost Uthedmael, and the Empire. They are a martial people and are comfortable outdoors, though the increasingly aristocratic culture of the Kingdom of Angowrie, the only full Kingdom of the Maecites with a Seated King of the Sun Court at its helm, is now producing more urban and sophisticated generations of Maecites. The lords and ladies of the Kingdom of Angowrie have largely abandoned their country estates, and instead live in the royal capital of Angora, and leave their lands to seneschals and stewards. Indeed, many of them maintain houses in Therapoli, and this rather expensive habit has begun to spread amongst the Watchtower Kings of the Coast. The petty kings of the Watchtowers look somewhat askance at their citified cousins, who seem to them soft and poorly suited for the constant vigil that they hold as a sacred duty. The lords and ladies of Angowrie in turn look down on the Watchtower Kings as country hicks stuck in unglamorous piles of rock. The champion of the old-school Watchtower Kings is Derrek, King of Warwark.



A Watchtower Knight from Derc Dalved.

Watchtower Cultural Languages: The Middle Tongue, Maelite, the Eastern Tongue, Old Éduinan, Old Illian.
Watchtower Everyman Skills: Swimming, Marksmanship, Fieldcraft; Divine King Cult Lore *or* Yheran Cult Lore.

Watchtower Birthplace

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	Seaside Hovel	-4
2	Inland Village	-3
3	Seaside Village	-2
4	Small Town	–1
5	Small Keep	0
6	Coastal Keep	0
7	Wall Keep	+1
8	Port City	+2
9	Earl's Keep	+2
10	Royal City of Angora	+4

Seaside Hovel: A small hovel overlooking the sea and shore, often home to a family of smugglers or struggling fishermen. They will use small but agile ships called luggers or sea-hunters, vessels equally useful for fishing, trading, or smuggling.
Inland Village: A small decrepit village in the hills of the Pavas Mole or the Manon Mole, or perhaps the Dentyn Moors. The hardy, independent people that live in such villages usually prefer to be left alone, but will often come at the call of a Watchtower King.
Seaside Village: A small fishing village along the rough coastline, home to fishermen and farmers. Many of the fishermen will use their luggers and other small vessels for smuggling.
Small Town: A small town usually located on the coast road or just inland and beholden to the nearest Watchtower King. Such towns will be fortified with stone.
Small Keep: A small stone castle away from the coast, home to a Warlord (SL 8) who is a vassal to a Watchtower King. Such Warlords would be perhaps poor Knights in other Cultures, but the Watchtowers lack any kind of formal order or procedures that could be associated with initiation or acceptance into knighthood.
Coastal Keep: A large stone Citadel on the coast road or overlooking the seaside, home to a Watchtower King. Within or near the Citadel will be townsfolk who provide the King with income. A Watchtower King is like any other Warlord, just with a SL of 9, a bigger Citadel, and a grander title. Coastal Kings maintain old but trustworthy cogs to patrol the seas.
Wall Keep: A large stone Citadel along the Great Wall of Fortias, a military installation home to a Watchtower King. On the eastern side of the wall might be pasture or farmlands to support the King and his garrison. They will sometimes patrol into the Wastes of Lost Uthedmael on horseback.
Port City: A city or Keep with an active port, either the Free City of Nomath or the southernmost Wall Keep of Warwark (Angora has a port but is listed separately).
Earl's Keep: A castle or city in the Kingdom of Angowrie held by a Maecite Earl (former Watchtower Kings elevated to the title and status of Earl) sworn to its King. This entry would include Enid More, Firetop, Derc Tannin, Herta, and Bier's Glory.
Royal City of Angora: The city held by the King of Angowrie as his personal domain. The city has a surprisingly urbane air to it, though it could be considered mere surface appearance done in imitation of the Aurian cities to the east.

A full listing of the various holds of the Watchtower Kings is available in the previous chapter on *The Known World Today*.

Watchtower Social Class & Parents' Occupations

Roll d10 and add your Social Level Modifier from your Birthplace, or choose Social Level and Class; then toll d10 or choose each Parent's Occupation.

SL	Social Class	2nd Roll	Parent's Occupation
1	**Outlaw**	1-2	**Bandit**
		3	**Beggar** *(City or Port only)*
		4	**Hermit**
		5-6	**Smuggler** (as Pirate)
		7	Thief *(City or Port only)*
		8	Thug
		9	**Witch**
		10	*roll as Commoner*
2-4	**Commoner**	1	*roll as Outlaw*
		2	Fisher
		3	**House Servant**
		4	Hunter
		5	Laborer
		6	Sailor *(Port only)*
		7	Scout
		8	**Tenant Farmer**
		9	Warrior (Mercenary *or* Vassal)
		10	*roll as Freeman*
5-6	**Freeman**	1	*roll as Commoner*
		2-3	**Artisan**
		4	**Bard**
		5	**Fortune Teller**
		6	**Innkeeper**
		7	**Midwife**
		8	Scribe *or* Cartographer
		9	Trader
		10	*roll as Watchtower*
7-9	**Watchtower**	1	*roll as Freeman*
		2	Guard
		3	Herald
		4	**Householder**
		5	Scout
		6	Seneschal
		7	**Spy** *or* **Assassin**
		8	Warlord*
		9	Warrior (Sworn)
		10	*roll as Patrician*
10+	**Patrician**	1	*roll as Watchtower*
		2-3	**Aristocrat**
		4	**Entertainer** *or* **Courtesan**
		5	**Lady**
		6	Lord
		7	Merchant
		8	Physician-Healer
		9	Priest – Divine King
		10	Sage

* A Warlord from a small Keep is SL 8, a Warlord from a Coastal or Wall Keep is a Watchtower King and SL 9.

Watchtower Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1-2	Daradjan
3-5	Aurian
6-8	Danian
9–16	Maelite
17–18	Athairi
19	Archaic Düréan
20	Unusual

Watchtower Names

Because of the shame and guilt associated with much of the Maelite past, the peoples of the Watchtower Coast will often give their children Danian names, and modern Maecite names have a slightly different sound and feel than the names common amongst the Djar Maelites across the Wastes.

Men's Names: Lewin, Lewyr, Gaebril, Maelfir, Salafir, Düras, Dürace, Türace, Urian, Ulbraece, Ulwyn, Pallan, Pallas, Bragas, Dyllam, Angiss, Bier, Cadier, Dyfed, Derrek, Derc.

Women's Names: Gal, Gala, Gaebrilla, Gabriela, Ariel, Airgalla, Airfalé, Palé, Cirissa, Morghita, Ferna, Enid, Anid, Aliss, Lia, Liacill, Tannia, Caila, Kay, Nica, Nicala, Anicca.

Family Names: The Maecites do not use family surnames, generally, though a fashion for it can be found amongst the aristocrats of Angora. Most individuals are described as "son of" or "daughter of," with birthplaces also used as identifiers, as in "of Derc Dalved" or "of Moiragh."

Watchtower Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	Helmet with *Horsehair plume*
2	*Coral* amulet
3	*Amber* amulet, with *fossil*
4	*Hyacinth* amulet
5	*Silver* dagger
6	*Wyvern Scale* target shield
7	*Labiran Ward Magic rune* amulet
8	*Labiran Fear rune* amulet
9	*Folk Charm to Ward a Person from Ghosts*
10	Lost Uthedmael Heirloom (roll again to determine exactly what; triple normal value)

The Highlands of Daradja

Just north of the Middle Kingdoms in the Mountains of the Harath Éduins is the land of Daradja, once a great Queendom in the distant past of the Golden Age and now a collection of warring Citadels, petty Kings and tyrants, brigand chieftains, ancient Highland clans, and even pirate holds along its rough northern coastline. It is a rough and dangerous land, filled with an independent and scrappy people with a strong outlaw streak; many are indeed exiles and criminals from other lands, or their hardy descendants. Because of the constant dangers of wild animals, brigands, and warring neighbors, almost all homes in Daradja (even the poorest) are made of stone, and usually entered on the second floor up a flight of stairs (or even by ladder). Nonetheless, Daradjans have strict traditions of hospitality and guest-rights, and banquets and feasts are held even amongst blood enemies; breaking the rules of hospitality is a serious taboo and a black mark on one's reputation. While not as sophisticated as their lowland neighbors, Daradjans possess a well-developed material culture, with enormous natural resources and strong traditions of craftsmanship amongst its prized artisans. Some of these traditions are inherited from Düréans and other refugees and immigrants that settled amongst the ancient Daradjans.

Some Daradjans consider themselves the "true" descendants of the original Daradjans (as opposed to more recent immigrant arrivals), and call themselves ***Highlanders***. They live in Clans, and while courteous and civil they remain suspicious of outsiders. Highlander Clans usually refuse to offer tribute to any of the Citadel Kings that claim to rule the rest of Daradja; indeed, throughout Daradja such tributes are usually observed more in the breach (a constant complaint of the region's petty Kings and Warlords). The violence in Daradja is prevalent enough that virtually all its inhabitants have experience and training at handling weapons of war.

Daradjan Cultural Languages: **The Middle Tongue**, Old Éduinan, Old Emmetic, Maelite.
Daradjan Everyman Skills: Melee, Fieldcraft, Storytelling; Yheran Cult Lore.



Left to right: *a household farmer from the Citadel of Myr Iras, a herder from the Ban Bres clan, and an artisan from the town of Halwark.*

Daradjan Birthplace

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	**Brigand Encampment**	Outlaw
2	**Barren Coast Pirate Hold**	Outlaw
3	**Decrepit Country Hovel**	-2
4	**Highland Clan Hold**	Highlander
5-6	**Fortified Village**	0
7	**Fortified Hill Town**	+1
8	**Tributary Citadel**	+2
9	**Independent Citadel**	+3
10	**Great Citadel**	+4

Brigand Encampment: A camp or fort that is either the seasonal or permanent home to one of the Highland's many infamous brigand bands and its camp followers. A list of some infamous Brigand Bands can be found on page 53. If you are from such a camp, you are automatically from the Outlaw Class.
Barren Coast Pirate Hold: A Stone Citadel on the Barren Coast, the homeport for one or more pirate captains and their ships. A list of the pirate holds of the Barren Coast and the ships that call them home can be found on page 53. If you are from such a place, you are automatically from the Outlaw Class (though you need not be a pirate, as such holds have small self-contained economies based largely on criminality).
Decrepit Country Hovel: An isolated, ramshackle house, home to the struggling, desperate, or mysterious. The inhabitants will be almost completely out of touch with their neighbors, except perhaps for occasional trips to a market or furtive meetings in the fields.
Highland Clan Hold: The fortified village or stone and wood fort of a Highland Clan and its supporters, usually found in the harsher, more mountainous parts of Daradja. If you are from such a hold, you are automatically from the Highlander Class. A list of Highland Clans can be found on page 50.
Fortified Village: A small, walled village and its immediate environs, either independent or beholden to a nearby Citadel King. Someone might claim to rule the place, but it's just as likely to have no clear authority figures except its priests and priestesses.
Fortified Hill Town: A large, walled hilltop town and its immediate environs, almost certainly beholden to a nearby Citadel King as a tributary. Such towns are the economic mainstay of the region, and it is unlikely for them to remain independent for long.
Tributary Citadel: A large castle or tower-fort and its immediate environs, which pays tribute to either one of the Great Citadels or to an Independent Citadel. Stone towers are found almost everywhere in Daradja, and whoever lives in them will usually claim to be a King or a Queen or a Lord or a Lady.
Independent Citadel: A large castle or tower-fort and its nearby environs that does *not* pay tribute to one of the Great Citadels. There are currently two Independent Citadels: ***An-Taral*** (held by King Becir) and ***Kir Doss*** (held by King Vlado).
Great Citadel: One of the four Great Citadels of Daradja, great castle-forts built by either Queen Dara or Queen Druxada in the Golden Age. They are ***Dara Dess*** (held by King Bran), ***An-Athark*** (held by King Renham), ***Finleth*** (held by King Alexus), and ***Heth Moll*** (held by King Gavagh).

A list of major Daradjan Citadels and their interrelations can be found in the previous chapter on *The Known World Today*.

Daradjan Social Class & Parents' Occupations

Roll d10 and add your Social Level Modifier from your Birthplace, or choose Social Level and Class; then toll d10 or choose each Parent's Occupation.

SL	Social Class	2nd Roll	Parent's Occupation
1-2	**Outlaw**	1-3	**Brigand, Highland**
		4-5	**Hermit**
		6-7	**Pirate**
		8-9	Thug
		10	*roll as Highlander*
3-4	**Highlander***	1	*roll as Outlaw*
		2	**Chieftain** or **War Chief**
		3-4	**Hunter**
		5	**Scout**
		6	Shaman
		7	**Soldier** (foot) (Free Company)
		8-9	**Warrior** (Clan)
		10	*roll as Freeman*
5-6	**Freeman**	1	*roll as Highlander*
		2	Farmer
		3	Fisher
		4	Herder
		5	**House Servant**
		6	Laborer
		7	**Priestess (Mystery Cult: Hathhalla)**
		8	**Priestess (Yheran)**
		9	**Trader**
		10	*roll as Artisan*
7-8	**Artisan**	1	*roll as Freeman*
		2	**Artisan**
		3	**Bard**
		4	**Courtesan**
		5	**Entertainer**
		6	**Fortune Teller**
		7	**Householder**
		8	**Midwife**
		9	**Magician**
		10	*roll as Citadel-born*
9+	**Citadel-born**	1	*roll as Artisan*
		2	**Bannerman** (War Chief)
		3	Bannerman (Warlord)
		4-5	**Guard**
		6	Herald
		7	**Legionare** *(Dara Dess only)*
		8	**Noble**
		9–10	**Warrior** (Citadel)

* Gain a *Hate non-Daradjans* 1 Binding

Daradjan Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1-3	Maelite
4-5	Danian
6	Aurian
7–16	Daradjan
17	Athairi
18–19	Archaic Düréan
20	Unusual

Daradjan Names

In addition to traditional Daradjan names, many inhabitants of the Highlands use names from other Cultures, particularly Athairi, Danian, archaic Düréan, and Maelite names, often reflecting where they came from originally.

Men's Names: Dragomir, Branimir, Mutimir, Radomir, Magnus, Alexus, Constans, Mercer, Mirsed, Miso, Malik, Malar, Becir, Pavel, Zdelav, Caslav, Vaslav, Vlado, Umar, Urôs, István, Bela, Borna, Demetrius, Jon, Miklos, Mikhail, Brancovic, Usanovic, Janovic, Zunic, Saban, Daut.

Women's Names: Dahlia, Fara, Farrah, Nora, Mara, Venera, Sava, Sela, Ella, Iva, Isola, Isole, Iolande, Yolande, Anastasius, Aspara, Juras, Gabeta, Gabija, Lysia, Leda, Ferris, Ferise, Erce, Evaka, Arraca, Russela, Radegasta, Igrath, Yrgrath, Mahte.

Family Names: Daradjans do not use family surnames, generally. Most individuals are described as "son of" or "daughter of," or a Lineage will be invoked if an ancestor is illustrious enough to be identified. Sometimes birthplaces or homes are also used as identifiers, as in "of Dara Dess" or "of Glam Aras."

Daradjan Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	Helmet with *Horsehair plume*
2	*Galactide* amulet (empty)
3	*Amber* amulet, with *insect fossil*
4	*Hyacinth* amulet
5	*Silver* dagger
6	*Crystal* amulet
7	*Labiran Ward Magic rune* amulet
8	*Labiran Motion rune* amulet
9	*Folk Charm to Ward a Person from Danger*
10	Golden Age Heirloom (roll again to determine exactly what; triple normal value)

Lifepath Step Two:

Your Lineage & Birth

Having determined where you were born and under what circumstances, you should now have the first basic information about your parents – their Social Level, Social Class and Occupations – and the names of Lineage Tables to consult to determine the bloodlines of your mother and father – in other words, their ancestry and yours. If you haven't already done so, refer to your Culture's Lineages and make two rolls, one for your mother and one for your father.

The Lineage Tables are in Appendix A. There are a lot of them, and rather than fill up a big part of the middle of the book with table after table of Lineage information, the Tables have been placed in the back in the first Appendix. Go to the Tables indicated by the rolls or choices you've made, and either roll or choose a bloodline for your mother and then one for your father. Most of the Tables will actually be a series of sub-Tables, separated by a dark line, and if you're rolling randomly then you will first have to determine which section of the Table you use with a d10 roll, then make a second d10 roll to determine your actual Lineage. The subsections of each Table will usually group Lineages together by time period.

Each Lineage will provide you with the following information about your bloodline:

Ancestor: The name of a primary ancestor, who will be the most recent Hero or person of note in your Lineage, if any. Some Lineages are **Common Lineages**, indicating that you do not come from notable or Heroic stock, but rather that your ancestors were from the common bloodlines that runs in the veins of your people. Even a Common Lineage will have an effect on your starting Characteristics.

Hero Path: Some brief (very brief) information on how your illustrious ancestor earned their fame and renown for good or ill. You might be able to find further information about an ancestor in the history and background sections of this book or in the forthcoming book *Artesia: The Middle Kingdoms Sourcebook*, or you can flesh out this information on your own in consultation with your Guide.

Lineage Effect: This is the effect that your ancestry has on your starting Characteristics. On your Character Sheet there are lines for your *Mother's Lineage* and your *Father's Lineage* where you can note any bonuses or penalties to your Characteristics that result from their Lineages. Note as well any Gifts or Bindings that you might have inherited as a result of your ancestry. Then add your Lineage bonuses and penalties from both your parents' Lineages to your starting Characteristics, ***except*** when both your parents are from the same Lineage. If both your parents share the same Lineage, then their Lineages don't stack, and you only apply the bonuses and penalties once.

Both of your parents come from the Danian Common Lineage, so each of them would have a –1 STAM, +1 PRE, and +1WIS Lineage Effect. You'd write those down on your parent's Lineage lines on your Character Sheet, but since they're the same Lineage you don't add the two together to get a total of –2 STAM, +2 PRE, and +2 WIS. Instead you simply apply the modifiers a single time, applying –1 STAM, +1 PRE, and +1 WIS as modifiers to your stating Characteristics.

Your mother was of common Danian stock, with a Lineage Effect of –1 STAM, +1 PRE, and +1WIS, and your father was a descendant of the Danian Hero Petraeus, with a Lineage Effect of +1 STR, +1 PRE, +1 COUR, and +1 WIS. Since these are different Lineages, you add them together and you would wind up with modifiers of +1 STR, –1 STAM, +2 PRE, +1 COUR, and +1 WIS.

Your father was a descendant of Petraeus with a Lineage Effect of +1 STR, +1 PRE, +1 COUR, and +1 WIS as in the example above, but in this case your mother was a descendant of the Athairi Spring Queen Ymaire, with a Lineage Effect of +1 APP, –1 STR, +1 DEX, +1 PRE, +1 WIS, and the Gift *Spellbinding Form* 1. You add the two Lineage effects together to get modifiers of +1 APP, +1 DEX, +2 PRE, +1 COUR, and +2 WIS, so those are the modifiers you would apply to your Starting Characteristics. In this case, your mother's –1 STR Effect cancels out your father's +1 STR Effect. And then you would also gain the Gift *Spellbinding Form* 1. If your father had also had that Gift as a Lineage Effect, you would have added their Levels together.

Lineage History: Finally you'll learn a brief history of your ancestor's bloodline in the event that they themselves come from the Lineage of another Heroic figure of note ("descendant of Perein, son of common Danians"). Most of the time, this sort of bloodline information is common knowledge in the Known World, and its inhabitants routinely cite their illustrious ancestors.

Your Lineage is the most basic building block of your Character, at least as regards your Characteristics, but your starting Characteristics can be raised or lowered by the influence of the Stars, your Omens, your experiences, and ultimately by hard work and the game, so you shouldn't necessarily be worried if you roll or choose Lineages that don't leave you with high bonuses.

When (or perhaps if) you have children, you will pass along to them the more powerful of the two bloodlines, your mother's Lineage or your father's Lineage, as determined in consultation with your Guide. The easiest way to determine which Lineage is more powerful is to total the number of bonus points it gives. The *Hero Lineage* Gift from the World Arcana allows powerful and heroic Characters to better the prospects for their progeny. When you come from a line of Heroes, each of your Heroic ancestors has made changes to the Lineage Effect that they inherited, so that over time the cumulative Lineage Effect for your bloodline has improved. Conversely, a Lineage may be impacted negatively by Curses, which can sometimes be passed along to your descendants.

Secret Lineages

Under some circumstances, you might be unaware of the details of your Lineage History; perhaps you grow up as a foundling, or the person you think is your father really isn't, or the details of your ancestry have been lost to time and you don't know anything about your family prior to a few generations ago. If you'd like that to be the case, ask your Guide and if they think it's okay, your Guide can roll or choose your Lineages for you and tell you the Effects on your starting Characteristics, but you can then remain ignorant of the details of your ancestry's Lineage History until you do some investigating in the game. Given the ubiquitous nature of Divination and the cultural emphasis on Lineage, however, this should only occur in the sort of unusual situations produced by the occasional roll on the Unusual Parental Status Table.

Your Birth Sign

In the Known World, the stars above turn in the sky in a predictable pattern called the Celestial Path. The Star Signs of the Celestial Path are markers on the road to Heaven, and they can bring fortune, both good and ill, to those born under their influence. That influence can be described as **Mild**, **Moderate**, or **Strong**; the stronger the influence of the stars, then the greater the impact on your Character's starting Characteristics. No one is sure what causes the influence of the stars to wax or wane upon those being born; children being born on the same day and even in the same household may still feel the touch of the Celestial Path to different degrees.

The Celestial Path is actually used as a calendar amongst the peoples of the Empire of Thessid-Gola and the Queendom of Amora-and-Meretia. Some parts of The Known World still use the Düréan Lunar calendar, which tracks the phases of the Moon, or the Imperial Avellan calendar created by Islik the Divine King, and long the official calendar of the Sun Court. In the Middle Kingdoms, the primary calendar is the Imperial Avellan calendar, but in neighboring Daradja, a mix of the Imperial Avellan calendar and the old Düréan Lunar calendar is used. Your specific date of birth has no real impact on your Character Creation, but if you want to decide on a specific date of birth, more information on the calendars of the Known World can be found on pages 147 and 263-265.

Lifepath Star Sign Chart

Roll d12 or choose Star Sign, then roll d10 or choose Influence.

Roll	STAR SIGN	1-6: *Mild Influence*	7-9: *Moderate Influence*	10: *Strong Influence*
1	**The Ram**	+1 STAM, –1 WILL	+1 STAM +1 STR, –1 WILL	+2 STAM, +1 STR, –1 PER, –1 WILL
2	**The Sun Bull**	+1 STR, –1 REAS	+1 STR, +1 PRE, –1 REAS	+2 STR, +1 PRE, –1 REAS, –1 DEX
3	**The Sky Twins**	+1 EMP, –1 STAM	+1 EMP, +1 CONV, –1 STAM	+2 EMP, +1 CONV –1 STAM, –1 COUR
4	**The Scarab**	+1 TECH, –1 IMAG	+1 TECH, +1 REAS, –1 IMAG	+2 TECH, +1 REAS, –1 IMAG, –1 DEX
5	**The Sun Lion**	+1 COUR, –1 WIS	+1 COUR, +1 MEM, –1 WIS	+2 COUR, +1 MEM, –1 WIS, –1 TECH
6	**The Maiden**	+1 APP, –1 CONV	+1 APP, +1 REAS, –1 CONV	+2 APP, +1 REAS, –1 CONV, –1 PER
7	**The Scales**	+1 MEM, –1 PRE	+1 MEM, +1 REAS, –1 PRE	+2 MEM, +1 REAS, –1 PRE, –1 STAM
8	**The Sphinx**	+1 PER, –1 EMP	+1 PER, +1 WILL, –1 EMP	+2 PER, +1 WILL, –1 EMP, –1 APP
9	**The Archer**	+1 DEX, –1 EMP	+1 DEX, +1 PER, –1 EMP	+2 DEX, +1 PER, –1 EMP, –1 IMAG
10	**The Dragon**	+1 PRE, –1 APP	+1 PRE, +1 WILL, –1 APP	+2 PRE, +1 WILL, –1 APP, –1 CONV
11	**The Star-Child**	+1 WIS, –1 STR	+1 WIS, +1 CONV, –1 STR	+2 WIS, +1 CONV, –1 STR, –1 COUR
12	**The Serpent**	+1 IMAG, –1 TECH	+1 IMAG, +1 WIS, –1 TECH	+2 IMAG, +1 WIS, –1 TECH, –1 WILL



The night sky over Cuir Keep, west of Abenton.

The Star Signs



The Sign of the Ram
Düréan Lunar Calendar: 3/27 – 5/1
Imperial Avellan Calendar: 3/21 – 4/20
This Sign is associated with Ammon Agdah as the herald of spring. Those born under the Sign of the Ram are full of vigor and strength, but perhaps not particularly disciplined, being easily distracted by the pleasures of life.



The Sign of the Sun Bull
Düréan Lunar Calendar: 5/2 – 6/4
Imperial Avellan Calendar: 4/21 – 5/21
This Sign is associated with Illiki Helios, another seasonal deity, though the Aurians associate it with an ancestor-god named Hekor who is no longer worshipped today. Those born under the Sign of the Bull are strong in body and presence, but can be a bit slow on the uptake.



The Sign of the Sky Twins
Düréan Lunar Calendar: 6/5 – 7/6
Imperial Avellan Calendar: 5/22 – 6/20
This Sign is associated with Dall and Pulma, the twin Thulamite heroes of the Starlight Spears who ascended to the Heavens. Those born under the Sign of the Sky Twins connect easily with other people and with divine forces, but are often frail, as though they share their energy with an unseen counterpart.



The Sign of the Scarab
Düréan Lunar Calendar: 7/7 – 8/9
Imperial Avellan Calendar: 6/21 – 7/21
This Sign is associated with Daedekamani, who sometimes took the form of a scarab when he went amongst the ancient Golans. Those born under the Sign of the Scarab are good with their hands and at making things, but surprisingly are not very imaginative, instead being better at repeating something others have done first. They are builders, but not originators.



The Sign of the Sun Lion
Düréan Lunar Calendar: 8/10 – 9/11
Imperial Avellan Calendar: 7/22 – 8/20
This Sign is associated with both Helios, the Solar Disc who takes the form of a lion. Those born under the Sign of the Lion are impetuous, brash, and full of courage, but often charge in where cooler heads might argue for caution.



The Sign of the Maiden
Düréan Lunar Calendar: 9/12 – 10/13
Imperial Avellan Calendar: 8/21 – 9/20
This Sign is associated with Urige, the First Queen of the World; she is mostly worshipped in the south, in Amora and the Gola, and in other regions a local heroine-goddess will be associated with this sign. Those born under the Sign of the Maiden are beautiful, but often self-involved and oblivious to the forces in the world around them.

The Sign of the Scales
Düréan Lunar Calendar: 10/14 – 11/16
Imperial Avellan Calendar: 9/21 – 10/21
This Sign is associated with Hathhalla, the Goddess of Justice and Vengeance; the scales are a symbol of her Cult, as is the sword. Those born under the Sign of the Scales have excellent memories, cataloguing the good and the bad in those around them, but often come across as aloof and distant.



The Sign of the Sphinx
Düréan Lunar Calendar: 11/17 – 12/18
Imperial Avellan Calendar: 10/22 – 11/20
This Sign is associated with the mysterious Sphinx, who appears when unlooked for to pose unsettling questions. Those born under the Sign of the Sphinx are sharp-eyed and attuned to the world around them, but often look on other people as puzzles to be understood.



The Sign of the Archer
Düréan Lunar Calendar: 12/19 – 13/21
Imperial Avellan Calendar: 11/21 – 12/21
This Sign is associated with the Düréan heroine Hannath Hammergreia, who had nine lives and was reputed the greatest archer of the Golden Age. Those born under the Sign of the Archer are full of grace and agility, but are often cold and impersonal in their dealings with others.



The Sign of the Dragon
Düréan Lunar Calendar: 13/21 – 1/24
Imperial Avellan Calendar: 12/22 – 1/21
This Sign is associated with the great Dragons that still lurk in dark corners of the World and the Heavens, and with the ancient hero Cewert, the first Dragon King of old. Those born under the Sign of the Dragon have great presence and strength of character, but are often thought to be less than pleasing to the eye.



The Sign of the Star-Child
Düréan Lunar Calendar: 1/25 – 2/24
Imperial Avellan Calendar: 1/22 – 2/18
This Sign is associated with the Archai, the great Spirits of the Heavens. Those born under the Sign of the Star-Child often have great insight into the world around them and the Cosmos above and below, but just as often weak, as though they have trouble affecting the material world.



The Sign of the Serpent
Düréan Lunar Calendar: 2/25 – 3/26
Imperial Avellan Calendar: 2/19 – 3/20
This Sign is associated with the Cosmic Serpent that encircles the World, and which is both Yhera and her greatest enemy. Those born under the Sign of the Serpent are creative and open-minded thinkers, but often have trouble making their ideas into reality.



The Celestial Calendar

The Ram	1	2	3	4	5	6	7	1/1 – *New Year's Festival of the **Ram***
Nisanu	8	9	10	11	12	13	14	1/2 – *Spring Equinox Festival*
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	
	29	30	31	1	2	3	4	2/1 – *Festival of the **Sun Bull***
The Bull	5	6	7	8	9	10	11	2/11 – *Day of the Dead*
Ayargu	12	13	14	15	16	17	18	2/12 – *First of Summer Fire Festival*
	19	20	21	22	23	24	25	2/13 – *Festival of the Summer Moon*
	26	27	28	29	30	31	1	3/1 – *Festival of the **Sky Twins***
The Sky Twins	2	3	4	5	6	7	8	
Hasiggisah	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	
	23	24	25	26	27	28	29	3/30 – *Midsummer's Eve*
	30	1	2	3	4	5	6	4/1 – *Summer Festival of the **Scarab***
The Scarab	7	8	9	10	11	12	13	
Dam'uzu	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	
	28	29	30	31	1	2	3	5/1 – *Festival of the **Sun Lion***
The Sun Lion	4	5	6	7	8	9	10	
Lebargu	11	12	13	14	15	16	17	5/11 – *First Festival of Autumn*
	18	19	20	21	22	23	24	5/19 – *Autumn Moon Festival*
	25	26	27	28	29	30	1	6/1 – *Festival of the **Maiden***
The Maiden	2	3	4	5	6	7	8	
Urigu	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	
	23	24	25	26	27	28	29	
	30	1	2	3	4	5	6	7/1 – *Fall Festival of the **Scales***
The Scales	7	8	9	10	11	12	13	
Tashru	14	15	16	17	18	19	20	
	21	22	23	24	25	26	27	
	28	29	30	31	1	2	3	8/1 – *Festival of the **Sphinx***
The Sphinx	4	5	6	7	8	9	10	8/12 – *Night of the Wild Hunt*
Djarahsvan	11	12	13	14	15	16	17	8/13 – *Day of the Law, First of Winter*
	18	19	20	21	22	23	24	8/14 – 9/26 – *Days of Ashes*
	25	26	27	28	29	30	1	9/1 – *Festival of the **Archer***
The Archer	2	3	4	5	6	7	8	9/10 – *Festival of the Winter Moon*
Hanun'at	9	10	11	12	13	14	15	9/27 – 10/7 – *The Twelve Days*
	16	17	18	19	20	21	22	9/28 – 9/30 – *Festival of the Dead*
	23	24	25	26	27	28	29	9/31 – *Feast of the Winter Solstice*
	30	31	1	2	3	4	5	10/1 – *Festival of the **Dragon***
The Dragon	6	7	8	9	10	11	12	10/8 – *Festival of the Dawn*
Tiamet	13	14	15	16	17	18	19	10/11 – *Day of Helios' Return*
	20	21	22	23	24	25	26	
	27	28	29	30	31	1	2	11/1 – *Festival of the **Star-Child***
The Star-Child	3	4	5	6	7	8	9	
Shebetae	10	11	12	13	14	15	16	11/11 – *First Day of Spring*
	17	18	19	20	21	22	23	11/18 – *Festival of the Spring Moon*
	24	25	26	27	28	1	2	12/1 – *Festival of the **Serpent***
The Serpent	3	4	5	6	7	8	9	
Adaral	10	11	12	13	14	15	16	
	17	18	19	20	21	22	23	
	24	25	26	27	28	29	30	12/30 – *New Year's Eve*

Almost as old as the Düréan Lunar Calendar (see the section on Calendars on pages 263-265) is the Golan Celestial Calendar, based upon the cycle of the Star Signs. The appearance of a new Sign in the Heavens marks the beginning of a new month. The Golan calendar year begins with the first appearance of the Ram (which appears on the 27th day of Axe Moon in the Düréan Calendar), so the Celestial New Year comes several months after the Lunar New Year.

For many Characters the most useful element of this Calendar will be in determining the current Star Signs for Readings in Astrology; festival names marked in **bold** indicate a festival associated with one of the 12 Star Signs. The monthly names in *italics* are the old Golan names for the months, still in use in the Empire and even by many Astrologers.

The Celestial Calendar fell out of official use after Dauban Hess instituted the Imperial calendar, but beginning with Akkalion it returned to official favor in the Great Schools of the Gola (having never left popular favor in the South and the Gola in particular). Eventually the Celestial Calendar was reinstated as the official calendar of the Thessid-Golan Empire, and also in the neighboring Queendom of Amora-and-Meretia, though they both use the Imperial Avellan Calendar as the official Divine King liturgical calendar.

The dating of Celestial years began with the institutionalization of the calendar by King Hashuwaht, but Golan scholars dispute whether the current date is c2431 (the generally accepted number, marked with a 'c' to indicate the Celestial Calendar) or c2831 (making the calendar older than the Düréan calendar). Official Imperial annals in Thessid-Gola are dated from the ascent of Akkalion to the Emperor's throne, 445 years ago, though some date it from when he fell into the Gray Dream, 405 years ago.

Your Birth Omens

Sometimes the World responds to a birth by giving a sign or Omen indicating the nature of the newborn's future. Many parents, midwives, and priests will watch for Omens upon the birth of a child, and so most of the time it would be common knowledge if your birth were accompanied by an Omen. Your Omens help dictate how other people treat you and react to you when you're younger, so it's almost impossible not to grow up knowing what Omens you were born under (unless no one knows what they were, or had a reason to hide them from you).

Omens are generally Good Omens or Ill Omens, indicating a future filled with the possibility of good fortune, or one cursed with ill fortune. Some Omens are considered kind of Tricky; some cultures might consider them Good Omens, but other cultures might consider them Ill Omens, as they indicate both good and bad things for your future. All Omens will provide you with bonuses or penalties to your starting Characteristics that you may add at this time, and some may provide you with Gifts or Bindings.

Either roll randomly or choose from the presented options on the Birth Omen Table, and then from the Good or Ill Omen Tables; if your Guide is letting you choose and you choose a Doomed, Tricky, or Great Destiny (and who wouldn't?), you should probably roll the number of Omens randomly anyway (just to prevent a campaign from having all of its Characters running around with four or five Birth Omens…). For Tricky and Great Destinies, roll first to determine the number of total Omens you received, and then roll or choose each Omen from the Omen Tables indicated; you can mix and match, so if you have a Tricky Destiny you could have Omens from both the Tricky Omen and Ill Omen Tables.

If you choose or roll a Rare Omen, roll or choose one from the Rare Omen Table, and then roll or choose again on the Birth Omen table, so you will have one Rare Omen and then at least a chance of another Omen taken from one of the regular Omen Tables. Rare Omens should be used only sparingly; a rare omen might happen only once or twice a year, perhaps even once a generation.

Most of the cultures of the Known World, though they believe in the Fates, also believe that individuals can alter their own destinies; one's Birth Omens are considered an indication of whether the Cosmos will aid or oppose your endeavors in life, as opposed to an ironclad guarantee of how your life will turn out. So don't be worried if you get Tricky or Ill Omens, as you will have plenty of chances to avoid the end the Fates are signaling for you. As always, your Guide has the final say about what Omens are being used in your campaign, how many you can have, and which you can have.

Lifepath Birth Omen Table

Roll d20 on the Heroic column or choose; or roll d100 on the Mundane column or choose. Your Guide will let you know which column to use in your campaign. The Mundane column presents more realistic odds for getting unusual or rare Omens, so use the Heroic column in campaigns aimed at producing lots of potentially powerful starting Characters.

Heroic	Mundane	Destiny
1	1-2	**Doomed!** Roll or choose d3+1 times on the Ill Omen Table.
2	3-6	**Tricky Destiny!** Roll or choose d3+1 times on either the Tricky or Ill Omen Table.
3-4	7–1 5	**Ill Omen.** Roll or choose once on the Ill Omen Table.
5-6	16-25	**Tricky Omen.** Roll or choose once on the Tricky Omen Table.
7–16	26-75	**No Omens.** A typical birth.
17–18	76-95	**Good Omen.** Roll or choose once on the Good Omen Table.
19	96-99	**Great Destiny!** Roll or choose d3+1 times on either the Good or Tricky Omen Table.
20	100	**Rare Omen!** Roll or choose once on the Rare Omen Table, then again on this Table, ignoring a roll of 20 (or 100), so you can't have two Rare Omens.

Lifepath Good Omen Table

Roll d10 or choose.

Roll	Omen	Common Interpretation
1	The **Great Star** is seen in the night sky.	You are meant for great things: +1 WILL, +1 PRE.
2	The **Herald Star** is seen in the night sky.	You will be greeted with courtesy wherever you go: +1 PRE, +1 IMAG.
3	The **Morning Star** is seen in the night sky.	You will be fortunate in love: +1 EMP, +1 APP.
4	An **auroch** or great bull is seen nearby.	You will lead a life of vigor: +1 STAM, +1 WILL.
5	A **white stag** is seen nearby.	You will lead a noble life: +1 CONV, +1 PRE.
6	A **rainbow** is seen overhead.	Yours will be a life of joy and plenty: +1 PRE, +1 TECH.
7	A **lion** is seen nearby.	You will be strong and valorous: +1 STR, +1 COUR.
8	**Flowers** bloom nearby, even in winter.	You will lead a life blessed by the Earth: +1 STAM, +1 WIS.
9	A **dove** alights nearby.	You will bring harmony to those around you: +1 EMP, +1 WIS.
10	An **eagle** is seen overhead.	You will grow up to be sharp-eyed and swift: +1 DEX, +1 PER.

Lifepath Tricky Omen Table

Roll d10 or choose.

Roll	Omen	Common Interpretation
1	An **owl** watches your birth.	You will be blessed with insights no one else will have: +1 WIS, +1 PER, –1 MEM.
2	The **Evening Star** is seen in the night sky.	You will lead a life filled with beauty and sensual pleasures: +1 APP, +1 PRE, –1 WILL.
3	A **satyr** is seen nearby.	Your life will be filled with trickery: +1 IMAG, +1 PRE, –1 WILL.
4	The **Conqueror Star** is seen in the night sky.	You will become a leader of men: +1 PRE, +1 WILL, –1 EMP.
5	**Archai** (Star Messengers) are seen in the sky.	The Heavens have taken note of your birth: +1 PRE, +1 APP, –1 EMP.
6	A **red stag** is seen nearby.	You will lead a life of danger: +1 STAM, +1 COUR, –1 WIS.
7	The **Midnight Star** is seen in the night sky.	You're born lucky: 10 *Fool* Arcana Points to spend as you wish.
8	A **wild boar** is seen nearby.	You will be headstrong and brash: +1 WILL, +1 COUR, –1 WIS.
9	A **griffin** is seen nearby.	You will lead a life of invention and change: +1 TECH, +1 IMAG, –1 WILL.
10	A **Star Dragon** is seen in the sky.	Your life will be marked by mystery: +1 IMAG, +1 WIS, –1 REAS, *Cryptic Mask* 1.

Lifepath Ill Omen Table

Roll d10 or choose.

Roll	Omen	Common Interpretation
1	The **Red Veil** falls upon the Moon.	Bloodshed is in your future: +1 STR, +1 COUR, –1 EMP.
2	The **Eye of Ishraha** is seen in the night sky.	You will be treacherous and troublesome: +1 WILL, +1 PRE, –1 CONV.
3	The **War Herald** is seen in the night sky.	Your life will be marked by war: +1 STR, +1 WILL, –1 EMP.
4	A great **storm** accompanies your birth.	Your future will be unsettled: +1 IMAG, –1 COUR, –1 WILL.
5	**Crops** are spoiled nearby.	You are cursed, and will grow up to be sickly: +1 PRE, –1 APP, –1 STAM.
6	**Dead animals**, birds, or fish are found nearby.	You are cursed to hard times and misery: +1 PRE, –1 APP, –1 EMP.
7	**Wolves and carrion birds** are seen nearby.	Your life will be filled with violence: +1 DEX, +1 COUR, –1 EMP.
8	A **vulture** witnesses your birth.	You will not be a stranger to death: +1 STAM, +1 COUR, –1 EMP.
9	A **black stag** is seen nearby.	You will lead a cursed and cowardly life: +1 PRE, –1 COUR.
10	A **ghost** is seen nearby.	You are touched by the Underworld: +1 WIS, –1 STR, –1 STAM, *Ghost Mask* 1.

Lifepath Rare Omen Table

Roll d10 or choose.

Roll	Omen	Common Interpretation
1	A **Spirit** visits your birth.	You are touched by the Otherworld: +1 PER, +1 WIS, –1 STR, –1 STAM, *Second Sight* 2.
2	**Hathhalla's Veil** descends over the Sun.	Your birth is an act of revenge: +1 STR, +1 PRE, –1 EMP, *See Guilt* 2.
3	The **Wild Hunt** rages nearby.	You will cause tumult and chaos wherever you go: +1 STR, +1 IMAG, –1 WILL, *Voice of Fury* 2.
4	The **Sun Eater** tries to consume the Sun.	You will lead a life of great misfortune: +1 PRE, –1 STAM, *Doubt* 2 Binding.
5	A **flood** or **earthquake** occurs nearby.	You will be surrounded by great disaster: +1 PRE, –1 STAM, –1 DEX, *Evil Eye* 2.
6	A **Dragon** is seen moving in the Earth nearby.	Great powers will manifest in your life: +1 PRE, +1 COUR. *Heroic Aura* 2.
7	A **monster** is spotted nearby.	Your life will be filled with insensibility: +1 STR, –1 REAS, –1 WILL, *Fury* 2 Binding.
8	You are born with a **caul**.	You will be a magician: +1 WIS, +1 WILL, +1 IMAG, –1 APP, *Second Sight* 2.
9	A **wyrm** or wyvern is seen nearby.	You are destined to be a treasure-seeker: +1 PER, –1 WILL, *Greed* 2 Binding.
10	The **Great Shadow** falls upon the Moon.	Your life will be darkened by confusion and doubt: +1 IMAG, –1 PER, –1 CONV, –1 WILL, *Chaotic Aura* 2.

LifePath Step Three:

Your Family & Childhood

In this Step of the LifePath you'll find out more information about your family and then figure out what your childhood was like. You should already know your parents' (or foster parents') Social Level, Social Class, and Occupations, and their and your ancestry. Now you can find out whether or not you have any brothers and sisters and what it was like growing up.

First roll a d10 to determine the number of brothers and sisters you have or choose a number up to 7 siblings. A roll of 1-7 tells you the number of siblings in your family. A roll of 8–10 indicates that you're an only child. Then, roll d10 to determine your place amongst your siblings; so a 1 would mean you're the firstborn, a 2 would mean you were second-born, etc. An 9–10 indicates that you're a twin (roll again to determine placement, with further rolls of 9–10 indicating a triplet, a quadruplet, etc.). Finally, roll a d10 to determine each sibling's gender, with an odd roll indicating a brother and an even roll indicating a sister.

Finally, for each parent (or foster parent) of whom you are aware, roll on the Family Attitude Table to determine how they feel about you. Sympathetic Guides may wish to give parents a bonus or +2 or so on their roll for Family Attitude, if they are uncomfortable with the notion of a parental Enemy or Rival. Then for each sibling you have, roll once to determine their relationship to you. This can mean a lot of rolling to flesh out your family, so if it seems like too much trouble you can always choose to be an only child.

Family Attitude Table

Roll d10 or choose.

Roll	Relation	Explanation
1	**Family Enemy**	They hate your guts, or you hate them, or both. If you want to know why, you can roll on the Why Oh Why Table found in the sidebar to the right.
2	**Family Rival**	They constantly compete with you and may be quite envious of your success, or vice versa.
3	**Family Skeptic**	They distrust you for some reason, though they will not actively seek to undermine you.
4-5	**Family Compatriot**	They are cordial in their dealings with you, but have no special affection for you.
6-7	**Family Friend**	They like you and you get along well.
8-9	**Family Ally**	You're very close and they will almost always take your side in family arguments.
10	**Family Agent**	They think you're great and will do just about anything you ask, and will sometimes actively seek to help you out even when you don't ask.

Your Friends & Enemies

Your childhood and your year-by-year passage through the LifePath in Step Four may produce Friends or Enemies; if they come from outside your family, you can roll on the Social Class and Occupation charts to determine whom they are and what they do. In the case of Enemies, Adversaries, Rivals, etc., the reasons for an enmity may be included in the appropriate Table entry, but in some cases no reason will be given. You can roll on the Table below and use the entry as a basis for explaining your new Enemy.

The Why Oh Why? Table

Roll d10 or choose.

Roll	One of you…
1	**…caused the death of a loved one.** Either by accident or on purpose, one of you was in some way responsible for the death of someone the other person loved. If you caused a death, gain a *Guilt* 1 Binding; otherwise gain a *Grief* 3 Binding and a *Hate* 2 Binding aimed at the other person.
2	**…made a false accusation against the other.** One of you got the other in a lot of trouble with your family, your community, your employers, or the law. The falsely accused party gains a *Fury* 1 Binding against the one who made the false accusations.
3	**…caused a loss of standing or reputation.** Whether by gossip or direct action, one of you blackened the reputation of the other and caused a loss of social standing. One of you loses 2 Social Levels, and the other gains a *Guilt* 1 Binding.
4	**…caused a major humiliation.** One of you must accept a *Shame* 1 Binding, caused by the actions of the other.
5	**…caused a physical disability.** One of you must accept the loss of one point of a Physical Characteristic, caused by the actions of the other, who gains a *Guilt* 1 Binding.
6	**…deserted or betrayed the other.** One of you left the other in the lurch, and gains a *Shame* 1 Binding.
7	**…caused the exile of the other.** One of you caused the other to be exiled from your home and region, and gains a *Guilt* 1 Binding.
8	**…foiled the other's plans.** One of you interfered with the romantic, business, or military plans of the other, either for just cause, for sport, or by accident. The injured party gains a *Hate* 1 Binding towards the other.
9	**…just plain rubbed the other the wrong way.** You have opposite personalities and one or both of you thinks the other is a complete jerk. You might have a *Hate* 1 Binding towards the other person, or you might not feel bothered enough to react: your choice.
10	**…hasn't a clue.** You've got no idea why you have become foes. You might have a *Hate* 1 Binding towards the other person, or be a befuddled victim of someone else's irrational hatred: your choice.

Your Childhood

Roll d10 or choose to determine what the central and pivotal event of your childhood was. A roll of 1-4 indicates you should roll on the Childhood Ill Fortune Table, a roll of 5-8 indicates a roll on the Childhood Good Fortune Table, and a roll of 9–10 indicates that you should roll once on each Table. If you prefer, you can always choose to have led an entirely uneventful Childhood and not roll on *either* table. If you grew up in An-Athair, Daradja, amongst the Watchtowers (outside of Angowrie), or in the Danian Kingdom of Umis, you will have belonged to the Mystery Cult of Adjia as a youngster (see *The Mysteries of Adjia* on page 245).

Childhood Ill Fortune Table

Roll d10 or choose.

Roll	Ill Fortune
1	**Accident.** You lose one point of a Physical Characteristic of your choice after a terrible childhood accident.
2	**Maltreatment.** You were mistreated in the hands of a parent or family member; you lose a point of EMP, and gain a *Fury* 1 Binding and a *Hate your malefactor* 1 Binding.
3	**Disease**. You survived a brush with the Fever, Plague, or Rot, but lose a point of STAM.
4	**Dropped**. You were dropped on your head while an infant, and lose a point of REAS.
5	**Parental Loss.** One or both parents died during your childhood.* Roll d10 or choose to determine which parent was lost; a roll of 1-4 indicates your father, a 5-8 your mother, and 9–1 0 indicates both parents. You gain a (now Dormant) *Grief* Binding equal to half your EMP score.
6	**Family Loss.** One or more siblings died during your childhood.* Roll d6 or choose to determine the number of siblings you lost. You must gain a (now Dormant) *Grief* Binding equal to half your EMP score.
7	**Torment**. You were tormented by the mockery of other children who liked making fun of you. You lose a point of EMP and you gain an *Ambition* 2 Binding.
8	**Homeless**. Your childhood home was destroyed either by natural disaster or by the hand of man.* You may not receive an inheritance or heirlooms during the LifePath or in the game.
9	**Ghost**. You had an encounter with a ghost or angry Spirit. You gain *Second Sight* 1 and gain a *Fear Ghosts (or Spirits, as appropriate)* 1 Binding.
10	**Prying Eyes.** You saw something you shouldn't have, lose a point of COUR, and gain a *Shame* 1 Binding.

* In these cases, you can choose whether the cause was natural or man-made; if a human hand was involved, you gain an Enemy and a *Hate the responsible party* 2 Binding.

Childhood Good Fortune Table

Roll d10 or choose.

Roll	Good Fortune
1	**Dreamer**. You were a precocious, creative, and inquisitive child. You may add one point to both IMAG and COUR.
2	**Childhood Patron**. You attracted the attention of strong forces and patrons in your Culture, and may begin Step Four of your LifePath with any Occupation from the next higher Social Class.
3	**Active Youth.** You were an active, physical young person and may add one point to any two Physical Characteristics.
4	**Apt Pupil.** You were an attentive and responsive student. You may add a point to REAS and begin Step Four of the LifePath with 10 additional Training Points to spend.
5	**Save a Life.** Your quick actions and thinking saved someone's life. Gain a Friend, and you may add one point to COUR.
6	**First Love.** You found love early. Gain a Lover, and you may add one point to EMP. You may take a *Love your childhood sweetheart* Binding up to your EMP in Level if you'd like.
7	**Childhood Friend.** You had a childhood best friend with whom you are still close. Gain a Friend, and you may add one point to EMP.
8	**Heirloom**. A parent or relative has bequeathed to you an item of note, enchanted at +2. Roll on your Cultural Item Chart to determine the actual object.
9	**Spirit Blessing**. You had a wondrous encounter with a faerie or earth Spirit of some sort. You gain *Otherworldly Visage* 1 and you may add one point to WIS.
10	**Temple Assistant**. You were chosen to assist the priests or priestesses of a local Temple (dedicated to a God appropriate to your Culture and religion). You gain 3 Training Points in Cult Lore (for your God), and you may add one point to CONV. You may take the Priest or Priestess Occupation as your starting Occupation if you choose.*

*In Palatia, Amora, the Isliklid Kingdoms and the Daradjan Highlands, for young girls who make an APP Test DR 10, this could be the jackpot:

Adjia's Companions. During your youth you are chosen to be a member of Adjia's Companions, the chaste entourage that accompanies the goddess Adjia in her hunts and journeys in the wilds. You gain *Glorious Voice* 1, *Unearthly Mask* 1, and may add a point to APP, STR, DEX, STAM, and CONV, but also gain a *Fury at Men* 1 Binding.

See the Cult of Adjia on page 244 for more information.

LifePath Step Four:

Your Previous Experience

Your adulthood on the LifePath begins in Step Four. Beginning at the age of 16 you begin to accumulate experience in the world as a (more or less) functioning adult up until your current year. **Your starting age is 21, giving you 5 years of Previous Experience.** You don't get Previous Experience for your 21st year, as that's the current year and start of your campaign.

Alternate Starting Ages

Your Guide may decide that rather than having everyone start out at the same age that a mix of experience is desirable. Your Guide may impose different starting age ranges, depending on what kind of campaign he or she wants to run. For a good standard range, roll 2d6 and add 14 to determine your starting age, giving you a possible age between 16 and 28. With this die roll, you should get an average of around 22, giving you 6 years of Previous Experience on average (remember you don't earn Previous Experience for your current year, that's what the game is now for). For a younger campaign with less experienced Characters, roll 1d6 and add 15 (for an age range of 16 to 21). For an older group of more experienced Characters, roll 3d6 and add 14 (for an average age of 24-25 and a max starting age of 32).

At the start of your 16th year, you receive some starting **Training Points** and an **Inheritance** of money donated to your adult endeavors by your parents or family. Then you begin an adult Occupation in which to gain Previous Experience, and for that year of your life and every year after it (up to but not including your current age), you will gain **Training Points** with which to gain or improve Skills or Characteristics; **Arcana Points** with which to improve Characteristics, Skills, and Gifts; and some **Earnings** from your Starting Occupation, with which you can eventually buy your starting possessions. In addition, each year you also roll on the **LifePath Events Table** to determine what happened to you in that particular year for better or for worse.

Starting Training Points = MEM x 3.
You begin with Training Points equal to three times your MEM. These Training Points can only be used to improve your Everyman Skills, Cultural Everyman Skills, Cultural Language Skills, or your Personal Skill.

Starting Inheritance = SL x PRE.
You begin with starting money equal to your Social Level of your parent's Occupation (1–14) times your PRE in gold coins (g). This is money (or more likely goods, as represented by what you buy with the money) that your family has saved for you as a kind of dowry or gift.

Annual Training Points = MEM + REAS.
Every year, you gain Training Points equal to your MEM plus your REAS. These Training Points may be used to improve your Occupational Skills, Everyman Skills, Cultural Everyman Skills, Cultural Language Skills, or your Personal Skill. They may also be used to increase any Characteristic. The process of increasing Skills and Characteristics was described in the preceding section on game basics.

Annual Arcana Points = WILL.
Every year, you gain Arcana Points equal to your WILL. These Arcana Points may be earned in any or all of the Arcana that are linked to your Occupation (see the Previous Experience Occupation Table). They may be used to acquire or improve Gifts linked to those Arcana, or to improve Skills or Characteristics linked with those Arcana. The Arcana and their linked Skills and Characteristics were described in the preceding section on game basics. They may not be used to improve Occupational, Everyman, Cultural Everyman, or Cultural Language Skills (except where your Skills on those lists overlap the Skills linked to the Arcana).

Annual Earnings = based on SL Table below.

Social Level	Annual Earnings
1	1g10s
2	1g10s
3	3g
4	3g2s
5	3g2s
6	4g11s
7	7g12s4p
8	12g2s
9	27g6s
10	78g18s
11	185g
12	291g4s
13	397g8s
14	540g

Your annual Earnings are based on your Social Level (details on coinage and how this Table was determined can be found in Appendix C), and may be multiplied by your House Keeping Skill *and* your Commerce Skill, if any. If you come from an Outlaw Occupation – such as the Bandit, Beggar, Brigand, Pirate, Thief, or Thug Occupations – then you may gain an additional 2d20g per year (roll each year) from criminal activities. The total Earnings that you have at the start of the game must be used to purchase your current inventory of possessions, including all of your clothes, armor, weapons, and transport, as well as any permanent investments you might have made – for example, buildings, furnishings, businesses, equipment, ships, or land. Most people rarely see or handle anything more valuable than a silver coin, and sometimes not even that, so you should have 90% of your total Earnings in possessions and property, with only a small amount of actual coinage.

Your Starting Occupation

In most of the Cultures of the Known World, you are prepared to enter the adult world in one of the Occupations that your parents hold. Gender can impact this, depending on which Culture you are in and how strictly your Guide wants to interpret those Cultures. For example, in the dominant Cultures of the Middle Kingdoms – the Aurian, Danian, and Watchtower King Cultures – a child is expected to follow the Occupation of the parent of the same gender. Boys follow their father's Occupations, and girls their mother's. Indeed, in the Middle Kingdoms women are not normally allowed to enter many martial or laborious Occupations, and would commonly be expected to become a House Servant, Householder, or Lady instead (depending on their Social Class). However, exceptions do exist (such as the Countess Uthella of Uthmark, who was trained in swordplay and the joust as a small child by a loving and contrarian father) and so a Guide can discard or explain away exceptions to such gender-biases if they choose, and Guides are encouraged to show leniency in this regard.

If you do not want to have the same Occupation as either of your parents, you may attempt to begin in a different starting Occupation from the same Social Class by succeeding at a PRE Test DR12. If you received 'Attention' from a patron in your childhood (see the Childhood Good Fortune Table, entry 2), you may choose an Occupation from the next higher Social Class.

The PRE Test DR 12 is also the same Test used should you decide later in your Previous Experience to change your Occupations in a given year. **After your first year of Previous Experience you can normally only change your Occupation to another Occupation in the same or lower Social Class for your Culture.** Note, however, that some of your rolls on the Events Tables may allow you to take an Occupation in a higher Social Class, or may *force* you into a lower one.

Occupations List

The Occupations List following this includes information on the **Arcana** to which that Occupation is linked (a reflection of the kinds of activities you've been performing and thus the life-paths towards which you are being shepherded) and in which you may gain Annual Arcana Points, and the **Skills** towards which you may devote your Annual Training Points. On this Table you will find brief descriptions for the various Occupations available to you as part of your Previous Experience, beginning with the traditional name of the Occupation and the following entries:

Arcana Links: These are the Arcana that a Character engaged in this Occupation may gain Arcana Points in each year.

Trained Skills: These are the Skills that a Character engaged in this Occupation may improve with their Annual Training Points. The Listings may include the following notations:

***Language*:** This indicates that you can spend your Annual Training Points on *any* Language Skill, including those that are not normally available to you as part of your starting Cultural Languages.

***Local Expert*:** This indicates that you can spend your Annual Training Points on any Local Expert Skill, including areas outside your home region.

***General Skills/Specialty Skills*:** In some cases, you will be restricted from spending Training Points on a general Skill and instead must spend them on a Specialist Skill that is part of the general Skill. For example if an entry lists "Melee/Dagger" as a part of its Skill list, it means that rather than spending your Training Points on the general Skill Melee, you can only spend those points on the Specialty Skill Melee/Dagger (and therefore your Skill Levels can only be used when you are wielding a dagger or knife).

And finally a general description of the Occupation is included.

Previous Experience Occupation List

Alchemist

Arcana Links: *Great Priest, Last Judgment, Sphinx*

Trained Skills: *Writing, Drawing, Letters, Language, Research, Commerce, Craftwork, Hermetic Lore, Alchemical Lore, Herbal Lore, Healing Arts, Occult Lore, Housework*

An Alchemist's specialty is obviously Alchemical Lore, but it's rare for Alchemists to not dabble in Hermetic Lore, Herbal Lore, or Occult Lore; indeed, Alchemy essentially grows out of the path of Sorcery, so Alchemists are what Sorcerers often become. They tend to be very bookish, so they often pursue the Grimoires and Apothecary Books of other traditions as well as their own Alchemical writings. In Palatia, and increasingly elsewhere, Alchemists are often members of the Mystery Cult of the Alchymical Theater.

Aristocrat

Arcana Links: *Empress, Sphinx, Sword*

Trained Skills: *Leadership, Intrigue, Seduction, Inquiry, Oratory, Heraldry, Singing, Dancing, Commerce, Riding, Melee*

Aristocrats are a relatively new phenomenon in the Middle Kingdoms; they are nobles whose position and influence comes not from owning land or having martial duties to a sovereign, but from possessing wealth (often in investments) and wielding political influence.

Artisan

Arcana Links: *Magician, Sword, Temperance*

Trained Skills: *Craftwork, Engineering, Housework, Drawing, Blacksmithing, Artistry, Folk Lore, Herbal Lore*

An Artisan is a trained and skilled craftsman, usually working in wood, metal, ceramic, leather, or cloth. Most Artisans will specialize in one field above all others.

Assassin

Arcana Links: *Sphinx, Justice, Riven Tower*

Trained Skills: *Stealth, Acting, Streetwise, Intrigue, Disguise, Sleight of Hand, Tactics, Campaigning, Inquiry, Follow, Watch, Track, Local Expert, Melee, Marksmanship*

Many Cultures have experts trained at taking lives surreptitiously. Usually they work for the ruling elements of the Culture that protect them from discovery in return for their services.

Astrologer

Arcana Links: *Great Priest, Wheel of Fortune, Stars*

Trained Skills: *Star Lore, Storytelling, Composition, Heraldry, Language, Letters, Research, Writing, Hermetic Lore, Folk Lore*

The Astrologer is found mostly in the Courts of Sun Court lands, professional Stargazers hired to provide Nobles and their hangers-on with Celestial guidance. Astrologers tend to know a smattering of Hermetic Lore (writing Star Charts leading them naturally to the *Hermetica*, where many Star Charts are sometimes included) and Folk Lore (as the wisdom of the Stars is often infused into folk traditions).

Bandit

Arcana Links: *Sphinx, Hermit, Sword*

Trained Skills: *Stealth, Streetwise, Disguise, Gambling, Fieldcraft, Local Expert, Melee, Marksmanship*

A Bandit is a common highwayman who makes a living by robbing other people of their money.

Bard

Arcana Links: *Magician, Lovers, Great Priest*

Trained Skills: *Storytelling, Composition, Artistry, Language, Singing, Dancing, Musicianship, Intrigue, Letters, Heraldry, Acrobatics, Folk Lore*

Some Cultures have Bardic traditions, in which highly trained and skilled singers and word-smiths act as repositories of folk traditions. Bards are generally thought a cut above entertainers of other stripes, and are often reputed to have magical powers.

Beggar

Arcana Links: *Hermit, Last Judgment, Justice*

Trained Skills: *Storytelling, Streetwise, Follow, Watch, Folk Lore*

A Beggar is someone who makes what passes for a living by asking for handouts from passers-by. Many are reputed to work for criminal gangs. Beggars are largely an urban phenomenon, though sometimes roadside beggars can be found in the countryside, at least on well-traveled roads.

Brigand, Highland

Arcana Links: *Sphinx, Stars, Riven Tower*

Trained Skills: *Stealth, Disguise, Gambling, Campaigning, Musicianship, Swimming, Navigation, Melee, Skirmishing, Marksmanship, Folk Lore, Star Lore*

Unlike the more ubiquitous Bandit, the Highland Brigand is a storied figure, belonging to one of Daradja's infamous brigand bands – alternately dashing, cruel, chivalric, and bloodthirsty.

Cartographer

Arcana Links: *Great Priest, Hermit, Magician*

Trained Skills: *Drawing, Writing, Heraldry, Artistry, Language, Inquiry, Navigation, Research, Fieldcraft, Local Expert*

Map-making is an important role in the Middle Kingdoms, which have both a University tradition and an apprentice tradition that produce well-trained Cartographers.

Chieftain

Arcana Links: *Empress, Sword, Strength*

Trained Skills: *Leadership, Seduction, Oratory, Singing, Dancing, Intrigue, Inquiry, Melee, Armor Training, House Keeping, Campaigning, Fieldcraft*

In many Cultures, clans and loose organizations of men and women have leaders called Chieftains. Unlike other nobles and rulers, Chieftains must often rule by consensus, asking their followers to do something rather than telling them, so a Chieftain's power comes from their ability to persuade and cajole others.

Corsair

Arcana Links: *Sword, Moon, Empress*

Trained Skills: *Campaigning, Sailing, Navigation, Swimming, Housework, Melee, Armor Training, Marksmanship, Tactics, Stealth, Seduction, House Keeping, Star Lore*



A cartographer from Newgate (left) and a courtesan from the Citadel of Sule Gail (right).

In some Cultures, paramilitary privateers called Corsairs act as an arm of the ruling government's navies. Corsairs are essentially professional pirates commissioned by a ruler to raid a rival power's shipping fleets and lanes.

Courtesan

Arcana Links: *Lovers, Empress, Stars*

Trained Skills: *Seduction, Intrigue, Acting, Singing, Dancing, Artistry, Acrobatics, Midwifery, Musicianship, Housework, House Keeping, Herbal Lore*

In all Cultures, both men and women may make a living by offering sexual favors to others for money. In some Cultures, these men and women hold places of some degree of honor and respect and may do so with some public approval, and are called Courtesans; but most Courtesans know societies are fickle with such honors. In other Cultures, Courtesans must operate in secret.

Engineer

Arcana Links: *Magician, Riven Tower, Strength*

Trained Skills: *Engineering, Blacksmithing, Campaigning, Craftwork, Drawing, Housework, Star Lore*

An Engineer is someone trained to build; this Occupation includes architects, machinists, and skilled construction crews.

Entertainer

Arcana Links: *Magician, Lovers, Moon*

Trained Skills: *Storytelling, Composition, Artistry, Language, Acting, Disguise, Singing, Dancing, Musicianship, Acrobatics*

All Cultures include Entertainers, people who make a living by entertaining others with story, song, music, or dance. This includes minstrels, musicians, poets, acrobats, clowns, fools, actors, and the like. This is often considered a scandalous Occupation in conservative Cultures, though that usually does nothing to lessen the demand for it.

Farmer

Arcana Links: *Strength, Temperance, Great Priestess*

Trained Skills: *Farmwork, Craftwork, Housework, Animal Training, House Keeping, Watch, Singing, Dancing/Folk, Herbal Lore*

The Farmer is the economic base of almost all of the Known World's Cultures; they grow food and raise animals, for themselves, their households, and for local markets.

Fisher

Arcana Links: *Sword, Moon, Hermit*

Trained Skills: *Fieldcraft, Craftwork, Sailing, Navigation, Watch, Singing, Herbal Lore*

From the side of streams and rivers or on sea-going boats with nets, Fishers catch fish and bring them to markets for others to eat.

Fortune Teller

Arcana Links: *Great Priestess, Wheel of Fortune, Stars*

Trained Skills: *Folk Lore, Storytelling, Sleight of Hand, Singing, Dancing, Musicianship, Housework, Yheran Cult Lore, Star Lore*

Unlike the Courtly Astrologer, those that claim to be Fortune Tellers tend to look to the Book of Dooms or the Reading of Palms and natural Omens, rather than to the Stars, so their primary focus is Folk Lore. They usually do know Star Lore, however, and many are secretly (or openly) Priestesses of Yhera or her Cults, learning Yheran Cult Lore. Many Fortune Tellers are said to be of Düréan Lineages. An ***Oracle*** is a Fortune Teller with a *Dreaming Oracle*, *Oracular Sight*, or *Oracular Touch* Gift.

Guard

Arcana Links: *Strength, Emperor, Riven Tower*

Trained Skills: *Melee, Armor Training, Close Order, Marksmanship, Tactics, Riding, Animal Training, Intrigue, Inquiry, Local Expert, Heraldry*

Guards are trained warriors who have dedicated themselves to protecting an important employer, sponsor, or liege. They are usually elite troops and usually have very high social standing, often with a SL of 9.

Herald

Arcana Links: *Emperor, Great Priest*

Trained Skills: *Oratory, Inquiry, Heraldry, Campaigning, Composition, Writing, Letters, Language, Research*

A Herald makes a living as the bearer of messages and news from an important employer, sponsor, or liege. As they are often present when their masters are in counsel, they must be trustworthy and usually hold places of great honor in their master's households. Heralds will usually have a Social Level of 9.

Herder

Arcana Links: *Strength, Moon*

Trained Skills: *Shepherding, Fieldcraft, Navigation, Animal Training, Marksmanship, Track, Follow, Watch, Star Lore*

A Herder is someone skilled at spending long amounts of time outdoors controlling, protecting, and shepherding livestock across pasture lands.

Hermit

Arcana Links: *Hermit, Last Judgment, Great Priest*

Trained Skills: *Storytelling, Composition, Letters, Navigation, Teaching, Herbal Lore, Folk Lore, Language, Writing*

In almost every Culture there are people who choose not to participate in the traditions and mores of that Culture, or are barred or exiled from doing so. These people usually become Hermits or criminals.

House Servant

Arcana Links: *Temperance, Great Priestess*

Trained Skills: *Housework, Farmwork, Craftwork, House Keeping, Artistry, Midwifery*

Every household requires someone to do the fundamental work of maintaining that household – cooking, cleaning, mending, etc. Many people do this sort of work voluntarily, others for wages or other recompense.

Householder

Arcana Links: *Empress, Temperance, Great Priestess*

Trained Skills: *House Keeping, Farmwork, Housework, Inquiry, Intrigue, Leadership, Oratory, Local Expert*

Any household or business needs a Householder to run smoothly; this is someone capable of running the logistics of a business or collective enterprise by marshaling resources, allocating work, and supervising projects to completion.

Hunter

Arcana Links: *Hermit, Justice, Sword*

Trained Skills: *Fieldcraft, Craftwork, Animal Training,*

Healing Arts, Navigation, Marksmanship, Melee/Spear, Track, Follow, Watch

Hunters are trained and skilled at seeking, tracking, finding, and then killing wild animals. In Cultures of the Old Religion, most Hunters learn Yheran Cult Lore and give Offerings and Sacrifices to Adjia the Huntress, and the Hunt is considered a sacred act.

Innkeeper

Arcana Links: *Temperance, Magician, Sphinx*

Trained Skills: *Housework, House Keeping, Commerce, Craftwork, Intrigue, Streetwise, Storytelling, Gambling, Sleight of Hand*

Most Cultures have people who make a living by providing food and lodging to travelers or neighbors. These people are Innkeepers (regardless of whether they run an inn, hostel, boarding house, tavern, or restaurant).

Inquisitor

Arcana Links: *Emperor, Great Priest, Sun*

Trained Skills: *Inquiry, Divine King Cult Lore, Heraldry, Writing, Letters, Language, Campaigning, Tactics, Leadership, Oratory, House Keeping*

The Divine King Cult produces Inquisitors, trained Priests whose job is to enforce religious laws against heresy and idolatry. In Phoenix Court lands, their primary duty is stamping out the Mystery Cult of the Gray Dream. In the Middle Kingdoms, only Aurian Culture produces Inquisitors (though many arrive from the Sun Court in Illia), and they are usually the landless sons of Knights and Lords.

Knight

Arcana Links: *Sword, Emperor, Lovers*

Trained Skills: *Riding, Melee, Armor Training, Close Order, Campaigning, Tactics, Leadership, Oratory, Seduction, Singing, Dancing, Heraldry, House Keeping*

A Knight is a trained and skilled warrior who has joined a martial order or been initiated into a special rank or fraternity by the rulers he or she serves (usually he). Not all Cultures have Knights. Knights will usually have a Social Level of 9.

Laborer

Arcana Links: *Strength, Temperance*

Trained Skills: *Farmwork, Craftwork, Engineering, Blacksmithing, Fieldcraft, Artistry*

Laborers make their living primarily from the use of their muscles. This can require a great deal of skill, or not – it includes miners, construction workers, ditch-diggers, porters, teamsters, etc.

Lady

Arcana Links: *Empress, Temperance, Lovers*

Trained Skills: *Leadership, Intrigue, Seduction, Singing, Dancing, House Keeping, Craftwork/Clothwork, Craftwork/Perfumery, Housework*

The women of noble classes in most Cultures can be referred to as Ladies, though a variety of titles proliferate. Some are pampered naïfs or decorative companions; others are resolute leaders of household, estate, and realm; others crafty conspirators and seducers who relish the game of politics. A Lady will have a Social Level of 9 or higher.

Legionare

Arcana Links: *Sword, Great Priestess, Riven Tower*

Trained Skills: *Melee, Armor Training, Close Order, Skirmishing, Marksmanship, Campaigning, Tactics, Farmwork, Leadership, Oratory, Siege Artillery, Engineering, Healing Arts, Yheran Cult Lore*

The term "Legionare" is originally Palatian, and is used most often to refer to the trained soldiers of that Culture. However, in recent years the term has also been applied to the warriors of the Citadel of Dara Dess in Daradja, who have been trained in warfare and logistics by a Palatian fieldmaster.

Lord

Arcana Links: *Emperor, Sword*

Trained Skills: *Leadership, Inquiry, Oratory, Intrigue, Heraldry, Tactics, Gambling, Riding, House Keeping, Melee, Armor Training, Local Expert*

The men of noble classes in most Cultures can be referred to as Lords, though a variety of titles proliferate. Some are pampered naïfs or decorative companions; others are resolute leaders of household, estate, and realm; others crafty conspirators and seducers who relish the game of politics. A Lord will have a Social Level of 10 or higher.

Mage

Arcana Links: *Great Priest, Hermit, Magician*

Trained Skills: *Writing, Drawing, Oratory, Letters, Language, Research, Hermetic Lore, Herbal Lore, Inquiry, Occult Lore*

The term Mage is usually used for a master Sorcerer, one whose knowledge of Magic has extended beyond the bounds of Hermetic Lore and into Occult Lore. A Mage doesn't necessarily *practice* the Occult, but they are aware of the possibilities of that tradition, and their advice is often valuable to those that wish to combat it.

Magician

Arcana Links: *Magician, Great Priestess, Moon*

Trained Skills: *Oratory, Storytelling, Singing, Dancing, Folk Lore, Yheran Cult Lore, Star Lore, Herbal Lore, Healing Arts, Craftwork, Midwifery, Farmwork, Housework*

The term "Magician" is often meant most generically as any practitioner of Folk Magic, but usually means a male practitioner. They also usually learn Herbal Lore, Star Lore, and a smattering of Yheran Cult Lore, as well, though not as much as those Folk Magicians called Witches.

Magister

Arcana Links: *Great Priest, Hermit, Last Judgment*

Trained Skills: *Writing, Letters, Heraldry, Language, Research, Composition, Inquiry, Local Expert, Storytelling, Hermetic Lore, Alchemical Lore*

The Magisters of the Universities of the Middle Kingdoms and the League are masters of erudition, Letters, and obscure Lore. They are not considered practitioners of Magic, but in their studies most have encountered the *Hermetica* or Alchemical treatises. Magisters usually teach and study at the Universities, but in the Danias, Atallica, and at the High King's Court, Magisters also serve as advisors and viziers to royalty.

Merchant

Arcana Links: *Great Priest, Hermit, Temperance*

Trained Skills: *Commerce, Gambling, Local Expert, Intrigue, Inquiry, House Keeping*

Merchants are business people who manage far-flung investments and operations from a central locale. They engage in commerce and trade, but usually at a remove, as investors and planners rather than as laborers.

Midwife

Arcana Links: *Great Priestess, Hanged Man, Moon*

Trained Skills: *Midwifery, Healing Arts, Farmwork, Housework, Singing, Folk Lore, Herbal Lore, Yheran Cult Lore, Star Lore*

The Midwife is a healer specializing in the care of women in pregnancy. As with the Magister, the Midwife is not usually considered a practitioner of Magic, but almost all know Folk Lore and Herbal Lore, and a smattering of Star Lore (to read the Omens of a birth). Many Midwives are also secretly (or openly) Priestesses of Yhera or her Cults, and in Divine King lands they are often the primary priesthood for her secret Temples.

Noble

Arcana Links: *Emperor, Sword*

Trained Skills: *Leadership, Inquiry, Oratory, Intrigue, Heraldry, Tactics, Riding, House Keeping, Melee, Armor Training, Local Expert*

Some Cultures do not have separate Occupations for Lords and Ladies, or have not developed to the point of being able to support Aristocrats. In those Cultures, those men or women who rule others are simply called Nobles.

Physician-Healer

Arcana Links: *Sun, Hanged Man, Great Priest*

Trained Skills: *Healing Arts, Writing, Letters, Inquiry, Herbal Lore, Midwifery, Farmwork*

In most Cultures, Physician-Healers are valuable assets to any community lucky enough to have one. They learn to do heal the sick and injured with knowledge and training. Healers learn Herbal Lore to help them find natural remedies to Wounds, Poisons, and Diseases.

Pirate

Arcana Links: *Sword, Moon, Sphinx*

Trained Skills: *Fieldcraft, Sailing, Navigation, Swimming, Housework, Melee, Marksmanship, Tactics, Stealth, Streetwise, Star Lore*

A Pirate is a sea-born Bandit, someone that makes a living by robbing the people and cargo of other ships or raiding seaside communities. Unlike Corsairs, Pirates do not generally have a political motive for their actions, only a financial one.



A miner (laborer) from the Feramore clan (left), and a merchant from the town of Dara Ramat (right).

Priest – Divine King

Arcana Links: *Great Priest, Sun*

Trained Skills: *Divine King Cult Lore, Oratory, Writing, Letters, Language, Leadership, Inquiry, Heraldry, Tactics, House Keeping*

Priests of the Divine King are practitioners of Cult Magic, performing Offering Rituals to Islik, the King of Heaven. The Divine King priesthood is organized and hierarchical. Almost all Divine King Priests are male, though in some lands Priestesses of the Bride Cults (sub-Cults that worship the various brides of the Divine King) are allowed.

Priest – Mystery Cult

Arcana Links: *Great Priest, Hanged Man, Last Judgment*

Trained Skills: *Mystery Cult Lore, Cult Lore, Oratory, Singing, Writing, Letters, Language, Leadership, Inquiry, Heraldry, Tactics, House Keeping, Alchemical Lore*

Priests of a Mystery Cult have a religious function as other Priests do, but their primary purpose is to initiate others into their Cult and the Mystery it purports to reveal. The primary Mystery Cult for male Priests in the Middle Kingdoms is the Mystery Cult of the Gray Dream; this Cult will be detailed in a forthcoming volume.

Priestess – Mystery Cult

Arcana Links: *Great Priestess, Hanged Man, Last Judgment*

Trained Skills: *Mystery Cult Lore, Yheran Cult Lore, Oratory, Singing, Herbal Lore, Star Lore, Musicianship, Folk Lore, Leadership, Inquiry, Occult Lore*

Like their male counterparts, Priestesses of a Mystery Cult have a religious function, but their primary purpose is to initiate others into their Cult and the Mystery it purports to reveal. The primary Mystery Cults for female Priestesses in the Middle Kingdoms are the Mystery Cult of Hathhalla (to be detailed in a forthcoming volume) and the much simpler Mystery Cult of Adjia.

Priestess – Yheran

Arcana Links: *Great Priestess, Stars, Empress*

Trained Skills: *Yheran Cult Lore, Oratory, Singing, Herbal Lore, Star Lore, Musicianship, Healing Arts, Midwifery, Folk Lore, Leadership, Inquiry, Dancing/Folk, House Keeping*



A Divine King priest from Berrina (left) and a Yheran Priestesss from the Temple of Yhera Daradja at Usparas (right).

A Priestess of the Old Religion is a practitioner of Cult Magic, performing Offerings and Sacrifices to the Goddess Yhera and the other gods of her pantheon. Yheran Priestesses will usually be familiar with Folk, Herbal, and Star Lore, as elements of their Goddess can be found in all those traditions. In addition, they may specialize in any God, Goddess, or Hero in the pantheon.

Sage

Arcana Links: *Great Priest, Hermit, Last Judgment*

Trained Skills: *Writing, Letters, Language, Research, Composition, Inquiry, Hermetic Lore, Alchemical Lore, Star Lore*

A Sage is a person of learning who is not affiliated with a University or College in the same way as a Magister, but is instead an independent scholar. They are usually solitary or perhaps organized into a small group or guild. As with the University Magister, the Sage is not strictly speaking considered a practitioner of Magic, but almost all study the Hermetica, Alchemical Lore, or the Lore of Stars.

Sailor

Arcana Links: *Sword, Moon*

Trained Skills: *Fieldcraft, Sailing, Navigation, Craftwork, Swimming, Housework, Gambling, Melee, Marksmanship, Star Lore, Local Expert*

A Sailor makes a living on a ship, usually transporting cargo from one port to another. Sailors travel further than just about anyone else in the Known World.

Scout

Arcana Links: *Sword, Hermit, Justice*

Trained Skills: *Fieldcraft, Melee, Skirmishing, Marksmanship, Campaigning, Armor Training, Tactics, Navigation, Animal Training, Follow, Track, Watch, Star Lore*

A Scout is someone who makes a living by exploring and discovering, usually in a military or paramilitary context. Like the Spy, the Scout's primary function is gathering information, though in times of war Scouts will serve as raiders and rangers.

Scribe

Arcana Links: *Great Priest. Magician*

Trained Skills: *Writing, Drawing, Heraldry, Artistry, Letters, Language, Inquiry, Research, Composition*

In any Culture that has writing, the Scribe will occupy an important position. Scribes are professional writers and transcribers, often hired to write or read letters or books by those who are illiterate.

Seneschal

Arcana Links: *Emperor, Temperance, Great Priestess*

Trained Skills: *House Keeping, Inquiry, Farmwork, Housework, Riding, Leadership, Oratory, Local Expert*

A Seneschal is a steward, someone who manages a household or estate for a noble master, either while they are away from home or to free them from such boring work. Seneschals will usually have a Social Level of 9.

Shaman

Arcana Links: *Hanged Man, Death, Empress*

Trained Skills: *Singing, Storytelling, Composition, Oratory, Inquiry, Artistry, Healing Arts, Language, Leadership, Folk Lore, Yheran Cult Lore, Herbal Lore, Occult Lore*

Also called a Spirit-Talker, Spirit-Walker, Ghost-Rider, or Dream-Walker, a Shaman is Folk Magician who has or is seeking to gain the *Spirit-Walking*, *Open Spirit*, or *Dream-Flight* Gifts, allowing them to leave their Body and travel to the Otherworld or into the World of Dreams. Many Shamans have encounters with dark forces, and so learn Occult Lore as well.

Soldier (foot)

Arcana Links: *Sword, Temperance, Riven Tower*

Trained Skills: *Close Order, Melee, Armor Training, Skirmishing, Marksmanship, Campaigning, Tactics, Farmwork, Siege Artillery, Healing Arts*

A Soldier is someone who has been trained to fight in organized units and has Levels in the Close Order Skill. Foot Soldiers usually fight in phalanxes, shield walls, or pike squares. Not all Cultures can produce Soldiers.

Soldier (horse)

Arcana Links: *Sword, Temperance, Riven Tower*

Trained Skills: *Melee, Armor Training, Riding, Skirmishing, Marksmanship, Campaigning, Tactics, Siege Artillery, Healing Arts*

Horse Soldiers are trained cavalrymen; they ride in units, though the Close Order Skill is not applicable to horse-born combat. Horse Soldiers are often the equivalent of Knights, and think of themselves as superior to Foot Soldiers.

Sorcerer

Arcana Links: *Great Priest, Hermit, Magician*

Trained Skills: *Writing, Drawing, Oratory, Letters, Language, Research, Hermetic Lore, Herbal Lore, Inquiry, Healing Arts*

A Sorcerer is the most basic kind of Hermetic Magician, who has been dedicated to learning the *Hermetica* as a way of exerting magical power over the natural world. Sorcerers often also learn Herbal Lore as an extension of that pursuit.

Spy

Arcana Links: *Sphinx, Justice, Riven Tower*

Trained Skills: *Stealth, Acting, Seduction, Streetwise, Intrigue, Disguise, Occult Lore, Sleight of Hand, Tactics, Campaigning, Inquiry, Follow, Watch, Track, Local Expert, Melee, Marksmanship*

Spies have been trained to gather information secretly, either in Cultures outside their own or in places where they are not wanted. Urban Cultures or Cultures frequently in civil conflict will produce Spies; other Cultures will produce Scouts.

Templar

Arcana Links: *Sword, Emperor, Great Priest*

Trained Skills: *Riding, Melee, Armor Training, Close Order, Campaigning, Tactics, Leadership, Oratory, Heraldry, Divine King Cult Lore, Writing, Letters, House Keeping*

A Templar is a religious warrior, someone who has dedicated themselves to the protection of a Cult's religious sites and leaders. In the Middle Kingdoms, only the Divine King Cult in Auria produces Templars, who are often the youngest and landless sons of Knights and Lords.

Tenant Farmer

Arcana Links: *Strength, Temperance, Great Priestess*

Trained Skills: *Farmwork, Craftwork, Housework, Animal Training, House Keeping, Watch, Singing, Dancing/Folk, Herbal Lore*

Tenant Farmers are Farmers who work lands that belong to someone else, usually a Knight or Lord.

Thief

Arcana Links: *Sphinx, Justice*

Trained Skills: *Stealth, Streetwise, Intrigue, Disguise, Commerce, Gambling, Sleight of Hand, Follow, Watch, Melee/Dagger, Melee/Club*

A Thief is a person who makes a living by stealing from other people, often surreptitiously or by means of trickery. Unlike the Bandit, who uses force of arms, a Thief's primary tools are eyes, ears, and quick hands. The Thief is a largely urban Occupation, and includes con men, cat burglars, and pickpockets.

Thug

Arcana Links: *Strength, Sphinx*

Trained Skills: *Melee, Armor Training, Intrigue, Gambling, Inquiry, Streetwise*

Some people make a living by beating other people up, usually for hire but sometimes just for sport. These people are Thugs. They can be found just about anywhere.

Trader

Arcana Links: *Hermit, Temperance, Sphinx*

Trained Skills: *Navigation, Storytelling, Local Expert, Commerce, Streetwise, Intrigue, Seduction, Gambling, Fieldcraft, House Keeping*

A Trader is someone that engages in trade by traveling from place to place with goods, wares, or even services. A Merchant will usually stay in one place of business, while the Trader travels from market to market. Merchants will often invest in Traders or have Traders working for them.

Traveler

Arcana Links: *Hermit, Stars, Sphinx*

Trained Skills: *Navigation, Storytelling, Local Expert, Language, Streetwise, Intrigue, Seduction, Gambling, Fieldcraft, House Keeping, Star Lore*

In some Cultures, people are lucky enough to be able to be able to spend time doing nothing but wander around and inspect the world. You can't get this Occupation except through a fortunate Life Event.

War Chief

Arcana Links: *Empress, Sword, Strength*

Trained Skills: *Leadership, Seduction, Oratory, Singing, Dancing, Intrigue, Inquiry, Melee, Close Order, Armor Training, House Keeping, Local Expert, Tactics, Campaigning*

In some Cultures, communities will have War Chiefs, who are essentially Chieftains who are in charge of the community during wartime. Chieftains and War Chiefs will often be at odds.

Warlock

Arcana Links: *Magician, Hanged Man, Death*

Trained Skills: *Storytelling, Composition, Oratory, Inquiry, Artistry, Healing Arts, Language, Leadership, Housework, Folk Lore, Yheran Cult Lore, Herbal Lore, Occult Lore*

A Warlock is a Magician who has begun a dedicated study of Occult Lore, pursuing power over the dead or over the Underworld. Most are considered evil, though it should be noted this is largely a cultural definition of the Warlock, and need not reflect on their personalities or actions.

Warlord

Arcana Links: *Emperor, Sphinx, Sword*

Trained Skills: *Melee, Armor Training, Close Order, Marksmanship, Campaigning, Tactics, Leadership, Intrigue, Inquiry, Local Expert, Heraldry, Oratory*

A Warlord is a master of war and combat, an experienced leader of men and women in the thick of battle. Their sole purpose is waging war. Not all Cultures produce Warlords.

Warrior

Arcana Links: *Strength, Sword, Riven Tower*

Trained Skills: *Melee, Armor Training, Campaigning, Tactics, Animal Training, Marksmanship*

A Warrior is someone who is skilled and trained at using armor and weapons in combat and in the melee. Warriors are not necessarily trained at fighting in units; they're just trained at fighting. Warriors are usually either Vassals, in which case they are sworn to a leader and are part of that leader's retinue or household, or they are Mercenaries, serving whoever pays them.

Witch

Arcana Links: *Great Priestess, Magician, Moon*

Trained Skills: *Oratory, Storytelling, Singing, Dancing, Folk Lore, Yheran Cult Lore, Star Lore, Herbal Lore, Healing Arts, Craftwork, Midwifery, Farmwork, Housework*

A Witch is essentially a female Folk Magician. Unlike most male Magicians, who generally only learn a smattering of Yheran Cult Lore, Witches usually study it with enthusiasm and most are secret or open Priestesses of Yhera and her Cults. Indeed, in Divine King lands, while Midwives and Fortune Tellers make up the majority of the priesthoods of her secret Temples, Witches are most likely to operate as open (and outlaw) Priestesses in defiance of Divine King law.



A Highlander shaman from the Av-Tenved clan (left) and a Templar of the Order of Agall, from the Barony of Murray (right).

Changing Occupations & Social Levels

As noted previously, you may change Occupations during the course of a LifePath. Generally, it's easier to change to an Occupation in a lower Social Class than to change to one in a higher Social Class. Your Social Level is initially determined by your die roll, as reflected in the Social Level of your parents or foster parents. You retain that Social Level as long as you remain in an Occupation from the same Social Class as your parents, and avoid any *Shame* Bindings (which act as a Binding penalty to your Social Level). A short time in another Occupation will not change your Social Level – for example, a year spent on campaign as a soldier, or a hard year that drove you temporarily to become a Healer or an Outlaw – so long as you return to your original Occupation the next year. However, should you change Occupations for more than a year, then your Social Level will change 1 Level for every year spent in the new Occupation after the first, until you have reached a Social Level usually associated with that Occupation.

Düras is a Danian Trader from the Artisan Class with a Social Level of 6, and he finds himself caught in a war during a year of Previous Experience (see the Great Adventure Table, entry 1). He wishes to take a military Occupation to help him get through the year and season himself up. According to the Table entry, he can only go up or down a single Class to find a military Occupation, so the only Occupation open to him is the Warrior (Mercenary or Vassal) Occupation from the Commoner Class – i.e., he has to either join a mercenary company or swear fealty to a Danian lord. If he remains a Warrior for only a year and returns to his old Occupation as a Trader once the war is over, then there's no change to his Social Level. However, if he stays a Warrior, then every extra year after the first would reduce his Social Level by 1, until he reached Social Level 4 (Commoner Class).

LifePath Events

So, for every year after age 15 you will gain Annual Training Points, reflecting your diligence in learning your Occupation; Annual Arcana Points, reflecting some element of your life experience while pursuing your Occupation; and Annual Earnings, indicating a little money you may have set aside. In addition, you will roll once on the LifePath Events Tables to tell you what sort of important event, if any, might have happened to you that year. This will hopefully give further shape to your life, give you motivations for adventuring, complications to overcome, and personal Friends and Enemies to help and hurt you as the game begins.

If you begin the campaign at age 21, then you should gain five years of Previous Experience. For each year, first consult the LifePath Events Table and roll d10, or choose if your Guide allows it. If something happened that year, turn to the indicated Table and roll d10 again to find the specifics.

LifePath Events Table

Roll d10 or choose.

Roll	Event
1	**Nothing Happened**
2	**Major Ill Fortune**
3-4	**Minor Ill Fortune**
5-6	**Minor Good Fortune**
7	**Major Good Fortune**
8-9	**Romance**
10	**Great Adventure**

Some Guides will prefer that your entire LifePath be determined randomly; others may allow you to pick and choose, and others may mix it up and make you roll, but then allow you to roll again if you get something that doesn't seem to fit. **Ultimately these Tables should just be considered suggestions**. If you have ideas about what kind of past you want to have, your Guide should be willing to accommodate you as long as you're not going overboard. Your Guide might well place limits, however; for example, being able to choose more than one Great Adventure might be restricted unless you can come up with a really good explanation for why you've had such a busy life.

Many of the entries for this and previous Steps in the LifePath include the appearance of Allies, Friends, Lovers, Enemies, and other NPCs in your life. In some cases their Social Class or Occupation will be specified by the table entries, but in others their exact identities will be left unspecified, and you may determine their identity by simply rolling on the Social Class & Parental Occupation Tables for your Culture as appropriate, or by discussing the situation with your Guide to come up with interesting NPCs for you to be involved with. **Re-roll any event that can't apply to you** (for example, losing a Contact if you haven't already gotten one).

Minor Ill Fortune Table

Roll d10 or choose.

Roll	Event
1	**Financial Loss.** You lost a small amount of money, either through a bad business investment, gambling, or carelessness. Roll d10 x 10 to determine how much you lost in g. If you don't have enough g at the moment from previous earnings to cover the loss, then you are in debt until the loss is covered. Gain a *Shame* 1 Binding.
2	**Crime Victim.** You are waylaid and robbed by a bandit, brigand, thief, or trickster. Lose all your current starting cash and earnings (not including this year's earnings). Gain a *Shame* 1 Binding.
3	**Illness.** You are overcome by the Fever for part of this year. Lose a point of STAM.
4	**Disfigurement.** You were injured or wounded in a particularly nasty way. Lose a point of APP.
5	**Gossip.** You are (falsely?) accused of something: bad behavior, a crime, responsibility for an accident, etc. Gain a *Shame* 1 Binding.
6	**Lose a Friend.** A Lover, Friend, Compatriot, or Ally dies of natural causes. Gain a *Grief* 1 Binding.*
7	**Family Loss.** A member of your family dies of natural causes. Gain a *Grief* 1 Binding.*
8	**Accident.** You are in an accident at home and are badly hurt. Lose a point of a Physical Characteristic (your choice).
9	**Wounded.** You are injured in a fight or hurt at work. Lose a point of a Physical Characteristic (your choice).
10	**Faux Pas!** You commit a social blunder and lose a Contact, who now becomes a Skeptic.

**Relations Categories and Grief* – In the game you'll get a chance to avoid a *Grief* Binding with a WILL roll, but in Previous Experience you don't. In addition, normally the *Grief* gained is based on the Relations Category of the lost person. However, in Previous Experience, the *Grief* Binding Level – which is cumulative – will be generally kept to a minimum Level 1 in each incidence, partly to reflect the opportunities you might have had to overcome your *Grief*, and partly just as a mechanic to prevent you from entering the game so overburdened by *Grief* as to render you ineffective.



Left to right: *A freelance enchanter from Izris, a smith from the citadel of Tir-en-Tull, and a priestess of the Dead from the temple of Geniché at Har Damat.*

Major Ill Fortune Table

Roll d10 or choose.

Roll	Event
1	**Financial Disaster.** You lost a lot of money, either through a bad business investment, gambling, or carelessness. Roll d10 x 25 to determine how much you lost in g. If you don't have enough g at the moment from previous earnings to cover the loss, then you are in debt until the loss is covered. Gain a *Shame* 2 Binding.
2	**Blacklisted.** You somehow screwed up in your Occupation and are barred from practicing it ever again. You must take a new Occupation next year from the next lower Social Class. Gain a *Shame* 2 Binding.
3	**Addiction.** You struggle with an addiction to a drug or substance. You lose a point of STAM and gain no Earnings this year, and gain both an *Addiction to a Culturally appropriate Drug* 1 Binding and a *Shame* 1 Binding.
4	**Public Failure.** A large and very public project of yours goes sour. Halve your income for this year and every following year, and you gain a *Shame* 2 Binding.
5	**Imprisonment.** You are (falsely?) convicted of a crime, and must spend 2d6 moons imprisoned this year. You lose your income for the year and gain no Skill Points, but you may earn Arcana Points in the Hermit Arcana. Next year you must succeed at a PRE Test DR 12 to remain in your chosen Occupation; if you fail, you must select a new Occupation from the next lower Social Class. Gain a *Shame* 2 Binding.
6	**Lose a Friend to the Enemy.** A Lover, Friend, Compatriot, or Ally is killed at the hands of one of your Enemies. Gain an Enemy if you don't have one already, gain a *Grief* 2 Binding and a *Hate* 2 Binding against the Enemy responsible.
7	**Family Loss to the Enemy.** A member of your family is killed at the hands of one of your Enemies. Gain an Enemy if you don't have one already, and gain a *Grief* 2 Binding and a *Hate* 2 Binding against the Enemy responsible.
8	**Accident.** You cause an accident that injures or kills someone else. Gain an Enemy (the victim or a surviving relative) and a *Guilt* 2 Binding.
9	**Rat.** You betray someone close to you, either accidentally or on purpose. A Friend or Ally becomes an Enemy (your Guide chooses which Friend or Ally), and you gain a *Guilt* 2 Binding.
10	**Betrayal.** You are betrayed by the actions of someone close to you; a Friend or Ally becomes an Enemy (your Guide chooses which Friend or Ally), and you gain a *Fury* 2 Binding towards them.

Treasure! See Appendix C for info about coinage.

Minor Good Fortune Table

Roll d10 or choose.

Roll	Event
1	**Small Treasure (cash).** You find or receive (perhaps as a reward or gift) a small amount of money. Roll d10 x PRE to determine how much you found.
2	**Small Treasure (item).** You find or receive (perhaps as a reward or gift) an object of note enchanted at +1. Roll once on your Cultural Item Table to determine what you received.
3	**Merchant Contact.** Make a Contact among your Culture's Merchants or Traders, who can usually get you a 10% discount on all items available to your Culture, and a 5% discount on items imported from outside your Culture.
4	**Outlaw Contact.** A local bandit or gang of thieves takes a liking to you. Gain 3 Training Points in Streetwise and an Outlaw Contact you can call on for illicit favors.
5	**Teacher.** You find a teacher who is willing to put up with you. Gain a Contact, and you gain 3 Training Points for any one Trade, Martial, or Lore Skill (even if not normally on any of your available lists).
6	**A Favor.** A highborn member of your Culture (from your Culture's Social Level 5) owes you a Favor. You gain them as a Contact, and one time only they may be treated as an Ally.
7	**Group Contact.** You gain the attention of a powerful group in your Culture – a guild, Temple, Order, fraternity, merchant House, etc. You may treat any member of that group as a Contact.
8	**Temple Assistant.** You are selected to become a temple assistant at a local Temple. *In addition* to your regular Skills and Arcana Points for this year, you gain 3 Training Points in a Cult Lore Skill appropriate for your God, 3 Arcana Points in the Great Priestess Arcana, and you gain a Priest or Priestess as a Contact. You may attempt to take the Priest or Priestess Occupation as your Occupation next year with a +4 bonus to your roll, even if it is of a higher Social Class.
9	**Visitor.** You meet a visitor or traveler from another Culture or region. Gain a Contact from another Culture.
10	**Reunion.** An old Lover (someone from the Romance Table) reappears in your life as a Friend.



Major Good Fortune Table

Roll d10 or choose.

Roll	Event
1	**Great Treasure (cash).** You find or receive (perhaps as a reward or gift) a considerable sum of money. Roll d10 x PRE x 10 to determine how many gc you get.
2	**Great Treasure (item).** You find or receive (perhaps as a reward or gift) an object of note enchanted at +2. Roll once on your Cultural Item Table to determine what you received.
3	**Musical Friend.** You meet and befriend an entertainer from your Culture – a bard, singer, musician, or perhaps a courtesan – who can help you socially, either by introducing you to the "right people" or perhaps even composing and performing works about you. Gain a Friend, and as long as he or she is your Friend you may attempt to take an Occupation in the next *higher* Social Class at a +4 bonus on your roll.
4	**Outlaw Ally.** A local bandit or gang of thieves has made a blood pact with you. Gain 3 Training Points in Streetwise and a single Outlaw Ally and d6 Outlaw Compatriots (gang members) that you can call on for illicit favors or muscle.
5	**Mentor.** You find a mentor and a patron who takes an interest in your future. Gain an Ally, and you may add 3 Training Points to any Trade, Martial, or Lore Skill (even if not normally on your available lists) ***every year***.
6	**Noble Ally.** A highborn member of your Culture (from your Culture's Social Level 9 or higher) has taken an interest in your future. You gain an Ally, and as long as he or she is your Ally you may attempt to take an Occupation in the next higher Social Class at a +4 bonus on your roll.
7	**Group Invitation.** You are invited to join a powerful group in your Culture – a guild, Temple, Order, fraternity, merchant House, etc. If you join, you may treat every member of that group as a Compatriot. As long as you belong to this Group you may attempt to take an Occupation in the next *higher* Social Class at a +4 bonus on your roll.
8	**Temple Ally.** You find a patron in a local Temple who takes an interest in your future. You gain a Priest or Priestess as an Ally. You may attempt to take the Priest or Priestess Occupation next year. As long as he or she is your Ally, you may also attempt to take an Occupation in the next *higher* Social Class with a +4 bonus to your roll.
9	**Visiting Friend.** You gain the trust of a visitor or traveler from another Culture or region. Gain a Friend from another Culture.
10	**Change of Heart.** Thanks to your resolve and good nature, an Enemy (your choice) becomes a Friend.

Romance Table

Roll d10 or choose.

Roll	Event
1	**Busy year.** You are very active socially this year, but your affairs are of little lasting consequence. Gain d4 Contacts and d4 Skeptics.
2	**Short affair.** You had a short affair that was enjoyable but didn't really go anywhere, and you haven't seen your former Lover since then and have no idea what he or she might think of you.
3	**Bad Affair.** You had an affair that ended rather badly and in spectacular fashion; you may decide whether it was your fault or not. You gain an Enemy regardless. If it was *not* your fault, then you gain a *Hate* 1 Binding towards your former Lover. If it *was* your fault, then you gain a *Guilt* 1 Binding.
4	**Fine Affair.** You had a pleasant affair that ended, but ended well, and you are still fairly close to your former Lover. Gain a Friend.
5	**Competition.** You had an affair that seemed to be going well but ended when another suitor stepped in. Your former Lover may still be a Friend if you choose (an Opponent if not), and you also gain either a Rival (if you actively dislike the competition) or a Skeptic (if you don't mind one way or the other), your choice.
6	**Tragic Affair.** You had an affair with someone that you greatly loved, but it ended tragically; either they died, or somehow you were separated and can never see them again. Gain a *Grief* 2 Binding.
7	**Loved.** You have an affair with someone that genuinely loves you. You gain a Lover who is willing to take a *Love* Binding; you may reciprocate if you want.
8	**Love a Rival.** You have an intense affair with someone that becomes a competitor. Gain a Rival, and gain both a *Jealousy* 1 and either a *Hate* 1 or *Love* 1 Binding towards them (your choice).
9	**Two-timed.** You gain a Lover but discover them cheating on you with a Friend or Family member. You choose whether your Friend or Family member becomes a Rival, Adversary, or Enemy, but you gain a *Hate* 1 Binding towards your (former) Friend and a *Jealousy* 1 Binding towards your Lover (if you end it, they're now a Skeptic).
10	**Missing.** You had an affair that seemed to be going great, but then your Lover went missing, and their whereabouts are currently unknown. Gain a *Grief* 2 Binding.



True love can be hard to find, particularly in the midst of war...

Great Adventure Table

Roll d10 or choose.

Roll	Event
1	**Great conflict!** You, your Family, and your Friends are swept up in a military conflict: a war between great powers or perhaps just some petty noblemen's feud (see the Recent Events Timeline Table on pages 38-39 to see if there is something appropriate for this year; if not, then it's just a small local conflict). 1d3 Friends or Family are killed during the event, and you gain a *Grief* Binding Level for each person killed. You may take a military Occupation (appropriate to your Social Class; you may go up or down by one Social Class if there are none in your Social Class category, with an upward move requiring a PRE Test DR 10) for this year, or you may become an Outlaw for this year only. If you want to remain in a Military Occupation in subsequent years, you must make a PRE Test DR 10. If you are already in a military or Outlaw Occupation, double your Arcana Points and Earnings for this year.
2	**Traveling!** You get a chance to go off exploring and traveling. You may take the Trader, Traveler, or Scout Occupation, automatically gain 3 Training Points in Local Expert in each of two regions of your Choice, and gain a Contact and a Friend in those same two regions. If you are already a Trader. Traveler, or a Scout, then you may double your Arcana Points and Earnings for the year. After your year of travel, you can keep your new Occupation if you took one this year.
3	**Famine!** Your home region is struck by famine and drought, and tragedy has struck close to you. You survive, but 1d3 Friends or Family die during the drought, either from starvation and malnutrition or as a result of banditry and brigandage. You gain a *Grief* 1 Binding for every Friend or Family member that dies during the famine. You earn no money this year, but gain your CONV in *Death* Arcana Points in addition to your usual Occupation-related Arcana. If you choose, you may take an Outlaw Occupation this year, in which case you may gain Annual Earnings as per normal for your Outlaw Occupation. However, it will take a PRE Test DR 12 to return to a non-Outlaw Occupation the following year.
4	**Learn a Secret!** You learn a secret that has been hidden either by the actions of time and history, or by the desire and will of others. This secret could be anything you and your Guide find suitable: the secret location of a treasure or hiding place, the true Name or identity of someone who is not who they claim to be, or perhaps a secret of History, such as who really killed the last Baron of Dyn Cail, etc. The secret should gain you either a Rival (who wants to learn the secret for themselves) or an Enemy or an Adversary (who wants to protect the secret). You gain double your usual Arcana Points this year no matter what your Occupation is.
5	**Witness!** You witness or get a chance to participate in a major event for your Culture; choose an event for this year from the appropriate column in the Recent Events Timeline Table on pages 38-39, and decide with your Guide whether you observed or participated in the event and how. Depending on your involvement, your Guide may assign you Contacts, Friends, Allies, or Enemies, and/or Bindings. Double your Arcana Points and Earnings for this year.
6	**Great Success!** You have some sort of great achievement, victory, or success that brings you to the attention of great powers. You receive d10 x PRE x 10 in g in addition to your regular earnings, and gain an Ally at the highest levels of your Culture. You may take any Occupation from the next highest Social Class this year *without rolling*. You must also gain a *Vanity* 1 Binding.
7	**Plague!** The plague and evil spirits come calling to your home region, and tragedy has struck close to you. You survive, but 1d3 Friends or Family die during the plague. You gain a *Grief* 1 Binding for every Friend or Family member that dies during the plague. If you so choose, you may take a Culturally-appropriate Occupation related to healing, magic, or religion – such as Healer, Midwife, Witch, Magician, Shaman, Warlock, Sorcerer, Mage, Priest, or Priestess. You gain your CONV in *Death* Arcana Points in addition to your usual Occupation-related Arcana.
8	**Bloody Feud!** You, your Friends, and your Family are caught up in a deadly and bloody feud with a neighbor, rival family, or local ruler. You survive, but 1d3 of your Friends and Family are killed at the hands of your Enemies. You gain an Enemy (or Enemies, more accurately) if you do not have one already, and you also gain a *Grief* 1 Binding and a *Hate your Enemy* 1 Binding for every Relation that died. You may take a military Occupation of your Social Class or lower (not from a higher Social Class) or you may become an Outlaw this year.
9	**Persecutions!** You get caught up in some sort of mob violence that sweeps your region, either witch burnings or Gray Dream Mystery Cult or Forbidden Cult persecutions. You may choose whether you and your family are the victims or are part of the mob. **If you are a victim of the mob**, then you survive, but 1d3 Friends or Family die during the mass hysteria. You gain a *Hate your Tormentors* 1 and a *Grief* 1 Binding for every Friend or Family member that dies during the persecutions. You gain double your Arcana Points this year. You lose your current Occupation and must take an Occupation from the next lower Social Class; if this makes you an Outlaw, then you have been driven into exile. **If you are part of the mob**, you gain 1d3 Levels in a *Guilt* Binding, but you also double your Earnings this year.
10	**Brigandage!** Your home region is plagued by widespread banditry and brigandage, as heavily armed thugs wander the area looting and pillaging. You may aid the bandits, hinder the bandits, fight the bandits, or join the bandits. **If you aid the bandits**, you may double your Earnings for the year and gain an Outlaw Contact but also gain a *Shame* 1 Binding. **If you hinder the bandits**, you lose your Earnings for the year but gain an Ally amongst the local rulership or law enforcement hierarchy. **If you fight the bandits**, you may take a military Occupation of your Social Class or lower (not from a higher Social Class) if you haven't got one already. You gain Outlaw Enemies and you also gain Compatriots amongst the local rulership or law enforcement hierarchy. **If you join the bandits**, you take an Outlaw Occupation and may not return to your previous Occupation. You gain 10 times your Earnings for this year and 2d6 Outlaw Compatriots, but you also gain an Enemy amongst the local rulership or law enforcement hierarchy and may well have a lot of explaining to do with Friends and Family.

On Romance and Culture

On the previous Romance Table, you will have had the opportunity to become involved with Lovers. It should be noted that there is no expectation or implication that the relationship is physical and consummated; that's entirely up to you to decide such details. A Lover here is interpreted as someone with whom you become intimately involved, but that intimacy can be interpreted as platonic and chastely romantic if you so choose. Indeed, more to the point, there are many Cultures in the Known World that would frown upon open and unregulated intimacy between Lovers and in some places entire communities will closely supervise contact between prospective Lovers, shepherding them towards an eventual civic union such as a Marriage or Consort ceremony.

The Aurians and the Danian realms of Dain Dania and Umat all frown upon intimate contact outside of wedlock and marriage. In Erid Dania, Umis, An-Athair, amongst the Watchtower Kings and in the Daradjan Highlands, many communities will expect Consort (binding commitment) rituals. Should you come from these Cultures or regions, you should decide whether your affairs produced by the Romance Table were conducted secretly, were sanctioned by the official community in which you lived (in which case you got married or have formally submitted yourself as a Consort or have accepted one), or ended before reaching consummation or civic recognition. Should you have more than one Romance, feel free to mix and match, so that some might have been officially recognized and some conducted in secrecy (an excellent explanation of affairs that end badly…).

Some of the Romance Table Events, if rolled in subsequent years, can apply to the same person; for example, you could roll 'Loved' one year and gain a Lover, and then roll 'Bad Affair' another year and lose the same Lover. It's up to you whether subsequent rolls on the Table apply to the same or to different people.

On Inheritances

As a result of the various Events of your LifePath, you may well wind up losing both of your parents (and potentially all of your siblings to boot). If that happens, then you gain an inheritance of some kind. This s consists of a number of minor heirlooms equal to your parent's Social *Class* (not Level, so 1–5), and items, goods, and property worth their Social Level x d100g and which are appropriate to your Parent's Culture and Social Level. A minor heirloom should be considered an object of note enchanted at +1, or worth 5d20g; unless your Parents were Magicians or from your Culture's highest Social Class, you shouldn't receive more than a single enchanted heirloom. If one or both of your parents were from a Magic-using Occupation, then up to 3/4 of your heirlooms may be magical in nature. If your parents were from your Culture's highest Social Class, then up to 1/2 of your heirlooms may be magical in nature.

A Sample Character

Let's begin with my Culture. A d10 roll generates a 5: an **Aurian** from the Middle Kingdoms. I decide to be a male Aurian, though you can always decide that by a die roll. Turning to the Aurian Culture Tables, I find out that being an Aurian means **I speak the Middle Tongue,** and can choose to speak the Eastern Tongue, Old Illian, and Old Aurian if I want to spend my Everyman Training Points on them. **The Everyman Skills for Aurian Culture are Commerce, Inquiry, and Intrigue, and if I'm religious then I learn Divine King Cult Lore,** so I note those on the character sheet even though I don't know if I'm going to put Points into them. I also find a note that all Aurian males gain a ***Hate Women*** **1 Binding**, a result of their Cultural upbringing.

The next step is my Birthplace; a d10 roll generates an 8. I was born in a **Baronial Castle or City**, giving me a +2 on my Parent's Social Class roll. A d10 roll generates a 7+2=9; pretty good, a **Social Level of 9** and **my Parents were from the Noble Class!** A roll of 4 results in a **Knight** for a father, and a roll of 5 indicates a **Knight** for my mother, but as Aurian Culture is kind of misogynistic it's unlikely my mother was really a Knight, so I go ahead and say she's a **Lady,** which is really the only Occupation suitable for a woman in the Noble Class anyway (in Aurian Culture, at least).

Rolling next for their Lineages, I roll for my mother first. A d20 roll this time generates a 9, indicating **an Aurian Lineage on my mother's side.** A d20 roll for my father generates an 8, also **an Aurian Lineage for my father's side.** So both appear to be from "good Aurian stock" so far, nothing potentially unseemly for a noble Knight's background. I flip to the Aurian Lineage Tables in the Appendix and roll a d10 for my mother's side of the family, and it's a 1: the **Aurian Common Lineage,** meaning that there's no one particularly noteworthy in her ancestry. I write down the Lineage Effect on the character sheet: **+1 STR, +1 STAM, and –1 EMP**. I then roll for my father's side of the family, and get a 9: a Later Aurian Line. A second d10 roll generates a 3, **the Aurian hero Aethelias**, described as a "Bronze Age Umisi Hero who bound ten Wyverns to his service." I write down his Lineage Effect of **+1 STR, –1 STAM, +1 DEX, +1 PER, +1 PRE, and +1 WIS**. I also note that his Lineage History indicates that **Aethelias had a Faerie Spirit for a parent**, so it sounds like Aethelias' father or mother fell in with a local Spirit and Aethelias was the result. Since Umis is technically a Danian realm, then it sort of looks like my ancestors might have 'gone native' (though obviously not as far as the Aurians who became Golden Knights). Because they're different, the two Lineage effects stack, so adding the two together I get: a **+2 STR, +1 DEX, +1 PER, +1 PRE, –1 EMP, and +1 WIS**. The +1 STAM and –1 STAM modifiers cancel each other out.

Next I roll for my Birth Sign, and a d12 roll generates a 7: I was **born under the Sign of the Scales**. A second d10 roll is a 6, indicating only mild influence, so I note down the influence of the Stars on my birth, a **+1 MEM and –1 PRE**. Next I roll my Birth Omens, and a d20 roll generates a 5: a Tricky Omen. A d10 roll on the Tricky Omen Table generates an 8: **a Wild Boar was seen nearby**, and the local Priest tells my parents this indicates I will be headstrong and brash! I note down the effect: **+1 WILL, +1 COUR, and –1 WIS.** So as I begin my Childhood my current Characteristics of note are **STR 7, DEX 6, PER 6, WILL 6, MEM 6, COUR 6, and EMP 4.** My PRE would've been 6 except the Scales lowered it back to 5, and my WIS would've been 6 except the Wild Boar Omen lowered it to 5 as well. All my other Characteristics are average (5). Not bad, not great.

I begin looking at my Childhood with a roll to see if I grew up in an Unusual Family Situation, and a d10 roll produces a 10, meaning that I did! A second d10 roll is a 6: **my parents sent me to live with relatives, and I haven't seen them since.** This lowers my EMP to 3, and means I should roll for the Occupations of the relatives who raised me. I use the same Social Class as my parents, and I roll an 8: a **Lord** (and presumably once again a **Lady**). My parental attitude rolls reveal my mother is a (10) Family Agent, my father a (1) Family Enemy, my female foster relative a (6) Family Friend, and my male foster relative a (6) Family Friend. Hmm; so either my father sent me away because he hated me, or perhaps my mother sent me away to some of *her* relatives to protect me from my father. If I can't think of a reason later then I'll roll on the *Why Oh Why* Table. I then roll to determine the number of siblings I have, and on a d10 it's a 2, so I have two siblings: a 3 means I was born third (and last), and I roll evens next so they're both older sisters. I decide for the heck of it to see if I had any foster siblings, and roll an 8, so no, I didn't. My two sisters are a (6) Family Friend and a (9) Family Ally. So I seem to get along well with the women in my family (despite my cultural bias).

There seems more to explore there at some point, but for now I note this down and move on to my actual **Childhood** and roll a d10 for a 1: Youthful Ill Fortune. On that Table I roll a 7, indicating **Torment: the other kids made fun of me**, probably because I was an outsider fostered with the local Lord. I lose a point of EMP (down to 2 – on my way to being a pretty cold-hearted bastard!) and an ***Ambition* 2 Binding**. All those years of the other kids at the castle making fun of me have made me want to show them up…

So I'm ready to begin my Previous Experience. My foster relatives would've prepared me for the **Lord** Occupation (maybe that's why my father is so angry), and at the tender age of 21 that means I begin with **5 years of Previous Experience**. I start with MEM x 3 Training Points to begin, so that's a 6x3=18, and a Starting Inheritance of SL x PRE, so that's 9x5=45 gold coins worth of stuff. I buy one point each in Awareness, Persuasion, Athletics, Local Expert (Auria), Etiquette, Wardrobe & Style, Hand-to-Hand, Evade, Commerce, Inquiry, Intrigue, and Divine King Cult Lore (costing 12 Training Points) and a second point to Etiquette, Persuasion, and Athletics (costing the remaining 6). I speak the Middle Tongue at Skill Level 6 (equal to my MEM).

The starting year of the campaign is 1471ia, so I figure out I was born in 1450ia. I'll roll year by year to see what happened:

> In 1465ia at the age of 16, I roll d10 for a 3: Minor Ill Fortune. A second d10 roll of 8 indicates I had an **Accident** and lost a point of a Physical Characteristic, so I'll deduct a point of TECH so my **TECH is now 4**.
>
> In 1466ia at the age of 17, I roll d10 for a 5: Minor Good Fortune. A second d10 roll of 4 indicates I gained an **Outlaw Contact**, which gets me 3 Training Points in the Skill of **Streetwise,** which brings me up to **Level 2**. Since the local kids kept making fun of me, maybe I hooked up with some Umisi bandits.
>
> In 1467ia at the age of 18, I roll d10 for a 6: Minor Good Fortune again. A second roll of 3 indicates a **Merchant Contact** that I can use to get a 10% discount on goods and 5% on imports.
>
> In 1468ia at the age of 19, I roll d10 for a 10! It's a Great Adventure. The second d10 roll is a 1, **Great Conflict**! I got caught up in a war and I have to roll a d3 and find that 2 of my Family and Friends were killed; I randomly determine that **my older sister and foster father were killed in the fighting**. I gain a now-Dormant ***Grief* 2 Binding**. As Lord is already a Military Occupation, I will earn double my Arcana Points and Earnings this year, reflecting the fighting and looting I did during the war.
>
> In 1469ia at the age of 20, I roll a d10 for an 8: Romance. A second d10 roll is a 1, a **Busy Social Year** but without lasting Love, so rolling d4 twice I gain **2 Contacts** and **3 Skeptics**. Apparently I tried to deal with my *Grief* by playing the field (what do you expect for a guy with an EMP of 2?).

And that brings us to 1471ia, the current year.

I'll start with my Skills next; I earned MEM+REAS Training Points every year for five years of Previous Experience, so that's (6+5)x5=55 Training Points. I look over the Lord Occupation Skills list and decide to take 1 Level each in the Skills I doesn't have a Level in already (cost 10 Training Points, as a couple are Cultural Everyman Skills for me and were already made Level 1), add a second Level to all of my Occupation Skills plus Local Expert (Auria), Evade, Commerce, and Hand-to-Hand (cost 32 Training Points), and raise Etiquette, Evade, Melee, and Armor Training to Level 3 (cost 12 Training Points). I have a single Training Point left, and buy a Level in Local Expert for the Umisi hills.

The Arcana linked to the Lord Occupation are the *Emperor* and the *Sword*, so that's where I'd earn my Arcana Points. I had 5 years of Previous Experience and earn WILL Arcana Points each year, so that'd be 6x5=30 Arcana Points. But one year my Arcana Points were doubled because I was fighting in a war, so I add another 6 to get 36 total Arcana Points. The *Emperor* Arcana is linked to APP, WILL, and COUR, while the *Sword* Arcana is linked to TECH, WILL, and COUR. I'll call upon my COUR in fighting a lot, so I raise it to 7 (costing 7x3=21 *Emperor* Arcana Points). I've got 15 Arcana Points left. I'm picturing myself as a would-be Knight Commander (with some seamy connections), so I put 9 Arcana Points in the *Emperor* Arcana and take ***Mask of Command* 2** (3 points for Level 1, 6 points for Level 2), and then put the remaining 6 in the *Emperor* Arcana and take the *Emperor*-linked **Campaigning Skill at Level 3** (1 point for Level 1, 2 for Level 2, 3 for Level 3), to reflect my year of active-duty war. I put all 36 Arcana Points in the *Emperor* Arcana, so I'm already showing my Character inclinations.

My Occupation, Lord, is technically an SL 10 Occupation (though I was born at SL 9). My Annual Earnings are 133g10s a year, and I have House Keeping 2 and Commerce 2 and my earnings were doubled one year, so I wind up with a whopping 4405g10s! That's a bit high, probably, as I did it as a quick calculation rather than reflecting his actual rise in Skills, so I can probably knock it down to around 4000g even. 90% of that will be in property and goods and perhaps some of it set aside to hire some servants or Knights for my household, but I've got no money worries.

There are a lot of details left to fill in about my past, but this is more or less where I stand as I ready for play. My Characteristics of note are **STR 7, STAM 6, DEX 6, TECH 4, PER 6, WILL 6, MEM 6. COUR 7, EMP 2, and WIS 6,** and I've got some Family members who care about me…well, except my father, who really can't stand me. My low EMP is a concern, and I could have tried to alleviate it by spending Training Points, but felt I needed all of those Training Points dedicated to Skills. I'm illiterate, but Writing wasn't on my Everyman, Occupation, or Arcana-linked Skill Lists, so I'll just have to wait for the game to address that. Not that a rich young Lordling needs to know how to read, mind you…

ADVENTURES IN THE KNOWN WORLD

CHARACTER SHEET PAGE 1

CHARACTER **Gilead Ohelias of Ghart** PLAYER

CULTURE Aurian (from the Principality of Auria) BIRTHPLACE Baronial City of Enlos

PARENT'S SOCIAL LEVEL SL 9: Noble CURRENT SOCIAL LEVEL SL 10: Noble

MOTHER'S LINEAGE Aurian lineage: +1 STR, +1 STAM, -1 EMP MOTHER'S OCCUPATION Lady

FATHER'S LINEAGE Athelias:+1 STR, -1 STAM, +1 DEX, +1 PER, +1 PRE, +1 WIS FATHER'S OCCUPATION Knight (forstered by Lord)

BIRTH SIGN The Scales SIGN INFLUENCE Mild: +1 MEM, -1 PRE

BIRTH OMENS Tricky: Wild Boar appeared (+1 WILL, +1 COUR, -1 PRE

CHARACTERISTICS

	SCORE	MODS		SCORE	MODS		SCORE	MODS
APP	5		PER	6		PRE	5	
STR	7		WILL	6		CONV	5	
STAM	6		MEM	6		COUR	7	
DEX	6		IMAG	5		EMP	2	-1
TECH	4		REAS	5		WIS	6	-1
Body	27		Mind	28		Spirit	24	

WOUNDS

If he gets wounded, I'll write the wounds here, for example:

Cut to head -3

Base MOVE 29

ENC -2

Fatigue Binding 0

Current MOVE 27

SKILLS

Awareness 1
Persuasion 1/2
Athletics 1/2
Teaching
Local Expert (Auria/Enlos) 1/2
Etiquette (Aurian) 1/2/3
Wardrobe & Style 1
Hand-to-Hand 1/2
Evade 1/2/3
Native Tongue Middle Tongue 6
Cult Lore -- Divine King 1/2
Commerce 1/2
Inquiry 1/2
Intrigue 1/2
Leadership 1/2
Oratory 1/2
Heraldry 1/2
Tactics 1/2
Gambling& Gaming 1/2
Riding 1/2/3
House Keeping 1/2
Melee 1/2/3
Armor Training 1/2/3
Local Expert (Umisi hills) 1
Campaigning 1/2/3
Streetwise 1/2

GIFTS

Mask of Command 1/2
add Gift Level to Leadership, Oratory, Persuasion; Relations of Hireling or better status add Level as Morale bonus.

BINDINGS

Ambition 2 (active)
-- applied to EMP and WIS and rolls opposed to things that could aid him.
Grief 2 (dormant)
-- applied to WILL, COUR, and REAS when active, triggered by memory of sister and foster father killed in border war.
Hate women 1 (dormant)
-- applied to PER, REAS, EMP, and WIS when active, triggered by having to deal with women.

POLLUTION 0

THE BOOK OF DOOMS

ARCANA	PTS	ARCANA	PTS	ARCANA	PTS
MAGICIAN		SWORD		SPHINX	
G. PRIESTESS		JUSTICE		RIVEN TOWER	
EMPRESS		WHEEL		STARS	
EMPEROR	0/36	STRENGTH		MOON	
G. PRIEST		HANGED MAN		SUN	
LOVERS		DEATH		L. JUDGMENT	
HERMIT		TEMPERANCE		WORLD	
				FOOL	

ADVENTURES IN THE KNOWN WORLD

CHARACTER SHEET PAGE 2

MAGIC & BOOKS	MEM
Divine King Offering Ritual	1
DK Prayer of Invocation	1

WEAPON/SHIELD	M/S	Damage	Reach	Block	WT
Sword of War (2h)	8	+12 Cut/+11 Puncture	1	2	3.5
Dagger	1	+3 Cut	0	--	.75
Heavy flanged mace (1h)	4	+5 Impact	1	1	3.5

ARMOR		CUT	PCT	IMP	WT
Sun Court knight's three-quarter harness, custom fitted; with visored sallet	OVERALL	11	6	6	47
	EXPOSED face (visor up)	0	0	0	
	WEAK legs/feet	2/3	2/3	2/3	
	STRONG	--	--	--	

RELATIONS
Silia Perhart, Mother (Agent)
Garan Ohelias, Father (Enemy)
Belle, Older Sister, RIP
Virgis, Older Sister (ally)
Sara Tils, Foster Mother (Friend)
Sear Perhart, Foster Father, RIP
Gire Cutter, Umisi Outlaw (Contact)
Ren Guiles, Merchant (Contact)
Mera of Ghart, ex-Lover (Contact)
Hilla of Ghart, ex-Lover (Contact)
Lara of Ghart, ex-Lover (Skeptic)
Olga of Ghart, ex-Lover (Skeptic)
Saran of Ghart, ex-Lover (Skeptic)

POSSESSIONS & PROPERTY3	WT
Small clothes, gilded belt	--
Silver ring	--
Gold brooch	.5
Belt purse with coin	2
Around 3600 g in property	

TOTAL WT. CARRIED 57.25

COINS 300 g or so locked in chests.

FREE MEM 4

INVOCATIONS	PTS
Here I'll list the Gods and their aspects/epithets that he makes offerings to during the course of the game, and how many Invocation Points he's got available in each; for example:	
Islik, King of Heaven	4
Islik, Conqueror of Death	7

YOUR LIFEPATH

YEAR OF BIRTH i1450 CHILDHOOD Tormented by other children, for -1 EMP and an Ambition 2 BInding

AGE	YEAR	OCCUPATION	EVENT
16	i1466	Lord	Accident: -1 TECH
17	i1467	Lord	Outlaw Contact, Streetwise 2
18	i1468	Lord	Merchant Contact: 10% discount
19	i1469	Lord	Great Conflict: Grief 2 Binding
20	i1470	Lord	Busy social year
21	i1471	Lord	Current year

HISTORY/NOTES
Parents sent him to live with his relatives and he hasn't seen them since. He was raised in Ghart by his now deceased foster father Lord Sear, his uncle on his mother's side. His foster father and sister Belle were killed during conflict over taxes in i1469. Is there someone he blames for their deaths?

Playing the Game: Actions & Movement

Or, *how we do stuff.*

Your movement is measured by your **Move** rating, which is equal to your **Body score + Athletics Skill – *Encumberance* Binding – Wounds**. Your Move rating is affected by the amount of weight you're carrying, so you must subtract any *Encumbrance* Binding resulting from such weight from your Move score, and by any Wounds you've taken to your body.

Your Move score can be used both in the close time-frame of Combat, when you are tracking action phase by phase, and also at the other end of the spectrum, to measure distance traveled per day when you are primarily worried about moving about the World. **At its smallest increments, your Move rating represents the number of feet you can move in a standard Move Action taken during your turn in a Combat phase. At the other end of the scale, your Move rating is the number of miles you can travel overland during a rigorous day.** If you are moving at a more leisurely pace, or trying to be careful not to walk into an ambush, then halve your Move rating.

Your Move rating can be affected and slowed by the Terrain that you are walking on or through. Terrain should also be taken to include Weather and its effects on Terrain is rated as Easy, Rough and Very Rough and reduces your overall MOVE rating in the following Table.

Terrain	Example	Effect
Easy	Grass, plain earth, clear skies and low wind	No effect
Rough	Light brush, choppy waves (if at sea), strong winds or rain	Halves MOVE
Very Rough	Mud, heavy snow, ice, thick brush, storm	Quarters MOVE

The Terrain type is decided on by the Guide, and is based on the majority of Terrain you will be crossing over that phase. For example, if you ran over 4 yards of Easy terrain and 6 yards of Rough, the Guide would probably rule that you were moving through Rough Terrain that phase.

In Very Rough Terrain, a Guide may wish to occasionally call upon a Character for a DEX or STR Test to avoid an injury from trips, falls, frostbite, etc. (try d10 damage to a single body random body part as an example of a typical injury; armor doesn't protect against most such injuries).

Avoiding getting lost in the Material World is largely a matter of Navigation rolls. If you're following a road you don't need to make such rolls, but if off a road and in the wilderness, your Guide may occasionally ask for a Navigation check to make sure you're on course.

A Step

While most of the movements and distances involved in the game will be described in feet, yards, or miles (I prefer the old English system of measurement as a more naturalistic system in feel than the metric), some movements and distances – particularly in combat – will be described as ***Steps***. A Step is essentially just that, a single stride or step that you can make. The exact length of a Step is left purposefully vague, but it should essentially be around 3' to 5' or so. It's meant to represent when you make an incremental but recognizable shift in position, so that you might be required in the game to take a Step forward, or Step backward, or take a Step inside the Reach of a long weapon.

Movement Actions during a Phase

During a single phase (3 seconds) of time, you may take one or more Actions. If an Action is a Full-Phase Action, then it takes up the full phase and you can't do anything else that phase. Otherwise, your Action can usually be combined with one other Action during the same phase – e.g., moving forward while drawing a weapon.

Abort
If you are already engaged in an Action (for example, a Wait Action – see below) but are being attacked but have yet to take your turn during a phase, you may choose to 'abort' to a Specific Defense (see Combat Rules in next section) by forgoing your current or upcoming Action.

Aim
This Full-Phase Action allows you to improve your chances to hit with a ranged weapon (only). Each consecutive Full-Phase Action taken Aiming adds +1 to your attack. You can aim for up to three consecutive Actions, so your maximum bonus from aiming is +3. Aiming assumes a steady, braced position, no movement unless you are on horseback and have a Riding Skill of 4 or higher, and a clear chance to track your target.

Draw
This Action allows you to ready a sheathed, slung, or hidden weapon or shield for attack or defense. It may be performed with another Action in the same phase.

Get Up
Use this Action to get up from a prone position, for example

after being knocked down. Note that usually you can do this without having to resolve a Test; however, in combat, if you are being attacked or you are within the Reach of an armed and aware opponent (someone not surprised, stunned, or unconscious), you must succeed at a DEX/Athletics Test DR 14 to stand up with the –3 penalty for attempting a task while 'under attack' to the roll. This penalty represents the possibility of slipping and scrabbling under pressure from an attack.

Move
This Action allows you to move up to your MOVE rating (BODY + Athletics – ENC – Wounds) in feet of distance as affected by Terrain, and perform one other Action, except for Run, Sprint, Recover or any Action the GM rules takes a Full Action (or longer). Two Move Actions in the same phase is essentially a Run Action (see below), and three Move Actions in the same phase is a Sprint Action (see below).

Mount (or Dismount)
This is a full-phase Action that allows you to get on or off a horse or similar mount. You may not perform another Action while mounting or dismounting. The Dismount Action does not include actually tethering your mount or otherwise securing it, which would have to be handled as an Other Action in the following phases.

Other Action
Use this Action for anything not covered by the other specific Actions on this list, like tethering your horse, taking off your shirt, opening a door, or anything else you can think of. How long an Other Action takes is up to your Guide, as they have to make a judgment based on what you want to do; they may well decide that what you describe takes several phases or even rounds to perform, or that it may be performed quickly but only with penalties applied to your roll, etc.

Recover
Recovering is a round-long (four phase) Action that removes one Level of a *Fatigue* Binding. You may remove a number of Levels of *Fatigue* Binding equal to your STAM using this Action over consecutive phases once after any period of exertion; if you still have *Fatigue* Bindings left over after that, however, their removal requires sleep or sustenance to recover. Drinking water restores 1 *Fatigue* Binding Level, eating a full meal restores d3 *Fatigue* Binding Levels, and you regain 4 *Fatigue* Binding Levels per hour of sleep. If you choose Recover for your Action, you can do nothing else that phase.


Haggis the Spry runs all the way to town to warn them of oncoming bandits. He has to run ten minutes longer than his MOVE and Run score would normally allow, meaning he gains 10 *Fatigue* Binding Levels. His STAM is 5, so he can take a Recover Action for 5 consecutive rounds to catch his breath, resulting in a *Fatigue* 5 Binding; but to remove those remaining Binding Levels, he'll have to get a drink, eat some food, or sleep for a couple of hours.

Reloading
This Action allows you to reload or ready a Ranged Weapon for firing. If you are Reloading a Bow or readying a Javelin, Dagger, or Sling, you may combine your Reloading Action with a Move Action.

Run
A full phase Run Action is essentially two Move Actions strung together, to which you get to add your Run Specialty Skill if any. So you can move (**BODY + Athletics + Run – ENC – Wounds**) **x 2** in feet this phase. You may continue to have your full DEX available for Standard Defense Rolls during a Run. Run is a double Move Action so you can't do anything else during the same phase that you are Running. Running is hard work; you may Run a number of minutes equal to your MOVE rating plus your Run Specialty, and after that for every minute you spend Running you gain one Level of a *Fatigue* Binding until you are too fatigued to run further.

Sprint
At full-phase Sprint Action lets you take three Move Actions strung together, once again with your Run Specialty factored in, so you can move (**BODY + Athletics + Run – ENC – Wounds**) **x 3** in feet this phase. However, you may not take a Standard Defense Roll during your Sprint – you are assumed to be putting all your energy and concentration into a flat-out burst of speed. Note that your high MOVE for this turn will make you a harder target to hit. Sprinting is very tiring, and you may sprint for a number of phases equal to your MOVE rating plus your Run Specialty. For **every phase** you spend Sprinting after that, you accumulate one *Fatigue* Binding Level until you are too fatigued to sprint any further.

Use Gift
A Gift – be it an Aura, Mask, or Voice Gift, or one that doesn't affect other Characters but only yourself – may be used, revealed, or activated by a Use Gift Action. This Action can be combined with other Actions on your turn. A Gift can also be hidden away or 'turned off' using the same Action.

Wait
A Wait Action allows you to interrupt another player's Actions during their turn. Waiting is best used when you want to wait until an opportunity presents itself. To Wait, you must announce that you are planning to Wait when your part of the phase comes up. The important word to include in this announcement is "until", stating what condition must be met before you will act. An example might be, "I wait until Gharros the Black-Hearted moves," or "I wait until I can see the whites of his eyes." If the conditions of your Wait are not met, you must stand there, waiting, until the next phase. When the specified condition has been met, you can elect to interrupt someone else's action immediately. After all, this is what you have been waiting for. An example would be: "I wait until my opponent pops his head up from behind the wall, then I'll shoot." The moment your opponent pops up to shoot at you (his action), you could then interrupt and fire. You need not roll to interrupt; it's automatic.

Fatigue

Fatigue and exhaustion in **Artesia AKW** is essentially represented as a Binding. Whenever you are tired or are pushing yourself physically, you gain *Fatigue* Binding Levels. They are applied as negative Modifiers to your MOVE rating and affect your rolls during all Tests. Thus, as your *Fatigue* Binding and *Encumberance* Binding increase in Levels, your MOVE rate slows and your effectiveness in combat will be reduced.


Fatigue as an Option
Tracking Fatigue obviously adds a layer of bookkeeping to the game that some Guides and Players may find unnecessary. Feel free to disregard the rules on gaining Fatigue Binding Levels if you find them too cumbersome.

Playing the Game: Combat



Or, *how we fight.*

The Known World is a dangerous place, and you will often find yourself in situations where you have to fight for your life, and combat will be the situation in which your phase-by-phase activity is at its most important. The initial questions that need to be answered as you approach combat are "Was anyone surprised?" and "Who goes first?"

Surprise & Ambush

When two Characters or groups of Characters are approaching each other with hostile intent, it's possible for one to get the jump on the other and gain an advantage in combat. Who first becomes aware of the other party is the main element of this question; a comparison of PER/Awareness Tests is called for, and if you get the highest roll then you hear or see the other side first, and get a **+3 bonus** on your Initiative Rolls (see below). Thus it's possible for some Characters in a group to spot opponents before others do, and they'll have an advantage when it comes to determining the order in which Characters act. In large open fields or when considerable distance exists between the Characters, this may be a moot point.

Sometimes you might try to deliberately surprise your opponents in an Ambush; a successful Ambush results when you successfully use your Stealth Skill to either hide or sneak up on an opponent without detection. Either would require a successful Stealth Skill Test against the PER/Awareness Roll of your opponents. It is possible for both sides in a Combat to try surprising the other, requiring simultaneous Stealth vs. PER/Awareness Tests, perhaps resulting in individuals on both sides being surprised (e.g., two groups of warriors are skulking through the woods, and both sides were successful in using their Stealth Skills against the other's PER Test, and so neither side was aware of the other until they were on top of each other).

If you are successfully surprised in an Ambush, **you automatically lose the ability to Act during the first phase of combat**; this also means, amongst other things, that you cannot take any kind of Defense during that phase and are considered defenseless. Then at the beginning of the next and each following phase, you may attempt a WILL Test DR 10 to see if you snap out of your surprise; subtract 2 from the WILL Test DR each phase, so eventually you should be able to snap out of your surprise. Once you have succeeded at the WILL Test, you may roll Initiative regularly and act in that phase on your turn. Being surprised, therefore, is a situation that you will want to avoid as much as possible.

Initiative

During a phase when more than one Character is trying to take an Action, it'll be necessary to figure out who goes first. The order in which you get to act is based on your Initiative, which is determined by an Initiative Roll at the beginning of a combat. This roll is a simple d10 + DEX + Modifiers comparison.

Initiative:
d10 + DEX +/- Modifiers

Whoever has the highest Initiative goes first, followed by whoever has the second highest, and so forth. You go in the same order during each phase of combat (to make matters simple), but Initiative does not carry over from one battle to the next; you have to re-roll your Initiative if one combat ends and then you enter another combat later.

Actions in Combat

In addition to the basic Move Actions available to you at all times, in Combat several other basic Actions can be added: **Attack** and **Specific Defense**. Under most circumstances, **two** Actions are possible per phase on your turn in one of the following combinations:

Attack & Specific Defense
Attack & Regular Action
Specific Defense & Regular Action
Specific Defense & Specific Defense
Two (or more) Regular Actions

Some Actions are Full-Phase Action and take up the entire phase, and so you can only perform one Full-Phase Action at a time; there is both a Full-Phase Attack Action and a Full-Phase Defense Action available to you. **You may also choose to make only one Action and keep the second Action open 'in reserve' as a spare Specific Defense.** A full list of Attack and Defense Actions follows in the next sections. Note that even if you do not take a Specific Defense Action, you are still assumed to be defending yourself with an Evade-based standard Defense (q.v.). The only Action that cannot be repeated in a phase is the Attack Action, unless you receive a free Attack Action through either a Riposte during a Parry (q.v.), or an Intercept Attack as a result of Weapon Reach (q.v.).

Resolving Attacks

Attack Actions in combat are resolved as basic Opposed Tests. You can attempt to strike any other Character within the Reach of your Weapon (q.v.), as long as there is nothing blocking your access to the target, such as another Character or a physical impediment such as a column or wall or door. That's the basic rule to remember: if there is something between you and your target, you may not attack it, though there are exceptions for Close Order fighting (q.v.) and Ranged Attacks using missile weapons. You decide what manner of attack you are making, and the defending Character may either rely on his or her Standard Defense Roll (an Evade-based avoidance roll) or choose a Specific Defense if the Character has a spare Action or had specified a Specific Defense as part of his or her turn. There is no limit to the number of attacks that Defenders may make a Standard Defense Roll against, as long as they are not surprised, stunned, or unconscious.

So, in most situations, Opposed Tests in Combat will consist of an Attack Roll and a Defense Roll:

Basic Attack Roll:
d10 + Characteristic + Skill + Specialty (if any) +/- Modifiers

Standard Defense Roll:
d10 + DEX + Evade +/- Modifiers

If the Attack Roll is equal to or higher than the Defense Roll, then the Attack is a success and you determine the amount of Damage that the Attack has caused. If the Attack Roll is less than the Defense Roll, then it's a miss. If the Attack Roll is less than 0, then it's a Fumble. If the Defense Roll is less than 0, then it's a Fumble. The Characteristic and Skill used in the Attack Roll (or occasionally in a Specific Defense Roll) depends first on the Attack Action you chose to make and the Skills available to you. Generally, most Characters will use the Hand-to-Hand, Melee, Close Order, or Skirmishing Skill; common Specialties will be any individual Weapon Specialty that applies.

Hand to Hand
Use the Hand-to-Hand Skill if you are fighting unarmed, and must use your hands, feet, teeth, elbows, knees, etc., to attack or defend yourself. The Hand-to-Hand Skill can't really be used to Block or Parry except when facing another person using Hand to Hand (i.e., you can use your hands and arms to Block or Parry a punch or a kick, but not a broadsword) except under desperate circumstances. If you do want to use the Hand to Hand Skill to Block a Weapon Attack – in effect potentially sacrificing a limb to save your life – then you may do so, except roll your Standard Defense instead of a Block, and if the hit is successful then the hit location becomes the body part you are using to Block rather than a random or aimed location. Hand-to-Hand may be used with the Specialties of Punch, Kick, Grapple, and Bite. Natural animals use the Hand-to-Hand Skill (or perhaps more accurately a version of it) to attack using claws, bites, etc.

Melee
Use this fighting skill with martial (or improvised) Weapons. This Skill represents your ability at maneuvering during a fight, closing with an opponent, looking for opportunities to strike, basic weapon use, etc. It can be used with almost all Weapon Specialties (Axe/hammer, Poleaxe, Club, Dagger, Flail, Shield, Sword, Spear, Rapier, and Two-weapon Fighting).

Close Order Fighting
This skill is a military skill, generally only learned if you have training or experience in organized military units. The Close Order Combat Skill allows you to function as part of a larger group, allowing two additional options to fighting.

First, **fighting in ranks**: Normally when you are using Weapons with extended Reach (q.v.) you are prevented from using them to attack opponents when someone is blocking your line of access; i.e., normally you can't attack *through* someone else if they're between you and your target. So if you're in the second rank of a fighting group, normally you just have to wait until there's an opening in the line in front of you to step forward and attack someone. However, if you *and the others in your group* all have the Close Order Skill, then you may use that to function as a unit and Characters with Weapons of sufficient Reach may strike from second (or deeper) ranks, albeit with a –2 Penalty for a partially obscured target. This becomes particularly effective in large formations using Reach Weapons such as Pikes, which often have Reaches of 4 or 5; someone trying to attack the first row of a Pike Formation with a Reach 1 Weapon (such as a sword) will have to Step inside the Weapon Reach of 4-5 ranks of pikemen, each of whom can make an Intercept Attack (q.v.) during the Character's movement into the Pikes. Once again, you can only use the Close Order Skill this way if everyone in your unit is using the Skill as well, because they have to be trained to anticipate the actions of the soldiers behind them in order not to interfere with your attacks.

A second benefit is **extending protection**: Normally when you're using the Hand-to-Hand or Melee Skill you can only Block or Parry blows aimed at yourself. However, if you have the Close Order Skill, you may attempt to Block or Parry blows that are aimed at comrades within one Step of your location (in any direction). In this case, you may attempt this act regardless of whether your comrades also have the Close Order Skill, though once again in disciplined military units it would be common for everyone to

know this Skill. This Skill becomes the basis of the Shield Wall, in effect.

The Close Order Fighting Skill can be used with the Specialties of Axe/hammer, Poleaxe, Club, Dagger, Shield, Sword, Spear, Pike, and Two-Weapon Fighting, though the most common Specialties are Axe/hammer, Poleaxe, Spear, and Pike.

Marksmanship
This Combat Skill allows you to make Ranged Attacks with appropriate Weapons; see the Ranged Attacks Section following the main Combat Section. This Skill represents your abilities to focus, aim, and time a Ranged Attack, and can be used with Specialties such as Archery, Crossbow, Sling, Javelin, Thrown Axe, Thrown Dagger, Thrown Stone, and Thrown Spear.

Skirmishing
Like Close Order, Skirmishing is primarily a military Skill, used by warriors and soldiers who have been trained to move as a team and fight from a distance, always working to prevent opposing units from closing with them. To some extent this is a war-gaming Skill best suited for Mass Combat Rules, but this is represented in the game by allowing you to use the Skirmishing Skill to take up to two extra Steps ***in any direction*** during the course of a phase as long as it does not bring you within the Reach of an opponent's hand weapons. The first Step can be taken during the turn of the fastest Character in the unit with the Skirmishing Skill; the second Step is taken during the turn of the slowest. A solitary Character who is Skirmishing therefore only gets one extra Step per phase. The Skirmishing Skill may be used with any Ranged Weapon except the Heavy Crossbow (which takes too long to load, and is mostly for siege work).

Siege Artillery
This Skill involves the use of large Weapons such as Ballistae, Catapults, Trebuchets, and Guns (Cannons and Bombards, rare Weapons mostly used in the Empire, the League, and in Palatia). As these Weapons are rare in the Middle Kingdoms and are primarily useful only in siege of large-scale battle situations, details on their use will be included in later volumes.

Attack Actions

Standard Attack
This Attack Action occurs at your regular Initiative, and you use as the standard Attack Roll:

d10 + DEX + Skill + Specialty (if any) +/- Modifiers

A successful hit results in standard damage:

Base Damage + Weapon Bonus – Armor of Hit Location (roll randomly).

You may take a Step in any direction as part of your Attack Action.

Aimed Attack
This Attack Action allows you to aim for a specific part of your opponent's body; it occurs at your regular Initiative, and you use a variant of the standard Attack Roll:

d10 + PER + Skill + Specialty (if any) – Hit Location Aimed Blow penalty +/- Modifiers

A successful hit results in standard damage, but with the hit location already predetermined:

Base Damage + Weapon Bonus – Armor of Hit Location (predetermined).

You may take a Step in any direction as part of your Attack Action. You may also delay your attack; for every point of Initiative that you delay your attack, you get to add +1 to your Attack roll, up to a maximum limit equal to your base combat skill. So if you normally attack with Initiative 8, but have a Melee Skill of 5 and choose to delay an Aimed Attack until Initiative 3, then you may make your Aimed Attack at +5 to hit. Thus delaying your attack will help offset the hit location penalty of your target of choice. This is not the same thing as Aiming when using missile weapons (q.v.).

Skilled Maneuver
This Attack Action allows you to try to perform one of a number of different difficult and tricky maneuvers, and you must specify which Skilled Maneuver you are attempting before you attack, and you may take a penalty to your Attack Roll are based on maneuver chose. You attack occurs at your regular Initiative, and you use a variant of the standard Attack Roll:

d10 + TECH + Skill + Specialty (if any) +/- Modifiers

A successful hit results in predetermined special effect: Disarm, Trip, Grab, Aimed Grab, Throw, or Tackle. You may take a Step in any direction as part of your attack.

Disarm: The Defender is disarmed. –6 penalty to Attack Roll.

Trip: The Defender is prone. –4 penalty to Attack Roll.

Grab: You have grabbed hold of the Defender; roll hit location. Every successive phase, you may do STR damage to the grabbed hit location (–impact value of Armor worn). –2 penalty to Attack Roll.

Aimed Grab: As per Grab, but you specify the hit location you grabbed. The Aimed Blow penalty of the desired hit location applies in addition to the –2 penalty to Attack Roll for making a Grab. You can delay this Skilled Maneuver as you can an Aimed Attack.

Throw: You may throw an already grappled Defender one Step for every 5 points of success, landing in a prone position. The Defender also takes damage as per usual (from impact with the ground). –2 penalty to Attack Roll.

Tackle: As per Grab but you can force the Defender prone and wind up on top of the Defender. –2 penalty to Attack Roll.

All-Out Attack
This is a Full-Phase Attack and you may only attack at ***half*** your regular Initiative this phase (you return to your regular Initiative in your next phase, assuming you do not continue with another All-Out Attack). An All-Out Attack can be either a Standard Attack or an Aimed attack, so your Attack Roll is **either a Standard or Aimed attack.** A successful hit allows you to add your STR as a bonus to damage:

Base Damage + STR + Weapon Bonus – Armor of Hit Location (roll randomly or predetermined).

As this is a Full-Phase Action, no Specific Defense is possible for an attacker during the course of an All-Out Attack unless they abort the attack. The attacker *may* combine an All-Out Attack with a single Move, but may only move in a straight line prior to the Attack (in effect, a charge).

Knock Back
This Attack Action allows you to try to knock an opponent backwards or even over; it occurs at ***half*** your regular Initiative, and you use as a variant of the standard Attack Roll:

d10 + STR + Hand-to-Hand or Shield +/- Modifiers

A successful attack results in **knocking back the Defender one step for every 5 points of success.** The defender must succeed at a DEX roll or fall prone at the end of their movement backwards (their DR = success of attack; i.e., the number of points your attack roll was above their defensive roll). If the defender cannot go backwards the full number of steps required by the roll because of an impediment (a wall, for example), then they take 1d6 damage per unmade step to a random location (collision damage). You may not take a Specific Defense this phase. As with an All-Out Attack, you may precede a Knock Back Attack with a Move, but may only move in a straight line prior to your Attack (i.e., a charge).

Two-Weapon Attack
Under most circumstances you may only make one Attack per phase (exceptions include a Riposte or an Intercept); however, if you are using a weapon in each hand and have the Two-Weapon Fighting Specialty Skill, you may make one attack with each weapon by using this Attack Action. The weapon in your off-hand must weigh less than 2 lbs. The first attack occurs at your regular Initiative and the second attack occurs at half your regular Initiative, and the attacks use the following roll (roll separately for each attack):

d10 + DEX + Skill + Two-Weapon Fighting –2 +/- Modifiers

Either weapon's successful hit results in standard damage:

Base Damage + Weapon Bonus – Armor of Hit Location (roll randomly).

The off-hand weapon also receives a –4 penalty to damage unless you are ambidextrous. Other Weapon Specialties may ***not*** be added to this base roll (e.g., Sword, Dagger, etc.). You may not take a Specific Defense in the same phase during which you also employ a Two-Weapon Attack.

Escape Attempt
This Attack Action allows you to try escaping from the grip of an opponent; it occurs at your regular Initiative, and you use as a variant of the standard Attack Roll:

d10 + STR + Athletics or Hand-to-Hand + Contortionist +/- Modifiers

Your Escape Attempt is opposed by your Opponent's Grapple Roll of **d10 + STR + Athletics or Hand-to-Hand +/- Modifiers.**

A successful Escape Attempt means you are free from being grabbed and can move again. A failed Escape Attempt means you are still being grabbed and held.

Adding a Flourish

Combat isn't always just about the practical aspects of it (i.e., defeating your opponent and surviving the fight); sometimes, you want to look good doing it. Accepting an Artistry Skill cap to the Skill you use in an Attack and declaring that you are making an attempt at 'looking good' during a successful Attack results in a **bonus** to your next APP- or PRE-based Skill or Gift attempt against anyone who witnessed your flourish. The bonus is equal to the success of the attack (i.e., the number of points above the target number by which your attack succeeded, or base damage). However, if you fail during your attempt at a flourish, the difference in your attack roll is applied as a **penalty** to your next APP- or PRE-based Skill or Gift attempt against any witnesses. If you ***fumble*** while trying to show off, roll a WILL Test to avoid a *Shame* 1 Binding (DR=10 + #points below 0 of roll).

Standard Defense

As long as you are not surprised, stunned, or unconscious, you may make a **Standard Defense Roll** against any attack, be it melee or missile, directed at you in Combat:

Standard Defense Roll:
d10 + DEX + Evade +/- Modifiers

Success (your Defense Roll is higher than the Attacker's Roll) indicates that the attack was a miss.

Specific Defense Actions

In addition to the Standard Defense you automatically get during combat, you may also choose to make Specific Defenses during the course of your turn. You can either declare you will be making a Specific Defense against an attacker during your turn to act, or announce that you are making a Specific Defense if you have elected to keep a spare action available, *so long as you do so before your attacker rolls*. If you are attacked before your turn in the phase, you may elect to announce a Specific Defense before your attacker rolls, which then becomes one of your two possible actions for the phase; you can actually use up both of your actions before your turn if you make two Specific Defenses against Attacks directed against you.

Weapon Parry
You may attempt to **parry** an Attack against you with your weapon, using your weapon to sweep or knock the Attack aside. Instead of your Standard Defense Roll, you use the following Defense Roll:

d10 + DEX + Skill + Specialty (if any) +/- Modifiers

A successful defense means your weapon deflected the Attacker's blow. If a Parry Roll is more than 10 points higher than the Attack Roll, this is a Critical Success and the Defender has scored a **Riposte** and may make a free Attack Roll against the Attacker's Standard Defense Roll. If you have the Close Order Skill, you may parry an Attack against someone that is within one Step of you.

Block
You may attempt to **block** an Attack against you with some weapons or a shield, using your weapon or shield to intercept and absorb the full force of the Attack. Instead of your Standard Defense Roll, you use the following Defense Roll:

d10 + STR + Skill + Specialty (if any) + Armor rating of blocking object +/- Modifiers

A successful defense means the blocking weapon or shield absorbed the incoming blow (no damage occurs to you or the blocking object). An unsuccessful defense means you take damage as normal plus the blocking object loses 1 AP. If you have the Close Order Skill, you may block an Attack against someone

that is within one Step of you. Shields and their AP values are listed on the Weapons Table.

Sidestep
You may attempt to **sidestep** an Attack against you by stepping out of the way. You must move one Step left, right, or back as part of this defensive Action, and if you cannot move because those spaces are occupied or blocked off, then no Sidestep is possible. Instead of your Standard Defense Roll, you use the following Defense Roll:

d10 + PER + Evade + 3 +/- Modifiers

A successful defense means the Attacker's blow misses.

Skilled Maneuver:
This Defensive Action is exactly as the Attack Action of same name. If you are successful with your Skilled Maneuver, then the attack against you fails and the results of your chosen Skilled Maneuver take effect.

All-Out Dodge
This is a Full-Phase Defensive Action that gives a bonus to **all** Standard Defense Rolls against **all** incoming attacks for the entirety of this phase.

d10 + DEX + Evade + 3 +/- Modifiers

During an All-Out Dodge the only other Action allowed to the Defender is a single regular Move Action (i.e., you're bobbing and weaving while moving).

No Defense

If you are defenseless and cannot protect yourself – because you are unconscious, incapacitated, or surprised, or in some way unaware and unprepared for an incoming attack – then your Defense Roll is considered to be a **default 1** (with no additions).


Gedley of Goldwall is being attacked by Dahlvers, a bandit knight from the Manon Mole. Dahlvers rolls highest on Initiative (a 12 to Gedley's 7) and attacks first. He uses a standard attack with his two-handed warhammer and saves his second Move Action as a Specific Defense for later. Gedley chooses to use a Move Action from his later turn as a Specific Defense, a block with his shield. The bandit knight rolls lower than Gedley's block (a 14 to Gedley's 18) and misses. Gedley, on his turn, has already used one Action, so he can't take a full-phase Action, but he can delay on an Aimed Attack for a weak spot in Dahlvers' armor. His Melee Skill is 4, so he can delay to Initiative 3 and take an aimed strike with a +4 to hit. Dahlvers had saved his second Move Action, so he can now take a Specific Defense against Gedley's Aimed Attack, and chooses to try a Weapon Parry.

Modifiers

In addition to the Gifts and Bindings that affect you, there are a variety of Modifiers that can be applied to an Attack Roll (or Defense Roll in some cases).

Modifiers to Combat Actions

Condition	Modifier
ENC	–1 per point of ENC
Wounds	–1 per point of wounds
Unfamiliar tools or weapon	–2
Trying to attack secretly	Stealth Cap to Skill
Hostile environment	–5
Drunk, drugged, or tired	–4
Blinded by light, dust	–4
Target partially behind something	–2
Target obscured by darkness or smoke	–4
Attack against moving target	–1 per 10 pts of Move
Tiny Target (e.g. a bull's-eye, 1-3")	–3
Small Target (1 foot or smaller)	–2
Ranged attack beyond PERx5'	–2
Ranged attack beyond PERx10'	–4
Ranged attack beyond PERx20'	–6
Aiming, per phase (up to three)	+1
You are charging	+2
You are attacking while prone	–2
Defender is prone in melee	+2
Defender is prone during ranged attack	–2
Attacking Defender from rear	+2
Defender is surprised or unawares	+2
Above Defender (e.g., on horseback)	+2
Using off-hand to wield weapon	–4
Defender one Step inside Reach	–4
Defender two Steps inside Reach	can't attack Defender
Helmet that protects the face, or helmet with a Visor that is down	–2



Damage

If you have hit someone in Combat, roll on the Hit Location Table to determine where you struck your target. **The difference between the Attack Roll and the Defense Roll is the Base Damage of the Attack. If the Attack Roll is 10 points higher than the Defense Roll, then the result is a *Grievous Wound*.** To the Base Damage of the Attack, you add a bonus from any Weapon you were using (see the section on Weapons following) and subtract the value of any Armor that the target is wearing (see the section on Armor, following).

Standard Damage = Base Damage (difference between Attack and Defense Roll) + STR-based Weapon Bonus – Armor of Hit Location

If you did more points of damage than the target has Armor in the location that you hit, then you've successfully caused a Wound. The following Table includes information on the Hit Locations of the Human Body, including the following:

Location: The name of the Location of the Body struck by the Attack; this is mostly self-explanatory.

Grievous Wound: The Characteristic affected in the event of a Critical success that causes a *Grievous Wound*. In the case of entries that list two options, roll a d10; an odd roll indicates the first Characteristic or aspect of a Hit Location, and an even roll indicates the second given option (see the section on Wounds and Healing, following).

Aimed Blow Penalty: This is the Penalty that must be applied to an Attack that is Aimed at this Hit Location.

Hit Location Table

Roll d20; if two options are given in entry, roll d10 again, with an odd roll indicating the first option, an even the second.

Roll	Location	*Grievous Wound*	Aimed Blow penalty
1	**Left foot**	DEX	–5
2	**Left leg**	DEX	–4
3	**Left thigh**	STR	–3
4	**Right foot**	DEX	–5
5	**Right leg**	DEX	–4
6	**Right thigh**	STR	–3
7	**Groin**	STR	–6
8-9	**Stomach**	STR	–3
10–11	**Chest**	STAM	–4
12	**Left hand**	TECH	–3
13	**Left arm**	DEX	–3
14	**Left shoulder**	STR	–3
15	**Right hand**	TECH	–3
16	**Right arm**	DEX	–3
17	**Right shoulder**	STR	–3
18	**Neck**	STAM or Voice	–4
19	**Face**	APP or PER	–3
20	**Head**	MEM or REAS	–3

For example, the Bandit King Kier Darros swings his broadsword at the Daradj Banner Lord Hueylin of Myr Iras; his attack roll is a 17, while Hueylin's defense roll is a 12. This results in a 5-point hit, to which he adds a weapon bonus of (STR of 6 – 2 =) 4, for a 9-point cut. The roll on the Hit Location Table is a 10, for a Chest hit; unfortunately for him, Hueylin is wearing a Highland Pike harness, which gives him 10 points of protection in the chest against cutting attacks, and so his sword bounces off Hueylin's cuirass. Hueylin strikes back with his long-hafted war-hammer with a good roll resulting in a 23 attack against a 12 defense; an 11-point hit, which with his (two-hand weapon bonus of +10) is a 21-point *Grievous Impact Wound*. The Hit Location roll yields a 5 for the right leg, protected by the Bandit King's Daradj three-quarter bannerman's armor against a paltry 3 points of impact damage. So 18 points of impact damage get through to both his Body points and, because it's a *Grievous Wound*, to his DEX as well as a Binding Penalty.



Weapons

The type of weapon you are using affects your Attack Actions, primarily by determining the kind of damage you do and the Damage Bonus that is added to your Base Damage after a successful hit. A Weapon *shapes* the damage that you do into a **cut**, a **puncture**, or an **impact** wound. Each kind of wound bleeds at a different rate (cuts most severely, punctures less so, and impact wounds least of all – see the section on Wounds and Healing). Armor defends against damage, and armor is rated by its effectiveness against each kind of weapon damage (see Armor).

Minimum STR

A Weapon has a **Minimum STR** to properly use, listed on the Weapons Tables as Min STR. If you do not have an **Effective STR** (i.e., your STR minus any current Modifiers from Bindings and Grievous Wounds) equal to or greater than the Weapons' Min STR, **you may not use that weapon**.

Using two hands to wield a Weapon allows you to double your Effective STR. Thus by using two hands on a Weapon, you can potentially use Weapons two-handed that you could not wield one-handed. Some weapons **must** be used with two hands, and are listed on the Weapon Tables in ***italics***. This rule does not apply to natural weapons such as hands, feet, etc., which are singular by nature.

Damage Bonus

A Weapon adds a **bonus to damage that is added *after* a successful Attack Roll,** determined by your Effective STR as normally listed (with your STR doubled if you're using two hands to wield a weapon, as described above). Each Weapon will have the bonus listed in parenthesis followed by the type of damage inflicted. For example, a listing of **+(STR-3) Puncture** indicates that the Weapon does Puncture damage and that the bonus damage done in a successful attack is equal to your Effective STR minus 3. Note that this may mean that a weakened Characteristic may wind up actually *decreasing* the damage from a successful hit or perhaps even obviating the attack altogether. Enchanted or well-made weapons may also add a bonus to your Attack Roll (which therefore increases the damage done using that weapon).

If there are two kinds of Weapon Damage, with different STR ratings and Damage Type, listed on the Table, you must choose which kind of Attack you are making with that Weapon. The two kinds of Damage indicate two different ways of using the same Weapon – e.g., the cutting edge of a Sword of War or its point, or the pointed end of a war-pick or the blunt end.

Using two hands to wield a Weapon also increases the STR rating you use to figure the Damage Bonus done by the Weapon.

Two Hands as an Option

Being able to double your Effective STR by using both hands can result in much higher damage levels being performed by strong Characters using Weapons with two hands. If this is resulting in combats that you feel are too deadly, you can adjust this by ruling that doubling your STR by using two hands is applied **only for the purposes of determining Min STR**.

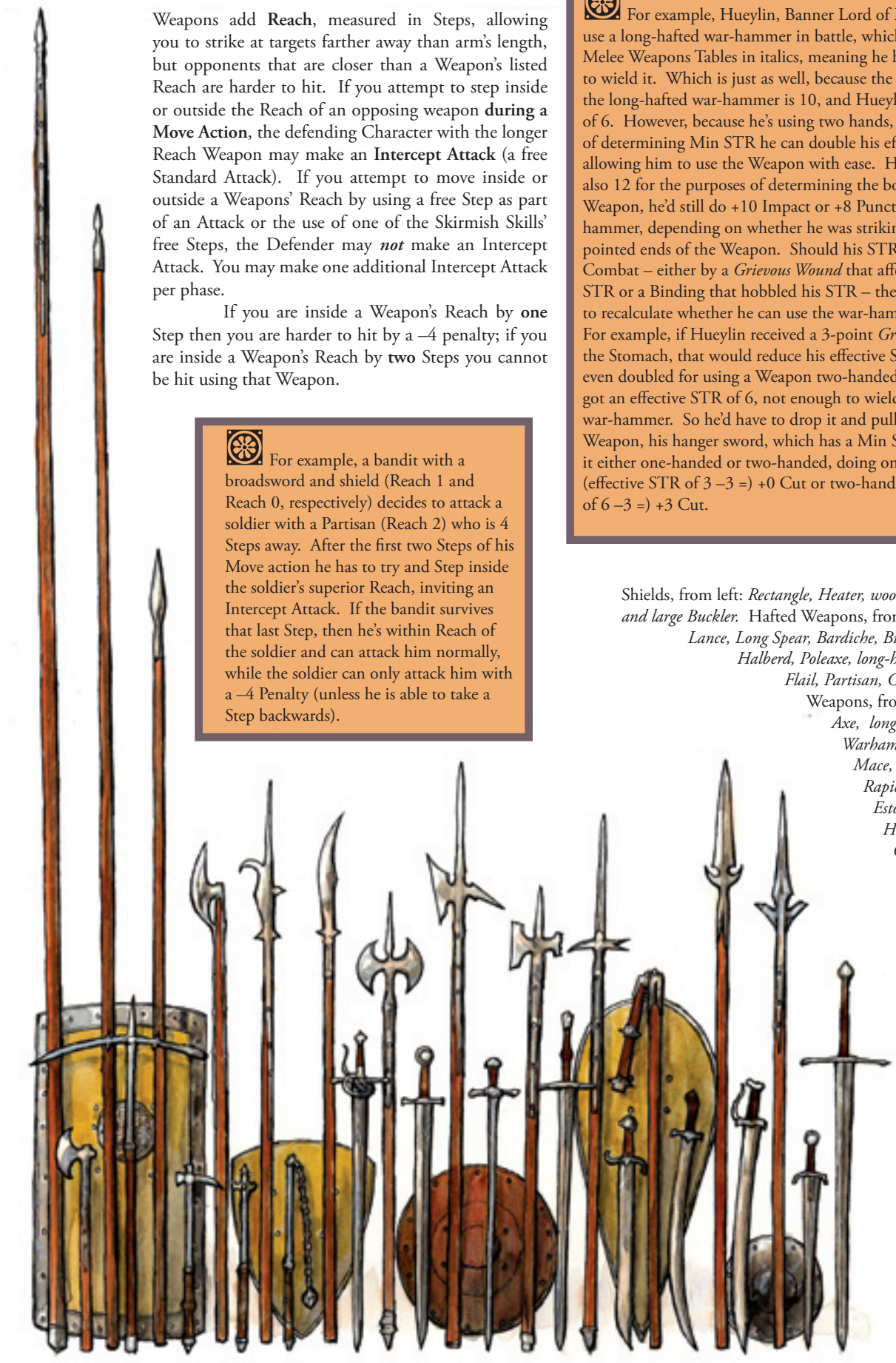
Reach & Intercepts

Weapons add **Reach**, measured in Steps, allowing you to strike at targets farther away than arm's length, but opponents that are closer than a Weapon's listed Reach are harder to hit. If you attempt to step inside or outside the Reach of an opposing weapon **during a Move Action**, the defending Character with the longer Reach Weapon may make an **Intercept Attack** (a free Standard Attack). If you attempt to move inside or outside a Weapons' Reach by using a free Step as part of an Attack or the use of one of the Skirmish Skills' free Steps, the Defender may ***not*** make an Intercept Attack. You may make one additional Intercept Attack per phase.

If you are inside a Weapon's Reach by **one** Step then you are harder to hit by a –4 penalty; if you are inside a Weapon's Reach by **two** Steps you cannot be hit using that Weapon.

For example, a bandit with a broadsword and shield (Reach 1 and Reach 0, respectively) decides to attack a soldier with a Partisan (Reach 2) who is 4 Steps away. After the first two Steps of his Move action he has to try and Step inside the soldier's superior Reach, inviting an Intercept Attack. If the bandit survives that last Step, then he's within Reach of the soldier and can attack him normally, while the soldier can only attack him with a –4 Penalty (unless he is able to take a Step backwards).

For example, Hueylin, Banner Lord of Myr Iras, likes to use a long-hafted war-hammer in battle, which is listed on the Melee Weapons Tables in italics, meaning he has to use two hands to wield it. Which is just as well, because the Min STR listed for the long-hafted war-hammer is 10, and Hueylin only has a STR of 6. However, because he's using two hands, for the purposes of determining Min STR he can double his effective STR to 12, allowing him to use the Weapon with ease. His effective STR is also 12 for the purposes of determining the bonus Damage of the Weapon, he'd still do +10 Impact or +8 Puncture with the war-hammer, depending on whether he was striking with the flat or pointed ends of the Weapon. Should his STR be affected during Combat – either by a *Grievous Wound* that affected his effective STR or a Binding that hobbled his STR – then he might have to recalculate whether he can use the war-hammer effectively. For example, if Hueylin received a 3-point *Grievous Wound* to the Stomach, that would reduce his effective STR from 6 to 3; even doubled for using a Weapon two-handed, he's now only got an effective STR of 6, not enough to wield a long-hafted war-hammer. So he'd have to drop it and pull out his secondary Weapon, his hanger sword, which has a Min STR of 3; he can use it either one-handed or two-handed, doing one-handed damage of (effective STR of 3 –3 =) +0 Cut or two-handed of (effective STR of 6 –3 =) +3 Cut.



Shields, from left: *Rectangle, Heater, wooden Targe, Teardrop, and large Buckler.* Hafted Weapons, from left: *16' Pike, Lance, Long Spear, Bardiche, Bill, Glaive, Labrys, Halberd, Poleaxe, long-hafted Warhammer, Flail, Partisan, Corsèque.* Shorter Weapons, from left: *Horseman's Axe, long-hafted Warpick, Warhammer, heavy flanged Mace, Ball & Chain, Rapier, Broadsword, Estoc, Sword of War, Hanger, Saber, Cavalry Saber, Short Sword, Two-handed Sword.*

Melee Weapons

Weapon Specialty Category	Weapon	Min STR	Damage Bonus & Type	Reach	Armor	Weight	Cost
Axe & Hammer	**Horseman's Axe**	4	+(STR–2) Cut or +(STR–2) Impact	1	1	2.5 lbs	3s
	Hatchet	3	+(STR–3) Cut	1	1	2 lbs	2s
	War-hammer	4	+(STR–2) Impact or +(STR–3) Puncture	1	1	3 lbs	4s
	War-pick	5	+(STR–2) Puncture or +(STR–3) Impact	1	1	3.5 lbs	5s
Club	**Cudgel**	3	+(STR–4) Impact	1	1	2 lbs	--
	Heavy flanged mace	4	+(STR–2) Impact	1	1	3.5 lbs	5s
	Light flanged mace	3	+(STR–2) Impact	1	1	3 lbs	4s
	Spiked mace	4	+(STR–2) Puncture	1	1	3.5 lbs	5s
	Quarterstaff	8	+(STR–4) Impact	2	2	5 lbs.	4p
Dagger	**Stiletto**	1	+(STR–3) Puncture	0	--	.20 lbs	2s
	Dagger	1	+(STR–4) Cut	0	--	.75 lbs	1s
	Parrying dagger	2	+(STR–4) Cut	0	3	1 lbs	2s
	Knife	1	+(STR–5) Cut	0	--	.20 lbs	3p
Flail	**Ball & Chain**	5	+(STR–2) Impact	1	--	4 lbs	5s
	Flail	10	+(STR–2) Impact	2	1	8 lbs	8s
Lance	**Half-lance (8'–10')***	4*	+(STR–2) Puncture	1	--	8–10 lbs	2s
	Lance (14')*	6*	+(STR–1) Puncture	2	--	14 lbs	3s
Pike	***Pike* (16' – 18')**	12	+(STR–2) Puncture	4	--	16–18 lbs	8s
	***Sarissa* (24')**	14	+(STR–2) Puncture	5	--	24 lbs	12s
Poleaxe	***Bardiche***	10	+(STR–2) Cut	2	2	7 lbs	6s
	Bill	10	+(STR–3) Cut or +(STR–3) Puncture	2	2	7 lbs	5s
	Glaive	10	+(STR–2) Cut	2	2	7 lbs	5s
	Labrys	10	+(STR–2) Cut	1	2	6 lbs	*7s*
	Long-hafted war-hammer	10	+(STR–2) Impact or +(STR–4) Puncture	2	2	5 lbs	*7s*
	Long-hafted war-pick	10	+(STR–2) Puncture or +(STR–4) Impact	1	2	6 lbs	*6s*
	Halberd	10	+(STR–1) Cut or +(STR–4) Puncture	2	2	8 lbs	6s6p
	Poleaxe	10	+(STR–1) Cut or +(STR–4) Impact	1	2	7 lbs	6s
Rapier	**Rapier**	3	+(STR–3) Puncture	1	--	3 lbs	12s
Shield	**Buckler**	3	+(STR–4) Impact	0	2	4 lbs	5s
	Heater	4	+(STR–3) Impact	0	4	6 lbs	4s
	Round/Targe, wood	4	+(STR–3) Impact	0	5	6 lbs	4s
	Round/Targe, steel	5	+(STR–2) Impact	0	6	12 lbs	18s
	Half-moon, steel	5	+(STR–2) Impact	0	5	11 lbs	12s
	Rectangle/Legionare	4	+(STR–2) Impact	0	6	16 lbs	9s
	Teardrop	4	+(STR–2) Impact	1	5	11 lbs	7s
Spear	**Javelin**	3	+(STR–4) Puncture	1	--	2 lbs	8p
	Long Spear (10')	8	+(STR–3) Puncture	2	2	4 lbs	1s6p
	Partisan	10	+(STR–2) Puncture or +(STR–4) Cut	2	2	5 lbs	4s
	Corsèque	10	+(STR–2) Puncture	2	2	5 lbs	3s
	Short Spear or Half-pike	5	+(STR–2) Puncture	1	1	3 lbs	18p
Sword	**Broadsword**	5	+(STR–2) Cut	1	1	2.5 lbs	10s
	Estoc	4	+(STR–2) Puncture	1	1	3 lbs	12s
	Sword of War	8	+(STR–2) Cut or +(STR–4) Puncture	1	2	3.5 lbs	1g
	Hanger	3	+(STR–3) Cut	1	1	2 lbs	6s
	Saber	3	+(STR–3) Cut	1	1	2 lbs	8s
	Scimitar or Cavalry Saber	4	+(STR–2) Cut	1	1	2.5 lbs	9s
	Short Sword	3	+(STR–3) Cut or +(STR–3) Puncture	1	1	2 lbs	3s
	Two-handed Sword	10	+(STR–1) Cut	1	2	9 lbs	18s
Hand to Hand	**Fist**		+(STR–8) Impact	0			
	Kick		+(STR–5) Impact	1			
	Head Butt		+(STR–7) Impact	0			
	Knee		+(STR–5) Impact	0			
	Gauntlet		+(STR–3) Impact	0			
	Boot		+(STR–4) Impact	0			

*Min STR for a Lance or Half-lance only applies when on horseback; if trying to use it on foot, double the Min STR (treat as pike or spear).

A Weapon listed in ***italics*** indicates a 2-handed Weapon regardless of the wielder's STR

Ranged Attacks

Ranged attacks are essentially like Melee attacks with the available Attack Options of Standard Attack or Aimed Attack. In addition to your Standard Defense, you may use a Block, Sidestep, or All-Out Dodge as a Specific Defense against a Thrown Weapon; you may only use a Standard Defense or an All-Out Dodge against Ranged Attacks. There are also a few additional factors.

Weapon Accuracy

Unlike Melee Weapons, Ranged Weapons have a built-in Weapon Accuracy (WA) rating which is a penalty to any attack using them. All Ranged Weapons have a Min STR as with Melee Weapons, and as with Melee Weapons you may use two hands to double your Effective STR. With Bows, the damage caused by a successful hit is affected not just by the kind of Bow and STR of the archer, but by the kind of arrow.

Range

All Ranged Weapons have a Range Increment. In the case of STR-based Weapons, which include most Bows and Thrown Weapons, the Range Increment of the Weapon is based upon your Effective STR. **When firing or throwing a Ranged Weapon, you receive a –1 penalty for every Range Increment beyond the first, plus a penalty for distance based upon PER** (a Weapon might have a considerable range, but if you can't see or perceive the target very well then you're not going to be very accurate). The Perception penalties can be found on the preceding Combat Modifiers Table. The maximum Range Increment is 5 (a –4 penalty, in other words).

The range and damage of a Bow can be affected by the type of arrow fired; flight arrows are designed to go farther, but do less damage, while Broadhead arrows are designed to do more damage but don't go as far.

For example, if Yerwin the Scout, STR 6 (doubled to an effective STR of 12 when using two hands), is using a Composite Shortbow with Flight Arrows, his base range increment is 120' and the damage he does with them is +8 Puncture. If he switches over to his Broadhead Arrows, his base range is only 36' but his damage is +12 Puncture. So he'll use the Flight Arrows for distant targets and signal work, and then switch to the Broadheads for closer work against armored opponents.

Reloading

Ranged and Thrown Weapons need time to reload or ready for throwing. The Reload rating is the number of Reload Actions that must be spent reloading or readying before a Ranged Weapon may be used again. In most cases this will be just a single Move Action, but can be longer, in particular for Crossbows, which must often be cranked using a *cranequin*.

Aiming

As described in the Aim Action, you may spend up to three consecutive phases before firing a Ranged Weapon taking an Action called Aiming to improve your chance of hitting your target. Each consecutive Action spent Aiming gives a +1 bonus to your Attack roll (+3 maximum). See the Aim entry under Movement Actions During a Phase.

Missile Weapons

Weapon Skill Category	Weapon	WA	Min STR	Type	Range Increments	Reload	Weight	Cost
Archery	*Composite Shortbow*	–2	8	+(STR–2) Puncture	STR x 5'	1	1.5 lbs	16s
	Short-stave Bow	–2	8	+(STR–3) Puncture	STR x 5'	1	1 lbs	10s
	Long-stave Bow	–2	10	+(STR–2) Puncture	STR x 8'	1	1.5 lbs	15s
	Long-stave Yew Bow	–2	10	+(STR–1) Puncture	STR x 10'	1	2 lbs	18s
Arrow type	**Flight**			–2 Puncture	+ STR x 5'		.5 oz	2s/dozen
	Bodkin			0 Puncture (no change)	no change		.1 lbs	1s/dozen
	Broadhead			+2 Puncture	– STR x 2'		.2 lbs	3s/dozen
Crossbow	*Light Crossbow*	0	8	+6 Puncture	80'	4	8 lbs	5g
	Hunting Crossbow	0	8	+8 Puncture	100'	6	9 lbs	8g
	Heavy Crossbow	0	10	+12 Puncture	120'	8	10 lbs	12g
	Light Bolt	--	--	--	--	--	1 oz	2s/dozen
	Hunting Bolt	--	--	--	--	--	.15 lbs	4s/dozen
	Heavy Bolt	--	--	--	--	--	.25 lbs	6s/dozen
Thrown Javelin	**Javelin**	–2	4	+(STR–2) Puncture	STR x 2'	2	2 lbs	8p
	Short Spear	–3	5	+(STR–1) Puncture	STR x 1'	2	3 lbs	18p
Thrown Stone	**Rock**	0	2	+(STR–3) Impact	STR x 5'	1	.1 lbs	--
Sling	**Sling**	–1	3	+(STR–1) Impact	STR x 8'	1	.5 lbs	8p
Thrown Dagger	**Dagger**	–1	3	+(STR–3) Puncture	STR x 2'	1	.75 lbs	1s
Thrown Axe	**Hatchet**	–1	4	+(STR–3) Cut	STR x 3'	1	2 lbs	2s



Armor

Armor **prevents** damage. Armor effectiveness is rated against **Cutting**, **Puncture**, and **Impact** Weapons. On the Armor Tables the Armor listings will list those ratings in order of Cut, Puncture, and Impact resistance, so an entry of **3/2/3** indicates Armor that protects against 3 points of Cut damage, 2 points of Puncture damage, and 3 points of Impact damage.

Armor can also **shape** damage that gets past it:

Cut damage that manages to get past **Mail** or **Scale** is changed to Impact damage except in the case of a Critical success. The links and layers of Mail and Scale armor are difficult for cutting weapons to get through, but the impact of a blow can still be felt beneath the armor.

Cut or Puncture damage that manages to get past **Plate** Armor is changed to Impact damage except in the case of a Critical success. Plate armor is hard to punch or cut through, but as with Mail and Scale, the impact of the blow can still be transmitted through the plate protection.

For example, Ser Kelios is wearing a Sun Court Knight's three-quarter plate harness, which has an overall value of 11/6/6. He is struck in the chest by a lance, which does 9 points of Puncture damage; his chest armor vs. Puncture damage gives him 6 points of protection, and so he receives a 3-point Wound from the lance. Normally it'd be a Puncture wound, but because he was struck in the chest (covered by a plate cuirass) then it's actually a 3-point Impact Wound. If the same lance struck him in the leg – where he is only protected by cloth with a 2/2/2 rating, that same 9-point hit would be a 7-point Puncture Wound to his leg, as the cloth there only has a protective value of 2 against Punctures and cloth doesn't alter the nature of the Wound. But if he were struck in the chest by a lance on a 12-point Critical success, then the 6-point Wound that resulted would in fact be a *Grievous Puncture Wound* (the Critical Hit having fully pierced his plate cuirass, leaving a neat hole).

Donning Armor

Armor (or clothes, for that matter) can take a while to put on, and you will be vulnerable when you are trying to don armor in the midst of a fight. As a basic rule, **it takes 1 minute per 5 lbs of Armor weight to don a suit of Armor**. This means that a 60 lb suit of Armor will take 12 minutes to put on. If you have assistance, then you can cut the amount of time it takes in half. Also, the Armor Training Skill allows you to get in and out of armor more quickly, allowing you a DEX/Armor Training Test with DR = 10 + Cut Damage Resistance of Overall Armor to get into the gear in half the normal time. So with an assistant and Armor Training, you might be able to cut your donning time to one quarter the normal (e.g., 3 minutes for a 60 lb suit).

As a side note, these donning times might be considered remarkably optimistic in comparison with reality, but these rules are essentially a function of game design.

Weight & Encumberance

Armor **weight** can slow down the wearer by contributing to their Encumbrance. **Every 5 lbs. of weight carried equals one point of Encumberance**. STR allows you to offset the effects of carried weight; deduct your current Effective STR from your Encumberance to get your current Effective Encumberance. Your Encumberance is applied as an *Encumberance (ENC)* Binding when figuring out your MOVE rating and to all physical Tests (including combat).

The **Armor Training Skill** also reduces the effective weight of Armor. Armor Training reduces the effect of worn armor, allowing you to ignore 5 lb. of worn armor weight for every point of Armor Training Skill before you determine your *ENC* Binding.

Heroic Effort

If your *Encumberance* Binding and Fatigue Binding are ever greater than your MOVE score, then technically you can't move anymore. However, your Guide may allow you to make a STR Test DR = *Encumberance* Binding – MOVE rating to attempt to move. If you succeed at the STR Test, you move a number of Steps equal to the success of your die roll, but this takes great effort and you gain a Level of a *Fatigue* Binding, thus increasing the difficulty of your next STR Test to move again (see *Fatigue,* on page 167). If your roll equaled the DR of the Test, it's technically a success and while you can't actually move, at least you do not gain a *Fatigue* Level for this phase. You can discard weight to reduce your Effective ENC, in effect regaining points of MOVE as you ditch what you're carrying. And you may recover from *Fatigue* Bindings through the **Recover** Action listed previously in the Movement Actions During A Phase section. Momentum helps when you are trying to carry a heavy burden, or are dealing with Fatigue; **once you've started moving, you get a +2 bonus on your next STR roll.**

For example, the Highland Free Company soldier Cailden, STR 5, STAM 7, and total MOVE of 34, is carrying a 16' pike, hanger, dagger, and assorted stuff for 20 lbs of gear, and wearing a 45 lb plate-and-brigandine harness. That'd be 65 lbs of stuff for 13 ENC, minus his STR of 5, for 8 Effective ENC, but he's also got Armor Training 4, allowing him to ignore 20 lbs of armor and reducing his effective load to 45 lbs and his ENC to 4 (a hefty –4 penalty to his Skills and reducing his MOVE to 30). So his current *Encumberance* Binding is Level 4. During a battle he tries to pick up and carry a wounded comrade who (with his own armor) weighs 210 lbs, bringing his total effective weight to 255 lbs or an ENC of 51, minus his STR of 5, resulting in an Effective ENC of 46. That's above his MOVE of 34, and so he can only move if he makes a heroic effort.

Armor Available in the Known World

The Armor on this list (a partial list, at that) is described by the 'suit,' in effect a complete outfit that is usually called a ***harness***. Armor is not that different from clothing (and indeed clothing is included on this list), in the sense that it not only has a function to protect the wearer but also reflects the style and fashions of the material Culture in which the wearer lives. It's also simpler to describe armor as a suit or harness rather than having you buy and track each individual piece of armor that you are wearing, which can get very complicated with as many Hit Locations as there are in **Artesia AKW**. There is, however, a short list of individual pieces with which you can customize the harnesses listed here. The listings include a description of the outfit, its base weight, the protective value of the outfit, and its cost. **Armor Type** is listed in cases where the armor shapes damage; this is Mail, Scale, or Plate, and refers to the predominant armor type used. Guides should use discretion in applying Armor Type to individual hit locations; some common sense can be applied (a warrior wearing leather gloves should receive a leather Armor Type benefit when hit in the hands, regardless of the armor worn). The protective value is listed as **Cut/Puncture/Impact** protection. Each harness has an **Overall** Protective Value, but may also have **Exposed** body parts (with no protection), **Weak** Points, and **Strong** Points. The armor listed here is pre-manufactured ***munition armor*** – bought off the rack, so to speak. Custom fitted armor costs 1.5 times the list price, and weighs 5 lbs less. The costs listed here are the base costs for the region in which the armor is made, and you should roll to determine the availability and quality of armor when you go to buy it; an item whose name is listed in italic must be imported into the Middle Kingdoms region (see Appendix C).

Simple Clothing

Culturally appropriate mild weather gear: a shirt or sleeved tunic with breeches or pants for men, blouse and skirt or dress for women, with leather-soled shoes. Weight 5 lbs. Cost by SL of outfit (see Appendix C).
Overall: 1/1/1
Exposed: Head, Face, Neck, Hands **0/0/0**
Strong: Feet (shoes) 2/2/1

Reinforced Clothing

Culturally appropriate layered clothing: perhaps pourpoint doublets for men or brocaded or embroidered outer dresses for women, providing somewhat better protection. Can include outdoor gear, work clothes, and elaborate Courtly clothing. Weight 10 lbs. Cost by SL of outfit (see Appendix C).
Overall: 2/2/2
Exposed: Head, Face, Hands **0/0/0**

Winter Clothing

Culturally appropriate winter clothing: a thick jacket or overcoat or wool sweater, and includes boots, a hat, and perhaps a scarf. Weight 15 lbs. Cost by SL of outfit (see Appendix C).
Overall: 3/3/3
Exposed: Face, Hands **0/0/0**
Strong: Legs, Feet (leather boots) **4/2/3**

Leather Clothing

Culturally appropriate leatherwear, either as outdoor gear, hunting wear, or even tooled and embossed Courtly wear in some Cultures: a leather jacket or tunic, leather breeches or pants, and light boots, or perhaps a padded jacket with leather sleeves. Weight 12 lbs. Cost 2s/SL of outfit.
Overall: 3/2/2
Exposed: Head, Face, Neck, Hands **0/0/0**

Leathers and furs

Barbarian-wear from the Far North: leather clothes either layered or backed by fur, designed primarily for winter weather and usually including a plushy fur hat. Weight 30 lbs. Cost 30s.
Overall: 4/3/4
Exposed: Face, Hands **0/0/0**

Leather Hauberk

Perhaps the most basic kind of armor: a leather hauberk worn over a light layer of quilted cloth, with wrist guards and stiff leather boots. Weight 18 lbs. Cost 1g.
Overall: 4/2/3
Exposed: Head, Face, Neck, Hands **0/0/0**

Cuirboilli Panoply

An archaic form of armor that can still be found amongst barbarians or in treasure troves or as heirlooms: a cuirass with tassets (protection for stomach and thighs), vambraces (for the forearms), greaves (for the legs), and a casque helmet, all made from boiled leather. Weight 30 lbs. Cost 3g.
Overall: 5/4/3
Exposed: Face, Neck, Shoulders, Hands, Thighs **0/0/0**

City Company harness

Light infantry armor common to urban militias in the Middle Kingdoms and the League of Cities: a jack with a few plate pieces such as poleyns or elbow cops tied to quilted cloth, with a light celata. Weight 30 lb. Cost 5g5s.
Overall: 4/2/3
Exposed: Face, Neck **0/0/0**
Weak: Legs (cloth) **1/1/1** Feet (shoes) **2/2/1**
Strong: Head, Chest (helmet & jack) **9/4/5**

Brigandine

Light field armor for poor soldiers or brigands: a brigandine with quilted sleeves, perhaps plate or cuirboilli pieces, leather pants and boots, and a light



A courtesan in simple (but expensive) garb. | *A corsair in leather clothing.* | *A Djar Mael raider in a studded leather hauberk.* | *A crossbowman of the City Company of Collywn, in their typical harness.* | *A mercenary of the Marauder Free Company, in a highland pike harness.* | *An Av-Ruad warrior, of the Black, in a heavy irregular harness.*

helmet such as a bascinet or casque or a mail hood. Type: Scale. Weight 33 lbs. Cost 6g5s.
Overall: 4/2/3
Exposed: Face, Neck **0/0/0**
Strong: Head, Chest (helmet & brigandine) 10/6/7

League Pikeman's harness
Buff coat with steel cuirass, reinforced leather gauntlets, morion or kettle hat, and leather shoes; generally found only in the League's city pike companies. Type: Plate (helmet & cuirass only). 35 lbs. Cost 7g.
Overall: 6/5/4
Exposed: Face, Neck **0/0/0**
Weak: Legs (cloth) **1/1/1** Feet (shoes) **2/2/1**
Strong: Head, Chest (helmet & cuirass) **11/6/6**

Light Irregular harness
A patchwork armor often worn by poor soldiers, bandits, brigands, or pirates; a Penny-plate coat or heavy reinforced lamellar hauberk with vambraces and boots, worn over light quilted cloth or leathers, with hat or bandana. Type: Scale. Weight 30 lbs. Cost 4g10s.
Overall: 6/3/5
Exposed: Face, Neck, Hands **0/0/0**
Weak: Head, Arms, Legs, Feet (Leathers) **4/2/3**

Heavy Irregular harness
A basic armor for poor soldiers: a mail hauberk or jack with leather backings and boots and a simple bascinet or mail hood. Type: Mail. Weight 40 lbs. Cost 5g.
Overall: 7/4/5
Exposed: Face, Hands **0/0/0**
Weak: Legs, Feet (Leather Boots) **4/2/3**

Mail harness
A slightly better armor for irregular foot soldiers: a mail hauberk with leather backings or quilted gambeson, greaves, and open helmet. Type: Mail. Weight 45 lbs. Cost 6g.
Overall: 7/5/5
Exposed: Face, Hands **0/0/0**

Plate-and-mail
Armor on the cusp of full plate protection, but still with an antiquated air: a mail hauberk with wrought-iron plate or cuirboilli bracers, cuisses, poleyns, and greaves, and an open helmet. Type: Mail. Weight 50 lbs. Cost 7g.
Overall: 8/5/5
Exposed: Face, Hands **0/0/0**

Light Imperial Line harness
Armor made for the foot soldiers of the Thessid-Golan Empire: a mail-and-plate hauberk worn over a gambeson and greaves, with reinforced boots and a mail-coifed nasal-bar helm. Type: Mail. Weight 43 lbs. Cost 8g.
Overall: 9/5/5
Exposed: Hands **0/0/0**
Weak: Face (nasal bar) **3/0/2** Feet (boots) **3/2/3**

Highland pike harness
Foot armor for pikemen common to the Daradj Highlands: a full collar w/spaulders, reinforced gambeson or brigandine, cuisses and poleyns, leather gauntlets and boots, and a bascinet or casque. Type: Scale (some Plate pieces). Weight 40 lbs. Cost 8g10s.
Overall: 10/6/7
Exposed: Face **0/0/0**
Weak: Hands, Arms, Legs, Feet (sleeves, gloves & boots) **4/2/3**

Plate-and-brigandine
Armor built around a brigandine: a long brigandine, plate collar, bracers, cuisses, and poleyns, leather gauntlets and boots and a casque helmet. Type: Scale (some Plate pieces). Weight 45 lbs. Cost 9g.
Overall: 10/6/7
Exposed: Face **0/0/0**
Weak: Hands, Legs, Feet (gloves & boots) **4/2/3**

Horseman's plate-and-brigandine
Armor built around a brigandine: a long brigandine, plate bracers, cuisses, and poleyns, leather gauntlets and boots and a visored bascinet with mail aventail. Type: Scale (some Plate pieces). Weight 48 lbs. Cost 9g12s.
Overall: 10/6/7
Weak: Hands, Legs, Feet (gloves & boots) **4/2/3**

Panoply
An archaic form of armor once popular throughout the Mera Argenta during the Golden Age, of either bronze or wrought iron: cuirass with tassets, tassets at the shoulders, vambraces, greaves, and barbuta. Type: Plate. Weight 45 lbs. Cost 7g.
Overall: 9/5/5
Exposed: Neck, Shoulders, Hands, Thighs **0/0/0**

Infantry half-harness
Common form of plate armor for foot soldiers: a half-harness with reinforced breeches, leather boots, and a bascinet or casque. Type: Plate. Weight 40 lbs. Cost 9g10s.
Overall: 11/6/6
Exposed: Face, Hands **0/0/0**
Weak: Groin, Thighs, Legs, Feet (breeches & boots) **3/2/3**

Infantry officer harness
Superior form of plate armor for foot soldiers: a half-harness with mail or jack skirt, gauntlets, cuisses & poleyns, light leather boots, and a bascinet or casque. Type: Plate. Weight 48 lbs. Cost 11g.
Overall: 11/6/6
Exposed: Face **0/0/0**
Weak: Stomach, Groin (mail skirt) **7/5/5** Legs, Feet (boots) **3/2/3**

Daradj three-quarter harness
Armor common to the Daradjan Highlands: a three-quarter-harness over pourpoint with leather boots and gauntlets and a casque or open helmet. Type: Plate. Weight 55 lbs. Cost 11g10s.
Overall: 11/6/6
Exposed: Face **0/0/0**
Weak: Hands, Legs, Feet (gloves & boots) **4/2/3**

Daradj three-quarter bannerman's harness
Armor common to the Daradjan Highlands, often worn by Citadel bannermen: a three-quarter-harness over pourpoint with leather boots and gauntlets and a visored bascinet, with or without aventail. Type: Plate. Weight 59 lbs. Cost 14g.
Overall: 12/7/7
Weak: Hands, Legs, Feet (gloves & boots) **4/2/3**



A bannerman of Dor-Dorodin in plate-and-mail.

A bannerman of An-Taral in plate-and-bridgandine.

A bannerman of Heth Moll in enchanted bronze Daradj three-quarter harness.

A priestess of Hathhalla in an infantry officer's harness.

A bannerman of Finleth in a Daradj three-quarter bannerman's harness.

A kmight of Uthage in heavy Sun Court three-quarter harness.

Legionare foot harness
Infantry armor for the Palatian legions: a laminated three-quarter Palatian Copper harness with anime cuirass over pourpoint with leather gauntlets and boots and a burgonet. Type: Plate. Weight 54 lb. Cost 10g.
Overall: 12/7/9
Weak: Face (partial helm) **6/3/4** Hands, Legs, Feet (gloves & boots) **4/2/3**

Legionare horse harness
Cavalry armor for the Palatian legions: a laminated three-quarter heavy Palatian Copper harness with anime cuirass with plate gauntlets, leather boots, and a burgonet. Type: Plate. 58 lb. Cost 13g.
Overall: 13/8/10
Weak: Face (partial helm) **6/3/4** Legs, Feet (boots) **4/2/3**

Legionare heavy harness
Heavy armor for the Palatian legions: a laminated full field Palatian Copper harness with full plate cuirass and a burgonet with buffe. Type: Plate. Weight 66 lb. Cost 15g.
Overall: 14/9/11

Danian Spiked three-quarter harness
Slightly antiquated Knight's and men-at-arm's armor common to the Western Middle Kingdoms: a three-quarter-harness with non-articulated pauldrons or guardbrace, with or without spikes, over pourpoint with plate gauntlets, leather boots and a visored sallet. Type: Plate. Weight 55 lbs. Cost 12g10s.
Overall: 11/6/6
Weak: Legs, Feet (boots) **4/2/3**

Danian Spiked field harness
Slightly antiquated Knight's and men-at-arm's armor common to the Western Middle Kingdoms: a full field harness with non-articulated pauldrons or guardbrace, with or without spikes, over pourpoint with plate gauntlets and a visored sallet with bevor. Type: Plate. Weight 62 lbs. Cost 13g10s.
Overall: 12/7/7

Sun Court Knight's three-quarter harness
Knight's and men-at-arm's armor common throughout the Middle Kingdoms and League of Cities: a three-quarter-harness over pourpoint with plate gauntlets, leather shoes and a visored sallet. Type: Plate. Weight 53 lbs. Cost 12g.
Overall: 11/6/6
Weak: Legs (cloth) **2/2/2** Feet (shoes) **3/2/3**

Sun Court Knight's heavy three-quarter harness
Heavier armor for knights found in the Middle Kingdoms and League of Cities: a three-quarter harness with or without haute-pieces over pourpoint with plate gauntlets, leather shoes and a visored sallet with bevor. Type: Plate. Weight 60 lbs. Cost 15g.
Overall: 12/7/7
Weak: Legs (cloth) **2/2/2** Feet (shoes) **3/2/3**

Cavalonian Knight's field harness
Heaviest field armor for knights found in the League of Cities and imported into the Middle Kingdoms: a full field harness, with or without haute-piece, over pourpoint with plate gauntlets and a visored sallet, usually with bevor. Type: Plate. Weight 65 lbs. Cost 18g.
Overall: 13/8/8

Éduins-style field harness
A slightly archaic form of full field armor: a full field harness with deep shell fauld over pourpoint with plate gauntlets and a visored bascinet with or without a mail aventail. Type: Plate. Weight 66 lb. Cost 16g.
Overall: 13/8/8

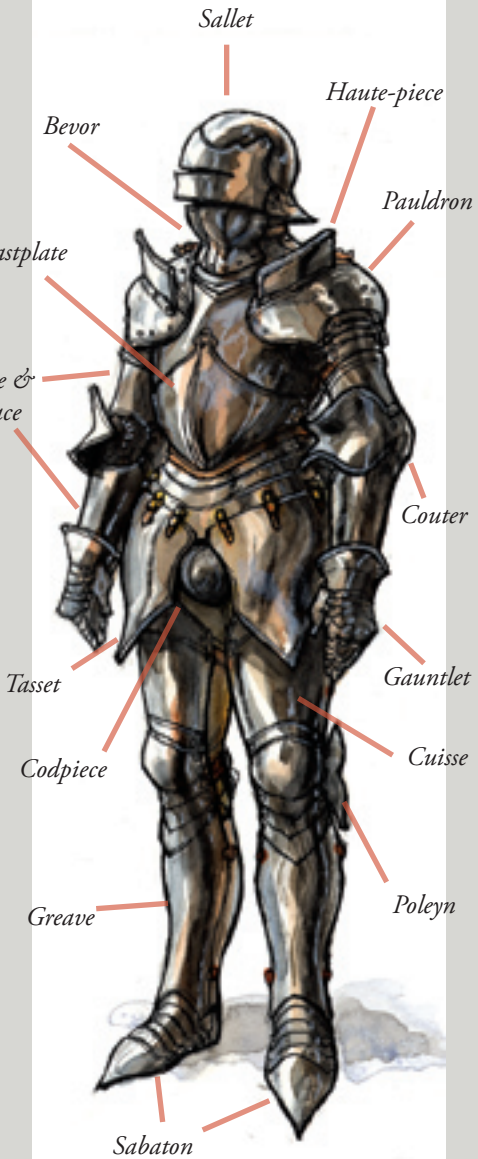
Amoran Field Harness
Heavy Knight's armor from Amora: a full field harness over pourpoint with plate gauntlets and a close-helmet. Type: Plate. Weight 62 lb. Cost 20g.
Overall: 14/9/9

Tournament Foot harness
Heavy armor for the Tournament for fighting in the lists, found usually in either the Middle Kingdoms or the League of Cities: a heavy full harness with visored close-helmet. Type: Plate. Weight 70 lb. Cost 35g (only custom-made, weight and cost already factored).
Overall: 15/10/10

Tournament Jousting harness
Heavy armor for the Tournament for jousting, found usually in either the Middle Kingdoms or the League of Cities: a heavy full harness with visored Great Bascinet. Type: Plate. Weight 85 lb. Cost 40g (only custom-made, weight and cost already factored).
Overall: 17/12/12

Heavy Tournament Jousting harness
The heaviest armor made: a heavy full harness with a bolted-on Jousting Helm. Type: Plate. Weight 95 lb. Cost 50g (only custom-made, weight and cost already factored).
Overall: 20/15/15

Some Armor Terminology





A Palatian cavalry officer of the 3rd Black Arrow Guard, in legionare horse harness.

A knight of the Grand Duke's household, in Sun Court three-quarter harness.

A champion for the King of Dainphalia, in Tounament foot harness.

A Düméghal in an Éduins-style field harness.

Armor Piece-meal

The following is a table of a few pieces that you might with to add to the harnesses listed above. In general a piece of armor from this list should only be used to upgrade a piece of the harness package that you wish to improve by **replacing** something already a part of the package; layering should not be allowed.



A champion knight, in elaborately decorated Cavalonian field harness.

Selected Armor by the Piece

Armor	Locations?	Cut	Pct	Ipt	Weight	Cost
Stiff Leather Boots	Legs, Feet	4	2	3	5 lbs	2s
Cuirboilli Greaves	Legs	5	4	3	6 lbs	15s
Leather Codpiece	Groin	4	2	3	--	1s
Mail Codpiece	Groin	7	4	5	.5 lb	2s4p
Plate Codpiece	Groin	11	6	6	1 lb	3s6p
Leather Gauntlets	Hands	4	2	3	1 lb	10p
Mail Gauntlets w/leather	Hands	7	5	5	2 lb	3s6p
Plate Gauntlets w/leather	Hands	11	6	6	3 lb	4s4p
Leather Cowl	Head, Neck	3	2	3	2 lb	1s6p
Leather Hood	Head, Face, Neck	3	2	3	3 lb	1s10p
Aventail	Neck, Shoulders	7	5	5	4 lb	3s
Mail Cowl	Head, Neck	7	5	5	5 lb	4s
Mail Hood	Head, Face, Neck	7	5	5	6 lb	4s4p
Mantle	Neck, Shoulders, Chest	7	5	5	9 lb	5s
Cuirboilli helm	Head	5	4	3	3 lb	2s
Gorget or Collar	Neck	11	6	6	2 lb	3s
Full Collar	Neck, Shoulders	11	6	6	5 lb	4s
Bevor or Buffe	Face	11	6	6	1.5 lb	2s
Spangenhelm	Head	11	6	6	2.5 lb	2s6p
Kettle Hat	Head	11	6	6	4 lb	3s
Morion	Head	11	6	6	4 lb	3s4p
Bascinet	Head	10	5	6	4 lb	6s
Bascinet, visored	Head, Face	11	6	6	6 lb	6s6p
Bascinet, visored hounskull	Head, Face	12	7	7	7 lb	6s8p
Bascinet, Great	Head, Face, Neck	14	9	9	12 lb	8s
Barbuta	Head, Face	12	8	8	3.5 lb	3s8p
Casque	Head, Face (partial)	11	6	6	2.5 lb	3s6p
Celata or Sallet	Head	11	6	6	2 lb	3s
Sallet, closed	Head, Face	11	6	6	5.5 lb	5s
Sallet, visored	Head, Face	11	6	6	6 lb	6s
Burgonet	Head, Face (partial)	11	6	6	4 lb	4s
Siege Burgonet	Head, Face, Neck	14	9	9	17 lb	10s
Close-Helmet, visored	Head, Face	12	8	8	7 lb	6s
Jousting Helm	Head, Face, Neck	20	15	15	15 lb	18s



First column, top to bottom: *Umati sallet, Aurian sallet, Great Bascinet, Palatian burgonet, Palatian siege burgonet.*
Second column, top to bottom: *Bascinet with mail aventail, simple celata or sallet, kettle hat, Amoran morion, Palatian-Labiran casque.*
Third column, top to bottom: *Simple bascinet, barbuta, old-style spagenhelm with mail aventail, Daradjan casque from Dara Dess.*
Fourth column, top to bottom: *Visored hounskull bascinet from Daradja, old-style visored bascinet, Middle Kingdoms jousting helm, Amoran visored close-helmet.*

A Note on Helms & Visors

Helmets that protect the Face give a –2 Penalty to all Skills; they're difficult to see out of and muffle the voice. Helmets that are described as having a Visor (as "visored") may have the Visor worn up or down; if the Visor is worn down, in place before the Face, the wearer receives a –2 Penalty to all Skill attempts. If the Visor is worn up, the wearer forgoes the Penalty but leaves his or her face Exposed to attacks.

Wounds

Damage caused by a physical weapon is cumulatively subtracted from your Body Characteristic.

When your Body score = 0, you fall unconscious or are incapacitated. You may make a WILL Roll to stay conscious, with a DR = 10 + the amount your Body Characteristic is currently below 0. Damage to your Body during Combat also slows you down by affecting your Move score, which is after all based upon your Body Characteristic.

Most physical Damage occurs as one of three basic types, Cuts, Punctures, and Impact wounds.

Cut damage: Resulting from an edged weapon, Cuts tend to bleed a lot. **Succeed at a STAM Test with DR = Damage done, or bleed 1 point of Body per round**. Roll again at the end of every round until your bleeding stops or you die. If you receive a *Grievous Cut Wound*, your bleeding rate is 1 point of Body per phase.

Puncture damage: Resulting from pointed weapons, Punctures tend to bleed, but not as badly as Cuts. **Succeed at a STAM Test with DR = Damage done, or have a serious internal injury bleeding 1 point of Body per minute**. Roll again at the end of every minute until your bleeding stops or you die. If you receive a *Grievous Puncture Wound*, your bleeding rate is 1 point of Body per round.

Impact damage: Resulting from blows from blunt instruments or objects, an Impact Wound bleeds the least, but you might not even notice; a successful PER/Healing Arts Test must be made first to see if the bleeding is even detected, DR = 20 – Wound damage. **Succeed at a STAM Test with DR = Damage done, or have a serious internal injury bleeding 1 point of Body per hour**. Roll again at the end of the hour until your bleeding stops or you die. If you receive a *Grievous Impact Wound*, your bleeding rate is 1 point of Body per minute.

When your Body score = – Body, you die (see Death in the chapter on The World Around You).

For example, if you have a Body score of 25 (the typical score of the average person), you fall unconscious when physical Damage to your Body reduces it to 0, and you die when your Body score is reduced to –25. In other words, 25 to 49 points of damage knocks you unconscious, and 50 points of damage would kill you.

Incapacitation

If Damage from Wounds to a single body part accumulates to the point that it is greater than 1/2 your Body Characteristic, then the body part is temporarily incapacitated and can't be used until the damage is healed. If a limb has been rendered useless, you might have to drop something that you were holding, or risk falling down with a DEX Test (suggested DR 14). In the case of the Stomach, Chest, Neck, Head, or Face, then you must succeed at a WILL Test with DR = points of Damage done to your body part. If you succeed you've avoided any ill effects, but if you fail, you've been knocked **unconscious** and fall to the ground. You can try to come out of your unconscious state with each successive phase, by succeeding at a WILL Test with DR = points of Damage taken by the body part. You unconsciousness lasts until either you succeed at a WILL Test or the Wound that caused your unconscious state is healed of at least 1 point of Damage.

Wound Damage from a **single massive blow** to a body part **greater than your Body Characteristic** means **that body part is permanently incapacitated** and can never be used again. **This results in 'instant death' for blows to the Stomach, Chest, Neck, Head, or Face.** If a portion of a limb is destroyed in this fashion, then the rest of the limb is lost as well (e.g., if your right leg is ruined by a massive blow, then you lose the use of your right foot as well).

For example, if you're a typical person with a Body of 25, you will lose the use of any body part if it accumulates 13 or more points of Damage, or must succeed at a STAM roll to avoid unconsciousness, depending on where you're hit. If more than 25 points of Damage is done to a body part in a single blow, you will either lose the use of the body part permanently or die outright. So if you take two blows to the Head that result in a total of 15 points of Wound Damage, you'd have to make a WILL Test DR 15 to avoid being stunned. If instead you received a single 26-point Wound directly to the Chest, you would be killed outright.

Grievous Wounds

If your initial Attack Roll is 10 or more points greater than the Defense Roll, then you've scored a Critical Success and any Damage that manages to get past the Defender's Armor creates a ***Grievous Wound*** Binding. Damage from a *Grievous Wound* is recorded both as a subtraction from your Body Characteristic as with a regular injury and then also applied directly to one of your other Characteristics as a *Grievous Wound* Binding, resulting in a penalty to your use of that Characteristic. The Hit Location Table determines which Characteristic is affected; each location on the body is (well, pretty much symbolically) connected to one of your Physical or in some cases Mental Characteristics.

For example, Kieros scores a Critical Success during a combat that results in a 7-point *Grievous Puncture Wound* to the right thigh that gets through his opponent's armor. His opponent must deduct 7 from his Body score; then must add a *Grievous Puncture Wound* 7 Binding to his list of Bindings, applying it as a penalty to his STR Characteristic.

On several entries on the Hit Location Table, there are two Characteristics connected to a single Hit Location, and so a d10 Roll is necessary in such cases to determine which Characteristic is affected (an odd roll indicates the first entry, an even roll the second). The entry for the Neck indicates "Voice" – this is a special entry. Any Critical Hit to the Neck can wind up damaging your vocal chords and your ability to speak, so you must apply your *Grievous Wound Binding* to all Skill Tests and Gifts involving speech.

Even though each *Grievous Wound* is a separate injury, if

more than one affect a single Characteristic then their effects are considered cumulative.

If the total effect of *Grievous Wounds* is equal to or larger than the Characteristic they affect, you may be stunned for one round. As with Incapacitation, you may attempt to succeed at a WILL Test to avoid becoming stunned, with the DR = 5 + your total *Grievous Wound* Binding Level. If you are stunned you may take no Actions, but may move one Step per phase (a dazed stagger or crawl). Once stunned, you may attempt to shake it off, once per phase, with WILL roll as before, until you come out of it.

If your ***Grievous Wound* Binding Levels total more than twice the Characteristic that it affects**, then **one point is permanently deducted from your Characteristic for every 5 full points of *Grievous Wound* Level** that exceeds twice your Characteristic.

If a Characteristic is permanently reduced to 0, then you die. When *Grievous Wound* damage reaches the point where it affects your permanent Characteristics, note also that the change in Characteristic also affects your Body score (or other applicable total Characteristic).

Durant, a fairly well armored Daradj warrior with 28 Body Points, is in over his head, fighting two Djar Maelite Warlords with superior Skills, and he takes a 3-Point *Grievous Puncture* to his Right Arm from one of them. In addition to the 3 points he must subtract from his current Body score, he also takes a –3 penalty from a *Grievous Wound* Binding to his DEX, which would normally be 6 but is now reduced effectively to 3. He'll have to apply the Binding whenever he tries a Characteristic or Skill Test based on DEX. He also rolls to see if he's bleeding (STAM Test DR 3), and makes the roll so at least he doesn't have to be worried about bleeding to death.

Environmental Threats: Falling

A common problem for adventurers when moving through the Material World is falling – into pits, off of cliffs, off walls and rooftops, etc. If you take a fall and are conscious and in control of your body (e.g., you're not tied up or otherwise restrained), you may attempt to make a soft landing by succeeding at a DEX/Athletics roll or a DEX/Acrobatics roll (with the Jumping specialty applied, if you have it) with a DR equal to the number of feet fallen. If you succeed, you have landed on your feet or in a roll and take no damage. If you fail, however, you take 1 point of Impact damage per foot of distance fallen. Half of this damage goes directly to your Body as an Impact Wound; ***armor does not protect against this damage***. The other half of the damage is applied to a specific hit location as an Impact Wound (roll location randomly as per normal); armor ***does*** protect against this damage. If you fumble your landing roll, the portion of damage done to your hit location is considered a *Grievous Wound*, creating a Binding on a Characteristic as well as doing damage to your Body.

Sometimes you might fall onto something sharp – for example sharpened stakes at the bottom of a pit, an upright tree branch at the bottom of a cliff, a spiked iron fence, etc. If the Guide determines that's the case, then a weapon type should be applied to the object (for example, a spear for a sharpened stake, a dagger for the spike on an iron fence) and a hit location rolled. The damage done by the object is equal to the Damage bonus of the equivalent weapon, with the STR of the blow being the number of feet fallen before impact. This damage is ***in addition to*** normal falling damage.

Gil the Clumsy doesn't see a pit trap in the High King's dungeons and falls into it while trying to free one of his old mates. The pit is 20 feet deep. Gil has a DEX of 5 and an Athletics Skill of 4; he attempts a roll to avoid getting hurt by the fall, but his roll of a 7 (+9) isn't enough to meet the DR of 20. He lands poorly, taking a 10-point Impact Wound to his Body and a 10-point Impact Wound to (3) his left thigh. He's wearing a *light irregular harness* that gives him 5 points of protection against Impact damage to his left thigh, so that's only a 5-point Wound. Unfortunately, it turns out the bottom of the pit is also lined with sharpened stakes, and the Guide rules that he got hit by one; the stakes count as short spears, doing (STR-2) Puncture damage, or 18 points in this case from the 20' fall. The Guide rolls a 7 for a groin hit, protected by only 3 points against Puncture damage, so Gil takes a further 15-point Puncture Wound to his groin. Gil falls unconscious, and furthermore fails his STAM test to avoid bleeding from the Puncture Wound, and is now losing 1 point of Body a minute…

Fire & Drowning

Any body part exposed to fire may take damage to the location. Determining the number of locations affected by a fire is the primary factor here; a small low-intensity source of fire (such as a torch) should usually only affect a single hit location, but larger fires can theoretically affect every part of your body. The Guide should use some leeway here, following the guidelines below. ***Impact*** armor and magical Wards against physical harm protect against fire damage, unless the source is a burning liquid (such as burning oil or a dragon's breath) in which case only magical Wards can protect against it.

Fire Intensity

Fire is	Example	Damage	
Low	Torch or other single point fire source.	1d6 burn damage to a single location	10
Medium	Falling in a campfire or being hit with some burning oil	1d10 burn damage to 1d4 (1-4) exposed locations	14
Hot	Being burned at the stake, falling in lava, grappling a large fire elemental, being caught in a dragon's breath.	2d10 burn damage to 3d4 (3–1 2) hit locations	18

A fire can be extinguished with a successful TECH/Athletics Skill Test with a DR based on the intensity of the fire (as there is no 'fire-fighting' skill per se, the Athletics skill will stand in its place). This isn't applicable in all cases; you can't extinguish lava, for example, or a fire elemental (some common sense is all you need here).

If you start drowning (usually as a result of a Fumbled Swim roll) or asphyxiating for other reasons (smoke inhalation, etc.), you automatically receive 1 point of damage to your Body each ***phase*** that you are drowning or asphyxiating (so one minute of drowning should result in 20 points of damage to the Body). Armor does not protect against this damage, ***nor does any form of magical Warding***.

In a stressful situation, you can hold your breath for two ***rounds*** per point of STAM, plus one round per point of Athletics and Swim Skill. After that, you have to begin breathing again, and may begin drowning or asphyxiating as normal if in a hostile environment.

You can attempt to revive an unconscious drowning or asphyxiating Character if that person is removed from the environment causing their situation and exposed to breathable air with a successful TECH/Healing Arts or Midwifery Test with a DR equal to the points of damage below 0 they are. If this roll is successful, it restores them to 1 point of Body and consciousness.

Damage to the Mind

Some *Grievous Wounds* and other kinds of attacks and circumstances (usually due to magic or supernatural creatures) may cause damage to either your Mind score or to a specific Mental Characteristic, and your Mind points can also be used as fuel for Casting Incantations and Rituals in the Alchemical, Hermetic, and Occult Lore traditions. Damage to the Mind or its use as magical fuel is handled in the same basic way that damage to the Body is handled; the damage done or amount used is subtracted from your current Mind score, or if necessary applied as a *Grievous Wound* Binding to a specific Characteristic. Mental Characteristics follow the same rules for Characteristic loss leading to permanent Characteristic loss as described above.

When your Mind score = 0, you fall unconscious or are incapacitated. You may ***not*** make a WILL Roll to stay conscious after damage to the Mind. Further, Mental damage can produce unfortunate side-effects, and whenever your Mind score is reduced to below 0, you must succeed at a WILL Test with DR = the number of points your Mind score is below 0, or gain one Level of a *Madness* Binding for every 5 points your Mind score is below 0.

When your Mind score = – Mind, your Mind dies, though your Body may continue to live (see Death in the chapter on The World Around You Section). This is potentially a very dangerous situation for those around you, as your Spirit is trapped in your still-living Body (potentially turning you into a form of the undead) and your Body becomes open to Spirit Possession.



For example, if you have a Mind score of 25 (the typical score of the average person), you fall unconscious when mental (or physical) Damage to or the magical use of your Mind reduces it to 0, and your Mind dies when your Mind score is reduced to –25. In other words, 25 to 49 points of Mind damage or magical draining knocks you unconscious, and 50 points of Mind damage would kill you. Once your Mind is reduced to below 0 you have to roll to see if you avoid a *Madness* Binding, so an average person who had taken 37 points of Mind damage would have to succeed at a WILL Test DR 12 to avoid a *Madness* 3 Binding from all the mental damage and strain.

Damage to the Spirit

Some kinds of attacks and circumstances (usually due to magic or supernatural creatures) may cause damage to your Spirit score or more rarely a Spiritual Characteristic, and Spirit may be used as fuel for the Casting of Invocations and Rituals in the Cult, Folk, Herbal, Occult, and Star Lore traditions. Damage to the Spirit or draining the Spirit as magical fuel is handled in the same basic way that damage to the Body and Mind are handled; the damage done or amount used is subtracted from your current Spirit score, or if necessary applied as a Binding to a specific Characteristic. Spiritual Characteristics follow the same rules for Characteristic loss leading to permanent Characteristic loss as described above.

When your Spirit score = 0, you fall unconscious or are incapacitated. You may ***not*** make a WILL Roll to stay conscious. If your Spirit is reduced to 0 or less, you must succeed at a WILL Test with DR = the number of points your Spirit score is below 0, or gain one Level of a *Despair* Binding for every 5 points your Spirit score is below 0. Furthermore, when your Spirit is temporarily reduced below 0, your Body becomes temporarily vulnerable to Spirit Possession (see Spirits & Ghosts in The World Around You section).

When your Spirit score = – Spirit, your Spirit dies and is irrevocably destroyed (see Death in The World Around You section); this is a disastrous situation to be avoided at all costs. Your Spirit is gone forever, and your still-living Body becomes open to Spirit Possession or transformation into one of the undead.



For example, if you have a Spirit score of 25 (the typical score of the average person), you fall unconscious when Spiritual Damage from the attacks of Ghosts & Spirits or the use of your Spirit to fuel magic reduces it to 0, and your Spirit dies when your Spirit score is reduced to –25. In other words, 25 to 49 points of damage knocks you unconscious, and 50 points of damage would destroy your Spirit permanently. Once your Spirit is reduced to below 0 you have to roll to see if you avoid a *Despair* Binding, so an average person who had taken 34 points of Mind damage would have to succeed at a WILL Test DR 9 to avoid a *Despair* 2 Binding from all the spiritual damage and strain.

More information on the use of the Mind and Spirit in magic can be found in the Magic section, following this chapter; information about Spirits and Spirit Possession is included in the chapter on The World Around You.

Healing Damage

The effects of damage to the Body, Mind, and Sprit can be healed in four ways: by time, by the skills of the Healing Arts, by the Healing Touch Gift, or by Magic. Healing Magic is discussed in the Magic Section following this chapter.

Time

Every day **you regain Body points equal to your effective STAM (your STAM after the application of any *Grievous Wounds* or Bindings). These Body points must be divided and applied evenly to every non-bleeding Wound.** Hence, physical Wounds should all heal at the same rate (so long as they aren't still bleeding), and some Wounds will have fully healed before others. **Every day you regain Mind points equal to your effective WILL. And every day you regain Spirit points equal to your effective CONV.** Mental damage caused by physical Wounds should heal under the same principle as physical damage to the Body, with mental healing divided evenly between each Wound and the Mind score itself, in the case of mental draining due to Spirits and Ghosts or magic-use. Since Spirit is never wounded in the same way as the Mind or Body might be, you need only keep track of how many points you are regaining per day (i.e., there are no individual Wounds to keep track of with your Spirit score). If you need to figure out how many points you are regaining in shorter time increments, simply divide the number of points you will regain in a day by 24 to figure out the actual hourly rate of natural healing.

***Grievous Wound* Bindings heal more slowly, at the rate of one Binding Level healed per day per *Grievous Wound*.** This healing occurs regardless of your effective STAM. Permanent damage to a Characteristic cannot be healed, though that Characteristic may be raised in value through Training Points or Arcana Points as normal.

Keep track of the Bindings resulting from *Grievous Wounds* separately from the Body point damage of the Wounds themselves, as they heal at different rates. Note that this should mean that your Body or Mind rating should return to full before the penalty effects of the *Grievous Wound* are removed from your Characteristic (i.e., outwardly you'd still be fine, but internally you'd still be suffering the after-effects of your horrible Wounds as represented by the lingering Characteristic penalties).

Bryce of Teppin has taken two Wounds, one a regular Cut to his Right Shoulder for 6 points of damage, and the other a *Grievous Puncture Wound* to his left thigh for 8 points of damage and an 8-point *Grievous Wound* Binding to his STR. His STAM is an average 5, so he regains Body points at a rate of 5 per day, split between the two Wounds. The first day, the 8-point Puncture is reduced by 3 to 5, and the 6-point Cut by 2 to 4. The second day, the now 5-point Puncture is reduced another 3 to 2, and the now 4-point Cut is reduced by 2 to 2. By the end of the third day, both Wounds are completely healed. At the same time, his 8-point *Grievous Wound* Binding to his STR resulting from the 8-point Critical Puncture is also healing, but at a slower rate of 1 point per day; so after 3 days, when his physical surface Wounds are healed, he's still got a 5-point STR Binding that's slowly healing. It'll take another 5 days for the full effects of the *Grievous Wound* to his thigh to disappear.

Healing Arts

If you have the Healing Arts Skill, you can stop bleeding from an obviously bleeding Cut or Puncture Wound with a TECH/Healing Arts Test DR = 10 + Wound damage. In the case of Impact wounds, a successful PER/Healing Arts Test must be made first to see if the bleeding is even detected, DR = 20 – Wound Damage (the theory being that the heavier the internal Damage, the easier it is to spot), followed by a TECH/Healing Arts Test at the DR listed above to actually stop the bleeding. Each bleeding Wound must be treated individually. You can stop your own Wounds from bleeding as well as those of other Characters.

Recuperative Care

If you're attempting to take it easy while healing, then a Healer who succeeds at a second successful TECH/Healing Arts Test with a DR = 10 + the worse individual Wound damage received allows you to regain twice your normal rate of Body points per day, and to also double the points of *Grievous Wound* Bindings reduced per day per *Grievous Wound* Binding to 2. You can perform this TECH/Healing Arts Test on yourself as well as on other Characters, and only have to do it once (i.e., you don't have to roll every day to make sure the wounded person is recuperating properly). This double rate of healing lasts only as long as you are dedicating your time to recuperating while under a Healer's supervision (even if the Healer is yourself); if vigorous physical activity (you travel more than half your daily allotted Move score, or must make any Physical Test during the course of the day other than one related to healing your Wounds), then you can no longer claim the benefits of Recuperative Care and go back to healing at your usual rate.

A Healing Touch

If you are blessed with the Gift of a *Healing Touch*, you may attempt to cure the Wounds and damage of others (but not your own) by simply placing your hands upon a Wound. You may heal up to your Gift Level in points of Body damage per Wound by expending your own Spirit points; a bleeding Wound that is healed of damage in this way stops bleeding. Each Wound can only be touched once. **A *Healing Touch* Gift affects *Grievous Wound* Bindings at the same time as the Body point damage of the original *Grievous Wound*** (unlike with natural forms of Healing, in which they are treated separately).

A Healer with a 3-point *Healing Touch* Gift and a strong Spirit score comes across poor Durant from our previous examples. He can heal Durant's Wounds of 3 points of damage and 3 Levels of *Grievous Wound* Bindings by touching each of them once. He is therefore able to heal Durant's right arm completely along with the *Grievous Wound* 3 Binding; reduce the *Grievous Wound* 6 Binding resulting from the cut to his right leg to a *Grievous Wound* 3 Binding; reduce the *Grievous Wound* 13 Binding to his Voice to a *Grievous Wound* 10 Binding; and the *Grievous Wound* 5 Binding from the cut on his neck to a *Grievous Wound* 2 Binding. And much to Durant's relief, the Healer has also healed 12 points of Body Damage to the four wounds (and thus also to his total Body score) in the process of healing the *Grievous Wounds*…

NPC Morale Checks

As a final note on the behavior of individuals during dangerous situations like Combat, you'll almost certainly want to determine as much as possible your own actions and reactions during combat and other dangerous situations. You are encouraged to role-play the WILL and COUR Levels of your Character (it doesn't make a great deal of sense for if you have a COUR of 3 to be constantly throwing yourself into the jaws of danger), and at times your reactions may have to be determined by die roll – for example, when encountering someone with a Mask, Voice, or Aura Gift that has a clear effect upon you – but most of the time, you'll be allowed to determine your own reactions to the events of the game. If you choose to go down fighting against terrible odds, that should be your choice, barring a Fear Binding that forces you to run away.

However, just because you decide to go down with the ship doesn't mean your crew necessarily agrees to go down with you. And so for NPCs, whether they are your companions and compatriots or your opponents, it might be a good idea to determine some aspects of their behavior by random die roll, though Guides are always free to use their own judgment about NPC actions. In combat or other dangerous situations, a check of ***Morale*** might be called for, in which an NPC's fortitude in the face of danger might be tested. **A Morale Check is usually a WILL Test DR 10 when the NPC has a Leader or is in a group and the test concerns maintaining discipline and following orders, and usually a COUR Test DR 10 when the NPC is alone or without a Leader and faced with danger.**

The Relation of the NPC to any Leader figures that they are associated with (someone with the Leadership Skill that they are supposed to obey, either another NPC or Player) will influence the Morale Check, first through the application of the Loyalty Bonus based on their Relations Category. Further, if an NPC has a Leader and the NPC believes that Leader to be alive and functioning (i.e., not dead, unconscious, or incapacitated), then the NPC may add the Leadership Skill of their Leader to their Morale Check Roll. If more than one Character with the Leadership Skill is present, then only the highest Leadership Skill applies to an NPC's Morale Checks.

The Player-Character Darender, a Knight of Lewin Mav sworn to its Watchtower King, has a Leadership Skill of 4 and a handful of household troops in his personal service. Three of them are Sworn Warriors who are his Compatriots, while he also has 2 Mercenary Warriors whom he has under contract. His Warrior Compatriots add a Loyalty Bonus of +3 to any Morale Checks they make (so with an average WILL of 5 and barring other influencing factors, they're succeed unless they roll a 1 or a 2). His Warrior Hirelings only add a +1 Loyalty Bonus to their Morale Checks, though with an average WILL of 5 that still means they'll make most rolls. And, as long as they think he's alive and well, they may all add his Leadership Skill as a +4 bonus to any Morale Checks they undergo, so they'll be a fairly disciplined bunch except under more extreme duress.

Morale Check Triggers

Situation	Morale Check with Leader	Morale Check w/o Leader
NPC is on foot being charged by someone on horseback.	WILL Test	COUR Test
NPC has taken more than half their Body in damage during battle.	WILL Test	COUR Test
NPC has a limb incapacitated during battle.	WILL Test	COUR Test
NPC has received a *Grievous Wound* during battle.	WILL Test	COUR Test
NPC's side has taken 50% casualties during battle.	WILL Test	COUR Test
NPC sees someone on his or her side running away.	WILL Test	COUR Test
NPC sees a Leader run away.	COUR Test[1]	COUR Test
NPC's Friend (or better Relation, except Compatriot) is badly wounded during battle (incapacitated or knocked unconscious).	WILL Test	COUR Test
NPC's Friend (or better Relation, except Compatriot) is killed during battle.	WILL Test	COUR Test
NPC's Leader is badly wounded during battle (incapacitated or knocked unconscious).	WILL Test[1]	--
One of an NPC's Leaders is killed during battle (e.g., a sergeant or a lieutenant).	WILL Test[1]	--
NPC's most important Leader is killed during battle.	WILL Test[1]	--
NPC is asked to make a serious financial sacrifice or undergo some sort of hardship.	WILL Test	WILL Test
NPC's Family or Loved One is threatened or put in danger.	WILL Test[2]	WILL Test[2]
NPC is asked to do something that seems very, very dangerous.	COUR Test	COUR Test
Fate of NPC seems to be certain Death (e.g., the ship is sinking, NPC is completely surrounded, etc.).	COUR Test	COUR Test

[1] NPC may not add ***that*** Leader's Leadership Skill to roll in Morale Check, but may add the Leadership Skill of ***other*** Leaders should any others be present.

[2] NPC must subtract their EMP as a Penalty if a Family Friend or higher is threatened or endangered.

Morale Check Modifiers

In addition to the usual Modifiers, Gifts, and Bindings that apply to most Characteristic and Skill Tests, Moral Checks should also have the following Modifiers:

Situation	Modifier
NPC has the *Veteran* Gift.	+1 per Level of *Veteran* Gift.
NPC's has a Leader.	+/– Loyalty Bonus for Relations Category.
NPC has a Leader that they think is alive and well.	+ Leadership Skill Level of Leader
NPC's Leader uses STR for most Leadership Tests, and is present.	+ Leadership Skill Level of Leader
NPC's Leader uses STR for most Leadership Tests, and is absent.	– STR of Leader
NPC's side outnumbers opponents.	+2
NPC's side is outnumbered 1.5 to 1.	–2
NPC's side is outnumbered 2 to 1.	–4
NPC's side is outnumbered 3 to 1.	–6
NPC's side is outnumbered 4 to 1 or more.	–8
NPC is on horseback during battle.	+2
Opponents are on horseback during battle and NPC is not.	–2
NPC is wounded.	–1 per 2 points of Body damage (total).
NPC is Critically Wounded.	–1 per point of Body damage (total).

NPCs that fail a Morale Check will immediately begin doing their best to alter or escape the circumstances they find themselves in: they might flee the scene, refuse an order, surrender (if flight is not an option), or mutiny. Once an NPC has failed a Morale Check, their Morale is considered ***Broken***, and even once removed to safety the NPC may not be compelled into danger until they have been ***Rallied*** (see the next bit). NPCs that break in the face of danger or on the field of battle because of a failed Morale Check (or, for that matter, Player-Characters that do so voluntarily) risk either a *Shame* or *Guilt* Binding. They must make a WILL Test with a DR equal to 10 or the Tragedy DR of the Relations Category they have with their Leader, whichever is higher. If they fail the roll, they gain a *Shame* Binding if they fled a battle or in the face of danger or surrendered, or a *Guilt* Binding if they challenged or mutinied against a legitimate Leader. The Binding Level gained is dependent on their Relations Category with their Leader, but is always at least 1.



For example, if a single NPC fighting alone (say, a solitary thief) breaks Morale and runs away from a Player Character, he or she would have to make a WILL Test DR 10 to avoid a *Shame* 1 Binding later; their only concern is their self-worth. If an NPC Hireling abandoned his Leader in the middle of a fight, he'd have to make a WILL Test DR 10 to avoid a *Shame* Binding of Level 1-2, as having abandoned a Leader adds to his stress levels. If an NPC Compatriot had also abandoned his Leader in the same fight, he'd also have to make a WILL Test DR 10 to avoid the *Shame* Binding, but it would result in Binding Levels equal to his EMP–2. An NPC Friend who broke morale so would have to make a WILL Test DR 12 or gain a *Shame* Binding equal in Level to his EMP. If an NPC Ally mutinied against a Leader, he'd have to make a WILL Test DR 14 to avoid a *Guilt* Binding equal in level to his EMP–1.

Rallying the Troops

If an NPC fails a Morale Check, you (or an NPC Leader) may attempt to ***Rally*** them in the midst of Combat by taking an Other Action and succeeding at a PRE/Leadership Test against the NPC's opposed WILL Roll. The Modifiers noted on the Table above as Morale Check Modifiers may be applied as Modifiers to the ***roll of the Character attempting the Rally***, not to the WILL Roll of the NPC (i.e., it's easier to Rally a Veteran than a non-Veteran, more difficult to Rally someone if your side is heavily outnumbered, etc.). This is essentially a quick one-shot attempt at Rallying a Broken NPC; e.g., putting up your hand and yelling "Stop" or "Halt," giving a prearranged Rally Cry or waving a Rally Banner, etc. In the thick of battle a Leader may only get one attempt at a quick Rally before an NPC has committed him- or herself to escaping danger.

Off the field of battle, or away from the source of danger and fear, other attempts at Rallying a Broken NPC may be made, using either the same PRE/Leadership Test with different Modifiers (see the first game section for info on repeating Skill Tests), or a more time-consuming Persuasion or Oratory Test, assuming you have more time to discuss things calmly and that the NPC is willing to listen in the first place. Until an NPC has been successfully Rallied, they will not participate in any potentially dangerous activities.



Darender is leading his household troops in pursuit of some bandits and they must cross into Lost Uthedmael. This is clearly a dangerous situation, so a COUR-based Morale Check will be necessary for his troops. They may add their Loyalty Bonus and his Leadership Skill to their rolls, and all succeed. They track the bandits to Lost Liadaine, and Darender asks two of his Warrior Compatriots to scout a ruined building while he leads the others on the search of a nearby Gate-Tower. The two heading off on their own must first make a COUR-based Morale Check to fulfill a dangerous mission, and once again succeed. They find four bandits hiding in the ruins, and one of them receives a bad *Grievous Wound* in the fighting. Unfortunately, the Warrior's Loyalty and Darender's Leadership is undermined by the *Grievous Wound* and the fact that they are outnumbered 2 to 1, and he fails his WILL-based Morale Check and flees. The other Warrior, seeing his fellow Break and now finding himself outnumbered 4 to 1, also flees, the bandits in hot pursuit. Darender and the other 3 Warriors in his service encounter them on their way out of the ruin, and he attempts a quick Rally; because they now outnumber their opponents, the Rally attempt succeeds for both of them, even the *Grievously Wounded* Warrior, and they turn to face the onrushing bandits…

Playing the Game: Magic

Or, *how we shape the World around us.*

Magic in the Known World is approached and performed through your Lore Skills. You may be skilled in any number of Lores, and there is no prerequisite for the working of Magic. In Previous Experience a number of obviously magical Occupations can be found, but it should be noted that these Occupations are social constructs, not reflections of some worldly limit on who may practice Magic. If you possess a Lore Skill, you can practice the Magic associated with that Lore Skill, regardless of how you earn a living or what title you claim. The Previous Experience Occupations nevertheless provide a good guide to the kinds of Magicians encountered in the Known World.

If you have knowledge of a Lore Skill and wish to actually work a piece of Magic, you must do so as an **Incantation** – a short form of Magic – or as a **Ritual** – a long form of Magic – or as either a **Formula** or **Recipe** – some sort of physical operation. The same basic Incantation or Ritual may exist in several Lore traditions, but each version of the Incantation is specific to its Lore and can only be understood by Casters with Skill Levels in that specific Lore tradition. Thus, an *Incantation of Ruling* may be founds as a Folk Incantation, a Hermetic Incantation, or an Occult Incantation; if it's a Folk *Incantation of Ruling*, for example, then only a Magician with the Folk Lore Skill can attempt to learn or use the Incantation.

Shaping Magic

At its most basic, a particular Incantation or Ritual is essentially a *principle* of Magic that you may understand, and that you can then use in a wide variety of applications. When you use an Incantation or a Ritual and make it manifest into the world, you must Shape it during the casting or recording of the Incantation or Ritual; you must take the principle of Magic and specify the *who* and the *what* of the Incantation or Ritual at that moment, customizing the magic and giving it shape. **In its Shaped Form, that principle of Magic has been mapped to a particular subject or kind of subject, and its specific effects have been determined out of the full range of its possible effects.**

You can memorize an Incantation as a principle or in a Shaped Form. But **outside of your memory, Magic such as Incantations or Rituals may *only* exist in their *Shaped* Form**, with the subject of the Incantation or Ritual and its particular effect already spelled out**; you must either cast it in a Shaped Form, or you may store or capture it in a material object such as a *Charm* or write it in a book.**

Since the principle of an Incantation or Ritual can never be written down or captured in material form, it can only be stored in your memory. Thus, **the principle of an Incantation or Ritual can only be passed from one practitioner of Magic to the next through instruction and teaching, from one mind to the next.** This is why apprenticeship is such an integral part of learning Magic in the Known World. Indeed, Grimoires, Apothecary Books, and Prayer Books exist only to contain and preserve the *Shaped* Forms of Incantations and Rituals from one generation to the next. While it's true that the Shaped Forms of Incantations and Rituals either written down or made into Charms are much more limited in scope than the principle of an Incantation or Ritual in MEM, **there is also no limit to the number of such items that you can possess at any one time.**

Learning Magic

Incantations and Rituals must first be grasped, learned and understood before being either memorized (and taking up space in your MEM) or stored and captured in some sort of material form. **All Incantations and Rituals are assumed to take up 1 MEM of space.** So if you have the average MEM of 5, you may memorize up to five magical

The Lores of Magic

Lore	Specific Material Forms of Incantations and Rituals	Learn Test	Casting Test	Energy Source
Alchemical	Written in an *Alchemical Treatise* as a ***Formula***.	REAS	TECH	Mind
Cult	Written in a *Prayer Book* as a ***Prayer*** or shaped into a ***Sacred Object***.	CONV	CONV	Spirit
Folk	Shaped into a ***Folk Charm***.	WIS	WIS	Spirit
Herbal	Written in an *Apothecary Book* (for ***Formulas***) or shaped into an ***Herbal Charm***.	WIS	TECH	Spirit
Hermetic	Written in a *Grimoire* as a ***Hermetic Spell***.	REAS	WILL	Mind
Occult	Written in a *Grimoire* as an ***Occult Spell***.	REAS	PRE	Mind
Star	Shaped into a ***Star Charm***.	WIS	PER	Spirit


For example, a Folk *Incantation of Sending* may be used to send a beast, bird, dream, vision, Spirit, ghost, shade, or elemental on any task that you appoint it. If you've memorized the principle of the *Incantation of Sending*, you may cast that Incantation at any time by expending of the proper energy and by Shaping the subject of the Incantation (for example, a dog or a Spirit that is present before you) and the task upon which they are being sent (for example, going and finding the location of the evil Duke's henchmen). You can then turn around a bit later and specify a different subject that you are sending on a different mission, and so on, until you run out of energy. You could also create a Folk Charm of Sending, but this time it would have to be in a *Shaped Form*; for example, you could make a Folk Charm for *Sending a Dog to Find an Enemy* or a Charm for *Sending a Ghost to Haunt an Ex-Lover*; but you could not make a Folk Charm for a 'Folk Incantation of Sending'.

principles. **Upon encountering a new Magical working that you desire to use, you must make a Learning Test to understand what the Magic does and how to use it.** Some Magical procedures are harder to comprehend than others and so all have a different DR to learn them. If you are learning the principle of a kind of Magic directly from another Character, once it has been understood by a successful Learning Test you must either memorize it as a principle or capture it in a Shaped Form for use later. Once you have understood the principle of a piece of Magic, you understand all of its Shaped Forms as well without requiring further Learning Tests. **It takes one day to try and learn a Shaped Form of an Incantation, Ritual, Formula, or Recipe; it takes one week to try and learn the principle of an Incantation or Ritual.** If you fail your Learning Test, you may attempt it again, but only after circumstances have changed to alter your base die roll (see Trying Again in the Skill section of the game).

If you have reached the limits of your memory, you may still learn new Incantations and Rituals, you just can't memorize the principle behind the Magic unless you suppress something you've already memorized, so you can only create a Shaped Form of the Magic after you've learned it (i.e., you have to either write it down or make it into a Charm). You can free up MEM space by suppressing something you've already memorized with a WILL Test DR 12 and a few hours relaxation or meditation. Even if you don't have the MEM to memorize a magical principle, you're still considered to have learned it if you have at any point succeeded in a Learn Test for the principled form of the Magic.

If the piece of magic encountered was Shaped already – if for example you are attempting to learn written Spells from a Grimoire – then it can only be memorized or captured in its Shaped Form. **You cannot extrapolate the general principle of a piece of Magic from a Shaped Form of that Magic.**


Bryce of Teppin is studying with the powerful Folk Magician Golo the Hag. She has memorized the principles of the Folk *Incantation of Seeing* and the Folk *Guardian Ritual*, neither of which Bryce knows, so he tries to learn them from her. He has a MEM of 6, but has already memorized five other Incantations or Rituals, so he can only memorize one of the two pieces of Magic he's learning from her. He thinks the variety of the Folk *Incantation of Seeing* will be more immediately useful to him, so he tries that first and succeeds in his Learn Test, and commits it to memory as a magical principle. He then tries to learn the Folk *Guardian Ritual*, and succeeds as well with the Learn Test; since he has no available MEM, however, he has to shape it into a Charm, and so he makes a *Folk Charm to Gain One of the Ghazarab as a Spirit Guide*. If he encounters another Shaped Form of the Folk *Guardian Ritual* again, he won't need to make another Learn Test as he's already figured out the principle behind it, even though he hasn't got it memorized.

Magical Actions

You may perform the following magical Actions during the game:

Cast
The Cast Action is essentially a standard Action that allows you to cast an Incantation from Memory. The act of casting may require a Casting Test (a Lore Skill Test) or an Opposed Casting Test (if the Incantation is intended to affect another person, for example, and they are resisting the Magic), with the Lore determining the Characteristic used during the Test. Casting an Incantation requires the expenditure of personal energy as magical fuel, either from Mind or Spirit, once again determined by the Lore being used. The Cast Action is considered an Attack Action in combat.

Perform Ritual
The Perform Ritual Action is an extended Action requiring at least one full round to perform and usually much longer, allowing you to cast a Ritual or to cast an Incantation *as* a Ritual (which gives certain benefits). Rituals *must* be performed using the Perform Ritual Action; Incantations can be cast using either the Cast or the Perform Ritual Actions. Rituals that have been captured as Charms or written in Grimoires or Prayer Books must also be performed using this Action. As with the Cast Action, a Casting Test may be required, along with the expenditure of mental or spiritual energy.

Use Charm
This allows you to cast an Incantation that has been captured in a Folk, Herbal, or Star Charm. This is generally treated as an Attack Action.

Read Spell
This allows you to cast a Spell in written form from a Grimoire or Spell Scroll. **This usually takes twice as much time as Casting a Spell from MEM, so it's a full-phase Action**.

Drink Potion
This allows you to consume a potion, draught, or elixir, or slap on a poultice, and receive the effects of such a magical concoction. This is at least a full-phase Action.

Other Magical Action
Use this Action for any other activity not covered by another Action. Common Other Magical Actions might be things like creating Charms, Amulets, or Enchantments, brewing Herbal Potions, performing an Alchemical Operation, writing in Spell Books, etc. Generally these are Actions that can take minutes if not hours, and so are unlikely to be the kind of thing you will be doing when pressed for time in, say, combat, for example. Your Guide will determine the amount of time needed for an Other Magical Action.

Master Magic List

	Folk Lore	Hermetic Lore	Occult Lore	Cult Lore	Alchemical Lore	Herbal Lore	Star Lore
Incantations	Binding Curse Hex Making Ruling Seeing Sending Warding	Binding Making Ruling Seeing Sending Warding	Binding Curse Hex Invocation Ruling Seeing Sending Warding	Curse Hex Invocation Sending Vow Warding	*none*	*none*	*none*
Rituals	Bonding Enchantment Entrapment Exorcism Guardian Oath Purification Reading Summoning Tapping	Bonding Enchantment Exorcism Guardian Inscription Purification Reading Summoning Tapping	Bonding Entrapment Exorcism Guardian Inscription Offering Purification Reading Sacrifice Summoning Tapping	Bonding Guardian Initiation* Inscription Oath Offering Purification Reading Sacrifice Summoning Tapping	Enchantment Initiation Inscription Purification	Enchantment Purification Reading	Purification Reading

* Mystery Cults only.

Casting an Incantation

Memorized Incantations may be cast using either the **Cast** Action or the **Perform Ritual** Action. Rituals can only be cast by using the **Perform Ritual** Action. Casting an Incantation as a Ritual allows for the involvement of other participants in the casting. An Incantation in material form, either in a Charm or Spell or Prayer Book, must be cast using the **Use Amulet** or **Read Spell** Actions.

The only real differences between the Incantations of the different Lores are in the language and method by which they are passed on, and by whether they are fueled by Mental or Spiritual energy. The traditions are not interchangeable, so if you use Folk Lore you understand Folk Incantations but not Hermetic Incantations, and so if you were to encounter a written Hermetic Spell, you could not attempt to understand or use it, and a Sorcerer who knows Hermetic Lore but not Occult Lore cannot learn or cast an Occult Spell.

In the following pages, the entries for Incantations include the following information:

Sample Shaped Forms
Last will be included a list of several sample Shaped Forms of the General Incantation or Ritual described. These Shaped Forms can be encountered as Charms or written in Grimoires or Prayer Books.

Learn Test DR
This will indicate the usual DR for Tests to comprehend and understand the Incantation or Ritual. The Lore you are using determines the Characteristic used for the Test (see previous Table on the Lores of Magic).

Cost
This indicates the base cost to cast the Incantation or Ritual in Mind or Spirit points (depending on the Lore tradition you are using; see previous Table on the Lores of Magic). The cost of an Incantation or Ritual is paid at the outset, so even if the Magic fails (either because of a poor Casting roll or a successful Opposed roll from a subject of the Magic) the cost of the Incantation or Ritual must be expended by the Caster regardless. Most of the time the energy expended in casting an Incantation or Ritual is regained in time, but sometimes the energy must be sacrificed permanently.

Subject
Who and what the proper subjects of the spell may be. Generally speaking, an Incantation or Ritual when Cast may take as its subject any one of the following: a *person* or their *Body, Mind,* or *Spirit,* an *Element, beast, bird, object, place, path, shape, form, magical effect* or *operation, weather, dream, vision, God, hero, Spirit, ghost, shade,* or *elemental*.

A ***person:*** any one individual or a single specific aspect of their *Body, Mind,* or *Spirit,* including individual Characteristics.

An ***Element:*** Fire, Water, Earth, or Air in their pure form.

A ***beast:*** any one natural animal that moves on land or in water, including legendary creatures such as Griffins, Wyrms, Wyverns, Gigantes, and Dragons.

A ***bird:*** any one natural animal that moves through the air.

An ***object:*** any one thing made of the inert matter of the material World, without measurable Mind or Spirit.

A ***place:*** any single location that can be described more or less by a single word: a room, a wall, a house, a city, a glen, a wood, a hole, a hill, a mountain. Generally speaking the whole place should be visible to the Caster.

A ***path:*** a single line (which need not be straight) between two points; the path must be discernable from the surrounding area, either visually or marked by magical means.

A ***shape* or *form:*** the outer, visible form of a person, beast, bird, object, place, or path.

A ***magical effect* or *operation:*** an act of magic, whether Incantation or Ritual and its effects.

The ***weather:*** any one manifestation of the weather in the natural environment, including rain, sunshine, thunder, lightning, twisters, etc., but also earthquakes, rockslides, and other natural phenomena.

A ***dream:*** a symbolic and magical narrative or semi-narrative that appears in the Mind during sleep, and which is usually a manifestation and portent of the Fates, the Heavens or the Underworld; includes Nightmares.

A ***vision:*** similar to a dream, but occurring to a waking Mind.

A ***God:*** an immortal and divine entity whose source of power lies outside of the material realms of the Known World, and who provides assistance to followers amongst the living in exchange for Offerings and/or Sacrifices.

A ***Hero:*** a mortal recipient of Hero Cult worship, who provides aid to followers in exchange for Offerings; usually dead, and ascended to a position of immortality in either the Heavens or the Underworld.

A ***Spirit:*** an immortal creature possessed of Mind & Spirit but not of actual Body, though it may occasionally take physical form. Includes the **spirits of the Dead** such as ancestral spirits; **Nymphs** and other place spirits; **dream spirits** and **star children**; the **Aereffim** and other nature spirits and elementary spirits; **Celestial Spirits** such as the *Ashaliel*, *Kheribeal*, *Archai*, *Ariel*, *Urfanim*, and *Seraphi*; the **Rahabi**, or chthonic and dark spirits of the Underworld, including the *Dhuréleal*, *Ghazarab*, *Golodriel*, *Sharab Deceal*, *Bharab Dzerek*, *Nephilim*, and *Gamezhiel*; and **demons**, things of great malice and unknown origin that can be found in the Hells of the Underworld, often thought to be members of the Rahabi that have gone mad.

A ***ghost:*** the Spirit of someone deceased that has been bound and trapped in the material World, either through its own actions or that of others, and was unable reach the Underworld; in comparison, *Spirits of the Dead* are the spirits of those who reached the Underworld and can be summoned back, while ghosts are spirits that never left the World.

A ***shade:*** the echo of a once-living person who has been lost to Limbo or some other cruel fate, a horrid thing possessing neither Mind nor Spirit, merely malignant and persistent force.

An ***elemental:*** a motive, sentient piece of the Elements, either of Fire, Water, Earth, or Air, possessing Body, Mind & Spirit, usually inhabiting the Other or Celestial Worlds.

Effect

This will describe the general effects possible resulting from the use of this particular Incantation or Ritual. Generally speaking, an Incantation or Ritual will cause a single effect, but in some cases multiple effects are possible and must be specified when the Incantation or Ritual is either Cast or made manifest in Material Form.

Duration of Effect

This describes how long the effects of the Cast Incantation or Ritual last, including whether you can *maintain* the effect of the Magic. Maintaining the effects of Magic is achieved by setting aside the Mind or Spirit Points used to Cast the Magic ***even after you have regained them through the natural process of recuperation***. So if you cast an Incantation that can be maintained and choose to set aside the Spirit Points to do so, over time you will regain your Spirit Points but they can't be used until you have let the effects of the Incantation end.



Bryce of Teppin casts a 6-point Hex Incantation on a competitor, placing a 6-point Binding on his rival's PRE. He wants it to last until the Council Meeting in three days, to undermine his rival's performance there, so he decides to maintain the Hex. Bryce's CONV is currently a 7, so within less than a day he's regained the energy he spent on the Incantation; but because he's maintaining the Incantation, he can't actually use those 6 points until he lets the Incantation go, and is treated as though he was still down 6 points of Spirit.

A full **Description** of the Incantation or Ritual will follow, describing more fully it costs and effects and indicating any Tests or Opposed Tests that must be undertaken to successfully cast the Incantation or perform the Ritual. If you are the subject of an Incantation or Ritual and with to oppose or resist its effects, you may call upon any Lore Skill that includes on its list of available Magics the same Incantation or Ritual that you are resisting as an aid to your Opposed roll.



Magic in Action

Bryce of Teppin has been observing a battle between his current employer, Shala, Mountain-Son of Dyli, the King of Tir-en-Tull, and some Highlanders of the renegade Amadan More clan (of the Green). He spots some Highlander footmen working their way towards him, and suddenly realizes he might be in trouble. His current Initiative is 8, and on his turn he uses a Cast Action to cast one of his memorized Folk Incantations, an *Incantation of Ruling*. He memorized the Incantation of Ruling in its general form as a principle of Magic, and must now apply some specifics to it; so he shapes the Incantation as a command upon men to "Flee from me!" He expends one point of Spirit (because he's using a Folk Incantation he must draw energy for it from his Spirit, and not his Mind) per Highlander that he wishes to affect, so as there are three of them the Incantation will cost him 3 Spirit Points (well under his Folk Lore Skill of 6). He rolls a 16 on his Casting Test, and two of the three Highlanders roll lower than he does, so they immediately turn and begin running away. He can maintain the Incantation if he wants, so he notes that he is doing so, setting aside the 3 Spirit Points to maintain the Incantation for a little while longer. The third Highlander (after making a Morale Check) is still coming, however, and will be on top of him in a phase or two. Bryce has another turn before the Highlander is upon him, and he decides to use a Folk Charm that he carries upon him that contains a shaped version of the Hex Incantation, to *rob a man of Strength*. He uses the Use Charm Action and casts the Hex Incantation, fueling it with 6 points of Spirit (the maximum he can use, given his Folk Lore Skill); he rolls a 15, and the Highlander rolls a 12, and suddenly the Highlander feels a wave of weakness roll over him as a –6 STR penalty from the Hex. The Highlander has to grip his broadsword in two hands just to lift it, and suddenly thinks better of attacking the Magician…

Incantations

Curse

Sample Shaped Forms: A *Folk Curse to Cause Madness in a Man*, a *Cult Curse-Prayer to Render Men Weak and Helpless*, an *Occult Curse to Inflict a Person with the Pox.*

Learn Test DR: 18

Cost: 1 **permanent** point of Mind or Spirit per point of effect (max effect = Lore Skill).

Subject: A *person* or one of their *Characteristics,* a *beast, bird, object, place, path, Spirit, ghost, shade,* or *elemental.*

Effect: Places an *evil effect* upon the subject.

Duration of Effect: Permanent.

A Curse could be considered an evil version of the Incantation of Making (q.v.). While that Incantation concerns the creation of new things and the alteration or enhancement of their form, a Curse is concerned with the destruction of things and their degradation.

The variable effects of a Curse are limited only by your imagination. A Curse in its most basic form is a permanent negative change in its subject. The most common forms of Curses are permanent versions of Hexes or Incantations of Binding; i.e., the permanent imposition of a Binding. But a Curse can be anything that you think of, and so the difficulty obviously is determining the cost of casting a Curse. In general, a Guide should impose a 1-to–1 ratio of cost to effect, so if a Curse causes a permanent 6-point Binding, then it should cost 6 permanent points of Mind or Spirit to cast. But in cases where the Curse is a bit more abstract, a Guide can attempt to extrapolate based upon the cost of duplicating the Curse effect with another form of Magic. The only major limit on a Curse is that ***you cannot kill someone outright with a Curse.*** You can make life very difficult for them, perhaps even speeding their death (for example with a virulent disease), but you cannot simply Curse someone with Death. Cursing someone so they cannot find the Place of Judgment (q.v.) after Death is a fairly common Curse, but you still have to figure out another way to kill them.

A sentient subject is capable of resisting a Curse. You must succeed in an Opposed Test of your **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + Lore Skill (if any) +/- Modifiers** in order to place the Curse.

You can place a Curse upon an object that is passed along to whoever comes into possession of that object. The possessor may make an Opposed Test against your original Casting roll to avoid the effects of the Curse. A Curse placed upon an object costs 1 permanent Mind or Spirit point per 100 pounds of inert material *in addition to* the cost of the effect.

You can place a Curse upon a place or a path that is passed along to whoever enters that place or travels that path. Those entering a Cursed Place may make an Opposed Test against your original Casting roll to avoid the effects of the Curse. A Curse placed upon a place or a path costs 3 Mind or Spirit points per square quarter-mile *in addition to* the cost of the effect (which can be lowered for smaller spaces; for example, a Curse on a single room would only require 1 additional Mind or Spirit point, while a Curse on a large building might require 2 points.

Hex

Sample Shaped Forms: A *Folk Hex to Cause Weakness in a Man*, a *Hex-Spell to Bind the Tongue of A Singer*, a *Cult Hex-Prayer to Cause Poor Stamina in a Pursuer.*

Learn Test DR: 14

Cost: 1 point per point of penalty (max penalty = Lore Skill).

Subject: One of the *Characteristics* or *Skills* of a *person*, *beast*, or *bird*.

Effect: Imposes a *penalty* on the selected Characteristic or Skill of the subject.

Duration of Effect: One day, or as long as Mind or Spirit points are set aside to maintain its existence.

A Hex is a simple form of Curse Incantation, in which you specify one of a subject's Characteristics or Skills to bind with the Hex. You must then succeed in an Opposed Casting Test of your **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + Lore Skill (if any) +/- Modifiers** in order to be able to affect the subject with the Hex. If successful, a temporary penalty is then applied to the hexed Characteristic or Skill whenever the subject attempts to use it.

Incantation of Binding

Sample Shaped Forms: A *Folk Charm to Cause Anger in a Man*, a *Hermetic Spell to Awaken Jealousy in a Lover*, an *Occult Spell to Cause Fear in Those That Oppose You.*

Learn Test DR: 12

Cost: 1 Point per Level of Binding (max Binding Level = Lore Skill).

Subject: A person.

Effect: Gives the subject an Active Binding of a type specified by you from the following list: *Ambition, Anger, Awe, Cruelty, Desire, Despair, Doubt, Dread, Ennui, Envy, Fear, Fury, Greed, Grief, Guilt, Hate, Jealousy, Love, Lust, Madness, Shame,* or *Vanity*.

Duration of Effect: As long as Mind or Spirit points are set aside to maintain its existence.

An Incantation of Binding may be used by a Magician to inflict a Binding upon another person. You must succeed in an Opposed Test, pitting a Casting roll of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL or COUR (for Dread and Fear Bindings) + Lore Skill (if any) +/- Modifiers**. The casting must be accompanied and conveyed by verbal communication, either as an order or suggestion, and so any Gifts or Bindings that affect verbal Social Skill Tests also affect the casting of an Incantation of Binding, and the subject of the Incantation must be able to understand the language that you are speaking. You cannot create a Binding with a Level higher than the Lore Skill used to cast the Binding. The subject of an Incantation of Binding may not necessarily even realize that they are being affected by an Incantation; the subject must make an Opposed Test of **d10 + PER + Awareness +/- Modifiers** vs. your **d10 + PRE + Lore Skill +/- Modifiers** to understand that the Binding is the result of Magic.

The effects of an Incantation of Binding last as long as you commit the energy to it after the initial cost in casting the Incantation; hence, if you used an Incantation of Binding to cause a

Guilt 5 Binding, you must set aside 5 points of Mind or Spirit to cast and maintain the Incantation. Over time those points are recovered as usual, but once reserved to maintain an Incantation they are not actually available to you until you end the casting. The reserved points would be marked on your Character Sheet as a reduction in your Mind or Spirit until such time as you decided you end the Incantation of Binding, at which time you can regain any recovered points (instantly).

Incantation of Making

Sample Shaped Forms: A *Folk Charm to Make a Man as Strong as an Ox*, a *Hermetic Spell to Make a Man Look Like a Swine*, a *Folk Charm to Make a Roaring Fire Appear Out of Nothing.*

Learn Test DR: 22

Cost: 1 Point per point of Characteristic or per 100 pounds of material (max effect = Lore Skill).

Subject: The *shape*, *form*, or *Characteristic* of a *person*, an *object*, an *Element*, a *thing*.

Effect: Creates something that did not exist before or changes and alters the shape/form of something already real.

Duration of Effect: As long as Mind or Spirit points are set aside to maintain its existence.

An Incantation of Making creates a glamour (an illusion) that can be made real. It may alter the shape or form of an object, person, or element, or perhaps even create something out of nothing. Transforming the shape or form of an object or person is relatively easy and only costs 1 Point of Mental or Spiritual energy to alter the appearance of 50 pounds of material (living or inert). Thus, to make a 200 lb. human look like a goat would cost 4 points of Mind or Spirit; to transform the shape of a house would be prohibitively costly outside of a shared Ritual Casting. If the subject of an Incantation of Making does not wish to be affected by it, they may resist the your Casting Test of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** with their own roll of **d10 + WILL + Lore Skill (if any) +/- Modifiers.**

An Incantation of Making can also be used to create a temporary glamoured Enchantment upon an object, at a cost of 1 point of Mind or Spirit for every point of bonus given to the object. Unlike a genuine Enchantment (see the Enchantment Ritual), the object's magical enhancement is not permanent but rather lasts only so long as you set aside points of Mind or Spirit to fuel the glamour. So setting aside 3 points of Mind or Spirit during an Incantation of Making would allow you to create an enchanted +3 Sword, but once you've reclaimed the energy fueling the Incantation, then the enchantment disappears.

You may alter the very fabric of a person or object with this Incantation. A subject's individual Characteristic or the BODY/Armor Points of an object may be temporarily *increased* at the cost of 2 points per point of increase. As with other effects of this Incantation, the glamour of better Characteristics lasts only as long as Mind or Spirit points are set aside to maintain it. Only a willing subject can be affected in this way. A decrease in a Characteristic is achieved through a Hex or Curse (q.v.).

Creating something new works in much the same way, at a cost of 1 point per 100 pounds of inert material created or fraction thereof, or 1 point per 100 square feet of weightless material (such as darkness or shadow). Note that while the created material is still a glamour, it has weight and heft and really exists; you can eat food created by an Incantation of Making, for example, or be struck and wounded by a glamour-Sword. Weight is obviously the interpreting factor here; for example, using an Incantation of Making to create fog could result in a great deal of discussion, in so far as the 'weight' of fog is the weight of the water droplets suspended in the air, an indeterminate figure at best (at least to the limited researches of this author); darkness and shadow have no actual weight, so go by the size of the area affected. In such cases, the cost of creating new inert material is always up to the Guide.

To create a functioning 'living' creature requires that its Characteristics be built up by expending Mind or Spirit points, at a cost of 2 points per Level of Characteristic. So to create the glamour of a living, functioning person would require 150 Mind or Spirit points to give them an average Characteristic of 5. Some Magicians will create Glamoured Constructs by giving them physical form (Body Characteristics) but not Mental or Spiritual Characteristic. Such a creation is not truly real until the Magician makes it permanent.

The effects of an Incantation of Making last as long as you commit the energy to it after the initial cost in casting the Incantation; hence, if you used an Incantation of Making to increase your STR by 8, you must set aside 8 points of Mind or Spirit to cast and maintain the Incantation. Over time those points are recovered as usual, but once reserved to maintain the Incantation they are not actually available to you until you end the Incantation. The reserved points would be marked on your Character Sheet as a reduction in your Mind or Spirit until such time as you decided you end the Incantation, at which time you can recover any recovered points (instantly).

You may choose to sacrifice your Mind or Spirit points permanently in order to make a new creation into a permanent addition to the World, but most of the time such permanent creations are made using fuel provided by outside sources that you have tapped into (see the Tapping Ritual). A glamour placed upon an object or subject cannot be made permanent in this way, with any permanent effects coming as the result of the actual Enchantment Ritual (q.v.).

Incantation of Ruling

Sample Shaped Forms: A *Folk Charm to Make a Dog Stop Barking*, a *Hermetic Spell to Make People Forget You Are There*, an *Occult Spell to Make a Man Jump Up and Down.*

Learn Test DR: 16

Cost: 1 point per subject (max # affected per Casting = Lore Skill).

Subject: The *perceptions* or *behavior* of a *person*, *Element*, *beast*, or *bird*.

Effect: Compels a specified form of behavior in another person, creature, or element.

Duration of Effect: As long as you are present or as long as the effect is maintained.

An Incantation of Ruling allows you to directly influence the behavior of a person, an Element, or a creature of the natural World. While an Incantation of Binding creates a psychological change in the subject that then influences their actions and their chances of success in those actions, the Incantation of Ruling compels a subject to perform a certain behavior without involving any true changes in their personality or attitudes in life. The

behavior to be compelled in the subject must be expressed by a short imperative sentence, and can only concern itself with a single action that then becomes the sole behavior of the subject. For example, you can use an Incantation of Ruling to tell a group of guards to "Look the other way!" or to make a barking dog "Be Quiet!" or to make a small fire "Go out!" Several Incantations of Ruling could be strung together to create a more complicated order; for example, "Take this dagger," followed by "Walk over to the sleeping Duke," followed by "Stab the sleeping Duke," would be three separate Incantations. A subject cannot be compelled to do something they are not physically capable of doing, and a sentient subject cannot be compelled to do anything that would result in their imminent demise (i.e., an Element or an aspect of an Element such as fire, wind, etc., can be so compelled). A sentient subject must be able to understand your language in order to be affected by the Incantation of Ruling and any Gifts or Bindings that affect verbal Social Skill Tests also affect the casting of an Incantation of Ruling,

A living subject is capable of resisting an Incantation of Ruling. You must succeed in an Opposed Casting Test of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + Lore Skill (if any) +/- Modifiers** in order to be able to compel the behavior of a subject. Every subject affected by the Incantation costs you 1 point of Mind or Spirit; when dealing with attempts to cause behavior in an Element, an amount of material can be affected equal in volume to a single person per point of Mind or Spirit expended.

By way of comparison, the Incantation of Binding can cause someone to gain a Fear Binding and thus run away from the source of that Fear as specified by you. As long as you maintain the Binding, the subject will have that Fear Binding at work upon them. With an Incantation of Ruling, the same initial effect can be gained by ordering someone to "Run away!" but they are not doing so because they are filled with fear, merely because their bodies are no longer under their control.

Being under the effects of an Incantation of Ruling can cause temporary confusion in sentient subjects, and they must make an Opposed Test of their **d10 + MEM + Awareness +/- Modifiers roll** against your **d10 + PRE + Lore Skill +/- Modifiers** roll to see if they become aware that they were just under a compulsion. Each passing minute allows them a +1 bonus to their roll, so eventually they will realize that something has happened to them, though unless they are not likely to understand what is was unless they are themselves a Magician.



Hymachus, a Palatian smith in the service of Dara Dess, inspects the runes on a rare sword with an Incantation of Seeing...

Incantation of Seeing

Sample Shaped Forms: A *Folk Charm to See Into the Otherworld*, a *Hermetic Spell to See the Enchantments Borne Upon a Man*, an *Occult Spell to Find Nearby Spirits.*

Learn Test DR: 10
Cost: 1 point per round (max # rounds = Lore Skill).
Subject: The *Otherworld* or a *person, beast, bird, object, place, dream, vision, Spirit, ghost, shade, elemental, magic, past, present,* or *future.*
Effect: You may see, sense, find or reveal the subject through distance or protective magic.
Duration of Effect: As long you take no other Action besides simple speech.

An Incantation of Seeing allows you to see into the Otherworld, or to see and inspect normally hidden aspects of the World around you (such as magic, enchantments, and spirits), or to see or sense something from a great distance. Unlike other Incantations, the Casting Tests for an Incantation of Seeing are based upon the Characteristic of PER regardless of the Lore used in Casting.

The effects or presence of Incantations, Spells, Runes, enchantments, and spirits are not obvious, and indeed cannot normally be detected by any means save the *Second Sight* Gift. However, using this Incantation you may make an Opposed Casting Test of **d10 + PER + Lore Skill +/- Modifiers** vs. **10 + strength of magic (as represented by the value of the Mind or Spirit points used to cast it) +/- Modifiers** to see magic in effect around you. Otherworldly spirits may attempt to resist the Caster's PER Test with a WILL Test of their own (+ Lore Skill if any) to avoid being seen by someone using this Incantation.

For example, a Magician using an Incantation of Seeing inspects the arms and accouterments of a Knight standing nearby. The Magician rolls a 3 + his PER of 6 + his Lore Skill of 4, for a total Casting roll of 13. This reveals any magic of +3 or lower strength, and the Guide informs him that he spots a +1 enchantment on the Knight's sword and a +3 *bloodstone amulet*.

When attempting to find something at a distance, you must make a PER-based Casting Test with the DR determined by distance.

Nearby (within 10 yards)	**DR 10**
Close (within 100 yards)	**DR 14**
Far (within 1 mile)	**DR 18**
Very Far (within 10 miles)	**DR 22**

A sentient subject being seen from a distance may also attempt to resist being seen, and so the same roll for the Casting Test for distance can then be compared to their Opposed WILL roll. If the Incantation is still successful, the Caster sees the location of the subject and what they are doing, and gets a general idea of what direction they lie in.

You may attempt to see into the past, present, or future by casting an Incantation of Seeing and attempting a Divination Roll (see the section on Divination following).

Incantation of Sending

Sample Shaped Forms: A *Folk Charm to Send a Spirit to Find an Enemy*, a *Hermetic Spell to Send a Bird for Help from the Grand Duke*, an *Occult Spell to Send a Pleasant Dream to a Friend.*

Learn Test DR: 18
Cost: 1 point per subject per task (limit = Lore Skill).
Subject: A *beast, bird, dream, vision, Spirit, ghost, shade,* or *elemental.*
Effect: Sends the subject on an appointed *task*.
Duration of Effect: Until the task is completed.

An Incantation of Sending allows you to send a Spirit, Otherworldly being, magical creation of the Mind such as a dream or vision, or a natural animal on a mission. The subject of the Incantation must be able to understand what you're saying so as to be instructed on their task. The appointed task may not be something normally outside the purview of the subject; thus, a hunting dog can be told to go and fetch something, or a Spirit asked to fly to a particular place and look for a certain person and then report back, or a dream asked to find a person and appear to them in their sleep; but you couldn't ask a dream to fetch your slippers or tell a ghost to find some truffles for you to eat.

A sentient subject is capable of resisting an Incantation of Sending. You must succeed in an Opposed Test of your **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + Lore Skill (if any) +/- Modifiers** in order to be able to compel the subject to the task. Every subject affected by the Incantation costs you 1 point of Mind or Spirit.

Incantation of Warding

Sample Shaped Forms: A *Folk Charm to Ward a Man from Ghosts & Spirits*, a *Hermetic Spell to Ward a Favorite Warhorse From Harm*, a *Prayer to Ward a Path From Those That Would Follow.*

Learn Test DR: 14
Cost: 1 point per Level of protection (limit = Lore Skill).
Subject: A *person*, *beast*, *bird*, *object*, *path*, *circle*, or *place*.
Effect: Protects the subject from *harm*, *danger*, *ghosts*, *spirits*, *madness, corruption* or *magic*, or prevents *entry* or *passage*.
Duration of Effect: One day per point of ward.

An Incantation of Warding allows you to place a magical protection called a Ward on a single subject or upon a path, a Magic Circle, or an enclosed place. If cast upon a path, Magic Circle, or enclosed place, then the Incantation of Warding extends its protection to everyone in the designated space at the time of the Casting, or it may be used instead to bar entry into or out of that space or passage along or through that path. The effects vary slightly:
Warded against Harm: Each Ward Level acts as a point of physical Armor (1/1/1) for the subject. This magical armor stacks with any actual armor worn by the subject.

Warded against Danger: Each Ward Level can be applied as a bonus to any roll in a Test or Opposed Test the subject must make to escape or avoid a dangerous outcome.

Warded against Ghosts & Spirits: When placed on a person, beast, bird, or object, each Ward Level acts as a point of Spirit Armor for the subject against Spirit attack from Ghosts or Spirits (see Spirit Combat in the Bestiary), reducing the Spirit drain done during Spirit Combat. The Ward Level may also be added to the subject's WILL when resisting Spirit Possession. When placed upon a path, circle, or place, each Ward Level reduces the WILL of any spirit creature attempting to enter the protected space by one; this effect is applied as long as the creature is within the warded space. If the creature's WILL is equal to or less than the Ward Level, it may not enter the protected space at all. Spirits bound to the creator of the Ward are immune to this effect.

Bryce of Teppin places a Ward Ghosts & Spirits 6 Incantation upon a doorway. Any spirit creature that attempts to enter the door will have its WILL reduced by 6 (in effect, a 6-point Binding) except those that are bound to Bryce personally. Several angry Ghosts are pursuing him; two are of average WILL (5), and cannot enter the doorway at all. The third has a WILL of 7 and may enter, but while in the room beyond the door protected by the Ward, the Ghost will function as though its WILL were 1. Greatly weakened by the Ward, the Ghost rethinks its pursuit of Bryce and withdraws.

Warded against Madness: Each Ward Level acts as a point of mental Armor for the subject and may be added as a bonus to any roll in a Test to avoid gaining or triggering a *Madness* Binding. Each Ward Level also acts as a Ward against Nightmares.

Warded against Despair: Each Ward Level acts as a point of Spiritual Armor for the subject and may be added as a bonus to any roll in a Test to avoid gaining or triggering a *Despair* Binding.

Warded against Magic: Each Ward Level can be applied as a bonus to any roll in a Test or Opposed Test to avoid the effects of magic (no matter the source). Each Ward Level reduces the effective power of any piece of Magic that affects the subject by one; so a person protected by a Ward Magic 4 would be unaffected by any kind of Incantation or Ritual fueled by 4 points or less, and a 5 point Incantation would be reduced to a 1-point Incantation.

Warded against Entry: Each Ward Level reduces the STR of any physical creature attempting to enter the protected space by one; this effect is applied as long as the creature is within the warded space. If the creature's STR is equal to or less than the Ward Level, it may not enter the protected space at all.

Warded against Passage: Each Ward Level reduces the COUR of any creature attempting to follow the path or passage protected by one; this effect is applied as long as the creature is following the path or passage. If the creature's COUR is equal to or less than the Ward Level, it may not follow the protected path or passage at all.

Invocation

Sample Shaped Forms: A *Prayer to Invoke the Great Goddess Yhera Cosmopeiia*, a *Prayer to Invoke Islik the Divine King*, an *Occult Prayer to Invoke Amaymon the Whisperer.*

Learn Test DR: 10

Cost: 1 point of Spirit per subject.

Subject: A *person*, *beast*, *bird*, *place*, or *object*.

Effect: Invokes a *Gift*, *Blessing,* or *Curse* given by a God or hero to whom you have previously made Offerings or Sacrifices.

Duration of Effect: Varies by God and effect.

An Invocation is an Incantation of Cult or Occult Lore that allows you to use Invocation Points that you have been garnered through either the Offering or Sacrifice Rituals (q.v.) to call upon a God, Hero, or powerful Spirit to provide some sort of aid. Usually this aid comes in the form of the temporary use of a Gift, or a Blessing or Boon to the Caster, or a Hex upon your enemies. Each Level of a Gift, Blessing, or Hex requires the use of 1 Invocation Point. In spending Invocation Points there may be more than one effect that a God's aspect can provide with those Invocation Points, so you may need to select the specific effect you are hoping to receive from the appropriate Tables in the section on Religion and Cults.

You may choose to convey this Gift, Blessing, or Hex upon yourself, or may choose to impart the effects of the Invocation upon another individual, a larger group, or even a place or object. When invoking a Blessing on more than one person, you must evenly divide the Invocation Points that you are using amongst the intended subjects, with the maximum Points spent on any one individual being equal to your Cult Lore Skill. For each recipient of the Invocation, you must use 1 point of Spirit to fuel the Casting.

For example, Aspara the Bloodless, Captain of the Bronzehearts Highland Free Company, has a Cult Lore Skill of 7 and has been diligent in making sacrifices to the Gorgonae, the Triple Goddesses of War, and she has accumulated a whopping 60 Gorgonae Invocation Points. The most Invocation Points that she can apply to a single subject is 7 (equal to her Cult Lore Skill). When making an Invocation of the Gorgonae, she can either invoke a 7-point Blessing/Curse on a single person, or she could invoke a 7-point Blessing/Curse on up to 8 people (for up to 56 Invocation Points), or by lowering the value of the Invocation she could decide to invoke a 3-point Blessing/Curse on 20 people, or even a 1-point Blessing/Curse on up to 60 members of her company. However, the amount of Spirit she would have to expend to perform the Blessing or Curse increases with the number of subjects, so a 7-point Blessing on herself would only cost 1 Spirit point, but a 1-point Blessing on 60 people would cost her 60 Spirit points. That's a lot of Spirit. It's likely that she could do that only if she had Bonded Spirits whose Spirit she could spend, or had tapped into the energy of a sacred place, or assistants helping her in the course of a Ritualized Invocation…

A sentient subject is capable of resisting an invoked Curse effect (or Blessing, for that matter) if they so choose. You must succeed in an Opposed Test of your **d10 + appropriate Characteristic + Cult Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + Cult Lore Skill (if any) +/- Modifiers** in order to be able to impart the effects of the Invocation on an unwilling subject.

An Invocation *must* be fueled with Spirit points, even if cast using the Occult Lore Skill (which normally uses Mind points).

Vow

Sample Shaped Forms: A *Prayer Making a Vow to Yhera Anath, Goddess of War*, a *Prayer Making a Vow to Islik the Divine King*, a *Prayer Making a Vow to Heth the Sea King.*

Learn Test DR: 14

Cost: 2 points per Level of Gift or Blessing (max Gift or Blessing Level = appropriate Cult Lore Skill).

Subject: A *person*, *beast*, *bird*, *place*, or *object*.

Effect: Invokes a *Gift*, *Blessing,* or *Curse* given by a God or hero in exchange for your promise of future Offerings or Sacrifices.

Duration of Effect: Varies by God and effect.

A Vow is a Cult Lore Incantation similar to an Invocation, but instead of using Invocation Points that you have already earned through Offerings or Sacrifices, a Vow allows you to *promise* to make Offerings or Sacrifices in exchange for the use of a divine effect. You must have already made at some point in the past an Offering or Sacrifice to the God or Hero in question; in other words, a relationship must already exist between you and the divine entity before you can make a Vow to that God or Hero. The effects are otherwise just like making a traditional Invocation. Generally you should not be able to receive an effect or Gift greater in Level than your Cult or Occult Lore Skill, and must spend 2 Mind or Spirit points for each Level of effect that you wish to receive.

Failure to make good on a Vow by the next Holy Day of the God or Hero invoked usually results in a powerful Curse being visited upon you as a Vow-Breaker, double in strength than the value of the Gift or Blessing received (so if you had received a Gift Level 3 from a Hero, you would receive a 6-point Curse of some kind for failing to keep up your Vow). This Curse cannot be avoided except by appeal to the Fates (q.v.).



Aspara performs a sacrifice and makes an invocation before a battle...

Rituals

Preparing or performing a Ritual varies only slightly from casting an Incantation. You must either have the Ritual memorized, or a Shaped Form available to you either written in a Grimoire or Prayer Book or captured as a Charm. You must then use the Perform Ritual Action to cast the Ritual. A Ritual usually takes at least one full round to perform, and many will take minutes if not hours. A Ritual can be made more powerful or easier to cast by spending more time performing it (see the Situational Modifiers Table). Once the Ritual is performed its results take effect.

While the benefits of many Rituals can be applied to only a single recipient (usually yourself or a designated subject), other participants can assist you in performing the Ritual; in a few cases the benefits of the Ritual can be gained by all of its participants. **In order to assist in a Ritual, each participant must usually be familiar with either the general principle of the Ritual being performed or the Shaped Form of the Ritual**, and generally speaking only someone with knowledge of the Ritual can gain its benefits.

Assistants and participants may donate their own Mind or Spirit points to the energy fueling the Ritual, *or* they may add their Skill Levels to your Skill as a bonus during a Casting Test Roll; the amount of points that you and each assistant or participant may provide to the Ritual or the Skill Levels they can provide as a bonus to your Casting Test Rolls is capped by either your Lore Skill or their own Lore Skill, whichever is lower. Each extra participant can contribute in only one way to the Ritual (they can either provide energy to fuel the Ritual or Skill Levels to aid the Casting Tests, but not both).

The exceptions to this general rule are the Oath Ritual, in which anyone who donates Mind or Spirit points to the Oath may swear the Oath, and the Sacrifice Ritual, in which the beneficial effects may be gained by anyone that eats of the meat of the Sacrifice (q.v.).

For example, the Daradjan Magician Bryce of Teppin is performing an Exorcism Ritual to get rid of a pesky ghost. His primary concern in casting is putting enough Spirit points into the Folk Ritual to beat the ghost's WILL. He's got a Folk Lore Skill of 5 that caps the amount of Spirit he can put into the Ritual, so he feels he needs some assistants. He calls upon two young would-be Magicians, Theo and Tolo, each of which has Folk Lore 2, and by one older and more experienced Magician, Gaefyr of Glam Aras, who has Folk Lore 7. Bryce can put in 5 Spirit Points towards the Exorcism Ritual, while Theo and Tolo can each put in 2 (capped by their own Folk Lore, which is less than Bryce's). Gaefyr's Folk Lore Skill is higher than Bryce's, but he's capped by Bryce's lower Skill Level and thus can only contribute 5 Spirit Points. So when Bryce performs the Exorcism, he'll have 14 Spirit Points invested in it to use against the offending ghost. Obviously in this situation to maximize the Spirit points being used, it would be ideal to have Gaefyr perform the Ritual (so he can use his full Folk Lore allotment of 7), but his WILL is only 3 and Bryce has a WILL of 9, giving him a much better chance of successfully confronting the ghost…

Performing Incantations as Rituals

You can attempt to make an Incantation more powerful or easier to cast by performing it as a Ritual rather than using a standard Cast Action. You must spend at least a full round casting the Incantation. The two primary benefits of Casting an Incantation as a Ritual are that **you gain the benefits of added time spent on casting** (see the Situational Modifiers Table) and that **performing the Incantation as a Ritual allows for other Casters to participate in its casting**, just as though it were a regular Ritual as described above. Powerful Incantations of Warding or Making are often performed as Rituals to allow for the creation of greater effects or to affect larger areas, for example, though the most famous example of an Incantation performed as a Ritual might be the liturgical Curse that resulted in the Blighting of Lost Uthedmael after the death of Githwaine (a massive Curse called down by the entire assembled priesthood of the Sun Court, the ill effects of which have lasted to this day).

Ritual Descriptions

The Ritual Descriptions are in structure essentially the same as those for Incantations. In the case of notations about the maximum amount of Mind or Spirit points that may be spent on a Ritual, remember that the number cited is the maximum for each individual participant, capped by the Skills of the Lead Caster (or their own), so with the use of assistants the total amount of Mind or Spirit points used in a Ritual can increase greatly. There is also the addition of one category of Description:

Base Length of Ritual

This represents both the minimum time that must be spent performing the given Ritual, and the basic block of time by which additional time spent on the Ritual must be measured in order to gain benefits. For example, if a Ritual is listed as having a Base Length of two minutes, then you must spend at least two minutes performing the Ritual; every additional two minutes spent in the Ritual allows you to gain a benefit for extra time spent on the Ritual. **You must specify how long they are going to spend on a Ritual before they begin the Ritual**, and if you are interrupted before the allotted time is over, the Ritual is ruined, even if you had already passed the original Base Length of the Ritual – the Ritual is literally being performed at a slower and more measured pace. So for example, if you are performing a Bonding Ritual for a Spirit (which has a normal Base Length of an hour) as a three-hour Ritual, you would gain the benefit of more time spent for two extra blocks of time, but the Ritual would be ruined if you were interrupted before the three hours is up, even if an hour had already passed. **When performing an Incantation as a Ritual, the Base Length of the Incantation Ritual is set at one round.**

Rituals

Bonding Ritual

Sample Shaped Forms: A *Folk Ritual to Bond a Nature Spirit*, a *Hermetic Ritual to Bond a Ghost*, a *Yheran Cult Ritual to Bond a Fire Elemental to Service*.

Learn Test DR: 18
Cost: 1 point per point of WILL of the subject (max = Lore Skill) plus one point permanently sacrificed to seal the bond.
Subject: A *Spirit, ghost, shade,* or *elemental*.
Effect: Creates a permanent bond between you and the subject.
Base Length of Ritual: 1 hour.
Duration of Effect: Permanent

A Bonding Ritual creates a permanent bond between you and an Otherworldly creature such as a Spirit, ghost, shade, or elemental. This bond is a more powerful version of the bond created by the Guardian Ritual (q.v.). As with the Guardian Ritual, you and the bound subject may share each other's perceptions (seeing and hearing through each other), be constantly aware in a general sense of how near or far the other is and in what direction, and be able to converse in Mind-to-Mind speech when in each other's presence if you share the same language. In addition, you and the Bonded Spirit may share each other's memories (including the use of each other's MEM Characteristic, either storing or accessing things that you have memorized), Skills, and Mind and Spirit points. It should be stressed that this is a two-way street; just as you have access to the memories, Skills, and Mind and Spirit points of a Bonded Spirit, that Spirit may also draw upon yours once the Bond is in place. Thus, it is vitally important not to accidentally bond a hostile Spirit feigning friendship.

You may access anything that has been memorized by the other party as though you yourself had memorized it, and you may also make a second MEM Test when trying to remember something (the first Test based on your own MEM, the second based on the bonded party's MEM). You may also use the Skill Levels of the other party in place of your own Skill Levels if they are higher. And you may use the Mind and Spirit points of the other party to fuel the Casting of Incantations and Rituals. However, you may not pass along damage to Mind or Spirit that you have received.

The bond may be broken or resisted by either party at any time. If the bond is being resisted (usually because one party or the other disapproves of what the bond is being used for) the party wishing to access the other's MEM, Skills, or Mind or Spirit points must succeed at an Opposed Test of **d10 + WILL + appropriate Lore Skill (whatever was used to create the bond) +/- Modifiers** vs. the resisting party's **d10 + WILL + Lore Skill (any that offer the Bonding Ritual) +/- Modifiers** or be blocked from doing so. Repeatedly forcing one party in a bond to share memories, Skills, or energy is likely to quickly result in a deteriorating relationship and ultimately in the bond being broken.

You may only bond a willing subject; nonetheless, the Bonding Ritual is still a difficult one, and you must succeed at a Casting Test with **DR = 10 + subject's WILL score +/- Modifiers** in order to bond the subject. You must spend at least 1 Mind or Spirit point for every point of WILL the subject possesses during the Ritual to fuel the casting, plus you must permanently spend one point of Mind or Spirit to seal the bond. If you fail to spend enough energy to match the WILL of the subject, then the Ritual fails. You may have assistants during the Ritual to either provide energy or to aid the Casting Test, but only you can seal the Spirit Bond and gain its benefits.

You may have only as many Bonded Spirits as Levels in your highest Lore Skill.

Enchantment Ritual

Sample Shaped Forms: A *Folk Ritual to Enchant a Sword*, a *Hermetic Ritual to Enchant a Hyena Skin*, a *Folk Ritual to Enchant a Gorgon Mask.*

Learn Test DR: 14
Cost: Variable points per point of effect (max = Lore Skill), either spent temporarily (if awakening an inherent quality) or permanently (if imparting a magical quality).
Subject: An *object* or *magical effect.*
Effect: Allows you to either *awaken an inherent magical quality* in an object or to *impart a magical quality* to an object, or *affect and change a magical operation already in effect*.
Base Length of Ritual: 1 hour.
Duration of Effect: Permanent.

An Enchantment Ritual allows you to either create a permanent, magical, and enchanted object *or* affect a magical effect already in place in an object, person or place.

The most common forms of Enchantment Rituals are aimed at creating magical objects. Either the object must have some sort of magical quality inherent in it already, or you must imbue the object with a magical quality during the Ritual. If the object already has a magical quality inherent in it, you must fuel the ritual with at least one point of Mind or Spirit for every point of effect you wish to awaken and then succeed at a Casting Test Roll **DR = 10 + cost of Ritual** (the number of points of effect being awoken). A full list of the magical qualities inherent in particular objects may be found in the Enchantments section following. Some qualities in some objects may also require additional elements to the Enchantment Ritual.

Imparting a magical quality either to an object that normally has no inherent qualities, or giving an object a magical quality it does not normally possess, is much more difficult. You must permanently sacrifice one point of Mind or Spirit points per point of desired effect before attempting a Casting Test Roll **DR = 14 + cost of Ritual** (the number of points being sacrificed to create the Enchantment). If you fail the Casting Test Roll, the Mind or Spirit points committed to the endeavor are still lost permanently. The number of sacrificed Mind or Spirit points becomes the basic Enchantment bonus of the object; this bonus is added whenever someone uses the object in a Test.

When using assistants in an Enchantment Ritual, the additional participants may contribute either their Lore Skills as a bonus towards the Casting Test Roll (capped by your Skill Level) or Mind or Spirit points to help fuel the Ritual. However, Mind or Spirit points being permanently sacrificed to create an enchanted object can *only* come from you as the lead Caster.

For example, an enchanted +3 Sword (created with 3 permanently lost Spirit points with a Casting Test DR of 17) gives anyone using it in combat a +3 bonus to his or her Attack or Weapon Parry Rolls, while an enchanted +2 Bridle would add a +2 bonus to the Riding Skill of its user.

An object can only be enchanted once. People cannot become enchanted, but magical effects may be placed upon a person using the Inscription Ritual (q.v.).

If attempting to change or alter a magical operation already in effect, you must first be able to identify a magical effect that is operating upon a person, place, object, etc. (usually through either an Incantation of Seeing or *Second Sight* Gift). *Removing* most magical effects must be undertaken using a Purification Ritual, but if you see a magical effect that you wish to alter in some fashion (but still leave in place), you may use an Enchantment Ritual instead. You must then spend 1 point of Mind or Spirit for every point of effect already in use. After identifying the magic to be affected and investing the energy in the Enchantment Ritual, you must succeed in a Casting Test Roll **DR = 10 + cost of Ritual** (the number of points of effect being changed).



For example, Bryce of Teppin comes across a Wolf that seems to be guarding a Door. He uses his Incantation of Seeing and spies a Guardian Ritual binding the Wolf as the Door's Guardian. Now, he could fight the Wolf, or try to use magic to try and get past it (perhaps an Incantation of Ruling ordering it to ignore him), or he could try and break the spell holding the Wolf there with a Purification Ritual; but instead he decides to try and alter the magic making the Wolf the Guardian of the Door and make it *his* Guardian instead. The Wolf's WILL is 6 and so is being held by a 6-point Guardian Ritual; Bryce must perform an Enchantment Ritual spending at least 6 points of Spirit and making a WIS/Folk Lore Casting Test DR 16 (with any applicable Modifiers) to successfully redirect the magic holding the Wolf and make it into his Guardian…



Entrapment Ritual

Sample Shaped Forms: A *Folk Ritual to Keep an Angry Ghost in its Grave*, a *Hermetic Ritual to Entrap a Demon in a Bottle*, a *Folk Ritual to Trap an Elemental in a Magic Circle.*

Learn Test DR: 18
Cost: 1 point per point of WILL of the subject being confined (max = Lore Skill).
Subject: A *person*, *beast, bird, Spirit, ghost, shade,* or *elemental.*
Effect: Confines the subject to either a physical *place* (an enclosed space or Magic Circle, or an *object*) or a physical *state*.
Base Length of Ritual: 1 round.
Duration of Effect: Until released, or locus fails.

An Entrapment Ritual allows you to confine or trap a natural or Otherworldly creature in either a physical location or a state of being. The physical location must be either an actual enclosed space (a room, a cave) or a created one (a Magic Circle you've prepared; see the Enchantments section following) or a **locus**, an object specially prepared to serve as the prison of a Spirit, Ghost, or Elemental. A locus is usually a hollow object such as a bottle or a box, but runic talismans, precious stones, and other objects may sometimes serve as the locus for a Spirit (see Enchantments section following). A locus can only serve as the prison of a Spirit, Ghost, or Elemental for a number of centuries equal to the energy used in its creation before it fails and the trapped creature is freed.

A physical creature can only be confined someplace that it actually fits (so you can't trap a Water Buffalo in a glass jar), while Otherworldly creatures can be trapped pretty much anywhere.

A subject can also be trapped into a state of being such as *Sleep*, *Thralldom,* or *Twilight*; different states give different bonuses to the subject's Opposed Roll.

Sleep: This state can only be enforced upon a living physical creature (a person, beast, or bird); it places them in a deep slumber, oblivious to the World around them. A subject being forced into a state of Sleep gains a +1 bonus to its Opposed Roll.

Thralldom: This state can be enforced upon both physical creatures and Otherworldly creatures such as spirits or elementals; the subject becomes a mindless shell under your control. On its own, it is capable of only the most rudimentary daily mental decisions, so it can function to maintain its survival, but otherwise it awaits your orders. You may send orders to the Thrall by thought up to a mile away for each Level in the Lore Skill used to create the Entrapment. It is easy to tell that there is something not quite right with Thralls; they act with a –3 penalty to all Characteristic and Skill Tests and while they can engage in simple conversation they will seem distant and uninterested in the world around them, often engaging in repeated simple tasks until told to do something. Once acting upon an order, a Thrall may function without penalty. A subject being forced into a state of Thralldom gains a +3 bonus to its Opposed Roll.

Twilight: This is a state of being wherein an Otherworldly creature such as a Spirit or elemental is trapped *between* the material World and the Otherworld and therefore becomes incapable of interacting with either. You may use the Trapped creature's Mind and Spirit points to fuel your magics as though it were in a one-way Spirit Bond, so evil and unscrupulous Magicians will sometimes force Spirits into Twilight to serve as power sources for their Magics. The Spirit creature is trapped in a netherworld, a kind of minor Limbo. A subject being forced into Twilight gains a +2 bonus to its Opposed Roll.

The subject of the Ritual must be present during the Ritual, which can obviously lead to complications as it is unlikely that the subject of an Entrapment Ritual will submit willingly to being trapped and it will undoubtedly do everything it can to interrupt the completion of the Ritual unless prevented (either physically or through an Incantation of Ruling or by having been ritually Summoned). You must succeed in a Casting Test Roll of your **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + appropriate Lore Skill (if any) +/- Modifiers** and you must expend a number of Mind or Spirit points equal to or greater than the subject's WILL. Since you have no way of knowing the actual WILL Level of the subject, you must simply make an educated guess. If you fail to spend enough energy to match the WILL of the subject, then the Ritual fails.

Once entrapped in a location, the subject may interact normally with any creature that is already in that space or enters it during its entrapment, but the subject may not leave the space or interact with anyone outside of it. An Otherworldly creature trapped in a physical location or object cannot return to the Otherworld and must remain in the material World. While confined by an Entrapment Ritual, whether in a physical location or object or in a state of being, the subject does not age.

If you are its original captor, you may release the trapped entity at any time. Otherwise they must be freed using an Exorcism Ritual.

Exorcism Ritual

Sample Shaped Forms: A *Folk Ritual to Cast Out a Possessing Spirit*, a *Hermetic Ritual to Free a Trapped Elemental*, a *Folk Ritual to End a Haunting.*

Learn Test DR: 16
Cost: 1 point per WILL Level of the subject (max = Lore Skill).
Subject: A *person*, *beast, bird, Spirit, ghost, shade,* or *elemental.*
Effect: *Releases the subject from a physical location or state of being* in which it had been entrapped, or *forces an Otherworldly Spirit to leave the material World* and return to the Otherworld.
Base Length of Ritual: 5 minutes.
Duration of Effect: Permanent.

An Exorcism Ritual is essentially the reverse of an Entrapment Ritual, allowing you to release, free, or banish something that has been magically trapped in or has taken possession of a person, place, object, or state of being. For example, it can be used to free a trapped Spirit from the locus of a Spirit Bottle and return it to the Otherworld, or awaken a Man trapped in a state of Sleep, or it can be used to banish an angry Ghost that is haunting a building or a Spirit possessing a person.

You must succeed in a Casting Test Roll of **d10 + WILL + appropriate Lore Skill +/- Modifiers** against the subject's Opposed Roll of **d10 + WILL + appropriate Lore Skill (if any) +/- Modifiers,** and you must expend a number of Mind or Spirit points equal to or greater than the subject's WILL; since you have no way of knowing the actual WILL Level of the subject, you must simply make an educated guess. If fewer Mind or Spirit points are spent on the Ritual than the WILL of the subject, then the Ritual automatically fails. If the Ritual is successful, a trapped or possessing Spirit creature immediately returns to the Otherworld and is barred from returning to the material World for a year and a day. A Ghost or Shade that is banished by an Exorcism may make a new attempt to reach the Place of Judgment (q.v.); otherwise it is destroyed.



An unusual case of one spirit acting as the Guardian to another...

Guardian Ritual

Sample Shaped Forms: A *Folk Ritual to Gain a Guardian Wolf*, a *Hermetic Ritual to Gain a Spirit Guide*, an *Occult Ritual to Gain a Nephilim as a Guide.*

Learn Test DR: 14
Cost: 1 point per point of WILL of the subject (max = Lore Skill).
Subject: A *beast, bird, Spirit, ghost,* or *elemental.*
Effect: Allows the subject to act as either a guardian or guide for *you* or as a guardian to a *place, path,* or *object*.
Base Length of Ritual: 5 minutes.
Duration of Effect: Permanent (until broken or released) or until locus fails.

A Guardian Ritual creates a permanent bond between a natural creature such as a beast or bird or an Otherworldly creature such as a Spirit and something over which it is placed as a guardian or guide. Usually this is either your own person or a place or object that you want protected. The subject of the Ritual must be present during the course of the Ritual.

If you are bonding an Otherworldly subject such as a Spirit, Ghost, or Elemental to be the Guardian of a place or object, then you must first create a **locus**, a prison or perhaps better put, an *anchor* for the Spirit creature in this World. Then with both Otherworldly and natural creatures, you must succeed in an Opposed Casting Test, pitting your Casting Test Roll of **d10 + WILL + appropriate Lore Skill +/- Modifiers** against the subject's **d10 + WILL + Lore Skill (if any) +/- Modifiers Roll**. If successful, you must also expend 1 point of Mind or Spirit for every point of WILL possessed by the subject; if insufficient energy is used, the Ritual fails. You must also provide a brief set of instructions to the subject, telling them what they are to protect and against whom (e.g., "Guard this gate against bandits," or "Do not let anyone pass down this path who does not bear the insignia of my House," or "Don't let anyone pick this sword up but me"). The subject must be able to comprehend the language that you're speaking. A locus may anchor an Otherworldly creature for a number of centuries equal to the amount of energy used to fuel its creation (see the Enchantments section following).

If you are binding the subject as a personal Guardian or Guide, the created bond is a lesser version of the bond created by the Bonding Ritual (q.v.). You and the bonded subject may share each other's perceptions (seeing and hearing through each other), be constantly aware in a general sense of how near or far the other is and in what direction, and be able to converse in Mind-to-Mind speech when in each other's presence if you share the same language.

Only a willing subject may be bonded to you as a Guardian or Guide; nonetheless, the Guardian Ritual is a difficult one, and you must still succeed at an Opposed Casting Test of **d10 + WILL + appropriate Lore Skill +/- Modifiers** against the subject's **d10 + WILL + Lore Skill (if any) +/- Modifiers** Roll in order to bond the subject. You must spend at 1 Mind or Spirit point for every point of WILL the subject possesses during the Ritual to fuel the casting. If you fail to spend enough energy to match the WILL of the subject, then the Ritual fails. Assistants may be used during the Ritual to either provide energy or to aid the Casting Test Roll, but only you can gain the benefits of the Guardian Bond.

You may release a Guardian at any time. You may have only as many personal Guardians or Guides as Levels in your highest Lore Skill, though there is no limit to the number of Guardians you may set to guarding places, paths, or objects.

Initiation Ritual

Sample Shaped Forms: A *Hathhallan Mystery Cult Ritual of Initiation*, a *Gray Dream Mystery Cult Ritual of Initiation*, an *Alchymical Theater Ritual of Initiation.*

Learn Test DR: 18
Cost: 1 point per subject (max = Mystery Cult Lore Skill).
Subject: A *person* or *group*.
Effect: Allows the subject to attempt to understand a *Mystery*.
Base Length of Ritual: 1 hour.
Duration of Effect: Permanent.

An Initiation Ritual is a Ritual that you perform when you are already aware of a Mystery and wish to introduce others to that Mystery. During the course of an Initiation Ritual you lead its subjects towards the understanding of a Mystery, but in order to truly grasp its significance, its revelation must come as a matter of personal insight and realization, rather than instruction. So even if the Mystery is a seemingly simple one, you can't simply tell an aspirant wishing to learn it what it is; the aspirant must figure it out on their own, albeit with hints and guidance from you.

The Mystery Cults of the Known World are dedicated to a number of Mysteries, each of which has a DR to comprehend and a benefit or Gift that accrues to those that understand it. In order for the Initiation Ritual to work, you should already come to your own understanding of the Mystery, must expend 1 Mind or Spirit point during the course of the Ritual, and then succeed in a Casting Test with the DR determined by the Mystery that you are trying to impart. If you fail, the Ritual is inadequately performed and the aspirants to understanding cannot make an Initiation Roll. But if you are successful, then the subjects of the Ritual may attempt to comprehend the Mystery, with an Initiation Roll of **d10 + IMAG or REAS + Mystery Cult Lore Skill**, with the same DR as that for your Casting Test.

This Ritual and the Initiation Roll within it is the primary basis of a Mystery Cult. The *Ecstasy/Ekstasis* Gift gives you a bonus on Initiation Rolls, but is also allows you to in effect make the Initiation Roll on your own, without going through this Ritual with a Cult Initiator. And the *Initiate/Mystery* Gift in effect allows you to perform this Ritual without actually knowing the Ritual or having any Mystery Cult Lore Skill.

More on Mysteries, Secrets, and the process of Initiation can be found in the section on Religion.

Inscription Ritual

Sample Shaped Forms: A *Hermetic Ritual to Inscribe a Riven Rune*, a *Hermetic Ritual to Inscribe a Daedekine Rune*, an *Occult Ritual to Inscribe an Imperial Sigil.*

Learn Test DR: 14
Cost: 1 point per point of Rune (max = Lore Skill or Writing (Alphabet), whichever is lower).
Subject: A *person*, *beast*, *bird*, *object*, *place*, or *path*.
Effect: Allows the inscription of a *Rune*, *Sign*, or *Sigil* upon the subject.
Base Length of Ritual: 5 minutes.
Duration of Effect: As long as the mark remains.

An Inscription Ritual is a form of Enchantment Ritual that allows you to inscribe a written magical symbol upon a living creature, an object, or a physical place such as a wall or door. This magical marking may come from any of the Rune or Symbol systems that exist in the Known World, so long as you have Levels in the appropriate Writing (Alphabet) Skill. You must first write the Rune with a TECH/Writing Skill Test (the Rune attempted determines the DR), and then succeed in a Casting Test of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** with the same DR to enchant the Rune. You must also spend 1 point of Mind or Spirit for every point of effect desired. See the Runes Section along with Enchantments for further details on the effects of Runes, Sigils, and Symbols and their DRs. Unlike with other Rituals, assistants may *not* participate in an Inscription Ritual.

There is theoretically no limit to the number of Runes that can be placed upon a particular subject, but for every Inscription already present, you receive cumulative –3 penalties to your attempts to write and enchant another. For example, if an enchanted Sword has 3 Runes already inscribed upon it, adding a fourth could only be done at a –9 penalty to your Writing and Casting Tests. Once you have failed an attempt to add an additional Rune to an already inscribed subject, you may make no further attempts to inscribe that subject (though others could). If either the Writing or Casting Test is fumbled while attempting to add a Rune (final die roll total is less than 0), all of the Runes on that subject are ruined, not simply the latest being added. It is rare to find more than 3 or 4 Runes on a single subject.

While an Inscription can certainly be made using a removable medium (such as henna, blood, or chalk), once removed either on purpose or by accident the benefits and effects of the Rune are lost. Of course, even seemingly permanent Rune marks can be defaced or destroyed, ending their effect. On appropriate surfaces invisible ink may be used which makes the Runes only visible to an Incantation of Seeing or *Second Sight* Gift, or they may be covered by a glamour created by an Incantation of Making or a Glamour Rune as appropriate.

Oath Ritual

Sample Shaped Forms: A *Folk Ritual to Swear an Oath of Love*, a *Hermetic Ritual to Swear an Oath to Fulfill a Quest*, a *Cult Ritual to Swear an Oath of Poverty Before the Goddess.*

Learn Test DR: 16
Cost: 1 point per point of enforcement effect from the Caster and each subject of the Ritual.
Subject: Two or more *persons*.
Effect: Allows one or more subjects to swear an *Oath* to another subject, who may reciprocate or not as they wish.
Base Length of Ritual: 5 minutes.
Duration of Effect: Until the Oath is fulfilled or broken.

An Oath Ritual allows one or more persons to make an Oath, vow, or promise to someone else that can be enforced by magic or divine will; the other person receiving the Oath may also make an Oath, vow, or promise in return, but this is not a necessary part of the Ritual. Common Oaths include betrothal and consort Oaths made between lovers, Oaths of fealty between lords and vassals, and Oaths made to fulfill some sacred quest or public duty.

There is no real limit to the number of persons that may partake of an Oath Ritual. If you are casting an Oath Ritual, you need not be a participant in the Oath itself (i.e., you can oversee an Oath between two or more other people), and you may have assistants who need not participate in the actual Oath either, but

can merely help in the formal aspects of the Ritual with energy or Skill Levels. You must expend 1 Mind or Spirit point for every point of effect of enforcement of the Oath (capped by your Lore Skill), and each participant must match your expenditure (without any Skill-based cap on their contributions).

The Oath itself can theoretically be anything you desire, but is usually a promise to do something. The Oath should ideally specify a course of action and a timeframe (e.g., "I will love you forever…" or "I will deliver this message to the King by the next full moon…") and a punishment in case the Oath is violated (e.g., "…or let my lying tongue be struck dumb" or "…and if I fail, may the pox fall upon me"). The punishments for violating an Oath should be interpretable as powerful but temporary Hexes or Bindings that last a number of Moons equal to the strength of the enforcement effect. So if you break an Oath backed by a 5-point Hex on REAS, you would suffer a –5 penalty to the use of your REAS for 5 Moons.

An Oath may also invoke Gods or Heroes with whom you have a connection (to whom you have made Offerings or Sacrifices in the past) by using Invocation Points, with the number of Invocation Points used in the Ritual being added to the enforcement Penalty. So for example, if during an Oath for a 4-point APP Binding you also invoked the name of Dieva the Morning Star and spent 5 Invocation Points, you would then receive a 9-point APP Binding if you broke the Oath. In addition, if you break the Oath, you lose any Invocation Points you might have already accumulated to the God(s) named in the Oath, and the offended deities or Heroes will not accept Offerings or Sacrifices from you during the period of punishment for violating the Oath. An Oath may also invoke the Fates, the ultimate arbiters of all Oaths, in which case an Oath-breaker will be doubly punished (in strength and duration of effect) in case you break the Oath. On the other hand, if you swore an Oath by the Fates and are innocent of breaking your Oath (i.e., you failed to hold to your Oath due to circumstances beyond your control), you may not be held to any magical consequence for your failure to uphold the Oath if the Fates rule in your favor (and ultimately the Guide decides the will of the Fates).

An Oath can be made more powerful by having the participants permanently sacrifice the Mind or Spirit points involved in the Ritual, in which case the punishment for breaking the Oath becomes a permanent Curse rather than a temporary Hex. Both sides of a two-way Ritual do not have to so swear; one subject can swear using only the temporary expenditure of Mind or Spirit while the other makes a 'permanent' Oath.

For example, a group of young squires ready for knighthood wishes to swear an Oath of Fealty to Wallis Liefring, Baron of Misal Ruth. Baron Wallis doesn't know the Oath Ritual, nor do any of his would-be vassals, but luckily the local priest of the Divine King is familiar with the Ritual and so he officiates the ceremony. The Oath of Fealty they swear is to obey the Baron and protect his lands; in return, he swears to treat them as part of his household and arm them in times of war. They all swear to hold this Oath, "or may my strength leave me," and invoke the Divine King in so doing. The priest has Divine King Cult Lore 6, and puts forward 6 points of Spirit; all of the participants must also put forward 6 points of Spirit, and each adds 3 Invocation Points from their Offerings to the Divine King. Should any of them break their Oath, they will receive a –9 Hex penalty to their STR for 6 Moons, and they will lose their Divine King Invocation Points and be unable to make further Offerings to him during those 6 Moons. If Baron Wallis were a demanding man (luckily for his squires, he's not), he might insist that their Oath be backed by a permanent Curse (i.e., that they sacrifice 6 points of Spirit permanently to fuel a –6 STR Curse and the permanent loss of a connection to the Divine King should they break their Oath).

Appealing to the Fates

The question of whether you've broken an Oath or not is essentially up to the interpretation of the Guide, but the key question should turn on *willingness* and *diligence*. The Fates are considered the final arbiters of such matters and you may invoke the Fates as your judges if you so desire. Oath Rituals and similar forms of Magic (the Vow Incantation, for example) are usually designed and intended to punish *willful* Oath-breakers, so if you fail to fulfill an Oath due to the compulsion of Magic or to circumstances beyond your control, the Fates will probably be given a pass. On the other hand, negligence, forgetfulness, or laziness are usually looked upon dimly by the Gods and the Fates…



An alliance based on an Oath Ritual.

Offering Ritual

Sample Shaped Forms: A *Cult Ritual for a Votive Offering to Yhera, Queen of Heaven*, a *Cult Ritual for a Votive Offering to Islik the Divine King*, an *Occult Ritual for a Blood Libation to Forbidden Gods.*

Learn Test DR: 10
Cost: 2 Spirit points for 1 Invocation Point or 1 point per point of WILL of the subject (max = Cult or Occult Lore Skill).
Subject: A *God, Hero, Spirit, ghost,* or *shade*.
Effect: Allows you to make an *offering* to a divine or Otherworldly being in exchange for an *Invocation Point* or for *direct aid*.
Base Length of Ritual: 1 minute.
Duration of Effect: Either indefinite (until invoked for Invocation Points) or immediate (for direct aid).

An Offering Ritual is a Cult (or Occult) Lore Ritual that allows you to make an offering to a divine or Otherworldly creature in exchange for some benefit, usually in the form of a single Invocation Point. Invocation Points can then be accumulated and then used in an Invocation (q.v.) to call upon a Gift, Blessing, boon, or Curse provided by the recipient of the Offering. Not all lesser Otherworldly creatures such as Spirits or Ghosts can provide Invocation Points, but they can accept an Offering in exchange for directly aiding you by casting an Incantation, sharing information, or performing a service (even one as simple as leaving you alone). Types of Offerings include:

Votive Offerings: These are small commemorative objects that are placed before or in a temple, shrine, or sacred place connected to the subject of the Offering Ritual. The objects can include ceramic figurines, coins, flowers, fresh fruit or grains, etc. – small tokens of worship or esteem. Votive Offerings may be made to Gods, Heroes, Spirits, or Ghosts.

Libations: This is the outpouring of a liquid upon a temple altar, shrine, or sacred place connected to the subject of the Offering Ritual. Wine may be offered as a Libation to Gods, Spirits, or to Heroes (often at their graves); a mixture of wine, honey, milk and oil may be offered as a Libation to Spirits or Ghosts (usually wherever they are haunting). If performing the Offering Ritual with Occult Lore, then Libations of blood may be offered to dark Gods such as Amaymon, Ligrid, Ishraha, and Nymarga or to some of the Rahabi, bloodthirsty Ghosts, and Shades.

Trophies: These are the fruits of either war or the hunt, and may be placed before or in a temple, shrine, or sacred place connected to a war or hunting God or Hero. Common Trophies include skins, body parts, or the war gear of a defeated opponent.

If the Offering is being made to a God, Hero, and Spirit that offers Invocation Points (and thus almost certainly has an organized Cult with clearly delineated Gifts or boons that can be invoked in exchange for Offerings), you must make the Offering available and then request the aid of the recipient of the Offering, followed by a Cult or Occult Lore Casting Test of **d10 + CONV + Cult or Occult Lore +/- Modifiers** with a **DR of 10 +/- Modifiers**. The Offering must also be accompanied by 2 Spirit Points in exchange for 1 Invocation Point, which you receive if your Offering Ritual is successful.

Invocation Points may be used to invoke a Gift or boon from a God, Hero, or Spirit using a Cult or Occult Invocation. Invocation Points are specific to each God and aspect of that God, so for example Invocation Points earned through sacrifices to Yhera Anath are not applicable to one of Yhera's other aspects such as Yhera Cosmopeiia, or to another God such as Illiki Helios. Invocation Points for each God and aspect of a God must be tracked separately.

If making an Offering to a Spirit or Ghost that does ***not*** offer Invocation Points, you must succeed in an Opposed Casting Test of your **d10 + PRE + Cult or Occult Lore +/- Modifiers** against the subject's roll of **d10 + WILL + Cult or Occult Lore (if any) +/- Modifiers** to get the subject to accept the Offering. This is essentially a verbal plea or verbal interaction and so the subject must be able to understand you and any Gifts or Bindings that affect verbal and Social Skill Tests may be applied to this roll. You must also fuel the Ritual with a number of Spirit points equal to or greater than the WILL of the subject; less than that and the Ritual will fail. This energy is temporarily absorbed by the subject of the Ritual and becomes available for their use. If the Casting Test is successful, the Offering has been accepted and the recipient will do its best to immediately fulfill your request.

Angry Spirits, Ghosts, or Shades must often be placated with regular Votive Offerings and Libations to make them remain quiet. Note that this doesn't send them on their way (that would require an Exorcism) but rather the acceptance of the Offering just means they leave the living alone for a time.

Purification Ritual

Sample Shaped Forms: A *Cult Ritual to Lift the Pollution Upon a Man*, a *Folk Ritual to Lift a Curse From a Place*, a *Cult Ritual to Purify a Sacrifice.*

Learn Test DR: 14
Cost: 1 point per point of Pollution or effect being removed (max = Lore Skill).
Subject: A *person, beast, bird, place,* or *object*.
Effect: Removes *Pollutions*, *Hexes*, *Curses*, and harmful *magics* placed upon the subject.
Base Length of Ritual: 10 minutes.
Duration of Effect: Immediate effect.

A Purification Ritual is designed to cleanse a person, creature, place, or object of the harmful effects of Pollution, Hexes, Curses, and other forms of Magic such as an Entrapment Ritual. The most common reason for a Purification Ritual is Pollution (q.v.), which is a kind of Binding that can be acquired through common actions in your daily life and which acts as a penalty to your attempts to perform Rituals using your Cult Lore Skill. The only Cult Ritual unaffected by Pollution is the Purification Ritual itself (so it is possible for you to perform a Purification Ritual on yourself without penalty). If you are Polluted and enter a sacred space, you also pass your Pollution on to that space, and so Purification Rituals must often be conducted on Temples, Shrines, sacred glens, etc. Purifications may also be conducted to remove Hexes, Curses or other harmful magics or enchantments that have been placed upon a person or place.

You must specify what the Purification Ritual is being aimed at – Pollution, a Hex, a Curse, or some other Magic – before proceeding; if the subject has multiple magical burdens (for example, they have Pollutions plus a Hex and are trapped in a state of Sleep), each must be handled with its own individual Ritual.

You make a Casting Test of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers** with a **DR of 10 + the current Level of the Pollution or Magic involved** (the number of points of energy invested in the magic) and must expend Mind or Spirit points in the process.

In the case of Pollution, the Mind or Spirit points fueling the Ritual are subtracted from the subject's current Pollution Level. The Ritual can be repeated until the Level reaches 0 (or whatever mark you are aiming for).

In the case of Hexes, Curses, or other enchantments, the number of Mind or Spirit points fueling the Ritual must equal or exceed the power of the Hex, Curse, or Enchantment (as represented by the value of the penalty being applied or the amount of energy originally invested in the magical operation that resulted in the effect being removed). Fewer Mind or Spirit points invested in the Ritual means that it fails automatically to remove the undesirable effect.



Reading Ritual

Sample Shaped Forms: A *Folk Ritual to Read a Man's Future in the Book of Dooms*, a *Hermetic Ritual to Read the Past of an Enchanted Object*, a *Cult Ritual to Read the Fate of the City in the Auguries of the Sacrifice.*

Learn Test DR: 16
Cost: 1 point per point of bonus to Divination Roll (max = Lore Skill)
Subject: The *past*, *present*, or *future* of a *person, beast, bird, object, place, path,* or *weather.*
Effect: Reveals information about the past, present, or future fate of the subject through a Divination Roll.
Base Length of Ritual: 1 minute.
Duration of Effect: Instant Effect.

A Reading Ritual can be used to determine information about a subject's past, present, or future, allowing you to perform a Divination Roll (q.v.) with a bonus equal to the Mind or Spirit points expended on the Ritual. Folk Lore Readings are conducted using the Book of Dooms or the reading of Palms and Omens; Cult and Occult Lore Readings are conducted using Omens and the Auguries of a Sacrifice; Hermetic and Star Lore Readings are conducted using a Reading of the Sky and Stars; and Herbal Lore Rituals are conducted using Tea Leaves.

Sacrifice Ritual

Sample Shaped Forms: A *Cult Ritual for a Sacrifice to Yhera Anath*, a *Cult Ritual for a Sacrifice to Ami the Morning Star*, an *Occult Ritual for a Human Sacrifice to Forbidden Gods.*

Learn Test DR: 14
Cost: 1 Spirit point per point of effect (max = Cult Lore Skill).
Subject: An *aspect* of a God.
Effect: Allows you to make a *sacrifice* to a God in exchange for Invocation Points.
Base Length of Ritual: 1 hour.
Duration of Effect: Indefinite (until invoked).

A Sacrifice Ritual allows you and any other participants in the Ritual to offer up a living creature to one of a God's aspects as a sacrifice. In return the God gives you Invocation Points that may be used in an Invocation to ask for a boon of some kind, usually either a Blessing or a Gift for the participants, or a Curse upon an enemy.

Usually the living creature is a domesticated animal of some kind such as a cow, a sheep or lamb, or a goat; in some cases, such as to Gods of the wild or the Hunt, wild animals such as boar or deer might be sacrificed. In most Yheran and Phoenix Court Cults, the sacrificed animal must *consent* to be sacrificed; to see if an individual animal gives its consent, you must succeed at an Opposed Test roll of **d10 + PRE + Cult Lore +/- Modifiers** against the animal's roll of **d10 + WILL +/- Modifiers**. If you can speak to the animal (through the *Feral Tongue* Gift, for example), you may use a CONV/Persuasion Skill Test, with your Language Skill Level as a Cap to your Persuasion. If the roll fails, the animal is not willing to be sacrificed. If the roll is fumbled, you *think* the animal has given its consent and go ahead and sacrifice it anyway. An unwilling sacrifice is a grievous crime to most Gods, resulting in Pollution and a Curse. The forbidden Gods actually prefer unwilling sacrifices so Occult practitioners need not worry about such niceties. The sacrifice of a human, even a willing one, to a God would result in Pollution and a Curse upon all involved, except once again in the cases of the Occult practices of the forbidden Gods which welcome such offerings.

The performance of the sacrifice itself requires a successful Casting Test of **d10 + CONV + Cult or Occult Lore +/- Modifiers** with a DR of 12. A failure indicates simply a botched sacrifice that did not result in any effect, while a fumble indicates that the God has been angered, resulting in Pollution and a Curse. The sacrifice is killed and portions of it are then cooked and consumed by the participants in the Ritual.



Burnt offerings at the temple of Yhera Anath (the Great Goddess as Goddess of War) in Usparas.

Any participant that eats of the meat of the sacrifice may expend a number of Spirit points (up to their Cult or Occult Lore Skill Level as a maximum) that are sent to the God to whom the sacrifice is being made. Assistants may help you as per normal in Rituals, either providing Cult Lore Skill Levels to rolls or by providing you with additional Spirit points (and you will then gain the benefit of more Invocation Points), but unlike in normal Rituals, casual participants who are not familiar with the Sacrifice Ritual may also take part. Someone need only be present during the Ritual and eat of the meat of the sacrifice to be able to offer Spirit points to the intended God and gain Invocation Points in return. Each point of Spirit that you spend during the Sacrifice gains you 1 Invocation Point in exchange that may be used to later fuel an Invocation.

Invocation Points are specific to each God and aspect of that God, so for example Invocation Points earned through sacrifices to Yhera Anath are not applicable to one of Yhera's other aspects such as Yhera Cosmopeiia, or to another God such as Illiki Helios. Invocation Points for each God and aspect of a God must be tracked separately.

Observant readers will note that contact with animal blood causes Pollution, but of course the sacrificing of an animal is a fundamental part of the Sacrifice Ritual (q.v.) itself. In most cases, you can avoid the taint of Pollution and prevent it from interfering with the Ritual by having an assistant perform the killing of the animal. In some Cultures, it is common for the killer of the animal to then leave the Sacrifice Ritual immediately, taking their Pollution with them (which also prevents them from participating in the rest of the Ritual). This is also why altars are usually located just outside Yheran Temples, rather than within them.

Summoning Ritual

Sample Shaped Forms: A *Folk Ritual to Summon Rain*, a *Hermetic Ritual to Summon a Spirit*, a *Cult Ritual to Summon a Household Ancestor.*

Learn Test DR: 18
Cost: 1 point per point of subject's WILL or by volume (max = Lore Skill).
Subject: An *Element, beast, bird, weather, dream, vision, Spirit, ghost, shade,* or *elemental.*
Effect: Summons the subject into your presence.
Length of Ritual: 10 minutes.
Duration of Effect: As long as Mind or Spirit points are set aside to maintain the subject's presence.

A Summoning Ritual allows you to summon either a natural creature, natural element, or an Otherworldly entity such as a Spirit, dream, or elemental into your presence. The summoned creature or entity must actually travel to your location, so the creature or entity being summoned must be close enough to reach you during the course of the Ritual. You may of course extend the performance of the Ritual to give a summoned entity more time to appear.

You must first specify the intended subject of the Summoning Ritual; if the specific name of a particular subject is known (the name of a particular ghost, the Given or Secret Name of an animal, the Secret Name of a Spirit, etc.), then you may specify the *individual* entity being summoned and gain a bonus to your rolls. If not, the Ritual will simply summon the closest of the specified type of entity.

You must succeed in an opposed Casting Test of **d10 + PRE + appropriate Lore Skill +/- Modifiers** against the subject's roll of **d10 + WILL + appropriate Lore Skill +/- Modifiers + 1 per mile of distance** between you and the subject. You must also expend one Mind or Spirit point for every point of WILL possessed by the subject; if insufficient energy is used during the Performing of the Ritual, the Ritual fails. If your Opposed Casting Test is a success and sufficient energy has been expended, the summoned entity will make all due haste to your location. If the Ritual ends before the subject has arrived, the summoned entity will simply return to where it came from.

Some subjects of a Summoning Ritual will not have an actual WILL score; for example, the weather does not have an actual WILL, nor do the Elements. In the case of weather, the Casting Test DR is equal to the number of square miles that you are attempting to affect; for example, if you are seeking to bring rain to a 24 square-mile valley you must succeed at a DR 24 Casting Test. Furthermore, you must expend Mind or Spirit points equal to the square miles of the area of effect to successfully complete the Ritual (so in the case of the 24 square-mile valley, it'll be hard to do that alone). Weather takes time to travel or manifest, so the Ritual must last until the weather changes. In the case of an Element, the Casting Test DR is equal to the number of cubic feet of the Element that you are attempting to Summon (minimum is assumed to be one, though theoretically it could be a lot smaller) along with a point of Mind or Spirit for each cubic foot. So for example if you are attempting to fill a 2' x 6' x 3' bathtub with Water might be looking at a difficult DR 36 Casting Test and 36 Mind or Spirit points. Summoning up small quantities of

an Element will be easy, large quantities quite difficult.

Once in your presence, the summoned entity may be kept there as long as you have set aside Mind or Spirit points equal to its WILL to keep it there. The summoned entity may not harm you or anyone else who participated in the Summoning Ritual. What happens next is entirely up to you; you can make an Offering in exchange for service, or can attempt to trap the entity using an Entrapment Ritual, or send it someplace using an Incantation of Sending. You can also parley with the summoned entity in the hopes that it will become a Guardian or Guide or agree to undergo a Bonding Ritual. Once you decide to let the summoned entity go, most will usually depart immediately and resume their usual business, though some might be angry and stay to inflict retribution on you. Summoned weather and Elements will behave normally (so a summoned rain storm will continue to pour, fire will continue to burn, etc., until they have taken their natural course).

Tapping Ritual

Sample Shaped Forms: A *Folk Ritual to Draw On the Power of a Sacred Glen*, a *Cult Ritual to Draw On a Temple's Power*, an *Occult Ritual to Tap a Graveyard*.

Learn Test DR: 20
Cost: Varies depending on site.
Subject: A *magical* or *sacred place*.
Effect: Allows you to tap into the power and energy inherent in a magical or sacred place.
Length of Ritual: 1 hour.
Duration of Effect: Until you leave the site, at which time the Tap ends.

A Tapping Ritual allows you to gain access to and use the power and energy present in a magical or sacred place. Merely being in some places will be enough to cause benefits or penalties to those operating in them (see the Situational Modifiers Tables), but to truly gain access

The Available Power of Magical and Sacred Places

Site	Description	Base Amount of Power	Tapping DR	Cost
Shrine	A place of worship where Offerings are made, often to minor Gods or heroes.	1 Spirit point per average number of worshippers (usually 10 – 100).	12	5
Temple	A place of worship where Offerings and Sacrifices are made, usually to great Gods. Temples to the Divine King	1 Spirit point per average number of worshippers (usually 50 – 500, but can get much higher at large city temples).	14	10
Graveyard	A funerary site where the bodies of the dead are interred either above or below ground.	1 Spirit point for every person buried there.	14	10
Crematorium	A Divine King funerary site where the bodies of the dead have been cremated.	1 Spirit point for every person that has ever been cremated there.	18	10
Gallows	A place where people have been hanged. Can also be used for Crime Scenes.	1 Spirit point for every person that has been hanged there.	14	5
Ruins	Anyplace built of stone and once inhabited by Men but now abandoned and ruined.	2 – 20 Spirit points per century of ruin.	14	1 per century of age
Battlefield	Anyplace where combatants have been killed in a battle of any size.	1 Spirit point per combatant killed.	14	10
Sacred Glen	A glen, tree, or other wilderness spot inhabited by a nature Spirit, once favored by Geniché or Geteema, or currently favored by Adjia and her Companions in their travels.	10 – 100 Spirit points.	12	4
Fountain	A man-made fountain, often inhabited by a nature Spirit, or naturally occurring thermal spring or pool.	5 – 50 Spirit points.	14	3
Sacred Lake	A natural freshwater pool, pond, or lake inhabited by a nature Spirit, once favored by Geniché or Geteema, or currently favored by Adjia and her Companions in their travels.	10 – 100 Spirit points per ten square miles or fraction thereof.	14	4
Waterfall	Any natural waterfall of 20 or more feet.	1 – 10 Spirit points per 20' drop.	14	3
Hilltop	The summit of any large hill (someplace up to 1250' higher than the surrounding area).	10 – 100 Spirit points.	12	6
Mountaintop	The summit of any large mountain (someplace at least 1250' higher than the surrounding area); includes volcanoes.	100 – 1000 Spirit points.	14	12
Cave	Any natural cavern extending at least 50' into or beneath the earth.	10 – 100 Spirit points per 50' of maximum depth.	12	6

to the power or energy inherent in a place, you must Tap it with a successful Casting Test and spend Mind or Spirit points to fuel the Tapping Ritual. The DR of the Casting Test and cost of the Tap is based upon the place being Tapped (see the Table following). If successful you may use the Spirit energy there to fuel Rituals (or Incantations performed as Rituals) as though the place itself were acting as a participant but ***without the usual limits imposed by Skill Levels***. Instead, with Tapped power you can channel up to your Lore Skill x 10 in Spirit points to fuel an Incantation or Ritual. The only exception to this are the Enchantment and Inscription Rituals; you may use Tapped power during the casting of an Enchantment or Inscription Ritual (either temporarily or permanently), but you are still capped by your Lore Skill, not your Lore Skill x 10. Thus you may cast very powerful Incantations and Rituals after Tapping into a place of power, but are more restricted when creating Enchanted objects.

You can get a general idea of how powerful a place is by making a PER/any Lore Skill Test with DR 16, or by using an Incantation of Seeing or a *Second Sight* Gift. A magical or sacred place recovers Tapped power over time as Characters do, though more slowly (usually d10 points recovered per week of non-use). But you may also permanently expend the power in a magical or sacred place just as you do with your own Mind or Spirit points in order to render permanent the effects of some magical operations. A site can thus be drained dry over time, and Guides will have to track the power of specific sites as various Characters and NPCs permanently expend the Spirit points found there. A magical or sacred place that is permanently drained of power will become Cursed if it began with over 100 Spirit points of power. There is no limit to the number of Magicians that may be Tapped into a single magical or sacred place, but many Magicians will jealously guard the sources of their power from others.

Channeling great amounts of spiritual power has its risks; if you fumble a Casting Test using Tapped power, you take Spirit damage equal to the amount of power being channeled. This could result in your death.

The amount of power available at a given site can be found in the table to the left and is cumulative; for example, a Sacred Tree growing on a Hilltop Battlefield would have a base power rating of 20 – 200 plus 1 for every combatant killed at the battle site. The base amount of power available from a particular site is then factored based upon its distance from the nearest human habitation of a 1000 or more people to determine its current power level.

Distance from habitation	Power Multiplying Factor
Less than 1 mile	x .5
1 – 10 miles	x 1
11 – 25 miles	x 2
26 – 100 miles	x 3
101 miles +	x 4

Guides may also choose to reduce the Spirit Points available at a specific site if it seems logical that it would have been in heavy recent use by other Magicians, who have either temporarily used the power of a Site or who have permanently used it up to make permanent some magical effect or enchantment. Sites of natural power may rejuvenate Spirit Points over time, at the discretion of the Guide, but this should be at an extremely slow rate, leaving open the possibility of a site being drained dry and becoming Cursed.

The power available in sacred sites can be hampered by the presence of Pollution Levels as the result of human contact. Every Pollution Level in a site is one less Spirit Point currently available to be Tapped; see the Site Pollution Level Table in the section on Pollution following. As usual, a Purification Ritual can remove or reduce the Pollution Levels in a site, freeing up Spirit Points to be Tapped.

The current Pollution Level of a site can be determined by using the following table. The two primary factors are the amount of polluted human traffic that moves through an area on a daily basis (which can also be used as a measure of the enforcement of mandatory Purification Rituals by humans entering the site), and the frequency of Purification Rituals being performed on the site. Well-maintained temples, shrines, and sacred sites will have bodies of priests or temple assistants that will perform regular Purification Rituals on the site, and who will make sure that those entering the site purify themselves beforehand.

Site Pollution Levels

	Frequency of Purifications			
	Daily	Weekly	Monthly	Rarely
Heavy traffic	3d10	9d10	36d10	Beyond measure*
Moderate traffic	2d10	6d10	24d10	10d100
Light traffic	1d10	3d10	12d10	5d100
Infrequent traffic	0	1d10	4d10	2d100
Rare traffic	0	0	1d10	1d100

* Well, if you really need a number, try 100d100.

Rare traffic: Few if any humans pass through this site, with whole months passing between human visitations. This is usually someplace far away from human settlement.
Infrequent traffic: A few polluted people a week might pass through this site. This could be a site off the beaten track, or not particularly well known.
Light traffic: A few polluted people a day might pass through this site. Either someplace out of the way or an indication of careful management of the site that turns away the polluted.
Moderate traffic: A few polluted people an hour might pass through this site. This might be a public place with only a modicum of control over the state of those who enter.
Heavy traffic: Dozens if not hundreds of polluted people might pass through this site every hour. A public place, typically urban, with little control over who enters the site.

Modifiers to Performing Magic

The two primary sources of modifiers to the Casting of Incantations and Spells or the Performing or Rituals are **Situational Modifiers** and **Pollution.** In addition to the standard list of Situational Modifiers to Actions & Skill Use (page 85), the following Situations also apply to some magical and religious operations (all modifiers are cumulative):

General Modifiers

These modifiers can be applied to almost all Incantations or Rituals, though several apply only to Hexes or Curses.

Situation	Modifier
You have never seen the subject before	–3 Casting Roll
You use a wax effigy or clay figure of the subject	+1 Casting Roll
You have a token piece of the subject (e.g., hair, nail clippings, etc.)	+2 Casting Roll
You don't know the subject's Name	–2 Casting Roll
You know the Name of the subject's Mother	+1 Casting Roll
You know the Secret Name of the subject*	+3 Casting Roll
You have been intimate with the subject	+2 Casting Roll
You are Nude during a Ritual	+2 Casting Roll
You write a Hex or Curse out on a Lead Tablet	+2 Casting Roll
You use lead or iron nails during a Hex or Curse	+1 Casting Roll
You throw or spill salt during an Incantation of Warding	+1 Casting Roll
You use the head or skull of a subject as locus for its ghost or Spirit during Guardian or Entrapment Rituals	+1 Casting Roll

*Secret Names apply only to Spirit Creatures.

Divination Modifiers

These modifiers apply only to attempts at Divination or using the Incantation of Seeing to spy over a great distance.

Situation	Modifier
You are Dreaming in a graveyard or in a tomb	+2 Divination Roll
You are Dreaming in a temple	+3 Divination Roll
You perform the Reading in a Stone Circle	+2 Divination Roll
You perform the Reading in a Cave (except Star Reading)	+1 Divination Roll
You have your head in the lap of a sorceress or a fairy while Dreaming	+2 Divination Roll
You are Dreaming while under a Deer, Bear, or Boar skin	+1 Divination Roll
You use a Mirror in an Incantation of Seeing to see over distance	+3 Casting Roll

Location Modifiers

These modifiers are based on either the distance between you and a physical subject, or the nature of the actual physical location you are in. A subject need not actually be present to be affected by magic; modifiers are cumulative here, so for example a physical subject who is not present and more than 100 miles away in an unknown location would cause a –15 Casting Roll Modifier...

Situation	Modifier
Physical subject is not present before you	–3 Casting Roll
Specific location of physical subject is unknown to you	–3 Casting Roll
Physical subject is more than 10 miles away from you	–3 Casting Roll
Physical subject is more than 100 miles away from you	–6 Casting Roll
Spirit subject is in the Otherworld	–1 Casting Roll
Spirit subject is in the Underworld	–3 Casting Roll
Spirit subject is in the Celestial World	–3 Casting Roll
You perform an Exorcism Ritual near moving water or on a bridge	+1 Casting Roll
You are placing a Ward near moving water or on a bridge	+1 Ward Level
You perform any Occult Incantation or Ritual in a graveyard	+1 Casting Roll
You perform a Hex or Curse in a graveyard	+1 Casting Roll
You summon a ghost or ancestor at their actual burial site	+2 Casting Roll
Any Occult Incantation or Ritual at site of an untimely death	+1 Casting Roll
You perform any Incantation or Ritual while in the Otherworld	+3 Casting Roll

Time Modifiers

The more time you take to cast an Incantation or Ritual, the better, and conversely, spending less time makes it harder.

Situation	Modifier
You spend twice the required time to cast an Incantation	+1 Casting Roll
You perform an Incantation as a Ritual	+2 Casting Roll
You spend more time to cast a Ritual, per Base Length unit of Ritual*	+1 Casting Roll
You perform a Ritual in half the time normally required	–3 Casting Roll
You perform a Ritual in a quarter the time normally required	–6 Casting Roll
You perform a Ritual in a tenth the time normally required	–12 Casting Roll

*How much more time you have to spend on a Ritual is based on the Base Length of the Ritual; if the Base Length of a Ritual is five minutes, then for every extra block of five minutes spent performing the Ritual, you gain +1 to your Casting Roll.

Date Modifiers

When you cast an Incantation or Ritual can also affect your Casting Roll.

Situation	Modifier
You perform a Cult or Occult Incantation or Ritual on a God's Holy or Festival Day	+1 effective Cult Lore Skill
You perform a Summoning or Exorcism Ritual by the New Moon	+2 Casting Roll
You perform an Enchantment or Inscription Ritual by the Full Moon	+1 Casting Roll
You perform any Ritual at the Spring Equinox	+1 Casting Roll
You perform any Ritual at Midsummer	+1 Casting Roll
You perform any Ritual at the Fall Equinox	+1 Casting Roll
You perform any Ritual at the Winter Solstice	+1 Casting Roll
You perform a Tapping Ritual at the Winter Solstice	–1 Casting Roll
You perform an Occult Lore Ritual during the day	–1 Casting Roll
You perform an Occult Lore Ritual at night	+1 Casting Roll

Sacred Modifiers

These modifiers are usually applied to Cult and Occult Lore Rituals, including Initiations.

Situation	Modifier
You take a Milk bath during a Purification Ritual	+1 Casting Roll
You bathe in a thermal spring or pool for a Purification Ritual	+2 Casting Roll
You fast before a Purification Ritual, per day	+1 Casting Roll
You perform an Offering or Sacrifice in a Stone Circle	+1 Casting Roll
You perform an Offering or Sacrifice away from a sacred shrine, temple, other site dedicated to that God or Hero	–3 Casting Roll
A figure or statue of a God or Hero is present during an Offering or Sacrifice	+1 Casting Roll
Spices, fruit are presented as an Offering	+2 Casting Roll
Coins, metals are presented as an Offering	+1 Casting Roll
You wear black during an Occult Ritual	+1 Casting Roll
You wear white during a Cult Ritual	+1 Casting Roll
A dappled Goat is used for an Occult Lore Sacrifice	+1 Casting Roll
A virgin is used for an Occult Lore Sacrifice	+3 Casting Roll
You perform an Initiation Ritual in a cave	+2 Initiation Roll
Pollution Levels (either personal or in the space where the Cult Lore Ritual is being performed).	–1 Cult Lore Rolls per Level of Pollution (cumulative)



An Imperial Guardsman with a Guardian Spirit (a Sharab Deceal spirit) and Imperial Sigils upon talismans, armor, and weapons.

Enchantments

The Known World is filled with objects of magic that have been enchanted by its Magicians over the centuries, and the production and acquisition of more enchanted objects will fill the lives of many Characters. A common form of those enchantments are Charms, Grimoires, and Prayer Books (which hold the Shaped Forms of many Incantations and Rituals for Folk, Hermetic, and Cult Magicians), but there are also objects with inherent magical properties that have been awakened through Enchantment Rituals, and objects that have been given a magical quality through an Enchantment Ritual. In addition, this chapter will also discuss the powers of inscribed Runes, the potions produced by the Formulas of Herbal Lore, and the products of Alchemical Lore.

You can only use one enchanted object of a particular type at any one time (for example, a *hyacinth* amulet or a Daedekine *Making Rune* talisman), and **may carry upon your person a total number of enchanted items equal to your PRE**. If you wear more than one of a given object, then the enchantment of the most powerful one applies and the rest are ignored, though they will still count against your total number of enchanted items. If you carry more enchanted items upon your person than your PRE, the Guide may randomly select which items do not function for you. The only exception to this is potions and other herbal products; you may carry as many as those as you wish.

Creating Charms

Folk Magicians may make Charms to capture the *Shaped Forms* of an Incantation or Ritual they know or have learned as a principle of Magic. This is usually done either because the Folk Magician has just comprehended the principle of an Incantation or Ritual but doesn't have the available MEM to commit it to Memory, or because the Folk Magician wishes to enable a friend or customer to cast the Incantation or Ritual.

Preparing a Charm is a relatively simple procedure; the Folk Magician must have some suitable personal object available to act as the receptacle for the Incantation or Ritual (perhaps a pendant or a ring; in some cultures, elaborate Charms are made by Folk Magicians using feathers, animal parts, coins, etc.), then must succeed in a Casting Test DR 10, and then temporarily expend a single Spirit point to seal the creation of the Charm. Unlike other Enchantments, the creation of a Charm does not actually require the use of the Enchantment Ritual.

Writing Spells and Invocations

Hermetic and Occult Magicians may write their Incantations and Rituals in books called *Grimoires* as Spells, or on Spell Scrolls. Cult Magicians (Priests or Priestesses) may write their Incantations, Invocations, and Rituals in Prayer Books. Their reasons for doing so are essentially the same as for Folk Magicians, and the process is similar. The main difference is that the Magician must have a Writing (Alphabet) Skill Level that is at least equal to their Lore Skill to successfully convey the essence of the magical operation to the page, and that necessitates a successful Writing (Alphabet) Test DR 12 in addition to the Casting Test DR 12 in order to create the written Spell or Ritual.

Grimoires & Prayer Books

Grimoires of Hermetic and Occult Spells will usually contain 2d6 Shaped Incantations and 1d6 Shaped Rituals, but that is for the average Grimoire of a minor Sorcerer. More powerful Sorcerers or famous Grimoires might well contain dozens of Shaped Incantations and Rituals, along with the Secret Names of Otherworldly Spirits, Herbal or Alchemical Formulas, notes from a powerful Sorcerer's career, etc. Famous Grimoires are true prizes, and will often give bonuses to Lore Skills for those that memorize their non-magical contents (for examples, see the Alchemy section following). Prayer Books will usually contain 1d6 Shaped Prayers, and 1d6 Shaped Rituals. In highly organized religions, such as the Cult of the Divine King, standardized Prayer Books are readily available to the priesthood and to anyone that can afford them.

Creating a Locus

The Entrapment and Guardian Rituals will sometimes require you to create a worldly prison or anchor for the Spirit or Otherworldly Creature that is to be entrapped or fixed in place. This prison or anchor is called a ***locus***. Most loci will be either natural objects such as skulls or bones, runic talismans with specific Runes of Binding inscribed upon them, or Magic Circles you create into which a Spirit can be forced to stay. Once enchanted, a locus can be used to house a Spirit, Ghost, or Elemental either as a prison or as a temporary refuge while it performs a duty such as guarding the bearer of the locus or the place where the locus is located. A locus that you create can outlast you, but eventually they do fail, and the entrapped Otherworldly creature can escape and either return to its home or wreak vengeance upon those around it, should it have been imprisoned or tasked against its will.

The Inherent Qualities of Objects

The objects and material of the Known World are rife with magical potentialities that a well-trained Magician can see and awaken. Because you are simply awakening and shaping a magical power already in the object or substance, the Enchantment Ritual involved is somewhat simpler than in cases where you are imparting a magical quality to an object that possesses none (or possesses one different to the quality that you are creating). This is most easily expressed by the fact that when awakening an inherent magical quality, you need only *temporarily* spend some energy in the form of Mind or Spirit points and make a successful **Enchantment Ritual Casting Test (DR = 10 + the number of Mind or Spirit points being spent on the Ritual)** to enchant the object. In the case of objects *without* an inherent magical quality, the expenditure of Mind or Spirit must be *permanent*; in other words, those Mind or Spirit points may never be recovered.

The maximum available bonus that a particular object can provide from its inherent quality is equal to 1d10. This inherent rating caps the amount of energy (and hence eventual bonus) that you may put into an object during an Enchantment

Ritual (and remember this is also capped by your Lore Skill). The Guide should determine the object's individual rating secretly, though you may attempt to evaluate the fitness of a particular object by making an appropriate PER/Lore Skill Roll DR 14 (other skills could be substituted for the Lore Skill here; for example, using the Blacksmithing Skill to evaluate metals or metalwork or the Commerce Skill to evaluate the worth of precious stones). An object can only be enchanted once, though an Incantation of Making could perhaps be used to alter an Enchantment already in place. If you fail an Enchantment Roll, the object you were attempting to Enchant has become ruined and must be discarded.

In most cases, once enchanted the objects' magical effect will be upon the person bearing the object, so most awakened objects and materials are made into part of an **amulet** or **ring** so that they can be worn on or about the person.

The Price of Enchantment

Putting a price on enchanted objects is a bit difficult; the section on Herbal Potions has a specific description of the costs of herbal potions, but for other enchanted objects in the previous section a more general rule will have to suffice. **When energy is not being permanently sacrificed to create an enchantment, an enchanted object's base cost is equal to the normal purchase cost of the item being enchanted, plus 10g per point of Mind or Spirit used to fuel the Enchantment Ritual.** This general rule of thumb can be applied both to objects with inherent qualities and to purchasing an item Inscribed with a Rune, as the magical power in Runes simply requires temporary Mind or Spirit Points to activate.

Other factors may affect the cost, however, including the scarcity of the items involved in a particular Cultural setting and the general Cultural attitude towards Magicians. In societies where Magicians are frowned upon or where they must operate in secrecy, or in regions without natural resources, the costs of an enchantment, whether pre-prepared or custom-made are likely to be much higher. You may also have to succeed at Etiquette, Streetwise, or Persuasion Tests in order to convince a Magician to make an enchanted object for you.


For example, the base cost of a talisman with a 3-point Riven *Ward Magic* Rune would be 30g, plus the cost of the actual object inscribed. The base cost of a 2-point Bear Skin (enchanted to give a +2 bonus to STR and STAM), would be 20g plus the cost of the Bear Skin (probably 10s and up, given the season and region).

Enchanted Objects without Inherent Qualities

Not all objects have inherent magical qualities in them, waiting to be awoken by the touch of an Enchanter's hand. Most mundane objects around the World have no such qualities, and therefore are more difficult to imbue with magical quality. If attempting to enchant an object that possesses no inherent qualities of its own – for example, manufactured objects such as a pair of boots, or a tea cup – or impart a quality to an object that is different from an inherent quality that it might normally possess – for example, trying to make a magical weapon out of a steel sword, since the normal inherent enchanted quality in steel makes it good for defense – then you must permanently sacrifice your Mind or Spirit energy during the Enchantment process, rather than simply losing that energy temporarily. For every point of Mind or Spirit energy permanently infused into the object during the Enchantment Ritual (up to your Lore Skill as a Cap on the amount of energy spent), a +1 bonus is conferred to the object that may be applied by a user to any Characteristic or Skill Tests the object is normally used in.


For example, if you created an enchanted pair of Boots by permanently using 2 points of Spirit, you would've created a pair of enchanted +2 Boots. The +2 bonus could be applied to any Characteristic or Skill Tests involving your speed and footwork while wearing it – Agility Tests for balance and sure-footedness, Kick attacks, or your speed during a foot race, etc. If you created and used a +3 Sword, the +3 bonus would be applied anytime you attempted to attack, parry, or block with it – thus affecting both your chance of a successful maneuver, but in attacks also increasing the Base Damage done in a successful hit. The +3 bonus only affects Tests, so it would not be added again to the Bonus Damage of the Weapon.

Generally speaking, it's much more expensive to purchase or commission an enchanted object of this nature, as the enchanter must either permanently sacrifice a portion of his or her own energy or that of a Tapped site, often requiring difficult or dangerous travel to find a place with power. **The base cost of an enchanted object made with permanently sacrificed Mind or Spirit Points is 200g per point of Mind or Spirit plus the normal purchase cost of the item being enchanted.**

It is possible to create objects with enchanted effects from a variety of enchantment methods; for example, a +3 Sword could be inscribed with Riven Runes and set with an enchanted precious stone in its pommel. Such items would be of great value, so total the base cost of each of the enchantments involved and then double them to get the final base price.

The following Lists contain examples of some of objects and materials found in the Known World and their inherent magical qualities. In addition to the name of the object and a brief description of it, any special procedure required to activate the magical quality of the object or use it will be described here. In some cases, several different methods of enchantment may be listed if there is more than one way to enchant the object.

Effect: The effects of the magical object once enchanted, usually expressed as a bonus of some kind to the bearer of the object. In entries that mention the value "***n***", **n** is the amount of Mind or Spirit points you have used to fuel the Ritual, capped by the d10 roll to determine the inherent bonus in the object (and by your Skills).

Enchanted Animal Parts

Animal Skull or Bones

The bones or skull of any animal, enchanted with the normal Enchantment Ritual.

Effect: Skull or bone may serve as a locus for an Entrapped or Guardian Spirit for ***n*** decades.

Antelope Horns

Horns of a Roan Antelope or a Gazelle affixed to a mask (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Casting Roll if the mask is worn during Summoning Rituals.

Auroch Horns

Horns of an Auroch affixed to a mask or helmet (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STR and DEX while the mask or helmet is worn.

Bear Skin

The skin of a bear, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STR and STAM while the bearskin is worn.

Cobra Skin

The skin of a Cobra fashioned or incorporated into gauntlets (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to DEX while the snakeskin gauntlets are worn.

Cock's Body

The body of a male chicken, enchanted with the normal Enchantment Ritual, then buried under a building.

Effect: Ward Level ***n*** against entry of Spirits and Ghosts into that building.

Cock Feathers

The feathers of a male chicken attached to a mask, headgear, or helmet (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Awareness Tests while the mask or headgear is worn.

Crow's Black Feather

The feathers of a black Crow or Raven fixed to an arrow (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to the arrow's damage.

Crow Heart

The heart of a black Crow or Raven enchanted with the normal Enchantment Ritual, and then eaten.

Effect: *Oracular Sight* Gift Level ***n*** for one day for the person that eats it.

Deer's Bezoar Stone

A small stone taken from the internal organs of a deer, set in silver (requires Craftwork Skill Test DR 14), and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist harmful effects of Poison or Disease while the amulet is carried.

Dragon's Eye

The eye of a full Dragon, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist *Mask/Visage* Gifts while the eye is carried.

Dragon Scales

The scales of a Dragon's hide made into a Scale Harness or part of a shield (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + 2 x ***n*** bonus to Cut/Puncture/Impact Armor Value of armor pieces made from it.

Dragon Tooth, Fang, or **Claw**

The tooth, fang, or claw of a Dragon made into a weapon, usually as a spear tip or a dagger (requires Craftwork Skill Test DR 14), and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to the weapon's damage.

Eagle Feathers

The feathers of a Éduins or Imperial Golden Eagle affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to COUR while the mask or headgear is worn.

Fox Skin

The skin of a fox, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Casting Test for Invocation of Making while the fox skin is worn.

Goat Skin

The skin of a goat, made into a wineskin (requires Craftwork Skill Test DR 12) and enchanted with the normal plus Enchantment Ritual

Effect: Preserves any liquid within it for ***n*** weeks.

Griffin Egg

The egg of a Griffin, mounted on silver or ivory as a drinking cup (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: Reveals the presence of Poison within it and neutralizes up to ***n*** points of Poison effect.

Hedgehog Quills

A selection of hedgehog quills affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against harm while the mask or headgear is worn.

Horsehair

A tuft of horsehair affixed to a helmet or headgear as a plume or comb (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STR and Move while the mask or headgear is worn.

Human Skull or Head

The skull or head of a human, enchanted with the normal Enchantment Ritual.

Effect: The skull or head may serve as locus for an Entrapped or Guardian Ghost for ***n*** decades.

Hyena Skin

The skin of a Hyena, enchanted with the normal Enchantment Ritual.

Effect: Ghosts suffer –***n*** penalty on attempts at seeing or interacting with the wearer.

Lion Skin

The skin or mane of a lion made into a mask, headgear, or cloak (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to PER and COUR while the mask or headgear is worn.

Lynx-Stone

A small stone taken from the internal organs of a lynx, enchanted with the normal Enchantment Ritual.

Effect: *Second Sight* Gift Level ***n*** bonus while the stone is worn.

Owl Feathers

The feathers of any variety of Owl affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls if the mask or headgear is worn during Reading Rituals.

Peacock Feathers

Method: The feathers of a peacock, affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to PRE when worn; adds + ***n*** bonus to Casting Tests for Invocations of Ruling while the mask or headgear is worn.

Ram's Horns

The horns of a ram affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STR and COUR while the mask or headgear is worn.

Stag's Kidney Stone

A small stone from the internal organs of a stag, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist harmful effects of Poisons while the amulet is worn.

Stag Horns

The horns of a stag affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to APP and STAM while the mask or headgear is worn.

Toad's Borax Stone

A small stone from the head of a toad, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist harmful effects of Poisons while the amulet is worn.

Unicorn Horn

A unicorn horn mounted on silver or ivory as a drinking cup (requires Craftwork Skill Test DR 14) enchanted with the normal Enchantment Ritual.

Effect: Reveals the presence of Poison within it and neutralizes up to ***n*** points of Poison effect.

Alternate: The horn can also simply be enchanted with the normal Enchantment Ritual.

Effect: Gives + ***n*** bonus to the strength of any Runes or Magic Circles drawn with its tip.

Alternate: The horn may made into a weapon, usually as a spear tip or a dagger (requires Craftwork Skill Test DR 14) and then enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to the weapon's damage against poisonous creatures.

Vulture Claw

The preserved claw of a Vulture, enchanted with the normal Enchantment Ritual.

Effect: Reveals the presence of Poison when it is dipped in a liquid.

Vulture Feathers

The feathers from any variety of Vulture, affixed to a mask, headgear, or helmet (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STR and COUR while the mask or headgear is worn.

Wolf Skin

The skin of any variety of Wolf, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Casting Roll for pre-battle Cult Lore Rituals for Gods of War and any Ritual involving Underworld Spirits, while the wolf skin is worn.

Wren Feathers

The feathers of a Wren, enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against magic while the feathers are carried (usually as part of an amulet).

Wyvern or Wyrm Scales

The scales from the hide of either a Wyvern or a Wyrm, made into a Scale Harness or part of shield (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Cut/Puncture/Impact Armor Value of the armor pieces made from it.

Enchanted Precious Stones

Gems and stones are usually put in a setting – a necklace, pendant, or ring of some kind – and worn on the person. A semiprecious stone will usually cost d10s per karat, a precious stone d10g per karat, depending on quality.

Agate, Blood

Semiprecious gem of an iridescent red color, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist effects of Poison or avoid Bleeding (from Wounds), + ***n*** bonus to daily healing rate while the amulet is worn.

Agate, Brown

Semiprecious gem of an iridescent brown color affixed to a weapon, usually on the pommel (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Attack Rolls with the weapon.

Agate, Moss

Semiprecious gem of a dull mossy color, enchanted with a normal Enchantment Ritual performed at night.

Effect: + ***n*** bonus to APP, Fertility and Birth Rolls, and Midwifery Skill Tests while the amulet is worn on the upper right arm.

Alternate: The Enchantment Ritual can also be performed during the day.

Effect: + ***n*** bonus to your Farmwork or Shepherding Skill Tests while affixed to the right horn of an animal in your herd.

Amber

Fossilized, translucent resin sculpted into the shape of a lion, hare, dog, or fish (requires Craftwork [Artistry cap] Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to APP, Fertility and Birth Rolls while the amulet is worn.

Amber with Insect Fossil

A piece of fossilized, translucent resin with an insect body or fossil trapped within it, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Incantations, Hexes, Curses, and the *Evil Eye* Gift while the amulet is worn.

Amethyst

Semiprecious, translucent gem of a blue-violet color, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Dream Divination Rolls and Memory Tests while the amulet is placed under the pillow of a Dreamer.

Alternate: The gem may be affixed to a drinking vessel (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: Neutralizes up to ***n*** levels of Alcohol in a drink (without altering taste).

Beryl

Semiprecious gem of a pink color, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls while the amulet is worn.

Carbuncle

Bright red gemstone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist magic while the amulet is worn.

Alternate: A carbuncle may instead be inscribed with a *Sun* or *Fire* Rune, using the normal Inscription Ritual.

Effect: Glows at night, light radius ***n*** feet, while the amulet is exposed.

Carnelian (a.k.a. Bloodstone)

A dull-red or reddish-white semiprecious gemstone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Bleeding (from Wounds) and the *Evil Eye* Gift while the amulet is worn.

Alternate: A bloodstone may be affixed to a silver ring (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist receiving or triggering *Rage* Bindings while the amulet is worn.

Cat's Eye

A semiprecious stone normally found in Daradja, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls while the amulet is worn.

Alternate: A cat's eye may be inscribed with Rune of Making and dipped in juice of rue leaves during an Inscription Ritual.

Effect: Allows wearer to walk unseen as though under an ***n*** point Glamour, or gives + ***n*** bonus to Casting Test for Incantation of Making.



A cat's eye amulet.

Coral

Pink-colored calcium secretion from a variety of undersea polyps shaped into a circle and strung on leather cord (requires Craftwork Skill Test DR 12) and then enchanted with the normal Enchantment Ritual.

Effect: Absorbs first ***n*** points of damage from drowning while the amulet is worn, and gives a + ***n*** bonus to all Swim Tests.

Crystal

A usually clear but sometimes milky transparent stone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Hexes, Curses, and the *Evil Eye* Gift while the amulet is worn.

Diamond

A clear precious stone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Poison, Disease, *Madness* Bindings, and Nightmares while the amulet is worn.

Emerald

A bright green precious stone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Awareness Tests while the amulet is worn.

Garnet

A deep red to purple semiprecious stone, set in gold (requires Craftwork Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Bleeding (from Wounds) and Nightmares while the amulet is worn.

Hematite

Reddish to rust-colored ferric oxide ore enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against harm while the amulet is worn.

Jade

Method: A hard green stone carved (requires a Craftwork Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against Magic while the amulet is worn.

Jasper, Red

An opaque red stone enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Bleeding (from Wound), + ***n*** bonus to daily healing rate while the amulet is worn.

Jet

A had black lignite stone enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to STAM and Birth Rolls while the amulet is held in the hands during labor.

Alternate: Jet may be sculpted into a horn shape (requires Craftwork Skill Test DR 14) and then enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against Spirits and Ghosts while the amulet is worn.

Lapis Lazuli

Blue gemstone affixed to a sculpture carved in the likeness of a God (requires Craftwork [Artistry cap] Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to any Cult Lore Rituals made within the presence of the statue.

Malachite

Bright-green mineral stone marked by Priestess of Adjia Luna (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Hexes, Curses, and the *Evil Eye* Gift while the wearer is under twelve years of age.

Moon-Stone

Stone with a pearly appearance found in the Earth and enchanted with the normal Enchantment Ritual during a Full Moon.

Effect: + ***n*** bonus to resist *Madness* Bindings while the amulet is worn.

Alternate: The Enchantment Ritual can also be performed during a New Moon.

Effect: + ***n*** bonus to your Farming Skill Tests while the amulet is placed on a fruit tree in your orchard.

Onyx

A semiprecious variety of agate of banded black and white color, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to the effects of *Mask* and *Visage* Gifts when the amulet is worn.

Opal

Rainbow-colored quartz gemstone found in volcanoes and hot springs, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to REAS while the amulet is worn.

Ruby

Deep crimson to purple precious stone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Diseases, Hexes, Curses, and the *Evil Eye* Gift while the amulet is worn.

Sapphire

Brilliant blue, transparent precious stone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist *Madness* and *Despair* Bindings while the amulet is worn.

Sapphire, Water

A semiprecious stone of watery blue color, enchanted with the normal Enchantment Ritual. Technically a water sapphire is an iolite stone.

Effect: + ***n*** bonus to Divination Rolls while the amulet is worn.

Serpentine

A dark green rock, mottled or spotted like serpent's skin, made into a drinking vessel (requires Craftwork Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: Reveals the presence of Poison placed within it and neutralizes up to ***n*** points of Poison effect.

Topaz

A yellowish translucent gemstone, enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to daily healing rate when the amulet is applied against burns.

Turquoise

Semiprecious greenish-blue stone, enchanted with the normal Enchantment Ritual.

Effect: Ward Level ***n*** against both Harm and Magic while the amulet is worn.

Other Objects and Materials

Dragon Copper (a.k.a. Haralian or Palatian Copper)

Hard variety of a reddish precious metal found in Haralia; it must be shaped into armor (requires Blacksmithing Skill Test, the DR varies by harness) and enchanted with the normal Enchantment Ritual. Dragon Copper armor is produced in quantity at the Arsenal of Palatia.

Effect: + ***n*** bonus to Cut/Puncture/Impact Armor Value of appropriate armor pieces.

Heliotrope

Leaves and flowers of the fragrant heliotrope flower, crushed and wrapped in paper, then enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls while the amulet is worn.

Hyacinth

Bell-shaped flowers of the hyacinth plant, crushed and mixed into a hardened paste and affixed to a silver ring (requires Craftwork Skill Test DR 14), then enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to resist Spirits, Ghosts, and the Evil Eye, as well as a + ***n*** bonus to STAM, while the amulet is worn.

Invisible Ink of 7 Substances

Seven secret ingredients must be mixed (requires Craftwork or Lore Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Writing and Inscription Casting Tests when scribing magic or writing Runes with the ink; the ink may only be seen with the *Second Sight* Gift or an Incantation of Seeing.

Iron or Steel

Traditional iron or steel, shaped into armor (requires Blacksmithing Skill Test, with the DR varying by harness) and then enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Cut/Puncture/Impact Armor Value of appropriate armor pieces.

Magic Circle

A Circle must be drawn with chalk, blood, fire, or wine, or inscribed into surface more permanently (requires either Drawing Skill Test DR 14 or Craftwork Skill Test DR 14) and then enchanted with the normal Enchantment Ritual.

Effect: The Circle may be used as locus for Entrapped or Guardian Spirits, Ghosts, or Elementals until it is broken or disturbed (or ***n*** years, whichever comes first), or the Circle may serve as a circumscribed space for Runic Enchantments.

Myrrh Ink

Ink made primarily from myrrh, the aromatic gum resin of a number of thorny, flowering trees; usually used in perfume or incense, it can also be mixed with several other ingredients (requires Craftwork or Lore Skill Test DR 14) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to Writing and Inscription Casting Tests when scribing magic or writing Runes with the ink.

Silver

A precious metal of a grayish-white color shaped into a weapon (requires Blacksmithing Skill Test with the DR varying by weapon) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to damage when striking wolves or dead things with the weapon.

Wax Candle

Candle made of wax and shaped (requires Craftwork, Cult, or Occult Lore Skill Test DR 12) and enchanted with the normal Enchantment Ritual.

Effect: + ***n*** bonus to any Cult and Occult Lore Casting Tests performed in the presence of lit candles.



Runes & Sigils

Language has enormous power in the Known World, as can be seen in the effects of verbal magic and Gifts that influence the Voice. Magical power can also be found in the written forms of certain alphabets and signs, usually called Runes, Sigils, or Symbols. The use of these Runes is common to the Hermetic, Occult, Cult, and Alchemical traditions, and the only barrier to being able to work with Runes is knowledge of the appropriate Writing (Alphabet) Skill. Each Runic system has its own Alphabet, as it were, and must be developed as its own Writing Skill.

The application of Runes, Sigils, and Symbols is a single process that requires two Tests. The first step is the actual writing of the Rune upon a person, object, or surface; this is represented by **a** TECH/Writing (Runic Alphabet) Test of **d10 + TECH + Writing (Runic Alphabet) Skill +/- Modifiers**. The second step is the Inscription Ritual itself, which is a Casting Test of **d10 + appropriate Characteristic + Lore Skill +/- Modifiers.** You must also spend one point of Mind or Spirit for every point of effect desired. **The DR of both Tests is equal to the Base DR of the specific Rune, Sigil, or Symbol being inscribed** (which can be found in the Tables following) **plus the amount of Mind or Spirit points being used to fuel the Inscription**. Unlike with other Rituals, assistants may not participate in an Inscription Ritual.

Remember that **for every Inscription already present, you receive cumulative –3 penalties to your attempts to write and enchant another**. Once you have failed an attempt to add an additional Rune to an already inscribed subject, you may make no further attempts to inscribe that subject (though others could). If either the Writing or Casting Test is fumbled while attempting to add a Rune (final die roll total is less than 0), all of the Runes on that subject are ruined, not simply the latest being added.

Talismans & Magic Circles

Runes, Sigils, and Symbols are generally Inscribed on either the **body of a person** or upon a **talisman** designed to convey beneficial effects to its bearer; these talismans will often incorporate enchanted precious stones for greater effect, and the Rune itself need not be visible to the wider world to affect the bearer (and so are often Inscribed on a part of the talisman not usually visible or are hidden by a Glamour; hidden or Glamoured Runes can be seen with an Incantation of Seeing or *Second Sight* Gift). Most talismans will come in the form of small personal items such as jewelry, rings, etc.; but any object of any size may function as a talisman, so swords, crowns, gauntlets, belts, etc., may serve as talismans for their bearers.

But Runes may also be Inscribed upon a place where their function is to have an effect upon a place or all who enter it. Usually a Rune will be inscribed on or near a door to affect those that enter, or upon a wall where it may be seen by any that pass by, or on the surface of a box or a book (here considered a 'place' rather than an 'object'). A Rune can be made to protect everything within a place, if the space is circumscribed in some fashion – either by walls, or a purposeful marking that delineates the borders of the space. The most common such marking is a **Magic Circle**, either drawn temporarily in chalk, blood, fire, or wine, or more permanently created by being inscribed into stone, wood, or metal using an appropriate Craftwork Skill, which can be used to create a circumscribed space for a Rune to exert an effect over (see the Enchanted Objects listings). If you wish to benefit from the effect of a Rune Inscribed into a Magic Circle, you must stand within the Circle; the moment you leave, you lose the benefit of the Rune's effect.

The various Rune lists include a sample of the actual run, its name, and the following entries:

On a Person or Talisman: The effects of the Rune, Sigil, or Symbol once properly inscribed and enchanted either directly upon a person or upon a small object to be worn or carried by a single individual. The Rune's effect is applied to the individual that bears the Rune, or it is triggered or applied when the bearer uses certain Skills or attempts certain Actions or Tests. In entries that mention the value "***n***", **n** is the amount of Spirit points that you used to fuel the Rune's Inscription Ritual. The Rune need not be seen by others to be effective.

On a Place: The effects of the Rune when it is applied to either the exterior of a circumscribed place or entrance, such as a wall, Magic Circle, box, book cover, or door. Generally the effects will apply either to all within a circumscribed place or attempting to pass into the place (including opening a box or a book). In the case of a Rune upon the surface of a place, it will affect any that look upon it; only the Inscriber is immune to the listed effect.

Rune DR: The DR of the Rune for Writing Tests and Inscription Casting Tests. Some Runes are more difficult to write and inscribe than others.



A Divine King priest and Agallite Tamplars use a Magic Circle inscribed with Imperial Ward Harm *Sigils to prevemt detection by Spirits or Magic.*

The Daedeki Grammata

Widely believed to be the oldest Runes in the World, these twelve ancient magical Symbols were created by the Magician-God Daedekamani, who dwelt amongst the Men of the Gola and taught them their use. These are perhaps the most widely used Runes of all the Runes of the Known World, and Hermetic Sorcerers of every Culture usually learn the *Daedeki Grammata* as part of their training.



Rune of *Making*

On a Person or Talisman: + ***n*** bonus to Casting Test for Enchantment Rituals.

Rune DR: 12



***Ward* Rune**

On a Person or Talisman: Ward Level ***n*** against physical, mental, or spiritual Harm.

On a Place: Ward Level ***n*** against physical, mental, or spiritual Harm for any standing within Rune;* Ward Level ***n*** against entry into Rune or detection of those within it by Incantation or Divination. The Rune must therefore be inscribed quite large to allow this effect.

Rune DR: 10



***Birth* Rune**

On a Person or Talisman: + ***n*** bonus to Fertility Tests and Birth Rolls by the bearer of the Rune.

Rune DR: 10



Rune of *Becoming*

On a Person or Talisman: + ***n*** bonus to rolls during Initiation Tests and Comprehension Tests.

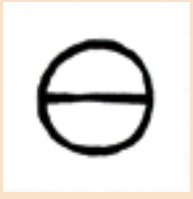
Rune DR: 18



***Air* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving the Wind or Air Elementals, and allows talisman to act as locus for Entrapped or Guardian Air Elemental for ***n*** centuries.

Rune DR: 14



***Water* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving Water or Water Elementals, and allows talisman to act as locus for Entrapped or Guardian Water Elemental for ***n*** centuries.

Rune DR: 14



***Fire* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving Fire or Fire Elementals, and allows talisman to act as locus for Entrapped or Guardian Fire Elemental for ***n*** centuries.

Rune DR: 14



***Earth* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving the Earth or Earth Elementals, and allows talisman to act as locus for Entrapped or Guardian Earth Elemental for ***n*** centuries.

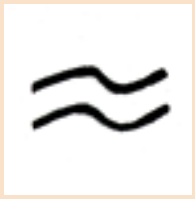
Rune DR: 14



Rune of *Dreaming*

On a Person or Talisman: + ***n*** bonus to Divination Rolls while Dreaming.

Rune DR: 12

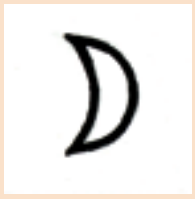


Rune of *Cleansing*

On a Person or Talisman: + ***n*** bonus to Casting Test for Purification Rituals.

On a Place: Site has a Ward Level ***n*** against the Pollution Levels on those that enter it that would normally apply to the site. The Ward does not prevent Polluted people from entering, nor does it remove Pollution Levels from them, but it prevents the transference of their Pollution to the site protected.

Rune DR: 10

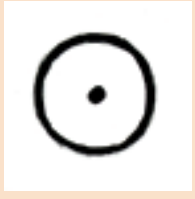


Rune of *Glamours*

On a Person or Talisman: + ***n*** bonus to Casting Test for Incantations of Making.

On a Place: Provides ***n*** points of Mind or Spirit to maintain a Glamour placed upon a place. So a 3-point *Glamour* Rune could maintain a 3-point Glamour as described under the Incantation of Making.

Rune DR: 12



Rune of *Light*

On a Person or Talisman: Object glows with light, radius ***n*** feet.

Rune DR: 14

The Labira Grammata

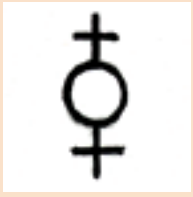
Of similar age to the *Daedeki Grammata*, this is a set of twenty-one magical Runes used by the Priestesses of ancient Ürüne Düré. Their creator is unknown, but the name comes from the Cult Statue of Djara Luna in Labira, carried from Ürüne Düré at its fall, and upon which is inscribed an example of each of the twenty-one Runes. Many believe that Djara Luna was in fact the creator of these Runes. They are also called *Riven Runes* and the *Witch's Runes*, and are primarily favored by the Priestesses of Yheran Cults, Folk Magicians, and Witches.



Rune of *Making*

On a Person or Talisman: + ***n*** bonus to all Folk & Cult Lore Casting Tests.

Rune DR: 14



***Ward Harm* Rune**

On a Person or Talisman: Ward Level ***n*** against physical Harm.

On a Place: Ward Level ***n*** against Disease for all within place.

Rune DR: 10



***Ward Magic* Rune**

On a Person or Talisman: Ward Level ***n*** against Magic, Spirits, and Ghosts.

On a Place: Ward Level ***n*** against entry by Spirits or Ghosts into place (affects WILL), and against detection by Incantation or Divination for those within the protected space. Spirits bound to the creator of the Rune are immune to this effect.

Rune DR: 12



***Ward Danger* Rune**

On a Person or Talisman: Ward Level ***n*** against Danger (bonus added to Tests and Opposed Tests to avoid dangerous outcomes).

On a Place: Ward Level ***n*** against Passage past Rune for those that intend harm to those beyond it (affects COUR).

Rune DR: 12



***Fear* Rune**

On a Person or Talisman: Ward Level ***n*** against *Fear* Bindings; + ***n*** bonus to *Fear*-causing Gifts.

On a Place: Triggers *Fear* Bindings at – ***n*** penalty in any that see it.

Rune DR: 14



Rune of *Binding*

On a Person or Talisman: + ***n*** bonus to Casting Tests for Bonding, Entrapment, Guardian, and Sending Rituals involving Spirits, Ghosts, or Elementals.

Rune DR: 14



Rune of *Structure*

On a Person or Talisman: + ***n*** bonus to BODY of bearer.

On a Place: + ***n*** bonus to BODY of structure.

Rune DR: 12



***Seduction* Rune**

On a Person or Talisman: + ***n*** bonus to Social Skill and Performance Tests for bearer of Rune.

Rune DR: 12



***Weapon* Rune**

On a Weapon: + ***n*** bonus to Weapon Damage.

Rune DR: 12



***Motion* Rune**

On a Person or Talisman: + ***n*** bonus to Move rating of the bearer of the Rune.

Rune DR: 12



***Command* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Tests for Bonding, Entrapment, Guardian, and Sending Rituals plus + ***n*** bonus to PRE of the bearer of the Rune.

Rune DR: 12



***Change* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Incantations of Making performed by the Bearer of the Rune.

Rune DR: 14



***Death* Rune**

On a Person or Talisman: + ***n*** bonus to avoid or stop bleeding from Wounds, avoid unconsciousness.

Triggers *Fear* Bindings at – ***n*** penalty to roll.

Rune DR: 14



***Purification* Rune**

On a Person or Talisman: + ***n*** bonus to Casting Test for Purification Rituals.

On a Place: Place has a Ward Level ***n*** against the Pollution Levels on those that enter it that would normally apply to the site. The Ward does not prevent Polluted people from entering, nor does it remove Pollution Levels from them, but it prevents the transference of their Pollution to the site protected.

Rune DR: 10



***Hex* Rune**

On a Person or Talisman: Ward Level ***n*** against Hexes, Curses, and the *Evil Eye* Gift.

On a Place: – ***n*** Hex against highest Characteristic placed on viewer while the viewer is in sight of the Rune.

Rune DR: 12



***Illumination* Rune**

On a Person or Talisman: + ***n*** bonus to rolls during Initiation Tests and Mystery Comprehension Tests.

Rune DR: 18



***Glamour* Rune**

On a Person or Talisman: + ***n*** bonus to PER/Awareness rolls to detect or see Glamours.

On a Place: Provides ***n*** points of Mind or Spirit to maintain a Glamour placed upon a place. So a 3-point *Glamour* Rune could maintain a 3-point Glamour as described under the Incantation of Making.

Rune DR: 14



***Victory* Rune**

On a Person or Talisman: + ***n*** bonus to rolls during Opposed Tests.

Rune DR: 14



***Oath* Rune**

On a Person or Talisman: Provides ***n*** points of Mind or Spirit to reinforce the punishment of any Oath sworn upon the talisman or to its bearer in a Ritual.

Rune DR: 12



***Strength* Rune**

On a Person or Talisman: + ***n*** bonus to STR of bearer.

Rune DR: 12



***Truth* Rune**

On a Person or Talisman: + ***n*** bonus to PER/Awareness rolls to perceive lies and falsehoods.

On a Place: Triggers *Guilt* Bindings on viewer with – ***n*** penalty on roll to avoid.

Rune DR: 12

The Imperial Sigils

The Golden Emperor, Dauban Hess, ordered these eleven Runes codified and finished during the last years of his reign, culminating several hundred years of Sun Court tradition in the wake of Islik's Ten Victories. They are the official Runes used by Priests of both the Sun and Phoenix Courts, though the Priests of the Phoenix Court are also known to use the *Daedeki Grammata*, a reflection of the influence of Golan Sorcerers and Magicians. These Sigils are also called *Thessid Sigils* or *Daubanite Sigils*.



Sigil of *Command*

On a Person or Talisman: + ***n*** bonus to Social Skill and Performance Tests.

Rune DR: 12



Sigil for *Warding Harm*

On a Person or Talisman: Ward Level ***n*** against physical harm.

On a Place: Ward Level ***n*** against Entry into place or detection of those within.

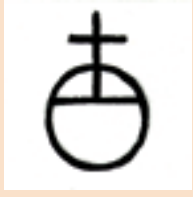
Rune DR: 12



Sigil of *Initiation*

On a Person or Talisman: + ***n*** bonus to Initiation Tests undergone by bearer.

Rune DR: 14



Sigil of *Submission*

On a Person or Talisman: Provides ***n*** points of Mind or Spirit to reinforce the punishment of any Oath sworn by the bearer.

Rune DR: 12



Sigil of *Binding*

On a Person or Talisman: Allows object to act as locus for Entrapped or Guardian Spirit or Elemental for ***n*** centuries.

Rune DR: 14



Sigil of *Strength*

On a Person or Talisman: + ***n*** bonus to STR of bearer.

Rune DR: 12



Sigil of *Victory*

On a Person or Talisman: + ***n*** bonus to rolls during Opposed Tests.

Rune DR: 14



Sigil of *Madness*

On a Person or Talisman: Ward Level ***n*** against *Madness* Bindings and mental damage.

On a Place: *Madness* Binding Level ***n*** placed on viewer

Rune DR: 14



***Hex* Sigil**

On a Person or Talisman: Ward Level ***n*** against Hexes, Curses, and the *Evil Eye* Gift.

On a Place: – ***n*** Hex against highest Characteristic placed on viewer

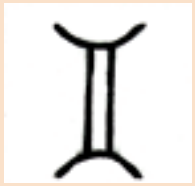
Rune DR: 12



***Oath* Sigil**

On a Person or Talisman: Provides ***n*** points of Mind or Spirit to reinforce the punishment of any Oath sworn upon the talisman or to its bearer in a Ritual.

Rune DR: 12



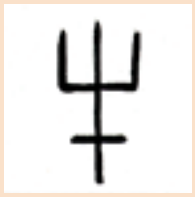
Sigil for *Harmony*

On a Person or Talisman: – ***n*** Hex on Opposed Rolls of those resisting bearer.

Rune DR: 14

The Marks of Brage

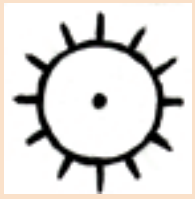
The Smith-God Bragea, or Brage as he is usually called today, created these eight Runes while his forge was present in the World during the Golden Age and he is the only person who could ever inscribe them. Magicians may read these Runes or use objects inscribed with them, but none possess the skill to actually inscribe the Runes themselves. An object with a Bragean Mark upon it is priceless.



Mark of Shaping

Typical effect: + 2d10 bonus to any TECH-based roll using object.

Found on: Tools (hammers, pincers, needles, looms).



Mark of Fire

Typical effect: + 2d10 bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving Fire or Fire Elementals plus allows object to act as a permanent locus for Entrapped or Guardian Fire Elementals.

Found on: Braziers, kilns.



Mark of Binding

Typical effect: + 2d10 bonus to Casting Test for Summoning, Sending, Entrapment, or Guardian Rituals involving either natural creatures (collars) or spirits (bottles), plus the object may serve as a permanent Spirit Locus.

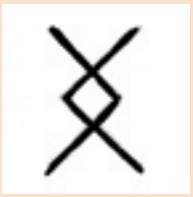
Found on: Spirit Bottles or Chain Collars.



Mark of Warding & Warning

Typical effect: Ward Level 2d10 against Harm (on armor), adds 2d10 bonus to PER/ Awareness and Divination Rolls (on talisman).

Found on: Archaic bronze panoplies, mail hauberks, or talismans.



Mark of Iron

Typical effect: + 2d10 bonus to Armor Points or BODY of object.

Found on: Guardian statues, bronze shields.



Mark of Victory

Typical effect: + 2d10 bonus to rolls during Opposed Tests.

Found on: Swords, talismans.



Mark of Motion

Typical effect: Makes inanimate objects animate, with base 2d10 physical Characteristic.

Found on: Guardian statues of stone and metal.



Mark of Divination

Typical effect: + 2d10 bonus to Divination Rolls using object.

Found on: Full-sized magical mirrors (Seeing-Glass).

The Panagh Runes

These Runes are newly introduced from out of the Unknown World, having arrived with the Thalyars and Lycinians immigrating from the North into the Palatian sphere of influence. They are the Runes and alphabet of the Sea and Wood Kings, and as Palatia and the North are beyond the scope of this book, they are only mentioned here for Cultural and historical interest



A dagger inscribed with a Riven Victory *Rune.*

Making Potions

The brewing of Potions is the rightful province of Herbal Lore, the study of the herbs and natural substances of the Known World and their positive and harmful effects after manipulation in magical Formulas. The operations of Herbal Lore are based upon the Herbal Enchantment Ritual, which you should probably have memorized in its General Form. Each specific Herbal Recipe can of course be memorized or written down in an **Apothecary Book** as with other Shaped Forms of the Enchantment Ritual. While most Herbal Magicians essentially operate like Folk Magicians, learning Incantations and using Spirit to fuel their Castings, a Formula cannot be preserved as a Charm, so to preserve it outside of your memory it *must* be written down. Most Apothecary Books will contain 3d6 Herbal Recipes and usually 1d6 Herbal or Folk Ritual Enchantments.

You must gather or grow (or buy) the ingredients of the Potion, and then spend at least one hour creating the Potion with an Herbal Enchantment Ritual. Some Herbal Recipes create Poultices, Perfumes, or dry applications, while others can be used to enchant natural substances or materials in a way similar to the standard Enchantment Ritual. **The basic Casting Test in all these cases is d10 + TECH + Herbal Lore +/- Modifiers, with a DR equal to the Base DR of the Potion being made + the number of points of Spirit being used to enchant the Potion** (capped by your Herbal Lore Skill Level). As with standard Enchantments, additional casters may assist in Potion-brewing, and the time spent on the Ritual extended to gain benefits. At the end of the Ritual, you must infuse the Potion with your own Spirit energy to finalize its effect.

Potions must be consumed during a Drink Potion action; Poultices, Perfumes, and other dry applications can be used or applied with a regular Other Action. Only a single Potion can be active upon your person at any one time. Generally speaking, a newly consumed Potion should take precedence over another Potion or substance acting upon your person.

Poisons & Antidotes

Amongst the lists of Potions are a number of enchanted Poisons and here and there is also listed an occasional Antidote. Most Poisons, either consumed or contact, are rated by Level, which determines the amount of physical damage done to you once they have been introduced into your system by a wound or by ingestion. The damage done by a Poison can calculated by the day, hour, minute, round, or (in the case of very virulent Poisons) by the phase. Most Poisons will be minute or round based. An Antidote works by counteracting Levels of a Poison, so once an Antidote has been introduced into your system, deduct the Level of the Antidote from the Level of the Poison. This may mean that the Antidote wasn't strong enough to rid the body of Poison entirely; it is generally suggested that your Guide should allow you to consume multiple doses of an Antidote to counteract a Poison if the Antidotes are available and they aren't strong enough to do it in one shot.

Many of the Poisons listed here are simply the products of natural creatures in the world that have been stored properly. The Enchantment Ritual involved here is essentially one aimed at preserving the natural Poison for transportation and use.

A Table of common Potions, Perfumes, Poultices, Poisons, and Antidotes follows. They are listed according to their main ingredient; most Potion Formulas will also involve a variety of minor ingredients assumed to be easily available to the preparer. The description will also include information on the method of preparation, how the Potion, Poultice, Perfume, or substance must be prepared during the Ritual, and any notations about how it must be used or consumed.

Effect: The effects of the Potion once properly enchanted, and how long those effects last after the Potion has been applied or consumed. In entries that mention the value "***n***", **n** is the amount of Spirit points used by an Herbal Magician to fuel the Potion's Enchantment Ritual.

Base DR: The Base DR for attempts to brew or prepare this particular Formula using the Herbal Enchantment Ritual and Herbal Lore Skill.

Find DR: The DR for attempts to find the main ingredient in the wild. Finding an ingredient is a PER/Herbal Lore or PER/Fieldcraft Test.

Grow DR: The DR for attempts to grow the main ingredient in an Herbal Garden. A seed source or cutting must already be available (usually as the result of a successful Find Test, or when purchased or acquired from another Herbal Magician). Growing an Ingredient requires a successful EMP/Farmwork, EMP/Housework, or EMP/Herbal Lore Test (with the Gardening Specialty applying to all three). Not all ingredients can be grown in a garden; some can only be found in the wild.

The Base DR of a Potion can also be used to determine the base Cost of purchasing an Herbal Potion or Poultice from an Herbal Magician, with the cost in silver pieces (s) equal to **the Base DR plus the amount of Spirit used to infuse the Potion times d10**. Other factors may affect the cost, however, including the season and the general Cultural attitude towards Herbal Magicians. In societies where Folk and Herbal Magicians are frowned upon or where an Herbalist must operate in secrecy, or in regions where growing plants is a more difficult undertaking, the costs of a prepared Potion can be measure in gold pieces rather than silver.



HERBAL RECIPES

Ajuga flowers

Flowers of the *Ajuga* (bugle) plant that are powdered and enchanted with an Herbal Enchantment Ritual, then blown on flammable substance.

Effect: Causes an instant fire of ***n*** intensity.

Base DR: 18
Find DR: 18
Grow DR: 18

Ajuga leaves

Leaves of the *Ajuga* (bugle) plant brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Heals ***n*** points of damage caused by internal bleeding or counteracts ***n*** Levels of Poison.

Base DR: 12
Find DR: 18
Grow DR: 18

Almond oil

Oil made from almonds and the almond tree, and mixed in Perfume and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to APP and PRE for ***n*** hours.

Base DR: 12
Find DR: 14
Grow DR: 12

Althaea roots

Roots of the *Althaea* (marsh mallow) plant, pulverized into a Poultice, enchanted with an Herbal Enchantment Ritual, then applied directly to wounds.

Effect: Heals wound to which it is applied of ***n*** points of damage.

Base DR: 12
Find DR: 14
Grow DR: 14

Amber

Fossilized, translucent resin, powdered in drink and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** to STAM Rolls against miscarriage throughout pregnancy.

Base DR: 10
Find DR: 12

Angelica leaves

Leaves of the *Angelica* plant, brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Ward Level ***n*** vs. Plague, Fever, Pox, and magic for ***n*** days; also reduces *Plague*, *Fever*, and *Pox* Bindings by ***n***.

Base DR: 12
Find DR: 14
Grow DR: 14

Blueweed leaves

Leaves of the *Blueweed* or *Blugloss* plant, powdered during an Herbal Enchantment Ritual, then sprinkled over a person, place, or object.

Effect: + ***n*** bonus to Casting Tests in Purification Rituals.

Base DR: 10
Find DR: 12
Grow DR: 12

Borage/borrach flowers

Flowers of the *borage* herb, brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to COUR for ***n*** hours.

Base DR: 12
Find DR: 12
Grow DR: 12

Calendula flowers

Flowers of the *Calendula* or *Merrybud* plant brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls to determine future of Love or identity of a future Lover.

Base DR: 10
Find DR: 12
Grow DR: 12

Garlic

Clove of garlic herb, prepared with an Herbal Enchantment Ritual then hung by a door or window.

Effect: Ward Level ***n*** against entry by Ghosts, Spirits, and the dead.

Base DR: 10
Find DR: 12
Grow DR: 12

Goldenrod leaves

Leaves of the *Goldenrod* plant, mashed into a Poultice and enchanted with an Herbal Enchantment Ritual, then applied to wound.

Effect: Stops bleeding immediately and counteracts ***n*** Levels of Poison.

Base DR: 10
Find DR: 14
Grow DR: 12

Henbane leaves

Leaves of the *henbane* plant, dried then prepared with an Herbal Enchantment Ritual and then hung by an outer door.

Effect: Ward Level ***n*** against Magic for all within building.

Base DR: 12
Alternate: The Leaves may be brewed in a Potion and enchanted with an Herbal Enchantment Ritual.
Effect: Imparts *Love* Binding value ***n*** on first person seen (Binding permanent).

Base DR: 14
Find DR: 12
Grow DR: 12

Horsetail leaves

Leaves of the *Horsetail* plant, powdered during an Herbal Enchantment Ritual, then sprinkled over a person, place, or object.

Effect: Removes ***n*** points of Pollution instantly.

Base DR: 10
Find DR: 14
Grow DR: 12

Hypericum leaves and flowers

Leaves and flowers of the *Hypericum* plant crushed and powdered during an Herbal Enchantment Ritual and sprinkled over a person or place.

Effect: + ***n*** bonus to Casting Tests in Exorcism and Summoning Rituals.

Base DR: 12
Find DR: 12
Grow DR: 12

Hypericum oil

Oil from the *Hypericum* plant mixed in a Perfume and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to PRE for ***n*** hours.

Base DR: 10
Find DR: 12
Grow DR: 12

Juniper berries

Berries from a *Juniper* bush brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Ward Level ***n*** against Fever, Hexes, Curses, and the *Evil Eye* Gift for ***n*** hours, and reduces *Fever*, *Hex*, and *Curse* Bindings by ***n***.

Base DR: 12
Find DR: 14
Grow DR: 12

Liveche leaves

Leaves from the *Liveche* (lovage) plant brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Imparts *Lust* Binding Level ***n*** for ***n*** hours, with anyone nearby as its object.

Base DR: 12
Find DR: 14
Grow DR: 12

Mallow shoots

Shoots of the *Mallow* plant brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Reduces *Desire*, *Love*, and *Lust* Bindings by ***n*** Levels (effect permanent).

Base DR: 10
Find DR: 18
Grow DR: 12

Mandrake

Human-shaped root of the mandrake plant, preferably found beneath the site of a hanging, powdered and brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to APP, STAM, and Fertility Tests for ***n*** days.

Base DR: 12
Find DR: 12 (18 for hanging site)

Monkshood juice

Juice solution from the *Monkshood* plant prepared in an Herbal Enchantment Ritual and then smeared on weapon.

Effect: Introduces Poison Level ***n*** (per round) into Cut or Puncture wounds for ***n*** hours after application.

Base DR: 12
Find DR: 18
Grow DR: 14

Mushrooms, Faerie

Small black mushrooms normally found in the Otherworld, but occasionally in the Material World, brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Reduces *Grief* and *Guilt* Bindings by ***n*** points.

Base DR: 18

Find DR: 22

Mushrooms, Red

Small red mushrooms usually found in forests and bogs, brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Confers *Spirit-Walking* Gift Level ***n*** for ***n*** hours.

Base DR: 18

Find DR: 12

Grow DR: 12

Myrtle leaves

Leaves of the *Myrtle* herb brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Imparts *Desire* Binding Level ***n*** on first person seen (Binding permanent).

Base DR: 12

Find DR: 18

Grow DR: 14

Paigale

Flowers of the *Paigale* (cowslip) herb brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Cures paralysis; restores ***n*** points to STR reduced below 0 by physical damage and restores incapacitated limbs.

Base DR: 12

Find DR: 18

Grow DR: 14

Pennyroyal

Leaves from the *Pennyroyal* plant brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Abortificant for up to ***n*** weeks after conception.

Base DR: 10

Find DR: 18

Grow DR: 12



Putchuk

Root of the *Putchuk* (kuth) plant mixed in a Perfume and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n***/2 bonus to APP for ***n*** hours.

Base DR: 10

Find DR: 18

Grow DR: 12

Rose oil

Oil from a Rose plant mixed in a Perfume and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to APP and PRE for ***n*** hours.

Base DR: 12

Find DR: 10

Grow DR: 12

Rue leaves

Leaves of the *Rue* herb brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Confers *Second Sight* Gift Level ***n*** for ***n*** hours.

Base DR: 10

Find DR: 14

Grow DR: 12

Sandalwood oil

Oil from the *Sandalwood* evergreen tree mixed in a Perfume and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n/2*** bonus to APP and PRE for ***n*** hours.

Base DR: 12

Find DR: 12

Grow DR: 18

Sealwort

Roots of the *Sealwort* plant prepared in a Poultice, enchanted with an Herbal Enchantment Ritual, and applied to incapacitated limb.

Effect: Restores ***n*** points of physical damage and restores incapacitated limbs.

Base DR: 10

Find DR: 18

Grow DR: 14

Scorpion* body

The body of a Scorpion powdered and brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Ward Level ***n*** against Poison for ***n*** days, antidote to Poison reduces Poison Level by ***n.***

Base DR: 12

Find DR: 22

Scorpion* venom

Venom from a scorpion, withdrawn and prepared in an Herbal Enchantment Ritual, and then smeared on a weapon or ingested.

Effect: Introduces Poison Level ***n*** (per minute) into Cut or Puncture wounds for ***n*** hours after application to weapon, or through ingestion.

Base DR: 12

Find DR: 22

Snake* venom

Venom from a poisonous snake, prepared in and Herbal Enchantment Ritual, and then smeared on a weapon.

Effect: Introduces Poison Level ***n*** (per round) into Cut or Puncture wounds for ***n*** hours after application.

Base DR: 14

Find DR: 18

Spider* body

The body of a poisonous spider powdered and brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Ward Level ***n*** against Poison for ***n*** hours, antidote to Poison reduces Poison Level by ***n.***

Base DR: 10

Find DR: 12

Spider* venom

The venom of a poisonous spider prepared in an Herbal Enchantment Ritual and then smeared on a weapon or ingested.

Effect: Introduces Poison Level ***n*** (per minute) into Cut or Puncture wounds for ***n*** hours after application to weapon, or through ingestion.

Base DR: 12

Find DR: 12

Spikenard ears

The ear or spike of a *Nardus* plant, powdered and mixed in a Perfume, and then enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to APP and PRE for ***n*** hours.

Base DR: 12

Find DR: 18

Grow DR: 12

Wormwood

A branch of the *Wormwood* plant, prepared with an Herbal Enchantment Ritual then hung by a door.

Effect: Ward Level ***n*** against entry of spirits, shades, and elementals.

Base DR: 12

Alternate: Leaves and oil of the *Wormwood* plant juiced and brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: Ward Level ***n*** against magic for ***n*** hours.

Base DR: 12

Find DR: 18

Yarrow leaves

Leaves of the *Yarrow* plant prepared in a Poultice and enchanted with an Herbal Enchantment Ritual, then applied to wound.

Effect: + ***n*** healing points/day for ***n*** days.

Base DR: 10

Alternate: The leaves can also be powdered and brewed in a Potion and enchanted with an Herbal Enchantment Ritual.

Effect: + ***n*** bonus to Divination Rolls during Reading Rituals for ***n*** hours.

Base DR: 12

Find DR: 12

Grow DR: 12

* This is for a typical version of the species; more or less virulent (or more or less helpful) species of the basic creature can be found in nature, with Poison effect speeds of hours in the case of less virulent species, and with Poison effects by the round or phase for more virulent species.

...and speaking of ingested substances...

Falling into an Addiction

The Known World is filled with items that can prove intoxicating and addictive to those that consume them, and many are often available from Herbalists. Most such items cause *Addiction* Bindings in those that fail their avoidance Tests.

Whenever you consume one of these potentially addictive substances, you must succeed at a WILL Test DR = 10 + the Substance Strength listed on the Table. If you succeed at the roll, then you've avoided developing an addiction, but if you fail, you gain an *Addiction* 1 Binding.

Once addicted, after you go a while without consuming the item to which you are addicted, you must make a WILL Test DR = 10 + *Addiction* Binding + Addiction Strength of substance. The substance itself determines the period of time between Tests (see following Table); some substances are more demanding than others, as it were. If you succeed at the WILL Test, then you've fought off their cravings for the day. If you fail this WILL Test, you must immediately attempt to obtain and consume some of the substance. If you cannot, you must succeed at a STAM Test DR = 8 + Addiction Binding + Substance Strength or gain the *Shakes* (q.v.) equal to you *Addiction* Binding, which lasts until you have consumed some of the substance. If you fumble the WILL Test, you gain an additional Level of *Addiction* Binding. If you critical the WILL Test, you may reduce the Level of your *Addiction* Binding by one.



Danaus has been having trouble staying awake on watch, and the next time he's in Therapoli he picks up some *khat* from some Golan merchants, which he's heard can help you stay awake. The next time he's out on watch, he chews some *khat* to remove some of his *Fatigue* Binding, and it works. However, *khat* is very addictive and he has to make a WILL Test DR 13 to avoid becoming addicted. He has a WILL of 6, not bad, but rolls a 2, and gains an *Addiction* 1 Binding. He finds himself craving a chew of *khat* the next night…

You can successfully beat an *Addiction* by undergoing a period of withdrawal (either voluntarily or involuntarily). After successfully avoiding the substance for a period of one month, you may attempt to reduce the *Addiction* Binding Level by one by making a WILL Test DR = 12 + *Addiction* Level + Substance Strength.

Addictive Substances

Alcohol

Fermented drink derived from wheat or barley (beer and ale), apples (cider), or grapes (wine), or a distilled drink from a fermented grain like rye or barley (whiskey), fermented grapes (brandy), or from sugar cane or molasses (rum).

Effect: +1 STR, +1 COUR, –1 DEX, –1 TECH, –1 WILL, –1 REAS, –1 PER for one hour per dose. Per dose, you must make STAM Test DR = 10 + number of doses + Substance Strength, or take a penalty to STAM equal to total doses consumed for one day (add *Addiction* Level, if any, as bonus to roll during Test).

Substance Strength: Beer/ale 0

Wine +1

Whiskey et al. +2

Test Frequency: Once per day.

Cost: 1p+

Availability: Common

Coffee

Drink derived from ground coffee beans.

Effect: Removes d3 Levels of *Fatigue* Binding per dose. If you consume more doses than your STAM, you gain the *Shakes* at a Level equal to the number of excess doses you consumed for one day.

Substance Strength: +1

Test Frequency: Once per day.

Cost: 3p

Availability: Rare (must be imported).

Hashish

Resin from *cannabis* plant that is smoked or chewed.

Effect: +1 IMAG, –1 WILL for one hour per dose.

Substance Strength: +2

Test Frequency: Once per three days.

Cost: 10p

Availability: Uncommon in Daradja, rare elsewhere.

Khat

Buds and leaves of the *khatha* tree, chewed.

Effect: +1 COUR for one hour, and reduces d4 Levels of *Fatigue* Binding per dose. If you consume more doses than your STAM, you gain the *Shakes* at a Level equal to the number of excess doses.

Substance Strength: +3

Test Frequency: Once per day.

Cost: 6p

Availability: Rare (must be imported).

Opium

Extract of the poppy plant, smoked.

Effect: +3 IMAG, –3 WILL for three hours per dose.

Substance Strength: +6

Test Frequency: Once per day.

Cost: 1s

Availability: Rare (must be imported).

Toad Mushrooms

Hallucinogenic variety of mushroom that looks like a squat toad; ingested.

Effect: Allows the use of *Spirit-Walking* 1 Gift (for one hour) per dose.

Substance Strength: +1

Test Frequency: Once per week.

Cost: 10s

Availability: Uncommon in Daradja, An-Athair, rare elsewhere.

Tobacco

Leaf of a *tabac nightshade* plant, dried then chewed or smoked.

Effect: +1 MEM for an hour and removes 1 Level of *Fatigue* Binding per dose.

Substance Strength: +3

Test Frequency: Once per hour.

Cost: 1p+

Availability: Rare (must be imported).



Opportunities for alcoholism abound in the Known World...



Alchemy

Alchemy is similar in some degree to Herbal Lore; your Alchemical Lore can be used to produce a series of **Alchemical *Elixirs***. These *Elixirs* can then be used in a series of **Alchemical Operations**, transformations aimed generally at turning one substance into another. Alchemical Operations have different DRs, and *Elixirs* provide different bonuses to your attempts to perform an Alchemical Operation.

The Tools of the Alchemical Trade

The first step for any Alchemist is producing Alchemical *Elixirs*. These *Elixirs* must be developed in an Alchemical Laboratory, stocked with a variety of apparatuses and ingredients. **The basic cost of outfitting a simple Alchemical Laboratory is 50g.** This includes a basic inventory of glass bottles, copper vessels, funnels, stills, simple furnaces, and other simple pieces of equipment, plus common ingredients. **The annual operating cost of maintaining such a Laboratory is 15g.** As long as such payments are met, the Laboratory can be assumed to remain functional. Specialized equipment can be made or purchased in order to aid in the production of *Elixirs* or in Alchemical Operations, as can rare or unusual ingredients of great usefulness.

Alchemical Apparatuses

Apparatus	Description & Use	Cost	Make DR
Alchemical Bath of *water*, *sand*, or *ash*	Hexagonal-shaped warming bath used in purification: **+1 to Alchemical Operations making gold, silver, or precious stones.**	2g	14
Alchemical Furnace	Special high-temperature furnace: **+1 to *Red Elixir* creation.**	4g6s	16
Alembic (*alembicco*)	A copper or glass still used in distillation: **+1 to *Elixir* creation.**	6g	14
Aludel	Pear-shaped earthen pot used for sublimation: **+1 to *Elixir* creation.**	3g	14
Athanor	Incubating oven for the ***vas hermeticum*: +2 to make *vas hermeticum*.**	10g4s	18
Pelican	Double-beaked device for distillation: **+1 to *Elixir* creation.**	5g	16
Vas Hermeticum	Egg-shaped vessel used to produce elixirs: **+2 to *Elixir* creation, +1 to *Basilisk* creation.**	100g	22

Alchemical Ingredients

Ingredient	Description & Use	Cost	Make DR
Antimony (*antimonio*)	Brittle silvery-white metal: **+1 to Alchemical Operations making gold.**	1s/oz.	14
Acid	Nitric acid that dissolves and transforms metals: **+1 to Alchemical Operations making gold.**	1g/ quart	14
Alkali	Calcined soda-ash: **+1 to *White Elixir* creation.**	1s/lb.	16
Balsam	Aromatic resin from fir and poplar trees: **+1 to *Red Elixir* creation.**	2s/ quart	--
Dragon's blood	Blood from a dragon: **+2 to *Red Elixir* creation.**	10g/ quart	--
Mercury (*argent vive*)	A liquid metal derived from roasting cinnabar; sometimes called *quicksilver*: **+1 to Alchemical Operations making silver.**	2s/oz.	14
Sulphur, *lunar*	White burning powder: **+2 to *White Elixir* creation.**	3s/oz.	--
Sulphur, *solar* (*brimstone*)	Red-yellow burning powder: **+2 to *Red Elixir* creation.**	6s/oz.	--

The Elixirs

There are four basic *Elixirs*, or basic alchemical substances capable of transforming matter and spirit and thus useful in Alchemical Operations.

The ***White Elixir:*** a white liquid, sometimes called the *Elixir of Healing*.

The ***Red Elixir:*** a red powder, scrapings from something sometimes called the *Philosopher's Stone*.

The ***Alkahest*:** a red liquid used in Alchemical Operations of transformation and transmutation.

The ***Black Elixir:*** a flammable black powder capable of generating enormous heat and energy.

Complicating matters is that different formulas exist, creating slight variations in each of the basic *Elixirs*. Most of the modern *Elixir* formulas are corruptions or variations of the original *Red* and *White Elixir* formulas passed on to men by Daedekamani, the ancient god who first taught Hermetic Lore to mortals.

Formulas for the Alchemical Elixirs

Alchemical Formula	Original Author or Source	Produces	*Elixir* Rating	Ingredient Cost	Creation DR
The ***el'iksir kesef***	Daedekamani	*White Elixir*	+12	20g	26
The ***el'iksir dahab***	Daedekamani	*Red Elixir*	+12	22g	26
The ***el'iksir safir***	The *Adüré Secretum Secretorum*	*White Elixir*	+11	17g	22
The ***el'iksir saruf***	The *Adüré Secretum Secretorum*	*Red Elixir*	+11	18g	22
The ***fiddah ay'iksir a'Jabir***	Jabir Gebes ay'Illir	*White Elixir*	+7	15g	18
The ***naras ay'iksir a'Jabir***	Jabir Gebes ay'Illir	*Red Elixir*	+7	16g	18
The ***fiddah ay'iksir a'Tahir***	Tahir Kharzib ay'Alakkah	*White Elixir*	+3	12g	14
The ***naras ay'iksir a'Tahir***	Tahir Kharzib ay'Alakkah	*Red Elixir*	+3	15g	14
The ***elissire bianca***	Alkaia of Labira	*White Elixir*	+9	12g	18
The ***elissire brunta***	Alkaia of Labira	*Red Elixir*	+9	15g	18
The ***elissire philosophia***	Dameia of the House of Paraclea	*White Elixir*	+3	10g	14
The ***elissire materialis***	Dameia of the House of Paraclea	*Red Elixir*	+3	12g	14
The ***elissire vitae***	Liev the Elder	*White Elixir*	+6	13g	18
The ***elissire philosophorum***	The Bacos Regis of Therapoli	*White Elixir*	+2	12g	14
The ***lapis philosophorum***	The Bacos Regis of Therapoli	*Red Elixir*	+3	12g	14
The ***Philosopher's Stone***	Thereus of Truse	*Red Elixir*	+2	10g	12
The ***Elixir of the Philosophers***	Juras of Édain	*White Elixir*	+2	10g	12
The ***hajar ay-qaddui***	Akine Mog	*Black Elixir*	+8	16g	18
The ***lapis shahruta***	Akkalion	*Black Elixir*	+6	14g	14
The ***lapis apodogion***	The *Book of the Black Fire*	*Black Elixir*	+3	13g	12
The ***Alkahest***	The *Opus Magus*	*Alkahest*	+6	15g	14

The **Alchemical Formula** is the name of the Formula as it is usually referred to in Alchemical Lore and in Books. The **Original Author or Source** is the person or Book credited with creating or first describing the Formula, at least according to common Alchemical Lore. **Produces** lists the type of *Elixir* produced by the Formula. The **Rating** is the ***maximum*** bonus of the *Elixir* that can be produced by this Formula; the bonus is applied as a modifier to any die rolls during an Alchemical Operation using the *Elixir* produced. This bonus is affected by the accuracy of the Formula being used (see *Elixir Ratings*, below), so the ***actual*** Rating of an *Elixir* produced using this Formula may be less than what is listed here. The Rating is also the number of days required to create the Formula, and the number of Mind Points that must be temporarily expended during its creation. **Ingredient Cost** is how much the basic ingredients of the *Elixir* cost. Creation DR is the Difficulty Rating of the Test to create the *Elixir*.

Producing an Elixir

If you are using Alchemical Lore to produce an *Elixir,* you must spend at least one day in a properly furnished and maintained Alchemical Laboratory per point of maximum Rating for the Formula. You must have either memorized a version of one of the *Elixir* formulas or have a text before you that you can consult. After the end of the appropriate period of work and the expense of the ingredients involved, you must expend a number of Mind Points equal to the *Elixir's* Rating. While an *Elixir* is a product of a Laboratory, this is still at its essence a magical operation (as in Herbal Lore), and it must be fueled with mental energy as in a Hermetic or Occult Incantation or Ritual. Your Alchemical Lore Skill caps the number of Mind Points you can use in an Alchemical Operation, so your Skill Level will determine which Formulas you can attempt to use.

After completing the required steps, you may then attempt to create a random number of doses of the *Elixir* in question with a TECH/Alchemical Lore Test with a DR based on the Creation DR listed above. *Elixir* creation is painstaking work and its results are a bit unpredictable. The number of doses of *Elixir* created by this process must be randomly determined each time you perform it. Each successful attempt at producing an *Elixir* results a number of doses equal to **d6 + your Alchemical Lore Skill**. This roll should be made ***each time*** you make a successful attempt at *Elixir* production. An unsuccessful attempt at producing an *Elixir* still consumes all of the ingredients involved. A fumbled attempt at an *Elixir* destroys any Lab equipment involved.

Elixir Ratings

The Rating of each individual unit of *Elixir* that is produced is dependent on the accuracy of the copy or translation of the *Elixir* Formula being used. In the Known World, most Books are copied by hand, and mistakes will sometimes become part of the Formulas involved. A word or two off here and there does not seem to matter much for most Hermetic, Occult, and Cult Incantations and

 Gaius, Magister of the University of Therapoli and a practicing Alchemist, is attempting to make the *Red Elixir* using the *lapis philosophorum* Formula attributed to the Bacos Regis of Therapoli. The Rating of the *lapis philosophorum* is +3, so Gaius must spend 3 days in his laboratory to attempt to make it. His Laboratory is well furnished and includes an Alembic, a Pelican, and supplies of both *balsam* and *solar sulphur*, giving him a total bonus of +5 on his *Red Elixir* creation rolls. He spends the requisite 12g on the ingredients (above and beyond what he's already paid for the *balsam* and *solar sulphur*), 3 days in his lab, and expends 3 Mind Points, allowing him a d10 roll at the end. His roll is a 7 and he adds his TECH Characteristic (6) and his Alchemical Lore Skill (3 – just barely sufficient to allow him an attempt at this Formula) and the bonus for the Lab elements (+5 total), for a final roll of 21, above the Test DR of 14. Gaius rolls a d6 and gets a 2, so this time around he produces (2+3=) 5 doses of the *Red Elixir*. If he repeats the Formula successfully at a later date, he will still have to roll again to determine the number of doses produced. His next step is to determine the actual Rating of the *Red Elixir* produced.

Rituals, which are also transcribed and written; but when producing something as refined and specific as an Alchemical *Elixir*, even the slightest variation in the ingredients, measurements, procedures, and rituals involved in its production can cause a variation in the bonus applied by the *Elixir* produced. The variability of such mistakes can theoretically be lessened in the modern era by the printing press, but few printers outside of Palatia have undertaken to produce accurate Alchemical Books.

When referring to a Formula, whether from Memory or directly from a Book, the accuracy of the copy and translation of the source material must be determined.

Edition Accuracy

Ratings Modifiers are cumulative.

Accuracy	Modifier	Cost Effect
Original Edition	0	x10
Exact Translation	–1	x4
Fair Translation	–2	x2
Poor Translation	–4	x1
Exact Copy	–1	x4
Fair Copy	–2	x2
Poor Copy	–4	x1

The **Accuracy** of the Book Edition indicates in a general way the care that went into its production. The **Modifier** is the effect on any Book Bonus provided by this Book; this Modifier is cumulative, so a fair copy of a fair translation would have a Modifier of –2 plus –2 for a total of –4 applied to its Book Bonus, if any, and to the Ratings of the *Elixirs* produced by its Formulas. This Modifier should be applied to all Alchemical Formulas contained in the same Book Edition. **Cost Effect** is the effect accuracy has on the purchasing price of a Book's Edition; once again, add the Effects together (do not multiply). See the Alchemical Books section following for some examples of famous Alchemical texts from the history of the Known World that are available in the Middle Kingdoms region. Books often contain insights and secrets about the World that give those who memorize or consult them a Bonus to some Skill or Lore uses.

The modifier to the Rating of a given *Elixir* is applied only ***after*** the Formula is used and the *Elixir* created. During the process of creating the *Elixir*, the time involved, Mind Points expended, and monetary cost should be determined by the ***maximum*** Rating the Formula could theoretically produce. So a badly translated copy of the *el'iksir kesef* of Daedekamani will still require 12 days of work and 12 Mind Points (and thus, a Skill Level of 12) to produce, even if the eventual product is much reduced in potency because of the faulty translation. Since your Skill Level caps the Mind Points expended during the creation of a Formula, this means that an Alchemist of poor Skill Level cannot attempt to create a version of a powerful *Elixir* by using a bad copy or translation.

After applying the Modifiers from the Table above, it is possible that the final Rating of an *Elixir* may be a negative one, which is then applied as a penalty to any rolls made when applying the *Elixir* in question to an Alchemical Operation. Accurate copies of a Formula are therefore highly desirable. If you have two copies of a Formula to choose from, you can determine which seems the more accurate through an Alchemical Lore Skill Test (PER or REAS) of DR 20, or simply by making a version of each Formula to see how good they are. You may always track down a more accurate version of the Formula that you are using, but the only way to guarantee a perfectly accurate rendering of a Formula is to find the original text and read it in its original language. Needless to say, the original writings of most Alchemical authors are exceedingly rare things to find, and will be either very expensive or jealously guarded; most Alchemists will have to make do with less expensive, and less accurate, copies of Alchemical Books containing Formulas.

 Gaius of Therapoli (continuing from our previous example) was using a copy of the *lapis philosophorum* that he had memorized from an Edition of the Bacos Regis' *De Alchemia Mirabli*. That Book was written originally in Old Éduinan but the Edition he used was an exact copy (a good thing) of a fair translation into the Middle Tongue (not quite such a good thing). The Guide determines that the translation gives a –2 modifier, and the exact copy means a further –1 modifier, for a total modifier of –3 to the Lore Bonus provided by the Book and to the Rating of the Formulas provided therein. The Rating of his *Red Elixir* produced from this Book will therefore be a 0, not a +3 as it would under best circumstances. Gaius still had to make the *Elixir* as though it were going to be a +3 *Red Elixir*, even though it winds up being a +0 *Red Elixir*, so it still costs him 3 days of work, 12 g, and 3 Mind Points to produce. If later he was lucky enough to discover an Original Edition of the *De Alchemia Mirabli* (and was able to read it in the Old Éduinan), he could then produce *Red Elixirs* of the full +3 Rating from the *lapis philosophorum* Formula therein.

Using Your Elixir

Elixirs are used in Alchemical Operations. As with an Incantation or a Ritual, an Alchemical Operation must either be memorized or a written version of it must be accessible for you to perform the Operation. Each Alchemical Operation has an object that it seeks to transform, and an end result that it is aiming for. The most famous Alchemical Operation is almost certainly that aimed at turning lead and other base metals into gold, but a fair number of other Operations exist.

The *White* and *Red Elixirs* may be used in Operations on physical objects, but they also have applications in such things as healing the body of sickness and transforming Spiritual energy into other powers. Amongst Alchemists, some strive to use the *Elixirs* for gain, while others strive to use the *Elixirs* to transform their very Spirits and seek immortality. Some Alchemical Operations – usually those involving the transformation of some sort of physical matter – must be performed in an Alchemical Laboratory. Other Operations – such as those concerning the transformation of the Alchemist's self or an Operation upon another person – may be performed outside of the Laboratory setting.

Any ingredients used in an Alchemical Operation (including the dose of *Elixir*) are consumed in the Operation regardless of its success or failure. A fumbled Operation destroys the Laboratory as well.

Gaius, having successfully produced 5 doses of the *Red Elixir*, is almost certainly going to want to do something with them. His copy of the *De Alchemia Mirabli* of the Bacos Regis has an Alchemical Operation to turn a base metal into gold. He acquires a pound of lead, and his Laboratory is also equipped with some *Antimony* and *Acid*, each of which provides a +1 bonus to attempts at making gold. His Edition of *De Alchemia Mirabli,* which he decides to consult during this Operation (see the section on Alchemical Books following for consultation rules), is an exact translation with a –3 penalty to its Elixir Formula Rating, and this would be applied to its Alchemical Lore Bonus of +4, so it only gives him an extra +1 bonus to his attempt. His *Red Elixir* (a *lapis philosophorum*, a version of the Philosopher's Stone) has an actual Rating of +0 so it doesn't actually help his die roll, but has a maximum Rating of +3, and so 3 is the number used to determine the requirements of the Operation. He spends 6 days in his Laboratory working on the lead (3 extra days to consult his Book), and expends 3 Mind Points, and attempts his roll. He gets a 4, and to this adds his TECH (6), his Alchemical Lore Skill (3), the +2 bonus for his Lab ingredients, and a +1 bonus from consulting his Edition of *De Alchemia Mirabli* with a final result of 16 – short of the Test DR of 18.

The Alkahest

A recent Alchemical creation is the *Alkahest*, first described in the Book the *Opus Magus* (see Alchemical Books following). The *Alkahest* appears to be a variation of the *Red Elixir* with some elements of the *White*, in that it can be applied to any traditional Alchemical Operation involving the transformation or transmutation of matter. It may not be used in any Alchemical Operation involving matters of mind and spirit, however. The *Alkahest* is highly prized by the materialistic schools of Alchemy and disdained by those pursuing more enlightened causes; but even those Alchemists acknowledge that it is in many ways the only truly new development in Alchemy since the Golden Age (unless you count the creation of the Basilisk by Tahir Kharzib ay'Alakkah, and many prefer not to).

The Black Elixir

The *Black Elixir* has a single purpose: to produce sudden gouts of fire. A single dose of the *Black Elixir* can be safely discharged with a TECH/Alchemical Lore Test DR 14, and produces a small, fiery explosion which can do 1d10 fire damage to a single hit location (if in close enough proximity). Doses of the *Black Elixir* are usually used in batches to provide the power for a variety of siege weapons or for engineering applications, and mostly by specialized units of the Imperial and Golden Armies of the Empire of Thessid-Gola, the Artillery Captains of some of the Hemispian City-States, and the pioneers and artillery companies of the Legions of Palatia. The use of the *Black Elixir* is virtually unknown in the Middle Kingdoms in any organized fashion, and so is not discussed in this Book.

In the following Tables of Alchemical Operations:
Operation indicates the nature of the Alchemical Operation that can be performed using the *Elixir*. **Object** indicates the thing being affected by the *Elixir*. **Length of Operation** indicates how long the basic Operation and Alchemical Ritual takes before a Skill Test can be performed. **Result** indicates the immediate end result of a successful Operation; the result takes effect immediately upon the end of the Operation. **Operation Cost** indicates the required mental or spiritual energy that must be temporarily (or even permanently) expended by the Alchemist during the Operation; this is always based on the maximum possible *Elixir* Rating of the Formula used, not the actual Rating of final *Elixir*. **Operation DR** provides the DR to successfully complete the Operation using either a TECH or IMAG/Alchemical Lore Test as indicated.

The Mystery Cult of the Alchymical Theater

In Palatia, beginning with the writing of a book called the *Theatrum Alchymicum* by Ottava, Alchemy took a decidedly more esoteric and philosophic turn. Many writers on Alchemy had long used a very theatrical and allegorical method of writing to discuss otherwise boring Laboratory work, or disguised their secrets with layers of such prose, but Ottava argued that such allegories were not merely for show or secrecy but were a fundamental representation of the truth of Alchemy – that it must be *experienced* rather than *learned* to fully grasp its most esoteric purposes. Alchemists that have followed in Ottava's tradition have created a Mystery Cult, at the center of which is a series of allegorical, ritualized theater and dance pieces – often involving very elaborate and expensive costumes and sets – that purportedly shepherd the viewer/participant through a series of mystical revelations about themselves and the nature of the Cosmos. The end result is allegedly an opening of the Mind and Spirit to change and fulfillment, in which the disciple awakes to new understandings and new powers. The Mystery Cult of the Alchymical Theater has sometimes been (unfairly, they would argue) associated with Forbidden Cults and with licentious behavior (as nudity and sexual unions are rumored to be part of its stage performances). Because of this, it is banned in the lands of the Sun Court (including the Middle Kingdoms), and thus not discussed in any further detail in this book.

Alchemical Operations of the White Elixir

Operation	Object	Length of Operation	Result	Operation Cost	Operation DR
Turning a base metal into silver*	One pound of a base metal (e.g., lead) costing 1s.	One day per point of max *Elixir* Rating.	A pound of Silver (about 50s).	Mind Points = max *Elixir* Rating.	TECH 14
Turning Mercury into a magic mirror*	One pound of Mercury costing 1g12s.	One day per point of max *Elixir* Rating.	A magic mirror useful in Divinations.	Mind Points = max *Elixir* Rating.	TECH 18
Heal body (the Elixir of Healing)	A wounded or sick person or animal.	One minute per point of max *Elixir* Rating.	Heal one point of a wound or reduce a disease Binding by one point per point of Rating in the *Elixir*.	Mind Points = max *Elixir* Rating.	TECH 22
Increase the growth rate of plants and flora	Any tree, plant, or flower.	One day per point of max *Elixir* Rating.	Growth (add *Elixir* Rating to STAM of vegetable matter for purposes of resisting disease or determining yield).	Mind Points = max *Elixir* Rating.	TECH 14
The gift of Language	A person.	One round.	*Many Tongues* Gift Level = *Elixir* Rating for one day.	Mind Points = max *Elixir* Rating.	IMAG 18
The gift of Sight	A person.	One round.	*Second Sight* Gift Level = *Elixir* Rating for one hour.	Mind Points = max *Elixir* Rating.	IMAG 18

Alchemical Operations of the Red Elixir

Operation	Object	Length of Operation	Result	Operation Cost	Operation DR
Turning a base metal into gold*	One pound of a base metal (e.g., lead) costing 1s.	One day per point of max *Elixir* Rating.	A pound of Gold (about 50g).	Mind Points = max *Elixir* Rating.	TECH 18
Turning flint into a precious stone*	8 ounces of flint costing 1c.	One day per point of max *Elixir* Rating.	8 ounces of precious stones – a mix of rubies, sapphires and emeralds (about 100g).	Mind Points = max *Elixir* Rating.	TECH 22
Turning Dragon's Blood into a Basilisk*	A pint of Dragon's Blood, an egg, and some clay, costing at least 25g (for the Blood).	One week per point of max *Elixir* Rating.	A Basilisk at the creator's beck and call (see *Basilisk* in Wildlife section).	Mind Points = max *Elixir* Rating.	TECH 26
Allows interaction with the Otherworlds	Any one person.	One hour.	*Spirit-Walking* Gift Level = *Elixir* Rating for a single journey to the Otherworlds.	Mind Points = max *Elixir* Rating.	IMAG 18
Allowing Oracular Dreams	Any one person.	One hour.	One dream as per the *Oracular Dream* Gift (Level = *Elixir* Rating).	Spirit Points = max *Elixir* Rating.	IMAG 18
Allowing a Glimpse of the Future	Any one person.	One minute.	One vision as per the *Oracular Sight* Gift (Level = *Elixir* Rating).	Spirit Points = max *Elixir* Rating.	IMAG 18
Allowing Long Life	*Elixir's* creator only.	One day of meditation.	After imbibing, *Elixir's* creator may go a year and a day without making an Aging Roll.	1 permanent point of MIND.	IMAG 22
Turning Spirit into Arcana	*Elixir's* creator only.	One hour of meditation.	Convert Spirit Points to Arcana Points of creator's choice, # up to *Elixir* Rating.	Spirit Points = max *Elixir* Rating.	IMAG 22

* Italicized entries with an asterisk denote Operations in which the *Alkahest* can be substituted for the *Elixir* in question. There is no penalty (or benefit per se) to using the *Alkahest* instead of the standard *Elixir*. These entries are also for Operations that *must* be performed in an Alchemical Laboratory.

Alchemical Books

Most Alchemists learn their Formulas and Operations from Books. You can learn Formulas and Operations directly from another Alchemist, but there are many different Formulas and Operations (more than can be put in a single person's Memory, most of the time), and Alchemists tend to be a secretive and closed lot – unlike most other Magicians except perhaps those that pursue Occult Lore – so the written word tends to be all-important to Alchemical studies.

A generic Alchemical Book will have 1-2 *Elixir* Formulas and usually 1d6 Alchemical Operations described within them, along with the musings and theories of the Author. Some Authors are succinct and incisive enough in their writings on Alchemical Lore as to provide a bonus to rolls during Alchemical Lore Tests should the contents of the Book be either memorized or on hand during the Test (only a single Book can be so consulted for a single Test). The study of Alchemical Lore goes hand in hand with either or both Hermetic and Occult Lore as well, so many Alchemical Books have a selection of Shaped Forms of Hermetic and/or Occult Incantations and Rituals written in them as well.

Memorizing a Book to gain its Lore Bonus takes up space in MEM, one point of MEM per Volume in the Book. This memorization does not include any Spells, Rituals, or Formulas included in the Book; each of those individual magical writings must be memorized separately. This memorization is just of the content and text of the Book, to gain the Lore Bonus. You may also gain the Lore Bonus by simply consulting the Book during a Skill Test, Ritual, or Operation, but doing so increases the amount of time you have to spend on the Book-aided activity. **You must spend an additional amount of time on the Skill Test, Ritual, or Operation equal to the base length of the Skill Test, Ritual, or Operation for every Volume of Book that must be consulted.** You can only consult one Book (either physically or from Memory) per Test, Ritual, or Operation.

A successful Research Skill Test of DR 12 + 1 per Volume halves the amount of extra time required to gain the Bonus. An ***Indexed*** Book halves again the extra time required.

Some samples of famous Alchemical Books from the history of the Known World that are common to the Middle Kingdoms region follows; these entries describe what is known about the original Editions of these Books, and you will almost certainly have great difficulty actually finding an original copy, so don't forget to apply the Formula Accuracy modifiers based on the quality of the translation or Edition copy to both the actual Ratings of the Elixirs produced ***and*** to the Alchemical Lore Bonus of each Book.


In our previous example, Gaius had decided to consult his copy of *De Alchemia Mirabli* to gain a +1 Lore Bonus and improve his chances of turning lead into gold (he had failed with an unlucky roll). The base Operation takes 3 days to complete with an *Elixir* of max Rating of +3, and *De Alchemia Mirabli* is a single Volume, so he had to spend an extra 3 days on the Operation to allow him to gain the +1 Lore Bonus. Had he succeeded in a Research Skill Test DR 13, he would have had to spend an extra day-and-a-half, rather than 3 days, to gain the Bonus. His Edition has no Index, unfortunately. If he had consulted an exact copy of the *Ordinall of Alchemy* (a two-Volume Book with a +1 Bonus), he would have had to spend 6 extra days (twice the base length of the Operation) to gain the +1 Bonus, with a successful Research Skill Test of DR 14 to cut that in half to 3 extra days.


To follow our intrepid Gaius, as mentioned in our previous examples his Edition of the *De Alchemia Mirabli* is an exact translation with a –3 penalty to its Elixir Formula Rating (resulting in +0 *Red Elixirs*) and this also results in a +1 Alchemical Lore Bonus. Should he obtain an original Edition of *De Alchemia Mirabli* and can read it in the Old Éduinan, he can use it to produce a full +3 *Red Elixir* and also use its full +4 Alchemical Lore Bonus.

Each entry includes the following:

Title & Author: The name of the Book and its reputed Author.
Availability: How easy it is to find a copy of the Book.
Language & Alphabet: The original language the Book was written in, and in what Alphabet.
Volumes: How many volumes (and thus MEM points) the Book is.
Alchemical Lore Bonus: The bonus, if any, provided by memorizing or consulting the Book. This bonus is affected by translation and Edition quality as with the Ratings of the *Elixir* Formulas it contains.
***Elixir* Formulas:** Any *Elixir* Formulas usually described within.
Operations: Any Alchemical Operations usually described within.
Other Magic: Any other magic (e.g., Hermetic or Occult Spells or Rituals) included within it; the Guide can determine the specific Spells and Rituals in a Book randomly or as needed by the campaign.
History: A brief history of the Book and/or its Author and their place in Alchemical Lore.

The Availability of a Book can also help the Guide determine the basic Cost of the Book (based on the base cost of 10g for a 100-page manuscript Edition – i.e., one that has been copied by hand, or 1g for a 100-page printed Edition). Don't forget that price is also affected by the Accuracy of the Edition (see previous Table on page 225). This Table can be used for the prices of both Alchemical Books and Grimoires, and can be found again in Appendix B, along with an Availability Table for regular (non-magical) Books.

Magic Book Availability

Availability	Cost Effect
Rare	x100 or more
Unusual	x10
Uncommon	x5
Common	x2



An alchemist from the Guild of Alchemists in the City of Truse.

Alchemical Books common to the Middle Kingdoms

There is a single book at the root of all Alchemical Lore in the Known World, the ***Hermetica Daedacti*** of Daedekamani. It is an exceedingly Rare book to find. There are dozens of other rare Alchemical books from history, but in the Universities of the Middle Kingdoms and the Magisters and Alchemists that have sprouted within and alongside them, the following texts could be considered of some availability:

The *Secretis Artis Occultae* of Liev the Elder

Availability: Unusual.
Language & Alphabet: Old Éduinan, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +4.
Elixir* Formulas:** The ***elissire vitae of Liev the Elder and a fair translated copy of the ***elissire brunta*** of Alkaia (+5 Rating).
Operations: Turning a base metal into silver; the gift of Language; the gift of Sight; turning a base metal into gold; turning flint into a precious stone; allowing an Oracular Dream; allowing a Glimpse of the Future; allowing Long Life.
Other Magic: 2d6 Shaped Forms of Hermetic Spells and Rituals and 1d6 Shaped Forms of Occult Spells and Rituals.
History: Supposedly the first Book of Alchemy written in Old Éduinan (not counting the apocryphal *Adüré Malefiri Necris*), from the early Bronze Age. His son Liev the Younger wrote two Books of Alchemy, *De Occulta Philosophia* and *Cabal Alchemia e Occultae*, which provide exact copies of his father's Formulas and an extra 1d6 Specific Occult Spells and Rituals each. *De Occulta Philosophia* is considered a minor masterpiece, however, and garnishes an Alchemical and Occult Lore bonus of +6.

The *Speculum Alchimiae* of the Bacos Regis of Therapoli

Availability: Common.
Language & Alphabet: Old Éduinan, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +3.
Elixir* Formulas:** The ***elissire philosophorum.
Operations: Turning a base metal into silver; turning Mercury into a magic mirror; the gift of Sight.
Other Magic: 2d6 Shaped Forms of Hermetic Spells and Rituals.
History: One of two Books written by the mysterious Bacos Regis of Therapoli, rumored to be the pseudonym for a noble descendant of the Mad King Myrad. Copies in Old Éduinan or translations into the Middle Tongue (as *The Mirror of Alchemy*) are widely available in the Middle Kingdoms.

The *De Alchemia Mirabli* of the Bacos Regis of Therapoli

Availability: Common.
Language & Alphabet: Old Éduinan, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +4.
Elixir* Formulas:** The ***lapis philosophorum.
Operations: Turning a base metal into gold; turning flint into a precious stone; allowing an Oracular Dream; allowing Long Life.
Other Magic: 2d6 Shaped Forms of Hermetic Spells and Rituals.
History: The second Book written by the *Bacos Regis* of Therapoli. Copies in Old Éduinan or translations into the Middle Tongue (as *The 'Mirabli' of Bacos*) are widely available in the Middle Kingdoms.

The *Ordinall of Alchemy* of Thereus of Truse

Availability: Common.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: Two.
Alchemical Lore Bonus: +2.
Elixir* Formulas:** The ***Philosopher's Stone.
Operations: Turning a base metal into gold; turning flint into a precious stone; allowing Long Life.
Other Magic: 2d6 Shaped Forms of Hermetic Spells and Rituals.
History: This is probably considered the standard modern text of Alchemy in the Middle Kingdoms, and is certainly the most common.

On Natural Magick by Juras of Édain

Availability: Common.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +2.
Elixir* Formulas:** The ***Elixir of the Philosophers.
Operations: Turning a base metal into silver; turning Mercury into a magic mirror; heal body; increase the growth rate of plants and flora.
Other Magic: None.
History: The most common Book of Alchemical Lore in the Middle Kingdoms dealing with the *White Elixir*. This is essentially a Book of Healing, and the Book's Bonus may also be applied to Healing Arts and Midwifery Tests.

The *Secret Book of Azoth* of the Mercury King

Availability: Common.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +4 when making magic mirrors.
Elixir* Formulas:** An exact translation and copy of the ***elissire vitae of Liev the Elder (+4 Rating).
Operations: Turning a base metal into silver; turning Mercury into a magic mirror; heal body; the gift of Sight.
Other Magic: 2d6 Shaped Forms of the Hermetic and Occult *Spells of Seeing*.
History: A specialized tome of pseudonymous authorship focusing on the making of magic mirrors for use in *Gleanings* and *Foretellings*, and this Book is the most frequently cited source of such magics in the Middle Kingdoms.

The *Book of the Gate of Heaven* of Gammond of Wael

Availability: Unusual.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +5.
Elixir* Formulas:** Exact translated copies of the ***elissire bianca and the ***elissire brunta*** of Alkaia (+5 Ratings).
Operations: Heal body; the gift of Language; the gift of Sight; turning Dragon's Blood into a Basilisk; allowing interaction with the Otherworlds; allowing an Oracular Dream; allowing a Glimpse of the Future; allowing Long Life; turning Spirit into Arcana.
Other Magic: 2d6 Shaped Forms of Hermetic Spells and Rituals, and 2d6 Shaped Forms of Occult Spells and Rituals.
History: Gammond of Wael was a member of the Mottist College of the University of Therapoli who was exiled to the Isle of Wael for dabbling in a Mystery Cult of the Gray Dream, and there he wrote this work, a minor masterpiece of esoteric Alchemical Lore. The Book's Bonus may also be applied to Occult Lore and Mystery Cult Lore Skill Tests. This is currently a banned Book in the Middle Kingdoms.

The *Book of the Twelve Gates* of Aéd Amav of Heer

Availability: Uncommon.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +2.
Elixir* Formulas:** Fair translated copies of the ***elissire bianca and the ***elissire brunta*** of Alkaia (+4 Ratings).
Operations: Heal body; the gift of Language; the gift of Sight; allowing an Oracular Dream; allowing Long Life.
Other Magic: 1d6 Shaped Forms of Hermetic Spells and Rituals.
History: Aéd Amav was a student and disciple of Gammond of Wael, and after the banning of the *Book of the Gate of Heaven* he attempted a somewhat censored version in which many of the esoteric elements were removed or hidden in ciphers. The resulting Book is not banned, but it is also certainly less interesting than his master's work.

The *Book of the Black Fire*

Availability: Unusual.
Language & Alphabet: The Middle Tongue, in the Éduinan Alphabet.
Volumes: One.
Alchemical Lore Bonus: +2.
Elixir* Formulas:** The ***lapis apodogion.
Operations: None aside from how to use the *Black Elixir*.
Other Magic: 3d6 Shaped Forms of Occult Spells and Rituals.
History: An odd Book of unknown provenance that surfaced at the University of Therapoli in i1322. Currently banned, but copies (usually poor) are available on the black market.

Books & Starting Characters

It is suggested that, no matter how wealthy, you should not begin the game with anything but Common Books. An Alchemical Library should be a matter of diligent pursuit and the subject and motive for adventuring within the game. That said, an Uncommon or Unusual Alchemical Book also makes a great heirloom or found treasure for an Alchemist Character.

Divination

Gaining a magical glimpse of the past, present, or future through a Divination is a powerful form of magic much sought after by everyone from peasants to Kings. It can be so powerful, and the things it reveals so upsetting, that many Cultures (particularly Divine King Cultures) will regulate if not outright ban the use of Divinations, particularly in regard to the fate of Kings, Princes, and other powerful political or religious figures in a Culture.

Divination is a two-part process. First you must succeed in a Divination Roll, using either a Reading Ritual or a Gift. Then, the actual information revealed in the Ritual must be determined, and its effect upon the subject of the Ritual.

Gleanings & Foretellings

There are two basic types of Divinations in the Known World, ***Gleanings*** and ***Foretellings***. A *Gleaning* is a Divination performed in order to reveal information, to learn something about a person, place, or object in the past or present. A *Foretelling* is a predictive Divination designed to reveal something about the future fate of a person or course of action. A *Gleaning* can be used to discover basic facts or even hidden secrets of a person, place, or object, learn what they have done, where they have been, who made them, and so forth. A *Foretelling* can be used to discover what might happen to someone in the future, or the possible results of a course of action that someone is considering taking, for good or for ill.



For example, Yasmin of Gailbury decides to consult with an Astrologer about whether she will find Love at the Tournament of Flowers, which is coming up in a several weeks. This is a question about her future, so this would be a *Foretelling*, and the Astrologer is able to consult the Stars in a Reading Ritual and he determines that yes, she is likely to find romance and love at the Tournament with a young knight. She is curious to know more about the knight, what he looks like, and where he is, but the Astrologer can't tell her that; the Astrologer only knows that love is in her future as a result of his *Foretelling*. So Yasmin goes to a local Midwife who knows some Folk Lore, and the Midwife is able to attempt a *Gleaning* using a silver mirror to conjure up an image of Yasmin's future love (and a difficult *Gleaning* at that, as neither Yasmin nor the Midwife know anything about him, including where he is or what he looks like…).

Gleanings and *Foretellings* can be performed through a variety of means, using Lore Skills in the performance of a Reading Ritual, or a Gift. Each Lore Skill and Divination-related Gift may have limits as to what kind of Divinations it can be used to perform, as described below.

Folk Lore: You may use Folk Lore to perform a *Foretelling* through a Reading Ritual using either the Book of Dooms or an inspection of the Omens in the World around you. You may also use an Incantation of Seeing to attempt a *Gleaning* about a past or distant occurrence, or a *Foretelling* about the future of another person.

Hermetic Lore: You may use Hermetic Lore to perform a *Foretelling* through a Reading Ritual by inspecting the Omens in the World around you. You may also use an Incantation of Seeing to attempt a *Gleaning* about a past or distant occurrence, or a *Foretelling* about the future of another person.

Occult Lore: You may use Occult Lore to perform a *Foretelling* through a Reading Ritual using the auguries of an unholy Sacrifice; the Sacrifice Ritual must be performed first, and then you may inspect the innards of the sacrifice for answers to your questions. You may also use an Incantation of Seeing to attempt a *Gleaning* about a past or distant occurrence, or a *Foretelling* about the future of another person.

Cult Lore: You may use Cult Lore to perform a *Foretelling* through a Reading Ritual using the auguries of a holy Sacrifice; the Sacrifice Ritual must be performed first, and then you may inspect the innards of the sacrifice for answers to your questions. In Sun Court lands, Divine King Priests may not perform Reading Rituals, as they make no Sacrifices.

Herbal Lore: You may use Herbal Lore to perform a *Foretelling* through a Reading Ritual from Tea Leaves by analyzing the pattern of the leaves at the bottom of a cup.

Star Lore: You may use Star Lore to perform a *Foretelling* through a Reading Ritual using your study of the Signs of the Celestial World; Star Readings are widely considered the most accurate and powerful of all Divinations.

***Dreaming Oracle* Gift:** If you have a *Dreaming Oracle* Gift, you may attempt to perform either a *Gleaning* or a *Foretelling* while asleep and dreaming.

***Oracular Sight* Gift:** If you have an *Oracular Sight* Gift, you may attempt to perform a *Gleaning* or a *Foretelling* while looking at a person, place, or thing.

***Oracular Touch* Gift:** If you have an *Oracular Touch* Gift, you may attempt to perform *Gleaning* or a *Foretelling* about a person, or a *Gleaning* about an object, while touching that person or object.

***See the Path* Gift:** If you have a *See the Path* Gift, you may attempt to perform a single *Foretelling* about the efficacy of a course of action at any time prior to engaging in that action – for example, about a physical path about to be taken, or a plan about to be set in motion.

Performing a Divination

Whether performing a *Gleaning* or a *Foretelling*, you must first declare the subject of your Divination. It's probably best to phrase this in the form of a question – for example, "Where is the Sultan of Thessid-Gola right now?" would be a good question for a *Gleaning*, or "If I join the Quest for the Sword of Cyllius, will the Fates smile upon me or will I meet a bad end?" might be a good question for a *Foretelling*. The questions can be as vague and open-ended as you like (for example, a common and potentially dangerous question posed to most Foretellers is "What does my future hold?"), but the more specific the question the more specific the answer is likely to be in a successful Divination.

A Divination is composed of two rolls. The first roll in the process of a Divination is a simple PER/Skill Test, involving

whatever Lore Skill or Gift you are using to perform the Divination. This Test is a **d10 + PER + appropriate Lore Skill or Gift Level +/- Situational Modifiers, if any**. For the purposes of determining the *success* of the Divination, the actual Skill or Gift used is immaterial; the DR of the Test is the same, regardless of Skill or Gift used, or whether it's for a *Gleaning* or a *Foretelling*. **If you are performing a Divination using a Lore Skill, remember to consult the Situational Modifiers Tables on pages 108–109,** particularly the Tables for General, Divination, and Location Modifiers. Those Situational Modifiers do not affect Gifts used in a Divination, for better or for worse.

The process of a Gleaning and a Foretelling may be the same, but the DR of a Divination Roll for each type is different, and based on what you're trying to discover with your Divination. A Divination about the Past can be the simplest, a Divination about a present occurrence or action is more difficult, and the most difficult Divinations are about your own future or the future of another person or the outcome of a course of action.

Gleaning DRs

Subject of Divination	Divination DR
A past event that occurred in a place you are actually in.	11 + 1 per 100 years in the past
The current whereabouts and actions of a specific person, place, animal, or object.	12
A public fact about the past of a person, place, animal, or object.	14
A secret or unknown fact about a person, place, animal, or object.	18

Foretelling DRs

Subject of Divination	Divination DR
An aspect of your own future.	14
The efficacy of a particular course of action that you or someone else is considering.	16
An aspect of someone else's future.	18

The Results of a Gleaning

If the first Divination roll is a success, then a second roll may be made to determine the *outcome* of the Divination. In general, with a *Gleaning* the degree of success of the first roll helps determine the number, accuracy, and helpfulness of any information received during a Divination.

For the outcome roll of a *Gleaning*, roll d10 and add the success of the first roll (the number of points by which the first roll beat the DR of the Test), **and then add any modifiers based upon any Divination Aids used in a Reading or the kind of Gift being used in the Divination** (see below). This is an open-ended roll, so results less than 0 are possible. Because a poor result on the *Gleaning* Table can result in false or misleading information, it might be best if the Guide rolls the d10 roll in secret, and simply informs you about what you see or hear (or think you see or hear) during the Divination…

Gleaning Outcomes

Roll d10 or Guide's choice.

Roll	*Gleaning* Result	# of Gleanings
0 or less	False or misleading information.	1+
1-2	No information.	0
3-7	Vague, ambiguous information of minimal help.	1
8–14	Basic but accurate information.	1
15–19	Exact and detailed information.	1-2
20+	It's like you were there…	1-3

The ***Gleaning Result*** indicates the general reliability and clarity of the information received from the Divination. The higher your outcome roll, the better the quality of the information you will receive. The ***# of Gleanings*** indicates the number of distinct pieces of information you may receive during your Divination, limited by how many pieces of information are available to begin with. The better your outcome roll, the more information you receive. Ultimately you have to remember that it's up to your Guide to determine what he or she wants to reveal when you perform a Divination, so you can't expect everything handed to you on a silver platter, even with a great outcome roll.



For example, Gyrent of the Silent Band is trying to find out where his old enemy, King Vlado of Kir Doss is, and what he's up to. He consults a Witch who performs an *Incantation of Seeing* with a magic mirror, and her Gleaning is a 6-point success. The Guide secretly rolls a 7 (+6) to get a 13: one basic piece of accurate information is revealed. In her magic mirror, the Witch sees King Vlado riding through the nearby Vale of Claws with a small entourage. Gyrent smiles, beginning to plan an ambush…

The Results of a Foretelling

With a *Foretelling*, the degree of success of the initial Divination roll doesn't matter. **The outcome roll for a Foretelling is a simple open-ended d10 roll, with the only modifiers coming from any Divination Aids that might apply to the Foretelling outcome** (see the section following). In the case of a Foretelling, any poor results will be almost certainly apparent, so it doesn't really matter whether you or the Guide makes the outcome roll.

Foretelling Outcomes

Roll d10 or Guide's choice.

Roll	*Foretelling* Result	Effect
0 or less	Disaster awaits.	–3
1-2	You will fare quite poorly.	–2
3-4	Difficult times ahead.	–1
5-6	No indications.	0
7-8	Smooth times ahead.	+1
9–10	You will fare quite well.	+2
11+	Good Fortune awaits.	+3

The ***Foretelling Result*** tells you in a general way what the Divination of your future revealed. A Guide may embellish this as much as they want (even combining it with images or facts similar to those that might be received in a *Gleaning*). The ***Effect*** tells you the penalty or bonus that you must apply in any Test related to the subject of the *Foretelling*.



For example, Gyrent of the Silent Band plans his ambush for his enemy, King Vlado, in the Vale of Claws. He asks a priestess of the Gorgonae, the Goddesses of War, to perform an Augury to determine the likely outcome of his plan. The priestess performs a successful Reading of the entrails after a sacrifice, and the roll for its outcome is a 3, indicating that difficult times lay ahead for Gyrent and his ambushers. The Guide indicates that they will have to apply a –1 penalty to any Tests they take during their attempted ambush. Gyrent begins to reconsider his plan…

Note that the application of such a bonus or penalty is left to the Guide's discretion. In the above example, the Guide could have decided that Gyrent's plan was actually a good one, and change the answer to a positive one and give him a +1 bonus instead. Indeed, a Guide could use a *Foretelling* either to aid a weak Character (by giving you a bonus based on the kindness of the Fates) or to hobble a strong Character (by giving you a penalty) to match the difficulties you may be facing in a coming scenario.

In cases where you have asked a very vague or broad question (for example, the afore-mentioned "What does my future hold?"), the Guide will probably narrow the answer so as to prevent you from gaining a blanket bonus or penalty that affects every die roll you make. Guides should also tailor answers for a coming scenario (for example, by hinting at bloodshed ahead if they know the adventure is likely to take you into a difficult combat), or the Guide may consult the following table if a subject of a *Foretelling* is needed.

Foretelling Subjects

Roll d10 or choose.

Roll	*Foretelling* Subject
1	Rulership, leadership, power
2	Wealth, commerce
3	Sibling, friends, community
4	Children, family, private affairs
5	Health, the body
6	Love, marriage, relationships
7	Travel, journeys
8	Honors, reputation
9	Gifts, ambitions
10	Dangers, enemies

The ***Foretelling Subject*** reveals in a broad manner what aspect of your life the *Foretelling* might apply to.



For example, Gyrent (quite a superstitious fellow, as it turns out) later decides to consult a Witch about his future, asking the general question "What does the future hold in store for me?" The Witch uses an Archaiate deck of the *Book of Dooms* to perform a Reading, and the outcome is a success. The outcome roll is a 7: smooth times ahead, which would normally give a +1 bonus in Tests. However, the Guide decides that the question was too broad, and that Gyrent shouldn't simply get a +1 bonus to every Test he takes in the future, so the Guide consults the *Foretelling Subject Table* and rolls a 2, indicating a *Foretelling* about wealth and commerce. The Guide decides that the Witch has foretold a minor success in coming business dealings, and so Gyrent may apply a +1 bonus to any Test involving bargaining, trade, or commerce until he has achieved some sort of minor business success.

Limits to Divinations

As a general rule, **you may only perform one *Gleaning* per subject**, though if you are seeking more information you can always go from Magician to Magician or Seer to Seer seeking more *Gleanings*. New information will only be forthcoming if the *Gleaning* outcome indicates more facts revealed than in previous *Gleanings* – i.e., if you learn 1 fact from a *Gleaning* from one source, you will need to get a result of 2 facts or better on the *Gleaning Outcomes* Table before learning anything new; the first fact learned from the Gleaning will always remain the same.

You may only have one bonus or penalty from a *Foretelling* in *each* general subject area or future action operating on you at any one time. The bonus or penalty lasts until an event similar to the one predicted by the *Foretelling* comes to pass, or until the action or path considered is abandoned; only then may you seek another *Foretelling* on the same subject. Should multiple *Foretellings* seem to apply to the same die roll, then apply all the bonuses and penalties together. **A Foretelling does not mandate either success of failure**; a Foretelling simply provides a glimpse of a *possible* future. Even if a Foretelling suggests that you will meet with success, you might still fail your rolls when the time comes, and a Foretelling of Doom can still be thwarted.



For example, Gyrent had sought a *Foretelling* about his plan to ambush King Vlado, and had been told by the Gorgonae Priestess that it would be difficult, giving him a –1 penalty to Tests when undertaking the ambush. Gyrent cannot then go and get a second opinion (or if he wastes his time and does, the result will be the same). Should the *Foretelling* run into conflict with another Foretelling – for example, if he had the good luck to receive a *Foretelling* that he would have great personal success against his enemies in his next combat, for a +2 bonus in combat, then when finally in the thick of battle the two effects would both be applied as modifiers (for a final +1 bonus). Once the ambush is over, the penalty applied by the *Foretelling* would cease, regardless of whether the ambush was a success or not.

Divination Aids

There are a number of tools and Divination methods that can provide modifiers to either a Divination success roll or a Divination outcome roll. If you're using Cult Lore for a *Foretelling* by reading the ***Auguries*** of a Sacrifice, you may add Invocation Points to the Divination success roll. If you're using Folk Lore for a Reading, you may use a ***Book of Dooms*** (similar to a Tarot deck) to perform a *Foretelling*, or may read ***Omens***. A *Book of Dooms* gives a bonus to the Divination success roll, and *Omens* may be tailored to match the *Foretelling* result or optionally can replace the *Foretelling Subject* Table. If you're using Star Lore as a Lore Skill for a *Foretelling,* you will have to determine the disposition of the Heavens at the time. This is called ***Astrology***. Auguries, Omens, and Astrology will be described in the forthcoming *Cults of teh Known World*.

The Book of Dooms

The *Book of Dooms* is similar to our Tarot; in the Known Word, it is based on the images in Yhera's Great Book, and was first adapted by Bragea, the Smith, who made a copy as a gift for his wives and daughters, the Oracle Queens of Khael, during the Golden Age. Since then the *Book* has been copied by many lesser craftsmen. In addition to the *Adüré Mal* itself and its copies, there are a variety of slightly variant editions.

The ***Adüré Mal***: the first earthly version of the *Book of Dooms*, made by Bragea of 22 engraved and bejeweled plates of bronze leaf bound between bronze plates. These 22 images form the basis of the Arcana (see the section on the Experience & the Arcana to find illustrations of each). If you have an Oracle Queen lineage, using the *Adüré Mal* gives you a +21 on your Divination success roll (yes, that's a +21). It gives a +3 bonus if you do not have an Oracle Queen Lineage. Only one copy exists, held by the Oracle Queen of Khael; it was once lost in the Underworld after the Worm Kings sacked the City of Oracles, but was recovered by Audra the Voyager.

The ***Khaelite Book of Dooms***: faithful copies of the *Adüré Mal*, consisting of depictions of the 22 images of the Arcana. Either bound in books or presented as sets of cards. Using a *Khaelite Book* gives you a +2 bonus on your Divination success roll.

The ***Archaiate Book of Dooms:*** an expansion of the *Khaelite* Book, adding the Minor Arcana to the original 22 major Arcana card images. The Minor Arcana are four suits of cards: Chalices, Swords, Rods, and Wards. Each suit is numbered 1 through 10, and then has four face cards, a Jack, a Knight, a Queen, and a King (e.g. a Four of Swords, a Jack of Swords, etc.). Audra the Voyager, who recovered the *Adüré Mal* from the Underworld during the Winter Century after it had been lost, created the *Archaiate Book* when she discovered she could not gain the full benefits of the original. Using an *Archaiate Book* gives you a +4 bonus on your Divination success roll.

The ***White Book of Cavalonia:*** an adaptation and variation of the *Archaiate Book*, with a different order, different names, and different images to some of the Major and Minor Arcana. The Minor Arcana are called Cups, Swords, Wands, and Pentacles in the *White Book*, and the face cards are a Page, a Knight, a Queen, and a King. According to legend an early Iron Age sorcerer from Cavalonia, Herander Far-Seer, created the *White Book* because he refused to use a product of Palatia. The *White Book* gives a +3 bonus to your Divination success roll.



Cards from an Archaiate Book of Dooms.

A Note on Divinations

Guides will have to determine for themselves how much leeway they want to give their Players with Divinations, particularly with the information disclosed during *Gleanings*. If a Guide does not want to reveal something through such magics, but prefers the Players earn the information in the game, then Guides should feel free to hold things back. Or *Gleanings* can be used to send Players in the right direction should they not know how to proceed in a given scenario.

Guides should also be careful with *Foretellings*, lest their Players find them a too easy way to generate additional modifiers to help their die rolls. The additional bonuses to rolls from good results on the *Foretelling Outcomes* Tables will almost certainly result in Divinations becoming popular to canny Players. On the one hand, this is probably fine, in that Players need all the help they can get given the potentially harsh rules of the game, and at least it makes them think and behave like actual people in the Known World (who indeed consult Auguries, Omens, the Stars, and the Book of Dooms with regularity). On the other hand, Guides may find it reduces the challenges of the game if misapplied. Guides should feel free to institute social impediments to the use of such Divinations (as already exist, for example, in many Divine King Cultures, particularly those beholden to the Sun Court, where Auguries are largely unavailable and Folk Magicians looked upon with suspicion and distrust), or to on occasion mandate a poor outcome result, just to remind Players that the Fates can be fickle…

Playing the Game: Religion

Or, *how we honor the Divine.*

The divine beings of the Known World – its Creator and her descendants – have long interacted with its mortal inhabitants. After the end of Geniché's Paradise, when the Goddess of the Earth left the World and entered the Underworld to become Queen of the Dead, many other Gods continued to dwell amongst the peoples of the World, acting directly to support their mortal friends and followers. But over time the direct involvement of divine beings in the affairs of the World has lessened, particularly after the fall of Ürüne Düré, after which so many Gods and Goddesses left to take up permanent residence in the Heavens or the Underworld. Today direct contact with divine beings is rare, though not unheard of, and there are some who say such meetings are on the rise again.

Each major God and Goddess of the World has a Divine Cult – a body of rites, Rituals, and Invocations that delineate the proper ways of worshipping them and asking for their intercession. Heroes may also be offered Cult, even while still living, though Hero Cults may not make Sacrifices to the recipients of their devotions, only Offerings, and the benefits of doing so are fewer than with divine forces. Hero Cult may also be offered to powerful Celestial, Chthonic, Worldly and Otherworldly Spirits to gain their favor.

Cult Lore

The practice of Religion in the Known World is a function of the Cult Lore Skill, as you make an Offering or Sacrifice to a God or Hero using your Cult Lore Skill in a religious Ritual. In exchange, you are granted **Invocation Points**, which you may later (or immediately) use to call forth a Gift, blessing, or some other effect provided by the God or Hero using a Cult Lore Incantation called an **Invocation** (q.v.). Or, you may make a **Vow** (q.v.) promising later Offerings or Sacrifices in exchange for Gifts or blessings, should you have run out of Invocation Points.

The primary Cult Lore Skill is **Yheran Cult Lore**, representing the knowledge and practice of the Cult traditions of Yhera and the other Gods and Goddesses of the Old (and First) Religion. Yheran Cult Lore is applicable to the worship of any of the Gods, Goddesses, Heroes, and Spirits that are part of her pantheon (which is most of them), though you may also specialize in the worship of any of the Gods of her pantheon. **Divine King Cult Lore** is the knowledge and practice of the Cult traditions of the followers of the Divine King Islik, a mortal man (if half-god) who ascended to the Heavens and established his own Palace there, and the Heroes that have followed him. Divine King Cult Lore has two major Specialties, **Sun Court Lore** and **Phoenix Court Lore**, reflecting the schism that has rent the Cult of the Divine King for centuries, and a number of minor Specialties for Sects of the Divine King Cult devoted to minor Gods and Heroes who have followed in his path.

The Yheran Cults practice both Offerings and Sacrifices to the Gods and Goddesses that they worship. Divine King Cults of the Sun Court refuse to make Sacrifices to any God, believing that such an act is against the wishes of the Divine King. The Divine King Cults of the Phoenix Court do not make Sacrifices to Islik, but allow practitioners to make Sacrifices to other Gods that they might happen to worship in addition to Islik.

The Yheran and Divine King Cults are essentially *Open Cults*; in other words, under normal circumstances anyone may join in the Ceremonies and Rituals of the religions and make Offerings or Sacrifices; they are Cults open to the entire community. Other Cults exist, however, which are *Closed Cults* to outsiders. In particular, the practitioners of **Occult Lore** may use their arcane knowledge to participate in the Cults of a number of Forbidden Gods. In practice they are much the same as Yheran Cults, but their existence is usually kept a secret except to those that have the requisite Occult Lore Skill.

Other Closed Cults are ***Mystery Cults***, which are organized around one or more Mysteries (secrets of the Cosmos that give those that understand them some sort of special benefit or Gift), and which are only open to those few that have undergone Initiation into said Mystery. A **Mystery Cult Lore** Skill must be developed for each individual Mystery Cult, and a simple example is provided at the end of this chapter as part of the Cult of Adjia, itself a Specialty of the Yheran pantheon.

Priests, Priestesses & Worshippers

In theory, if you have Levels in the appropriate Cult Lore Skill and has either memorized the proper Offering or Sacrifice Rituals or have access to them in a Prayer Book, you can lead an Offering or Sacrifice to a God. In the Known World, the position of Priest or Priestess is a *social* construct, not a matter of inherent ability or distinction. In other words, **Artesia AKW** is not a "class"-based system as many other role-playing games are. As long as you have the Skill to perform a religious or magical Incantation or Ritual, you can do so,

regardless of how you earn a living – at least in theory. Practically speaking, in many Cultures the profession of a Cult's Priesthood is a matter of great social import, and so while you may wind up with the *capability* of performing Offerings or Sacrifices, the social *opportunity* to actually perform these religious tasks may be denied to you in the standard course of everyday life.

In most Cultures in which the worship of Yhera predominates, the occupation of Priestess or Priest is not considered a specialized calling; many people will become a Priestess or Priest for a year or two, before going back to their old profession, and anyone may perform Offering or Sacrifice Rituals. The primary duties of the Yheran Priesthood are in assisting others with their Offerings and Sacrifices and making certain of the purity of Her sacred spaces through Purification Rituals. The Cult of Yhera also includes the worship of a wide number of supporting Gods, nature Spirits, and Hero-Ancestors, and so many people will be encouraged to make Offerings or Sacrifices to a variety of Gods and Spirits during the course of their routines. For example, hunters will make Offerings and Sacrifices to Adjia the Huntress before heading into the Wilds, warriors will make Offerings to the various Gods and Goddesses of War before a battle, and if you are the head of a household, you will often be expected to act as a Priestess or Priest and lead the your family in Offerings and Sacrifices to your Ancestors and Household Gods.

In Sun Court lands, the Divine King's Priesthood is considered a life-long occupation, though ex-priests either excommunicated or retired to other callings abound. Nonetheless, any worshipper of the Divine King may make an Offering to him, and indeed all are encouraged to do so. The function of the Priesthood in Sun Court lands is primarily in aiding the rightful rulers of Divine King realms (i.e., actual Kings) as religious advisors and scholars, monitoring the beliefs of the Divine King's worshippers, and seeking out in particular those that break his law against sacrifice to the Gods of the Old Yheran Religion.

In Phoenix Court lands, any worshipper of the Divine King may make Offerings to him as in Sun Court lands, but Sacrifices to other Gods are supposed to be restricted to members of an officially sanctioned Priesthood, either that of the Phoenix Court or of a Priesthood sanctioned by the Phoenix Court. Others may of course participate in such Sacrifices as assistants or participants and thus gain Invocation Points and benefits from them; they're just not supposed to lead such Rituals on their own. The acceptance of Sacrifice by the Phoenix Court lessens the Priesthood's watchdog role in comparison to their fellows in the Sun Court, but both Courts have established Inquisitions, to monitor and purge society of heresies, idolatry, and such Forbidden Cults as the Mystery Cults of the Gray Dream.

In most Forbidden Cults, the practice of Offerings and Sacrifices are restricted to the secret Priesthood of the Cult that controls the actual Shrines or Temples of the God, though others may participate. But though it is more difficult to do so, many worshippers will not hesitate to make Offerings or Sacrifices to Forbidden Gods away from their secret and hidden Temples should they need to call upon their patron's dark powers.

In most Mystery Cults, the primary distinction is not between Priest and lay Worshipper, but between the Initiated and the Uninitiated. Some Mystery Cults nonetheless construct a Priestly hierarchy of the Initiated, restricting to Cult officials the right to lead Rituals or Initiate new members.

Gods and their Epithets

Many Gods and indeed some of the more powerful Heroes have more than one kind or Aspect of divine power, reflecting a multiplicity of interests and spheres of influence. You must specify which Aspect of a God or Hero you are addressing, both when you make Offerings and Sacrifices, and when you make Invocations of that God's power. The different Aspects of a God or Hero are identified by its ***Epithets***, which are the various surnames and titles by which a God or Hero has become known over time.

Many Gods are also known by names other than those listed here, and the name of the God does not matter in terms of the practice of its worship. Indeed, it is theoretically possible for you to think that you are worshipping one God, when in fact you are worshipping another God operating under a different (or perhaps even an assumed) name and identity.

The Forms of Religion

In the following pages are described the Cults of Yhera and of Islik, as they are the chief Goddess and God of the Known World; a forthcoming book, *Cults of the Known World*, will have further information about the many Gods and Goddesses of this setting. Each Cult description here includes a description of the divine entity and what it's famous for, where it is usually worshipped and by whom. In addition, each entry will include the following:

Holy Days: A listing of the days on which major Festivals of the God or Goddess take place and what the Holy Day marks.

Rites: Non-calendrical Rituals and Ceremonies common to the Cult, usually requiring an Offering or Sacrifice combined with some sort of specific Prayer of Invocation.

Offerings & Sacrifices: A brief description of typical Offerings or Sacrifices made to this God or Goddess. Offerings are small tokens of esteem presented to the God during an Offerings Ritual; Sacrifices are blood sacrifices made to the God during a Sacrifice Ritual.

Priesthood: A brief description of the traditional role of Priests or Priestesses in this God's Cult, and any restrictions on them that the God or Goddess might require.

Shrines & Temples: A description of the common religious sites devoted to this particular God or Goddess. A ***Shrine*** is a sacred site or building dedicated to a single Aspect or Epithet of the God; a ***Temple*** is a sacred site or building dedicated to all of the Aspects or Epithets of the God. If there are other sacred sites common to the God, they will be mentioned here.

Finally, a Table listing:

Epithet: The names by which different Aspects of a particular divine entity are known.

Invocation: The different invocations that might be available to a worshipper who has made Offerings or Sacrifices to that Aspect of a God or Goddess. Invocations are described with the recipient of the Invocation's effect in parenthesis; for these entries the recipient is presumed to be the Caster, but the Caster can specify another recipient or group of recipients.

Boon: The benefit, Gift, blessing or curse effect that may be gained by using that Invocation and spending Invocation Point, with ***n*** the number of Invocation Points being used.

Duration: How long the invoked benefit lasts.

The Cult of Yhera

The Cult of Yhera was first practiced in the Ancient Known World and has its beginnings on the Isle of Ürüne Düré, where it could be argued the Düréans invented Religion under the tutelage of Ariahavé. The Düréans were the first to build Shrines and Temple to the Gods and Goddesses of the World, and the first to make Offerings and Sacrifices to the Gods and receive blessings and boons in return.

The primary focus of their worship was Yhera, Queen of Heaven and the Creatrix, who made the Known and Unknown Worlds from the pieces of her own Dreams. Yhera made the Night Sky, and placed the Stars in the Heavens, and made the Deeps of the Sea. She set Time in motion, and set the paths of discovery in the Book of Dooms for all that walk the World. There is a part of her in every other God and Goddess of the World and in all living things, as all living things can trace their ancestry back to her or her Sisters or their children.

Yhera's primacy has been challenged in recent Ages by the rise of the Cult of the Divine King (q.v.), but she is still worshipped by the Palatians, Thulamites, Daradjans, Djar Maelites, Kessites, and Samarappans as the highest Divine authority, and sacrifices are still openly made to her by the common peoples of the Thessid-Golan Empire (particularly amongst the Metics and Vanimorians) and in secret by many amongst the Danians and Amorans. In Sun Court lands, even in such places as the Hemapoline League, Auria and the Isle of Illia itself, where the sway of the Divine King is without question, her Priestesses can usually be found as Witches, Fortune Tellers, and Midwives, who disguise the worship of her Cult from the disapproving eyes of the Sun Court.

Yheran Practices

Yhera's worshippers offer prayers to her while making Votive Offerings and Libations at the altars of her Shrines and Temples. At important occasions such as a Festival to mark a Holy Day or to mark an important Rite, the Sacrifice of a living animal is made at her altars, usually either a lamb, sow, or cow, which is then cooked and eaten by the participants of the Sacrifice Ritual. **Worshippers of Yhera do not eat the meat of domesticated animals except when it has been sacrificed to a God**, though they may eat of the products of animals such as milk and cheese at any time. Hunted animals (including birds of the field and fish) may only be eaten under the auspices of the Rites of Adjia, Yhera's Sister. Worshippers of Yhera usually follow the Funeral Rites of Geniché, and are buried in the Earth or exposed for Carrion Birds.

The Cult of Yhera *is* the Old Religion, and in some sense subsumes the Cults of all the other Gods and Goddesses of the Old Religion within it; thus, when approaching any member of her pantheon, only one Cult Lore Skill is used, Yheran Cult Lore, though specialties can be taken in the Cult of each subsidiary God, Goddess, or Hero. The forms and practices of Yheran Cult Lore are the basic model for all other Cults within her pantheon.

Holy Days: Yheran Holy Days and Festivals are marked by Sacrifices and are celebrated according to the Lunar Calendar (Moon/Day – see page 264). The Yheran Festival Calendar can be regarded as the underlying ceremonial schedule for all Cultures that follow her Cult.

New Year's Day (1/1) – celebrating the return of Yhera from the Underworld (shared with *Ami* and *Dieva*).

The Queen's Day (2/7) – celebrating the First Day of Spring and the crowning of Kings and Queens.

The Festival of Rearming (3/1) – marking the taking up of Arms after winter (shared with *Ariahavé*, the *Gorgonae*, other *War Gods*, and *Geniché*).

The Festival of the Spring Equinox (3/28) – celebrating the fertility of the spring and the New Year (shared with *Geniché*).

The Festival of the Great Mother (4/1) – celebrating motherhood and Women's Mysteries (shared with *Geniché* and *Ariahavé* as the Midwife).

The Festival of the Summer Moon (5/14) – celebrating the first Full Moon of Summer.

The Festival of Midsummer's Eve (7/6) – celebrating Summer pleasures (shared with *Dieva*).

The Festival of Midsummer's Day (7/7) – celebrating the Great Goddess at the height of her power (shared with *Ami* and *Helios*).

The Consort Festival (7/14) – celebrating the commitments of Love as found at Midsummer (shared with her *Consorts*).

The Autumn Moon Festival (8/14) – celebrating the first Full Moon of autumn.

The Harvest Festival (8/20) – celebrating the coming of the major harvest (shared with *Geniché*).

The Festival of the Virgins (9/12) – celebrating the purification of the fields, preparing them for new plantings (shared with *Ariahavé*, *Urige*, *Adjia*, and *Djara*).

The Great Moon Festival (9/14) – celebrating the greatest Full Moon of the year.

The Fall Festival (10/14) – celebrating the Autumn Equinox (shared with *Geniché*).

The Feast of Lights (10/28) – celebrating the cleansing of Temples and Tombs (shared with *Geniché*).

The Festival of the War Dead (11/24) – commemorating the War Dead of this year and years past (shared with *Ariahavé*, the *Gorgonae*, other *War Gods*, *Ancestor* Cults, and *Spirits* and *Ghosts*).

The Festival of Laurels (11/26) – celebrating the victories and the end of the season of War, and purifying arms and weapons for the winter (shared with *Ariahavé*, the *Gorgonae*, other *War Gods*, and *Geniché*).

The Festival of the Winter Moon (12/18) – celebrating the First New Moon of Winter (shared with *Djara*).

The Twelve Days (13/17–13/28) – celebrating Yhera's sojourn in the Underworld and the end of the Year (shared with *Geniché*, *Ancestor* Cults, *Agdah*, *Illiki*, and *Helios*).

Rites: Yhera is invoked and worshipped to mark a wide variety of occasions, including ***Birth Rites*** (performed for an expectant mother or newborn child), ***Consort Ceremonies*** (performed for Lovers taking an Oath of Love), ***Farm Rites*** (such as plowing and sowing for those seeking a bountiful harvest), ***Greeting and Gift Exchanges*** (diplomatic acts and overtures), ***Magical Rites*** (for those who are performing magic Rituals or Incantations), ***Protection Rites*** (for those who feel threatened by an external force), ***Purification Rites*** (for those seeking cleansing), and ***War Rites*** (performed before and after a battle for the warriors involved). In Yheran Rites, sacrifices are made to Yhera and an Invocation performed to provide the participants in the Rite with an appropriate blessing.

Offerings & Sacrifices: Traditional Offerings to Yhera include *fruits of the harvest, ceramic figurines, wine libations,* and *jewelry*. Sacrifices are usually *lambs, sows,* or *cows*.

Priesthood: Her Temple clergy is made up of Priestesses only, though men may make both Offerings and Sacrifices without restriction and young men often serve as Temple Assistants. The wisest Priestess of the Temple is called the High Priestess, and she will be considered the leader of the Temple. No inter-Temple organization exists within the Cult of Yhera, but a rough social hierarchy exists based upon the size of the community supporting each Temple, the wisdom of its High Priestess, and the perception of her magical abilities.

Shrines & Temples: Household Shrines to one Aspect of Yhera or another are common in many lands. In some Divine King lands, only secret shrines to her are left after centuries of persecution. In Cultures where she is worshipped openly, Temples can be found both in cities and in the countryside, with some Temples so elaborate as to be better described as Temple-Complexes, with multiple Temples and altars devoted to all of her Aspects. Altars at Yheran Shrines and Temples are usually located just outside the primary entrance of the sacred site, along with braziers to cook and prepare the meat of the Sacrifice, in order to keep the site free of the Pollution of blood and corpses. It is considered proper to perform a Purification Ritual before approaching and entering a Shrine or Temple to Yhera, and water fountains or basins will be provided nearby to allow for such Rituals. All Yheran Temples, and many Shrines, will contain a Cult Statue of her, often made of *Lapis Lazuli*, within sight of the Altar. It is usually considered proper to swathe the face of the Cult Statue with a veil of silk or gold and silver thread. Sacred glens, lakes, and mountains are sometimes dedicated to her worship, with altars and Cult Statues placed nearby or within the natural sacred site.



Color by Mark McNabb

Statue of Yhera Anath, Goddess of War, at the Great Temple of Yhera Daradja in Usparas.

The Invocations of Yhera

Epithet	Invocation	Effect	Duration
Queen of Heaven	Guide (me) with the Grace of the Heavens!	+ ***n*** bonus Levels to *Glorious Voice* Gift.	***n*** days.
	Help (me)!	+ ***n*** bonus to Tests of any kind.	Next ***n*** Tests.
	Goddess keep (me)!	Ward Level ***n*** against danger.	***n*** days.
	Bless (our) union!	+ ***n*** bonus Levels to *Love's Grace* Gift.	One year.
Goddess of Night	Give (me) the blessings of the Night!	+ ***n*** bonus Levels to Ward against magic.	***n*** days.
	Fill (me) with the beauty of the Night!	+ ***n*** bonus Levels to *Unearthly Mask* Gift.	***n*** days.
Queen of the Deep	Watch over (me), let (me) not become Lost!	+ ***n*** bonus to Navigation Skill Tests.	***n*** days.
	Keep the Seas calm for (my) passage!	Calm sea voyage.	***n*** days.
	Don't let (me) drown!	+ ***n*** bonus to Swim Tests and Rolls to avoid drowning.	***n*** days.
Luna	Show (me) the World!	+ ***n*** bonus Levels to *Second Sight* Gift.	***n*** days.
	Light (my) Path in the Dark!	+ ***n*** bonus to PER Tests at night/in the dark.	One Moon.
	Keep (my) Mind at ease!	+ ***n*** bonus Levels to Ward against Madness, or reduces *Madness* Binding by ***n***.	One Moon.
The Creatrix	Let (my) Mind work wonders!	+ ***n*** bonus Levels to *Mind Afire* Gift.	***n*** days.
	Let (my) hands work wonders!	+ ***n*** bonus to TECH, Engineering, and Craftwork Skills Tests.	***n*** days.
	Bless the birth of (my) child!	+ ***n*** bonus to mother's STAM and to next Birth Roll.	Until birth of child.
Cosmopeiia	Guide (me) on the Path!	+ ***n*** bonus to Divination Rolls.	Next Divination Roll.
	Open the Cosmos for (me)!	+ ***n*** bonus Levels to *Illuminated Mind* Gift.	***n*** days.
Chthonia	Wake the Earth, and let flowers bloom!	+ ***n*** bonus to Farmwork Skill Tests.	Until next harvest.
	Sustain (me) in this time of need!	+ ***n*** bonus Levels to *Sustenance* Gift.	***n*** days.
Anath	Show (me) your fangs, and let (me) not be afraid!	+ ***n*** bonus to COUR.	Next battle.
	Let (my) enemies see (my) fangs!	+ ***n*** bonus Levels to *Terrifying Mask* Gift.	Next battle.
	Loose War! Unchain the Gorgonae!	Allows for Sacrifices to be made to the Gorgonae.	Duration of campaign.
Invictus	Bring (me) Victory!	+ ***n*** bonus to Opposed Rolls.	Next battle or contest.
	Give (me) the Strength to defeat (my) enemies!	+ ***n*** bonus to STR.	Next battle or contest.
	Forgive (me) for what (I) have done!	+ ***n*** bonus to Casting Test in post-battle Purification Rituals.	Next Purification Ritual.
The Eternal	Give (me) long life!	+ ***n*** bonus to next Aging Roll.	Next Aging Roll.
	Open the World before (me), and show (me) Your Secrets!	+ ***n*** bonus Levels to *Ekstasis* Gift.	***n*** hours.
The Dread	Turn your Dread Gaze from (me)…	+ ***n*** bonus to resist gaining or triggering Dread and Fear Bindings.	***n*** days.
	…and onto (my) enemies!	+ ***n*** bonus Levels to *Dreadful Visage* Gift.	***n*** days.
Hegemone	Mark your domain through (me), make (me) your regent!	+ ***n*** bonus Levels to *Charismatic Mask* Gift.	One Moon.
	Bless (my) tongue!	+ ***n*** bonus Levels to *Honeyed Tongue* Gift.	***n*** days.
	Bear witness!	+ ***n*** bonus to any Invocation, Ritual, or ceremonial Skill use.	Next such rite.
Genetrix	Keep (me) from Sickness!	+ ***n*** bonus to rolls against Disease or Poison.	***n*** days.
	Keep (me) safe while I'm pregnant!	+ ***n*** bonus Levels to Wards against danger and harm.	Until birth of child.
Fortuna	Bring (me) luck! *or* Yhera's Fortune!	***n*** Luck Points (treat as *Fool* Arcana Points).	One Moon or until used, whichever comes first.
	Let (me) live to see (*insert specific event*)!	+ ***n*** bonus to rolls to avoid Aging.	Until (*specific event*).
(***place***)*	Your blessings upon (*the people of this place*)!	+ ***n*** bonus Levels to Wards against danger and harm.	One Moon.

* for example, *Yhera Daradja, Yhera Amora, Yhera Palatia*, etc.

Gods and Goddesses of the Yheran Pantheon

For space reasons the full Cult descriptions of all of the various Gods and Goddesses of the Yheran Pantheon can't be included in the **Artesia AKW** book. A full write-up of the Cult of Adjia is included at the end of this section, as the Cult of Adjia has a small Mystery Cult component and can serve as an introduction to the concepts of Mystery Cults. A brief description of the other major Gods and Goddesses of her Pantheon is here included. A full Cult write-up of each will be included in the forthcoming *Cults of the Known World*.

ADJIA LUNA – the Moon Huntress, one of the three goddesses of the Moon, along with her sisters Yhera and Djara. She is the goddess of birth, growth, maturity, maternity, the hunt, dreams, and death. Sometimes called *Adjiana*.

AGDAH COSMOPEIIA – the Year God and God of the Shining Sky, the god of the year-cycle: the growths of spring, the harvests of the fall, and the deprivations of the winter. He was slain by Geteema in defense of Düréa, but later restored by Yhera to Heaven. Also called *Agdah Helios* (the Cosmos Sun) and *Ammon Agdah* (the Household Protector and the Keeper of Animals).

AMI – the Morning Star, the Dawn Maiden, twin sister of Dieva, and the goddess of love, fertility, and romance.

ARIAHAVÉ – the Civilizer, Yhera's brightest and most rebellious daughter. She is the protectress of cities and citadels and their citizens and defenders; she is the patroness of civilization and its heroes. After Geniché abandoned the Earth, she taught the lost peoples of the world the arts of society -- agriculture, poetry, spinning, pottery, music, and mining. She is also Yhera's general, and has powers over war.

BRAGE – the first smith, the creator of the arts of metalworking; he is the fire-god of hearth, kiln, and foundry, creator of rune-systems and artifacts of great power. Brage eloped with a Düréan Queen to the Isle of Khael, and their daughters became the Oracle Queens. Also called *Abrage, Bragea,* and *Braphagos*.

CERAM – the Thunderer is a son of Thula and Illiki the Sun-Bull, and Ancestor-God of the nomads of the Midlands. Ceram hunted the Four Kings in Exile across the Midlands.

CYRUS – the Lover, the wandering God of love and desire who made the pursuit of pleasure his only goal. The patron of wine and festivities, and often unwelcome.

DAEDEKAMANI – a son of Yhera, he is the First Magician, founder of the Hermetic Lore tradition and maker of the first magical runes. Daedekamani is a wanderer, a patron of travelers, and sometimes a guide to the dead.

DIEVA – the Evening Star, the Dusk Maiden, twin sister of Ami, and the goddess of sex and physical pleasures.

DJARA LUNA – the Moon goddess of Death and Darkness, the queen of ghosts and dark magic, the giver of lunacy and nightmares, the keeper and revealer of secrets; goddess of crossroads, curse magic and divinations. Also called *Urgale* or *Morgale*.

GENICHÉ – Queen of the Underworld and once Goddess and Queen of the Earth, the giver of life, and, with her sister Geteema, the mother of all within Yhera's creation. The Earth was once her garden, and she ruled it as a Paradise until, in a moment of grief and anger, she abandoned the world and fled into darkness. She created the Underworld and spoke the First Law, mandating that all born of her Earth must follow her into Death.

GETEEMA – sister to Geniché and Yhera, monstrous Queen of the Dark Earth, the Dragon Mother and the Mother of the Giants; her children include Irré the Black Sun, Amaymon the Whisperer, Vani the Mountain King, Heth the Sea King, and many others. Out of jealousy she sent many of her children to destroy ancient Ürüne Düré, and she herself consumed the body of Agdah Cosmopeiia, after which Yhera imprisoned her in the Underworld.

GORGONAE, the – Halé, Médüre, and Mogran are the Triple War Goddess, daughters of Djara, worshipped singly and as a trio. The Gorgonae are kept chained in the Underworld, and only Yhera Anath or her general, Ariahavé, may set them loose.

HATHHALLA – the Devouring Fire of the Sun, worshipped as the lion-headed goddess of battle and vengeance, goddess of the Sun's righteous strength. At Yhera's behest she imprisoned her half-brother Irré in the Underworld after he cast down her other half-brother Illiki Helios. She ruled the Heavens as the Sun's Veil during the Winter Century. Hathhalla has a Mystery Cult amongst her worshippers.

HETH – the Sea Bull, the Sea King, god of surface waves, and ancestor-god of the Aurians.

ILLIKI HELIOS – the Sun-Bull, a son of Agdah Cosmopeiia and Ami the Morning Star, the father of Islik the Divine King. As the Spring Sun he bestows progeny and protects of crops as an archetype of divine kingship, and as the Winter Sun, he is the dying god with knowledge of the Underworld, cast from the Heavens by his half-brother Irré the Black Sun and later restored by Yhera.

IRRÉ – the Black Sun, bringer of unbearable heat, drought, and the blinding intensity of both darkness and light; the Bow Bearer, god of plague and fire; the Black Goat, god of war, struggle, disaster, disorder, the desert and the wilderness; the Last Defender, who guarded the gates of Düréa from the armies of Geteema. He overthrew Illiki Helios for abandoning Düréa before its fall, starting the War in Heaven.

SEEDRÉ – a son of Geniché who was the first to follow his mother to the Underworld and became the Judge of the Dead. Also called *Osidred*.

THULA – a daughter of Geniché; the Forked Tongue, the Mother of Heroes, the Fire Queen who stole the secrets of magic and civilization from the Düréans and the Otherworld for her descendants, the Thulamites. She is the mother of Ceram and Dall and Pulma.

VANI – a son of Ammon Agdah and Geteema, he is often depicted as having either an eagle or vulture head; the Mountain King who brings the spring thaw. He is the Ancestor-God of the Vanimorians.

In addition, the Yheran Pantheon includes the worship of many Heroes and local Spirits.

The Cult of Islik

Islik was born a half-mortal, son of Illiki the Bull and Herrata, a Princess of Illia of the line of the ancient Hero Myrcalion (a man who had been called by many the greatest Hero of the Ancient Known World). Islik was King of Illia for a time, until overthrown by one of his generals, a rebellious Celestial Spirit named Ishraha. He spent long years in Exile and journeyed into the Underworld before he was able to reclaim his earthly throne – the Dragon Throne of Illia – and then ascend to the Heavens to assume his father's seat upon the Sun Throne of the Heavens. He created a Palace in the Sky and there resides as the King of Heaven, and his worshippers believe that rather than descending into the Underworld after Death, they ascend to his Palace in the Heavens.

For fourteen hundred years, the Cult of Islik has spread across the Known World. Its greatest champion was Dauban Hess, the Golden Emperor, who brought the worship of Islik to virtually the whole of the World during his reign. In the centuries since Dauban Hess' disappearance, the followers of the Divine King have violently split between two centers of religious power with two competing interpretations of his divine will. The Sun Court, located on the Isle of Illia where Islik was born, believes that the right to rule in Islik's name is *inherited*, as shown by Dauban Hess' direct descent from Islik. The Phoenix Court, now located in the Immortal City of Avella, believes that the right to rule in Islik's name is made through *appointment* after a demonstration of loyalty and virtue, as shown by Dauban Hess' selection of his most trusted generals as his Successors in the West.

The Sun Court is followed in the Hemapoline League and the Kingdom of Cavalonia, the Middle Kingdoms, and the Queendom of Amora-and-Meretia. The Phoenix Court holds sway throughout the vast territory of the Thessid-Golan Empire.

Divine King Practices

According to both Sun Court and Phoenix Court Cult Lore, Islik the Divine King forbids Sacrifice in his name; the Divine King accepts only Offerings at his Shrines and Temples. The Sun Court also forbids the making of Sacrifice to *any* God, in retribution for the failure of the Gods to come to the aid of Illiki Helios when Irré usurped the Divine King's father. The Phoenix Court, on the other hand, allows its followers to make Sacrifices to other Gods, in remembrance of Dauban Hess' tradition of allowing his subjects to practice their Cults freely so long as they acknowledged Islik as the King of Heaven. Followers of the Sun Court therefore will eat meat outside of the context of sacred Sacrifice, while followers of the Phoenix Court sometimes follow the Yheran tradition of only eating meat that has been sacrificed.

After Death, the worshippers of the Divine King generally believe that they will ascend to the Heavens rather than descend into the Underworld. Their Spirits descend temporarily to the Place of Judgment in the Court of Osidred, and there if they are worthy Islik will send the Archai of the Heavens to greet them and claim them for his Palace. To aid their journey to the Heavens, the bodies of his worshippers are cremated, the ashes floating into the sky to aid their journeys upward. However, many inhabitants of the Thessid-Golan Empire have retained the Cult of Geniché and still practice burial or exposure.

Holy Days: the Holy Days of the Divine King are marked by Offerings at his Shrines and Temples and are celebrated according to the Illian Calendar (Month/Day – see page 265).

The Festival of Illianum (1/1) – celebrating the Return of Islik from the Underworld and his defeat of Ishraha the Usurper (shared with *Agdah* and *Illiki*).

The Feast of Emporium (1/26–2/1) – celebrating Islik as the King of the Earth, his rule of Illia, and the crowning of new Kings (shared with *Hero Kings*).

The Festival of Ascensium (3/1) – celebrating the ascension of Islik the Divine King to the Sun Throne of the Heavens after his reign over the World.

The Rites of Exile (3/15) – marking the beginning of Islik's Exile from his Earthly Throne (and a time of pilgrimage for many of his most devoted followers).

The Feast of Herrata (3/23) – celebrating the mother of Islik, Herrata, and his conception (shared with *Herrata* and *Illiki the Bull*).

The Festival of Telesium (4/1–4/5) – celebrating the First Victory of Islik: defeating the Lions of Telesia (shared with *Agall*).

The Feast of the Bull (4/21) – celebrating the ascension of Illiki to the Sun Throne of the Heavens after the death of his father, Agdah Cosmopeiia (shared with *Illiki*).

The Festival of Sirenium (5/1–5/2) – celebrating the Second Victory of Islik: escaping the Sirens of the Mera Argenta (shared with *Agall*).

The Festival of The Four Kings (6/1) – marking the incarceration of Islik in the prisons of Myrad and the Four Kings in Exile (shared with *Agall*, *Jala*, and *Coromat*).

The Festival of Myradéum (6/19) – celebrating the Third Victory of Islik: escaping the prisons of King Myrad (shared with *Agall*, *Jala*, and *Coromat*).

The Festival of the Sun (6/21) – celebrating the Gods of the Sun (shared with *Agdah Helios* and *Illiki Helios*).

The Feast of Arathéum (7/1) – celebrating the Fourth Victory of Islik: escaping the temptations of Queen Arathea.

The Festival of the Brides (7/5) – celebrating the many brides of Islik while King of the Earth (shared with *Bride Cults*).

The Festival of Ceranum (8/20) – celebrating the Fifth Victory of Islik: evading the Hunt of Ceram (shared with *Agall*, *Jala*, and *Coromat*).

The Festival of Midéadad (9/21) – celebrating the Sixth Victory of Islik: conquering the Sea of Sands (shared with *Agall*, *Jala*, and *Coromat*).

The Festival of Édorum (10/22) – celebrating the Seventh Victory of Islik: defeating the Western Warlocks.

The Festival of Hemodium (11/1) – celebrating the Eighth Victory of Islik: defeating the Blooded.

The Festival of the Dead (12/18–12/20) – commemorating the entry of Islik into the Underworld and his search for the Lost Spirit of Agall after Agall's death.

The Festival of the Dragon (12/22) – celebrating the birth of Islik.

The Festival of Mortium (12/31) – celebrating the Ninth Victory of Islik: over Death.

Rites: The Divine King is invoked and worshipped to mark a wide variety of occasions, including ***Death Rites*** (during the cremation of the recently departed), ***Marriage Ceremonies*** (performed for couples getting married), ***Protection Rites*** (for those who feel threatened by an external force), ***Rites of Passage*** (becoming a Man), ***Rites of Investment*** (becoming a Ruler), ***Vassalage Rites*** (swearing fealty to an overlord), and ***War Rites*** (performed before and after a battle for the warriors involved). In Divine King Rites, Offerings are made to Islik and an Invocation is performed to provide the participants in the Rite with an appropriate blessing.

Offerings & Sacrifices: Traditional Offerings to the Divine King include *fruits of the harvest, ceramic figurines,* and *wine libations*. The Divine King accepts no Sacrifices.

Priesthood: The highest authorities in Sun Court lands are the Seated Kings – hereditary Kings who have been granted a throne in the Circle Sanctum of the Sun Court at Heliopolis on the Isle of Illia, and who are said to rule by the direct favor of the Divine King. Each Sun Court land has a Seated King, except for Illia itself; that position is reserved for Islik as King of the Earth. Each Seated King is attended by a Patriarch, an Archpriest of the Sun Court who acts as both the King's priestly confessor and his chief religious advisor, and is also the head of the Cult in that Kingdom. The Patriarch of Heliopolis in Illia is, in effect, the earthly advisor to Islik himself, and so is the interpreter and reporter of the wishes and desires of the Divine King.

Each Sun Court Kingdom is divided into Cantons, headed by an Archpriest; the Cantons usually conform to major earldoms or baronies, and the Archpriest will serve as the advisor to a Great Noble sworn to the King. Each Canton is further subdivided into individual Temple Precincts, which usually conform to the smaller demesnes of lesser Lords and Knights and which are headed by High Priests who act as the Lord's advisors. A Temple Precinct may have a number of Temples and Shrines within it, but their clergy staff will all be under the control of a single High Priest. There are also a number of Holy Sects in the Sun Court devoted to the worship of Divine King Heroes; these Sects include those of Agall, Dauban Hess, the Bride Cults, and Herrata, and each Sect usually has its own Temple Precincts. Worshippers who join such Sects will usually specialize in the Sect (so a Divine King Priest who belongs to a Daubanite Sect will have Skill Levels both in Divine King Cult Lore, the Daubanite Sect Specialty, and perhaps also the Sun Court Specialty as well).

His Temple clergy is made up of male Priests only, though women may make Offerings without restriction, and the clergy is largely hereditary. Capable young men from outside the priesthood are often selected to serve as Temple Assistants, and a few may be selected to enter the priesthood, a rare honor in Sun Court lands if your father is not a priest. The Archpriests and Patriarchs constitute the main body of the Sun Court itself, and are supposed to meet once a year in the City of Heliopolis on Illia for the Festival of Herrata (leaving their Temples after the end of the Rites of Exile and returning by the Festival of Telesium, unless they have embarked on a pilgrimage quest).

The Phoenix Court is organized similarly, except that its offices are gained by election before the Court rather than inheritance, and in addition to the Archpriests of the Cantons the Phoenix Court also includes the Magistrates, Emirs, Princes, and Governors of the Thessid-Golan Empire. In effect, the Phoenix Court and the bureaucracy of the Empire are one and the same. The Patriarch of Avella is the most powerful Priest of the Phoenix Court, but the center of authority is the Emperor himself. In his current state, trapped in the Gray Dream, his power has now fallen to the Sultan, elected by the Phoenix Court as the Emperor's representative. Holy Sects in the Phoenix Court are called *Urfilas* and include Hero Cults devoted to Dauban Hess, Herrata, Myrcalion, Vani, Hamarat, Ceram, and the Dreaming Emperor himself. These Sects may be treated as Specialties as with Sun Court Sects.

Both the Sun Court and the Phoenix Court maintain their own Inquisitions – bodies of investigative priests who guard the orthodoxy of the faith – and Templars, knights of the Cult charged with defending its Temples and Priests. In the Phoenix Court, the primary duty of the Inquisition is to stamp out the Mystery Cults of the Gray Dream. In the Sun Court, the primary duty of the Inquisition is the discovery and punishment of heretics (those that believe false things about the Divine King) and idolaters (those who offer forbidden sacrifice to other gods). Inquisitors and Templars often belong to one of the Sects of the Divine King Cult; for example, in Sun Court lands, many Inquisitors and Templars are members of the Agallite Sect that worships the ancient Hero Agall, while in Phoenix Court lands many Templars are part of Daubanite Sects or the Sect of Myrcalion.

Shrines & Temples: Household Shrines to one Aspect of the Divine King or another are common throughout Sun Court and Phoenix Court lands. Temples are usually found in large Cities, and will often include Shrines to Divine King Hero Cults within them, especially to the other three Kings in Exile.

The Invocations of Islik the Divine King

Epithet	Invocation	Effect	Duration
The Divine King	Set (me) as a King amongst Kings!	+ ***n*** bonus Levels to *Imperious Mask* Gift.	***n*** days.
King of Earth	Let (me) be an example!	+ ***n*** bonus Levels to *Courageous Aura* Gift.	***n*** days.
	Lead (me) to Victory!	+ ***n*** bonus to Opposed Tests.	Next ***n*** Tests.
King of Heaven	Fill (me) with the Glory of Heaven!	+ ***n*** bonus Levels to *Glorious Voice* Gift.	***n*** days.
Helios	Reveal your enemies to (me)!	+ ***n*** bonus Levels to *Unveil* Gift.	***n*** days.
Conqueror of Death	Save (me) from Darkness!	+ ***n*** bonus to successfully navigate Limbo to reach the Place of Judgment.	***n*** days.
	Send your angels/messengers to claim (my) Spirit!	+ ***n*** bonus to successfully summon an Archai advocate at the Place of Judgment.	***n*** days.

Gods and Goddesses of the Divine King Pantheon

For space reasons the full Cult descriptions of all of the various Gods and Heroes of the Divine King Pantheon can't be included in the **Artesia AKW** Book. Instead a brief description of the other major Gods and Heroes of his pantheon is here included. There will be further Cult and Sect descriptions in the forthcoming book *The Cults of the Known World*.

AGALL – demigod son of Agdah Cosmopeiia, famous for his considerable temper, strength and courage; he is worshipped as the first Hero. The Sacker of Cities, he fought alongside Geteema's children at the destruction of Ürüne Düré. He was one of the Four Kings in Exile, and was slain in the Far West but redeemed by Islik in the Underworld.

AGDAH COSMOPEIIA – the Year God and God of the Shining Sky, the god of the year-cycle: the growths of spring, the harvests of the fall, and the deprivations of the winter. He was slain by Geteema in defense of Düréa, but later restored by Yhera to Heaven. Also called *Agdah Helios*, the Cosmos Sun.

AKKALION – currently the Lion Emperor of Thessid-Gola, Akkalion was the first prince of Thessid-Gola to claim the throne of Dauban Hess since the wars of the Worm Kings. He embarked on a series of conquests to restore the Empire to its former glory until he fell into the Gray Dream the night before the Black Day Battle. He has sat dreaming on his throne in Avella ever since.

AMI - the Morning Star, the Dawn Maiden who heralds the rise of the Gods of the Sun each morning, and a totem of love, fertility, and romance.

BRAGE – the Throne-Maker; he is the fire-god of hearth, kiln, and foundry, creator of rune-systems and artifacts of great power. Brage created the Dragon Throne of Illia as a gift for the Kings of Illia, in anticipation of the coming of Islik. Also called *Abrage. Bragea,* and *Braphagos*.

BRIDE CULTS – Islik had many brides and many sons and daughters during his reign as King of the Earth, and they are celebrated in many local Bride Cults. Their Sects and that of Herrata, Islik's mortal mother, allow women to serve as Priestesses in many Divine King lands.

COROMAT – a son of Geteema and a tragic hero of the ancient world. Banished from Vanimoria for withdrawing from his mother's war on Düréa, he became one of the Four Kings in Exile and went mad for many years before returning home to reconcile with his people and resume his throne. He was later deposed and slain by Nymarga.

DAUBAN HESS – the Golden Emperor, the Conqueror King, and the greatest of the Dragon Kings. He was a son of Islik, who came down to the World from the Heavens to sire him. He rose to power in Hemispia, defeated the Tyrant Nymarga, drove the Isliklids out of the Celestial Court, and came to rule the whole of The Known World. He set sail to find the Dawn Isles to greet his father, and was never seen again.

DRAGON KINGS, the – ancient Kings possessed of great might and powers of dominion. Ceram was the first, Dauban Hess was the greatest; descent from either indicated Dragon King blood and great latent power, but they were wiped out in wars exterminating their hated enemies, the Worm Kings, during the Winter Century. They still receive Hero Cult in many places.

HERRATA – the Blessed; a daughter of the line of the ancient Hero Myrcalion and a woman of great beauty, she attracted the attention of Illiki the Bull and bore to him his son Islik. Her Sect and that of the Bride Cults allow women to serve as Priestesses in many Divine King lands.

ILLIKI HELIOS – the Sun-Bull, a son of Agdah Cosmopeiia and Ami the Morning Star, the father of Islik the Divine King. As the Spring Sun he bestows progeny and protects crops as an archetype of divine kingship, and as the Winter Sun, he is the dying god with knowledge of the Underworld, cast from the Heavens by Irré the Black Sun.

JALA – the Good Prince, son of Surep. One of the Four Kings in Exile, he returned to Samarappa to confront Nymarga, regain his father's throne, and restore the Celestial Court.

OSIDRED, KING OF THE DEAD – a son of Geniché who was the first to follow his mother to the Underworld and became the Judge of the Dead. Also called *Seedré*.



Color by Mark McNabb

Statue of Islik the Divine King, at the Great Temple of Islik in Therapoli.

Forbidden Cults

The term *Forbidden Cults* arises from the Inquisition of the Sun Court, which first used the name to denote a series of Cults associated with the worship of dark gods during the reign of the Worm Kings of Thessid-Gola. The term has stuck, even in regions where the Divine King is not worshipped or the Inquisition holds no sway.

AMAYMON – the Whisperer, the Prince of Intrigue and Secret Power, and the god of secret knowledge, bribery, corruption, and assassins, worshipped by those who want something for nothing. He is the son of Ligrid and Daedekamani in most accounts, and is his father's chief rival. He counseled Irré to overthrow Illiki Helios and Ishraha to begin his rebellion against Islik the Divine King, thus beginning the War in Heaven. His worshippers seek his aid to gain power and control over their enemies and rivals.

THE HORNED MAN – the First Criminal, who made Geniché leave the Earth, bringing about the Law of Death. He has lingered in the World ever since, cursed never to leave the place of his crime. No actual Cult attends the Horned Man, but folk tales say he can be encountered in dark places, and some magicians claim that he appears to them and tells them secrets. He is reputed to have guided Akine Mog on his discovery of the Black Elixir; in the Gola, he is called *Daedekamani's Shadow*.

IRRÉ – see his description in the Yheran pantheon, page 239. Irré is often given propitiatory sacrifice in the Old Religion, to avert and ward off his presence. But in Sun Court dogma (less so in the Phoenix Court, where the Isliklidae and the Düméghal make sacrifices to him) the worship of Irré is expressly forbidden.

ISHRAHA – the Rebel Angel, a son of Ligrid who was a general to Islik when he was King of Illia. After Irré cast down Illiki Helios, Ishraha led a rebellion against Islik for withholding the sacrifices due the gods and usurped his throne, casting Islik into exile. He was defeated when Islik returned from his journeys in Exile and is imprisoned in the Underworld. Small Cults for those fixated by a hatred of the current social order and the rule of the Sun Court still struggle to free him from the Underworld and return him to the throne of Illia.

LIGRID – the Temptress, the Queen of Perversity, the breaker of taboos; a daughter of Geteema, she is described variously as a rival, tutor, or mask of Dieva. In the Old Religion she is viewed mostly as a troublesome goddess who slips through doors that Dieva opens, but the Sun and Phoenix Courts actively persecute her Cult, seeing in her corruption of the flesh the gateway to more dangerous Cults and desires, and the eventual corruption of the spirit.

NYMARGA – the Magician, often called the first and greatest evil of the Known World and who first rose to power in the Celestial Court. He slew King Surep to usurp the throne of Samarappa, but Jala returned and threw him down. He next appeared in Vanimoria, where he bided his time under the guise of the name *Maelfess* before he killed Coromat to usurp the throne. He conquered Thessidia and ruled as the Worldly Tyrant until Dauban Hess came against him and sowed his body parts in salted earth. His origins are mysterious, though he is not generally believed to have been Samarappan (indeed, in ancient Samarite the word *nymarggat* means *foreigner*). A Cult dedicated to his worship was begun amongst the followers of Githwaine, the last Worm King, and that Cult seeks to discover and revive the bodies of both Githwaine and Nymarga, returning them to the World to rule once again as Tyrants.

The Cult of Adjia

One of the first Goddesses of the pantheon of the Old Religion to receive Cult was Adjia, sister to Yhera and Goddess of the New Moon. Adjia is a chaste Goddess, and has no mortal descendants to worship her as an Ancestress. But she is the Goddess of the Wild and the Hunt, and stands between the world of men and the world of beasts as guardian and guide. As the New Moon she holds the doors between the world of Matter and those of Spirit and Dream, and she holds the gate to the Celestial World and the Underworld as well. Standing between worlds and moments, she is a Goddess of Transformations – watching over birth, childhood, growth and maternity, and bringing sudden death from afar.

So the Düréans found early reason to offer her sacrifice. HerCult survives today primarily as part of the Old Religion, though hunters and woodsmen make offerings to her in the woods of the Divine King lands of the Middle Kingdoms (in An-Athair in particular) and Cavalonia on the eastern side of the Daurus Mole of Hemispia. Adjia is one of the few Gods to still actively appear on Earth; on rare occasion, she can be found hunting and chasing through the woods and wilds, attended by her Companions – a mix of chaste Nymphs and young girls around 10-13 years old, on the cusp of puberty. Being invited to become a Companion of Adjia is considered a high honor amongst followers of the Old Religion (see page 151 for details). An encounter with Adjia can be deadly, however, for men that insult her or see her face and form; at a minimum they usually receive an *Awe* 20 Binding, and if she has reason to be displeased they are often struck down.

The Practices of Adjia

Priestesses of Adjia (and her Temples and Shrines are only maintained by women) follow the primary Cult traditions of Yhera in their worship of Adjia. Worship of Adjia may be taken as a Specialty of Yheran Cult Lore. Her worshippers offer prayers to her while making Votive Offerings and Libations at the altars of her Shrines and Temples. Only wild animals are sacrificed to Adjia, unlike with other members of the Yheran pantheon, and the only time they may be so sacrificed is during a Sacred Hunt. **Worshippers of Adjia, as with others of the Old Religion, do not eat the meat of domesticated except when it has been sacrificed to a God, nor will they eat the meat of wild animals except those that have been killed in a Sacred Hunt**. Worshippers of Adjia, like others of the Old Religion, usually follow the Funeral Rites of Geniché, and are buried in the Earth or exposed for Carrion Birds.

Holy Days: Adjia's Holy Days and Festivals are marked by Offerings or Sacred Hunts, and are celebrated according to the Lunar Calendar (Moon/Day). Her Priestesses are Priestesses of Yhera as well, and so may also participate in the traditional Yheran festival calendar.

The New Moon Day (*/28) – the night of the last day of each month is the first night of the New Moon, and is considered a minor holy day for Adjia.

The Shepherd's Festival (2/8) – celebrating the first foray by flocks into the pastures (shared with *Ammon Agdah*).

The Festival of the Spring Moon (2/28) – marks the first New Moon of Spring; marked by a boar hunt and Initiation Rites of the Mysteries of Adjia (shared with *River Nymphs*).

The Festival of Birth (4/14) – celebrating birth, motherhood, and Women's Mysteries.

The Festival of the Virgins (9/12) – celebrating the purification of the fields, preparing them for new plantings (shared with *Ariahavé*, *Urige*, *Yhera*, and *Djara*).

The Festival of the Archer (12/19) – celebrating the first day of the Sign of the Archer (shared with *Irré* and the Hero *Hannath Hammergreia*).

Rites: Adjia is invoked and worshipped to mark a wide variety of occasions, including ***Birth Rites*** (performed for an expectant mother or newborn child), ***Hunting Rites*** (performed by those about to begin a Sacred Hunt), ***Traveling Rites*** (for those about to traverse the wilderness), ***Death Rites*** (for those seeking a painless death), and ***War Rites*** (performed before and after a battle for the warriors involved). During these Rites, Offerings are made to Adjia and an Invocation performed to provide the participants in the Rite with an appropriate blessing. In addition, see the ***Mysteries of Adjia***, following this.

Offerings & Sacrifices: Traditional Offerings to Adjia include *fruits of the harvest, ceramic figurines, wine libations,* and *jewelry*. Sacrifices are usually wild animals such as *aurochs*, *deer, or boar*.

Priesthood: Her Temple clergy is made up of Priestesses only, though men may make both Offerings and Sacrifices without restriction and many do as hunters and herders. Many of her Priestesses spent time amongst her Companions when they were young. The wisest Priestess of the Temple is called the High Priestess, and she will be considered the leader of the Temple. As is true throughout the Old Religion, no official inter-Temple organization exists within the Cult of Adjia.

Shrines & Temples: Shrines and Temples to Adjia are usually found on the border between the habited human world and the wilderness: at the edges of fields and pastures, on the borders of forests or hill ranges, etc. Many are located in Sacred Glens and Lakes that Adjia visits with her Companions during her travels. It is considered proper to perform a Purification Ritual before approaching and entering a Shrine or Temple to Adjia, and water fountains, basins, or fresh pools will be provided nearby to allow for such Rituals.

Sacred Hunts: A Sacred Hunt is a kind of moving worship ceremony for Adjia; the Hunt must begin at a Shrine or Temple to Adjia the Huntress, and then move into the wilderness. Any wild animal killed during the Hunt is considered a Sacrifice to Adjia, and may be eaten and consumed as sacrificed meat (though killing or handling blood or dead flesh still confers Pollution Levels as usual). On rare occasion, Adjia will arrive with her Companions to join a Sacred Hunt (1 in 100 chance). Any hunter who hunts side by side with Adjia gains an *Awe of Adjia* 20 Binding, 2 Levels of *Otherworldly Visage*, and 2 Levels of the *Veteran* Gift.

The Invocations of Adjia

Epithet	Invocation	Effect	Duration
Luna	Open (my) Eyes to new things!	+ ***n*** bonus Levels to *Second Sight* Gift.	***n*** hours.
	Bring new things into (my) life!	+ ***n*** bonus to (free) Foretelling roll.	Immediate.
	Open the door between the Worlds!	+ ***n*** bonus Levels to *Spirit-Walking* Gift.	***n*** hours.
	Open the door between Dreams!	+ ***n*** bonus Levels to *Dream-Flight* Gift.	***n*** hours.
	Bless (my) newborn!	+ ***n*** bonus to STAM Tests (for specified child).	One year.
	Watch over (my) child!	+ ***n*** bonus Levels to Ward against danger and harm (for specified child).	One year.
The Huntress	Help (me) find my prey!	+ ***n*** bonus Levels to Tracking and Awareness Tests.	One hunt.
	Forgive (me) for taking this life!	+ ***n*** bonus Levels to Casting Test during post-hunt Purification Rituals.	Next Purification Ritual.
	Bring this Spirit safely to the Underworld!	+ ***n*** bonus to animal Spirit's rolls on the Path of the Dead.	One day.
	Let (me) move like the wind!	+ ***n*** bonus to MOVE.	***n*** hours.
Queen of Beasts	Let (me) walk through the wild without fear!	+ ***n*** bonus Levels to *Animal Mask* Gift.	***n*** days.
	Let (me) speak with the beasts of your woods!	+ ***n*** bonus Levels to *Feral Tongue* Gift.	***n*** days.
The Archer	Bring me a swift death!	Instant death if ***n*** > STAM (yourself only).	Immediate.
	Let (me) strike like lightning!	+ ***n*** bonus to DEX (including Initiative).	One combat.
	Avert your gaze, Deathbringer!	+ ***n*** bonus Levels to Ward against danger and harm.	One Moon.
The Initiator	Open the door! Open (my) Mind to wonders!	+ ***n*** bonus Levels to *Ecstasy/Ekstasis* Gift.	***n*** hours.
	Show (me) what war is!	+ ***n*** bonus Levels to *Veteran* Gift.	One battle.

The Mysteries of Adjia

In addition to her traditional Cult, Adjia also has a Mystery Cult – though as Mystery Cults go it's an open one (and so is here used as a example of a Mystery Cult that you might commonly encounter). As the Goddess of childhood and transformations, Adjia is also the Goddess of the initiatory moment when a child becomes an adult. This moment comes with the realization that you are no longer a child; it's a moment of self-realization and self-consciousness, and thus one that is difficult to teach. You can be *told* you're an adult, and what that means, but until you've realized that some quality in your life has changed and you embrace adulthood, you're still a child in the Old Religion's eyes and usually behave as such.

The Mystery Cult of Adjia performs a series of ceremonies to help prepare you for the realization that you have become an adult. In Cultures where the Old Religion still holds sway – such as Palatia and its protectorates, Daradja, Amora, the western parts of the Empire, and Samarappa in the Far West – all children are brought up within the Mysteries of Adjia beginning around their tenth birthday. Priestesses of Adjia who have studied the Mysteries of Adjia Cult Lore Skill or who have taken the *Initiate/Mystery* Gift will serve as guides for her Mysteries, and once a year on the Festival of the Spring Moon an Initiation Rite will be performed for all eligible children. During the Rite, you may attempt a WIS-based Initiation Test to understand what it means to be an adult; you may add the Mystery Cult Lore Skill Level or the *Initiate/Mystery* Gift Level of the Priestess leading the Initiation as a bonus. If you're a girl, you may add a +1 bonus to your roll for each year of age over **10**, up until age 16. If you're a boy, you may add a +1 bonus for each year of age over **12**, up until age 16.

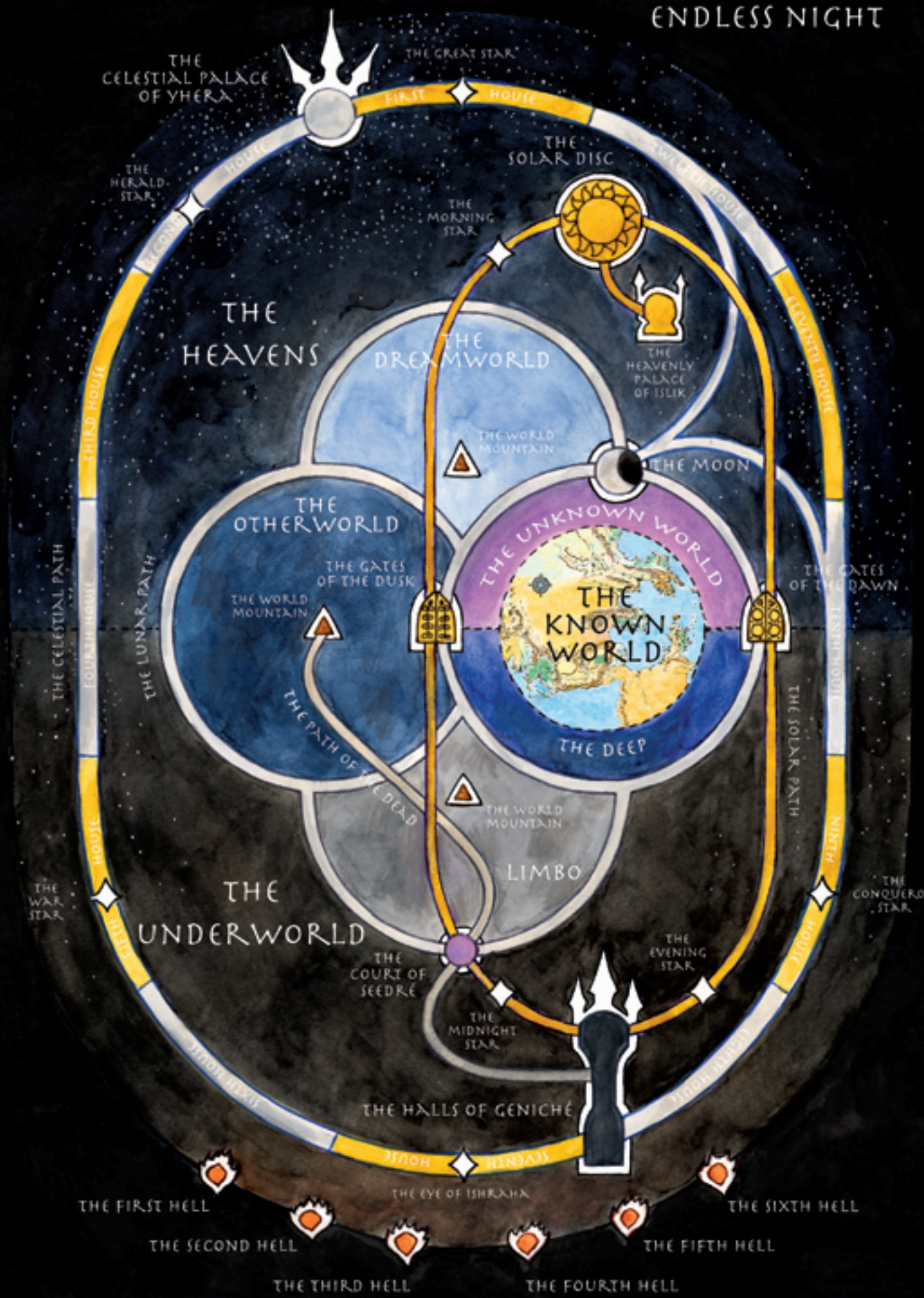
Age 16 is the last year you may attend an Initiation Rite for the Mysteries of Adjia. If you fail to make the transition to adulthood by your 16th year, you can never be recognized as an adult (within the Old Religion and Cultures that follow it, at least), and many of the Rites and experiences reserved for adults will be denied to you. An aura of sacred otherness attaches itself to those that fail to understand Adjia's Mysteries, and you gain a Level of the *Otherworldly Visage* Gift. You cannot take or be a Consort, and you will be barred from having children of your own. Girls that don't make the transition to adulthood often become sacred Priestesses of Adjia (though they may not learn her Mysteries), and are sometimes chosen to become Companions for life of Adjia herself (particularly if they were lucky enough to serve as a Companion earlier). Boys that don't make the transition to adulthood usually become Temple Assistants to a Temple to Yhera; amongst the Thulamites, they become Temple Assistants to a Temple to Thula.

The Mysteries of Adjia help explain, to some extent, the skepticism with which Cultures of the Old Religion view worshippers of the Divine King; since they have not comprehended her Mysteries, they're all still technically children. In the Middle Kingdoms region, the Mysteries of Adjia are taught in An-Athair, in Daradja, amongst some of the Watchtowers, and in the hill-forts of Umis.

The Mystery of Adjia

Mystery	Initiation DR	Initiation Benefit
I'm an adult!	14	+1 to any one Characteristic of your choice.

A MAP OF THE COSMOS



The World Around You

Or, *where we play*.

The Cosmos of the Known World

According to Düréan mythology (the oldest in the Known World), Yhera made the Cosmos out of Darkness. This Darkness still exists beyond the boundaries and edges of the Cosmos, as the world of **Endless Night** into which the light of Stars and Sun does not reach. This is the Great Void, the emptiness of the universe without matter or form or purpose.

Within the boundaries of the Cosmos, the universe can be divided into three regions. At the center of the Cosmos is the **Inner World**, consisting of the **Material World** (usually called the ***Known World***, but including the ***Unknown World*** and ***the Deep*** as well) and its immaterial counterparts – the **Otherworld**, the **Dreamworld**, and **Limbo**. The Material World is where we – our Characters – come from. Around this center is the Outer World of the **Heavens** above us, and the **Underworld** below us.

The divine forces of the Cosmos tend to reside either in the Heavens or the Underworld, though they may visit the Inner Worlds or affect them through the use of their divine powers. The Inner Worlds can still be the domain of powerful magical creatures, but the Material World, at least, is the realm of mortals. Creatures born into the Material World may travel to the other Inner Worlds, the Heavens, or the Underworld, and indeed as any creature born into the Material World must eventually die (though many live such long life-spans as to seem immortal), then at least one journey through the Inner Worlds to the Underworld will be theirs, barring disaster. But in addition to this last journey, magic and Gifts may allow you to travel throughout the Cosmos in the course of your adventures.

The Map of the Cosmos

To the left is a map of the Cosmos. The Inner Worlds are portrayed on this Map in a slightly unrepresentative fashion; in actuality they should be more like four entirely overlapping circles, the sum of which is bounded by the Path of the Moon. But for lack of a three-dimensional model their rendition on this map should serve to indicate their relationship with one another.

A ***Place*** you can visit (at least in theory) will be outlined in white. Such Places include: the ***World Mountain***, the ***Moon***, the ***Sun***, the ***Gates of the Dawn*** and ***of the Dusk***, the ***Heavenly Palace of Islik***, the ***Celestial Palace of Yhera***, the ***Court of Seedré***, the ***Halls of Geniché***, and the ***Six Hells***.

There are Four Paths depicted on the Map: the ***Celestial Path*** (the outermost circle of gold and silver, which also has branches that touch upon the Moon), the ***Lunar Path*** (the silver-gray line that circumscribes the Inner Worlds), the ***Solar Path*** (the golden line that passes through the Gates of Dawn and Dusk), and the ***Path of the Dead*** (which starts at the World Mountain in the Otherworld and passes through Court of Seedré on its way to the Halls of Geniché).

In addition a number of the ***Wanderers*** on the Path are represented: the ***Morning Star***, ***Evening Star***, and ***Midnight Star*** on the Solar Path; and the ***Great Star***, ***Herald Star***, ***Conqueror Star***, ***War Star***, and ***Eye of Ishraha*** on the Celestial Path. Their placement on the map is arbitrary and should not be taken as an indication of where they may usually be found, as the Wanderers are just that, Wanderers, and so may be encountered at any point upon their chosen Paths.

Traveling the Map

You may use the Map of the Cosmos to track your movement between the various Worlds. Even the most powerful of you will likely only move between the various Inner Worlds – between the Material & Known World and the Otherworld and the Dreamworld – and so for the moment the rules here only cover such movement. Those that gain great power may one day seek to travel into the Heavens or the Underworld, but such adventures are beyond the scope of this book and will be covered in detail in a later volume (*Artesia AKW: The Book of Secrets*).

To leave one World for another World or a Path, or enter a special Place in the Cosmos, first you must have a way of finding an entry into that World, Path, or Place. Then you must make a WILL Test to enter the World, Path, or Place, and pay a cost (usually the temporary expenditure of Spirit Points). Some Worlds, Paths, and Places will have Guardians that must be overcome or persuaded in order to enter. Once in another World of existence, or upon a Path of the Cosmos, you may attempt to move around, find something or someone specific in it, or visit a Place within it or along its route.

You may attempt to enter another World or a Path physically, but may also attempt to do so in Spirit form, or in Dream form while asleep. In fact, these other options may be preferable, as entering another World in physical form can be very dangerous. To enter another World as a Spirit requires a *Spirit-Walking* Gift (q.v.) or similar magic. To enter another World in a Dream form requires a *Dream-Flight* Gift (q.v.) or similar magic. The Gift Levels will limit how long you can remain in those forms, and therefore how far you can travel in the Worlds you are visiting.

In the following descriptions of each of the Inner Worlds, information on finding and using an entry into that World and reasons for going there will be given, along with information about the environment of the World and its denizens (if any). Descriptions of the Underworld and the Heavens are also included, but without much detail on how to get to those places.

Ami the Morning Star opening the Gates of the Dawn.



The Inner Worlds

Unless you are a powerful Magician or Shaman, you will spend most if not all of your entire waking mortal life within the Inner Worlds of the Cosmos, and indeed within the Inner sphere of the Material World. The Inner Worlds are bounded by and divided from the rest of the Cosmos by the Path of the Moon, who acts as a Gate between the different Inner Worlds, one from the other, and also as a Gate between the Inner World and the Heavens and Underworld.

The Sun passes through the Gates of the Dawn in the East of the Material World each morning, preceded by its herald, the Morning Star. The Sun sets in the West of the Material World, and is followed by the Evening Star, who announces the coming of Night. The Moon passes every day between the Gates of the Dawn and the Gates of the Dusk, appearing in the Night Sky. The Moon does not follow the Path of the Sun, and so may sometimes appear during the Day, though usually only faintly. The Midnight Star passes through the Gates of the Dawn last, and sets before the arrival of the Morning Star.

The Inner World is composed of four overlapping Spheres or layers – a ***Material World*** (where mortals come from), an ***Otherworld*** of spirit forms, a ***Dreamworld*** usually entered by mortals only in non-waking states, and ***Limbo***, a gray and cursed world of shadows that is usually thought of as a barrier between the Inner Worlds and the Underworld (though strictly speaking this is an inaccurate description). The one element shared by all four Inner Worlds is the ***World Mountain***, the spiritual and gravitational center of the World. The World Mountain is easiest to find in the Otherworld and Dreamworld; in the Material World a great deal of uncertainty exists as to which Mountain is actually the World Mountain – the primary candidates being Mount ***Baras*** in the Baragh Metras of Vanimoria, Mount ***Pfior*** in Pfalk, the ***Dess Ürüne*** in the Dain Éduins, and the sunken ***Isle of Ürüne Düré*** itself, now lost beneath the waves of the Mera Argenta; though some believe that the great expanse of dust and sand that covered Geniché's Garden and turned it into a Wasteland came from the destruction of the World Mountain in the Material World, and that it only exists there as a ghost. Finding the World Mountain is the only way to escape Limbo.

The Material World, Known and Unknown

The Material World is the world of Matter, where the four basic material Elements of the Cosmos – Earth, Fire, Air, and Water – come together and mix with Mind and Spirit. This is the World that you will spend most of your time in. Those that live in it divide the Material World into several different regions – the Known World, the Unknown World, and the Deep.

During the Golden Age the courts of the Düréan Queens were the first to try and fix their place in the world, with word and deed and map, and they were the first to distinguish between a ***Known World,*** a place familiar and describable,

and an ***Unknown*** one, a place beyond the horizon that existed but was as yet undiscovered. They considered Ürüne Düré, their great island home, to be the center of the Known World, and this conceit is still reflected in many maps in their honor and memory. But the true geographic center of the world is somewhere in the desolate Midlands, where Geniché's Garden once grew and from which she exiled the peoples of the ancient world before it turned to dust; somewhere in its great expanse is the world navel, the central point equidistant to the Gates of Dawn and Dusk, and over which Helios the Sun reaches its peak. The Great Midlands, however central to the physical world, are now a rough and arid sea of sand and grass that stretches for thousands of miles, and they have acted as a natural barrier to easy contact between the peoples that were driven to its peripheries.

In addition to mortal humans, the Material World is inhabited by a wide variety of plants, animals, insects, birds, and fishes, as well as unusual creatures such as Centaurs, Satyrs, Mermaids, Dragons and their kin, and the occasional Giant.

If you travel out of the Known World and into the ***Unknown World***, you can reach the edges of the Material World and there find your way past the Gates of the Dawn or Dusk, onto the Path of the Moon or the Sun, and thence to the Heavens or the Underworld.

The ***Deep*** is the name given to the great Seas and Oceans of the World, and their unfathomable Depths. If you go deep enough beneath the surface of the waters, most believe you can reach the Underworld.

Living in the Material World

This whole book is, in effect, about living in the Material and Known Worlds. However, here are some rules and suggestions for the Cycle of Life (conceiving a child, childbirth, and aging) in the Material World.

Conception

The first part of the Cycle of Life is conception. To conceive a child, two rolls are made and compared, fertility scores for both the man and woman involved. The man's fertility score has to equal or exceed the fertility score of the woman for conception to occur. A woman's fertility score is equal to a d10 roll plus 10 ***minus*** her STAM. A man's fertility score is equal to a d10 roll plus his STAM. A woman's fertility score stays the same for one night, while for a man his score must be re-rolled for every attempted act of conception. If the man's fertility score is equal to or higher than the woman's fertility score, then a child has been conceived. A Critical conception (the man's fertility score is 10 or more points higher than the woman's fertility score) means that twins have been conceived.

As prophylactics are rare (though not unknown), it is theoretically possible that conception rolls could be made during any act of sex between two Characters of the opposite sex. Some may feel this is punitive towards female Characters in particular, who must bear the consequences of such acts, and generally it's suggested that these rules only be used when one or both partners are intending to conceive a child. Note, however, that amongst the potions available in the Herbal Lore section are a variety of abortificants. In the lands of the Sun Court there exist some taboos against their use, but they still tend to be available from Midwives and Wise Women.

Childbirth

Each month that you are pregnant, you should make a STAM Test with a DR equal to the number of months you have been pregnant to successfully carry the child to term (so the first months the STAM Test has a DR of 1, and by the ninth month the STAM Test has a DR of 9). To your roll in this Test may be added your own Healing Arts Skill or Midwife Skill or that of a designated helper who must see you at least once during that month.

If the roll is a failure, then the pregnancy ends in a miscarriage and you suffer damage to your Body of 1d10 per month of pregnancy. This may well kill many women in the later months of pregnancy. Each miscarriage adds 1 to your fertility score rolls (making it progressively more difficult for you to conceive); a miscarriage that also did more than 20 points of damage to your Body adds 6 to your fertility score rolls from them on. If it's a fumble, then the pregnancy ends in a miscarriage as above, and you are unable to conceive another child ever again.

A child may survive a miscarriage in the 9th month by making a d10 roll + 1 (the child's effective STAM) with a DR of 9. To this roll may be added the Healing Arts or Midwife Skill of any helpers – but not the mother's Skills, if any.

These rules will undoubtedly seem harsh; but they are designed to reflect the setting of a medieval and early-Renaissance style world, prior to advances in modern medicine, when death in childbirth can be unfortunately commonplace. Note, however, that with the aid of skilled and trained Midwives (a common feature in almost every Known World Culture), most rolls during a pregnancy should be a success.



For example, Lemondira of the Av-Ruad clan discovers she is pregnant. She has a STAM of 6 (being of good Ruad stock) and is able to consult with the clan's Shaman during the course of her pregnancy, and he has a Healing Arts Skill of 4. So she gets a +10 to her rolls to bring the pregnancy to term. She rolls a 5, a 7, a 2, an 8, an 8, a 3, a –3, a 4, and a 3, and adds 10 to each roll. The only tricky month is the –3 roll, which with 10 added is a 7 – but luckily, that roll was for the 7th month and had a DR of 7, so she makes it. If her STAM had been affected during that time, or if the Shaman had been unavailable for consultation that month, she would have miscarried and suffered 7d10 damage to her Body.

Children & Youth

If you are having a child and you wish to randomly determine its gender, just roll a d10 per child (in case of twins), with an odd result indicating a boy and an even result indicating a girl. You can use an Invocation Point from some gods and goddesses to affect the gender of the child by praying before the child is born, including Illiki Helios and Ammon Agdah (for those that desire a boy) and Adjia (for those that desire a girl); this allows you to add 1 to your roll should you choose to (thus making an even roll odd, or an odd roll even).

When a child is born, it is very vulnerable. A normal child has a 1 in all Characteristics, making success against many threats from its environment quite difficult. However, even when newborn a child may begin to manifest the markings of its Lineage and Birth Omens, and so any adjustments to Characteristics from blood lines or Birth Signs or Omens can be applied to its Characteristics right

away. This may result in some Characteristics being negative; this is the only exception to the rule that a Characteristic can never be below 0. Then beginning at age 6 and then again every three years afterwards, a child may add 1 to each of its Characteristics. By age 15 a child should have reached 5 in all its average Characteristics, and its exceptional Characteristics should be at their maximum Level.

Thus, from their birth until age 5, children should have an average Characteristic value of 1. At age 6 that becomes an average of 2, at age 9 it becomes an average of 3, at 12 an average of 4, and at 15 ('adulthood' in the Known World) they reach an average Characteristics of 5.



To continue with our example, Lemondira successfully gives birth to a bouncing baby girl. As a newborn the child has all Characteristics at Level 1 except for those impacted by her Lineage and Birth Omens. Lemondira is of Ruad Lineage, and the father of generic Daradj stock, so for Lineage the child gets +1 STR, +1 STAM, +1 PER, +1 COUR, and –1 WILL; her Birth Sign is the Archer, giving her +1 DEX and –1 EMP; and the Morning Star as a Birth Omen, for +1 APP and +1 EMP. So the newborn has an APP 2, STR 2, STAM 2, DEX 2, PER 2, COUR 2, an effective 0 in WILL, and 1 in everything else; probably everyone was complimenting Lemondira on such a healthy, beautiful child! Once the little girl (Lemongria) reaches the age of 6, she can add 1 to each of her Characteristics, and continue to do so each year until age 15, when she will have Characteristics of APP 6, STR 6, STAM 6, DEX 6, PER 6, COUR 6, WILL 4, and 5 in everything else.

Aging

Beginning at the age of 30, and every year afterwards, you must roll to see if you begin the Aging process. This is a simple STAM Test with DR of 5 plus 1 for every year above ***50***. Thus, at age 30, the DR is 5, and stays that way until the age of 50; by age 56, the DR would be 11; by 66, the DR would be 21. You may add your Social Level as a Modifier to your roll to avoid Aging (meaning the higher your Social Level, the longer you are likely to live; this is intended to reflect the better living conditions of higher Social Levels). If you succeed at this STAM Test, your Characteristics are unaffected by Aging during that year. However, if you fail this STAM Test, the Aging process affects one of your Characteristics.



Sudden Death

As an option, your Guide may rule that if you fumble this STAM Test, you will die of a sudden physical ailment – usually a heart attack or a stroke – during the course of the coming year.

Every year you fail the Aging STAM Test, you must subtract one point from one of your Physical Characteristics; Mental and Spiritual Characteristics are not affected by Aging. Roll on the Table below to determine the Characteristic affected. **Once the Aging process has affected a Characteristic, the score of that Characteristic at that moment is the maximum score that it may ever reach; you may not spend more Training or Arcana Points to increase that Characteristic.**

When any one of your Characteristics reaches 0 (either through Aging or as a result of injury), you die. If you are going to die as a result of either Sudden Death or the loss of a Characteristic to Aging, your Guide should secretly determine the month and day of your impending demise from the coming year (so that Characters are not always dropping over on their birthdays).

Aging Effects Table

Roll d10.

Die roll	Characteristic
1	APP
2-3	STR
4-6	STAM
7-8	DEX
9	TECH
10	No Characteristics loss.



For example, Durant of Saras Lowe (STAM 6, SL 6) makes it through his 30s and 40s without beginning to Age but rolls a –6 (+12) for a 6 at the age of 56, when the Aging DR is 11. For the first time, he has to roll on the Aging Table, and he rolls a 4. He loses a point of STAM (now 5) and his STAM has maxed out; he can no longer use Training or Arcana Points to increase his STAM. He can continue to use Training or Arcana Points for other Physical Characteristics, but no longer for STAM.

If you're of average STAM and Social Level you should probably live into your 70s or early 80s depending on the luck of the die roll. If you're from a higher Social Level and have better living conditions you could live as much as an extra 10 years on average. Past the age of about 60 or so, you will probably begin losing Physical Characteristics at a sufficient rate to prove an impediment to physical adventuring. However, Gifts, magic, and Alchemy may help slow or stop the Aging process.



If as a Guide you feel that the average lifespan of a person should be longer (or shorter), you can adjust the effects of Aging by simply changing when the DR bonus kicks in. For example, if you wanted to make the average lifespan shorter, then rather than having the Aging Test DR be 5 plus 1 for every year above ***50***, you could make the Aging Test DR of 5 plus 1 for every year above *40* – so most Characters should live to their 60s or early 70s. If you wanted to make the average lifespan longer, then set the Aging Test DR at 5 plus 1 for every year above ***60***, which should allow most Characters to reach their 80s or early 90s (with high STAM and SL Characters perhaps being able to hang on until 100).

Finally, remember that this rule is just a suggested Guideline; many Players may well feel cheated if a Character they have worked so hard on dies of a sudden heart attack because of one bad die roll, or ages rapidly over the course of several years because of an unlucky string of rolls on the Aging Effects Table (for example, hitting the same Characteristic several years in a row). As a Guide you can choose to implement this rule, change it, or modify its effects as you see fit in your campaign.



The Otherworld

At once simultaneous to and separate from the Material World is the ***Otherworld***, a land or layer of Spirit (indeed sometimes called the Spirit World) that lies beneath and besides the Material World we see around us every day.

The Otherworld appears very similar to the Material World, and its geography corresponds to some extent with the Material World that overlays it. If there's a mountain in the Material World, there's a mountain in the Otherworld in roughly the same spot. But distance is different in the Otherworld than in our own, and a few short steps can take you from a mountain to a distant sea, and for those visiting in physical form time flows differently as well. The evidence of human structures and activities in the Material World is muted in the Otherworld, and humans themselves only appear as fleeting wisps or shadows unless of great Spirit (35+ Spirit Points). Temples and other places of Power are easily visible in the Otherworld, but the echoes and impressions of most human habitations are faint and vague. You can perform Magic in the Otherworld more easily than in the Material World, gaining a +3 bonus to any Lore Tests while in the Otherworld.

The Otherworld is inhabited by many Spirits and Faeries, some animal Spirits and totems, the passing Spirits of the recently dead, and occasionally things far more malevolent. It is ruled by a series of Faerie families or Courts. The great Lineages of the Faerie Courts are the Court of the ***Night Wood***, the Court of the ***Golden Wood***, the Court of the ***Silver Wood***, the Court of the ***Sable Wood***, the Court of the ***Brazen Wood***, the Court of the ***Stone Wood***, and the Court of the ***Drowned Wood***. A Queen and her consorts rule each Court, except the Court of the Stone Wood, which is ruled by a King. The easiest Court to visit is the Court of the Silver Wood, which supposedly corresponds to the wild hills of the Umis Mole in the Material World, and the Court of the Golden Wood, which supposedly corresponds to the enchanted forest of the Erid Wold in An-Athair.

Travel To, From, and In the Otherworld

Material creatures can travel to the Otherworld, though it is difficult; Magicians and the like are more likely to travel to the Otherworld in Spirit form or in Dreams, rather than in their physical bodies. But you can actually use the Otherworld to physically travel from one part of the Material World to another.

Any Spirit (including someone using the *Spirit-Walking* Gift) may enter the Otherworld simply by expending 3 Spirit Points; however, if you are not a natural denizen of the Otherworld, you must also make a WIS Test DR 10 to enter, though you may add both your *Spirit-Walking* Gift Level and your Folk Lore Skill Level as a bonus to this roll, if you have either. **Rolls to enter or travel through the Otherworld are affected by your Pollution Levels, so apply your Pollution Levels as a penalty to this roll.** There is no further cost to a Spirit creature related to being in or traveling within the Otherworld; a Spirit creature is in its natural element there. However, each hour a mortal human in Spirit form (such as those who are using a *Spirit-Walking* Gift) is in the Otherworld causes damage to its body back in the Material World, at the rate of 1 point of damage to Body per hour. If you have the *Spirit-Walking* Gift you may ignore the damage for a number of hours equal to your Gift Level, after which you begin losing points of Body as usual. Every hour in the Otherworld also risks an encounter with one of its denizens or another visitor.

Finding a physical entry into the Otherworld requires a PER/Folk Lore Test DR 16 (capped by your Awareness Skill). Actually entering it requires a WIS Test DR 14 and the expenditure of 3 points of Spirit, with your Pollution Levels as a penalty. A Material World creature that has physically entered the Otherworld does not suffer the same hourly ill effects to its body that a Spirit-Walker does (as that damage is done by the separation of Mind & Spirit and Body), but its rolls are still affected by the taint of Pollution. In addition, Material World creatures that have physically entered the Otherworld experience time differently while there. For each hour spent in the Otherworld, roll on the Table following to determine how much time has really passed in the Material World. While there is food in the Otherworld, a Material creature in the Otherworld need not eat – dehydration and starvation are meaningless in this sphere.

Time in the Otherworld
When Visiting in Physical Form

Roll d10.

Roll	An hour in the Otherworld was actually…
1	A year and a day
2-3	A month
4-5	A week
6-7	A day
8–10	An hour

Traveling the Otherworld, either physically or in Spirit form, requires a successful WIS Test once per hour to gain any headway. The DR of the hourly Test is determined by how difficult it is to find your destination; see the following Table. You may add your *Spirit-Walking* Gift Level (if you are visiting in Spirit form) and your Folk Lore Skill Level as a bonus to this roll, and then must subtract your Pollution Levels, if any. If you succeed at the WIS Test, you move a Step closer to your destination. If you Critical the WIS Test, you jump straight to your destination. If you fail at the WIS Test, you don't leave the place you are in. If you fumble the WIS Test, you become Lost.

Being Lost in the Otherworld is perhaps its greatest danger. Once an hour you may roll a WIS Test to see if you rediscover your place in your last journey, with a DR equal to 14 plus the number of Steps you had traveled into the Otherworld before you got Lost. As before, you may add your Gift Level and Folk Lore Skill to this Test, but must subtract your Pollution Levels, if any. If you succeed at this WIS Test then you have returned to your last Step. If you Critical this Test, not only are you back on the journey, you've actually arrived at your destination. If you fail this Test, you're Lost for another hour. If you fumble this Test at any time, you have taken a seriously wrong turn and are in Limbo.

The number of Steps required to reach an Otherworldly location remains constant no matter where in the Material World you begin your journey.

Exiting the Otherworld while in Spirit form, either to return to your own body or to visit a place in the Material World, is a WIS Test DR 8. You may add your *Spirit-Walking* Gift Level and your Folk Lore Skill Level as a bonus to this roll, if you have either, and then must subtract your Pollution Levels, if any.



The Otherworld is often filled with Spirits, such as these Dhuréleal spirits come up from the Underworld.

Otherworldly Destinations

Destination	# of Steps	Find DR
Someplace nearby in the Material World (within 10 miles)	1	8
Someplace far away in the Material World (11–100 miles)	2	10
Someplace truly distant in the Material World (101 miles +)	3	12
The *Court of the Silver Wood*	3	8
The *Court of the Golden Wood*	4	10
The *Court of the Brazen Wood*	5	12
The *Court of the Night Wood*	6	14
The *Court of the Stone Wood*	7	16
The *Court of the Sable Wood*	8	18
The *Court of the Drowned Wood*	9	20
The World Mountain	4	21
An entrance to the Dreamworld	3	10
The Lunar Path	3	18
The Gates of the Dawn	3	17
The Gates of the Dusk	3	17
The Path of the Dead	3	13
An entrance to the Underworld (a *mundus pit*)	6	16
A hole into Limbo	9	19
Your material form (if you are *Spirit-Walking*) or original entry point (if in physical form)	--*	8

* You have to reverse course, so if you've traveled 2 Steps into the Otherworld, you have to travel 2 Steps back to your material body or entry point.

The Magician Ghelias of Ablach wishes to consult with some Faerie Spirits in the hopes of gaining spirit allies; the closest Court is that of the Silver Wood. That Court is closer to him in the Otherworld, even though physically he is closer to An-Athair, which allegedly corresponds to the Court of the Golden Wood. He purifies himself of Pollution and then uses his *Spirit-Walking* Gift 3 to enter the Otherworld, paying 3 Spirit Points, then attempts to travel to the Court of the Silver Wood. With his Gift Level, a WIS of 6 and Folk Lore Skill of 5, this should be very easy to reach the Court of the Silver Wood. His first roll is a 4 (+14) for an 18, and his second is a 5 (+14) for a 19, which is more than 10 points higher than the DR of 8 and so counts as a Critical. So rather than 3 Steps, he reaches the Court of the Silver Wood in 2 Steps. He encounters and treats with a Faerie Spirit there for an hour or so, but is unsuccessful in persuading it to become his ally. At this point his *Spirit-Walking* 3 no longer protects him against the damage the separation of his Spirit and Body is causing, and so from now on he will begin to take damage. He attempts to return to his physical form – a 3-Step journey with a relatively simple DR 8 again – and rolls a 3 (+14) for a 17, but then a –8 (+14) for a 6: he moves one Step back and loses a point of Body that hour, but fails to move the second Step and loses another hour and another point of Body. He rolls a 7 (+14) for a 21 on his next roll, another Critical, and makes the rest of the journey back to his body in an hour, which he reenters with a roll of 9 (+14) for a 23. The whole journey took him 6 hours and cost him 3 Spirit Points and 3 Body Points.

A Spirit in the Material World

A Spirit creature or someone walking in the Otherworld in Spirit form may observe the goings-on in corresponding places in the Material World with a PER Test of DR 12; you may add your *Spirit-Walking* Gift Level to your roll. Generally speaking, you can't see much by way of detail; you can see shapes moving – particularly of creatures of strong Spirit (35+ Points of Spirit) – or hear snatches of speech, and get a general idea of what's going on. If you would like more detail, you will have to actually enter the Material World while in Spirit form.

Entering the Material World in Spirit form requires a WIS Test DR 8. You may add your *Spirit-Walking* Gift Level and your Folk Lore Skill Level as a bonus to this roll, if you have either, and then must subtract your Pollution Levels, if any. Spirits in the Material World are invisible except to those with the *Second Sight* Gift, Incantations of Seeing, or similar magics. Spirits that possess the ability to manifest a corporeal form may choose to do so (see the section on Spirit creatures in the Bestiary). If you are engaged in *Spirit-Walking* through a Gift, you may not manifest a corporeal form, and therefore may not physically interact with anything in the Material World. You may, however, move about and observe the World normally, at your normal rate of MOVE and your usual Skill Levels.

You must make the usual rolls and pay the usual cost to reenter the Otherworld once your Spirit form has left it. Should you be unable to reenter the Otherworld, you may attempt to return to your body through the Material World, but your rate of travel is the same as it is for your physical form, and you still must pay a cost of one Body point per hour your Spirit is away from your body. This can be quite dangerous, possibly resulting in the death of your Body.



The Highlands Shaman Glimmerglas is curious about what's happening at the Citadel of Dara Dess, which is about 50 miles away. He purifies himself of Pollution and uses his *Spirit-Walking* Gift 3 to enter the Otherworld in Spirit form, costing him 3 Spirit Points, and he attempts to travel through the Otherworld to Dara Dess, which is far away and has a DR of 10. He has a WIS of 5 and gets to add both his Gift Level and his Folk Lore Skill 4. This should be fairly simple; he rolls a 7 +12 for a 19, and another 7 for another 19, and travels the 2 Steps to Dara Dess. He observes Dara Dess from the Otherworld, and notices many powerful Spirits seem to be present; he slips into the Material World, rolling a 3 +12 for a 15 to enter. He moves down the halls of Dara Dess in Spirit form, observing with his usual Awareness rolls the comings and goings of large numbers of armed men and women. He comes across several rooms Warded against Spirits, and tries to enter them, but cannot (failing to overcome their Ward Levels with his WILL), and wonders what might be hidden there…



The Dreamworld

The world of Dreams also exists as a layer of the Inner World, a place of pleasant, erotic, divinatory, and nightmarish visions. As with the Otherworld, there is some correspondence between the geography of the Material World and that of the Dreamworld, but the Dreamworld is always shifting and changing. You might find cities where none exist in the Material World, and they can disappear on you when you turn your back.

Dreams and Nightmares reside in the Dreamworld, and the occasional visiting Spirit. As a mortal creature, you visit the Dreamworld when you sleep, in Dream form – as only a portion of your Mental and Spiritual form – though your memories of the place may fade during your waking hours.

Creatures from the Material World can only visit the Dreamworld as Spirits or in Dream form; you may not enter the Dreamworld in physical form. You may visit the minds of sleepers while in the Dreamworld and observe or communicate with them.

Travel To, From, and In the Dreamworld

To enter the Dreamworld passively – while you are dreaming, in other words – is pretty much automatic for most people. You fall asleep, you dream, you wake up, and maybe you remember something pleasant or unsettling or instructive. To enter the Dreamworld ***actively*** – capable of self-control while in the Dreamworld – is a different matter. This requires a *Dream-Flight* Gift or some other kind of Magic (the use of an alchemical *Red Elixir*, for example). You must succeed at an IMAG Test DR 8 and spend 3 Spirit Points to enter. Unlike as is the case with moving through the Otherworld in Spirit form, you do not take damage to your body by moving through the Dreamworld in Dream form, nor are your rolls affected by any Pollution you carry.

You may also enter the Dreamworld in Spirit form, entering from the Otherworld while *Spirit-Walking*. In Spirit form you operate in the Dreamworld the same way as in the Otherworld, losing points of Body for every hour you are there, and if you enter in Spirit form you must subtract your Pollution Levels, if any, from die rolls you make in the Dreamworld.

Traveling in the Dreamworld, either in Spirit or Dream form, requires a successful IMAG Test once per hour to gain any headway. The DR of the hourly Test is determined by how difficult it is to find your destination; see the following Table. You may add your *Dream-Flight* Gift Level (if you are visiting in Dream form) and your *Folk Lore* Skill Level as a bonus to this roll; if you are using *Spirit-Walking* you may not add your Gift Level as a bonus, only your Folk Lore Skill, if any, and any penalties due to Pollution. If you succeed at the IMAG Test, you move a Step closer to your destination. If you Critical the IMAG Test, you jump straight to your destination. If you fail at the IMAG Test, you don't leave the place you are in. If you fumble the IMAG Test, you become Lost or Distracted (there's a lot to see in the Dreamworld).

Being Lost or Distracted in the Dreamworld is its primary danger, aside from being attacked by Nightmares. Once an hour you may roll an IMAG Test to see if you rediscover your place in your last journey, with a DR equal to 14 plus the number of Steps you had traveled into the Dreamworld before you got

Lost. As before, you may add your *Dream-Flight* Gift Level and Folk Lore Skill to this Test. If you succeed at this IMAG Test then you have returned to your last Step. If you Critical this Test, not only are you back on the journey, you've actually arrived at your destination. If you fail this Test, you're Lost or Distracted for another hour. If you fumble this Test at any time, you have taken a seriously wrong turn and are in Limbo. There are indeed those who believe that the Gray Dream of the Emperor is actually his Spirit trapped in Limbo during *Dream-Flight*, and that all he needs is for someone to rescue him.

The number of Steps required to reach a Dreamworld location remains constant no matter where in the Material World you fell asleep.

Returning to your sleeping body is an IMAG Test DR 8. You may add your *Dream-Flight* Gift Level and your *Folk Lore* Skill Level as a bonus to this roll. If you are visiting in Spirit form, you must return to the Material World by retracing your Steps through the Otherworld.

Dreamy Destinations

Destination	# of Steps	Find DR
The dream of a nearby sleeper (within 10 miles)	2	18[1]
The dream of a far sleeper (11–100 miles)	3	20[1]
The dream of a quite distant sleeper (101 miles +)	4	24[1]
The World Mountain	4	21
An entrance to the Otherworld	3	10
The Lunar Path	3	18
The Gates of the Dawn	3	17
The Gates of the Dusk	3	17
An entrance to the Heavens	7	17
Your material form (if you are in *Dream-Flight*) or original entry point (if in Spirit form)	--[2]	8

[1] You may apply any appropriate Situational Modifiers from the General Modifiers list of Situational Modifiers for Magic; you must hold effigies and tokens before and during sleep for them to be effective.

[2] You have to reverse course, so if you've traveled 2 Steps into the Dreamworld, you have to travel 2 Steps back to your sleeping body or entry point from the Otherworld.

Dream-Watching

While in the Dreamworld you can observe or communicate with someone in a dream. Observing someone's dreams requires a PER Test of DR 12 once you have found their dream; you may add your *Dream-Flight* Gift Level to your roll. Whether you observe or learn anything interesting by doing so is a matter left to your Guide; some people have very guarded (or boring) dreams, others have very expressive ones. Guides can use a Character's IMAG score as a general indicator of how vivid or revealing a dream might be. If you also have the *Oracular Sight* Gift, you may make a Divination roll about someone's future while observing his or her dreams, with a +6 bonus to your roll.

Actually attempting to communicate with someone in a dream requires a WILL Test of DR 12; as before, you may add your *Dream-Flight* Gift Level to your roll. You must be able to communicate with this person or creature normally, through a shared language of some kind. A dreamer may not necessarily recognize that you are actually there, trying to communicate with them; they may just think you are part of their dream.

Sensing someone observing your dream is a PER Test with a DR equal to 15 minus their PRE. You won't actually be able to tell who they are, but you can wake up to avoid dreaming further while observed with a WILL roll DR 8. Sensing that someone in your dream is there actively (rather than just appearing as part of your actual dreaming) is a PER Test with a DR of 10 minus their PRE. You can either communicate with them, or attempt to wake up.

You only get once chance to observe or appear in a dream; if you fail the roll, you've wasted your hour and your chance and must return to your sleeping body, or move on.



For example, the Magician Herrot of Fasavale discovers that Awain, the High King of Therapoli, and a small entourage are resting the night nearby while traveling surreptitiously to Édain. He resolves to attempt a bold and very illegal maneuver: observing the dreams of the High King, gambling that his dreams might be unprotected on the unannounced journey. He enters the Dreamworld using his *Dream-Flight* Gift 4, and attempts to find his way through the Dreamworld to the slumbering visions of the High King. This is a 2-Step process with DR of 18; his IMAG is 5, and he has a Folk Lore Skill of 5, so he has a decent chance of finding the High King's dreams, improved by +1 since he knows the name of the High King's mother (Aregail). He rolls a 7 +15 for a 22, and a 5 +15 for a 20, and finds the dream of the High King. He is right; the High King is temporarily without magical protection, and his roll to observe the dream is a 9 plus his PER of 4, for a 13, enough to let him see what the High King is dreaming: a troubled dream, with images of Imperial emissaries, a line of ancient Kings in chains, and the feeling of quicksand. Herrot has the *Oracular Sight* Gift at Level 3, and even though it is forbidden, he performs a *Foretelling* on the High King. He rolls a 7 plus his PER of 4 and Gift Level of 3, with the +6 bonus for being in the High King's dreams, for a total of 22, just enough to make it. In this case, the Guide doesn't need to roll on the Foretelling Outcomes Table to tell Herrot what he sees: a nightmarish vision of blood and fire and the clash of arms, of falling dragons and shaking earth. There is war and disaster in the High King's future…

Protecting Yourself from Dreams and Spirits

Because the Inner World is composed of several Worlds, you may realize that you have to protect yourself in several Worlds, not just the Material World. Spirits and Magicians may visit you and observe you in Spirit form, or invade and observe your dreams. Many people will therefore avail themselves of Wards and similar protections against Spirits, Nightmares, and Dreams, either by having them cast upon their persons, or wearing them in the form of enchanted rings and talismans, or having such Wards placed upon a house or room. Magicians may bind Spirits or Nightmares to act as their Guardians in the Otherworld and Dreamworld.

Limbo

The final layer or sphere of the Inner World is ***Limbo***, which lies behind and below the other spheres of the Inner World. Limbo is a gray and featureless realm of fog and shadows; some think it is actually a version of Hell, though that place certainly exists elsewhere in the Cosmos. While it is possible to travel there, no sane person would do so; if you are lost in Limbo, you are trapped there, pretty much forever. The Path of the Dead leads through Limbo to the Court of Seedré (the Place of Judgment), and a great fear of many contemplating Death is the prospect of becoming lost on the journey, and wandering Limbo forever.

Travel To, From, and In Limbo

Generally no one goes to Limbo except by accident.

Having entered Limbo in Spirit, Dream, or Material form, attempting to leave is a WILL Test DR 30; you may attempt this roll once per day. There are no Modifiers that can be applied to this roll. If you succeed, you have found the World Mountain, and may use it to step to another part of the Inner World. If you have entered Limbo as a Spirit of the Dead, you may attempt to leave Limbo and return to the Path of the Dead with the same WILL Test DR 30. If you fail, at the end of your Seven Days you may make a single attempt to return to the Material World as a Ghost as described later (see the Journey of the Dead). This is the easiest way to leave Limbo.

Occasionally, the brave may try rescuing a person or Spirit that has become lost in Limbo, but this is an extraordinarily difficult action; assuming they are still 'alive' and to be found there, an individual Spirit or person can only be found with a PER Test DR 36. You may attempt this roll once per day, and there are no Modifiers that can be applied to this roll except those related to Luck.



A comparison of the Inner Worlds, from the left: *the Material World, showing the waking world of men; the Otherworld, ruled by Spirits and traveled by Magicians, normally hidden from view except to those casting Incantations of Seeeing and those with* Second Sight*; the Dreamworld, where dreaming men may be found, along with visisting Spirits and Magicians; and Limbom a largely formless place where it is easy to get lost. All four Worlds overlap, one onto (or beneath) the other.*

Other Features of the Inner World: The World Mountain

As mentioned previously, the World Mountain is the spiritual and gravitational center of the Inner World. At its summit can be found the earthly throne once shared by Yhera and Geniché, guarded by *Ariel* and *Urfanim* Spirits, and the roots of the Sacred Tree of Yhera, whose branches reach into the Heavens and is guarded by *Kheribeal* Spirits. Once you are upon the World Mountain, you may enter any of the Inner Worlds for the cost of 1 Spirit Point (without rolling a Test), or you may attempt to enter the Heavens, with a CONV Test DR 17 and the cost of 3 Spirit Points. You may add any one Cult Lore Skill or the Star Lore Skill to that roll. Others go to eat of the fruit of the Sacred Tree, or attempt to sit upon Yhera's throne, but such adventures are somewhat beyond the scope of this book.

The Lunar Path

The Path of the Moon circumnavigates the borders of the Inner World; it is the edge between the Inner World and the Outer World of the Underworld and the Heavens. From the Gates of the Dawn and the Dusk, you can travel the Lunar Path to visit the Moon or the Court of Seedré.

Entering the Lunar Path requires a WIS Test DR 17 and a single Spirit Point. To reach the Moon requires a single Step with a WIS Test DR 17, to which can be added your *Spirit-Walking* Gift and/or your Folk Lore Skill. Once on the Moon, you may journey into any of the Inner Worlds without point cost or Test (for the Moon is the Gate between Worlds). You may also attempt to travel onto the Celestial Path (q.v.), entering it in either the Tenth or Twelfth House. There is also a lot to do on the Moon itself, and its guards are *Kheribeal* Spirits and lunar Dragons, but (once again) such adventures are somewhat beyond the scope of this book.

Reaching the Court of Seedré along the Lunar Path is a longer journey, requiring 3 Steps with a WIS Test DR 20. The *Golodriel* guard the Gates to the Court of Seedré, and usually they only allow the Dead to enter.

The Solar Path

The Path of the Sun touches upon the Inner World at the Gates of the Dawn and Dusk, but is more properly a part of the Outer World, spanning parts of the Heavens and the Underworld. You may enter the Solar Path at the Gates of the Dawn or the Dusk, or at the Court of Seedré, with a successful WILL Test DR 18 and the cost of 1 point of Spirit. You may seek encounters with the Wanderers on the Solar Path (the Morning Star, the Evening Star, and the Midnight Star), or visit the Sun (the Solar Disc, Helios) and from the Sun journey to the Heavenly Palace of Islik the Divine King. Such adventures are (once again) somewhat beyond the scope of this book.

Dieva the Evening Star opening the Gates of the Dusk.



The Underworld

Invisible to us in the Material World, below the Earth and the Deeps of the Inner Worlds and the horizons of the Heavens, lies the ***Underworld***, the Land of the Dead ruled by Geniché, who was once Queen of Earth. The Underworld is where all the Spirits of the Dead must go, though they may become lost on their journey there, and the followers of the Divine King call on his aid to avoid the Underworld and be taken to his Heavenly Palace instead. Usually only the Dead go there, but great Heroes have been known to cross out of the Inner World and into the Underworld and return. Such journeys are, needless to say, somewhat beyond the scope of this book.

The entrance to the Underworld is the ***Court of Seedré***, the Place of Judgment where Seedré (also called *Osidred*) sits in judgment of the Spirits of the Dead and assigns them their place in the Underworld. Some may seek out and use ***mundus pits***, holes in the Otherworld that lead directly to the Underworld and which may be used to either go directly to or even bypass the Court of Seedré.

Most of the Dead are allowed to roam the Underworld as they see fit, including the Halls of Geniché, the great palace-realm of the former Queen of Earth, a place of infinite halls. But in the depths of the Underworld, on the borders of Endless Night, are the ***Six Hells***. Hathhalla originally made the Six Hells to punish those who earned her wrath, and she remains their divine Guardian and Ruler. Each Hell has a Servant-Ruler who holds sway as a slave to Hathhalla, except the Sixth Hell, which is usually described as having an empty throne. Some say that the throne is held for Nymarga's Spirit, should he ever finally arrive for Judgment; others say a thing called Islik's Shadow rules the Sixth Hell, a piece of the Divine King that he left behind. This is, needless to say, heretical thinking in both the Sun and Phoenix Courts. The *Sharab Deceal*, harpy spirits that serve Hathhalla, and the *Bharab Dzerek*, spirits of fire and iron that torture the damned, are the great guardians and wardens of Hell.

The Six Hells

Hell	Servant-Ruler	For
First	Amaymon	The greedy and corrupted, such as thieves and grave robbers.
Second	Geteema	The jealous, covetous, and ambitious.
Third	Ishraha	Betrayers, oath-breakers, and usurpers.
Fourth	Ligrid	The depraved and lecherous, such as rapists and molesters.
Fifth	Irré	The merciless, callous, and savage, such as murderers, pillagers, warmongers, and destroyers.
Sixth	(none)	The eaters of unsacrificed meat.

The Journey of the Dead on the Path of the Dead

At least once, after the death of the body, the Spirit of every person will attempt at least one journey through the Otherworld to the Court of Seedré. After dying, your Spirit (comprising your Mental and Spiritual Characteristics) automatically enters the Otherworld (without WIS Test or entry cost) and must attempt to reach the Path of the Dead. This requires, as described previously in the section on the Otherworld, 3 successful Steps forward but with a WILL Test of DR 13 (not a WIS Test, as is usual for Otherworldly travel). Unlike when you are *Spirit-Walking* or are in the Otherworld voluntarily, you may not add any Gift Levels or your Folk Lore Skill to your roll. Your rolls continue to be adversely affected by the Pollution Levels that remain on your physical body. You may, however, add any one Cult Lore Skill you have to your rolls, and since you are already dead you need not worry about damage to your physical body behind due to the separation of Body and Spirit.

Once you have made 3 successful Steps forward, you have found the Path of the Dead and may begin attempting to traverse it to the Court of Seedré. You have seven days after your body dies to reach the Court of Seedré – these are literally called the Seven Days of the Dead – and may roll once per day to complete the journey. Reaching the Court of Seedré requires a WILL Test DR 14. This roll may be affected by a variety of Modifiers as found on the following Table.

Path of the Dead Modifiers

Condition	Modifier
You died an **untimely death** (you died through violence or a tragic accident).	–3
You were a **virgin**, and died an untimely death.	–6
The **Pollution Levels** on your body (until the living have purified your body).	– Pollution Levels
A living person performed **Prayers for the Dead** for you that day.	+ Invocation Points (that day only)*
You have a **Curse** on you to not find the Underworld or the Court of Seedré, to wind up in Limbo, become a Ghost, etc.	–1 per point of Curse (highest Curse only).
Your body is **buried**, or consumed by carrion birds and insects.	+4
You were **hanged**.	–20
You **drowned** in the sea.	–6
You have a **Spirit Guide**.	+ Navigation Skill of the Spirit Guide.

* To help someone on the Path of the Dead, you may contribute up to your Cult Lore Skill Level in Invocation Points once per day as part of a Prayer (Invocation) for the Dead. There is no limit to the number of people that can pray for someone's Spirit during one day; just total the number of Invocation Points used by those praying.

If you fail this roll, you are still wandering the Path of the Dead, but may try again the next day. If you fumble this roll, you have wandered off the Path of the Dead and are in Limbo. You may try to escape Limbo once a day as usual, until your Seven Days are up.

If at the end of your Seven Days you have not reached the Court of Seedré – either because you never reached the Path of the Dead, you were on the Path of the Dead but never found the Court, or got lost and trapped in Limbo – then you may make a last WILL roll to return to the Material World and become a Ghost. This is a WILL Test DR 14, with Modifiers as determined from the following Table.

Returning as a Ghost

Condition	Modifier
You died an **untimely death** (you died through violence or a tragic accident).	+3
You were a **virgin**, and died an untimely death.	+6
You have a **Curse** on you to become a Ghost.	+1 per point of Curse (highest Curse only).
Your body is **buried**, or consumed by carrion birds and insects.	–4
You were **hanged**.	–20
You **drowned** in the sea.	+6

If successful, you return as a Ghost to haunt the place you died (see Ghosts in the Bestiary); if you drowned and return as a Ghost, then you become a Ghost in the Halls of Heth in the Deeps. If you fail the roll to become a Ghost, or choose for your own reasons not to make such a roll, then your Spirit has dissipated and joined the gray shadows of Limbo, and you have been lost forever. Note that you may choose to make the roll to become a Ghost at any time during your Seven Days, rather than attempting to move to the Court of Seedré; however, if you fail the roll, then you automatically pass into the shadows of Limbo and are lost forever, so usually all but the truly vengeful will save attempting to become a Ghost as a last resort.

For example, Durant, a Daradj warrior and worshipper of the Old Religion, dies in combat with a pair of Djar Maelite Warlords. His Spirit enters the Otherworld, and he must attempt to reach the Path of the Dead with his WILL of 5. He begins rolling a 5, a 3, a 9 (+5 for a 14, a success), a 12 (+5 for a 17 and another success), and an 8 (+5 for a 13, his third success). It took his Spirit 5 hours to reach the Path of the Dead, enough time to allow him a roll to reach the Court of Seedré that very day. He had died an untimely death in combat (–3 to his roll), but the Djar Maelites – also being followers of the Old Religion – had buried his body (+4) and made quick Prayers of the Dead for him, perhaps hoping that he might not stand against them when they come to be Judged (+3 Invocation Points each), but had not taken the time to purify his body (–3 for his Pollution Levels at time of death). No one amongst his friends and family yet know he is dead, so he has no other Prayers to aid him. His WILL Test roll that first day is an 8 +WILL 5 + 4 from Modifiers, for a 17; he reached the Court of Seedré on the first try – largely thanks to the efforts of the men who killed him!

The Living on the Path of the Dead

The living may certainly attempt to travel the Path of the Dead, either physically or in Spirit form, though given the dangers to the body of being separated from the Spirit for so long it's actually far more likely that this journey would be made physically. The attempt to reach the Court of Seedré by the Path of the Dead is essentially the same for the living as it is for the Dead, but aside from a Spirit Guide no Modifiers may be applied. A living person may, however, attempt to turn back at the end of the Seven Day journey, instead of becoming a Ghost; if you succeed at a WILL/Folk Lore Test DR 14, you may turn off the Path of the Dead and return to the Otherworld. Otherwise, you are lost in Limbo and must attempt to escape that dreaded place.



Mundus Pits

Most Magicians and Heroes attempting to reach the Court of Seedré will seek to use ***mundus pits*** or the Lunar Path to do so. A *mundus pit* allows you to move directly to the Court of Seedré with a WILL Test DR 12, or to bypass it and enter the Underworld directly with a WILL Test DR 18. There are no Modifiers to this roll; if you fail, you must turn back; if you fumble, you have accidentally stepped into Limbo.

At the Court of Seedré

Once you have reached the Court of Seedré as a Spirit of the Dead, you are greeted by the *Golodriel*, cleansed, and prepared for your appearance before the Judge. Your Judgment occurs at the end of your Seventh Day regardless of how quickly you arrived at the Gates of the Underworld. At your judging, Seedré will decide your fate in the afterlife: ***banishment*** to one of the Six Hells; ***entry*** into the Underworld and the Halls of Geniché; immediate ***rebirth*** into the Material World; or ***ascension*** to the Heavens as a Hero. If you are a worshipper of the Divine King, you may attempt to gain ***intercession***, in which an *Archai* Spirit beholden to the Divine King comes to claim your Spirit for His Heavenly Palace.

Spirits (human, animal, or otherwise) already in the Underworld that have something to say on the disposition of your Spirit are invited to appear at your judging, either to speak in your favor or to speak against you, and Seedré will also listen to the Prayers and voices of the living that remain behind you. You cannot hide your identity from Seedré and the *Golodriel*, but if you have committed an offense against someone and they do not know who you are, they may not testify against you at your judging (either in person, should they be dead, or through prayers and curses, should they be living). As mundane as this may seem, this is one of the primary reasons why criminals wear masks, and why Divination is so often sought by those who feel they have been wronged in some way by parties unknown to them.

You may attempt (with the Guide's discretion) to mollify your accusers by making appeals to their EMP. Compare your EMP roll to their WILL roll minus their EMP; if your roll is higher (and the Guide is convinced enough by your role-playing that you are truly seeking the forgiveness of those you have harmed), then that accuser will withdraw their objections before the Court and allow you entry into the Underworld. Needless to say, there are some crimes (outright murder and rape most particularly) that Guides should consider generally unforgivable.

To determine the Judgment of Seedré, declare the Fate you are seeking (*entry into the Underworld, rebirth,* or *ascension*) then roll d10, add your CONV, and then any Modifiers from the above Table. See the Table following for your Fate; or your Guide may already have a Fate planned for you…

Judgment Modifiers

Circumstance	Modifier
You committed a **crime** (something that qualifies you for a Hell) against someone that speaks against you at the Court.	–CONV of victim (per victim). Multiply by 3 in cases of murder and rape
Someone already in the Underworld speaks on your behalf.	+ 1 per speaker from your family, +2 for someone outside your family.
You have a ***Guilt* Binding**.	– Level of *Guilt* Binding (cumulative)
Some amongst the living are **praying** for you to go to Hell.	– Invocation Points*
Some amongst the living are **praying** for your entry into the Underworld.	+ Invocation Points*
You have a **Curse** on you to go to Hell, etc.	–1 per point of Curse (highest Curse only)
You have the ***Ascension* Gift**.	+ Level of *Ascension* Gift & you may ***ascend*** if your roll is sufficient
You have **Worshippers** who are actively praying for your Ascension.	+ Invocation Points (added only to determine if you ascend; if you fall short of ascension, then ignore these Invocation Points in determining your final fate)
You have the ***Rebirth* Gift.**	+ Level of *Rebirth* Gift & you may be ***reborn*** if your roll is sufficient
You have already walked the Path of **Justice**.	+1 for every 100 Arcana Points of *Justice* that you have accumulated.
You have already walked the Path of the **Last Judgment**.	+1 for every 50 Arcana Points of the *Last Judgment* that you have accumulated.

* To influence the Judgment of Seedré, you may contribute up to your Cult Lore Skill Level in Invocation Points in total (i.e., no matter how many times you pray). There is no limit to the number of people that can pray for someone's Spirit during his or her Day of Judgment; just total the number of Invocation Points used by those praying.

The Fate of the Dead

Roll	Fate
0 or less	You are banished to one of the Six Hells, as befits your worst crime.
1–15	You are allowed entry into the Underworld.
16-100	You are granted a special place in the Halls of Geniché; you may be ***reborn*** if you were seeking rebirth.
101+	You are granted a special place in the Halls of Geniché; you may be ***reborn*** if you were seeking rebirth; you may ***ascend*** to the Heavens if you were seeking ascension.

Being sent to Hell means just that; your Spirit is consigned to a Hell, pretty much for all eternity, where it is tortured, consumed, and regurgitated by Hell's guardian Spirits, the *Bharab Dzerek* and *Sharab Deceal*. You may have no contact with the living, except through Occult magics, and are generally only let out to testify at someone else's Judgment.

If you are granted entry into the Underworld, then you may seek your family and loved ones in the Underworld. If you are granted a special place in the Halls of Geniché, then the Queen of Death grants you an honored seat in her Halls. In either case, you are available for Summoning by the living, and are allowed to return to the Otherworld on the Day of the Dead, and there observe the Material World of the living, or cross over and communicate with the living if you so desire and succeed in the usual rolls to do so.

If you were seeking rebirth, have the *Rebirth* Gift, and roll a 16 or higher, then you have successfully been sent from the Court of Seedré back to the Material World to be reborn. You won't have any memories of your past, at least not at first.

If you were seeking ascension, have the *Ascension* Gift, and roll a 30 or higher, then you have ascended to the Heavens and appear as a new star in the next Night Sky. Being ascended allows the living to worship you, and you may intercede in the affairs of the World by answering Invocations and granting powers and Gifts to your worshippers.



For example, Durant, having arrived at the Court of Seedré, undergoes Judgment before Seedré. He has a *Guilt* 1 Binding from a friendship that ended badly, and to his chagrin the Spirits of several warriors he fought over the years arrive to challenge his placement in the Underworld. He appeals to the EMP of the three dead warriors, arguing that their deaths were the result of war and that they sought to kill him also, and his EMP rolls are successful enough that 2 of them will grudgingly allow that death in battle was their chosen fate. One, however, is unimpressed and still seeks Durant's punishment, pitting his CONV 5 against Durant's roll (it is not multiplied by 3 at his death was indeed a battlefield death during war and not a murder). So Durant has a –6 to his roll, and a +5 from his own CONV (for a total penalty of –1). None of his friends and family knows he is dead yet, so he has no one praying to aid him into the Underworlds, so –1 is the Modifier he must apply to his roll. He rolls a 5 –1 for a 4, and to his eternal relief Seedré rules that he is allowed into the Underworld.



The Spirit of the criminal Gheleas arrives at the Court of Seedré for Judgment. The Spirits of several people he murdered arrive to condemn him, and in the Material World at least four of his living victims were aware that he died and have been praying that he be sent to Hell; one had previously gone so far as to commission a powerful Curse from a Warlock. But as he is without conscience, at least he has no *Guilt* Bindings. The testimony of his murder victims (who all reject his pleas for forgiveness) gives him a –18 penalty to his roll; the prayers of the living add another –9 Penalty, and there's the 6-point Curse to boot. Against that he has his CONV of 3. As the roll isn't open-ended (he can't luck out with an open-ended 10), the result is a foregone conclusion: Seedré casts him into the Fifth Hell, leaving his Spirit to the eternal mercies of Irré and the *Bharab Dzerek*. "I knew I should've become a Ghost," says poor Gheleas to himself…

Occasionally very bad people manage to avoid Hell (usually because they hid their identities while committing crimes, or because their living victims are not aware that they died), and sometimes basically good people are sent to a Hell for a single act. In the breadth of Eternity, these things have a way of shaking out, as the guardian watchers of Geniché – Hathhalla and the *Sharab Deceal* – observe the behavior of the Dead and may occasionally reward or punish them.

The Intercession of Islik

If you are a worshipper of the Divine King, you may seek the intercession of Islik at the Court of Seedré. This is handled as a CONV/Divine King Cult Lore Test DR 10 (treat this as an open-ended roll). **You gain a +4 to this roll if your remains were cremated** within the Seven Days following your death. If you succeed, then an *Archai* Spirit sent by the Divine King arrives at the Court of Seedré and claims you as one of his own, placing you under his protection. You are then escorted up the Path of the Sun to his Heavenly Palace. If you fail this roll, then the Divine King has not heard your pleas (or has chosen to ignore them) and you must submit yourself to the Judgment of the Dead as normal. The Divine King seems uninterested in your behavior while alive, only in your devotion to him and your willingness to ask for his aid and mercy, so there are no behavioral modifiers to this roll.

As worshippers of the Divine King eat unsacrificed meat, their days of Judgment in the Court of Seedré are often filled with the howls and screams of Animal Spirits demanding justice for the unlawful consumption of their flesh – howls and screams that often turn to rage when an Archai of the Divine King arrives to escort the accused Spirit to His Palace…

The Cult of the Dead

The rituals associated with the dead can perhaps be gleaned from these rules with some ease, though variations exist from culture to culture. Generally speaking, after someone has died the living will usually purify the body of the deceased, and then the body will either be buried (or left for exposure) if the deceased was a follower of the Old Religion, or cremated if a follower of the Divine King. A death by hanging is considered a way of cursing the Spirit of the departed to Limbo, and is usually reserved for criminals and bitter enemies.

Each day of the Seven Days, mourners will usually make Prayers for the Dead, praying either to Seedré (Osidred in the Divine King tradition), Geniché, or the Divine King, to steer the Spirit of the deceased to and on the Path of the Dead. One such Prayer will usually be offered each day, so that the Spirit of the deceased will gain some benefit navigating the Path of the Dead to the Court of Seedré on each day (unless a Divination has revealed that the Spirit of the deceased has already reached the safety of the Court and is awaiting Judgment). Sometimes a Spirit Guide will be summoned to shepherd the deceased Spirit to the Path of the Dead and the Court of Seedré.

By the Seventh Day of the Dead, a mourner will usually have also offered a Prayer for the Dead to help the Spirit enter the Underworld and be spared banishment to any of the Hells. The number of Invocation Points in total that you send through Prayer to aid the Dead before Seedré cannot exceed your Cult Lore Skill, so most mourners will pray once on the Seventh Day for Seedré to allow the Dead into the Underworld.

Those that feel they were greatly harmed by a person who has just died may offer up Prayers to Seedré, Geniché, or Hathhalla, seeking justice or vengeance for crimes and slights real or imagined. Such Prayers are usually offered up surreptitiously, as this is generally considered poor manners in many cultures, save when dealing with someone of great and obvious criminality.

Dying alone and unattended is a great fear of many, as there will be no one to purify and prepare the body, or to offer Prayers to aid in traveling to the Underworld and standing before the Judge of the Dead. The conviction of the mourner is not really an issue, so long as they offer up Invocation Points during their Prayers to aid (or condemn) the Dead. Thus, many who can afford to do so will arrange for professional mourners to offer up Prayers during their Seven Days or those of a loved one (indeed, it could be argued that such activities are the primary duties of the Priesthood, aside from making sacrifices and offerings to the gods). Of course, those wealthy enough to do so often have enemies in large numbers, whose ill wishes they must anticipate or thwart. In some cultures, such as in the League of Cities, burial and mourning societies exist, in which the members pledge to properly attend to each other's funeral arrangements and mourning prayers.

Reincarnation

If you have taken the *Rebirth* Gift, you may attempt to be reborn into the World soon after you die (see the Cycle of Death, later in this chapter). If you are reborn, you have no memories of your past lives (unless you receive a *Gleaning* that tells you about your history), but eventually as an adult you will have the same Characteristics as you did in your previous life. You will essentially follows the same Characteristics progression as other children (being born with an average of 1, with the application of Lineage and Birth Omen modifiers, and then increasing over time), except with your Spiritual Characteristics, which automatically begin at their full value. Such children are usually referred to as having 'old spirits,' as they are uncannily adult in their spiritual attitudes and behaviors from an early age.

The Heavens

Visible in the Night Sky above us are the ***Heavens***. Technically they would be visible in the day as well, but the light of the Sun eclipses all other lights in the Sky, except occasionally the light of the Wandering Stars.

The Moon appears in the Night Sky, but it occupies a border between the Heavens and the Inner World, and acts as a Gate between those Worlds. On a slightly higher Path is the Path of the Sun, which brings the Solar Disc fairly close to the Material World when it passes through the Gates of Dawn and Dusk. Because the Sun died once, it must spend part of the day in the Underworld, in the Halls of Geniché.

On a clear night, it is easy to see the ***Celestial Path*** that runs through the center of the Heavens, and the Star Signs that are moving slowly upon the great Wheel of the Heavens. The Celestial Path runs through a concentration of Stars and Light called the ***Celestial Palace*** of Yhera, where the Queen of Heaven and of Night makes Her abode. Great Heroes, Celestial Spirits, and Stars of the Night spend time in her Celestial Palace, and sometimes Spirits of the Dead follow the Celestial Path out of the Underworld to visit her Celestial Halls.

Not visible in the Heavens but somewhere above is the ***Heavenly Palace of Islik the Divine King***, which can be reached by the Solar Path. The Spirits of his followers are usually brought here from the Place of Judgment after he has claimed them.

Travel to the Heavens is difficult, but Heroes and great Magicians have been known to do so successfully, usually by taking the Solar or Celestial Path. Such journeys are, needless to say, well beyond the scope of this book.

The Celestial Path

The Celestial Path may be entered from the Moon. To cross each House of the Heavens is a 3-Step process, each with a CONV Test DR 17. To enter a new House requires a CONV Test DR 17 and 3 Spirit Points. You may either travel along the Celestial Path to deal with the Star Signs that occupy them, and their Guardians, or you may seek an encounter with one of the Wanderers of the Celestial Path (the Great Star, the Herald Star, the Conqueror Star, the War Star, or the Eye of Ishraha), or you may visit either the Celestial Palace of Yhera or the Halls of Geniché in the Underworld. Such journeys are, needless to repeat, well beyond the scope of this book.



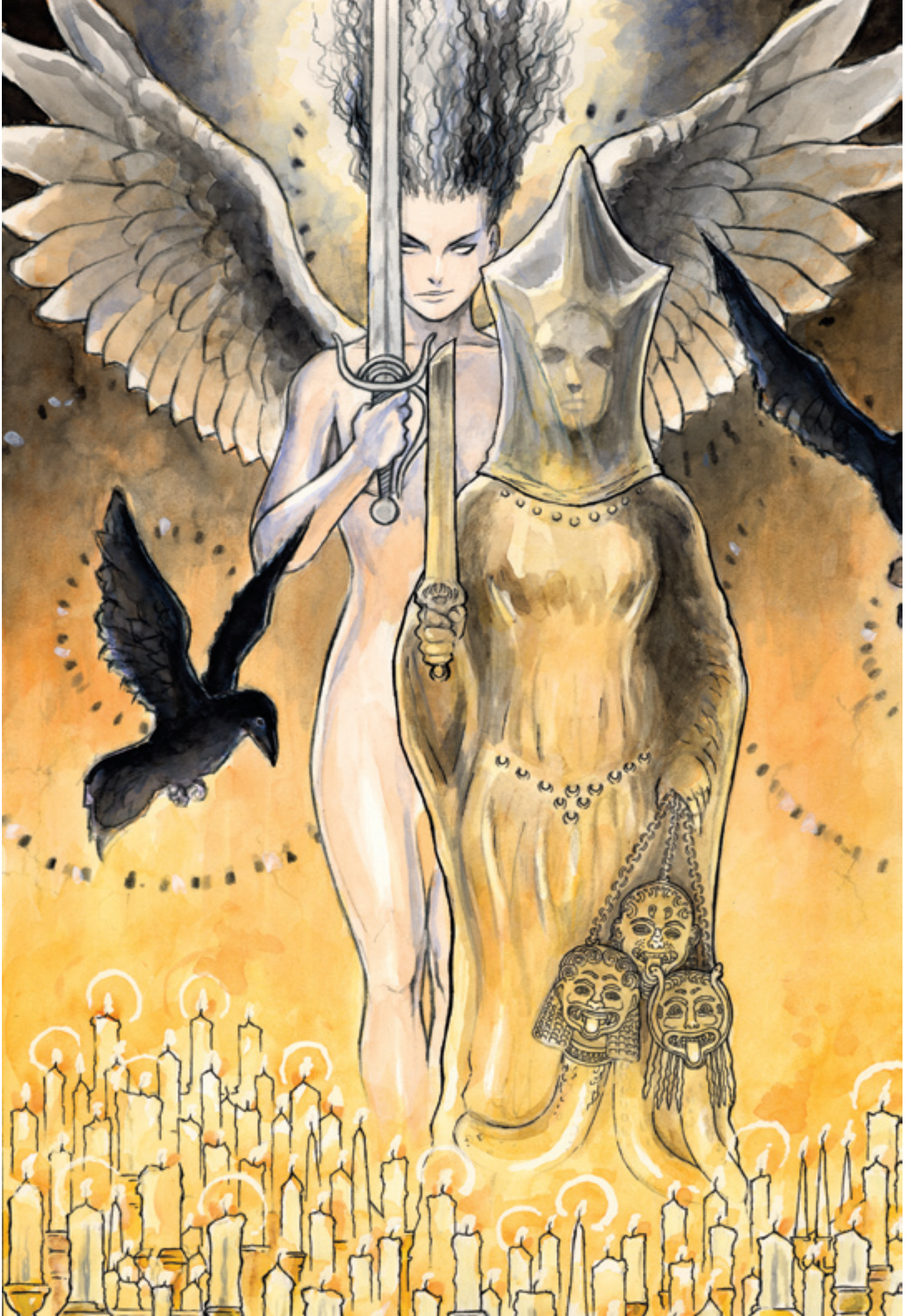
The War Star appears.

The Guardians of the Signs

Star Sign	Guardian
The Ram	The Spirit of Agdah the Ram.
The Sun Bull	The Spirit of the Solar Bull.
The Sky Twins	Dall and Pulma, the Starlight Spears and ascended heroines.
The Scarab	An *Ariel* Spirit of great power.
The Sun Lion	One of the Solar Lions.
The Maiden	Urige, the First Queen and ascended heroine.
The Scales	A *Golodriel* Spirit of great power.
The Sphinx	A *Nephilim* Spirit of great power.
The Archer	Hannath Hammergreia, an ascended Düréan heroine.
The Dragon	A Celestial Dragon, sometimes believed to be the Spirit of Cewert, the first Dragon King.
The Star-Child	An *Archai* Spirit of great power.
The Serpent	A Celestial Serpent.

The Wanderers of the Heavens

Wandering Star	Description
The Morning Star	Rises in the east just before Dawn, and paves the way for the Sun; considered to be the goddess Ami. Sets in the west just before Midday.
The Evening Star	Rises in the east just before Dusk, and follows the Sun; considered to be the goddess Dieva. Sets in the west just before Midnight.
The Midnight Star	Rises in the east at Midnight. Sets in the west just before Dusk. Considered to be a lucky Omen by many.
The Herald Star	A Star on the Celestial Path whose appearance heralds change and new things, progress and civilization; sometimes associated with Ariahavé and Daedekamani.
The Great Star	A Star on the Celestial Path whose appearance heralds an act of greatness.
The Conqueror Star	A Star on the Celestial Path whose appearance heralds the exercise of power, for good or ill. Many believe this to be the Star of Dauban Hess, as it did not appear until after he had disappeared seeking the Gates of the Dawn.
The War Star	A red Star on the Celestial Path whose appearance heralds the onset of war and great battles and bloodshed.
The Eye of Ishraha	A Star on the Celestial Path whose appearance is a bane and a curse; often called the Dark Star. Some believe the Star to literally be the Eye of Ishraha, set in the Sky to look down on his enemies while he is trapped in Hell.



The Calendars

Three primary calendrical systems are used throughout the Known World, all of them using a 364-day year. The oldest is the Düréan Lunar Calendar, based on a year of 13 Moons, and the Golan Celestial Calendar (see page 147), which has 12 months following the appearances of the Star Signs in the Heavens. The most recent calendar is the Imperial Avellan Calendar, created in the Courts of Dauban Hess, which also has 12 months, but based upon a more arbitrary and arcane set of divisions than the two older calendars.

The Imperial Avellan Calendar is the official calendar of the Sun Court, and in most Divine King lands, such as the Middle Kingdoms, it will be the primary calendar of use. Though they sometimes follow their lowland cousins in this practice, the Daradjan Highlands and Djar Maelites more usually make reference to the Düréan Lunar Calendar. The Lunar Calendar is also the primary calendar of Palatia and its territories, as it is for many of the peoples of the Far West and the Unknown World. In the south, the Phoenix Court uses the Imperial Avellan Calendar for its religious and liturgical year, but the Celestial Calendar is the official calendar of the Thessid-Golan Empire. The Celestial Calendar is also popular everywhere amongst Astrologers and those that pursue Star Lore.

For example, a party of travelers from Daradja has crossed into the Danias to attend the Tournament of Flowers, which is usually held in the month of Telesium, from the 13th to the 15th, according to the Imperial Avellan Calendar used in the Middle Kingdoms. The Daradjans generally use the old Düréan Lunar Calendar, so they have to figure out which days the Tournament is on according to the Lunar months. The Tournament begins 8 days before the Festival of the Sun Bull (the 21st of Telesium), which marks the Star Sign of the Bull entering the First House of the Heavens. The Festival of the Sun Bull on the Lunar Calendar is the 2nd day of Bull Moon (*Auros-luna* in the old Éduinan and old Emmetic), so that makes the first day of the Tournament the 22nd of Green Moon. If they think it'll take them 5 days to reach the plains near Newgate (they travel around 20 miles a day and are leaving from Finleth), then they'll want to leave on the 17th of Green Moon at the latest. If a group of travelers from Galia, the closest Imperial emirate, decided to visit, they could us the Imperial Avellan Calendar or figure out the dates on the more common Celestial Calendar. Since the Tournament begins 8 days before the Festival of the Sun Bull (the 1st day of the Sign of the Bull), that would make it the 24th day of the Sign of the Ram.

The Common Days of the Calendars

On the calendars shown here and previously, important dates on each calendar have been marked in addition to the names of the months. Unfortunately, none of the calendars use the same day (in the Lunar or Celestial cycles) as the start of their year so some slight difficulty may be had in transposing the day according to one Calendar into another. However, during the course of the year (regardless of which calendar and which year, in effect) there are certain things that occur as annual events; these are the easiest markers to use when comparing the Calendars to determine the date.

The Star Signs on the Celestial Wheel: 12 times a year, a new Star Sign takes its place in the First House of the Heavens, according to a regular schedule. The first Star Sign of the Celestial Calendar is the Sign of the Ram, which marks the beginning of the Celestial New Year. The beginning date of each Celestial month is marked on the other two calendars, to more easily allow a comparison of dates.

The Equinoxes and Solstices: Helios, the Sun, is stronger in summer and weaker in winter. Every calendar marks the Summer and Winter Solstice (the Sun's strongest and weakest days), and the Spring and Autumn Equinox (when day and night are of equal strength). The Autumn Equinox falls on the same day as the Festival of the Sign of the Scales.

The Day of the Dead: Once a year, the Dead in the Underworld are allowed to return to the nearby Otherworld to observe the living, and those of strong will sometimes cross into the Material World and speak directly to their loved ones or descendants. Djara is said to lead a great host of Spirits through the Otherworld on the night of the Day of the Dead.

The Night of the Wild Hunt: Once a year, as winter approaches, the Black Hunter – the youngest and most rebellious child of Geniché – is allowed to lead a great Hunt out of the Underworld, which pursues any mortal man or woman caught outside the protection of wall or ward.

The Day of the Law: This day marks the beginning of winter, and is the annual reminder of the Law of Geniché: that all things born of her Earth must follow her into the Underworld. It follows the Night of the Wild Hunt.

The Twelve Days: In many of the World's cultures, there is a twelve-day long festival during deepest winter, in which the peoples of the World commemorate their gods, the Dead, the year that is past, and the year that is coming. The traditional **Festival of the Dead** falls during the Twelve Days, as does the **Winter Solstice** (the day after the end of the Festival of the Dead) and the **Festival of the Sign of the Dragon** (the day after that). Only in Sun Court lands is the full Twelve Days not celebrated. In lands that still hold to the Old Religion, the Twelve Days are preceded by the **Days of Ashes**, a 44-day period of fasting and atonement beginning right after the Day of the Law, which marks the 27 years that Yhera, Queen of Heaven, spent in the Underworld searching for Agdah Cosmopeiia and her son, Illiki the Sun-Bull.

The Day of Helios' Return: This day marks the anniversary of the return of the Sun Gods, Agdah and Illiki, from the Underworld.

The Düréan Lunar Calendar

The oldest calendar is the Düréan Lunar Calendar, which divides the year into a cycle of thirteen full moons that appear over the course of the 364-day year. Each moon cycle lasts 28 days, and is divided into four seven-day weeks. The Düréans marked the first day of the year on the anniversary of the return of Ami and Dieva from the Underworld, announcing the return of Helios.

The night of the Full Moon comes on the night of the 14th day of each month. The night of the last day of the month is the night of the New Moon. The names in *italics* are the old Emmetic and old Éduinan names of the months.

The Düréan Lunar Calendar is essentially the official Festival Calendar of the Cult of Yhera, and so here included are most of the major festivals and holy days of the Old Religion. This is only a selective list of the largest and most important; there are dozens of gods, goddesses, and heroes in the pantheon of the Old Religion, and many of their festival and holy days are not listed here. Festival names marked in **bold** indicate a festival associated with one of the 12 Star Signs; these dates can be easily used to synchronize the Lunar and Celestial Calendars.

The Düréan calendar, sometimes with different names, is still used in Khael, Palatia and its territories, by the Ceraic and Oceraic nomads of the Midlands, and in parts of the Far West and Far North. The Düréans dated their calendar from the founding of Ürüne Düré, and according to the scribes of Khael the current Lunar year is 2615 (usually marked with a 'd' to indicate the Düréan Calendar, as in d2615). The Palatians use the same basic Lunar Calendar but begin their dating of years from the founding of the City of Palatia Archaia, and mark their dates with a 'p', so for them the current year is p1639.

First Moon	1	2	3	4	5	6	7	1/1 – *Lunar New Year*
Arisa-luna	8	9	10	11	12	13	14	1/4 – *Day of Helios' Return*
	15	16	17	18	19	20	21	1/24 – *Feast of the Dragon Slayers*
	22	23	24	25	26	27	28	1/25 – *Festival of the **Star-Child***
Spring Moon	1	2	3	4	5	6	7	2/7 – *First Day of Spring, Queen's Day*
Nisa-luna	8	9	10	11	12	13	14	2/8 – *Festival of the Shepherd*
	15	16	17	18	19	20	21	2/25 – *Festival of the **Serpent***
	22	23	24	25	26	27	28	2/28 – *Festival of the Spring Moon*
Axe Moon	1	2	3	4	5	6	7	3/1 – *The Re-arming Festival*
Labra-luna	8	9	10	11	12	13	14	3/9 – *Festival of Horse Racing*
	15	16	17	18	19	20	21	3/27 – *Festival of the **Ram***
	22	23	24	25	26	27	28	3/28 – *Spring Equinox Festival*
Green Moon	1	2	3	4	5	6	7	4/1 – *Festival of the Great Mother*
Tamaz-luna	8	9	10	11	12	13	14	4/14 – *Festival of Birth*
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	
Bull Moon	1	2	3	4	5	6	7	5/2 – *Festival of the **Sun Bull***
Auros-luna	8	9	10	11	12	13	14	5/12 – *Day of the Dead*
	15	16	17	18	19	20	21	5/13 – *First of Summer Fire Festival*
	22	23	24	25	26	27	28	5/14 – *Festival of the Summer Moon*
Twin Moon	1	2	3	4	5	6	7	6/1 – *Festival of Geniché*
Diana-luna	8	9	10	11	12	13	14	6/5 – *Festival of the **Sky Twins***
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	
Scarab Moon	1	2	3	4	5	6	7	7/6 – *Midsummer's Eve*
Rab-luna	8	9	10	11	12	13	14	7/7 – *Summer Festival of the **Scarab***
	15	16	17	18	19	20	21	7/14 – *Consort Festival*
	22	23	24	25	26	27	28	
Harvest Moon	1	2	3	4	5	6	7	8/10 – *Festival of the **Sun Lion***
Elul-luna	8	9	10	11	12	13	14	8/11 – *Festival of Fortune*
	15	16	17	18	19	20	21	8/14 – *Autumn Moon Festival*
	22	23	24	25	26	27	28	8/20 – *Harvest Festival*
Red Moon	1	2	3	4	5	6	7	
Marina-luna	8	9	10	11	12	13	14	9/10 – *Festival of Wine*
	15	16	17	18	19	20	21	9/12 – *Festival of the Virgins (**Maiden**)*
	22	23	24	25	26	27	28	
Judgment Moon	1	2	3	4	5	6	7	
Hannan-luna	8	9	10	11	12	13	14	10/14 – *Fall Equinox (Feast of **Scales**)*
	15	16	17	18	19	20	21	
	22	23	24	25	26	27	28	10/28 – *Feast of Lights*
Scorpion Moon	1	2	3	4	5	6	7	11/17 – *Festival of the **Sphinx***
Urgala-luna	8	9	10	11	12	13	14	11/24 – *Festival of War Dead*
	15	16	17	18	19	20	21	11/26 – *Festival of Laurels*
	22	23	24	25	26	27	28	11/28 – *Night of the Wild Hunt*
Twilight Moon	1	2	3	4	5	6	7	12/1 – *Day of the Law, First of Winter*
Daradana-luna	8	9	10	11	12	13	14	12/2 –13/16 – *Days of Ashes*
	15	16	17	18	19	20	21	12/19 – *Festival of the **Archer***
	22	23	24	25	26	27	28	12/28 – *Festival of the Winter Moon*
Last Moon	1	2	3	4	5	6	7	13/16 – *end of Days of Ashes*
Annua-Luna	8	9	10	11	12	13	14	13/17 – 13/28 – *The Twelve Days*
	15	16	17	18	19	20	21	13/18 – 13/20 – *Festival of the Dead*
	22	23	24	25	26	27	28	13/22 – *Festival of the **Dragon***

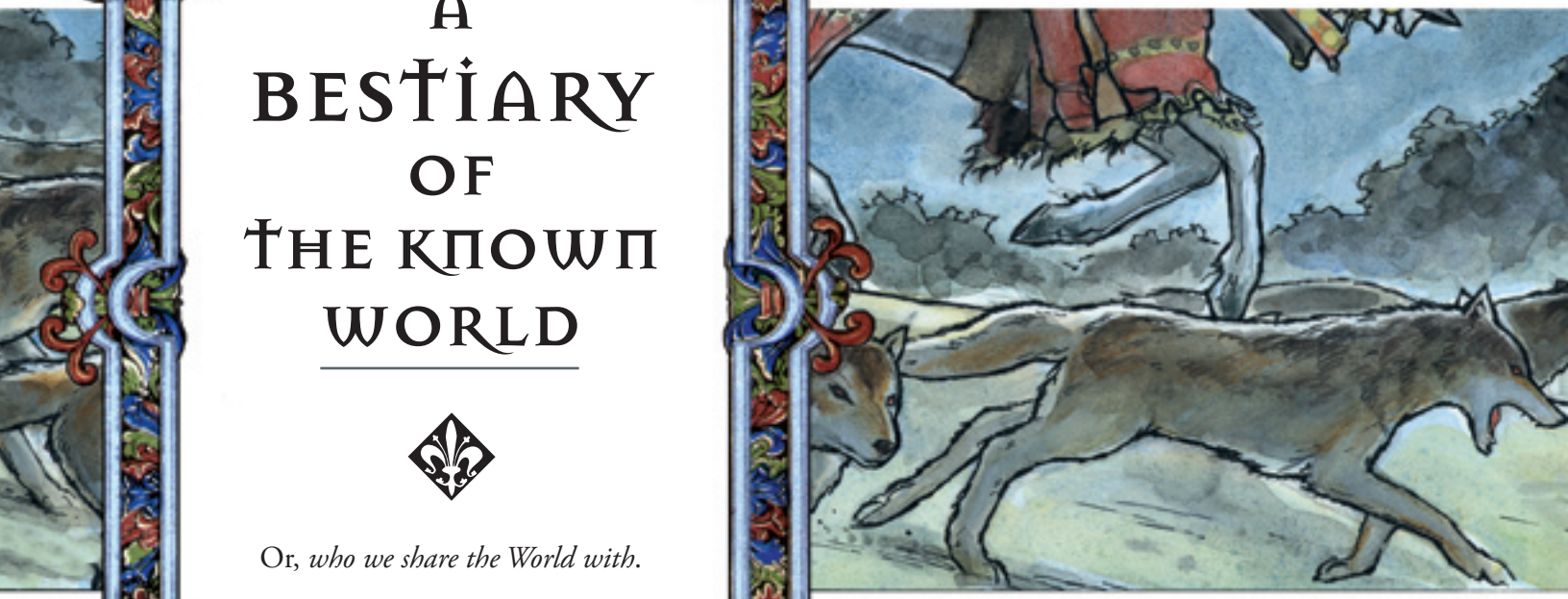
The Imperial Avellan Calendar

The third primary calendar (after the Düréan and Celestial) is the Imperial Avellan calendar, created and instituted by the Court of Dauban Hess, the Golden Emperor (which at the time was located in Avella, in Thessidia). The beginning of the year is marked at the anniversary of the Divine King's return to Illia from exile, when Islik emerged from his ordeals in the Underworld to regain his throne (corresponding to the 4th day of the First Moon in the Düréan calendar). The year is divided into 12 months of varying length patterned to some extent after the Celestial calendar; while the divisions appear somewhat arbitrary, they are supposedly based upon the anniversaries of various heroic deeds performed by the Divine King: ten months to mark His Ten Victories (Telesium through Illianum), one month to mark his reign on earth (Emperium) and one month to mark his ascension to the Heavens (Ascensium). The major festivals and holy days of the Cult of the Divine King are included on this calendar, as it functions as the official liturgical calendar of His worship. As with the other Calendars, festival names marked in **bold** indicate a festival associated with one of the 12 Star Signs. There is also usually at least one major festival of the month (sometimes overlapping the Star Sign festivals).

The Imperial Avellan Calendar is the official calendar throughout Sun Court Divine King lands, including the Hemapoline League of Cities (comprising the Isle of Illia, where the Sun Court is located, and the Hemispian Peninsula), the Middle Kingdoms, and amongst the priestly hierarchy of the Phoenix Court of the Thessid-Golan Empire. The calendar was backdated from the time of Dauban Hess to the ascension of Islik the Divine King into Heaven. The current year (marked with an 'i' to indicate the Imperial Avellan Calendar) is generally recorded as i1471.

Illianum	1	2	3	4	5	6	7	1/1 – *New Year's Day (Helios' Return)*
	8	9	10	11	12	13	14	1/21 – *Feast of the Dragon Slayers*
	15	16	17	18	19	20	21	1/22 – *Festival of the* ***Star-Child***
	22	23	24	25	26	27	28	1/26 – 2/1 – *Festival of the Emperium*
	29	30	31	1	2	3	4	2/1 – *First Day of Spring*
Emperium	5	6	7	8	9	10	11	
	12	13	14	15	16	17	18	
	19	20	21	22	23	24	25	2/19 – *Festival of the* ***Serpent***
	26	27	28	1	2	3	4	3/1 – *Festival of the Ascensium*
Ascensium	5	6	7	8	9	10	11	3/15 – *The Rites of Exile*
	12	13	14	15	16	17	18	3/21 – *Festival of the* ***Ram***
	19	20	21	22	23	24	25	3/23 – *Feast of Herrata*
	26	27	28	29	30	31	1	4/1 – 4/5 – *Festival of Telesium*
Telesium	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	4/21 – *Feast of the* ***Sun Bull***
	23	24	25	26	27	28	29	
	30	1	2	3	4	5	6	5/1 – 5/2 *Festival of Sirenium*
Sirenium	7	8	9	10	11	12	13	5/1 – *Day of the Dead*
	14	15	16	17	18	19	20	5/2 – *First Day of Summer*
	21	22	23	24	25	26	27	5/22 – *Festival of the* ***Sky Twins***
	28	29	30	31	1	2	3	6/1 – *Festival of the Four Kings*
Myradéum	4	5	6	7	8	9	10	6/19 – *Festival of Myradéum*
	11	12	13	14	15	16	17	6/20 – *Midsummer's Eve*
	18	19	20	21	22	23	24	6/21 – *Summer Festival of the* ***Scarab***
	25	26	27	28	29	30	1	7/1 – *Feast of Arathéum*
Arathéum	2	3	4	5	6	7	8	7/5 – *Festival of the Brides*
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	7/22 – *Festival of the* ***Sun Lion***
	23	24	25	26	27	28	29	
	30	31	1	2	3	4	5	8/1 – *First Day of Autumn*
Ceranum	6	7	8	9	10	11	12	
	13	14	15	16	17	18	19	8/20 –*Festival of Ceranum*
	20	21	22	23	24	25	26	8/21 – *Festival of the Virgins (****Maiden****)*
	27	28	29	30	1	2	3	
Midéadad	4	5	6	7	8	9	10	
	11	12	13	14	15	16	17	
	18	19	20	21	22	23	24	9/21 – *Feast of Midéadad (the* ***Scales****)*
	25	26	27	28	29	30	1	
Édorum	2	3	4	5	6	7	8	
	9	10	11	12	13	14	15	
	16	17	18	19	20	21	22	10/22 – *Feast of Édorum (the* ***Sphinx****)*
	23	24	25	26	27	28	29	
	30	31	1	2	3	4	5	11/1 – *Festival of Hemodium*
Hemodium	6	7	8	9	10	11	12	11/2 – *Night of the Wild Hunt*
	13	14	15	16	17	18	19	11/3 – *First Day of Winter*
	20	21	22	23	24	25	26	11/21 – *Festival of the* ***Archer***
	27	28	29	30	1	2	3	
Mortium	4	5	6	7	8	9	10	
	11	12	13	14	15	16	17	12/18 – 12/20 – *Festival of the Dead*
	18	19	20	21	22	23	24	12/22 – *Festival of the* ***Dragon***
	25	26	27	28	29	30	31	12/31 – *Festival of Mortium*

A Bestiary of the Known World



Or, *who we share the World with.*

In the following section, an introduction is here provided to some of the creatures that reside in the Known World that you might encounter in your adventures. The entries for each kind of creature in the Known World will include the following information, using the example of the human species:

The Races of Men

Each entry begins with the Name of the species or animal type, along with a brief description. The various Races of Men are the Children of Geniché and Geteema and the first *mortal* creatures possessed of Reason and still capable of achieving divinity. They have spread far and wide over the surface of the Known World, building civilizations, transforming the natural world, and spreading misery, joy, beauty, and death. *This is followed by a set of Average Characteristic values (here presented as 5, the human average):*

APP 5	**STR** 5	**STAM** 5	**DEX** 5	**TECH** 5	**BODY** 25
PER 5	**WILL** 5	**MEM** 5	**IMAG** 5	**REAS** 5	**MIND** 25
PRE 5	**CONV** 5	**COUR** 5	**EMP** 5	**WIS** 5	**SPIRIT** 25

SKILLS: *Any Skills that are generically known to average members of the species, and typical Skill Levels:* Speak Own Language 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (homeland) 2, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Any One Trade Skill 2, Evade 2

GIFTS: *Any Gifts that are available to average members of the species:* None

BINDINGS: *Any Bindings that are applied to average members of the species:* None

MAGIC: *Any Magic Skills and the Incantations or Rituals that are known to average members of the species:* Cult Lore (appropriate to Culture) 2: Offering Ritual (to appropriate god)

INVOCATIONS: *Any Invocation and Invocation Points that are usually accessible to average members of the species:* Invocation (to appropriate god) 1

WEAPONS: *Weapon skill and weapons available to an average member of the species:* Hand-to-Hand 2: **Fist** –3 Impact *Don't forget the damage bonus goes up by 1 for every additional point of STR of the individual above the average, and down by 1 for every point below average.*

HIT LOCATION TABLE: *Which Hit Location Table to use for this species:* Anthropoid (human)

ARMOR: *Any natural or worn armor or other protective gear:*
Simple Clothing: Overall: **1/1/1**
Exposed: Head, Face, Neck, Hands **0/0/0**
Strong: Feet (shoes) **2/2/1**

ENC: *Any weight carried and resulting ENC Binding:* 5 lbs weight. ENC Binding 0

MOVE: *The typical move rate of an average member of the species, after ENC Binding:* 27 (Run 54)

NOTES: *Here is mentioned anything unusual about the species that sets it apart from others, along with any mention of common variations in type:* Men and women are of great variety. Individuals may have their Characteristics, Skill Levels, Gifts and Bindings affected by many factors, including their LINEAGE (see Lineage Tables in Appendix A), BIRTH SIGN (see Birth Signs in Chapter x), BIRTH OMENS (see Birth Omens in Chapter x), and both training and life experience (see the rest of the book). They may possess Lore Skills and practice divine magic, allowing access to Invocations of the divine.

Life in the Known World

Defining what is alive and what is inert in the Known World is a difficult and to some extent subjective process. In addition to the things of the Material World – the world of the Body – there are also realms of Spirit (the Otherworld) and to some extent Mind (the Dreamworld). Whether or not the elements of those worlds are alive in the same way as the elements of the Material World is the Guide's prerogative.

Mineral Matter

A classic division of the elements of life is animal, vegetable, and mineral, and we can apply those terms to the Known World as well. The most basic building blocks of the Material World belong to the mineral realm. This is the realm of what can probably be thought of as inert material – material possessing Body, but no Mind or Spirit. Stones, rock, earth, dirt, metals – in and of themselves, they possess mass and weight, but have no mental or spiritual dimension. Some vegetable matter may possess a spiritual dimension when alive, but is rendered to a kind of mineral matter when dead – for example, trees have Spirit when alive, but when chopped down become inert mineral matter (see below).

Mineral matter can be measured in Body points and even Armor if necessary, but mineral matter does not possess Characteristics as other things do. You can do 'damage' to mineral matter by in effect attacking it – either literally (for example, using a pick or an axe to smash at a wooden wall) or figuratively (for example, using a shovel to dig through dirt can be figured as doing damage with the shovel to the Body of the earth) – or by placing the object in a damage-causing situation – for example, by dropping a flower pot off a cliff. The Guide should use common sense when determining whether someone is using an appropriate weapon or tool to do damage to an inert and inanimate object (a spear isn't designed to smash through a wooden door, for example, though an axe, pick, or mace might do). Attack rolls can be made normally, against a defenseless target (Defense Roll of 1), or the Guide can simply make a guess at how long it would take to damage the target sufficiently.

Common Mineral Body Points

Material	Armor	Body
Brush, one yard of	0/0/0	5
Earth, one yard of	0/0/0	30
Rock, one yard of	20/5/10	50
Glass	0/0/0	5
Wooden wall or fence, hardwood	5/5/5	10 – 15
Log wall or fence, evergreen	10/10/10	50
Brick wall, per foot of thickness	10/10/10	30
Stone wall, per foot of thickness	20/15/10	50
Metal lock	12/7/7	20
Wood door, hardwood	5/5/5	25
Wood door bound with metal	10/7/10	35
Wooden furniture, hardwood	5/5/5	15 – 20
Clay objects	6/3/4	5 – 10
Metal objects	12/7/7	20 – 30

While mineral matter does not usually possess Mind or Spirit, note that sometimes a place that has a dense concentration of mineral matter can sometimes have what appears to be a kind of awakened spirit detectable by others – this is reflected in the Spirit Power available in certain locales, such as ruins, sacred glens, hilltops, mountains, and caves (see *Tapping* and *The Available Power of Magical & Sacred Places* on page 206).

Vegetable Matter

Much of the Known World is made up of vegetable matter – living organisms such as plants, flowers, et al. There used to be more vegetable matter in the World, until Geniché and Geteema left the World for the Underworld; much of the Known World became barren after they left it. Vegetable matter possesses Body, as mineral matter, does, but may have several limited physical Characteristics such as APP and STAM. Vegetable matter also possesses Spirit, but no Mind (thus qualifying them to indeed be described as organisms and not just things or objects). The Spirit in many creatures of vegetable matter is so negligible as to be impossible to measure, and so can they can be considered mineral matter for statistical purposes (for example, in clearing heavy brush – see Table above). In at least one case, though, vegetable Spirits are strong enough to warrant description.

Trees...

There are a wide variety of trees in the Known World, and they are the most majestic and powerful examples of the vegetable realm.

APP 5	STR --	STAM 8	DEX --	TECH --	BODY 30*
PRE 8	CONV 10	COUR 1*	EMP 1*	WIS 10	SPIRIT 30

SKILLS: None
GIFTS: None
BINDINGS: None

WEAPONS: None
HIT LOCATION TABLE: n/a
ARMOR: Bark: Overall 5/5/5
ENC: 0
MOVE: 0

NOTES: * The Body score of a Tree reflects more than just its physical Characteristics, obviously, being in part composed of solid inanimate matter. Unlike animals, a tree dies when it reaches 0 Body; the tree's remaining Body points to –Body can then be applied to the creation of other things — for example as logs in a wall, or cut and planed to form planks or poles for walls or furniture. So for example a 30-point tree that was cut down at 0 Body would have 30 Body points left to use as 'mineral matter' in building part of a log wall, or if planed into planks could be made into a regular wooden wall with 10 – 15 Body points depending on the thickness of the planks (see the Common Mineral Body Points Table previous). Further, the COUR and EMP ratings for trees are somewhat nominal; trees don't seem to be afraid of anything, nor do they seem to show much sympathy for other living things (indeed, barely noticing them at all, as they have no PER score). The Characteristics block above can be used for most varieties of both hardwood deciduous trees found in the Middle Kingdoms region such as those of the common **Birch Tree**, **Magnolia Tree**, **Cherry Tree**, the **Éduins Mountain Ash Tree** and **White Ash Tree** Lineages. A larger variety of hardwood tree is the **Danian Maple Tree** Lineage, which adds +3 APP and +2 STAM for an average Body of 35. Wood of the **Mahogany Tree** Lineage is often imported into the East from Samarappa and points West; its wood is very tough, giving furniture a mineral armor value of 12/12/12 and Body of 25. Evergreen tree Lineages such as the **Éduins Cypress** Lineage and the **Danian Cedar**

Lineage are most often used for log walls; they add +2 APP and +7 STAM and some extra Body for an average Body of 50. The **Holly Tree** Lineage is also common in the region, but its wood is considered unsuitable for anything but inlay work. High elevations in the Harath Éduins occasionally allow for the **White Spruce Tree** Lineage, which adds +2 APP and +7 STAM and some extra Body for an average Body of 55. Its wood is sometimes used in sturdy quality furniture and cabinet making (Body 15).



...and Awakened Trees

Every now and then a tree lives long enough to gain some element of Mind, or is awakened by a Magician or Faerie Spirit.

APP 5	**STR --**	**STAM 8**	**DEX --**	**TECH --**	**BODY 30***
PER 2	**WILL 8**	**MEM 5**	**IMAG 1**	**REAS 1**	**MIND 16**
PRE 10	**CONV 10**	**COUR 8**	**EMP 1***	**WIS 10**	**SPIRIT 39**

SKILLS: Awareness 2
GIFTS: *Second Sight* 6, *Spirit-Walking* 6, *Feral Tongue* 2
BINDINGS: *Fear fire* 6

WEAPONS: None
HIT LOCATION TABLE: n/a
ARMOR: Bark: Overall 5/5/5
ENC: 0
MOVE: 0

NOTES: * The Body score of an awakened tree is essentially the same as for a normal tree. In addition to mental Characteristics an awakened tree usually gains something resembling the mortal quality of COUR, though its EMP score remains nominal. If there is a language of trees, only Faerie Spirits would claim to know it and they refuse to teach it; but by most accounts an awakened tree can be communicated with through the Feral Tongue. Awakened trees may be encountered in the Otherworld in Spirit form, and indeed could be said to dwell in the Otherworld as much as they do in the Material. The Mind of a tree is a very simple thing, but this should not be confused with a lack of wisdom or understanding about the World around them. An awakened tree has no DEX score, so it can't actually act in the World (it has no Initiative, as it were), though others can interact with it through speech. There have been some reports of awakened trees that have mobility and can actually uproot themselves, and others of trees that possess a wide variety of sometimes terrifying Gifts, but in many cases these are likely to be instances of trees that have been possessed by malignant Spirits or Ghosts.



Animal Matter

The final traditional category of organisms and things in the World is that of animal matter – living organisms that possess Body, Mind, and Spirit, and (usually) the full range of physical, mental, and spiritual Characteristics.



Natural Beasts

A wide variety of natural animals populate the Known World. Natural animals possess the Characteristic of **Instinct** rather than Reason; Instinct functions in much the same way as Reason, but is based more on intuition than on critical thinking and logic. Some natural animals possess Gifts as men do. Most animals are four-legged rather than two-legged. Four-legged animals move and function in the same basic way that people do as described in this book, except that their Move rate during the Run Action is sometimes tripled or quadrupled, rather than doubled. So the Move rate of a four-legged animal while Running can be up to (**BODY + Athletics + Run – ENC – Wounds**) **x 4**. Some four-legged animals are better suited for bearing or pulling burdens, and so their STR score may be quadrupled when determining their STR value for ignoring carried weight and effective *ENC* Binding Levels (see Weight, page x). A notation will be found on the ENC entry for such animals. The Characteristics of all natural animals can reflect their Lineage and their Birth Signs. Here are some common animals to the environs of the Middle Kingdoms:



Aurochs

The Auroch is a wild variety of cattle, now encountered only rarely and in the wilds of the Middle Kingdoms, with shaggy coats and large horns. Auroch hunts are still common amongst the Aurians in the late Fall, but such hunts are considered the purview of criminals by most other Middle Kingdom Cultures.

APP 5	**STR 20**	**STAM 14**	**DEX 3**	**TECH 1**	**BODY 43**
PER 6	**WILL 5**	**MEM 5**	**IMAG 4**	**INST 5**	**MIND 24**
PRE 8	**CONV 9**	**COUR 7**	**EMP 5**	**WIS 8**	**SPIRIT 37**

SKILLS: Feral Tongue 5, Awareness 8, Foraging 8, Evade 5
GIFTS: *Dreadful Bellow* 2, *Enchanted Aura* 2, *Otherworldly Visage* 4
BINDINGS: *Fear wolves* 4

WEAPONS: Hand-to-Hand 0: **Kick** +15 Impact, **Horn Gore** +13 Puncture, and **Trample** (prone opponents) +20 Impact
HIT LOCATION TABLE: Four-legged Animal (treat as *large*)
ARMOR: Hide: Overall 6/4/5
ENC: 0 [STR x4 for ENC determination]
MOVE: 43 (Run x2: 86)

NOTES: The Auroch is a large, almost supernatural creature left over from the Golden Age. Once the hills and mountains of the Daradja and the Middle Kingdoms were filled with Auroch, but time and the spears of men have taken their toll, and they are now only rarely encountered. No one knows for sure if Aurochs have Lineages; they are affected both by their Birth Signs and also by Birth Omens, as men are. An Auroch born under the Sign of the Sun Bull is automatically under a Strong Influence. Aurochs are almost always encountered singly, or in small family groups. The Gift *Dreadful Bellow* should be considered the same thing as *Dreadful Voice*.



Boars

Several varieties of wild boar, now distantly related to the domesticated pig, can be found in the Middle Kingdoms region.

APP 4	**STR 7**	**STAM 6**	**DEX 7**	**TECH 1**	**BODY 25**
PER 4	**WILL 7**	**MEM 3**	**IMAG 2**	**INST 5**	**MIND 21**
PRE 5	**CONV 6**	**COUR 7**	**EMP 4**	**WIS 6**	**SPIRIT 28**

SKILLS: Feral Tongue 3, Awareness 4, Track 3, Stealth 4, Evade 5
GIFTS: None
BINDINGS: *Fear wolves* 2

WEAPONS: Hand-to-Hand 2: **Tusk** +1 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: Hide: Overall 4/3/3
ENC: 0
MOVE: 25 (Run x3: 75)

NOTES: The Characteristics block above can be used for the **Common Wild Boar** Lineage of the Middle Kingdoms region, and for females of the **Forest Boar** Lineage found now only in the Wolds of the region. The males of the Forest Boar Lineage add –1 APP, +3 STR, and +2 STAM for an average Body of 29, and have larger tusks that do +6 Puncture damage on average. The domesticated **Common Pig** Lineage adds –2 STR, –1 STAM, and –1 DEX for an average Body of 21 and –2 WILL and +1 INST for an average Mind of 20. Boars may have specific Lineages and Birth Signs, but are not affected by Birth Omens. They are usually solitary or in a small family group.

DEER

Several Lineages of deer roam the wilds of the Middle Kingdoms. They are sometimes hunted for their meat, antlers, or skins. They often congregate in sacred glens, and some deer are known to cross over into the Otherworld and Dreamworld.

APP 5	**STR 6**	**STAM 6**	**DEX 7**	**TECH 1**	**BODY 25**
PER 6	**WILL 4**	**MEM 5**	**IMAG 6**	**INST 5**	**MIND 26**
PRE 5	**CONV 5**	**COUR 4**	**EMP 6**	**WIS 6**	**SPIRIT 26**

SKILLS: Feral Tongue 5, Awareness 5, Foraging 8, Athletics 4, Stealth 3, Evade 6
GIFTS: *Dreaming Oracle* 2
BINDINGS: *Fear humans* 3, *Fear wolves* 5

WEAPONS: Hand-to-Hand 0: **Kick** +0 Impact, (male deer) **Antler Gore** +2 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: Hide: Overall 2/1/1
ENC: 0
MOVE: 29 (Run x4: 116)

NOTES: The above Characteristics block can be applied to the average members of the **White-Tailed Deer** Lineage common throughout the Known World and the antler-less **Musk Deer** Lineage common to Dania. The **Red Deer** Lineage common to the Middle Kingdoms, the Palatian north, and the Hemispian Peninsula adds +1 APP, +1 STR, and +1 DEX for an average Body of 28. The **Roe Deer** Lineage common to the Palatian north is a small variety, and adds –2 STR and +2 DEX for an average Body of 25. The Lineage of the **Sable Antelopes of the Midlands** add +2 STR and +1 DEX, also for an average Body of 28. The Lineage of the **Roan Antelopes of the Midlands** add +3 STR and +1 STAM, for an average Body of 29. And the Lineages of the **Gazelles of the South**, common throughout the Empire of Thessid-Gola, add –1 STR, –1 STAM, and +2 DEX, for an average Body of 25, and +1 PER, for an average Mind of 27. Specific deer Lineages exist, and a deer may be affected by its Birth Sign, but they are unaffected by Birth Omens. Deer are usually only encountered singly or in small family groups, but occasionally large herds may be found.

DOGS

Modern dogs are thought to descend from wolves that accepted domestication and became part of the World of Men, but wild dogs that appear to have no history of domestication can be found.

APP 5	**STR 4**	**STAM 5**	**DEX 5**	**TECH 1**	**BODY 20**
PER 7	**WILL 3**	**MEM 3**	**IMAG 3**	**INST 4**	**MIND 17**
PRE 5	**CONV 7**	**COUR 5**	**EMP 6**	**WIS 5**	**SPIRIT 28**

SKILLS: Feral Tongue 3, Awareness 8, Track 5, Athletics 3, Stealth 4, Evade 4
GIFTS: None
BINDINGS: *Fear wolves* 2, *Fear ghosts* 2

WEAPONS: Hand-to-Hand 2: **Bite** –2 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: Fur: Overall 2/1/1
ENC: 0
MOVE: 24 (Run x4: 96)

NOTES: The above Characteristics block can be applied to most average dog Lineages, dozens (if not hundreds) of which abound throughout the Known World. There are several notable varieties that Characters may encounter or desire to purchase. The **Danian Sheep Dog** Lineage, long trained to marshal domestic flocks, adds +2 STAM and +1 DEX for an average Body of 23, and adds +2 WILL and +2 MEM for an average Mind of 21. **Highland Pit Bulls** were long trained as fighting and guard dogs, and it is considered one of the most dangerous Lineages in the World; they add +4 STR and +2 STAM for an average Body of 26, +3 WILL for an average Mind of 20, and +2 COUR and –2 EMP for an average Spirit of 28. Pit fighters will usually have Track 2 and Hand-to-Hand 6, and because of their large jaws their average Bite is +4 Puncture or +4 Impact. If they succeed with a bite on an extremity, they are considered to have Grabbed their opponent's hit location and may inflict STR damage (Puncture or Impact, as determined by initial attack) per phase until their opponent has escaped or they let go. Dogs of the **Aurian Greyhound** Lineage are very fast creatures, and usually add +2 APP, +2 STAM, and +2 DEX for an average Body of 26; they usually have Run 4, giving them an average Run of 136. The **Hunter's Hound** Lineage, descended of dogs used by Athairi hunters, is the most common bloodhound in the Middle Kingdoms, and add +2 STAM for an average Body of 22 and +2 PER and +2 MEM for an average Mind of 21. Hunter's Hounds usually have Track 8. They are somewhat slow, so their Run is x3 (average 75), not x4. Danian **Wolfhounds** are an old and venerable Lineage, long ago bred to protect settlements and herds from their wild cousins; they add +3 STR and +2 STAM for an average Body of 25, and +2 WILL for an average Mind of 19. They have no Fear Binding towards wolves as most other Dog species do. The Lineage of the undomesticated **Daradj Wild Dog** tends towards smaller, wilier specimens, and adds a –1 APP, –2 STR, +2 STAM, +1 DEX for a Body of 20, and a +1 PER and +1 IMAG for a Mind of 19; they are adroit in moving through the Highland hills, and usually have Track 6, Stealth 6, and Climbing 4, along with a *Fear humans* 3 Binding. Dogs may have specific Lineages as well as general Lineages, and are affected by Birth Signs, but not by Birth Omens.



A wagon filled with Highland Pit Bulls.

HORSES

The horse is a mainstay of the economy of the Known World, as working animal, beast of burden, and prized possession.

APP 5	STR 12	STAM 10	DEX 6	TECH 1	BODY 34
PER 5	WILL 4	MEM 3	IMAG 3	INST 3	MIND 18
PRE 6	CONV 8	COUR 5	EMP 5	WIS 5	SPIRIT 29

SKILLS: Feral Tongue 3, Awareness 4, Athletics 5, Evade 2
GIFTS: None
BINDINGS: *Fear wolves* 4

WEAPONS: Hand-to-Hand 0: **Kick** +8 Impact, **Bite** +0 Puncture, and **Trample** (prone opponents) +13 Impact
HIT LOCATION TABLE: Four-legged Animal (treat as *large*)
ARMOR: Hide: Overall 3/2/2. Horses ridden into war and battle are often outfitted with *Barding* (armor for horses).
ENC: 0 [STR x4 for ENC determination]
MOVE: 39 (Run x4: 156)

NOTES: The Characteristics block above is for the typical Lineage of a Light Horse; in addition to other Light Horse Lineages, there are also Heavy Horse Lineages and Pony Lineages. Horses trained to war will have Hand-to-Hand 2 and Armor Training 5 (for Barding).

Light Horse: The Characteristics block above is for the average marcher, sometimes called an ***equus*** in Daradja and a ***palfrey*** in the Middle Kingdoms and encountered in a wide color range. Several prized versions of the Light Horse are found in the region. The **Danian Half-Bred Courser** Lineage, ranging in color from bay to liver-chestnut and often used as a warhorse, adds +1 APP and +1 STR for an average Body of 36, and +2 COUR for an average Spirit of 31. The brown or chestnut **Highlands Half-Bred Hunter** Lineage is bred for the hunt, and is fast and sure-footed; they add +2 STAM and +2 DEX for an average Body of 38, and +1 PER for an average Mind of 19. The bay or brown **Highlands Half-Bred Charger** Lineage is a Highlands variety bred to war; they add +1 APP, +1 STR, +1 STAM, and +1 DEX for an average body of 38, and +3 COUR for an average Spirit of 32. The gray **Galian Hotblood Racer** Lineage is imported from the Empire, and known for speed and grace; they add +2 APP, –2 STR, and +4 DEX, for an average Body of 38, and usually have up to Run 4, for an average Move of 47 (at a Run of 188).

Heavy Horse: Heavy Horses move at a slightly slower Run speed than Light Horses, and so their Run is x3, not x4. A typical fleabitten to blue-roan **Coldblood Heavy Horse**, usually bred for work and labor, adds +2 STR, +2 STAM, and –3 DEX for an average Body of 35. Several prized varieties of the Heavy Horse can be found in the Middle Kingdoms. The dapple-gray **Danian Coldblood Workhorse** Lineage adds +3 STR, +3 STAM, and –3 DEX for an average Body of 37. The liver-chestnut to brown **Highlands Coldblood Workhorse** Lineage adds +2 STR, +2 STAM, and –2 DEX for an average Body of 38. Two varieties of Hotblood Heavy Horses raised for war can also be found. The blue-roan to black **Danian Hotblood Destrier** Lineage adds a +1 APP, +4 STR and +1 DEX for an average Body of 40, and +2 COUR for an average Spirit of 31. The gray, brown, or black **Aurian Hotblood Destrier** Lineage adds a +1 APP, +2 STR and +2 STAM for an average Body of 39, and +2 COUR for an average Spirit of 31.

Pony: Smaller horses of the Pony Lineage can be found throughout the Middle Kingdoms. Ponies move at a slightly slower Run speed than Light Horses, so their Run is x3, not x4. A typical dun-colored **Pony** adds –2 STR and –1 DEX for an average Body of 31, and –2 COUR for an average Spirit of 27. In the Highlands, a skewbald **Éduins Wild Pony** Lineage is quite common that adds –1 APP, –3 STR, +1 STAM, and +1 DEX for an average Body of 32, +2 WILL for an average Mind of 20, and +1 COUR and –2 EMP for an average Spirit of 28. They usually have a *Fear humans* 4 Binding. The Éduins Wild Pony has been domesticated to some extent in the skewbald and strawberry-roan **Daradj Pack Pony** Lineage, a common sure-footed beast of burden that adds –1 APP, –2 STR, +1 STAM, and +1 DEX for an average Body of 33, +1 WILL for an average Mind of 19, and –1 EMP for an averages Spirit of 28.

All horse varieties may have specific Lineages (indeed for breeders a specific Lineage of renown can be a great prize), and horses are affected by Birth Signs. Only on rare occasions are horses affected by Birth Omens, usually in the case of great horses of powerful specific Lineages.

HORSES AND RIDERS

As horses and their ilk are the primary beasts of burden for humans in the Middle Kingdoms region, here are some basic rules for horses and their riders. First off, remember that because it's a four-legged beast of burden, a horse's STR rating is quadrupled for purposes of determining effective Encumberance, allowing it to carry heavier burdens than a 2-legged creature of similar STR and Body.

An example of a horse bearing a man: Stjepan of An-Athair buys an average lowlands palfrey to ride from Therapoli to the Wall. The palfrey has a STR of 12 and Body of 34, and for Encumberance determination its STR rating is (x4) 48. Tack, bridles, and saddles for the horse weigh in at about 20 lbs. Stjepan weighs 180 lbs give or take, and will be wearing leather clothes for the journey (12 lbs) and a smattering of weapons (another 15 lbs). He needs the horse to carry his spare armor, however, an infantry officer's harness (48 lbs) and another 30 lbs of miscellaneous supplies. The total weight for the horse is 305 lbs. The horse ignores (effective STR 48 x 5lbs) 240 lbs of that weight, bringing effective weight to 65 lbs, or 13 ENC Binding Levels. Subtracted from its usual Move of 39, that leaves it with a Move of 26 – a nice walking pace, and 104 feet per phase at a run. The horse's daily move while burdened by Stjepan and his gear is 26 miles. He could make faster time if he bought a second packhorse and split the load, or left his armor behind… Later Stjepan upgrades to a Danian Half-bred Courser with a STR of 13 and Body of 36. That horse ignores 260 lbs of weight for ENC Binding purposes, bringing effective weight to 45 lbs, or ENC Binding 9 and a Move of 32.

Horses in combat can be a great aid to riders, though your Riding Skill acts as a Cap to your Skill use while on horseback. For example, if your Melee Skill is normally 6, but your Riding Skill is only 4, then you can only use your Melee Skill at level 4 when on horseback. Only a war-trained mount can use its natural attacks in combat, though it's very rare that they will do so (requiring a COUR Test DR 12 from the horse). The primary benefits result from height and speed. You gain a +2 attack bonus for being above a defender, and when riding you roll d10 +10 when determining the hit location of successful Attack rolls, meaning that you will usually strike the upper body. Unless using a Reach Weapon, someone on foot attacking a horsed rider rolls a d10 for their hit location rolls, and can only hit the side (left or right) of the rider closest to them. A foot attacker with a Reach 2 or higher

weapon may make their hit location rolls normally (excepting side, as the Guide sees fit).

Horses can obviously move much faster on the battlefield than people unless heavily burdened. If you're on horseback you can make a **Mounted Charge**, a variation of an All-Out Attack in which you and your horse move at least one full phase at a Run and then make a Move Action during the All-Out Attack phase which is also considered a full Run (an exception the normal rule, in which only a single Move Action can be combined with an All-Out Attack), **during which** you gain the benefit of using the horse's STR rating instead of your own when determining the Weapon Bonus Damage for a successful strike. You can deliver that attack at any point during the second phase's Move action. However, a Mounted Charge is only possible assuming you can ride *past* your target; it's very difficult for a horse to go from a full Run to a dead stop. After a Mounted Charge (or, indeed, at the end of any Run by a horse), the horse must continue at a Run for one phase at x3 speed, a Run for one phase at x2 speed, and then finally in the third phase the horse can take a normal Move Action and then come to a halt. Normal maneuvering is possible after the Mounted Charge is over and you are slowing down. If the horse is unable to complete those additional Run and Move actions because it runs into something, then it takes collision damage as if it had fallen a number of feet equal to its current feet per phase speed. Furthermore, defenders can "**set spears**" and other point-oriented pole weapons against charging horses with a simple Move Action prior to attacking. If a charging horse or its rider is successfully struck by a spear set within a Step of its path, the attacker may determine the Bonus Weapon Damage based on the horse's STR, not his or her own (using the horse's STR against it).

For example, Stjepan joins up with some vassal Knights sworn to King Giléan of Braega Din to surprise a Thessid Imperial scout party in the Wastes that is scouting the Wall. In the midst of battle, he manages to maneuver his Half-bred Courser so he's 150 feet from an unhorsed opponent, and he attempts a Mounted Charge against an unhorsed opponent, moving at a Run for one phase (128 feet) and then a second attack phase (another 128 feet). 32 feet into his attack phase of the Mounted Charge he gets a swing of his sword as he drives past his target. His attack is a 4-point success, and his weapon damage (STR–1 Cut for a broadsword) is based on the horse's STR of 13, so he does 16 points of Cut damage to hit location (4+10 for height) = 14, the right hand of his opponent (no doubt raised to ward off the blow). He keeps riding past and in the next phase would begin dropping speed to x3, but a smart opponent had spotted his charge and is a Step off his path waiting with a set long spear as he rides past at full bore. The Thessid's attack is a success, aimed at Stjepan, who cannot use a Specific Defense during his All-Out Attack. The roll is a 3-point success, and the long spear's damage bonus comes to (horse's STR 13–2=) +11 Puncture, for a 14-point Puncture to Stjepan's (15 – without modifier, as even a set 10' long spear can reach his full body) right thigh. The plate of his infantry harness deflects 6 points of that damage, but he still takes an 8-point Impact Wound in his right thigh as he rides past. It'll take him three phases to come to a complete halt after the Charge, though he can maneuver while slowing down, perhaps turning back to seek redress for his injury, or even setting himself for another Mounted Charge…

Hyenas

The hyena is a common predator and scavenger of the dead found in the Midlands, the Dain Éduins (including the Wastes of Lost Uthedmael), and throughout the Thessid-Golan Empire and into the Far South. They are sometimes thought of as sacred animals by followers of the Old Religion.

APP 3	**STR 7**	**STAM 6**	**DEX 5**	**TECH 1**	**BODY 22**
PER 7	**WILL 5**	**MEM 4**	**IMAG 3**	**INST 5**	**MIND 24**
PRE 6	**CONV 10**	**COUR 5**	**EMP 2**	**WIS 5**	**SPIRIT 28**

SKILLS: Feral Tongue 4, Awareness 8, Track 5, Athletics 3, Stealth 4, Evade 3
GIFTS: *Ghost Mask* 4, *Voice of Madness* 4
BINDINGS: None

WEAPONS: Hand-to-Hand 5: **Bite** +1 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: **Fur:** Overall 3/2/2
ENC: 0
MOVE: 25 (Run x4: 100)

NOTES: Hyenas are infamous as scavengers of the dead, though they are cunning predators as well. Their appearance carries the touch of the grave, and their peculiar high-pitched laughs can drive men insane. The Characteristics block above corresponds to the typical member of the larger **Spotted Hyena** Lineage found throughout the Known World. The Dain Éduins and Wastes of Lost Uthedmael have an infamous Lineage, the **Ashen** or **Gray Hyena** Lineage, which adds +1 STR for an average Body of 23 and a +1 PRE and +1 COUR for an average Spirit of 30. The typical Gray Hyena usually has *Ghost Mask* 6 and *Voice of Madness* 6. Spotted and Gray Hyenas hunt in packs. Hyenas may have specific Lineages and Birth Signs, but do not usually have Birth Omens.

Sharks

The waters off the shores of the Middle Kingdoms teem with a variety of sea life, most of which avoids humans. The occasional exceptions are the giant squid (rare, and left for another volume) and the shark.

APP 4	**STR 8**	**STAM 10**	**DEX 7**	**TECH 1**	**BODY 30**
PER 6	**WILL 7**	**MEM 2**	**IMAG 2**	**INST 5**	**MIND 22**
PRE 6	**CONV 8**	**COUR 8**	**EMP 1**	**WIS 5**	**SPIRIT 28**

SKILLS: Feral Tongue 2, Awareness 4, *Smell* 6
GIFTS: *Terrifying Mask* 2
BINDINGS: None

WEAPONS: Hand-to-Hand 5: **Bite** +4 Cut
HIT LOCATION TABLE: Shark
ARMOR: **Hide:** Overall 3/2/2
ENC: 0
MOVE: Swim 30 (Fast Swim x2: 60)

NOTES: The shark is the bane of overboard sailors everywhere. If a shark succeeds with a Bite attack, it may stay attached to its Prey as though it had succeeded at a Grab attack, doing its STR in Cut damage per phase. The Characteristics block above can be used for several kinds of shark in the waters of the Silver Scale Sea, including the **Raggedtooth Shark** Lineage, the **Bull Shark** Lineage, and the **Blunt-Nosed Shark** Lineage, which all average about 10 feet in length. A larger variety is the **Hammerhead Shark** Lineage, which averages about 14 feet in length; they add +1 APP and +4 STR for an average Body of 35. The largest

sharks tend to stay in the Golden Sea to the East, but will occasionally enter the Silver Scale Sea; these include the **Thresher Shark** Lineage, a 20-foot long shark (largely due to an extremely large tail that accounts for almost half its length) that adds +1 APP and +2 STR for an average Body of 33, and the **White Shark** Lineage, a 20-foot long shark (a *real* 20 feet long) that adds +2 APP and +8 STR for an average Body of 40. The White Shark Lineage also receives *Terrifying Mask* 6. No one knows if sharks have specific Lineages, Birth Omens, or Birth Signs. White Sharks are encountered singly most of the time, but other sharks will hunt in schools.

Snakes

Most snakes are harmless to humans, but a variety of poisonous snakes can be found in the Middle Kingdoms region.

APP 1	**STR** 5	**STAM** 5	**DEX** 6	**TECH** 1	**BODY** 18
PER 7	**WILL** 5	**MEM** 3	**IMAG** 3	**INST** 4	**MIND** 22
PRE 7	**CONV** 5	**COUR** 8	**EMP** 1	**WIS** 6	**SPIRIT** 27

SKILLS: Feral Tongue 3, Awareness 8, Follow 4, Stealth 6, Evade 6
GIFTS: None
BINDINGS: *Fear humans* 2

WEAPONS: Hand-to-Hand 6: **Bite** –3 Puncture plus ***poison*** level 5
HIT LOCATION TABLE: Serpent
ARMOR: **Scales**: Overall 3/2/2
ENC: 0
MOVE: 15 (Run x1.5: 23)

NOTES: Snakes and vipers in the Middle Kingdoms region tend to be small and primarily dangerous to unaware, unarmored people and livestock. A snake's fangs delivers a poison with strength Level equal to the snake's STR, doing damage to the Body by the *minute* for a number of minutes equal to the snake's STAM (or until an antidote has been introduced that lowers its effectiveness). The Characteristics block above can be used for the common **Coral Snake** Lineage, the **Sand Viper** Lineage, and the common **Adder Snake** Lineage. The **Éduins Asp Viper** Lineage is larger, more dangerous variety, adding +1 APP, +3 STR, +2 STAM, and +1 DEX for an average Body of 25 and poison level of 8, doing its damage per *round* for an average of 7 rounds (equal to its STAM). The **Ringhal Cobra Snake** Lineage is perhaps even deadlier, adding +1 APP, +2 STR, and +1 DEX for an average Body of 22 and poison level of 7, doing its damage per *phase* for an average of 5 rounds (equal to its STAM); the Ringhal can also spit its poison up to a Step away – treat as an Aimed Attack at the eyes of its target with a Spit Skill of 10. The most deadly snakes in the region are of the **Sea of Sands Black Mamba Snake** Lineage; quite large (averaging 10 feet in length) and very poisonous, they add +5 APP, +4 STR, and +2 STAM for an average Body of 29 and poison level of 9, doing its damage per *phase* for an average of 7 rounds (equal to its STAM). Black Mambas are usually found only in the western parts of the region, in lands bordering the deserts of the Midlands. No one knows if snakes have specific Lineages or receive Birth Omens, but they do have Birth Signs.

Wolves

The wolf is the most common large predator in the Middle Kingdoms.

APP 5	**STR** 8	**STAM** 7	**DEX** 6	**TECH** 1	**BODY** 27
PER 7	**WILL** 5	**MEM** 3	**IMAG** 4	**INST** 4	**MIND** 23
PRE 7	**CONV** 8	**COUR** 8	**EMP** 2	**WIS** 5	**SPIRIT** 30

SKILLS: Feral Tongue 3, Awareness 8, Track 4, Follow 4, Athletics 3, Stealth 4, Evade 3
GIFTS: *Ghost Mask* 2, *Dreadful Howl* 2
BINDINGS: *Fear humans* 2

WEAPONS: Hand-to-Hand 6: **Bite** +2 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: **Fur**: Overall 3/2/2
ENC: 0
MOVE: 30 (Run x4: 120)

NOTES: Wolves have an aura of death about them that can scare those around them, and their howls can cause Dread in those that hear them (treat as *Dreadful Voice* 2). This Characteristics Block is for both the **Gray Wolf** Lineage of the Middle Kingdoms and Hemispia and the **Timber Wolf** Lineage of the North. There are a number of specific Lineages of fame, including that of the **Black Wolves of Daradja** – which adds +2 STR and +2 STAM for an average Body of 31 and +2 PRE and –1 EMP for an average Spirit of 31 and the *Evil Eye* 2 Gift – although the last of the Black Wolves of Daradja was supposedly killed in i1449 by Branimir, son of Coromir, who became King of Dara Dess. A slightly smaller variety of wolf is the **Jackal** Lineage, common to the Thessid-Golan Empire, which adds –3 STR and –1 STAM for an average Body of 23, +2 INST for an average Mind of 25, and –1 PRE and –1 COUR for an average Spirit of 28. A typical Jackal Bite is a –1 Puncture attack, and they have *Ghost Mask* 4 and *Second Sight* 2 Gifts, though they do not gain the *Dreadful Howl* Gift. Jackals are long associated with the Cults of Geniché and Seedré in the South. Wolves tend to live and hunt in packs. They may have specific Lineages (as the Black Wolves of Daradja, above), Birth Signs, and Birth Omens.

A Daradjan Black Wolf, thought extinct.



Supernatural Beasts

In addition to natural animals, there are a variety of creatures that while part of the natural World possess powers and abilities beyond even the occasional Gifts of natural animals; indeed, many of them possess the faculty of Reason, rather than that of Instinct. Many of these supernatural animals can travel into other Worlds of existence. In addition the creatures described below that are native to the Middle Kingdoms region, Satyrs, Sirens, Centaurs, Minotaurs and Griffins can be found elsewhere in the Known World.



The Dragons

The single most feared and storied creature in the World is the Dragon, a great scaled and horned thing like a serpent or reptile with wings and legs. Dragons were descended of Geteema, the first of her monstrous children. For better or for worse, there are only a few Dragons still in the Known World; many were hunted and killed, or died with the passing of time, or have gone from the Material World to find refuge or power in the Underworld or the Celestial World. There are some who believe that killing a Dragon imparts special powers to those that do so; but it has been some time since a confirmed Dragon kill has been recorded. The last is believed to have been *Aurixila*, the Green Dragon of Cavalonia, killed by the knight Gideon of Gares in i1009, at the end of the Bronze Age; but there have also been rumors that the Usurper of Palatia killed not one, but *two*, while in the Far West visiting the Courts of the Califan Emperor. A few Dragons are still known to haunt and hunt in the highest peaks of the Dain Éduins; the wastes of the Sea of Sands; the peaks of the Baragh Metras; and the Far North. All Dragons are unique individuals, but as an example of his species, here are the Characteristics of *Goulidrias*, a great blood-red Dragon believed to live beneath the Red Wastes, occasionally consuming merchant caravans headed to the Isliklid Kingdoms or hapless adventurers looking to loot the ruins of the Kingdom of the Valley.

GOULIDRIAS, THE DRAGON OF THE RED WASTES

APP 8	**STR 24**	**STAM 12**	**DEX 6**	**TECH 5**	**BODY 55**
PER 15	**WILL 10**	**MEM 12**	**IMAG 8**	**REAS 7**	**MIND 52**
PRE 15	**CONV 10**	**COUR 14**	**EMP 2**	**WIS 10**	**SPIRIT 51**

SKILLS: Awareness 25, Track 16, Storytelling 10, Letters 10 (Ancient History 22), Writing (*Labira Grammata*) 20, Evade 5
GIFTS: *Dreadful Visage* 12, *Dreadful Voice* 12, *Dream Flight* 20, *Enchanted Aura* 10, *Feral Tongue* 20, *Many Tongues* 8, *Oracular Sight* 12, *Terrifying Mask* 18
BINDINGS: *Cruelty* 10 (–10 to PER and EMP in social interactions with prey)
MAGIC: Folk Lore 22: Incantation of Sending, Incantation of Warding, Curse, Hex, Incantation of Making, Guardian Ritual, Purification Ritual, Summoning Ritual, Tapping Ritual; Star Lore 24: Reading Ritual
INVOCATIONS: None

WEAPONS: Hand-to-Hand 24: **Bite** +20 Cut or +20 Puncture, **Claw** +22 Cut, **Tail Swipe** +24 Impact; Breath Weapon 20: **Fire Breath** *special*.
HIT LOCATION TABLE: Dragon
ARMOR: Scales: Overall 16/12/16, Strong (Crown) 20/16/20, Weak (Belly) 12/9/12
ENC: 0 [STR x4 for ENC determination]
MOVE: 55 (Run x2: 110; Fly: Soaring/Gliding x3: 165, Active x6: 330)

NOTES: Goulidrias is an ancient Dragon who has lived in the Red Wastes ever since the Djar Maelites destroyed the Kingdom of the Valley and he came to feast on its remains. He spends most of his time sleeping and dreaming, wandering the Dream World in Spirit form and visiting the Otherworld or passing over into the Heavens. He lives in the ruins and halls of the Valley's palaces buried beneath the copper-red sands, and only comes out on occasion to eat or watch the stars. He is not above talking to humans; he will often use his *Dreadful Visage* when doing so, saving his *Terrifying Mask* for when he enters combat. He has become quite adept at many forms of magic; Guardian Ghosts, Spirits, and Nightmares guard his lair and watch over him in this World and the next ones, and he has Labiran Ward Runes on his person against *Harm* (10 point Ward), *Magic* (12 point Ward), and *Danger* (8 point Ward). He enjoys performing Star Readings about the creatures that he observes while he is in the Dream World, wondering if he can identify who will one day kill him.

Breathing fire is a full-phase Action that occurs at half a Dragon's regular Initiative; it is also a strenuous operation for the Dragon, requiring the expenditure of Spirit Points. The Dragon must spend 1 Spirit Point for every 5' by 5' area of surface that it wishes to cover in flame; a Dragon's gout of fire can never be more than 10' wide. So a Dragon that wished to breath fire in a 5' by 40' line would have to spend 8 Spirit Points; a Dragon that wished to concentrate a bit more on a 10' by 20' area would also have to spend 8 Spirit Points. Anyone caught within the area affected by a Dragon's fire must make either an All-Out Dodge or Sidestep move against the Dragon's Breath Attack, which is considered a ranged Aimed Attack (PER-based) using the special 'Breath Weapon' Skill. Only a shield made of Dragon Scales can be used to Block a Dragon's Fire. A successful defense indicates you managed to get out of the way of the Dragon's Breath; a failed defense means you've been hit by some of the Dragon's Fire, which is the equivalent of being exposed to a Hot Intensity Fire (see page 183). The area covered by the Dragon's fire continues to burn at the same Intensity for 3d10 phases (longer if there are actual flammables within the area, which will almost certainly be consumed in the fire), affecting anyone that enters the space the entire time, before dying down to a Low Intensity smolder for 3d10 minutes. Dragons are immune to their own fire, however – indeed, to any form of fire.



Authors' Note to Guides: As most of the Gigantes are dead, Dragons are perhaps the single most dangerous creatures in the Known World that most Characters would ever encounter, aside from unique things like the Wild Hunt; they are intended as opponents to great Heroes on the path to divinity and Ascension, or perhaps to small armies, and not as the opponents of a small band of mischief makers in search of treasure… Use with extreme caution.



Elementals

An elemental is a motive, sentient piece of one of the four Elements (Air, Earth, Fire, or Water) with their roots in the Otherworld, which can manifest in rare occasions in the Material World in places of great concentrations of its natural element – high in the air and in great wind storms for air elementals; deep beneath the earth, in rock, or in mountains for earth elementals; in volcanoes, stars, or the Sun for fire elementals; or in the Deep of the oceans for water elementals. Usually they are summoned forth by Magicians.

APP 1	**STR 2***	**STAM 1***	**DEX 5**	**TECH 1***	**BODY 10***
PER 5	**WILL 2***	**MEM 3**	**IMAG 1**	**REAS 3**	**MIND 14***
PRE 1*	**CONV 10**	**COUR 3***	**EMP 1**	**WIS 1**	**SPIRIT 16***

* Per cubic yard of material or fraction thereof. An elemental's Characteristics are determined by its size. So for example, a small elemental of a single cubic yard or less would have essentially have the base Characteristics listed above:

APP 1	**STR 2**	**STAM 1**	**DEX 5**	**TECH 1**	**BODY 10**
PER 5	**WILL 2**	**MEM 3**	**IMAG 1**	**REAS 3**	**MIND 14**
PRE 1	**CONV 10**	**COUR 3**	**EMP 1**	**WIS 1**	**SPIRIT 16**

A man-shaped elemental of around 2 cubic yards (6 feet tall, three feet wide, three feet deep) would have the following Characteristics:

APP 1	**STR 4**	**STAM 2**	**DEX 5**	**TECH 2**	**BODY 14**
PER 5	**WILL 4**	**MEM 3**	**IMAG 1**	**REAS 3**	**MIND 16**
PRE 2	**CONV 10**	**COUR 6**	**EMP 1**	**WIS 1**	**SPIRIT 20**

A truly large (and very rare) elemental of 16 cubic yards (12 feet high, 6 feet wide, 6 feet deep) would have the following Characteristics:

APP 1	**STR 32**	**STAM 16**	**DEX 5**	**TECH 16**	**BODY 71**
PER 5	**WILL 32**	**MEM 3**	**IMAG 1**	**REAS 3**	**MIND 44**
PRE 16	**CONV 10**	**COUR 48**	**EMP 1**	**WIS 1**	**SPIRIT 76**

SKILLS: Awareness 5, Evade 4
GIFTS: *Many Tongues* 3
BINDINGS: *Fear oppositional element* 5

WEAPONS: Hand-to-Hand 4: **Grab** damage: *special*
HIT LOCATION TABLE: n/a
ARMOR: None: Overall 0/0/0 but ***can only be harmed by enchanted weapons*** or by ***magic*** (usually Exorcism or Entrapment Rituals or Incantations of Sending).
ENC: 0
MOVE: based on Body (Run x2)

NOTES: Elementals are relatively simple creatures, bereft of much depth of Mind but in large size possessed of great WILL and PRE. Most Magicians dealing with elementals summon small ones that can easily be controlled; only a very powerful Magician would dare attempt to summon or control a very large elemental, as they are willful beasts displeased by the shackles of slavery, and will rapidly turn on those that try to control them and fail. Small elementals are most useful for mundane purposes, rather than for combat. An elemental's primary attack is through enveloping or grappling with its target. The specific effects of its attack depend on the type of elemental.

Air: If the grab is successful, the elemental will seek to lift its target and carry it into the air; this requires a successful opposed STR roll for the elemental (assuming the target resists being lifted) but otherwise uses the usual ENC/Move rules. Once in the air to a sufficient height, the elemental will drop its target, causing its target to suffer traditional falling damage. Small air elementals are quite weak in comparison to small elementals of other types, as their low STR and Body score does not allow them much success at lifting the average person. Air elementals can also attempt to Disarm a target, by blowing weapons and shields from its grip, or Knock Back a target (probably the preferred attack method of small air elementals).

Earth: If the grab is successful, the elemental can roll one hit location per cubic meter of size and does crushing damage as per a normal grab (its STR in Impact damage each phase to each hit location) until the target escapes or the elemental is destroyed or banished. Armor does protect against this damage. If a hit location grabbed is the neck or face, then the target also suffers asphyxiation damage (see asphyxiation under Drowning rules on page 183). Earth elementals can also attempt to Knock Back a target.

Fire: The target is enveloped by fire until they escape or the elemental is destroyed or banished. A small 1 cubic yard elemental is the equivalent of a Low Intensity Fire. A 2-3 cubic yard elemental is the equivalent of a Medium Intensity Fire. An elemental of 4 cubic yards or higher is the equivalent of a Hot Intensity Fire.

Water: The target is enveloped by water and begins drowning. This continues until the target escapes or the elemental is destroyed or banished. Small elementals of 1 cubic meter or less can't reach a standing person's face, so they will first attempt a Tackle or Knock Back to render their targets prone. This does make them a bit weaker than small earth or fire elementals.

Elementals larger than a few cubic yards should be rare, with elementals of 10 cubic yards or larger only appearing in the Celestial or Underworlds, where Heroes may confront them as part of great quests.



Mermaids

Mermaids – half-human, half-fish descendants of Agave, the White Lady of the Oceans, and Ammon Agdah – can still be found off the rocky coasts of the Middle Kingdoms, particularly the Cape of Fangs off of Umis and the Barren Coast. Mermaids are considered lucky, particularly by the Aurians, but are often confused at a distance with sirens, who aren't considered so lucky.

APP 10	**STR 5**	**STAM 6**	**DEX 6**	**TECH 5**	**BODY 32**
PER 6	**WILL 5**	**MEM 5**	**IMAG 5**	**REAS 5**	**MIND 26**
PRE 8	**CONV 7**	**COUR 5**	**EMP 3**	**WIS 6**	**SPIRIT 29**

SKILLS: Old Emmetic 5, other human language 4, Awareness 4, Swimming 8, Persuasion 4, Seduction 4, Singing 6, Storytelling 3, Craftwork 4, Navigation 8, Evade 4
GIFTS: *Brazen Body* 4, *Brazen Touch* 4, *Feral Tongue* 5, *Second Sight* 3, *Serene Body* 4
BINDINGS: *Fear humans* 2
MAGIC: Yheran Cult Lore 4: Invocation, Offering Ritual, Sacrifice Ritual, Purification Ritual; Star Lore 5: Star Reading Ritual
INVOCATIONS: Yhera: Queen of the Deep 4, Yhera: Eternal 2, Heth: the Sea King 4

WEAPONS: Hand-to-Hand 0: **Fist** –3 Impact, **Tail Slap** +0 Impact (or by weapon, usually none)
HIT LOCATION TABLE: Mermaid
ARMOR: Scales: Overall 6/3/5, Exposed (Head, Face, Neck, Shoulders, Arms, Hands, Chest, Stomach) 0/0/0
ENC: 0
MOVE: On land 16, Swim 40

NOTES: Mermaids usually fear and ignore humans, though they will occasionally fall in love with handsome sailors. Though very attractive and charismatic, mermaids are emotionally cold and distant, as is perhaps appropriate for a creature that is part fish. There are no male mermaids, for whatever reasons. The kiss of a mermaid is considered b many fishermen and sailors to be a good luck charm (as it usually is used as a vehicle for the mermaid's *Brazen Touch* Gift). Mermaids may have specific Lineages, Birth Signs, and Birth Omens.



Wyrms

The Wyrm is an ancient variation of the Dragon; it's essentially a great serpent with wings. Though possessed of Reason, they aren't as smart as their Dragon relations (and never learn magic, for example). While they can fly, they tend to make their lairs underground, emerging like bats at night to find food.

APP 5	**STR 18**	**STAM 10**	**DEX 6**	**TECH 1**	**BODY 40**
PER 12	**WILL 8**	**MEM 6**	**IMAG 5**	**REAS 3**	**MIND 34**
PRE 12	**CONV 8**	**COUR 8**	**EMP 2**	**WIS 7**	**SPIRIT 37**

SKILLS: Old Emmetic 6, Awareness 8, Follow 4, Track 4, Stealth 8, Foraging 6, Hand-to-Hand 12, Evade 8
GIFTS: *Feral Tongue* 5, *Second Sight* 4, *Terrifying Mask* 8
BINDINGS: *Cruelty* 4 (–4 to PER and EMP in social interactions with prey)

WEAPONS: Hand-to-Hand 12: **Bite** +14 Cut or +14 Puncture, **Tail**

Slap +18 Impact
HIT LOCATION TABLE: Winged Serpents
ARMOR: Scales: Overall 12/9/12, Weak (Belly) 9/6/9
ENC: 0
MOVE: 40 (Run x2: 80; Fly: Soaring/Gliding x3: 120, Active x6: 240, Dive x10: 400)

NOTES: Wyrms have historically been confused with Dragons, as their size begins to approach that of true dragonkind, but the lack of limbs is usually a dead give-away. They can still be found in cave lairs in many of the Known World's mountains, and in the Middle Kingdoms region there are wyrms known to dwell in the Dyer and Dentyn Moors (where they are thought to be the failed offspring of the old Dentyn Dragon) and in the Bale Mole.

Wyverns

The wyvern is a smaller, armless variety of the Dragon family. They are still found in the hills and mountains of the Middle Kingdoms on occasion, and indeed are used as the symbol of the High Kings of Therapoli. Unlike Dragons or wyrms, wyverns are essentially beasts, possessing fairly sharp Instinct but not Reason. And they don't breath fire.

APP 5	**STR 9**	**STAM 8**	**DEX 6**	**TECH 2**	**BODY 30**
PER 10	**WILL 6**	**MEM 5**	**IMAG 5**	**INST 5**	**MIND 31**
PRE 10	**CONV 6**	**COUR 6**	**EMP 4**	**WIS 6**	**SPIRIT 32**

SKILLS: Feral Tongue 5, Awareness 8, Follow 4, Track 4, Stealth 6, Foraging 6, Hand-to-Hand 8, and Evade 8
GIFTS: *Second Sight* 4, *Terrifying Mask* 6
BINDINGS: None

WEAPONS: Hand-to-Hand 8: **Bite** +5 Cut or +5 Puncture, **Rear Claws** +7 Cut, **Tail Stinger** +7 Puncture plus ***poison*** Level 9
HIT LOCATION TABLE: Wyverns
ARMOR: Scales: Overall 8/6/8, Weak (Belly) 6/4/6
ENC: 0 [STR x4 for ENC determination]
MOVE: 30 (Run x2: 60; Fly: Soaring/Gliding x3: 90, Active x6: 180, Dive x10: 300)

NOTES: Wyverns fly in several modes: **Soaring** (up) or **Gliding** (down), which requires no expenditure of energy; **Active** flight (flapping the wings) which is the equivalent of the Run Action and therefore causes *Fatigue* Binding Levels; and **Diving**, which technically requires no energy but is generally only done for very brief bursts (a few phases), aimed at attacking unsuspecting prey. A Dive provides a +10 Attack Modifier. At the end of a dive they usually attempt a Grab of small prey (anything about 50 lbs or less, something that does not cause any ENC Binding to the Wyvern, such as perhaps a sheep, though they're a bit clumsy with their grip), or they will use their tail stinger on larger prey. The Wyvern's tail stinger delivers a poison with strength Level equal to the Wyvern's STR, doing damage to the Body by the *round* for a number of rounds equal to the Wyvern's STAM (or until an antidote has been introduced that lowers its effectiveness). That's enough poison to kill or seriously incapacitate most creatures, allowing the Wyvern to dive, sting something, fly away, and wait for it to die or fall unconscious before coming back to feed. While Wyverns don't fear humans, they're smart enough to know that humans sometimes sting back, and so usually they restrict themselves to feeding on sheep, cattle, or horses. Wyverns live on rocky crags and are usually encountered alone, or in small family groups.

Spirit Matter

The Otherworld can be properly described as being the realm of Spirit matter, in the same way that the Material World is the realm of mineral, vegetable, and animal matter. Living things from the Otherworld are generally called Spirits; they may enter the Material World, and material creatures from the world of physical matter can enter the Otherworld (as previously described in this chapter). Spirit creatures in the Otherworld can be said to have an appearance just as creatures in the Material World do, even though they lack physical Characteristics, and Mask and Aura Gifts function normally for Spirits in the Otherworld. In the Otherworld, spiritual Characteristics can be used to suggest appearance; a high PRE indicates beauty, a high CONV indicates the appearance of great strength, etc. When in the Material World, a Spirit can manifest a physical Characteristic by expending Mind or Spirit points, one point per point of effect per ***round*** (not per phase), up to a maximum value equal to its equivalent Spiritual Characteristics. Each physical Characteristic has a spiritual equivalent that acts as the max that can be projected by that Spirit into the Material World and which can also be used as the basis of its appearance and Skill use in the Otherworld.

Characteristic Links

Physical Characteristic	Spiritual Correspondent
APP	PRE
STR	CONV
STAM	COUR
DEX	EMP
TECH	WIS

If a Spirit wants to appear to a person in the Material World, it can generate a single point of APP (enough for an ephemeral, vague presence capable of being seen or heard in a whisper, and enough to use as the basis of any Mask/Visage or Voice Gifts) by spending one point of Mind or Spirit per round for as long as it wishes to appear and it has points to spend. A Spirit that wished to appear more solid and touchable could manifest more points of APP, up to as many points of PRE that it possessed (as PRE is the Spiritual equivalent of APP), so a Spirit of PRE 9 could manifest with an APP up to 9, as long as it could pay the Spirit point cost per round. If a Spirit wanted to manipulate a material object, it could manifest the STR or TECH necessary per round up to the level of its CONV or WIS, respectively. There's less call for a Spirit to manifest STAM or DEX, but it's still possible.

A Spirit that chooses not to manifest an APP Characteristic while in the Material World is essentially invisible, and can only be seen or heard through the *Second Sight* Gift or similar magics and Gifts. Aura Gifts, however, function normally in the Material World, even when the Spirit is not visible.

Spirits & Movement

A Spirit's MOVE rating is based on its Spirit score and not its (nonexistent) Body score; this it true even when the Spirit is manifesting physical Characteristics in the Material World. When in the Otherworld, local movement at a particular place

or location is handled through its normal Spirit-based Move and expressed as feet-per-phase (this is true for Otherworld Spirits, material creatures visiting in Spirit form, and for material creatures visiting in physical form). A Spirit must make all the same WIS-based rolls to move from place to place in the Otherworld as other creatures, so if a Spirit has a free Move action, it may attempt to take a Step to another location or onto a Path to another location with its standard WIS roll (see Travel To, From, and In the Otherworld on page 251). This may be attempted even if the Spirit is engaged in combat, and is the most common form of escape in the Otherworld. A Spirit in the Material World may attempt to return to the Otherworld if it has a free Move Action and is not currently engaged in combat, spending the required 3 Spirit Points to enter the Otherworld.

Objects made of Spirit

When in the Otherworld, a Spirit may use its spiritual Characteristic equivalents to affect the Otherworld with its Skills in the same way a material creature would use its physical Characteristics to apply its Skills to the Material World. For example, a Spirit that wished to build a structure (a castle, house, temple, etc.) in the Otherworld could so with its WIS, just as a human in the Known World would have to use his or her TECH.

The Otherworld is made of Spirit in the same way that the Material World is made of Body. Buildings and structures in the Otherworld will seem tangible and real to corporeal beings when they're in the Otherworld, either in Body of in Spirit form, or when viewed through Gifts such as *Second Sight*. Buildings and structures in the Material World often have a spiritual component, particularly places like temples and ruins, and so those structures will exist in both the Material World and the Otherworld at the same time.

Objects can be made out of the stuff of the Otherworld – clothes and armor for Spirit beings, for example, or runic talismans or weapons. Indeed, if you enter the Otherworld in physical or Spirit form, you can interact with objects and structures made of the Otherworld as though they were normal objects, take possession of them, and bring them back into the Material World. Once in the Material World, those objects can't be perceived or touched except by those with appropriate Gifts or Magics (unless they are made manifest as part of an owning Spirit's appearance). So you could dress yourself in Spirit clothes, but you would appear naked in the Material World, with your clothing only visible to those who used the *Second Sight* Gift or touched you with a *Sensitive Touch* Gift, for example. Of course, this makes an effective way to hide magical objects, weapons, or armor upon one's person without others seeing them.

However, the reverse is not true; a Spirit cannot enter the Material World and take possession of a material object and bring them back to the Otherworld. They may tempt or enchant mortals into entering the Otherworld, but cannot physically drag them there.

As most other enchantments require physical materials from the Material World (animal parts, precious stones, herbs, etc.), runic talismans are the only form of Magic that can be made in the Otherworld. The effects of Magic apply to all the various Worlds of existence, so a runic talisman made in the Otherworld can continue to function normally in the Material World, even though it has no physical dimension to make it visible or touchable in the Material World. If you must actually manipulate it in some fashion, that requires stepping back into the Otherworld or being able to see the Otherworld through a Gift or Incantation. Amulets and talismans made in the Material World function normally in the Otherworld if you physically enter the Otherworld, or if they are part of your Spirit form (i.e., you were wearing or touching them when you used your *Spirit Walking* Gift).



For example, the Faerie Spirit Thulydrias of the Court of the Silver Wood is well known as a Magician, making many runic talismans out of the stuff of the Otherworld (usually inscribing the runes on leaves and pieces of bark from the trees of the Silver Wood). A Magician from the Known World, Sela Vess of Westmark, visits him at the Court in Spirit form and asks for such a talisman in return for a favor and a kiss, and Thulydrias consents, giving the Magician a talisman with the Rune of *Making* upon it. Sela Vess returns to her body with the talisman about her neck; while she (or others around her) cannot see or touch the Spirit talisman, it still functions normally, providing her with a bonus to her Folk and Cult Lore Casting Tests. If she returns to the Otherworld in Spirit form, the talisman will appear with her as part of her Spirit form, along with any other material enchantments, amulets, or talismans she is wearing upon her. If she wanted to remove the talisman at some point, she'd have to either *Spirit Walk* again or use a *Second Sight* Gift or something similar to see and interact with the talisman.

While they can't take a material object back into the Otherworld, a Spirit can still interact with the Material World by manifesting a physical Characteristic as described above, unless addressing someone that can see it through magic or Gifts or unless attacking something in Spirit-to-Spirit combat. If a Spirit chooses to manifest STR and DEX, it can certainly attack you in the traditional manner, rolling Initiative normally and perhaps even wielding a weapon if need be. This is a particularly taxing form of combat, however (as it requires many Spirit points per round for most Spirits to maintain a manifested presence), so most Spirits will attack Spirit-to-Spirit.

Spirit Combat & Possession

Combat between Spirits and between Spirits and material creatures is a bit different than combat between material creatures. Some aspects are the same; a Spirit must determine Initiative, for example, and then the Spirit must wait its turn in order to act. However, a Spirit's Initiative is determined using its WILL rather than its DEX for the d10 Initiative roll, and as mentioned above a Spirit's Move score is based on its Spirit score, not its Body score (and you don't add the Athletics skill). Remember that broad movements in the Otherworld are undertaken a bit differently (moving by 'Steps' to and from a destination), but that local movement remains in principle the same, measurable in the equivalent of feet per phase. A Spirit can take the equivalent of Move actions, for example doing the spiritual equivalent of a Run Action if it wanted to move away from something threatening it but still remain nearby (though most Spirits sort of float, rather than run, away).

A Spirit that seeks to cause harm to a living person or another Spirit may attack it Spirit-to-Spirit in an opposed WILL contest on its turn during the combat phase. In other words, the attacking Spirit rolls **d10 + WILL +/- Modifiers,** and the defender, either as a Spirit or material creature, rolls **d10 + WILL +/- Modifiers.** If the attacking Spirit wins, **it drains a number of Spirit points from its victim equal to the base damage of the attack (the difference between the two rolls) plus its PRE.** There are no Critical Hits in Spirit-to-Spirit combat.

Spirits may attack each other in this same manner in Spirit-to-Spirit combat, but in corporeal form you are more limited in your offensive responses to a Spirit attack. As a living person you cannot harm a Spirit in Spirit-to-Spirit combat unless you have left your physical body and are in Spirit form as well (as with the *Spirit Walking* Gift), in which case you may make a WILL-based Spirit attack as above. You may harm a Spirit if you possess an enchanted weapon, attacking against the Spirit's Evade score, with any damage done by the weapon going directly to the Spirit's Spirit points. A Spirit that is manifesting a corporeal appearance (spending Spirit points to manifest an APP score) is visible and can be attacked without penalty; otherwise you must apply a –8 penalty to hit (as the target is effectively invisible). A Spirit that is manifesting a corporeal form with STR and APP may actually wear physical armor if it chooses; such armor acts normally, reducing the damage done by an enchanted weapon before it is deducted from the Spirit's Spirit score. Wounds to Spirit do not have a 'shape' (the type of weapon does not matter, only it's damage bonus), cannot be *Grievous Wounds*, and do not bleed (this is true for both Spirits and the Spirit of a material creature).

Your main hope against Spirit attack is Magic such as an Exorcism or Entrapment Ritual, or Warding spells, amulets, and runes against Spirits and ghosts.

If a Spirit reduces your Spirit points to 0 or less, you fall unconscious and the Spirit may possess your body simply by expending a point of Spirit per hour of possession (of course, a Spirit may also continue to drain an unconscious and unresisting victim's Spirit points until you die). During this time, your spirit does not heal at the usual rate, but remains at its current level until the possessing Spirit departs. In addition, possession damages the body being possessed, causing one point of Body damage per hour. If you have the *Open Spirit* Gift, you may make yourself open to Spirit possession without falling unconscious from loss of Spirit points by willing yourself into a dormant state to allow Spirits to possess your body and speak through you. The *Open Spirit* Gift also allows you to ignore the physical damage caused by possession for a number of hours equal to your Gift level.

While possessing a living creature, the Spirit may use the creature's body and physical Characteristics as though it were its own, but it has no access to the Mind, memory, or Spirit of the possessed person. Usually only evil Spirits will take possession of a body unless invited to do so, primarily to perform some physical act in the Material World that is too costly for them to perform by manifesting a material presence in their usual fashion.

If a Spirit is itself reduced to 0 Spirit points or less, it falls **dormant** into a state similar to unconsciousness, and may not resist further attacks or attempts to bind or entrap it (see the Bonding, Exorcism, Guardian, and Entrapment Rituals). A dormant Spirit may not continue to manifest a physical form, so any physical Characteristics being manifested by the Spirit dissipate (possibly leaving it trapped invisible in the Material World; in the Otherworld it simply appears to fall unconscious). If a Spirit that is possessing you falls dormant, then you may begin regaining Spirit points as normal; if you regain consciousness before the Spirit does, then the situation is in effect reversed and the possessing Spirit is trapped in a dormant state within your body and remains there until you can find someone to cast an Exorcism or similar Ritual (so long as you don't have your Spirit reduced below 0 again, in which case both you and the Spirit may attempt to regain consciousness first). If a Spirit is reduced below 0 by a number of points equal to its total Spirit (i.e., to –Spirit points), then it is destroyed utterly and dissipates into nothingness. Spirits heal damage and regain used Spirit points at the same rate as mortal creatures, regaining their CONV score per day in points.

Spirit Weapons and Armor

Spirits may bear upon them enchanted weapons and armor made from the stuff of the Otherworld. Such weapons function somewhat differently from their material and non-magical counterparts:

- Spirit weapons don't provide a damage bonus, 'shape' the PRE damage of the Spirit attack, or require the use of a particular Skill. The only thing that matters for a Spirit weapon is the level of its enchantment, which acts as a damage bonus to the wielder's PRE. So a +3 spirit sword gives its wielder +3 damage on a successful Spirit attack.
- There are no Ranged Spirit weapons, and you can't block or parry a Spirit attack, so there are no Spirit shields, weapon parries, or blocking defenses.
- Spirits don't have hit locations even though they may have the appearance of a humanoid, bipedal creature (or otherwise). So armor protects the whole Spirit, not just portions. The value of Spirit armor is in, as with weapons, the value of the enchantment laid upon the armor; so a suit of armor (of any type) with a +3 enchantment upon it provides 3 points of protection against damage done in Spirit combat or through an enchanted weapon to the corporeal form of the Spirit.
- Spirit weapons and armor have no weight in the Otherworld. Spirits don't have to worry about ENC; when manipulating real weapons and objects in the Material World, either they have the STR to lift, carry, and use them, or they don't.



For example, Sela Vess is traveling the Otherworld in Spirit form, trying to return to the Court of the Silver Wood to visit her friend Thulydrias, when she encounters a dangerous Faerie Spirit from the Court of the Drowned Wood. They must roll for their Initiative using WILL, and the Faerie Spirit rolls a 14 and Sela a 9. The Faerie attacks her in Spirit-to-Spirit combat, using a Spirit sword, rolling a 9 (+ WILL 7) for a 16 against her defense roll of 5 (+ WILL 5) for a 10, so the Faerie does 6 (base damage) + PRE 8 for 14 points. Sela doesn't have Spirit armor, but she is wearing a talisman with a 4-point Labiran *Ward Magic* rune, so she takes 10 points of damage to her Spirit. She attacks back, and rolls a lucky 18 (+ WILL 5) for a 23 against the Faerie's 6 (+ WILL 7) for a 13, and she does 10 + PRE 6 for 16 points. The Faerie is wearing Spirit armor, however, which absorbs 6 points, so it also takes 10 points of damage to its Spirit. Sela starts to get a bit worried, as she had to roll an open-ended 10 to get an attack roll that good, and she begins to contemplate fleeing, but the Spirit had also not anticipated so stalwart a defense…

Stjepan and Jonas realize their friend Thelias is being haunted by a Gamezhiel in the form of a lovely young woman. They confront the Rahabi Spirit while it is manifesting a physical form. Having forearmed themselves with charms and amulets against its *Ghost Mask* and *Evil Eye* Gifts, they are able to close on it for combat. Stjepan goes first and has an enchanted broadsword, and successfully gets a 5-point hit (despite its Evade 10 Skill!). He adds his usual damage bonus (STR –1 Cut) for a 12-point Cut. Hit location doesn't matter as regards the base damage, but in this case the Gamezhiel is wearing leather clothing which will protect against the damage, so he rolls a hit location to see if he hits an area protected by its clothes – and does, rolling a 3 for the Left Thigh. So it's a 9-point blow to the Gamezhiel's Spirit score, further softened by its natural Spirit armor of 6 to a 3-point Spirit wound. The Gamezhiel is carrying a saber and can now choose to stay in physical form and attack them with it, or to discorporate and attack them in Spirit form; true to its kind, it uses a Move action to abandon its material manifestation and instead attack Stjepan in Spirit form, succeeding in its attack with a 14-point Spirit drain, minus 8 points for a strong Warding charm that Stjepan has upon him for a 6-point drain. Stjepan and Jonas curse; they can continue to try attacking the Gamezhiel with their enchanted weapons, but now that it's in immaterial form they have a –8 penalty to their Attack rolls…

Spirits & Magic

Spirits may learn and perform most kinds of Magic, and usually will learn Folk Lore (indeed, it could be said that they are its originators). Folk Lore, in addition, aids Spirits in moving about the Otherworld (see the Cosmos chapter for more information). Spirits may learn Cult Lore, but they may not *practice* it. The practice of Cult Lore – of offerings and sacrifices, prayers and invocations – is a peculiarly human invention, and for most Spirits Cult Lore is merely a body of knowledge and learning. Spirits may engage in acts of worship, but usually do so face to face with the divine forces of the world.

Finally, Spirits are usually immortal, and do not age, nor are they affected by disease or other physical Bindings, even when manifesting a physical form.

Faerie Spirit

The Otherworld is the home of many Faerie Spirits, which dwell in a series of great Courts found deep in the Otherworld's woods. Though *faerie* is indeed their proper name, they are sometimes called elves, pixies, or sprites. They usually appear like tall, thin, beautiful men and women when encountered in the Otherworld or manifesting in the Material World, with fey looks, wild hair, and archaic dress (though they are as likely to be naked as not). Faerie Spirits and Spirits of the Dead (q.v.) are usually the most common kind of Spirits to be encountered by mortals.

PER 6	**WILL 7**	**MEM 8**	**IMAG 7**	**REAS 6**	**MIND 34**
PRE 8	**CONV 7**	**COUR 5**	**EMP 7**	**WIS 8**	**SPIRIT 35**

SKILLS: Speak Faerie Tongue 8, Speak Old Éduinan 7, Speak Old Emmetic 6, Awareness 6, Stealth 4, Etiquette (home Court) 6, Inquiry 4, Intrigue 4, Persuasion 4, Seduction 4, Wardrobe & Style (home Court) 6, Dancing (home Court) 6, Musicianship 4, Singing 4, Storytelling 4, Craftwork 4, Heraldry 4, Letters 4 (Ancient History 6), Local Expert (home Court) 4, Navigation 4, and Evade 4
GIFTS: *Animal Mask* 2, *Enchanted Aura* 2, *Haunting Voice* 2 [Spirit Gifts related to appearance are PRE based when dealing with other Spirits and APP based when dealing with material creatures]
BINDINGS: None
MAGIC: Cult Lore 6; Folk Lore 8: Hex, Curse, Incantation of Binding, Incantation of Seeing, Incantation of Warding, Purification Ritual, Tapping Ritual; Star Lore 6: Star Reading Ritual
INVOCATIONS: None

WEAPONS: None (standard Spirit attack), though may bear an enchanted Spirit weapon in times of war (**Spirit Sword** +2)
HIT LOCATION TABLE: n/a
ARMOR: None, though may have wards against other Spirits or wear enchanted Spirit armor in times of war (**Spirit armor:** 2), and ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: (Spirit) 35 (Run x2: 70)

NOTES: There are several varieties of Faerie encountered in the Otherworld. The Characteristics block above can be used for average Faeries from the **Court of the Silver Wood**, the closest Faerie Court to the Material World. Faeries of the Silver Court often interact with the inhabitants of the Material World, wandering its forests and observing the behavior of mortals. There are other Lineages amongst the great Courts of the Faerie:

The Lineage of the **Court of the Golden Wood** adds +1 WILL for an average Mind of 35, +1 PRE and +1 WIS for an average Spirit of 37, and gains the Gifts *Bright Aura* 2 and *Enlightened Aura* 2. The Faerie of the Golden Court enjoy the company of mortals, and were said to be instrumental to the rise of the Golden Realm of An-Athair.

The Lineage of the **Court of the Brazen Wood** adds +1 PER and –1 WILL for an average Mind of 34, +2 PRE and –1 WIS for an average Spirit of 36, and gains the Gifts *Brazen Body* 2, *Brazen Tongue* 2, and *Love's Grace* 2. The Faerie of the Brazen Court often seek pleasure with mortals, often enticing them to enter the Otherworld.

The Lineage of the **Court of the Night Wood** adds +1 IMAG for an average Mind of 35, +1 CONV and +1 WIS for an average Spirit of 37, and gains the Gifts *Cryptic Mask* 2 and *Oracular Sight* 4. The Faerie of the Night Court stand aloof from mortals and the Material World and prefer not to interact with them.

The Lineage of the **Court of the Stone Wood** adds +3 WILL for an average Mind of 37, +1 PRE and –2 EMP for an average Spirit of 34, and gains the Gifts *Imperious Mask* 3 and *Stone Heart* 4. The Faerie of the Stone Court stand aloof from mortals, though not from the Material World, which they take some delight in.

The Lineage of the **Court of the Sable Wood** adds +1 WILL and +1 MEM for an average Mind of 36, +1 PRE, +2 COUR, and –2 EMP for an average Spirit of 36, and gains the Gifts *Cryptic Mask* 2, *Dreadful Voice* 3 and *Dreadful Visage* 3. The Faerie of the Sable Court can be quite frightening, looking on both mortals and other Faerie with wicked disdain, seeking to corrupt others.

The Lineage of the **Court of the Drowned Wood** adds +2 MEM for an average Mind of 36, +3 PRE and –3 EMP for an average Spirit of 35, and gains the Gifts *Aura of Madness* 4 and *Ghost Mask* 4. The Faerie of the Drowned Court often have *Hate the living* 5 and *Hate other Faeries*

5 Bindings, and they have on occasion gone to war against other Faerie Courts. They often have Occult Lore 6.

Faerie Spirits may also have specific Lineages, Birth Signs, and Birth Omens applicable to the Otherworld.

Celestial Spirits: The Aereffim

Most of the great Spirits called Celestial Spirits – the **Archai**, the **Ariel**, the **Ashaliel**, the **Kheribeal**, and the **Seraphi** – make their homes in the Heavens, but some, such as the **Urfanim** and the **Aereffim**, make their homes in the Inner Worlds. The Aereffim are powerful guardians of the Earth found in the Otherworld. They are somewhat similar to Faerie Spirits, and were originally conceived by Ami and Dieva, the goddesses of Morning and Evening, to act as guardians of the first Faerie; they are extraordinarily beautiful, but still have an earthly quality to them that other Celestial Spirits lack.

PER 9	**WILL 10**	**MEM 10**	**IMAG 9**	**REAS 8**	**MIND 46**
PRE 10	**CONV 12**	**COUR 9**	**EMP 8**	**WIS 10**	**SPIRIT 49**

SKILLS: Speak Celestial Tongue 10, Awareness 10, Stealth 4, Etiquette (Faerie Courts) 10, Persuasion 10, Wardrobe & Style (Faerie Courts) 10, Dancing (Otherworld) 8, Musicianship 10, Singing 10, Heraldry 12, Letters 10 (Ancient History 10), Local Expert (Faerie Courts) 10, Navigation 8, and Evade 10
GIFTS: *Animal Mask* 8, *Cleansing Touch* 6, *Dreadful Visage* 8, *Enchanted Aura* 8, *Feral Tongue* 8, *Fortifying Aura* 8, *Healing Touch* 8, *Immaculate Spirit* 8, and *Unearthly Mask* 8
BINDINGS: None
MAGIC: Cult Lore 10; Folk Lore 10: Hex, Curse, Incantation of Binding, Incantation of Making, Incantation of Seeing, Incantation of Warding, Oath Ritual, Purification Ritual, Tapping Ritual; Star Lore 10: Star Reading Ritual
INVOCATIONS: None

WEAPONS: None (standard Spirit attack), though may bear an enchanted Spirit weapon in times of war (**Spirit Sword** +4)
HIT LOCATION TABLE: n/a
ARMOR: Skin (Spirit armor): 3; though may have wards against other Spirits or wear enchanted Spirit armor in times of war (**Spirit armor:** +4), but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit 49 (Run x2: 98)

NOTES: The Aereffim may manifest physical Characteristics at less cost than other Spirits; it only costs 1 Spirit point per point of physical Characteristic per ***minute***. The Aereffim are often encountered in the Otherworld, in its Woods and its Courts, and are sometimes accompanied by a Faerie troop. The Aereffim consider themselves guardians of both the Faerie and the Spirits of the Material World, and so can also be found as guardians to sacred sites that have Spirit Power such as sacred glens, caves, hilltops, and mountaintops, and to their Celestial Spirit cousins the Urfanim (the Nymphs, who actually dwell in the Material World). The Aereffim are sometimes called *elves*, though that term is also used for the Faerie. The Aereffim do not have Lineages, Birth Signs, or Birth Omens, since they were all born before the World had such things, but amongst Celestial Spirits they are the most likely to interact with Faerie Spirits or mortals to leave behind a Lineage of their own.

Celestial Spirits: The Archai

The greatest of the Celestial Spirits who make their homes in the Heavens are thought to be the Archai, great beings born of stars during the Golden Age. The Archai are used as messengers and heralds by many of the greater divine forces of the Heavens, serving both Yhera in her Celestial Palace and Islik in his Heavenly one, though that is not their only possible function. The Archai are amongst the most powerful creatures in the whole of the World, and many of their number took up the cause of Illiki Helios and his son Islik during the War in Heaven against Irré and Ishraha the Usurpers. They have long memories, and many still bear great hatred to the Rahabi that sided with the Usurpers, and even more so to those of the Archai themselves that did so. Such Archai (the *Traitor Archai*, as they are sometimes referred to) no longer dwell in the Heavens, but now make their home in the Six Hells with Irré. The Archai are sometimes called *angels*; they are extraordinarily beautiful, and have great white-feathered wings with which they fly.

APP 15*	**STR 15***	**STAM 12***	**DEX 5***	**TECH 12***	**BODY --**
PER 10	**WILL 10**	**MEM 10**	**IMAG 7**	**REAS 8**	**MIND 45**
PRE 15	**CONV 15**	**COUR 12**	**EMP 5**	**WIS 12**	**SPIRIT 57**

SKILLS: Speak Celestial Tongue 10, Awareness 10, Stealth 4, Etiquette (Heavens) 10, Inquiry 12, Intrigue 8, Persuasion 12, Wardrobe & Style (Heavens) 10, Musicianship 10, Singing 10, Heraldry 15, Letters 10 (Ancient History 15), Local Expert (Heavens) 12, Navigation 4, and Evade 10
GIFTS: *Aura of Truth* 10, *Courageous Aura* 6, *Dreadful Voice* 12, *Glorious Voice* 15, *Immaculate Mind* 15, *Immaculate Spirit* 15, *Imperious Tongue* 10, *Initiate/Mystery* 10, *Many Tongues* 8, *Oracular Sight* 10, *Unearthly Mask* 15
BINDINGS: *Jealous of mortals* 4, *Hate the Rahabi* 10, *Hate Traitor Archai* 15
MAGIC: Cult Lore 20; Folk Lore 10: Hex, Curse, Incantation of Binding, Incantation of Making, Incantation of Seeing, Incantation of Warding, Oath Ritual, Purification Ritual, Tapping Ritual; Star Lore 20: Star Reading Ritual
INVOCATIONS: None

WEAPONS: None (standard Spirit attack); in physical form may use Melee 12: enchanted **+6 Two-Handed Sword**: +14 Cut with Riven Runes for *Victory* (+10 opposed rolls)
HIT LOCATION TABLE: n/a or Winged Anthropoid
ARMOR: Skin (Spirit armor): 8; in physical form may wear the equivalent of enchanted **+10 Panoply:** Overall (with skin): 9/5/5, Exposed (Neck, Shoulders, Hands, Thighs): 0/0/0, and ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit 57 (Run x2: 114, Fly: Soaring/Gliding x3: 171, Active x6: 342)

NOTES: *An Archai's physical form, like that of other Spirits, is essentially the manifestation of its spiritual Characteristics. However, an Archai may manifest a physical form at no cost and at will and can therefore be said to have a Body (just not one that they have all the time). If an Archai enters the Material World, most of the time it manifests physically and when doing so *acts as though it were a physical creature* (and indeed Archai have been encountered even in the Heavens in physical form). Usually, however, they will be in Spirit form when encountered in the Heavens or the other Worlds of existence, and on some occasions will choose not to manifest when visiting the Material World, as the

situation suits them. The Archai do not have Lineages, Birth Signs, or Birth Omens, since they were all born before the World had such things.

The Rahabi: The Gamezhiel

If the Celestial Spirits are thought of as Spirits of light and life, then the Rahabi – the Dhuréleal, the **Bharab Dzerek**, the **Gamezhiel**, the **Ghazarab**, the **Golodriel**, the **Nephilim**, and the **Sharab Deceal** – are usually thought of as Spirits of darkness and death. They are much more ambivalent in their relations with mortals, sometimes aiding them, but more often seeking their downfall. The Rahabi universally sided with Irré during the War in Heaven (indeed their name comes from Rahab, the great monster who led the army of Irré and was their general), and they now dwell mostly in the Otherworld, the Underworld or the Six Hells. The Gamezhiel are Rahabi that dwell exclusively in the Material World; they are the children of Ligrid, the Goddess of Temptation and Perversion, and Irré, and they make it their business to serve their mother by seducing and tempting mortals. They are sometimes called *succubi*, if encountered in female form, or *incubi*, if encountered in male form. The Gamezhiel are perhaps the most commonly encountered Rahabi (even if their victims never realize what's happened to them).

APP 10*	**STR 8***	**STAM 5***	**DEX 5***	**TECH 6***	**BODY --**
PER 10	**WILL 10**	**MEM 5**	**IMAG 8**	**REAS 8**	**MIND 41**
PRE 10	**CONV 8**	**COUR 5**	**EMP 5**	**WIS 6**	**SPIRIT 34**

SKILLS: Speak the Tongue of Rahab 10, Awareness 8, Stealth 10, Etiquette (human Kingdom) 10, Inquiry 10, Intrigue 12, Persuasion 10, Seduction 12, Wardrobe & Style (human Kingdom) 10, Acting 8, Dancing 10, Disguise 10, Singing 10, Heraldry 10, Letters 6 (Ancient History 8), Local Expert (human Kingdom) 12, Navigation 8, Cult Lore 6, Occult Lore 9, Evade 10
GIFTS: *Brazen Body* 8, *Brazen Voice* 8, *Chaotic Aura* 6, *Evil Eye* 9, *Ghost Mask* 9, *Immaculate Mind* 6, *Immaculate Spirit* 6, *Many Tongues* 8, *Shape-Shift* 9, *Unmask Desire* 8
BINDINGS: *Cruelty to mortals* 10, *Hate Celestial Spirits* 10
MAGIC: Folk Lore 10; Occult Lore 10: Hex, Incantation of Binding, Incantation of Seeing, Incantation of Warding, and Tapping Ritual
INVOCATIONS: None

WEAPONS: None (standard Spirit attack); in physical form may choose to use weapons, but usually forgoes them in favor of taking Spirit form and engaging in Spirit combat; has Hand-to-Hand 8 and Melee 8 Skills
HIT LOCATION TABLE: n/a or Anthropoid
ARMOR: **Skin** Spirit armor: 6; and may wear appropriate human clothes or more rarely armor, but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit 34 (Run x2: 68); in physical form 34 (Run x2: 68)

NOTES: *A Gamezhiel's physical form, like that of other Spirits, is essentially the manifestation of its spiritual Characteristics. However, like the Archai, the Gamezhiel may manifest a physical form at no cost. The Gamezhiel actually prefer to live in the Material World, manifesting a physical form and using their *Shape-Shift* Gift to change their appearance at will and interact with mortals. The natural form of the Gamezhiel is neither male nor female, and so they will take both forms when Shape-Shifting, depending on the demands of the situation. The Gamezhiel seduce mortals, using the seed of mortal men (which they do not themselves naturally produce, even when manifesting a physical male form) to impregnate mortal women, thus leaving traces of their Lineage in every community they pass through. A sexual encounter with a Gamezhiel is an exhausting one, depriving their victim of a full night's sleep (see the Recover Action); as a Gamezhiel will usually return to a single victim for several nights in a row, their fatigue during the day may eventually become quite noticeable and is perhaps the first clue that things are not what they seem. The children born of such a union are said to be attracted more naturally to the path of Ligrid, and often find their way to her worship. The Gamezhiel prefer not to engage in physical combat, usually abandoning their physical appearance to attack as Spirits if they are in danger; however, most Gamezhiel will simply flee if they are discovered and confronted, unless driven by some pressing need, preferring to live to fight another day. The Gamezhiel do not have Lineages, Birth Signs, or Birth Omens.

The Rahabi: The Ghazarab

Amongst the Rahabi were the children of Dieva the Evening Star and Daedekamani, the First Magician, and they have long served as tutors and guides to mortal Magicians, Witches, Warlocks, and Shaman. They will often submit to Bonding Rituals to become helping Spirits (though they are less enthusiastic about Guardian Rituals). The Ghazarab have a variety of Skill and Lore interests, and there are Ghazarab dedicated to war, healing, craftsmanship, enchantment, etc. In Spirit form the Ghazarab almost always appear to be female, but when manifesting a physical form they often appear as small animals such as birds, snakes, or cats.

APP 8*	**STR 10***	**STAM 7***	**DEX 3***	**TECH 10***	**BODY --**
PER 12	**WILL 8**	**MEM 10**	**IMAG 6**	**REAS 8**	**MIND 44**
PRE 8	**CONV 10**	**COUR 7**	**EMP 3**	**WIS 10**	**SPIRIT 38**

SKILLS: Speak the Tongue of Rahab 10, Awareness 8, Stealth 8, Etiquette (Otherworld) 8, Inquiry 8, Persuasion 8, Teaching 10, Singing 8, Storytelling 10, Letters 10 (Ancient History 10), Local Expert (Otherworld) 8, Navigation 6, Evade 8, and 1-2 personal specialties at Skill level 8
GIFTS: *Animal Mask* 6, *Chaotic Aura* 6, *Cryptic Mask* 6, *Enchanted Aura* 6, *Enlightened Tongue* 6, *Initiate/Mystery* 6, *Initiate/Secret* 6, *Many Tongues* 8, *Oracular Sight* 6, *Terrifying Mask* 6
BINDINGS: *Hate (Celestial Spirits)* 4
MAGIC: Cult Lore 10; Folk Lore 10: Hex, Incantation of Binding, Incantation of Making, Incantation of Seeing, Incantation of Sending, Incantation of Warding, Purification Ritual, Tapping Ritual; Herbal Lore 8: Enchantment Ritual,; Star Lore 8: Star Reading Ritual
INVOCATIONS: None

WEAPONS: None (standard Spirit attack)
HIT LOCATION TABLE: n/a
ARMOR: **Skin** Spirit armor: 8, and ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit 38 (Run x2: 76, Fly: Soaring/Gliding x3: 114, Active x6: 228)

NOTES: *A Ghazarab manifesting a physical form often takes the appearance of a small animal, though they may manifest their true forms as desired. The physical Characteristics it can manifest remain the same regardless of its outward appearance. The cost of manifestation is lower than for typical Spirits, requiring 1 point of Spirit per point of manifested

Characteristics per *hour*; most of the time they will only manifest an APP, and often merely to use as the platform for an APP-based Gift. They rarely fight in physical form, preferring to attack in Spirit form. The Ghazarab usually dwell in the Otherworld and the Underworld until summoned to serve a mortal magician in the Material World, sometimes serving as aides and tutors to Faerie Magicians in the same way in the meantime. The Ghazarab sided with Irré and Ishraha during the War in the Heavens, and so are unwelcome there, though in the intervening centuries they have largely stayed to the sidelines in conflicts with Celestial Spirits.

Spirits of the Dead

Once every year the Spirits of the Dead, who normally reside in the Underworld, are allowed to return to the Otherworld to observe their loved ones (or enemies, as the case may be), and some of strong WILL and WIS can cross over and manifest in the Material World to converse and interact with the living. Spirits of the Dead can also be summoned back to the Material World in magic Rituals, appearing as ancestral spirits to guide their descendants and act as Guardians or Bonded Spirits.

PER 5	**WILL 5**	**MEM 5**	**IMAG 5**	**REAS 5**	**MIND 25**
PRE 5	**CONV 5**	**COUR 5**	**EMP 5**	**WIS 5**	**SPIRIT 25**

SKILLS: Any developed while alive, default: Speak Own Language 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (homeland) 2, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Any One Trade Skill 2, Evade 2
GIFTS: Any accumulated while alive, default: None
BINDINGS: Any accumulated while alive, default: None
MAGIC: Any known while alive, default: Cult Lore (appropriate to Culture) 2: Invocation, Offering Ritual (to appropriate god)
INVOCATIONS: None (Spirits of the Dead may not perform Magic)

WEAPONS: None (standard Spirit attack)
HIT LOCATION TABLE: n/a
ARMOR: None, but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit 25 (Run x2: 50)

NOTES: On the Day of the Dead there is no cost for a Spirit to manifest APP, though other physical Characteristics cost the usual rate. On other days the costs are as per usual, though a Spirit of the Dead may not initiate a trip out of the Underworld on its own. It can, however, be summoned, and Spirits of the Dead are usually easy to approach magically, as their names and Lineages may be well known and they may have some connection to those summoning them that could increase their willingness to aid the living. Spirits of the Dead loathe placing themselves in real danger, however; having successfully reached the afterlife, most will not risk their eternal destruction. The Spirit described above is the Spirit of a deceased human; it is theoretically possible to encounter the Spirits of other dead creatures, such as natural animals and supernatural animals. However, such Spirits rarely have reason to interact with humans, and usually flee from them as they did in life, unless they were domesticated animals. The Spirits of the Dead always have the mental and spiritual Characteristics that they had at the time of death, as well as the same Skills, Gifts, and Bindings, so Guides should be able to create Characteristics blocks for nonhuman Spirits of the Dead with ease by just dropping the physical Characteristics of the creature and then changing the Move score to one based on Spirit and not Body. Spirits of the Dead may know Magic, but may not perform it.

Further examples of other Celestial and Rahabi Spirits will be included in the forthcoming book *Cults of the Known World.*

Dream Matter

In the same way that the Otherworld is made of Spirit and the Material World is made of Body, the Dreamworld is essentially made of Mind. However, the things native to and encountered in the Dreamworld do not seem to be alive in the same way that Otherworldly and Material creatures are alive (indeed, it is the animating presence of Spirit that makes something alive). If the much of the mundane matter of the Material World is Body without Spirit (inanimate matter such as rocks and dirt and stone), then the Dreamworld can be described as being made of Mind without Spirit. According to most theories, the Dreamworld is constructed by the shared memories and images of dreamers; so it appears similar to the Material World, but often in a heightened, dreamy, or nightmarish way, depending on the emotional perspective of those dreaming. All dreamers manipulate the Dreamworld by instinct while their minds are asleep. Perhaps more importantly, however, the Dreamworld can also affect the minds of dreamers.

The two most commonly encountered things in the Dreamworld are Dreams and Nightmares. Both are most often the products of the minds of mortal dreamers, but sometimes strange Dreams or Nightmares can be found whose origins are more obscure – perhaps the Dreams and Nightmares of Gods, powerful Spirits, or of Time, Fate, or the Cosmos itself. The Gray Dream of the Emperor is an example of what some believe to be a powerful Dream of the Cosmos itself, a glimpse of its future so powerful that it has entrapped his mind in eternal slumber.

If you encounter a Dream or Nightmare while either dreaming or while in the Dreamworld in Spirit or material form, it may attempt to possess you, forcing you to experience it whenever you dream. Dreams and Nightmares can also be purposefully sent to a dreamer using the Incantation of Sending. Dreams and Nightmares attempt to possess you while you are dreaming by succeeding at an opposed WILL test. If the Dream or Nightmare succeeds, then it takes possession of your mind and shows you its images while you are sleeping. Most Dreams or Nightmares will dissipate after a few days, but strong Dreams and Nightmares of high WILL and IMAG may linger for weeks if not months (or even years).

Dreams

A Dream is a kind of fixed vision that can leap from one dreaming mind to another. Some dreams are pleasant, some erotic; some carry imports of history and fate, others are nonsensical and seem to mean nothing.

PER 5	**WILL 5**	**MEM 5**	**IMAG 5**	**INST 5***	**MIND 25**

SKILLS: None
GIFTS: Usually None, but may have *Ecstasy/Ekstasis* 2
BINDINGS: Can have any one Binding, usually *Awe, Desire, Doubt, Dread, Guilt, Jealousy, Love, Lust, Shame,* or *Vanity* level 1-3
MAGIC: None
INVOCATIONS: None

WEAPONS: None
HIT LOCATION TABLE: n/a
ARMOR: None
ENC: 0
MOVE: Dream 25 (Run x2: 50)

NOTES: *Dreams can't be said to have REAS – they're not the product of rational thought, but rather are the product of an unconscious irrational mind – so for Characteristics purposes they are described as having INST instead of REAS. The Characteristics of a Dream are essentially those of the Mind that created it. Possession by a Dream may have no real effect on the dreamer, aside from coloring their visions for one night, or it may reveal information to the dreamer that they were not aware of (the accuracy of that information being a separate issue). Strong Dreams may impart a Binding while they are possessing the dreamer, a compulsion brought on by the Dream; for example, a strong erotic Dream might impart a *Lust* Binding, while a Dream-memory of a betrayal might impart a *Guilt* Binding. Truly strong Dreams may help reveal Mysteries to the dreamer, giving the dreamer the benefit of their *Ecstasy* Gift while possessing them. Dreams will usually only possess a dreamer for a night and a day before moving on, but other times they may stay with someone for a long time (for example, if sent by a Sending Incantation). Dreams can be exorcised.

Nightmares

A Nightmare is a bad Dream.

PER 5 WILL 5 MEM 5 IMAG 5 INST 5* MIND 25

SKILLS: None
GIFTS: Usually None
BINDINGS: Can have any one Binding, usually *Cruelty, Despair, Doubt, Dread, Fear, Fury, Grief, Guilt, Hate, Jealousy, Lust, Madness,* or *Shame* level 4-6
MAGIC: None
INVOCATIONS: None

WEAPONS: None
HIT LOCATION TABLE: n/a
ARMOR: None
ENC: 0
MOVE: Dream 25 (Run x2: 50)

NOTES: *Nightmares, like Dreams, can't be said to have REAS – they're not the product of rational thought, but rather are the product of an unconscious irrational mind – so for Characteristics purposes they are described as having INST instead of REAS. The Characteristics of a Nightmare are essentially those of the Mind that created it. Possession by a Nightmare can be quite strenuous for the dreamer. At a minimum, a dreamer possessed by a Nightmare does not gain the benefits of sleep (see the Recover Action), waking up as if they had never slept. Strong Nightmares may impart a Binding while they possess the dreamer, a compulsion brought on by the Nightmare; for example, a Nightmare about being trapped underground might impart a *Fear dark underground places* Binding while a Nightmare of abuse and violence might impart a *Cruelty* or *Hate* Binding. Nightmares will often cause a touch of *Madness*. Weak Nightmares will usually only possess a dreamer for a night and a day before moving on, but stronger Nightmares may stay with someone for a long time, even without the compulsion of a Sending to keep them in place. Nightmares can be exorcised.

Author's Note: Dreams and Nightmares can perhaps best be thought of as movies that you're forced to watch while you're dreaming. That could turn out to be a pleasant experience, or a discomforting or even terrifying one.

Unnatural Things

Some of the Known World's creatures are not natural at all, but are the product of human intervention, usually with Magic or Alchemy or through the intense will and desire of the human Mind or Spirit. In addition to the things described below, rumors speak of Shades, odd lingering pieces of Hate from Limbo; Golems, alchemical creations made from clay; necromantic manipulations of the bodies of the dead, such as Zombies; and the Worm Kings, fell things from the past of the Known World that sustain life through foul magics (all beyond the scope of this present book).

Barrow Wights

A wight is a creature of the grave, thought to be the result of a ghost or Underworld spirit being entrapped in a recently deceased body, often as a slave to a magical master, or somehow managing to possess a dead body (perhaps even its own). Barrow wights are usually found in or near barrows and graves (making them rare in Sun Court lands). In the Middle Kingdoms, they are often found in the Wastes of Lost Uthedmael and the Vale of Barrows. The specific process of becoming or creating a barrow wight is something of a mystery; most think it requires a variation of the Entrapment Ritual taught in some of the darker Occult Lore traditions.

CHARACTERISTICS TEMPLATE

APP –4	STR +3	STAM +2	DEX –1	TECH (0)	BODY (0)
PER (0)	WILL (0)	MEM (0)	IMAG (0)	REAS –3	MIND –3
PRE (0)	CONV (0)	COUR (0)	EMP (0)	WIS (0)	SPIRIT (0)

A barrow wight is essentially the physical Characteristics of a deceased person married to the mental and spiritual Characteristics of a powerful and malevolent Spirit creature such as a ghost. Most mental and spiritual Characteristics of the new creature remains the same, but the process of death and revivification causes changes to the physical Characteristics of the creature as above – either through the application of a – or + modifier as listed, or no modifier if a 0 in parenthesis, and the wight loses 3 points of REAS. As wights are already dead, they are an exception to the usual rule that a Characteristic reduced to 0 results in death. If a wight's REAS is reduced to 0 or less during the process of its transformation, then instead convert its current REAS score to INST (essentially reducing it to an animal level of existence).

AVERAGE WIGHT

APP 1	STR 8	STAM 7	DEX 4	TECH 5	BODY 25
PER 5	WILL 5	MEM 5	IMAG 5	REAS 2	MIND 22
PRE 5	CONV 5	COUR 5	EMP 5	WIS 5	SPIRIT 25*

SKILLS: Speak Own Language 5, Awareness 4, Persuasion 2, Athletics 4, Local Expert (homeland) 4, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Any One Trade Skill 2, Occult Lore 6, Evade 4
GIFTS: *Ghost Mask* 6 at no cost, plus any they had when alive
BINDINGS: *Hate the living* 6 plus any they had when alive; often *Hate someone or something* 5, *Fury at someone or something* 5, *Grief* 5, *Guilt* 5, or *Love someone or something* 5
MAGIC: None
INVOCATIONS: None

WEAPONS: Hand-to-Hand 6: **Claw** –1 Cut plus ***Spirit drain***, or by weapon (rarely)
HIT LOCATION TABLE: Anthropoid
ARMOR: None: Overall 0/0/0. Wights can wear armor if they choose,

though most don't bother.
ENC: 5 lbs ruined clothing. ENC 0
MOVE: 29 (Run x2: 58)

NOTES: * Maintaining its control over a body and remaining in the Material World in this form is very taxing, and a wight loses one point of Spirit every day as its body and the Material World both seek to reject it. If a wight is reduced to 0 Spirit points due to the passage of time or injury, then it falls unconscious (and at –Spirit, it is destroyed utterly, just like the living). However, a wight may gain and store Spirit points by draining the Spirits of the living with its deadly touch. If the wight successfully touches the flesh of the living and draws blood (as represented by an actual Cut wound), the victim must succeed in an opposed WILL test or be drained of a number of Spirit points equal to the wight's PRE. The wight may add these Spirit points to its current stock. There is no theoretical upper limit to the number of Spirit points that a wight may consume and store, save the matter of supply.

Wights would probably rapidly run out of Spirit unless constantly draining the living, except that they are able to enter a dormant phase, in which they do not move but are in a form of twilight rest. While dormant they only lose 1 point of Spirit each Moon (so 13 points a year). As wights are usually at the command of powerful Occult Magicians, their masters may take care to use them judiciously, when victims can supply the wights with Spirit to fuel them, and then making them become dormant when fresh energy runs low.

Basilisks

The basilisk is created in an Alchemical Operation using the *Red Elixir* or *Alkahest*. An egg is incubated in a *vas hermeticum* with a pint of Dragon's Blood and some clay until the egg hatches and a small and very deadly creature emerges. If the egg used is a lizard or snake egg, then the creature appears to have the body of a serpent and the head and claws of a cock. If the egg used is a bird's egg, then it may also have feathers and wings (and is sometimes erroneously referred to then as a ***cockatrice***). The basilisk is under the control of its creator.

APP 2	**STR 5**	**STAM 6**	**DEX 4**	**TECH 1**	**BODY 18**
PER 6	**WILL 8**	**MEM 4**	**IMAG 3**	**INST 4**	**MIND 25**
PRE 8	**CONV 5**	**COUR 5**	**EMP 1**	**WIS 5**	**SPIRIT 24**

SKILLS: Feral Tongue 4, Awareness 6, Evade 4
GIFTS: *Aura of Madness* *, *Evil Eye* * (* Gift Level = Rating of *Elixir*)
BINDINGS: None

WEAPONS: Hand-to-Hand 4: **Bite** +1 Puncture, **Tail Stinger** +3 Puncture plus ***poison*** Level 5
HIT LOCATION TABLE: Basilisk, if *basilisk*, or Wyvern, if *cockatrice*
ARMOR: Scales: Overall 6/4/6
ENC: 0
MOVE: 18 (Run x2: 36)

NOTES: The basilisk's tail stinger delivers a poison with strength Level equal to the basilisk's STR, doing damage to the Body by the *phase* for a number of rounds equal to the basilisk's STAM (or until an antidote has been introduced that lowers its effectiveness). This is usually enough to kill most people if an antidote is not used. But the primary danger of a basilisk is its gaze, which can kill instantly. A basilisk can attempt to fix one creature per phase with it eyes during its Action, and its chosen victim can try to avoid the basilisk's gaze by succeeding at an opposed WILL roll. Any creature that meets a basilisk's gaze must make an opposed STAM roll against the basilisk's PRE roll plus the Rating of the *Elixir* that made the basilisk. If the basilisk's roll is higher, then the creature dies. The only person immune to the basilisk's gaze is its creator. Alchemists usually use them to guard their labs and the stores of their precious *Elixirs*.



Barrow wights.

Ghosts

A Ghost is the Spirit of a deceased person that has been unable or unwilling to leave the Material World and enter the Underworld (unlike a Spirit of the Dead, which is the Spirit of a deceased person that has successfully reached the Underworld). Most Ghosts are driven by some great emotional connection to a person or place – either hate or love or anger – that prevents them from finding peace in the Underworld. Some Ghosts merely haunt a place or person, making their presence known through noises and brief touches, appearing as visions, or speaking to the living in the dark; others are more malevolent, seeking to actively harm the living by damaging their Spirit or even possessing them. A Ghost's Characteristics are essentially just as they were during life, except Ghosts have no permanent physical, corporeal form — they're only Mind and Spirit. The Ghost described here is therefore based on average human Characteristics, but it should be noted that Ghosts usually have higher WILL than most other people, as to survive the process of death to become a Ghost requires a lot of WILL tests (unless becoming a Ghost is the result of an external process such as a Curse, for example).

PER 5	**WILL 5**	**MEM 5**	**IMAG 5**	**REAS 5**	**MIND 25**
PRE 5	**CONV 5**	**COUR 5**	**EMP 5**	**WIS 5**	**SPIRIT 25**

SKILLS: Any developed while alive, default: Speak Own Language 5, Awareness 4, Persuasion 2, Local Expert (homeland) 4, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Evade 4
GIFTS: *Ghost Mask* 6 at no cost, *Evil Eye* 6, plus any they had when alive
BINDINGS: Any they had when alive; often *Hate someone or something* 5, *Fury at someone or something* 5, *Grief* 5, *Guilt* 5, or *Love someone or something* 5
MAGIC: Any Folk, Hermetic, or Occult magics they knew while alive (but not Cult, Herbal, Alchemical, or Star Lore magic), default: None
INVOCATIONS: None (ghosts may not perform Invocations)

WEAPONS: None (standard Spirit attack of ***Spirit drain*** followed by ***Possession***)
HIT LOCATION TABLE: n/a
ARMOR: **None**, but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit = 25 (Run x3: 50); may enter the Otherworld at will

NOTES: Like other Spirits, a Ghost has no physical Characteristics but may manifest a physical Characteristic by expending Mind or Spirit points, one point per point of effect per phase, up to the value of its spiritual Characteristics equivalent. So if a Ghost wanted to appear to a person in the Material World, it could generate a point of APP (enough for an ephemeral, vague presence capable of being seen or heard in a whisper, and enough to use as the basis of its *Ghost Mask* Gift) by spending one point of Mind or Spirit per phase it wished to appear. If a Ghost wanted to manipulate or touch an object, it could manifest the STR or TECH necessary per phase.

A Ghost is tied to a Locus in the Material World – a person, a place, or an object – which is usually something very important to them in life, or is the place where they died. A Ghost grows weaker if it travels away from its Locus, losing a point of Spirit for every mile in distance that it travels and every hour that it spends away from its usual home. This can wind up destroying the Ghost; a Ghost falls 'unconscious' or 'dormant' at 0 Spirit Points, and is destroyed utterly once it falls below 0 by an amount equal to its usual Spirit total (i.e., at –Spirit). Most Ghosts therefore stay put in one place.

Most Ghosts interact with the living through a minor manifestation of APP and their *Ghost Mask* and *Evil Eye* Gifts, to scare and terrify those that intrude into the Ghost's personal space. A Ghost does not need to expend Spirit points to use its *Ghost Mask* Gift. Normally a Ghost's Initiative is determined using its WILL rather than its DEX for the d10 Initiative roll, as with other Spirits. A Ghost that sought to cause harm to a living person (or another Spirit) may attack it in Spirit-o-Spirit combat as any other Spirit, with the same rules applying.

If a Ghost reduces a victim's Spirit to 0 or less, the Ghost may possess the victim's body simply by expending a point of Spirit per hour of possession (of course, a Ghost may also continue to drain an unconscious and unresisting victim's Spirit until they die). While possessing a living creature, the Ghost may use the creature's body and physical Characteristics as though it were its own, but it has no access to the Mind, memory, or Spirit of the possessed person. A Ghost still grows weaker if it moves away from its Locus even while possessing a corporeal body; so most Ghosts remain very close to their Locus even when they've taken possession of someone. Ghosts will usually take possession of a body primarily to perform some physical act in the Material World that is too costly for them to perform by manifesting a material presence. The main hope against an attack or possession of a ghost is magic such as a Wards, Exorcisms or Entrapment Rituals.

Hathaz-Ghúl

The Hathaz-Ghúl – or simply the Ghúl or *ghoul* – is a much-feared creature, a man or woman who has died but who sustains their dead body in an imitation of life through the consumption of the flesh of the living and recently deceased. The Hathaz-Ghúl tend to be rarer in Sun Court lands, as the tradition of cremation on the funerary pyre tends to rob them of their principle food source, but they may still prey on the living. In the Middle Kingdoms, they are often found in the Wastes of Lost Uthedmael and the Vale of Barrows. The process of becoming a Hathaz-Ghúl is a mystery; some think it results from eating human flesh while alive, others from a Ritual taught in the darker schools of Occult Lore tradition.

CHARACTERISTICS TEMPLATE

APP –4	**STR +2**	**STAM +3**	**DEX (0)**	**TECH (0)**	**BODY +1**
PER +1	**WILL (0)**	**MEM (0)**	**IMAG –3**	**REAS –3**	**MIND –5**
PRE (0)	**CONV (0)**	**COUR (0)**	**EMP 0**	**WIS –2**	**SPIRIT –5**



A Ghúl looks up from feasting.

A Hathaz-Ghúl is a man or woman transformed, so upon becoming a Ghúl the Characteristics of the person should be changed as follows – either through the application of a – or + modifier as listed, no modifier if a 0 in parenthesis, or through a standard fixed number as in their EMP, which automatically becomes 0. As Ghúls are already dead, they are an exception to the usual rule that a Characteristic reduced to 0 results in death. If a Ghúl's REAS is reduced to 0 or less during its transformation, then convert the current REAS to INST instead (essentially they've been reduced to an animalistic level of existence).

AVERAGE GHÚL

APP 1	**STR 7**	**STAM 8**	**DEX 5**	**TECH 5**	**BODY 26***
PER 6	**WILL 5**	**MEM 5**	**IMAG 2**	**REAS 2**	**MIND 20**
PRE 5	**CONV 5**	**COUR 5**	**EMP 0**	**WIS 3**	**SPIRIT 19**

SKILLS: Speak Own Language 5, Awareness 4, Persuasion 2, Athletics 4, Local Expert (homeland) 4, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Any One Trade Skill 2, Evade 4
GIFTS: *Ghost Mask* 4 plus any they had when alive
BINDINGS: *Hate (the living)* 6 plus any they had when alive
MAGIC: Occult Lore 5: Incantation of Seeing, Invocation, Offering Ritual, Sacrifice Ritual, Tapping Ritual
INVOCATIONS: None

WEAPONS: Hand-to-Hand 6: **Bite** –3 Puncture plus ***poison*** Level 8 or –3 Cut plus ***swallow***, **Claw** –1 Cut, or by weapon (rarely)
HIT LOCATION TABLE: n/a
ARMOR: None: Overall 0/0/0, but ***can only be harmed by enchanted weapons.*** Ghúls can wear armor if they choose, though most don't bother.
ENC: 5 lbs ruined clothing. ENC Binding Level 0
MOVE: 30* (Run x2: 60)

NOTES: * A Ghúl loses one point of Body every day – the natural process of death and decay is irreversible and is attempting to catch up with it. If a Ghúl reaches 0 Body Points due to the passage of time or injury, then it dies permanently (rather than –Body, as in the case of living people). However, a Ghúl may gain and store Body points by consuming the flesh of the living and the recently deceased.

A Ghúl's teeth are extremely sharp, and it may employ its bite in one of two ways. Usually, the first attack is a Puncture Bite, designed to drive powerful fangs into flesh and deliver a paralyzing poison. If the Bite is successful and reaches flesh as an actual Puncture wound, then poison is introduced to the wound and the victim must succeed in an opposed roll of its STAM against the poison's strength Level (equal to the STAM of the Ghúl; in effect, an opposed STAM roll with the Ghúl). If the Ghúl's roll is higher, then the victim is paralyzed for one minute per point of STAM. If you successfully roll against the same Ghúl's paralyzing poison three times, then you are immune to the poison of that Ghúl (but not to the poison of other Ghúls). If it has succeeded in paralyzing its prey, the Ghúl will then employ its second Bite attack, which is a Cut attack designed to remove chunks of its victim's flesh, which are then swallowed. For every three points of damage from the Ghúl's Bite attack, it manages to swallow enough flesh to gain 1 point of Body. Thus, the average uninjured person's Body (score 25) can provide up to (50 divided by 3) 16 points of Body for the Ghúl before its flesh is sufficiently consumed and ruined, enough to sustain a Ghúl for 16 days. There is no theoretical upper limit to the number of Body points that a Ghúl may consume and store, save the matter of supply. A Ghúl's Move score is dependent on the amount of Body points they have currently consumed, up to a maximum equal to their Physical Characteristics total (plus their Athletics score); thus, a Ghúl could have eaten and stored 50 Body Points, but if its Characteristics total was the average 26, then 26 would still be its base Move, not 50.

Ghúls would rapidly run out of fuel unless constantly eating, except that they are able to enter a dormant phase, in which they do not move but are in a form of twilight rest. While dormant they only lose 1 point of Body each Moon (so 13 points a year). The Hathaz-Ghúl will usually operate in small groups, with most dormant while one or two Ghúl keep a lookout for fresh meat. They will often lurk near graveyards, or in the sewers of cities in Divine King lands (since cremation robs them of their sustenance) where they will prey on the poor of the city streets. Bold Ghúl bands will sometimes follow armies during wartime, knowing that the dead of battlefields can provide them with enough sustenance to last for years.



SHADES

A shade, sometimes called a ***shadow***, is the last residual piece of a person lost to Limbo, the living (or unloving, if you prefer) remnant of their Hate. Only a person who has a strong Hate Binding can become a shade, and usually only after they have gotten lost on the Path of the Dead or been trapped in Limbo and failed to become a Ghost. Shades are usually only encountered in Limbo or the Otherworld, but on occasion powerful Magicians will summon them to act as truly remorseless guardians.

CHARACTERISTICS TEMPLATE

APP 0	**STR ***	**STAM 0**	**DEX ***	**TECH ***	**BODY --**
PER (0)	**WILL (0)**	**MEM 0**	**IMAG 0**	**REAS 0**	**MIND –15**
PRE 0	**CONV 0**	**COUR 0**	**EMP 0**	**WIS 0**	**SPIRIT 0**

* A shade's STR, DEX, and TECH are equal to its WILL. As with barrow wights and Hathaz-Ghúl, a shade is the remnants of a man or woman transformed, so upon becoming a shade the Characteristics of the person should be changed as above – either through the application of a – or + modifier as listed, no modifier if a 0 in parenthesis, or in many cases reduced to 0. In effect, shades have no real Mind or Spirit, or even corporeal form – they are the manifestation of a pure and malevolent hate. As shades are already dead, they are an exception to the usual rule that a Characteristic reduced to 0 results in death.

AVERAGE SHADE

APP 0	**STR 5**	**STAM 0**	**DEX 5**	**TECH 5**	**BODY --**
PER 5	**WILL 5**				**MIND 10**

SKILLS: Awareness 4, Evade 5
GIFTS: *Terrifying Mask* level = WILL, at no cost
BINDINGS: *Hate (the living)* 8

WEAPONS: Hand-to-Hand 5: **Claws** +1 Cut
HIT LOCATION TABLE: n/a
ARMOR: n/a
ENC: 0
MOVE: base Move is Will x 5: 25 (Run x3: 75)

NOTES: A shade can only exist in darkness and shadow. In sufficient darkness, it is a very dangerous foe, as it possesses no body to be injured by physical weapons, and no Spirit to be challenged in Spirit-to-Spirit combat. The best way to damage a shade (other than a magic spell such as an Exorcism) is to expose it to bright light (sunlight, a torch within 10 feet, the light of an enchanted carbuncle, or a Daedekine *Light* Rune), which causes 1d10 damage to its Mind per phase that the shade is exposed to it. A shade is banished back to Limbo when it reaches 0 Mind points (which can be quite quickly). Shades usually appear in packs, however (indeed, in Limbo they might be encountered in swarms numbering in the hundreds), and if sufficiently driven by their hate a few will sacrifice themselves to try and destroy any light sources that their prey carry, so that their fellows may attack in darkness. Shades have only one goal – to destroy living things.

Unique Things

The Known World has a number of unique creatures wandering its surface or appearing in it. One example, the Bull of Myrad, can be found in a bonus Bestiary pack on the Known World website. Described here is the Wild Hunt, which rides forth from the Underworld once a year on the Night of the Wild Hunt, and therefore can be planned for and anticipated (though it occasionally sneaks out when it's not supposed to).

The Wild Hunt

Once a year, right before the Day of the Law (the anniversary of Geniché's creation of the First Law, the Law of Death), the Wild Hunt is given one night to roam the Known World, hunting for both victims and more hunters to join it. Any man or woman outside of the protection of an enclosing wall (a building or a town or city wall) or an area Ward against Magic, Spirits, or Ghosts (not a personal Ward – area Wards only, i.e., Wards that have been placed over a place, not a person) risks becoming either the object of the Hunt or being swept up in the Hunt's progress.

Men and women of heroic stature – with a Body or Spirit score of 35 or higher, and at least one combat Skill of Level 5 or higher – and Spirits of the Dead (Ghosts for some reason are ignored by the Hunt) will first be called upon to join the Hunt by its leader, the Black Hunter. He is hard to refuse, and you must succeed at opposing his WILL (plus Gifts) roll with a WILL roll of your own (you may add your *Ghost Mask* Gift Levels, if any). If you join the Hunt, either voluntarily or because you failed the opposed roll, you ride with it for the night hunting other people. Riding with the Wild Hunt is exhausting; it adds d10 *Fatigue* Binding Levels per hour (so the later you join up, the better your chances; most will ride for at least 6 hours or so, as the Hunt moves from East to West). If your *Fatigue* Binding Levels exceed your Move, you do not come to a halt as per normal; rather, you keep going relentlessly, driven by the magic of the Hunt, and any *Fatigue* Binding Levels gained after that go directly to Body as physical damage. If your Body reaches 0, you don't fall unconscious, but once again keep going; if your Body falls below 0 enough to match your usual total Body score (i.e., to –Body) by the end of the night, you die and become a permanent part of the Wild Hunt – a Ghost with the Black Hunter as your locus. If you are still alive at the end of the night, you find yourself exhausted and badly damaged (possibly falling unconscious as the magical effects of the Hunt recede) and usually hundreds of miles away from your start point.

Those that refuse to join the Hunt or that do not qualify to ride with them will be hunted and killed. The Wild Hunt is composed of hundreds of Rahabi Spirits, the Ghosts of wolves and hunting dogs, and over two millennia worth of the occasional Heroes, hunters, and warriors that have joined it and are now Ghosts made flesh, for when the Wild Hunt rides they may take physical form once more at no cost (retaining, however, their Ghost Gifts and powers). They will circle and circle their prey like a whirlwind until their prey is brought down. The Wild Hunt should be thought of as a force of nature; it sounds like a pack of tornadoes coming in the middle of a thunderstorm, mixed with the baying of ghostly hunters and horses and hounds, and leaves nothing but the dead in its wake. It moves at a speed of up to 170 feet per phase, so it is theoretically possible to outrun it on a fast horse, though *the Wild Hunt does not tire*. Despite its enormous speed and power, however, finding refuge against the Wild Hunt is quite simple – four walls or a place with a Ward enchantment upon it. The Wild Hunt is at its most dangerous when it occasionally slips its chains in the Underworld and rides forth unannounced, on a night that is not the Night of the Wild Hunt, for then it can catch people abroad in the night who were not expecting it.



The Black Hunter

The Black Hunter – his first name has been lost to history – was a child of Geniché that grew angry with mortal men for the first Crime that brought about the Law of Death. He was banished from the World by the Düréan heroine Hannath Hammergreia, and now can only return as the leader of the ritual rides of the Wild Hunt. He usually appears as a something like a satyr – the upper torso of a man and the lower body of a furry goat – but with large deer antlers and glowing white eyes bearing a huge, crude barbed spear fashioned from black wood and astride a huge black horse, trailing the living heads of his latest victims from rattling chains.

APP 7	**STR** 25	**STAM** 20	**DEX** 14	**TECH** 10	**BODY** 76
PER 20	**WILL** 15	**MEM** 10	**IMAG** 4	**REAS** 8	**MIND** 57
PRE 15	**CONV** 15	**COUR** 20	**EMP** 8	**WIS** 12	**SPIRIT** 70

SKILLS: Speak Feral Tongue 10, Speak Faerie Tongue 8, Speak Celestial Tongue 8, Speak Old Éduinan 8, Awareness 20, Track 30, Athletics 18, Riding 30, Swimming 18, Inquiry 12, Leadership 20, Persuasion 15, Animal Training 20, Campaigning 21, Shepherding 20, Letters 10 (Ancient History 15), Local Expert (everywhere) 16, Navigation 30, Evade 24
GIFTS: *Animal Mask* 17, *Dreadful Voice* 10, *Imperious Tongue* 10, *Initiate/Mystery* 10, *Many Tongues* 12, *Second Sight* 14, *Veteran* 12, *Wrathful Visage* 18
BINDINGS: *Cruelty to prey* 12, *Fury* 20, *Hate mortals* 20
MAGIC: Cult Lore 20; Folk Lore 20: Curse, Incantation of Making, Incantation of Seeing, Incantation of Warding, Enchantment Ritual, Entrapment Ritual, Oath Ritual, Purification Ritual, Tapping Ritual; Star Lore 20: Star Reading Ritual
INVOCATIONS: None

WEAPONS: Hand-to-Hand 18; Melee 21: **Great Barbed Spear (Reach 2-3)** +22 Puncture and +8 Cut (from barb); **Head-Cutting Knife (Reach 0)** +20 Cut; Marksmanship 18
HIT LOCATION TABLE: Anthropoid
ARMOR: Skin: Overall 9/9/9; Wards against Harm 12
ENC: weight 21 lbs; *ENC* Binding Level 0
MOVE: 94 (Run x1.5: 141)

NOTES: The Black Hunter is a very angry fellow and has been for over two millennia. He seems incapable in all that time of forgiving those that drove his divine mother from the World. He will often fly into a *Berserkir* rage (from his *Fury* Binding) and tends to hunt his chosen prey relentlessly and without quarter. He usually skewers his prey with his barbed spear, cuts off their heads, binds their Spirits with an Enchantment Ritual to their heads, and then attaches them by hooks to chains that hang from his horse.

The Black Hunter's Steed

APP 9	**STR** 20	**STAM** 21	**DEX** 6	**TECH** 1	**BODY** 57
PER 9	**WILL** 4	**MEM** 3	**IMAG** 3	**INST** 3	**MIND** 22
PRE 12	**CONV** 10	**COUR** 10	**EMP** 5	**WIS** 10	**SPIRIT** 47

SKILLS: Feral Tongue 3, Awareness 12, Athletics 5, Evade 2
GIFTS: *Terrifying Mask* 9
BINDINGS: *Hate mortals* 10

WEAPONS: Hand-to-Hand 10: **Kick** +16 Impact, **Bite** +8 Puncture, and **Trample** (prone opponents) +22 Impact
HIT LOCATION TABLE: Four-legged Animal (treat as *large*)
ARMOR: Hide: Overall 9/7/7
ENC: weight 421 lbs, *ENC* Binding Level 5 [STR x4 for ENC determination], but does not fatigue during the rides of the Wild Hunt
MOVE: 57 (Run x3: 171)

NOTES: The immortal horse that the Black Hunter rides is a massive and very dour beast, so large (several tons weight itself) that it Runs at x3, not x4. When running in the ritual Wild Hunt, it does not fatigue. It rarely bothers with its *Terrifying Mask* Gift, as the Black Hunter usually handles that sort of thing.

Typical Huntsman

APP 8*	**STR** 10*	**STAM** 9*	**DEX** 3*	**TECH** 5*	**BODY** --
PER 8	**WILL** 7	**MEM** 5	**IMAG** 5	**REAS** 5	**MIND** 30
PRE 8	**CONV** 10	**COUR** 9	**EMP** 3	**WIS** 5	**SPIRIT** 33

SKILLS: Speak Own Language 5, Speak Old Éduinan 4, Awareness 5, Tracking 6, Persuasion 2, Local Expert (everywhere) 6, Etiquette (homeland) 2, Wardrobe & Style (homeland) 2, Evade 6
GIFTS: *Ghost Mask* 6 at no cost, *Evil Eye* 6, *Feral Tongue* 2, *Veteran* 4
BINDINGS: *Cruelty to prey* 3, *Fury* 3, *Guilt* 2, and *Dread Black Hunter* 10
MAGIC: None
INVOCATIONS: None (ghosts may not perform Invocations)

WEAPONS: **Enchanted spirit sword** +4 (standard Spirit attack of ***Spirit drain*** followed by ***Possession*)**, and in physical form also usually hunts with Melee 6: 1h **Long Spear** (Reach 2) +7 Puncture
HIT LOCATION TABLE: Anthropoid
ARMOR: Spirit armor +4; physical armor none, but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: Spirit = 33 (Run x3: 99); may enter the Otherworld at will

NOTES: *The Huntsmen act as Ghosts (which is what they are) with their locus being the Black Hunter himself, and they may manifest a corporeal form without any cost if they are riding as part of the Wild Hunt in the Material World. They are usually cruel and vicious and mean-spirited, delighting in death for sport.

Typical Ghost Steed

APP 7*	**STR** 12*	**STAM** 13*	**DEX** 3*	**TECH** 8*	**BODY** --
PER 5	**WILL** 4	**MEM** 3	**IMAG** 3	**INST** 3	**MIND** 18
PRE 7	**CONV** 12	**COUR** 13	**EMP** 3	**WIS** 8	**SPIRIT** 43

SKILLS: Feral Tongue 3, Awareness 4, Athletics 5, Evade 6
GIFTS: *Ghost Mask* 6 at no cost, *Evil Eye* 6, and *Veteran* 4
BINDINGS: *Dread Black Hunter* 10

WEAPONS: None (standard Spirit attack of ***Spirit drain*** followed by ***Possession*)**, and in physical form Hand-to-Hand 4: **Kick** +8 Impact, **Bite** +0 Puncture, and **Trample** (prone opponents) +13 Impact
HIT LOCATION TABLE: Four-legged Animal (treat as *large*)
ARMOR: Spirit barding +4, physical armor none, but ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic*** (usually Exorcism or Entrapment Rituals)
ENC: --
MOVE: 43 (Run x4: 172)

NOTES: *When manifesting as part of the Hunt, there is no cost for their physical form, and they do not fatigue.

Hit Location Tables

Here you can find samples of different Hit Location Tables depending on the physical nature of the Body type, and the Aimed Blow penalties for each hit location. On any Table, if two options are given for a single *Grievous Wound* entry, then roll d10, with 1-5 being the first option and 6–1 0 being the second. **ABP** stands for Aimed Blow Penalty.

Anthropoids (Humans)

Roll d20; roll d10+10 if you are on horseback attacking someone on foot, or d10 if you are on foot attacking someone on horseback with a Reach 0 or 1 weapon.

Roll	Location	*Grievous Wound*	ABP
1	Left foot	DEX	–5
2	Left leg	DEX	–4
3	Left thigh	STR	–3
4	Right foot	DEX	–5
5	Right leg	DEX	–4
6	Right thigh	STR	–3
7	Groin	STR	–6
8-9	Stomach	STR	–3
10–11	Chest	STAM	–4
12	Left hand	TECH	–3
13	Left arm	DEX	–3
14	Left shoulder	STR	–3
15	Right hand	TECH	–3
16	Right arm	DEX	–3
17	Right shoulder	STR	–3
18	Neck	STAM or Voice	–4
19	Face	APP or PER	–3
20	Head	MEM or REAS	–3

Four-Legged Animals

Roll d20. If attacking from in front of a large animal, roll d10+10; if from behind a large animal, roll d10. Adjust side (left/right) as warranted by situation.

Roll	Location	*Grievous Wound*	ABP
1	Left hind leg	DEX	–4
2	Right hind leg	DEX	–4
3-4	Hindquarters	STR	–4
5	Left flank	STAM	–3
6	Right flank	STAM	–3
7	Belly	STR	–5
8	Back	DEX or STR	–3
9–11	Forequarters	STAM	–3
12–13	Left foreleg	DEX	–3
14	Left shoulder	STR	–3
15–16	Right foreleg	DEX	–3
17	Right shoulder	STR	–3
18	Neck	STAM	–4
19-20	Head	PER or INST	–2

Serpents

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1-3	Tail	DEX	–4
4-5	Belly	STAM	–5
6-8	Body	STR	–3
9–10	Head	PER or INST	–4

Basilisks

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1	Stinger	DEX	–5
2	Tail	DEX	–4
3	Left leg	DEX	–4
4	Right leg	DEX	–4
5	Belly	STAM	–5
8	Body	STR	–3
9	Neck	STAM	–4
10	Head	STR or PER	–2

Sharks

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1-2	Tail fin	DEX	–4
3-4	Belly	STAM	–5
5	Left fin	STR	–3
6	Right fin	STR	–3
7	Dorsal fin	DEX	
8-9	Body	STR	–3
10	Snout	PER or INST	–2

Mermaids

Roll d20.

Roll	Location	*Grievous Wound*	ABP
1-2	Tail fin	DEX	–4
3-7	Tail body	DEX	–3
8-9	Stomach	STR	–3
10–11	Chest	STAM	–4
12	Left hand	TECH	–3
13	Left arm	DEX	–3
14	Left shoulder	STR	–3
15	Right hand	TECH	–3
16	Right arm	DEX	–3
17	Right shoulder	STR	–3
18	Neck	STAM or Voice	–4
19	Face	APP or PER	–3
20	Head	MEM or REAS	–3

Birds

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1-3	Left wing	STR or DEX	–3
4-6	Right wing	STR or DEX	–3
7-8	Body	STAM	–3
9–10	Head	PER or INST	–2

Winged Anthropoids

Roll d20.

Roll	Location	*Grievous Wound*	ABP
1	Left foot	DEX	–5
2	Left leg	DEX	–4
3	Left thigh	STR	–3
4	Right foot	DEX	–5
5	Right leg	DEX	–4
7	Right thigh	STR	–3
8	Groin	STR	–6
9	Stomach	STR	–3
10	Chest	STAM	–4
11	Left wing	DEX	–3
12	Right wing	DEX	–3
13	Left hand	TECH	–3
14	Left arm	DEX	–3
15	Left shoulder	STR	–3
16	Right hand	TECH	–3
17	Right arm	DEX	–3
18	Right shoulder	STR	–3
19	Neck	STAM or Voice	–4
20	Face/Head	APP or PER	–3

Winged Animals

Roll d20. If attacking from in front of the animal, roll d10+10; if from behind the animal, roll d10. Adjust side (left/right) as warranted by situation.

Roll	Location	*Grievous Wound*	ABP
1	Left hind leg	DEX	–4
2	Right hind leg	DEX	–4
3-4	Hindquarters	STR	–4
5	Left flank	STAM	–3
6	Right flank	STAM	–3
7	Belly	STR	–5
8	Back	DEX or STR	–3
9–11	Forequarters	STAM	–3
12	Left wing	STR	–3
13	Right wing	STR	–3
14	Left foreleg	DEX	–3
15	Left shoulder	STR	–3
16	Right foreleg	DEX	–3
17	Right shoulder	STR	–3
18	Neck	STAM	–4
19-20	Head	PER or INST	–2

Winged Serpents (Wyrms)

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1-3	Tail	DEX	–4
4	Belly	STAM	–5
5	Left wing	STR	–3
6	Right wing	STR	–3
7-8	Body	STR	–3
9–10	Head	PER or INST	–2

Wyverns

Roll d10.

Roll	Location	*Grievous Wound*	ABP
1	Stinger	DEX	–5
2	Tail	DEX	–4
3	Left leg	DEX	–4
4	Right leg	DEX	–4
5	Belly	STAM	–5
6	Left wing	STR	–3
7	Right wing	STR	–3
8	Body	STR	–3
9	Neck	STAM	–4
10	Head	STR or PER	–2

Dragons

Roll d20. If attacking from in front of the Dragon, roll d10+10; if from behind the Dragon, roll d10. Adjust side (left/right) as warranted by situation.

Roll	Location	*Grievous Wound*	ABP
1	Tail	DEX	–2
2	Left hind leg	DEX	–5
3	Right hind leg	DEX	–5
4	Hindquarters	STR	–4
5	Left flank	STR	–3
6	Right flank	STR	–3
7	Belly	STR	–5
8	Back	DEX or STR	–3
9–11	Forequarters	STAM	–3
12	Left wing	STR	–3
13	Right wing	STR	–3
14	Left foreleg	DEX or TECH	–3
15	Left shoulder	STR	–3
16	Right foreleg	DEX or TECH	–3
17	Right shoulder	STR	–3
18	Neck	STAM	–4
19	Crown	REAS or PER	–3
20	Snout	APP or PER	–2

For The Guide: Adventuring in The Known World

Or, *running a Campaign*.

As the Guide, your Players will expect you to provide them with amusing and perhaps edifying adventures to go through. An adventure can be built around even the most mundane of events or mysteries, though roleplaying tradition favors the exploration of ruined halls, haunted houses, and dark basements. **Artesia AKW** isn't necessarily built as a classic "dungeon" style game, being rooted in a world that is dominated by human cultures and therefore of relatively few easy targets for the weapons skills of Players, at least for those with a conscience. The creatures of the wild and supernatural places of the World are genuinely dangerous, particularly those things which move in the Otherworld, the Underworld, and the Heavens, and PCs will often need all the help they can get when faced with them. While there are plenty of places in the dark earth for your Players to explore, **Artesia AKW** and the setting of the Known World is perhaps best suited for primarily Above Ground adventures involving the interplay and clash of personalities and cultures.

The rules are structured, particularly in the use of the Arcana as the basis of experience, to allow Players to build their Characters and interact with the setting of the Known World in the widest possible variety of ways. Politics, intrigue, warfare, commerce; defeating monsters and amassing treasure are certainly possible ways for your Players to spend their time in the Known World, but they can just as easily spend their time caught in vendettas between rival Houses or the machinations of pretenders to a throne, joining the pioneering exploits of explorers and traders, following the conflicts between kingdoms and empires, being lost in the pursuit of True Love, or seeking forgiveness and enlightenment. Judge yourself and your Players for what suits you best, and then hopefully you can find things somewhere in these rules and this setting that you enjoy.

Campaigns

A series of adventures and scenarios strung together is a Campaign, a chance for your Players to build up their Characters both in terms of statistics and Levels, but also in terms of their interactions with each other and the web of connections they make with the fictional world you are all exploring. If you can, attempt to build your Campaign around more than just a series of random and unconnected adventures and scenarios. **Artesia AKW** tries to emphasize the personal and social connections and position of its Characters, through their Relations and Social Levels, and a Campaign can be more meaningful for you and your Players if its individual adventures occur within the larger context of friends, family, and society at large, and all the emotions and impulses – guilt, shame, greed, pride, vanity, love, desire, etc. – that drive our relations with other people and the world around us.

So You're The King...

The LifePath system of Character creation allows for a wide range of starting backgrounds, including some of great power and potential wealth. You might feel that this robs Players of something to strive for, if they begin your Campaign with power, money, and servants and warriors at their beck and call. You can always restrict their starting Occupations, if need be; however, Campaigns built around the responsibilities and problems of wealthy and powerful Characters can also be of great interest. The Known World is a fairly cutthroat place, full of dangers, and great wars and disasters are around the corner as the Age of Iron and Fire comes to an end. Money and power won't necessarily solve problems on that grand a scale; indeed, they can be a source of adventure and intrigue, as your Players try to protect their investments, hold on to their power, and keep their heads in the process as bandits and brigands, scheming competitors, rivals, upstarts, and enemies conspire and act against them, and as the World plunges into war and strife. Gaining wealth or power in the Known World shouldn't be the point of this game; what you do with that wealth, how it changes you, how you are transformed by what you have to do to earn it and keep it: *that's* the point of the game, if it has one.

Secrets & Mysteries

Indeed, even with all the wealth and power in the World, there are still going to be secrets and Mysteries in it. Secrets of history and character – the hidden things that we don't know about our past, our neighbors, or ourselves – make excellent focal points for adventures and Campaigns in the Known World, particularly as material matters such as wealth and title often have little to do with whether your Players can uncover such hidden truths and facts.

Mysteries also make good long-range centerpieces to Campaigns in the Known World. A Mystery is both a question about the Known World and its answer – it's an attempt to say something meaningful about the nature of the Known World or a hidden aspect of the World and the Cosmos, to answer a *why*. Most Mysteries are about one of the great questions of the Known (or any other) World: *Why do we die? Why do good things happen to bad people, and bad things happen to good people? What is the true nature of Justice?* But here's the rub: a **Mystery need not actually have a *true* answer**. And as you can't really know if the answer you've found to a Mystery is entirely the right one, in **Artesia AKW** the term Mystery is used *both for the question being posed, and the answer being offered*. The answers to Mysteries are almost always true to some degree or another, but no answer to a Mystery ever really fully explains the whole story, and sometimes an answer to a Mystery actually gets it substantially wrong.

Your Players will approach some Mysteries through Mystery Cults, bodies of adherents who have already been initiated into a Mystery and have formed a group dedicated either to protecting or selectively spreading that Mystery. Not all of the great questions of existence have Mystery Cults attached to them. Mystery Cults tend to spring up around a Mystery whose answers are difficult for the public at large to understand, or when the answer being offered contradicts some widely held precept and therefore must be hidden, or when understanding can only come from undergoing certain kinds of experiences. **The revelation provided by a Mystery Cult *becomes* true to a Character as a result of their Initiation into the Mystery, regardless of whether this revelation *is* really true or not.** Undergoing Initiation into a Mystery has benefits, and so long as Characters continue to follow that Mystery (i.e., they have not been Initiated into a rival Mystery answering the same basic question), then they can continue to benefit from their belief in that Mystery.

For example, several major Mystery Cults have sprung up around the basic question of *What is the Gray Dream, and why has it befallen the Emperor?* But each Mystery Cult of the Gray Dream has a different, competing answer to both elements of that question, and no one is sure which is the right one. Your Players can go from one Gray Dream Cult to the next, learning different Mysteries about the Gray Dream and the Emperor, without ever really knowing if they're getting near an actual truth – assuming, that is, that there's an actual truth there to discover in the first place.

The history of the Known World is filled with secrets and Mysteries. Some of the information presented in the History sections of this book and in the ***Artesia*** comic book series itself is essentially false, though widely believed to be the truth about the Known World by its inhabitants. Some secrets and Mysteries are already being revealed in the ***Artesia*** series, and there will be more to come; others will be up to you to discover and unveil as you see fit. References to "official" secrets and Mysteries are included throughout this book – Cewert's prescriptions for gaining Dragon power, *Who Kills a Dragon Becomes a Dragon*; the power that Hannath Hammergreia had over death; the fate of Dauban Hess; the location of Nymarga's tomb; the fate of the swords of power – *Daybringer*, *Gladringer*, and *Ghavaurer*; the identity of the Throne Thief of the Middle Kingdoms (and the location of all those stolen thrones); the nature of the Gray Dream of the Emperor – and more will be included and explored in future books, but you should feel free to add or subtract secrets and Mysteries as you find them for yourselves, adapting the Known World to the particular needs of your own games and Players. And then of course there is perhaps the ultimate Mystery: death and Ascension to the Heavens as a Hero.

Ascension

In any game that includes the possibility of becoming a God, you might assume that this is the point of the game; but in **Artesia AKW**, it's really intended as just one of many possible fates for a Character. The Known World draws on ancient and classical mythology for much of its inspiration, and so the possibility of Ascension makes thematic sense for the setting. It's a difficult and trying path, and one without clear benefit; after all, you can only attempt Ascension after you die, so there's a somewhat narcissistic post-script quality to even making the attempt. But many of your Players may be tempted to build Hero Cults for themselves and seek Ascension, and this can be a good source of Player-driven adventures and Campaign ideas, as they seek to find ways of attracting followers and worshippers and demonstrating their fitness to alter the World. Ascension should ideally take place within the context of one of the two major Religions of the Known World, with your Players performing deeds that attract the attention of the Gods and worshippers of either the Old Religion (in service to Yhera and her pantheon) or the Cult of the Divine King (in service to either the Sun Court or the Phoenix Court). Traveling upon the Celestial Path or into the Underworld to gain strange and unusual powers should be part of any true Hero's journey, and future books will contain more information about the dangers and benefits of such quests.

Nevertheless, the Arcana are designed to allow experience and rewards among many paths, not just that of a potential Hero; and the rules are written to reflect many possible Campaign styles, from gritty combat-oriented mercenary tours, to traveling minstrels bouncing from tavern to knight's hall, to urban thieves and spies working in dark alleyways, to philosophers and visionaries in the pursuit of enlightenment and an understanding of the Cosmos. So if you and your Players prefer to spend your time in the back rooms of taverns amongst bandit gangs and smugglers struggling to escape the notice of the Sheriff's men, these rules and the setting of the Known World should be able to accommodate you; if your Players are seeking to transform a World and immerse themselves in divine power, the same is hopefully true.

There is a reason, however, that the World Arcana (the gateway to Hero Cults and Ascension) is followed by the Fool Arcana – to remind both you and your Players that ultimately this is a game, and as such that it's principal point is to have as much fun as possible. To that end, these rules are only suggested guidelines for ways to play a game within this or other settings; feel free to discard elements of the rules or the setting that you don't like, are too cumbersome in your playing sessions, or that interfere with your vision of how an adventure and a Campaign should be run.



The Witch's Price

This adventure, **The Witch's Price**, is meant as a quick introduction to the setting of the Known World and some of the mechanics of the game in **Artesia AKW**, and as an example of how to build an adventure around a relatively simple secret. A wife of a local Knight on his sickbed is seeking discreet men and women for a delivery…

Time Period & Setting

This adventure is set in i1471, but can be set from about i1465 forward. Any earlier than that and some of the key players in the background of this adventure would be too young (or even not yet born) for the adventure to make proper sense. The setting of the adventure is a small village just outside the woods of An-Athair, in the Kingdom of Erid Dania. This location was chosen as one that was slightly off the beaten track but nonetheless in reasonable proximity to most of the major Cultures described in this book. The suggested time of year for the adventure is right after the Tournament of Flowers, held each year on the Plain of Flowers in Dain Dania from the 13th to 15th of the month of Telesium.

The Sons of Eolred

The background to this adventure concerns the three sons of **Eolred Elfram Thurias**, son of Fiowyd Aelfrod Thurias and currently King of Erid Dania. Eolred is a vigorous man in his late 40s, and his late wife Sioma gave him three sons, now in their early 20s. The eldest, Crown Prince **Hektor**, was given the hold of Burnwall, a fabled and famed castle athwart the West King's Road to Newgate, long thought impregnable, with rich tolls from the merchant traffic flowing east and west upon the road. The second eldest, Prince **Colin**, was given Riverwall, a hold along the Eridbrae to the south, on the border between the King's estates and the Earldom of Erid More. The youngest son, Prince **Fionne**, was given Hagenwall, itself a strong hold but a fief of less wealth, as less traffic flows along the Old Wood Road (sometimes called the Road of the Mark) compared to that which passes through his brothers' domains. Their 19-year old sister **Fiona** is betrothed to **Euwen Derc Jaraslas**, the young ruler of the Watchtower Kingdom of Angowrie, and is expected to be married off right before the Festival of the Brides in the month of Arathéum (considered one of several auspicious times during the year for a wedding).

The King's eldest son and heir, Hektor, is frankly a bit of a jerk, and everyone knows it. The wide expectation throughout the land is that Prince Colin – a brash, well-liked Grand Tourney Champion and a natural leader – will one day quietly (and as respectfully and painlessly as possible) arrange Hektor's unfortunate demise to pave the way to the throne of Erid Dania for himself, with the silent acquiescence of the major powers inside the Kingdom (most of the King's Earls; the Magisters of the Gray College of Westmark; the leading merchants of Westmark; even the Divine King Patriarch **Alhere**) and outside it (**Aramo**, King of Dain Dania; the councilors of the High King's Court; the Grand Duke **Owen Lis Red**). Indeed, most are surprised that this hasn't happened already, and would be even more surprised to learn that it hasn't happened because Colin has been putting the deed off because of genuine affection for his brother, and despite his somewhat narcissistic conviction that Hektor's death and his own ascension to the crown would be in the best interests of the kingdom. Most think him a harder man than to let his love for his brother interfere with the future of Erid Dania.

Further complicating matters is that none of the sons of Eolred have yet married. This isn't necessarily uncommon, even in noble circles, but there has to be an eventual heir, a grandson to Eolred of Hektor's issue. However, the widespread assumption that it will be Colin, and not Hektor, who eventually becomes the Erid King has roiled the matter. Many of the eligible women in the region (or their parents) now prefer a marriage to Colin rather than to Hektor, but unwritten social custom in the Middle Kingdoms dictates that Hektor, as the eldest, should marry first and produce an heir before Colin does. Finding a suitable wife for Hektor – already difficult because of Hektor's dull and boorish personality – has therefore become even harder, as eligible women have been mysteriously moved 'off the market,' presumably until Hektor is married and a marriage to the more dashing Colin becomes permissible. Political pressure has started to mount for Hektor to get married, and the King's Court has begun to exert its influence to see him married off within the year (eligible single women, beware).

As could well be expected, none of this has been particularly pleasing to Prince Fionne, who has been silently frustrated at Hektor's incompetence, Colin's inaction, and the widespread assumption that Colin is the real heir apparent. "Why not me?" he has often asked himself, though of course he already knows that third sons are so rarely considered for such promotions, particularly not with a star like Colin ahead of him in the succession. But if Colin's charm has helped him sway the kingdom's powers that he is the natural choice to be the next King, Fionne has developed a ruthless nature, a gift for intrigue, and a few allies that will serve him well should he make a play for the throne himself.

One of Fionne's oldest friends and chief conspirators is a young Magister named **Kestrel Oerthig**, son of the Erid King's chief advisor, **Moiragh Oerthig**. Kestrel was appointed chief advisor to Prince Hektor so that one day he could serve *King* Hektor as his father serves King Eolred, and now he subtly controls Hektor's behavior on Fionne's behalf. Indeed, Fionne and Kestrel are currently debating whether it is better to have Hektor on the throne as a puppet they control, or to make an outright play for the throne that would require killing or discrediting both of Fionne's brothers. Right now they are taking a prudent approach, building alliances and watching Colin for mistakes or signs of weakness.

Fionne has discovered at least one such weakness; as a result of Colin's strong devotion to the Divine King he seems to do less well with the Athairi lords of the land. Taking advantage of this, Fionne has developed strong allies in **Orphin the Bull**, Earl of An-Athair, and in **Amther**, Earl of Uthmark, and Countess **Uthella**, his infamous adventuress-wife, and they have made common cause against Colin's succession. Uthella, at least, is convinced that this will come to blood, and is all for it, as is her wont, though Orphin and Amther have not begun to contemplate outright murder.

King Euwen of Angowrie, the future husband of Fionne's sister, has befriended him and unprompted begun to hint that he would be willing to help Fionne's ambitions, "should he have any." And far from being a back-room plotter and string-puller, Fionne is himself a hardened Tournament veteran and outdoorsman with a retinue of sharp, veteran knights of unquestioned loyalty. His actions in the field during the rebellion of the Earl of Blackstone in i1469 and his recent Tournament performances have attracted the eye and attention of **Derrek**, Watchtower King of Warwark, and the Grand Duke **Owen Lis Red** (Earl Marshal to the High King himself), who have begun to reevaluate their instinctual support of Prince Colin.

And secreted away near the village of Belward, Fionne has stashed away a trump card for a rainy day…

The Son of Hektor

As mentioned, Crown Prince Hektor has not yet married and produced an heir…at least, an *official* one. While most young noblemen could well have expected the opportunity to pursue relations with women of their choosing, being the first-born son of the King does come with certain disadvantages and restrictions. A succession of guardians has carefully watched over the Crown Prince, and amongst their primary duties has been making sure that no extramarital issue of his loins be sired to ever challenge the legitimacy of his first trueborn son. Prince Hektor can hardly be considered deprived, in that his needs and desires are usually satisfied through the hard work of a select group of very well paid professionals from Westmark (who are fully cognizant that a pregnancy could end their lives, if not their careers). But every now and then many a young fellow likes a bit of spontaneity, and despite having some of the Kingdom's best courtesans at his beck and call Prince Hektor is no different.

One such bit of spontaneity was at Woat's Inn, the infamous road stop on the West King's Road just east of the Prince's hold at Burnwall, with a young serving woman named **Beltria**. A Woat she was, one of that murderous and criminal clan's large brood, but sweet-tempered, attractive, and eager to please. No one knew of her brief dalliance with the Prince except his young advisor and apparent friend, Kestrel. As the Prince had genuinely enjoyed himself, Kestrel urged the young woman to silence on Hektor's behalf, encouraging in her the belief that Hektor might one day return and announce his love for her. And while the Prince did pass through again (indeed, it was unavoidable, as the Inn lies on the road between his hold and the capital), the public announcement of their impending marriage seemed never to occur despite how many quick hours they might have spent in private.

Eventually she realized she was pregnant, and sent word of this to Kestrel so he could tell the Prince the happy news. Kestrel did no such thing, of course, and after confirming the paternity of the child with divinations his first thought was of arranging for her death – this would indeed be his expected duty as the Crown Prince's handler, to protect the royal line – but then the possibilities of the firstborn bastard heir of Erid Dania began to occur to him. He conferred with Prince Fionne (who at the time was all of 19 years old), and then arranged for Beltria to run away from home in the middle of the night.

She met with Kestrel and was whisked away to the capital city of Westmark, to a safe house where she could stay in relative anonymity until the birth of the baby. The Woats themselves barely seemed to notice that one of their large brood was gone, for indeed many of the young men and women of the clan were (and still are) in the habit of running away from home at the first opportunity. And though Prince Hektor soon noticed that his favorite serving girl was missing from the Inn, he accepted the news that she had run away with aplomb and promptly forgot about her.

Beltria was very excited to be in the city, thinking it a step on her way to becoming a Princess of the realm, though she was told not to leave the well-appointed back alley house where she stayed under the watchful eyes of an old lady named **Hilla** (who apparently had some training as a midwife) and a quiet, unobtrusive servant named **Tomas**. When she asked why, Kestrel explained that they had learned that the Prince's many enemies – Prince Colin in particular – had gotten whiff of Hektor's love for her, and were conspiring to kill her and their lovechild. Indeed, Kestrel explained that Tomas was there for her protection, not just to make sure the house was neat and orderly. This frightened her a bit, but the final months of her pregnancy went smoothly and quietly; in truth she was often bored and missed her family, as quarrelsome and murderous as they could be. Kestrel would bring "secret greetings" on behalf of Prince Hektor to Beltria, along with promises that they would be together soon, and his visits were the one break in her monotony.

The child was eventually born, five years ago (i1466 if the current year of the campaign is i1471): a young boy that she named Fiowyd, after Prince Hektor's grandfather. Several weeks after the birth, Kestrel came to visit and Beltria asked when the Prince would be coming to see his son. "Soon," she was told. That very night, Tomas slipped out of the house with the young bastard princeling to meet Kestrel outside the city, and soon after that several masked assassins entered the unguarded house and murdered both Hilla and Beltria. Tomas delivered the child to Kestrel, and for his reward he was stabbed in the back a few days later and rolled into the Eridbrae.

Kestrel took the child up the Old Wood Road to the edges of the Bone Scarpe near Belward, where he met Prince Fionne, who had arranged a hunting trip with a few select retainers. Prince Fionne had cultivated a relationship with **Avaren**, an old witch that lived nearby in the Erid Wold, and he and Kestrel went alone into the wood to deliver the newborn baby to her. Needless to say, she was a bit surprised to have a prince of the realm show up with a squalling and hungry baby boy, but after some frank bargaining she agreed to take the child under her roof in exchange for 50 gold crowns each year, deliverable on the anniversary of his arrival.

Rather than perform this delivery himself each year, which would surely have begun to attract notice, or entrust the task to one of Kestrel's network of cutthroats and spies, Prince Fionne decided instead to give the task to his vassal, **Ser Apelias**, the knight of Belward – a man loyal, stalwart and true, with a habit of long rides by himself, and perhaps best of all unlikely to ask questions. Ser Apelias was never told the reason for this errand, though he has seen the child and come to have his suspicions. He has not guessed the whole truth and believes the child to be a bastard of Fionne's own, which has made him all the more dedicated to his errand, thinking it a sign of his lord's sentimentality and goodness of heart. So once a year for the past four years, Ser Apelias has excused himself for one of his private rides across his estates and nearby lands, and turned into the forest to deliver a bag of gold coins to an old woman living alone in a hut with a growing young boy.

For Prince Fionne and Kestrel, Fiowyd is a trump card should Colin ever decide to go ahead and kill Hektor and try to take the throne himself. If Fionne is unable to muster support for his own outright claim, they will produce the young boy as the firstborn son of Hektor and rightful heir to the throne, and wage war in his name against Colin – tricky, but almost certain to win broader support amongst the nobles, priests, and common folk of the region than an outright power grab by Fionne, as technically they will have the law on their side. Then once Colin is out of the way, Fionne will become regent until the boy is of age (which he will almost assuredly never reach). If, on the other hand, enough nobles and other powers have swung their support to Fionne for him to make his own outright grab for the throne, then the boy will stay hidden, and either be murdered once Fionne becomes King or (should Fionne be feeling magnanimous) allowed to grow up in ignorance of who his father was.

The delay in Hektor's marriage has been quite deliberate at this point, as a genuine trueborn heir would make Fiowyd somewhat less useful. Kestrel has been doing his very best to sour every romance that Hektor has engaged in (not that Hektor needs any help in that regard) and scuttle every arranged marriage that has been proposed, and has been remarkably successful so far…

In the course of the adventure, the Players may well become privy to some of the elements of this story; though it's also possible they may walk away from it with no clearer idea of what's going on than when they started. Most of the people who knew the central facts of the story – Beltria herself, Hilla the midwife, and Tomas, who watched over them – are all dead, and their murderers knew not the reason for their deaths. Ser Apelias has his suspicions, but has made the wrong guess and would likely remain loyal to his Prince even if he knew the truth. Avaren has since pieced together Fiowyd's origins from her divinations, but cares little for politics or justice. So the two remaining sources of the whole story are Prince Fionne and Kestrel. How you choose to reveal their secrets, if at all, is up to you, your Players, and how events flow during the game…

Getting Started

A good way to start the adventure is at the end of the Tournament of Flowers on the 15th of Telesium. If the Player-Characters (PCs) have never met before, they can encounter each other in the days leading up to the 15th in the crowds at the Tournament's many events, beer tents, or food stands, or perhaps sleeping under the same crowded tree. As the Tournament draws to a close, someone the PCs know asks them to do a quick favor and check up on an old friend named Apelias, a vassal knight of Prince Fionne who holds the village of Belward, who usually appears at the Tournament but this year is seemingly absent. The person approaching them should ideally be someone already known to them (i.e., a Contact, Compatriot, Friend, or Ally from a Player's list of Relations); further, this request should probably also be an innocent inquiry about the knight's state, rather than be part of a larger plot. Should the PCs have no suitable Relation that could ask them on this mission, then a merchant, **Liomos of Angora**, can befriend them during the Tournament, and ask for their help as above. He has a package of imported Galian cheese that Apelias always gets for his wife each year, and since the knight's absence from the Tournament this year prevents its usual transfer, he asks the Players to deliver it to Apelias in the village of Belward, and inquire after his health and safety.

The 15th of Telesium corresponds to the 24th of Green Moon in the Düréan Calendar and the 26th day of the Sign of the Ram in the Celestial Calendar. So the Sign of the Ram is in the first House of the Heavens, soon to be followed by the Sign of the Sun Bull.

The Tournament of Flowers

The Tournament of Flowers could, of course, be an adventure in itself. Thousands of people from all over the Middle Kingdoms (and indeed sometimes from Daradja or even from Hemispia across the seas) converge northwest of Newgate for the first of the four Great Tournaments of the year. King Aramo of Dain Dania acts as host and Tourney Master, sitting in final judgment of the contests. Mostly this is an experience of sights and sounds for attendees: jousts, martial competitions, and archery competitions during the day, then singing and poetry contests at night, along with dancing and feasting at all hours. In addition, at the end of the second day of the Tournament a Queen is chosen from the young noble ladies making their debut at the Tournament, and she presides over the final day's competitions.

Some PCs may want to compete in the events, however. The joust and the melee (simulated ground combat) are open to trained warriors of knightly rank or better (SL 9+); it costs 2g for a landless knight to enter either competition, 4g for a landed knight, 10g for a landed lord, 20g for a baron or earl, or 40g for a King to enter. The archery contest is open to commoners (SL 8 or lower), and thus is almost never entered by persons of high SL. It costs 2s to enter the archery contest. The singing and poetry contests are open to commoners and nobles alike, and cost 5s to enter. The crowds at the Tournaments can be merciless to poor singers and poets, but there is no prejudging involved (as razzing a bad singer seems to be an enjoyable pastime for large drunken crowds). Such competitions could be a good introduction to some of the basics of the ***Artesia AKW*** rules for those new to gaming, as many of the contests can be resolved as simple Skill Tests. For example, the singing contest can be simulated through opposed Singing Tests between the competitors, with the lowest rolls eliminating half the contestants each round until there's a single winner. But to simplify matters you might find it easiest to use the Tournament simply to introduce the PCs to each other and give them a little taste of the politics of the Middle Kingdoms.

If the PCs are there for the whole Tournament, they'll witness the following, assuming their presence doesn't alter anything:

- Prince Lewin, eldest son of Derrek, Watchtower King of Warwark, wins the joust and is Champion of the Tournament.
- Ser Bilenny, a knight in the household of King Gavant of Huelt, wins the melee.
- Pantheus the Younger, a Daradjan from Edoras Arat, wins the archery competition, just as his father did 24 years ago.
- The bard Kiresto of Orliac wins the singing competition singing a ballad celebrating the feats of the Erid Princes during the recent rebellion of the Earl of Blackstone.
- The bard Adelfend of An-Athair wins the poetry contest with a recitation of an original poem about the feats of the Erid Princes during the recent rebellion of the Earl of Blackstone.

- The Lady Celia, daughter of Dueran, Watchtower King of Derc Abrage, is named the Queen of Flowers (a surprise choice, as Lady Allas of Vesslos was widely expected to be crowned the first Queen of the Tournament season).
- The great feud between the knights of King Euwen of Angowrie and those of King Derrek of Warwark continues unabated, with several on both sides being wounded in the melee and the joust.
- A scandalous highlight is the final night's Spring Dance, in which a mysterious knight dancing with Princess Fiona outshines the Queen of the Tournament, Lady Celia, and her Champion, Prince Lewin. Rumors say he's a Daradj knight come down from the mountains or a bandit knight of the Manon Mole snuck into the Tournament; he certainly wasn't her betrothed, King Euwen of Angowrie.

Traveling to Belward

After the Tournament, the roads south and east of Newgate are clogged with traffic (max rate of travel **15 miles per day** for at least the next week on major roads because of the congestion). Much of the traffic east along the West King's Road is headed to Truse, where the Tournament of Stones will be held in just over 3 1/2 weeks. If the PCs move east on the West King's Road, they will move slowly, but safely, with many opportunities to observe the Aurian and Danian travelers headed east and hear their complaints about the slow pace and high costs along the way. At Prince Hektor's impressive castle at Burnwall, the Crown Prince plays host to the many noble travelers passing through his gates (and charges everyone a **1s road tax** per person or animal, double the usual 6p rate). PCs of SL 9 or higher may make themselves known to the household and be welcomed for a rich meal, though it's very crowded and only very important (i.e., titled) or sociable PCs are likely to actually encounter Prince Hektor (add your SL to an Etiquette, Intrigue, Persuasion, or Seduction Test DR 26 to actually meet the Crown Prince, otherwise you just see him across the hall treating with titled Nobles and the Erid King's Court). Prince Hektor is, as previously described, a bit of a boor. It is a bit easier to run into Prince Hektor's advisor, Kestrel (same test DR 18), who seems to be everywhere at once, inquiring after the safety and comfort of the travelers and apologizing to those that complain about the increased road tax (which he will subtly imply was entirely at Prince Hektor's insistence, and despite the advice he himself was able to offer the Prince).

Once past Burnwall the PCs can then turn north at Westbrook and head up the road to Belward. This takes them past the infamous Woat's Inn, half way between Burnwall and Westbrook (think of it as the medieval equivalent of a biker joint), where they might find the opportunity for some quick trouble (though because of the volume of road traffic after the Tournament, and the sheer number of armed men about, the Woats will be on their better behavior).

However, there are also rumors as the Tournament ends of less crowded roads and cheaper taxes on the Old Wood Road, and the PCs could take that route after leaving the Newgate area instead. Traffic on the Old Wood Road is still fairly heavy but travelers can reach up to **25 miles per day** (Move rate permitting), and at Hagenwall they'll be charged a **3p entry tax** to pass through and be treated to a free simple meal, courtesy of the young Prince Fionne. This is, naturally, a deliberate and calculated attempt to improve Fionne's reputation at Hektor's expense and prompt more traffic to pass through Fionne's lands on their way to Westmark in the future. Prince Hektor set the road tax at double the going rate at Kestrel's urging, while Fionne cut his rate in half. Further, Kestrel will skim money off the top of Hektor's take.

Prince Fionne and his seneschal Feawode can be found in the courtyards of the castle, attempting to personally greet everyone passing through the gates, making polite conversation and inviting everyone to partake of the simple but wholesome fare that the household is providing for travelers, regardless of Social Level. PCs should be given a chance to impress him or catch his eye (or flub it, for example if high SL Characters complain about sharing the same food as commoners). If the PCs mention where they are going, he will say that he too had noticed Ser Apelias' absence and ask them to commend him to his vassal and convey his hopes for his health and safety (if they do so this can be considered *accepting a mission from an authority figure* for possible *Emperor* Arcana Points). However, he's so busy with this public relations gambit that the full implications of Apelias' absence doesn't occur to him…

On Making Friends

The road to Belward, and then the village itself, can be filled with opportunities for the PCs to attempt making their first Contacts, Friends, Allies, or even Enemies (depending on their behavior). If you decide that the PCs have spent sufficient time and effort in impressing and getting to know someone that they meet, they should be allowed (should they desire it, that is) to attempt to change their Relations categories with that person. Most of the NPCs that they meet should be considered Strangers, the base Relations category that we all have with other people. Making a Stranger into a Contact shouldn't be that hard, even after a relatively short period of getting to know them, if the PC engages in some good role-playing and makes their rolls. The road to Belward could well produce a number of Contacts for the PCs, including Kestrel at Burnwall (or, much less likely, Hektor) or Fionne and Feawode at Hagenwall. The only likely possibility for Friends or better relations would come in Belward itself, where the PCs are likely to spend more time than their brief stops on the road, unless they happen to strike up a friendship with traveling companions that they meet on their journey.

Travel Encounters

One way to spice up an adventure is to roll randomly every now and then on pre-prepared tables that can give flavor to the lands that the PCs are passing through. Random encounters and events can be made to seem planned, and vice versa, to prevent the PCs from guessing too quickly the direction an adventure is going to take and keep them on their toes. These encounters and events don't necessarily represent the only people the PCs encounter or things they experience as they travel or as time passes in the game, but should be taken instead as opportunities to interact with others.

For example, after the Tournament of Flowers the roads east to Westmark are packed with fairly heavy throngs: spectators returning to their homes; knights, entertainers, and

other participants moving on to the next Tournament near Truse; merchants and traders moving on to the next Tournament or the eastern cities. But even though the roads are packed, a significant encounter that requires the PCs' attention might only occur a few times a day. At such busy times on the roads, or in busy urban environments, you should consider rolling a d10 once every three hours of game-time or so; if the roll's odd, then an encounter occurs. In normal times or when out in the countryside, a d10 roll can be made twice a day, with a roll of 1-3 indicating an encounter. If you are looking for uneventful travel or the PCs are in an isolated area, then either don't roll at all or roll once a day, with a 1 indicating an encounter. Then try rolling on one of the Encounter Tables below for suggestions about whom the PCs have run into. Two Encounter Tables are provided, one on this page for Dania (which can be used for most settled lands throughout the Middle Kingdoms with minor changes) and one for An-Athair on page 311, which while technically part of the Kingdom of Erid Dania is different enough in Culture and environs to get its own Encounter Table. The Danian table can also be used (ignoring rolls of 18 or higher) to generate traveling companions on the way from the Tournament, should the PCs seek to join with other travelers for safety or to alleviate the boredom of the road.

You should use common sense in applying the Encounters and adjust where necessary. For example, if the PCs are in rural lands off the beaten track, such as the middle of deep woods, then try adding +10 to the die roll so that encounters are more likely to be with wild animals than anything else.

What News, Stranger?

When PCs are meeting people, whether on the road or at their stops during the adventure, it's fairly common practice for strangers to ask each other for news. The primary news of interest will of course be the results and goings-on at the Tournament, and you should probably read out or give the PCs a copy of the previous section on the Tournament of Flowers so that they can use that to answer the questions that people will ask of them. Other news that they might hear on the road or of which they might themselves be the bearer could include the following:

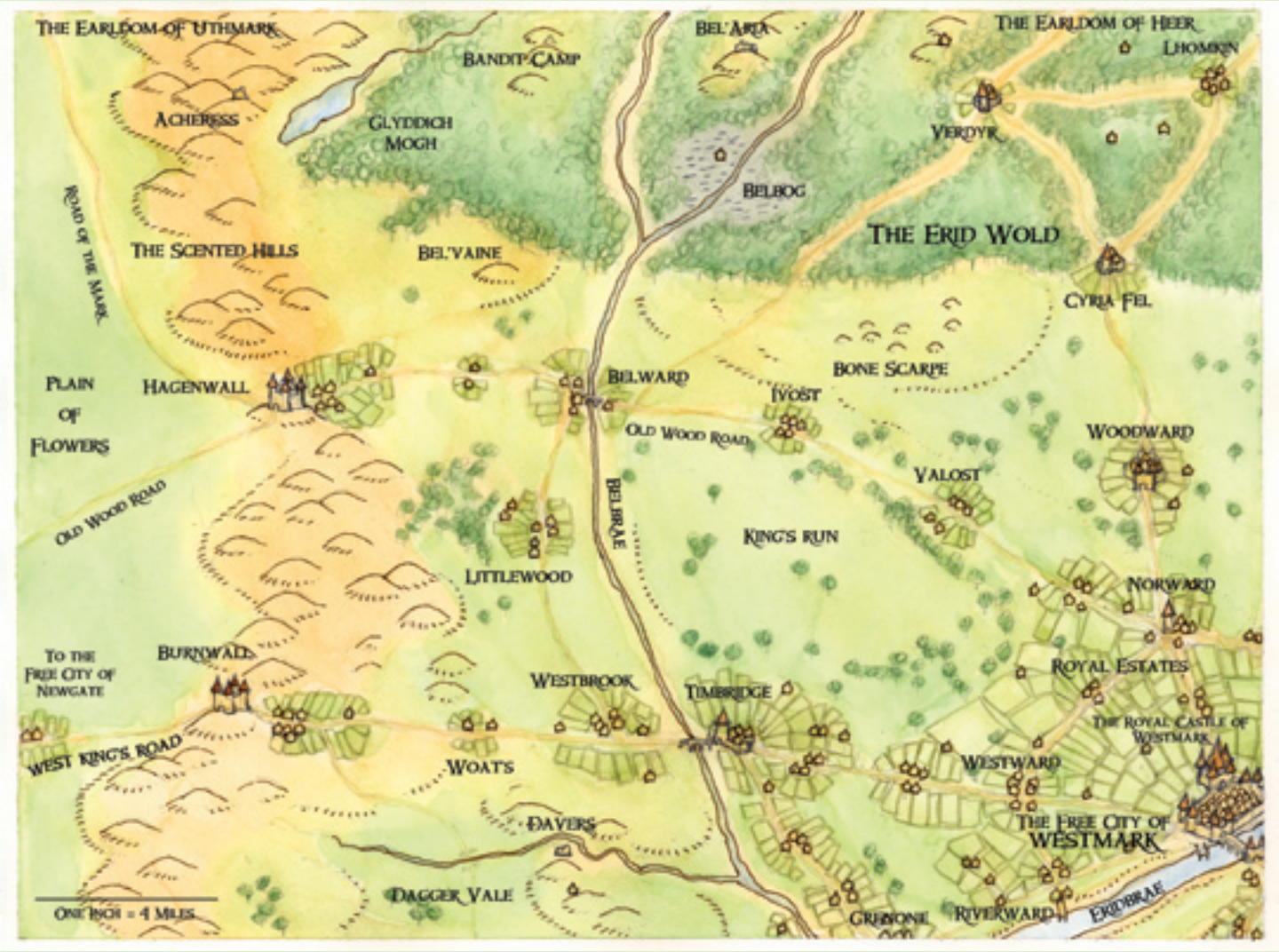
- Word has started to filter west of more pirate raids as far as south as the Bay of Hersog, with the Sea Hag reportedly leading ships out of Derg Tamas and Amain Point in addition to her own.
- A large battle happened recently amongst the Citadel Kings and Highlanders of Daradja, on or near a place called the Devin Gara (where King Bran of Dara Dess led his army against King Renham of An-Athark).
- Ill omens at Divine King temples along the Great Wall have caused Derrek of Warwark and his knights to return to the west rather than continue the Tournament circuit, so Prince Lewin will not be able to repeat his jousting title at the Tournament of Stones.
- A rumor is circulating that the High King Awain will not attend the Tournament of Stones and instead Owen Lis Red will act the Tourney Master; it's uncertain if this is because of his health, or if accompanying rumors of Thessid envoys on the way are true.

New events of interest can also be generated using the Events Tables later in the book.

Danian Encounter Table

Roll d20 or choose.

Roll	Suggested Encounter
1	**Big Fish:** A local titled Danian Noble (Lord, Lady, Earl, Countess, Prince, Princess, or King, SL 10 or higher) out for a journey with an entourage, 4d10 in size and mounted; half the entourage is made up of armed Knights, Guards, or vassal Warriors. They are unlikely to stop and talk to anyone of lower Social Level, though their Herald or some other servant might. Roll d10: if 1-5, then the Noble is at Play; if 6-9, the Noble is at Work; if 10, then the Noble is alone or in a small group and disguised while on some secret personal errand.
2-3	**Small Fish:** A personage of importance – a Danian Knight, Lord, Lady, Priest, Magister, etc. of SL 9 or lower – and an entourage. Roll d10: if odd, they're from a nearby village, town, or city and the entourage is d10 in size; if even, they're from further away and their entourage is 4d10 in size and includes wagons. Roll d10: if 1-5, then the personage is at Play; if 6–10, the personage is at Work.
4	**Trading Opportunity:** d10 Danian or Aurian traders with wagons on their way to the next large market town, along with d20 laborers or guards. Traders with precious cargo won't offer them for sale, but might offer to hire guards.
5	**News:** A Herald (or unofficial news-bearer) passing with news (roll d10: even is good news, odd is bad news). For possible news subjects, see the previous sidebar or the Events Table later.
6-7	**Stuff for Sale:** d10 itinerant crafters ("tinkers") with carts set up in a camp by the side of the road or as a street stall.
8-9	**Men at Work:** d10 Danian farmers in their fields, or perhaps itinerant farm laborers looking for work, or a work gang or construction crew if in an urban or town setting.
10	**Bookworms:** d10 students from the College of Westmark debating some point about history or philosophy, often drunkenly; sometimes accompanied by a lecturing Magister that they are listening to attentively.
11	**Herd:** A herder or two with a flock of sheep or herd of cattle, usually with a Danian Sheep dog.
12–13	**Travelers:** d20 common travelers, townsfolk, or pilgrims passing through the area on their way somewhere else.
14	**Not So Wild Hunt:** A Danian hunting party passes by, with d10 local personages and 4 huntsmen, scouts, or servants for each personage, plus d10 Hunter's Hounds and d10 guards. Usually some portion of the party will be mounted, if not the whole lot. Often looking for a fox or an auroch.
15	**The Sound of Music:** d10 entertainers, bards, or minstrels either headed to a nearby theater, tavern, town, or castle, or to a major city like Westmark, Newgate, or Aprenna.
16	**Wild Man:** A hermit preaches at the PCs (about a god, Cult, or prophecy) or begs for money. Or both.
17	**Urban Thieves:** d6 seemingly innocuous men and/or women attempt to rob or con the PCs through a ruse. **Or Rural Bandits:** 2d6 armed and dangerous highwaymen attempt to rob the PCs. "Stand and deliver!" is the commonly accepted signal that you're being held up.
18	**Unusual Site:** The PCs find an unusual site not on their maps. See the Found Sites Table later in this chapter.
19	**Lurking Beast:** A solitary predator, usually a fox, wild dog, wolf, or circling bird of prey. Usually they avoid humans.
20+	**Glimpse of Nature:** A solitary animal, usually a deer or a boar, that flees at the first sign of interest from a human.



West of Westmark

ACHERESS – An old ruin in the Scented Hills, once a fort held by Penwyrd and his descendants during the days of the Golden Realm. Long plundered, but currently home to a group of 30 mercenary warriors in the pay of Prince Fionne, laying low. Their leader is Captain **Cole of Collwyn**. 70 Spirit Points are available here to tap.

BANDIT CAMP – A small bandit camp can be found here. The population varies, usually running d6 x 10 Athairi and Danian outlaws of one sort or another and their camp followers. The current Bandit Lord is an Athairi bandit named **Valorous L'arr** who is being paid by Prince Fionne to bypass his lands and raid Hektor's instead.

BEL'ARIA – An old Athairi ruin, largely untouched within the protection of the woods. Bel'aria was built as the summer palace of the Spring Queen Beverra, and is now haunted by angry ghosts and spirits. 212 Spirit Points are available here to tap.

BELBOG – A small but nasty bog south of Bel'aria. A witch is known to live here.

BELBRAE, THE – A sparkling stream that runs from the Ruins of Shiras to the Eridbrae.

BEL'VAINE – A great barrow mound sacred to Yhera has been here so long it looks just like a regular hill. Locals believe a Spring Queen is buried here, and will sometimes gather on Yhera's holy days to make sacrifices to the Queen of Heaven. The site functions as a temple and has 300 Spirit Points available to tap. The temple 'priestesses' are led by **Ninava**, the midwife of Belward; **Celles Tia**, the midwife of Littlewood; and **Herla**, an Athairi of the lineage of Maera and wife to Ser Feawode, seneschal of Hagenwall. Prince Fionne has chosen to ignore their illegal activities so long as the Divine King priesthood itself remains ignorant of the local practice, but his High Priest, Efruse, has recently begun to suspect the site is in use.

BELWARD – A small country village of around 150 people with another 200 in nearby farms. The small tower is all that remains of a larger Golden Realm-era fort, and is now held by Ser **Apelias**, a vassal to Prince Fionne.

BONE SCARPE – A haunted rise of old Athairi barrows dating back to the Golden Realm. Some are still untouched, and may contain treasure, barrow wights, or ghosts.

BURNWALL – A famed castle long thought impregnable. Its walls are of fire-blackened stone, burnt during the Wars of the Throne Thief by the Dain King, but even then it never fell. Currently held by Crown Prince **Hektor**, it has a garrison and household of 200 led by the seneschal Ser **Moraine Tain** (of the lineage of Gwyrfyr the First), and another 900 or so that reside in the village and farms just behind it to the east. The Divine King Archpriest **Bimon** has his temple here; he reports to Patriarch Alhere in Westmark. 109 Spirit Points from the battlefield outside the walls are still available here to tap.

CYRIA FEL – An Athairi borderland castle held by Lord **Cuelias**, of the lineage of Penwyrd and vassal to the Earl of Heer. The castle has a garrison and household of 150 and a walled village of 500.

DAGGER VALE – A quiet dale, site to many ambushes and assassinations over the years. A "Meeting in Dagger Vale" is a local euphemism for foul play. Several ghosts are found there.

DAVERS – An old ruin from the Wars of the Throne Thief named after the nearby stream; now used by bandits, criminals, or the poor. 47 Spirit Points are available here to tap.

ERID WOLD, THE – The most storied wood in the whole of the Middle Kingdoms, once the center of the Golden Realm of An-Athair but smaller now. Its old border ran up to the Road of the Mark in the west and all the way to the Plain of Horns in the east.

ERIDBRAE, THE – The central river that runs through Erid Dania. Its headwaters are in the Highlands, in the Vale of Flowers.

GLYDDICH MOGH – A small landlocked lake about two-and-a-half miles long. This was once a sacred lake but the Spirits that lived here were killed or bound, and Adjia and her Companions no longer stop here. Now it's mostly just fetid, still water that while safe for animals to drink exposes humans to the Shakes (Level 4).

GRENONE (partially off map) – A small hold held by Ser **Peran**, a vassal to Prince Colin. 100 people live in the small castle, 500 in the village, and another 700 in outlying farms and along the river.

HAGENWALL – The castle of Prince **Fionne**. Similar in build to Burnwall, but not as famous, partly because it was never attacked as often as Burnwall and partly because it was taken by siege once during the Wars of the Throne Thief. The Divine King High Priest **Efruse** has his temple here; he reports to Archpriest Bimon at Burnwall. The castle has a garrison and household of 200 led by the seneschal Ser **Feawode**, and 800 live in the village.

HEER, EARLDOM OF – A small Athairi domain to the north ruled by **Cellwyn**, Earl of Heer and vassal to the Erid King, with 15,000 inhabitants; its nearby borders are the southern edge of the Erid Wold and the Belbrae.

IVOST – A country village of 500 people, held by Ser **Jaspar**, a vassal to Prince Fionne.

KING'S RUN – The private riding and hunting ground of the Erid King but administered by Prince Fionne from his hold in Hagenwall. A small number of wild boars still live in the small copses of the plain.

LITTLEWOOD – A country village of 700 people, held by Ser **Cartar**, a vassal to Prince Hektor.

LHOMKIN – A small woodland village of 500 Athairi. There are several hamlets and hovels nearby in the woods, each of 50 people or less.

NORWARD – A small hold in the Royal Estates astride the Old Wood Road and the Road to Heer, held by Lord **Maris**, a vassal to the Erid King. The keep has a garrison and household of 150, and 700 live in the village.

OLD WOOD ROAD – A secondary road from Newgate to Westmark, as it swings north and then parallel to the West King's Road. It's essentially part of the Road of the Mark.

PLAIN OF FLOWERS, THE – This broad plain between the Volbrae and Eridbrae rivers is well known for its many flower varieties. The spring and early winter are quite colorful.

RIVERWARD – A riverside town of 800 in the Royal Estates, held by Ser **Ishal**, a vassal to the Erid King of the lineage of Hyrval.

ROAD OF THE MARK – This road runs from Uthmark down to Hagenwall along the Scented Hills and then to Westmark and down to Nop as the Old Wood Road, and marks the old western edge of the Erid Wold.

ROYAL ESTATES – The land for about eight miles outside the walls of the Free City of Westmark in all directions is held directly by the Erid King. In addition to a number of holds and villages, approximately 4500 people (mostly farmers) live in scattered knight's manors and farmsteads on the northwestern side of the Eridbrae, and another 5200 on the estates on the southeastern side.

SCENTED HILLS, THE – A range of low, rough hills just to the west of the Erid Wold, running down from Uthmark until they peter out at the castle of Riverwall across the river from Erid More.

TIMBRIDGE – A small town held by Lord **Naeras**, a vassal to Prince Hektor. The keep has a garrison and household of 200, the town has 800 people, and another 900 live in outlying farms.

UTHMARK, EARLDOM OF – An Athairi domain to the northwest with around 14,000 inhabitants, ruled by Amther, of the lineage of Urien, first Earl of Uthmark, and vassal to the Erid King. His wife, Uthella, is an infamous adventuress now banned from every Court in the Middle Kingdoms.

VALOST – A country village of 400 people, held by Ser **Coasall**, a vassal to Prince Fionne of the lineage of Gareint.

VERDYR – An Athairi woodland fort, held by Ser **Hyrian Ves**, a vassal to the Earl of Heer. The fort has a garrison and household of 100 and a village of 400 people.

WEST KING'S ROAD – The main road of the Middle Kingdoms, carrying traffic from the Great Wall in the west to Therapoli in the east.

WESTBROOK – A country village of 1000, held by Ser **Gause**, a vassal of Lord Naeras of Timbridge (and thus to Prince Hektor).

WESTMARK, THE FREE CITY OF – The capital city of Erid Dania, and a free city by charter granted by the High King (meaning it may run its own affairs, answerable only to the High King himself). The city has a population of 6300 free citizens (qualifying it as a Large City for market purposes), and is ruled by Mayor **Farles Fesswin** of the lineage of Perein. The City Council, composed of Westmark's foremost merchants, elects the mayor; a minimum annual income of 1400g is required to qualify for the Council, plus the approval of a majority of the current Council members, of which there are about 35 right now. Within the city, the City Watch enforces the law under Captain **Gillias**, who reports to the Sheriff Lord **Ancarus**. Technically Ser Ancarus has no direct authority within the city itself, as he holds his position as an officer to the Erid King, and this can lead to some confusion about jurisdiction. The Gray College of Westmark has a charter from the High King and provides Magisters and advisors for the Erid King's Court; the College is facing an internal debate about what to do with Mottist members in its ranks. The city's independence is a considerable hindrance to the Erid King, who by law receives no taxes from the city. However, as he controls all the land around it, a careful balance is usually struck involving road taxes and food prices. In the past, Erid Kings have actually laid siege to the city, cutting off the roads and refusing to allow food into the city until some monetary arrangement or pricing concession is made (or the High King sends an army to end the blockade), but Eolred has not had to act so openly during his reign for about, oh, ten years or so.

WESTMARK, THE ROYAL CASTLE OF – Just outside the city but part of its wall system is an impressive castle housing **Eolred Elfram Thurias**, the King of Erid Dania, and his Court. His daughter Princess **Fiona** still lives here awaiting her marriage to the King of Angowrie, though she is often in the city. A great temple to the Divine King is also found on the grounds, headed by **Alhere**, Patriarch of Erid Dania; the temple has 2000 Spirit Points available to tap, as virtually the entire adult population of the city worships there. The castle has a garrison and household of 600, and the temple a cadre of 100 priests and assistants.

WESTWARD – A small town of 900 in the Royal Estates held by Ser **Tierres**, a vassal to the Erid King.

WOAT'S – A small community of about 100 people, technically beholden to Ser Gause of Westbrook. The hamlet is built around *Woat's Roadside Inn*, a well-known travel stop run by the Woats, a clan historically connected with much of the trouble in Dagger Vale and the ruined castle at Davers.

WOODWARD – A small town held by Lord **Edwars**, a Danian of the Athairi lineage of Terwaine and a vassal to the Erid King. The castle has a garrison and household of 150, while 400 live in the town itself and another 400 in outlying farms.

Forgotten and Found Sites

Many minor sites of interest can't be listed even on a map at the small scale of that provided here. Further, you can customize your vision of the lands west of Westmark either by scattering a few of these suggested sites throughout the countryside, or by allowing them as an Encounter as included on the Danian and Athairi Encounter Tables. Many of these places will have Spirit Points to tap (see Table on page 206). You should exercise some common sense in placing these; an unusual site is unlikely to be discovered right off a well-traveled thoroughfare such as the West King's Road, for example…

Found Sites

Roll d10 or choose.

Roll	Site
1	**Forgotten Barrow:** An ancient barrow mound, long forgotten and covered with grass and shrubs, but with an unmistakable entrance when viewed at the right angle. The barrow may contain a ghost, barrow wight, or similar unnatural creature, along with one or more corpses and grave goods (pottery, jewelry, tapestries, household goods, small statues and offerings, perhaps clothes and armor of archaic style), worth 3d6x100s. A Curse may well befall those that plunder it.
2	**Menhirs:** A circle or line of upright standing stones, sometimes marked by carvings, which delineate or lead to a place of magical or sacred importance such as a sacred glen, ruin, shrine, or passage to the Otherworld. Sometimes the site associated with the menhirs has long disappeared, and the menhirs lead nowhere.
3	**Local Spirit Shrine:** A shrine is found to a Spirit creature, where the locals leave small votive offerings and libations to gain the Spirit's blessings.
4	**Unusual Herb Patch:** A patch of herbs suitable for use in herbal recipes normally hard to find (Find DR 18+); choose from *Ajuga, Mallow, Monkshood, Faerie Mushrooms, Myrtle, Paigale, Pennyroyal, Putchuk, Sealwort, Spikenard,* or *Wormwood*.
5	**Forgotten Ruin:** An old human settlement of some sort, so long forgotten that no one bothers to put it on maps any more. Could be anything from the foundations of a small house up to the ruins of a large castle (but once again be reasonable; don't have a large castle ruin suddenly appear next to the West King's Road, unless the Characters have stumbled into the Otherworld by accident…).
6	**Sacred Glen:** A small glen or grotto favored by the divine and suitable for use as a shrine to Yhera and other gods of the Old Religion.
7	**Bleak Spot:** A strange spot of dead, ash-colored earth, where nothing seems to grow.
8	**Flowering Spot:** A spot where flowers seem to bloom even when they shouldn't, like in the middle of winter.
9	**Wild Hovel:** The hovel of a slightly deranged hermit, witch, or pleasant country family, who invite strangers to come in for a meal.
10	**Dead Bodies:** A site where people were either hanged, lynched, or murdered (possibly resulting in ghosts nearby), or where they were killed in battle. The site counts as a site of *untimely death* for magic Modifiers.

Regional Authority…

The Middle Kingdoms are essentially feudal in nature. The lands west of Westmark are owned by the Erid King and either held by his own hand or by his direct vassals – his seneschal, sons, and personal lords and knights, who have received land in exchange for their vows of loyalty and armed service (and usually an annual rent or tribute). They, in turn, rent their lands to subtenants – farmers, crafters, herders, etc. – who get to use the land in exchange for rent and perhaps a brief period of armed service (as part of the ***levy***). The Erid King, Eolred, is a Seated King of the Sun Court and so is considered to have the divinely granted authority to make his own laws (with the advice of the priests of the Sun Court, naturally). Not even the High King in Therapoli can overturn them except by force, though historically the other Kings of the Middle Kingdoms have shown the High King deference in matters of law and war, bound as they are to him by treaty, oath, and custom. It is the duty of the Erid King's vassals to enforce his laws (and those of the High King) in the lands they hold from him. Danian tradition dictates that all men, even the lowliest, have the right to appeal to the Erid King himself in matters of law and justice, though in practice they are more likely to deal with his proxies. The Erid King's chief deputies are his Seneschal of the Royal Castle, **Ethelred, son of Ethelias**; his Earl Marshal and war leader (and brother), **Malcolme Thurias**; his chief counselor and Magister, Moiragh Oerthig; his chief spy, **Mowbray**; and the Sheriff, Lord Ancarus, to whom by law no door can be barred. The Divine King Patriarch of Erid Dania, Alhere, stands by the Erid King's side and offers him counsel, in addition to leading the Kingdom's Archpriests, High Priests, and Priests in the various temple precincts.

There are at least 300 trained warriors in the map region, including their titled commanders, seneschals and other household officers, guards, knights, squires (young knights in training who haven't received their spurs yet), vassal warriors (trained household warriors sworn to a Lord or knight), and – in An-Athair – scouts (trained woodsmen). Another 1100 or so levy soldiers are available – tenants of knights and lords who have taken on a military service obligation as part of their lease agreements; essentially just armed farmers, usually without much more than rudimentary training, and prone to absenteeism. Many of those that owe a levy obligation fulfill it by hiring someone else to show up in their place (levy proxies are legal in the Middle Kingdoms). This head count doesn't include the King's estates on the eastern bank of the Eridbrae or the holdings of Prince Colin, nor does it include the armed retinues of the Kingdom's individual Earldoms. In total there are about 2100 trained soldiers in Erid Dania, and a theoretical levy of around 10,000. But in reality sickness, shirkers, and absenteeism can reduce these numbers considerably, and Danian wars tend to be small, so no Erid King has actually fielded a force of larger than a thousand or so men for several centuries.

Under normal circumstances only a handful of levy soldiers will be on duty in any given village or castle, with most of the burden of enforcing the King's laws and keeping the peace falling to local knights, lords, and their vassals and squires. Such men usually remain dispersed to their homes and estates, except when on campaign or on the Tournament Circuit (as many will be right now). If no great danger is expected, a small garrison will remain behind without a levy call-up while the lord or knight of the area is away. If an emergency occurs (for example, a strong brigand incursion or a cattle raid war with a neighbor), then the levy will be partially mobilized, though most will be used to replace

castle garrisons and free up trained soldiers for the field. In times of great duress, as when the Erid King rides to war, he will usually issue an order for a full levy mobilization and then command his knights and lords to ride with him with their full armed retinues and half their levies, leaving their homes in the hands of wives and seneschals with the other half of the levy. But such a thing has not happened since the Wars of the Throne Thief.

Some of the King's Men

Italics indicate forces directly answerable to the King.

Location	Military Personnel	Levy[1]
Belward	1 knight, 3 squires, 6 vassal warriors	35
Burnwall	1 prince, 1 seneschal, 6 guards, 8 knights, 5 squires, 12 vassal warriors	60
Cyria Fel	1 lord, 1 seneschal, 4 guards, 4 knights, 2 squires, 8 vassal warriors, 6 scouts	25
Grenone	1 knight, 1 squire, 10 vassal warriors	60
Hagenwall	1 prince, 1 seneschal, 8 guards, 10 knights, 2 squires, 15 vassal warriors	45
Ivost	1 knight, 1 squire, 5 vassal warriors	25
Lhomkin	1 knight, 1 squire, 6 vassal warriors	25
Littlewood	1 knight, 1 squire, 5 vassal warriors	35
Norward	1 lord, 1 seneschal, 4 guards, 6 knights, 2 squires, 8 vassal warriors	40
Riverward	1 knight, 2 squires, 6 vassal warriors	50
Royal Castle	1 King, 1 seneschal, 12 guards, 16 household knights, 6 squires, 52 vassal warriors	--
Royal Estates	22 knights, 27 squires, 135 vassal warriors	460
Sheriff, City of Westmark	1 lord sheriff, 8 knights, 24 vassal warriors, 10 scouts	--
The Watch, City of Westmark	1 captain, 40 watchmen	300[2]
Timbridge	1 lord, 1 seneschal, 4 guards, 3 knights, 1 squire, 7 vassal warriors	95
Valost	1 knight, 1 squire, 7 vassal warriors	25
Verdyr	1 knight, 2 squires, 10 vassal warriors	20
Westbrook	1 knight, 1 squire, 10 vassal warriors	60
Westward	1 knight, 1 squire, 8 vassal warriors	45
Woodward	1 lord, 1 seneschal, 3 guards, 2 knights, 3 squires, 8 vassal warriors	60

[1] The number listed under ***Levy*** is the *maximum* levy possible; usually only a tenth of a levy will be on duty at any one time.

[2] As part of its Charter, the Free City of Westmark is required to maintain a City Company of 300 men, of which 50 are marshaled at any one time as reinforcements to the City Watch. The City Company is charged solely with the defense of the City, and may be summoned to march to war by the High King alone.

Mercenaries are sometimes available for hire, but generally are not employed in Erid Dania except in times of war. Unemployed mercenary bands can be a problem, and are often indistinguishable in behavior from bandits or brigands. The Sheriff and Earl Marshal are charged with dealing with any large mercenary bands that move through Erid Dania, either finding them employment or moving them out of the region. The appearance of large numbers of mercenaries is sufficiently important to be considered an Event rather than an Encounter (see the Events tables later in the chapter).

...and the Law

In Erid Dania (and in most of the Middle Kingdoms) the primary criminal acts of concern to the authorities can be categorized as *theft*, *rape*, *murder*, *treason*, and *heresy* or *idolatry*. The vassals and courts of the ruling Kings handle the first four crimes, while the priestly representatives of the Sun Court handle cases of heresy and idolatry (though under dispensation from the King). The King remains the highest legal authority in the land, and technically any judgment can be appealed to him, though in practice this is quite rarely acted upon. A crime is reported to the nearest noble authorities or their representatives, but note that unlike in our modern world, those that enforce the law are under no obligation to attempt to 'solve crimes,' merely adjudicate guilt and assign punishment when someone is accused of one. Nor is there a legal presumption of innocence; it is fully within the right of a presiding lord to demand that accused persons prove their own innocence of a crime, and to lock them up until they've done so.

Land (including buildings) is always owned by the King or his vassals, and is usually only leased by its actual tenants. Generally speaking, you own the product of your own lawful labor, so a tenant may keep the fruit of the land that they have leased and worked, usually with a portion of it going to its lordly owner as established in the lease. This is not true in Auria for members of the serf class, who are themselves effectively considered the property of their overlord; the products of their labor are assumed to be the legal property of the lords that own the land that they work and to whom they belong.

Only by special dispensation can a non-noble own land or buildings in most of the Middle Kingdoms, but as nobles are constantly in need of cash this isn't as rare as it sounds. Ownership by commoners is widest within the Free Cities, where the High King's charters allow that any man may own land or buildings if they can afford it. Disputes involving land rarely wind up before a court, as conflicts over land ownership usually arise between nobles and most of them solve such disputes by sword and by fire rather than legal argument before their overlords. In the Middle Kingdoms women (even noble women) usually come to own property only through inheritance, when the male owner dies without any male heir of age (sometimes referred to by legal scholars as the *widow clause*).

Anyone (except Aurian serfs) can own personal possessions (clothes, tools, animals, etc.). Someone who has been robbed can report the **theft** to the local knight, lord, or sheriff, and lodge complaints against those that they think now possess their property, and the lord will issue a summons for the accused to appear and speak in their defense. Those found guilty of theft are usually forced to return or pay back the value of whatever's been stolen; time in the dungeons, indentured servitude, being declared an outlaw, or being sold into slavery overseas are other possible options.

Rape is considered a serious crime, though unfortunately this is to some extent an extension of property law, as women in the Middle Kingdoms are legally considered the property of a male benefactor (either father, brother, or husband) unless they have become emancipated (usually by becoming a widow), and so rape is sometimes considered from a legal perspective to be a violation

of another man's property. The Earldoms of An-Athair are an exception to this, where the earls and lords enforce the old Düréan code of *corpus harraxana*, in which a woman's body is considered her own property and hers alone (proof even against her husband's wishes), and their influence has moderated the other lords and earls of Erid Dania, making it one of the more progressive of the Middle Kingdoms in this regard. The punishment varies, often and unfortunately depending on the adjudicating lord's perception of the victim, ranging from financial remuneration (usually equal to the victim's dowry) to imprisonment, exile as an outlaw, or castration (the standard in An-Athair).



Author's Note: The fact that parts of the Middle Kingdoms consider women to be property should have no real bearing on the day-to-day lives of most PCs; it may seem ridiculous to have to say this, but this is put forward merely as an element of the law that could prove challenging and thought-provoking if you use it properly, *not* as a suggestion as to how female Characters should be treated.

Murder can be a somewhat straight-forward crime to prove, as the magical means to summon and speak to the Spirits of the Dead (assuming they reached the Underworld, that is) are available through Priests, Magisters, and other worthies, and this can allow the murdered to in effect testify to the circumstances of their deaths (a reason why many professional killers either wear masks or perform curses on their victims to banish them to Limbo). However, murder is sometimes a difficult crime to adjudicate in the Middle Kingdoms, as nobles in particular have an inherent legal right to commit violence and there are widespread social customs of the right of all parties to *vendetta*, the right of survivors to take revenge for a previous wrongful death. This often results in long-running blood feuds between families and clans (though nothing as bad as what occurs in Palatia or the Hemapoline League, where such blood feuds often become the basis for whole wars). The traditional punishment for someone found guilty of murder is a blood-price paid to the surviving relatives (or the ruling noble to whom the victim was beholden, should there be no surviving family).

BLOOD-PRICE

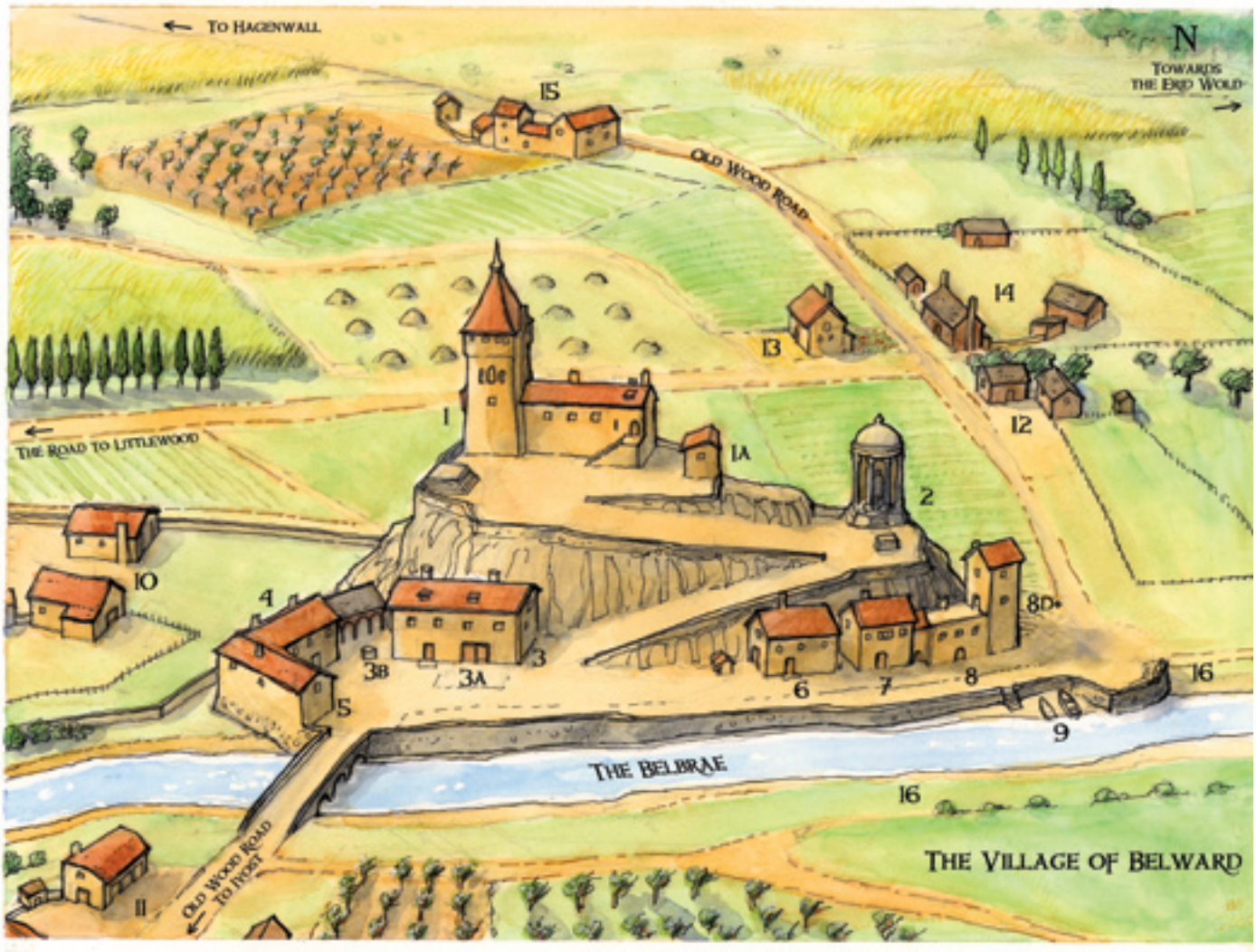
SL of victim	Typical Blood-Price
1	50s
2	100s
3	200s
4	350s
5	500s
6	650s
7	800s
8	1,000s
9	5,000s
10	10,000s
11	25,000s
12	100,000s
13	250,000s
14	1,000,000s

If the blood-price is refused by the surviving family or cannot be paid by the murderer, then usually the murderer is imprisoned until the blood-price is accepted or paid by a third party. Nobles have been known to step in and accept the blood-price for a death in cases where the surviving family refuses to take it but the murderer has the money to offer. Particularly heinous murders may result in the offender being cast into outlawry or in their execution.

Treason and its associated crimes – rebellion, sedition, conspiracy, usurpation – are considered some of the most heinous and threatening from the perspective of the ruling authorities, as they are blows not simply against individuals but against the divinely ordained structures of the world. In Divine King lands there is a religious component to such acts, and therefore they will be of interest to both the ruling authorities and the priesthood that serves them. Treason is one of the few crimes that authority figures will zealously investigate, as it is a direct threat to their rule. The punishment for treason is either death or exile as an outlaw.

Heresy (believing or advocating something about the Divine King that isn't true) and **idolatry** (strictly speaking this is offering forbidden sacrifices to a God or Goddess, but more broadly is considered to be the offering of worship to *any* God besides the Divine King) are religious crimes investigated by the Priests, Templars, and Inquisitors of the Divine King religion. The Middle Kingdoms are Divine King lands, though Erid Dania and the region of An-Athair in particular have a heavy Old Religion influence. The Old Religion, centered on the goddess Yhera, has no conception of either heresy or idolatry, though the Old Religion frowns on occult and human sacrifices to darker gods. Accusations of heresy or idolatry are brought to the nearest Priest, not ruling Lord or vassal. The local Priests are responsible for the investigation, though Inquisitors are available in most Kingdoms (usually in special service to its Patriarch) and may be dispatched in more troubling cases. Once the heretic or idolater has been identified and deemed guilty, he or she is brought before the local Lord, who must actually pass sentence and enforce the judgment; it is rare for a Lord to ignore the advice of his Priests in such matters. Usually the accused are given a chance to confess and beg the forgiveness of the Divine King and his representatives on Earth. Otherwise, the punishment is usually being burned at the stake or hanged.

Outlaws are a common product of the legal systems of the Middle Kingdoms. Outlaws are literally considered outside the law; they are non-persons, holding no legal rights whatsoever. This means that anyone can take their possessions, assault them, or kill them with impunity; it's a legal way of declaring someone fair game to any that would seek to do them harm. While there is a certain romanticism involved with being an outlaw, it is in fact a rather mean and desperate way to live. Outlaws are often branded (usually on the face or neck), or their ears, lips, or noses will be cut off to help identify them to law-abiding peoples. Outlaws will often congregate in their own communities in the wilds, banding together to help protect each other from those that would hunt them (and sometimes those outlaw communities grow large enough to have their own hierarchies and courts). But as such communities are often filled with thieves, rapists, and murderers, they are rough places to try living.

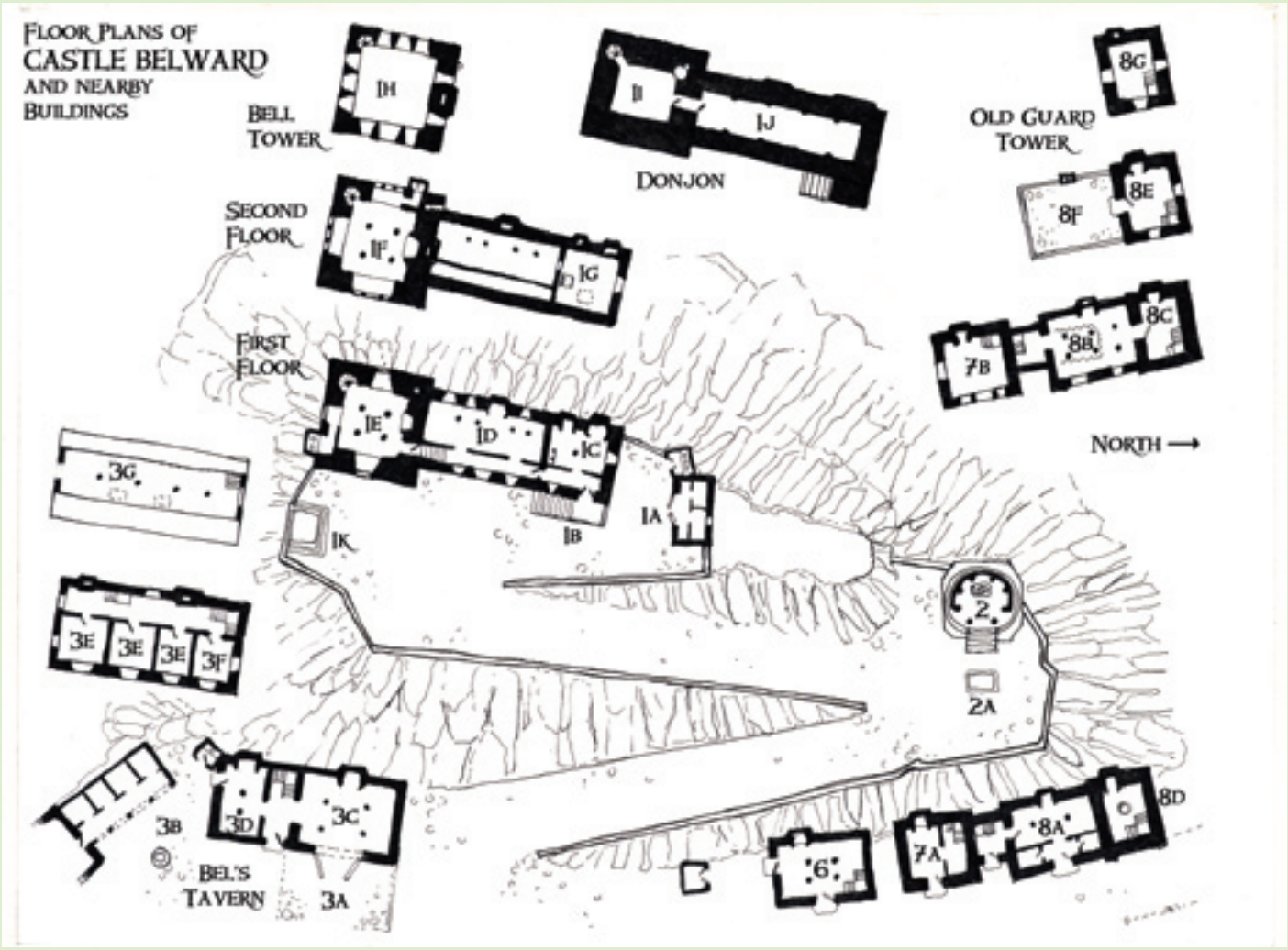


Arriving in Belward

If the PCs arrive in the village of Belward by road (the only polite way to arrive), they will almost certainly begin their approach by passing through a variety of outlying farms of wheat fields, apple orchards, and vegetable patches. Farmers, laborers, and herders in the fields and farmhouses will wave, but unless someone specifically approaches them the locals will generally remain at their distance. The Old Wood Road is fairly heavily traveled in the days after the Tournament, and unless the PCs make fast time and beat the traffic, then the village has already had its fill of strangers' stories from the Tournament and newcomers are starting to feel like old hat to the increasingly weary villagers. The PCs should be able to see the top tower of the village keep from a mile away or more, as it sits atop a small rocky outcrop on the bank of a stream, the Belbrae, that flows out of the nearby Erid Wold. The edge of that fabled forest is about four miles away and so is visible if the view is unobstructed, and superstitious PCs should be encouraged to feel spooked by their proximity to the woods. You can describe their final steps into the heart of the village by referring to the map above. If coming from Hagenwall, the PCs will pass through outlying farms before hitting the farmstead of the Celwyr clan (#15) and then passing a cluster of farmhouses (#12–14). If coming from the south, from Littlewood, they'll pass along some farms and the knight's own estates before seeing his personal farm buildings at #10. If coming from the east (unlikely in this scenario), they'll pass through fewer outlying farms than the other routes before passing through the building complex used by the potter Grapotus (#11). There's an old beaten track or two to the north, but these hunting trails only lead through a few fields, pasturage, and empty meadows on their way to the Erid Wold.

Most of the village buildings are made of stone with roofs of clay tile, though some of the farmsteads are of timber. The village centers on a rock outcrop upon which sits the keep and hall of its ruling knight, a vassal to Prince Fionne named Ser **Apelias, son of Durias**. The western face of the outcrop is a fairly steep wall, while a sloped path leads down the eastern face to a cluster of buildings that run along the base of the outcropping, facing the stream. The evidence of more extensive fortifications can be detected at the base of the outcropping and at its summit (PER/Awareness, Engineering, or Architecture Test DR 14), and indeed the village keep was once part of a larger citadel dating to the Golden Realm of An-Athair. Most of it crumbled to pieces a long time ago, and the stones from the old walls were largely recycled into the village farmhouses.

If the PCs ask, anyone they meet can tell them that to find Ser Apelias they should "just keep going up" until they've reached the hall at the top of the outcrop. They'll probably have to pass most of the village's central buildings on their way up, giving them a chance to find the local tavern (#3), meet the village's scribe or midwife (#6 and 8, respectively), or pass by the unmistakable shrine to Yhera Chthonia (#2).



The Village of Belward

Names in *italics* indicate someone that follows the Old Religion of Yhera, at least on occasion. If no age is mentioned, treat the NPC as an adult in terms of his or her Characteristics.

1. CASTLE BELWARD – Though the local inhabitants of the village refer to this building as a 'castle,' it's more like a fortified tower-manor than a real castle. Ser **Apelias** (SL 9) holds the keep as one of Prince Fionne's vassals. He is a young man, usually active at the courts of the Kingdom and on the Tournament circuit, but recently has had a spat of ill health. His young wife ***Heketaia*, daughter of Dimmer** (SL 9), tends him in his recovery, and runs his household with their long-loyal Householder, ***Limos*** (SL 6). Ser Apelias has six Vassal Warriors who serve him armed and armored (SL 4): **Colus** (son of Limos), **Corbin**, **Garrett**, **Delvus**, **Dawant**, and **Huhl**. There are twenty-three Household Servants of one sort or another that live in the hall itself (all SL 4). In or near the kitchens and pantry can be found Limos' Aurian wife **Eliza** and their teenage daughters **Illia** and **Asheria**; Colus' wife **Malary**; Corbin's wife **Seelia** and their 9-year old son **Harris**; Garrett's wife **Krista** and his aging stepfather **Gergy**. In attendance on Lady Heketaia are four handmaidens named ***Illira***, ***Ailla***, ***Fallia***, and ***Sola Bel***, who has a 10-year old son, ***Siobras***, and twin 6-year old daughters named ***Siovan*** and ***Siobella*** (her husband Siovellus disappeared a year ago). Also at work about the house will be the old porter ***Giordus***, his son ***Geller***, Geller's Athairi wife ***Feawin***, and their infant son ***Eferant***; ***Siovanna***, the chief laundress (often corralling the younger children); **Odder Jack**, a handyman; **Lorne**, a porter and carter; and ***Cierwin***, the night porter. In addition, three young squires attend Ser Apelias: **Javon, son of Ser Jaspar** of Ivost (SL 9); **Orgont, son of Feawode** (the seneschal to Prince Fionne) (SL 9); and ***Lagain,* son of Larayas,** a local boy from the Celwyr clan (SL 4/9 --see #15). Surprisingly the three squires get along famously, and can often be found riding the countryside together.

Apelias also has a strong advisor and companion in the Divine King priest **Pierreto of Therapoli** (SL 7), an Aurian assigned to this precinct by the Archpriest Bimon of Burnwall. Pierreto misses the pace and energy of the urban life of the capital city. He was sent west to Erid Dania after a falling out with his own Archpriest, and without any connections in the local temples wound up assigned to Belward. Pierreto is fairly young and vaguely unhappy being stuck in a relative backwater, and he will be interested in newcomers, seeking news of the outside world. He will take note of any attractive women of refined bearing in the party (as he feels the local women are not up to his social standards and despairs of finding a wife here). Pierreto has two young assistants, **Ernesto** (SL 7) and **Orresto** (SL 7). Ernesto is what he seems to be, a priest in training, while Orresto is secretly a spy for the High Priest Efruse (in Hagenwall). Orresto tries to be present whenever Pierreto meets strangers, as Pierreto's genuine eagerness for news of the outside world covers Orresto's less friendly inquisitiveness into their religious beliefs.

1A is a private stable for the household. The best horses (those of Ser Apelias and Pierreto the priest) are kept here; three stable boys and grooms named **Derc**, **Gavan**, and **Brevin** (House Servants SL3) sleep in the hayloft above. The horses of any important visitors (SL 7 or higher) will be stabled here, with the steeds of those of lower station kept in the stable buildings of the Knight's farms (see #10). There is an outhouse

around the corner used by the household servants. The entrance to Castle Belward is up a set of steps to **1B**, a set of strong double doors fifteen feet off the ground. A levy guardsman is usually present during the day and evening, but at night the doors are shut and Cierwin the night porter rests in the hall behind. The kitchens are on the immediate right in **1C**, and are usually busy throughout the day and evening. The kitchen staff sleeps above the kitchens in the pantry, **1G**, or in the main hall; a small wooden portal opens out over the main hall, allowing those in the pantry to discreetly watch the proceedings below.

A long hallway runs past the main hall, **1D**, which is a two-story high room with a peaked roof. There is a single great fireplace and a number of tables for the Knight and his household. There are a dozen rich tapestries and wall hangings to brighten the hall, each worth 3d6s each. The southern end of the room holds a statue of the Divine King and has been consecrated as a shrine to him as ***King of the Earth***. Pierreto purifies it daily so its Pollution Levels are usually quite low (usually around d6), and it currently has 90 Spirit Points that can be tapped (though Pierreto himself does not know the Tapping Ritual). At night, the vassal warriors, any levies present, the porters and their families, some of the kitchen staff, and any guests will sleep in this room (though not in the consecrated portion) on bedrolls brought out from within the tower.

A set of stairs in the hallway leads up into the actual tower itself, usually guarded by one of the levy; Pierreto the Priest, his two assistants, and the three squires use the first room, **1E**, as their quarters. Ser Apelias and his wife reside on the second floor, **1F**; it is decently appointed, with a wooden poster bed separated from the room by fabric screens, bronze braziers, tapestries, and several ironbound chests and drawers. The Lady's handmaidens and their children have sleeping rolls by the southern window behind their own screen. The highest floor, **1H**, is a drafty, roofed lookout spot, and another levy guardsman is stationed here during the day (and at night if trouble is expected). The view here is quite fine, and there is a bell there that can be rung to alert the outlying farms of approaching danger.

Below the entry floor is the ground floor donjon, consisting of an armory, **1I**, with several dozen spears, broadswords, and poleaxes, five heater shields, two two-handed swords, five heavy crossbows, three hunting crossbows, and six short-staved bows plus quivers filled with several hundred arrows and bolts. A dozen bascinets and Heavy Irregular harnesses can also be found here, for use by the levy. The second room, **1J**, is the storehouse of the keep, and usually has enough supplies (usually grains, dried meats, herbs, salt, pickled vegetables, beer, wine, and brandy from the House of Celwyr – see #15) to last fifty people for about three weeks in summer, and twelve weeks in winter.

In the southeast corner of the courtyard is a large platform, **1K**, used for Divine King funeral pyres.

Levy Roster

Roll d20 or choose. At least 3 levy guardsmen are usually on duty at any one time.

Roll	Levy (home location)
1	Tomas the Innkeeper (#3) *or Lewin or Nawain as his proxies*
2	Olan, *proxy for Fillipos* (#4)
3	Giess the Wainwright (#5)
4	Hahn the Tailor (#6)
5	Horris, *proxy for Grapotus the Potter* (#11)
6	Gil (#11) *or Big Berne as his proxy*
7	Old Man Dymeran (#12)
8	Huvos (#13)
9	Wilhem Gower, *proxy for Benruth Gower* (#14)
10	Mathem Gower, *proxy for Willbras Gower* (#14)
11	Ainge, proxy for Larayas Celwyr (#15)
12-20	An outlying farmer or a proxy (a son or hireling farmhand); refer to *Nearby Farms* list following.

2. SHRINE TO YHERA CHTHONIA – While the village of Belward is nominally Divine King in religion, this shrine to Yhera as ***Chthonia***, her Earth Goddess aspect, has remained undisturbed for many centuries. The local farmers leave offerings here to gain aid during the growing and harvesting seasons. This practice has been tolerated to one degree or another over the centuries. Ser Apelias and Heketaia had no objections to such acts, having seen the benefit to the crops and harvests, but since his arrival Pierreto has put a stop to public offerings. The farmers continue to leave offerings when he's not around, however. The altar at **2A** has not been used in some time, but is still functional. The shrine has a Riven *Purification* Rune Level 9 upon it, and in addition the local midwife (see #8) will usually perform a Purification Ritual at least once a week, so its Pollution Levels tend to be low, if not 0. The shrine currently has 50 Spirit Points that can be tapped.

3. BEL'S TAVERN – The tenant of this pleasant tavern is the Innkeeper **Tomas, son of Torvan** (SL 5) and his wife **Ceysana**. They have two young boys, 12-year old **Toat** and 9-year old **Timm**, who have a habit of getting underfoot, and Tomas' aged grandfather **Lorvas** is usually around somewhere as well. Four young cooks and barmaids – **Falam**, **Portia**, ***Sil Gail***, and ***Caila*** (House Servants SL 3) – from nearby families aid them in running the place. Two stable boys – a young Daradjan named ***Lewin*** and a 14-year old local boy named **Nawain** (SL 3) – act as porters. This is the center of the surrounding community, even more so than Ser Apelias' hall, and on most nights farmers, craftsmen, and herders from up to two miles away can be found here sharing food and a good beer, local apple brandy from the Potter's wife, Leagoss (see #11), or wine from the King's estates by Westmark. During warm days and nights, the doors of the common room, **3C**, are opened and tables brought outside onto the 'patio,' **3A**, much to the consternation of Giess the Wainwright (see #5), who prefers to turn in early. **3B** is the main well for the village, though the water of the Belbrae is clean enough to drink. The stables by the well are rented from Ser Apelias by Tomas, and he will quarter and feed any traveler's horse for 3p a night. An outhouse is just around the corner. The kitchens are usually quite busy from about mid-day on, and the Tavern is well known for its black and white breads, lentil soups, chicken pies, roasted chicken, and roasted lamb (unsacrificed meat, as is usual in Divine King lands); a meal costs 3p, though Tomas has been known to bump up the price for rich-looking travelers. Bunking down in the common room is free to locals sleeping off too much alcohol, but costs 5p for outsiders. Private rooms are available for 1s a night (the three rooms marked **3E**), while Tomas and Ceysana stay in room **3F** with their children. The staff sleeps in the attic, in **3G**.

Tomas' grandfather Lorvas is a great source of stories about the area, having reached the crusty age of 82. He's very hard of hearing, though, and you might have to shout your questions.

See the sidebar on *Stopping by the Tavern*, following the village description.

4. HOUSE OF THE SMITH – The tenant of one part of the L-shaped building at the southern end of the base of the castle is **Fillipos Black-Hands** (SL 5), a blacksmith and decent armorer. He is unmarried, but has two apprentices named **Olan** and **Nirvelus** (Artisans SL 5) and three helpers named **Elbray**, **Engloss**, and **Wells** (Laborers SL 3), all young men from nearby farms. Fillipos and the older boys of his crew can often be found in the tavern after they've finished their work, though he is invited to dine with Ser Apelias with some frequency. The smithy has an *enchanted cock's body* buried under its door, providing a Ward level 6 against entry by Spirits and Ghosts.

5. HOUSE OF THE WHEEL – Giess the Wainwright (SL 5) is the tenant for the other half of the L-shaped building. Though primarily a wainwright, he will work wood of any kind and produces the casks used by the brandy-makers in the area. He has been having trouble sleeping now that it's warm enough for Tomas the Innkeeper to open the doors of his common room. His complaints have come to naught

with either Tomas or Ser Apelias, so he has been taking sleeping draughts prepared for him by the midwife, Ninava. His wife **Erva** is the sister of Borus the Quick, chief farmer of Ser Apelias (see #10). She has been using Giess' heavy sleeping to conduct an affair with **Hugos**, one of the laborers her husband has hired. The other two laborers, **Knard** and **Clewain** (SL 3), know what's going on but have been keeping their mouths shut. They will usually decamp to the tavern in the evenings when Erva and Hugos are occupied with each other. Giess is a somewhat nervous and nowadays very grumpy man, though he hasn't quite put a finger on why.

6. HOUSE OF THE TAILOR – The tailor ***Hahn* of Hagenwall** (SL 5) is the tenant here, along with his wife ***Sadha*** and her two sisters ***Camidha*** and ***Salma***, the daughters of Baldwin of Hagenwall and of the lineage of Tara. They are widely considered the most attractive women in the village, but they're a bit shy and Hahn has been very protective of them. Five young women from nearby families – **Minah**, ***Elessia***, **Mariette**, ***Avedi***, and 15-year old **Carenne** – are living and apprenticing with them. Sadha is the financial mind in the family, and runs the business while Hahn concentrates on making sturdy and attractive clothes. He had apprenticed to tailors in Hagenwall that served Prince Fionne, but his primary customers here in Belward are farmers and artisans, as Ser Apelias' household produces its own clothing. He is nonetheless ever hopeful of a commission from the Lady one day and he would be eager to clothe a stranger in finery if he thought such a display would attract the attention of Heketaia. Sadha is often on the lookout for husbands for her sisters, much to their occasional embarrassment.

7. HOUSE OF THE SCRIBE – The scribe **Scarabus** (SL 7) has taken up residence here, along with his House Servant ***Bedlow*** (seemingly SL 4). Scarabus is also a minor magician, with some training from the Gray College of Westmark, but accumulated some fairly heavy debts in the city and thought it best to find employment elsewhere. Ser Apelias had long desired someone with formal education (other than a priest) nearby, and so Scarabus has found himself happily ensconced in a pleasant home while spending part of his day at Ser Apelias' hall handling much of the knight's written affairs. Scarabus uses the first floor as a kitchen and waiting room, while the larger second floor room, **7B**, has been turned into his study and bedroom, where he will receive any visitors (which he gets with some frequency, being one of the few literate men in the village and thus called upon by the villagers to read letters and missives when such arrive). He usually charges 1p to read a page and 3p to write one. Scarabus and Pierreto have struck up a friendship of convenience, viewing themselves as the two most-educated men in the village – a point on which they are largely correct, though in truth they have little in common. They will usually talk during dinners in Ser Apelias' hall, though every now and then they can be found walking the area while discussing some point of history. The manservant Bedlow answers the door and sleeps at the base of the stairs; unbeknownst to Scarabus, Bedlow is a spy for Kestrel, the advisor to Prince Hektor and a secret ally of Prince Fionne. Bedlow is very frustrated of late, being surrounded on both sides by households of young, attractive, and available women, but his secret duties dictate that he must play the role of the quiet manservant.

8. HOUSE OF THE MIDWIFE – ***Ninava*** (SL 6), the local midwife (and primary herbalist and healer) for the area, is the outright owner of this house and the Old Guard Tower, granted this property for her many deeds for the knight's household and the village. She is one of the most respected members of the community, having aided almost every family in the births of their children and the caring of themselves and their livestock. More circumspectly, she also serves as a fortuneteller, willing to cast Divinations with a Book of Dooms for a minor fee, and will occasionally lead sacrifices to Yhera at the sacred mound just north of the village (see regional map key). Despite having aided in the birth of so many children, she has none herself, having found little to love in men since a tragic love affair at a young age.

Her midwifery and apothecary is located on the first floor in **8A**, and while she usually does house calls, she also receives patients here. Three young women from nearby families, ***Jaila***, ***Lysara***, and ***Anisa***, are apprenticed with her to become midwives or herbalists. They can usually be found here during the day, drying herbs, preparing potions and poultices, or passing the time learning a new song.

If asked for a Reading, Ninava will conduct it on the second floor, **8B**, in front of the curtain; behind the curtain is a kitchen and dining area. Many of her Reading customers come to the small side door and head directly up the stairs rather than go through the midwifery.

The apprentices usually sleep in **8C**, within the Old Guard Tower and behind a very sturdy ironbound door. Ninava and her apprentices have also 'adopted' two foundling children, a boy they have named ***Jonas*** and a girl they are calling ***Cyliann***. They share the tower room with the apprentices. **8D** is a storeroom with a small well, and the more valuable herbs will be kept here. Ninava uses **8E** as a small secondary kitchen, particularly during spring and summer when she and her household and their friends from Hahn's tailor shop will eat at small tables on the flat rooftop **8F** (which can be quite distracting to the male members of the Castle household, who will often find excuses to linger by the shrine to Yhera overlooking the rooftop, and occasionally throw flowers). Ninava sleeps in the highest room of the tower, **8G**, and keeps her small collection of jewelry and finer clothes here.

An *enchanted cock's body* is buried under each door, providing Ward Level 7 against entry by Spirits and Ghosts. A Riven *Purification* Rune Level 6, a Riven *Ward Harm* Rune 5 (vs. disease), and a Riven *Ward Magic* Rune 8 (vs. Spirits or Ghosts) have been inscribed on each door lintel.

9. THE BOAT DOCK – Two small rowboats and their oars can usually be found here. The slightly larger boat belongs to Ser Apelias, the other to Tomas the Innkeeper.

10. THE KNIGHT'S FARMS – Ser Apelias holds all the land in the area as vassal to Prince Fionne, but only directly farms a strip of arable land just to the west and for a mile south of the Castle. His chief farmer is **Borus the Quick** (Householder SL 5), who manages the estate with the aid of his wife **Ulymia**, his 15-year old daughter **Illiama**, and five farmhands, **Ruel**, ***Arin***, **Scill**, **Roy**, and ***Herl***. Ruel has a wife, **Aida**, and two children, 5-year old **Siffer** and 3-year old **River**. Arin has a wife named ***Bera***. Scill supports a wife, **Nola**, two young sons, 7-year old **Awain** and 4-year old **Gavant**, and a sister-in-law, **Giullia**, who doesn't have a good reputation around the village. Roy has a younger sister, **Thela**, who he looks after; and Herl has a young 5-year old son, ***Herler*** (his wife died while away in the city, and Herl still has an active *Grief* 4 Binding). They all stay in the farm buildings to the south of the Castle complex, alongside Ser Apelias' sheep, goats, and a dozen milk cows. The animals are put out to pasture in fields to the southwest.

11. HOUSE OF THE POTTER – The artisan potter **Grapotus** (SL 5), a minor celebrity ever since he began receiving commissions from merchants in Westmark, is the chief tenant of a small group of houses astride the Old Wood Road to Ivost. His wife **Leagoss** cheerfully runs the household (Householder SL 5) and brews a mean apple cider from the local Belward apples that is sold in Bel's Tavern and to passing traders. They have three children, 13-year old **Yoross**, 11-year old **Iam**, and 10-year old **Illiris**. Two household servants, **Antonina** and **Shayla**, help around the house. Grapotus' brother **Gil** (Farmer SL 4) and two farmhands (SL 4), ***Horris*** and ***Big Berne***, work the fields. Gil, Horris, and Berne are regulars at Bel's Tavern, where they enjoy singing a cappella ballads. They're actually pretty good (Singing 5).

12. HOUSE OF DYMERAN – The tenant of these small wooden houses is ***'Old Man' Dymeran*** (SL 2). He primarily handles a small herd of pigs and is widely regarded as the worst farmer in the area. He's taciturn, surly, and can be a bit mean, and is rumored to have occasionally run with

bandit bands out of the Athairi woods. His two sons, ***Myles*** and ***Myros***, had thankfully taken more after their deceased (and widely beloved) mother Mallia, and left for better opportunities in the city of Westmark several years ago and haven't been heard from since. Dymeran has taken on several boarders, men who can be charitably described as the village lowlifes: two laborers named ***Ugor*** and ***Stully***, and an outright Thug named **Grinning Jack**. They help him raise some ornery Wolfhounds (d6 wandering the fenced plot at any one time). Every now and then one or more of them pop into Bel's Tavern for a drink; Tomas would love an excuse to bar them from his establishment, but they usually stay just a hair right of impolite (particularly as they are strongly disliked by regulars such as Fillipos and his lads and the men from Grapotus' farm, and would quickly find themselves outnumbered in a spat with Tomas).

13. HOUSE OF HUVOS – A farmer named **Huvos** (SL 3) lives in this stone farmhouse with his wife **Callia**, mother-in-law **Scortia**, and three bright young children, 9-year old **Eleana**, 7-year old **Jan**, and 6-year old **Jonas**. Huvos is relatively new to the village, having moved here from Littlewood, where his parents are wealthy tenants of its knight, Ser Cartar. The previous tenant named **Hec** moved to Westmark after growing tired of farming.

14. HOUSE OF GOWER – The Gower family are the tenants here; an old patriarch and great grandfather, ***Benruth Gower*** (SL 4), nominally heads the clan, but his son ***Willbras Gower*** runs the household. Willbras' wife ***Illisa*** is the sister to Limos, the householder of Ser Apelias. They have three grown children, two sons named ***Wilhem*** and ***Mathem*** who help on the farm, and a daughter ***Illira*** who has been taken in as part of the Castle household. Wilhem is already married to a young woman named ***Liata***, and they have two newborn twins only a few months old, ***Lucius*** and ***Audley***. The Gowers are reasonably prosperous herders, running sheep and cattle herds in the grazing lands north of the village. They employ two household servants to help Illisa in her kitchens, ***Fely*** and ***Berla***. Three hired hands – ***Saher the Elder***, ***Saher the Younger***, and ***Gifford*** – help with the herds, and run a dozen well-trained Danian Sheep Dogs. The buildings here are made of wood of more solid construction than those inhabited by their neighbor, Old Man Dymeran, but Willbras has begun to press Ser Apelias to see if a stone house can be built on their lot. The Gowers and their helpers have the best woodcraft skills in the village, spending a fair amount of time in the fields tending their flocks and fighting off the occasional wolves or bandits from the Erid Wold. Riven *Ward Harm* Runes Level 5 (against Disease) are inscribed over the doors of each building.

15. HOUSE OF CELWYR – The Celwyrs, a clan of Athairi lineage, are the tenants of this complex of stone buildings. Ser Apelias usually insists on dealing with ***Larayas Celwyr*** (SL 4), but everyone knows that it is his wife ***Bel'avera*** (SL 5) who is the chief of the household. Bel'avera is originally from Verdyr, and still has family there. Their son, Lagain, is a Squire in Ser Apelias' household, and Larayas is hopeful that one day he might be knighted (though this is an unrealistic prospect short of a major war, given Danian social customs). They have one daughter, Jaila, apprenticed with the village midwife, and one daughter, ***Vesta***, married to Erhughe, an Athairi farmer living in Hagenwall. Larayas' younger brothers ***Cain Tiel*** and ***Ainge*** both live in the household and help on the farm; Cain Tiel is married to **Siovhas** of Ivost, who is pregnant expecting their first child. Ainge is courting Anisa, another of Ninava's apprentices that he met through his niece. Larayas and Bel'avera expect Cain Tiel (widely regarded as the best farmer in the village) will become chief tenant of the farm if their son's career as a Squire is successful. The Celwyrs also have a large household. Two farmhands named ***Cole*** and ***Torrin*** help in the fields, and three herders named ***Shad***, ***Dollin***, and ***Vaun*** run their livestock. Two Athairi families (***Cearte*** and his wife ***Larris*** with their daughters, 9-year old ***Evi*** and 8-year old ***Sheela***; ***Feram*** and his wife ***Kay*** with their daughters, 11-year old ***Fera*** and 7-year old ***Caila***) are in their hire as household servants, making the stone farmstead a crowded, lively, and busy place that Bel'avera rules with a laugh and a pinch.

Indeed, Bel'avera has a reputation as a lusty woman with an eye for handsome strangers, but most of the village believes these rumors originate largely with Leagoss, wife of the potter (see #10), though not out of any seeming outright maliciousness. The two women have a mild competition going as to who is the better brewer; while Leagoss' fine cider is served in Bel's Tavern, Bel'avera can boast that her brandies are served at Ser Apelias' table and shipped to Prince Fionne's hold at Hagenwall (and not because of her son's influence, either).

A Riven *Ward Harm* Rune 5 (against Disease) and a Riven *Ward Magic* Rune 6 (against Spirits and ghosts) are inscribed on the lintels of the entrance door of each building in the Celwyr complex.

16. WASH AREAS – The women of the knight's hall and the village bring their laundry to spots here on both sides of the Belbrae (and to one spot about a half-mile further south). Each morning as many as 3d6 women and children may be found here, weather permitting.

NEARBY FARMS

Not on the map but within easy walking distance are a number of farms (the Guide can flesh out the tenant families as necessary). They stretch to the west along the road to Hagenwall for 2 miles, to the south and southwest for about half a mile, and to the east for about a quarter mile.

The Knight's Other Tenants

Roll	Tenant	Total Household
1	***Ainge* son of Gavant**	9 (Athairi)
2	***Aruce***	8
3	***Big Toat***	22
4	**Hedrick**	10
5	**Horne**	6
6	**Jonas of Ivost**	12
7	**Little Wilhem**	6
8	**Lonin**	7
9	***Merras***	9 (Athairi)
10	**Myles Shippler**	8
11	***Pellas***	12
12	**Postle**	13
13	***Red Sean***	12
14	***Ruce***	9
15	**Smitt son of Lars**	6 (Aurian)
16	**Smitt son of Owen**	9 (Aurian)
17	***Teranaus***	8
18	**Two-fisted Augunn**	12
19	**Vaun the Elder**	17
20	**Young Pollard**	3

Total Household refers to the total number of people living there, including family members, hirelings, servants, and assorted hangers-on.





Encounters in the Village

While passing through the village, the PCs will certainly bump into some of its inhabitants, who will usually stick to a simple greeting unless the PCs choose to pursue further interaction. Twice a day you should roll for a more interesting possibility – roll d10 and if the roll is odd, then check the table below.

Belward Encounter Table

Roll d10 or choose. For two weeks after the Tournament of Flowers, roll d20 (so many rolls will be 10 or higher).

Roll	Suggested Encounter
1	**Nice Day For A Walk:** Scarabus the Scribe (#7) and Pierreto the Priest (#1) are out for a walk, discussing some matter of Middle Kingdoms history, ethics, or philosophy. If they know the PCs and are favorably inclined towards them, they may invite the PCs to join them.
2	**An Errand:** Bedlow (#7) can be seen hurrying along in a way that raises the suspicions of the perceptive (PER/Awareness, Etiquette, Intrigue, or Streetwise Test DR 14). If PCs succeed in following him, they see him leave the village and meet under a tree with a rider in dark leathers who rides away after a brief conversation. If Bedlow spots them, he will simply walk to a nearby farmhouse as if on some business of the scribe's (not difficult, as every tenant in the area has had business with the scribe at one point or another). The rider is an agent of Kestrel, advisor to Prince Hektor.
3	**Mischievous Children:** A small gang of village children under the sway of Toat and Timm (the two sons of Tomas the Innkeeper) follow and interfere with the PCs.
4	**An Old Argument:** Tomas the Innkeeper and Giess the Wainwright have a shouting match in the street about the noise from the tavern's common room and patio.
5	**An Appraising Eye:** An attractive woman – Sadha, the tailor's wife (#6) – turns an appraising eye on the male members of the party, looking for prospective husbands for her sisters.
6	**An Appraising Eye:** A surly looking fellow – Grinning Jack, a thug from Old Man Dymeran's house (#12) – turns an appraising eye on the party, looking for possible marks for a later robbery (either trying to accost them on the road out of town with his buddies Ugor and Stully, or picking their pockets or looting their rooms if they stay at Bel's Tavern).
7	**Dog on the Loose:** A large and angry Wolfhound from Old Man Dymeran's (#12 again) is running loose and may attack the PCs, a small child nearby, or livestock. If the dog is subdued and captured, Old Man Dymeran will be grateful and invite the PCs to have a drink with him. If the dog is killed, the PCs will have an Enemy for life.
8	**The Three Squires:** Three young men on horseback ride up; they are the knight's three squires, Javon, Orgont, and Lagain, out for a pleasant ride. While not ill intentioned, they are young and high-spirited and not particularly aware of the trouble they might be causing others while chasing each other on their horses. They are also likely to find it worthwhile to challenge strangers or gawk at attractive women.
9	**Local Farmers:** 2d6 farmers from an outlying farm bringing goods on carts or wagons to Bel's Tavern or the knight's hall.
10+	**Interesting Traveler Arrives:** Roll d10. If 1-7, roll on the standard Danian Encounter Table. If 8–10, roll on the standard Athairi Encounter Table.



Stopping by the Tavern

A stop at Bel's Tavern is almost certain to be on the minds of any group of travelers. High SL PCs may choose to skip the tavern and head straight for the hospitality of the knight's hall, but many PCs will probably want to stop in to the tavern at some point during their stay in Belward. In addition to the usual staff, you can populate the tavern with a changing roster of patrons. During the day, roll on the following table d6-2 (0-4) times. In the evenings, roll d4+2 (3-6) times. Late at night roll d3 (1-3) times. You can also roll again if the PCs are there for a long time and new arrivals are necessary to spice up their stay. Because of the post-Tournament road traffic, a lot of travelers have been stopping by, so a few extra rolls on the regular Danian Encounter Table might be a good idea to flesh out the tavern's patrons with fellow strangers passing through, and if there are travelers in the tavern then there might be some competition for the three private rooms. If you have some time, prepare a few tavern rosters before hand to avoid a lot of rolling in the middle of a session; a handy Tavern Roster sampler can be downloaded from www.theknownworld.com.

Bel's Tavern Roster

Roll d20 or choose.

Roll	Patron(s)
1	The Knight's **stable boys**, sneaking off work (#1A)
2	**Fillipos**, **Olan**, **Engloss**, and **Wells**, relaxing after a long day (#4)
3	**Knard** and **Clewain**, killing time (#5)
4	**Hahn** treating **Sadha**, **Camidha**, **Salma**, **Minah**, **Elessia**, **Mariette**, **Avedi**, and **Carenne** to a meal, much to Tomas' delight (#6)
5	**Bedlow**, nursing a drink in the corner (#7)
6	**Giullia**, the village tramp (#10)
7	**Gil**, **Horris**, and **Big Berne**, singing (#11)
8	**Ugor**, **Stully**, and/or **Grinning Jack**, playing at dice (#12)
9	**Mathem Gower**, **Saher the Younger**, and **Gifford**, acting young and foolish (#14)
10	**Cole**, **Dollin**, and **Vaun**, trading ghost stories about An-Athair (#15)
11	**Ainge** (#15) and **Anisa** (#8), courting, but chaperoned by **Jaila** and **Lysara** (who are actually more likely to get into trouble anyway)
12–13	A whole village family, celebrating some good news.
14–17	Outlying farmers in for a drink (see *Nearby Farms* list).
18–19	Travelers – roll on the Danian Encounter Table.
20	A dance! Poor minstrels or other entertainers are in town, and virtually the entire village is packed into the Tavern or its patio for a dance (bards play at the knight's hall). Only occurs in the evening or at night.

The Knight's Hall

Eventually the PCs should arrive at the knight's hall. Unless it's at night, they will probably be seen long before they reach the top (watchmen from the levy keep an eye on the roads into the village from the tower's top floor, and the door guard and stable boys usually see anyone coming up the hill). During the day (a polite time to stop by), the old porter Giordus and his son Geller will greet the party, unless they are of obvious wealth or social standing, in which case someone will have already fetched the Householder, Limos. Otherwise, they'll have to wait until he is summonsed.

Limos will be the Player's first major contact in the knight's hall; You should present him as a pleasant, confident man, secure in his station and knowledgeable in his duties. He will likely escort any party that claims to have business with Ser Apelias to the main hall, 1D, where they will be asked to wait while he fetches the Lady of the House. For PCs of high Social Level (9+), the reception will be properly obsequious, their horses stowed in the nearby stable (assuming there's room), and food and refreshment and water and clean linen provided so that they may make themselves presentable before the arrival of the Lady. Pierreto, the local priest of the Divine King, may make an appearance if high SL guests arrive or should he hear that devout PCs have made use of the shrine in the hall to pray or make offerings to Islik. PCs of mid to low SL will be received politely, but may have to make a Persuasion or Etiquette roll (DR 12) to receive refreshment as described above.

In the Danias there is no law against bearing arms, but social custom is to not bear a sword indoors unless you are a knight or are in your own home (and you should inform the PCs of this beforehand if they have Danian Etiquette 1 or higher, as it's a social custom they could be expected to be familiar with). Those that break with this custom or are potentially dangerous looking will quickly be brought to the attention of Apelias' vassal warriors and squires. Anyone of martial bearing will probably attract the curiosity of the squires, and Orgont (son of Feawode, seneschal to Prince Fionne and therefore someone the Characters might have met) and Lagain (a local lad) will probably be bold enough to approach them and tentatively enquire about their histories, though the third squire, Javon, is very standoffish. This was to have been Lagain's first trip to the Tournament before Ser Apelias fell ill, so he will be eager for news of what he missed while Orgont and Javon feign jadedness. Limos' son Colus commands the vassal warriors, and he's smart enough to remain polite but vigilant with any armed men present, but he will not force travelers to disarm unless a specific act arouses his suspicions.

The Lady of the House

After a brief interlude in which the Characters might have a chance to interact with the household staff, vassal warriors, and squires, the Lady should enter the hall. Heketaia is a bright and attractive young woman, well schooled in etiquette and experienced at running the household in her husband's absence. Several handmaidens (Illira, Ailla, and Fallia) accompany her. Her clothes are finely made, but are more practical than ostentatious. She is business-like in her greetings, but as if her mind is distracted. She will inquire after the Characters' affairs in Belward, and if they describe their reasons for being there she will thank them for their concern for her husband and greet them either warmly as his friends (if the contact that sent them on this journey was a Friend, Compatriot, or Ally of Apelias') or a bit more formally, if they are there on behalf of the merchant Liomos or someone similar. PCs that drop the names of Prince Fionne or his seneschal Feawode earn brownie points.

Heketaia explains that her husband did not make the trip to the Tournament because some weeks ago he came down with a persistent Fever from which he is still trying to recover. He does not seem to be contagious, she reports; at least, none of the people that come into contact with him have come down with a similar Fever. He spends most of the day resting, but is usually strong enough to join the household for the evening meal. And indeed Heketaia will invite them to join them for dinner.

This could pose a quandary for PCs averse to being exposed to a man with a Fever; but it can probably be assumed that the PCs will brave it out and attend the meal. High SL PCs (SL 9+) will be invited to sleep in the hall as guests, while others will be directed to the Tavern for accommodations – and given the circumstances of the knight's health, Lady Heketaia and her household will not consider it rude if either shelter or food is declined. It might make it harder for the adventure, however…

Meals at the Knight's Table

Meals at the knight's hall are large affairs, with pretty much the entire household sitting down to eat at once (though the cooks and servers will be gulping their food down between duties). Under normal circumstances, in addition to the Knight and his wife there'd be the handmaidens, vassal warriors, squires, and household servants and their families. The three levy guards will be briefly spelled before the meal so they can eat quickly, and they will remain on duty until the end of the evening when the doors are barred. The Lady and Knight (and their handmaidens and squires) will be absent at the beginning of the meal, so Pierreto, the Divine King Priest, will serve temporarily as head of the house, performing a quick prayer before the meal. He and his assistants attend every evening meal, as does Scarabus, who each evening makes the walk up the hill to join the dinner, usually accompanied by Bedlow (though Bedlow will sometimes choose to take a meal at the Tavern instead).

If the PCs have not yet met Pierreto and Scarabus, this would be a good time for them to be introduced. If there are PCs of education in the party (Magisters, Sages, Cartographers, Scribes, or Bards) or high SL (9+) then both Pierreto and Scarabus will be delighted, as they finally have people they feel are their social and intellectual equals to talk to. They will pepper the PCs with questions about the Tournament and goings-on in the wider world, and seek to engage them in conversations about history, poetry, and so forth. Observant PCs may notice that Pierreto's assistant Orresto is quietly observing them even though he gives the impression he's paying attention to his food (opposed PER/Awareness against Orresto's PER/Watch test), though there's no clear ill intent in him.

Soon after the meal is started (and after the PCs have had a chance to meet Pierreto and Scarabus), Heketaia and Apelias will enter with the help of the squires and handmaidens and take their places at the central table. The household greets Apelias with what appears to be genuine warmth and affection, but he seems fairly weak, moving slowly and with wan and pale skin that shines with a touch of perspiration. He will greet the PCs cordially (though

he does not offer his hand, as would be the usual custom) before taking his seat with a sigh of relief, and once he is seated he seems to recover a bit. Heketaia is very concerned about him, though she hides it well in his presence (make an EMP/Awareness roll against her WILL/Persuasion to see through her charade at how worried she is about her husband's poor physical state). Apelias and Heketaia will do their best to perform their duties as host, and Apelias will be genuinely interested in news of the Tournament (which he normally never misses; he'll have heard the basic facts by now, but is always looking for new stories and perspectives) and of the NPC whose mission brought the PCs to his hall. He should strike the Players as a decent and likable chap, with occasional flashes of wit and an open mind when it isn't over-heated by the Fever.

The household has been hosting a fair number of guests the last few days because of the increased road traffic from the Tournament, but the party should still be treated to a rich meal of onion soup, a mint-flavored shepherd's pie with ground lamb, roast chicken and duck flavored with lemon and thyme, roast vegetables, and some fine hearth breads, with wine, warm beer, and a fine apple brandy at the end of the meal. None of the animal or bird flesh has been properly sacrificed, so anyone that eats of it will gain Pollution Levels; observant PCs will note that a few of the household (the handmaidens Ailla and Fallia, the old porter Giordus, and Cierwin the night porter) do in fact avoid the meat and stick to the vegetable dishes and the soup (but note that others of the Old Religion in the household will happily consume the food and then will likely perform Purification Rituals later, which is an option available to those in the party who follow Yhera and her pantheon).

The PCs should have every opportunity to make a good impression or not as they choose (though of course a good impression makes the next part of the adventure easier) and develop contacts amongst the Knight's household. Eventually, the evening will draw to a close, and Ser Apelias and Heketaia will excuse themselves and withdraw to their tower solar while the rest of the household shuts the hall down for the night. If the PCs are staying at the hall, their day should probably end then (though a few of the vassal warriors might well be persuaded to a game of dice). Otherwise they can walk back down the hill with Scarabus and Bedlow, who can direct them to the tavern for rooms, if they haven't found it already. The PCs should arrive in time to meet some more locals, and Tomas the Innkeeper is always happy for more business; suggested patrons at the time should include some travelers from the Tournament, Fillipos the blacksmith and a couple of his lads, and the surly looking crew from Old Man Dymeran's farm. Eventually Bedlow should turn up for a nightcap (though this is really just an excuse to observe the PCs).

The Lady's Request

At some point during the next day, either during their exploration of the village or before they are to leave, Colus, leader of Ser Apelias' vassals and son to his Householder Limos, will approach one or more of the PCs with a request from the Lady Heketaia for an audience. Pick whichever Players role-played the dinner well, or did well with Etiquette and other social tests during their interactions with her and her husband; this could be the whole party, or only a few select members of it, depending on their performances. Assuming that they acquiesce, they will be led back into the hall and up into the tower itself, giving them a chance to see the first floor and a bit of the second. Lady Heketaia will be waiting for them near the entrance to the solar, with her handmaidens discreetly nearby; Ser Apelias is asleep in their bed, behind a screen of fabric.

"I am impressed by your conduct here in our halls, and by your obvious concern for my husband; so, too, am I impressed with his quick fondness for you, and the high regard with which he holds [*insert name of original contact*]," she will tell them in a low voice. "If you are willing to share the burden of a distraught lady, I have a request of you."

If the PCs give their assent or indicate a favorable response, she will continue: "My husband has performed an annual errand, a small affair and a simple task, all told: to deliver a gift, a small bag of coin, to a nearby hovel. A small thing, but nonetheless every year for four years, my husband has undertaken this act alone, excusing himself to go for a ride, as is sometimes his wont. This year, however, the appointed time for that errand approaches, indeed it is tomorrow, and he will not be able to

On the Knight's Condition

PCs with healing skills, magic, or Gifts may well offer to attend Ser Apelias as their patient, and you should allow them to try lifting the *Fever* 3Binding upon him, but in the end they will not meet with success. The Fever has come upon him as the result of a forgotten oath, sworn upon the Fates when he was a young knight, to meet an old boon companion ten years later at Woat's Inn to trade tales of their lives as knights. Though certainly given in earnest at the time, he simply forgot about it (being a brash young knight and a worshipper of the Divine King, he perhaps took the oath upon the Fates somewhat lightly) and as the anniversary of the oath has come and gone, the Fates have ruled that he has broken it, and the avowed punishment – dying a slow death by the Fever – is now coming to pass. There's very little that anyone short of a Hero could do to stop the Fever, though a successful Divination as to its cause might reveal the source.

Up until now everyone has assumed that he contacted the Fever while hunting, perhaps from the waters of the Glyddich Mog, and that he will recover shortly, so Ninava (the village midwife) has not yet bothered to do a Divination. She has been sending potions of both *angelica leaves* and *juniper berries* up to the castle that have been strong enough that they should have relieved him of his Binding, but with the impending birth of the child of Cain Tiel and Siovhas (see #15), her mind has been elsewhere and she has not had much of a chance to focus on Ser Apelias' unchanged condition. Ser Apelias has probably exasperated matters by putting the best face on things whenever she has stopped by, pretending to be in better shape than he is (as so many men seem compelled to do).

In the next week or two, Ninava will realize on her own that something is seriously amiss, but the PCs should probably be given a chance to intervene in the situation. Indeed, if Ser Apelias can meet his old companion at Woat's Inn before he dies, then the Fates will be kind and the *Fever* Binding will be lifted. His old buddy is Ser Villoh, now a knight in Prince Hektor's personal household, who is also dying of the self-same *Fever*.

Orresto's Suspicions

Orresto, one of the young assistants to the priest, Pierreto, is secretly a spy for the High Priest, Efruse. Efruse is quartered at Hagenwall as Prince Fionne's religious advisor and personal priest, as well as head of the Temple Precinct that covers Hagenwall and Belward. Efruse is not a particularly tolerant man (something that has not endeared him to Fionne, who finds him a bit of a pill), and he has always looked askance at the Athairi Earldoms to the north, where worship of the Divine King and of the Old Religion often occurs side-by-side. This is, in his view, idolatry of the highest order, though he knows that politically the Erid King has chosen to tolerate the worship of Yhera in An-Athair (or risk losing half his Kingdom), and that his superiors in the Cult hierarchy (the Archpriest Bimon at Burnwall, head of the Canton, and the Patriarch Alhere in Westmark) have chosen to support the King in this policy. While he can tolerate having neighbors who are idolaters if he absolutely has to, Efruse is less happy about the idea that some Danians in his very own Precinct still practice the ways of the Old Religion. Recently rumors have reached his ear of the occasional sacrifices taking place at Bel'vaine, the great barrow mound just to the north and west of Belward. Unbeknownst to his superiors, he has set several of his priests and assistants to watching for evidence of ties to the Old Religion amongst the men and women of Hagenwall, Belward, Ivost, and Valost, and to monitor strange comings and goings. He hopes to discover who is using the barrow mound for sacrifices.

Efruse did not feel he could trust Pierreto (a relative newcomer to the area and an outsider), so Orresto has become Efruse's snitch in Belward, and he pursues his task with some zeal. He has many notes on the village residents that he is composing into a report, though he has not yet finished writing it (not being a very good writer yet, he has gone through several drafts), nor has he had the chance to pass the information along verbally to the High Priest. Orresto has become suspicious of the Lady and her handmaidens ever since he saw them leaving flowers by the shrine to Yhera, and now even more so with the persistent sickness of Ser Apelias (for whom Orresto has genuine fondness and admiration). He fears that Heketaia has somehow cursed her husband, perhaps using Ninava, the village midwife (it's a common supposition in the Danias that midwives are usually followers of the Old Religion).

Orresto has overheard the Lady's appeal and instructions to the party, however, and now his curiosity and fears are truly piqued. An old woman in a hovel in a bog in the Erid Wold can only mean one thing: a Witch. And now Orresto's not sure what to think: perhaps the Lady Heketaia's story is false, and she is arranging to pay the Witch who cursed Ser Apelias; but if the Lady's story is true, perhaps Ser Apelias himself was involved in the goings-on at Bel'vaine, and has brought about his own destruction?

What Orresto does next will depend partly on his opinion of the party; if Orresto believes the PCs to be loyal worshippers of the Divine King (particularly if they hold noble ranks or are themselves Priests or Templars), he will approach them and reveal his own secrets in the hopes of securing their aid in uncovering the truth about their errand. He will either ask to join the party, if they let him, or to at least receive a report of events at the hovel that he can pass along to Efruse when they return.

If he thinks the party may have worshippers of the Old Religion in it (particularly if there are Daradjans or Athairi amongst them), then he is likely to assume the worst and think that they are part of some conspiracy against Ser Apelias. In this case, he will quickly organize a small group to follow the party into the woods of An-Athair, intent on spying on them, and if need be, interceding to remove any threats against his Lord and Cult. The rest of the scenario is written assuming that this is Orresto's course.

ride forth, not in his condition. He does not wish me to be concerned, but I know it worries him, that he will not be able to perform this small duty." She will pause then, her gaze lingering on the draped bed and the hidden knight. "I do not believe he has ever wished to involve any from our own household in this errand, else he would have ridden with his squires and vassals, though I do not know why. But this has always been his wish. And so I fear it falls to me to take a chance, and ask strangers to our village – though I hope, newfound friends – to consider undertaking this errand in his stead, if you may share this secret with me, and no others."

If the PCs agree, she will provide them with a small leather pouch, weighted heavy with coin (if any look inside there are 50 gold crowns), and a token (a small silver pendant of a stag, which is part of Ser Apelias' heraldic arms), and give them instructions: "Cross the Belbrae and take the hunters' paths north into the Erid Wold, and follow them through the woods to a bog. At the bog's edge the trail will break right to skirt the mire, but my husband says a leftward path is marked with a carved black stick stuck upright in the earth. Follow the leftward path, and it will take you through the bog to a bridge over the Belbrae, then to a simple hovel. An old woman can be found there, and it is to her you must deliver this gift, with the compliments of Ser Apelias and our thanks."

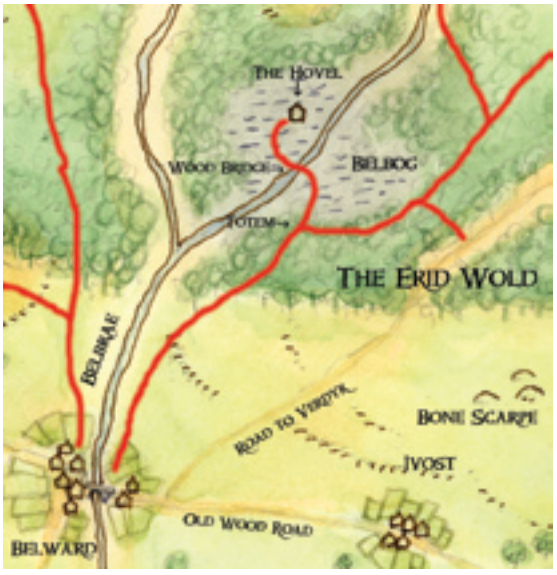
Heketaia will signal then that they should leave, and Colus and Limos will appear discreetly to usher the PCs out. She will be reluctant to speak further on their errand. If the PCs are persistent in trying to get more information, then you can have the knight moan and cough, requiring the Lady's attention and bringing the handmaidens out to interpose themselves between the party and their patroness.

Into the Woods

The PCs should have the rest of the day and night to prepare their little excursion into the woods of An-Athair. It's basically a day trip; a party with a decent MOVE rate should be able to reach the hovel and return in less than a day, as long as they don't get lost. Any supplies necessary can be purchased from Tomas at the tavern, or from Limos out of the Knight's stockpiles. If they mention in a general manner where they are going, Tomas (and any others that discover their intentions) will naturally be curious about a sudden jaunt into the Erid Wold, giving the PCs a chance to try out their skills at deception. If they suggest as their excuse a desire for a quick hunting expedition, they receive +2 on their chances to deceive him, but he will also smartly suggest hiring one of the Gowers as a local guide (and the Gowers, incidentally, have visited the hovel in question before, though they will not reveal that to any that hire them unless they think they are trustworthy). The PCs may notice Orresto watching them (see the sidebar; pit their Awareness rolls against his PER/Watch and PER/Follow, but in the village Orresto gets a +3 bonus as he knows the terrain and doesn't stand out quite as much, unless they know to be looking for him). Reaching the Erid Wold is fairly easy; on the eastern side of the Belbrae, there's a decent road heading northeast that heads to Verdyr, but also a series of clear hunting trails that follow the Belbrae pretty much due north. The rolling grasslands and grazing fields give way to a slight rise (the western edge of the Bone Scarpe) and then the looming, ancient tree line of the Erid Wold.

The woods of An-Athair are ancient and have a touch of the magical about them. PCs with *Second Sight* or similar Gifts or magic that use them within the woods will note that everything glows with a silvery sheen, and light seems to drift down from above like snowfall. Even under normal circumstances and seen through normal eyes there is a whiff of enchantment about the place, as though it were properly the realm of animals and Faerie spirits, and that men are still newcomers here. There is also a significant aura of melancholy about the place, and any person with a *Grief* or *Guilt* Binding must resist a Trigger test or have it become active.

Following the trail to the totem and then on to the wooden bridge and eventually to the hovel should be relatively easy. Whoever is leading the party (and any that are double-checking their work) should make PER/Navigation or Tracking test DR 12 to reach the totem, which can be spotted with a PER/Awareness test DR 10. The trail into the bog can be followed to the wooden bridge over the right branch of the Belbrae with a PER/Navigation or Tracking test DR 14, and then to the hovel itself with a PER/Navigation or Tracking test DR 16. Failing at the tests means the party realizes it has lost the trail, and may attempt to find it again by backtracking (use a PER/Navigation or Tracking test DR 14 to let them find the trail again). A fumbled Navigation test means the party is lost and doesn't know it yet, until they realize they're stumbling through the woods of An-Athair again and have no idea where they are. As long as PCs stick to the trail, they can be considered to be moving at their full MOVE speed even when in the thick of An-Athair. Off the trail in the woods, however, their MOVE should be halved for Rough Terrain. The Belbog itself has little by way of immediate danger from the physical nature of the bog, other than getting a little muddy, but MOVE ratings off of the trails and other cleared areas in the bog should be quartered for Very Rough Terrain. Encounters can be rolled for once every six hours; roll d10, with a roll of 1-3 indicating that something happens.



Hunter's trails marked in red.

Athairi Encounter Table

Roll d20 or choose. Add +10 if a mile or more away from a road.

Roll	Suggested Encounter
1	**Big Fish:** A local titled Athairi Noble (Lord, Lady, Earl, or Countess, SL 10 or higher) out for a journey with an entourage, 3d10 in size and mounted; half the entourage is made up of armed Knights, Guards, or vassal Warriors. They will usually greet strangers with courtesy, regardless of Social Level. Roll d10: if 1-5, then the Noble is at Play; if 6-9, the Noble is at Work; if 10, then the Noble is alone or in a small group and disguised while on some secret personal errand.
2-3	**Small Fish:** A personage of importance – an Athairi Knight, Lord, Lady, Priest, Magister, etc. of SL 9 or lower – and an entourage. Roll d10: if odd, they're from a nearby village, town, or castle and the entourage is d10 in size; if even, they're from further away and their entourage is 4d10 in size and is mounted. Roll d10: if 1-5, then the personage is at Play; if 6–10, the personage is at Work.
4	**Trading Opportunity:** d10 Athairi or Danian traders with wagons on their way to the next large market town, along with d20 laborers or guards. Traders with precious cargo won't offer them for sale, but might make quick contracts with potential guards.
5	**News**: A Herald (or unofficial news-bearer) passing with news (roll d10: even is good news, odd is bad news). For possible news subjects, see the Events Table later.
6-7	**Men at Work:** d10 Athairi foresters, laborers logging in the woods, herders with a flock of sheep or herd of cattle (and d6 Danian Wolfhounds and Sheep dogs), farmers in their fields, or a work gang or construction crew if in a town setting.
8	**Travelers**: d20 common travelers, townsfolk, or pilgrims passing through the area on their way somewhere else. In An-Athair, pilgrims are usually of the Old Religion, and headed to the ruins of the Green Temple or another Golden Realm site.
9–10	**The Sound of Music:** d10 entertainers, bards, or minstrels either headed to a nearby tavern, town, fort, or castle, or camped in an idyllic locale.
11	**Sacred Hunt**: A hunting party passes, consisting of d20 Athairi foresters (hunters or scouts) sworn to Adjia the Huntress, plus d10 Hunter's Hounds. Usually on foot, but occasionally mounted. Roll d10 twice; if both are 10s, Adjia herself and 3d6 Companions lead the hunt (resulting in an *Awe* 20 Binding in any onlookers).
12–13	**Faerie World**: An encounter with a ghost, spirit, or Faerie creature (see the Otherworldly Encounters Table, following).
14–15	**Unusual Site**: The PCs stumble across an unusual site not listed on their maps. See the Found Sites Table.
16	**Stand and Deliver**: 2d6 armed and dangerous Bandits attempt to rob the PCs. In An-Athair this is sometimes a straight out ambush, without chance for parley or surrender.
17	**Glimpse of Nature:** A solitary animal, usually a deer, boar, auroch, or satyr that watches humans with disinterest and then meanders away (unless the satyr spots a likely lass).
18	**Lurking Beast:** A solitary predator, usually a fox, wild dog, wolf, circling bird of prey, wyvern, or wyrm.
19	**Wolf Pack:** A pack of 2d6 wolves. Usually they avoid humans, unless the humans are wounded or alone.
20+	**Wild Herd:** A herd of 3d10 deer, or perhaps 2d6 boars or d10 aurochs. Usually they will move away from humans, though sometimes males will mark their territory first.

The Faerie in An-Athair

One of the reasons that the Erid Wold has such a magical aura is that the distance between the Material World and the Otherworld is less here than in other places. The Spirit Point cost to enter the Otherworld is only 1 point, instead of the usual 3, both for those in Spirit form and those that wish to enter in physical form. The PER/Folk Lore Test to find a physical entry is DR 12 (not 16), and the WIS Test to cross the threshold is DR 8 (not 10). If you physically enter the Otherworld from the woods of An-Athair, you may add +5 when rolling to see how much time has actually passed, so you are less likely to find a huge amount of time has suddenly passed when you return from the Otherworld. For this reason, many Magicians, Witches, and Shamans will travel to the woods of An-Athair first before physically entering the Otherworld.

As noted on the Athairi Encounter Table, Faerie creatures are occasionally found in the woods of An-Athair, having crossed over from the Otherworld to visit the Material World. Faerie spirits will visit to trade for material goods such as magic items and the like, though they are just as likely to be in search of a new song or a new word that they've never heard before, or to experience new sensations denied them in a world without flesh. Faerie that are visiting the Material World usually manifest an APP score at a minimum when interacting with mortal creatures (it's considered rude not to). Many Celestial and Rahabi Spirits will not manifest any Physical Characteristics, preferring to remain invisible and unseen as they pass through on their own business. Many Spirit creatures will avoid contact with mortals when in the Material World, with ghosts being perhaps the constant exception.

The following Otherworldly Encounters Table can be used both for random encounters in the Otherworld, should PCs be traveling there in either Spirit or physical form, or it can be used to determine a Spirit encounter in the Material World such as those called for on the Athairi Encounter Table. Some of the encounters – such as those for die rolls 16–19 – are actually for mortal creatures that are traveling in the Otherworld. If you are using this Table to generate an Athairi encounter, you can either reroll to determine an actual Spirit entity, or you can use the mortal encountered in one of two ways: either they are moving through An-Athair in physical form in preparation to crossing over into the Otherworld, or they are traveling through An-Athair in Spiritual form, and are observing the PCs from that vantage.

Many encounters with Spirit beings may be entirely uneventful, if the Spirits are not manifesting physically and the PCs have no way of viewing them or detecting their presence. Spirits sometimes do leave a trail in their wake, however, even if it's just a hint of a scent, the slight sound of chimes or bells, or a touch of laughter or song, and the inhabitants of the woods of An-Athair can often recognize such signs (PER/Folk Lore Test DR 12). Spirits are difficult creatures to fight against, and so you should take care in handling the first encounters of powerful Spirits with the PCs; it may be best to have such encounters proceed in a friendly and benevolent fashion, using them to help establish mood and wonder rather than as sources of conflict, at least until the PCs have experience with the rules and have some magical protection against the denizens of the Otherworld.

Otherworldly Encounters

Roll d20 or choose.

Roll	Site
1	**Faerie Noble:** A noble Faeries Spirit appears, such as a Prince or Princess of one of the Faerie Courts. Roll d10 again to determine what Court they come from. If the roll is 1-3, they are from the *Court of the Silver Wood*, closest Court to the Material World; 4-6, from the *Court of the Golden Wood*; 7-9, from a more distant Court, but not a hostile one (the *Brazen*, *Night*, or *Stone* Courts); 10, a distant & hostile court (the *Drowned* or *Sable* Courts). On a roll of 1-6 (from nearby Courts), the Faerie noble has an entourage of 2d6 Faeries guards and courtiers. On rolls of 7–10 (from more distant Courts) the entourage is 4d6 in size. Faerie of the Silver, Golden, and Brazen Courts respond reasonably well to polite creatures from the Material World, and could be persuaded to engage in trade or conversation.
2-6	**Faerie Spirit:** At least d6-3 (1-3) Faeries Spirits appear. Roll d10 again to determine what Court they come from. If the roll is 1-3, they are from the *Court of the Silver Wood*, closest Court to the Material World; 4-6, from the *Court of the Golden Wood*; 7-9, from a more distant Court, but not a hostile one (the *Brazen*, *Night*, or *Stone* Courts); 10, a distant & hostile court (the *Drowned* or *Sable* Courts). On rolls of 7–10 the number of Faerie encountered should be at least d6 (1-6). Faerie of the Silver, Golden, and Brazen Courts respond reasonably well to polite creatures from the Material World, and could be persuaded to engage in trade or conversation.
7	**Aereffim with Entourage:** An *Aereffim*, one of the Celestial Spirits most tied to the Earth, passes by, with an armed entourage of Faerie, off to investigate some disturbance in the Otherworld or on its borders with the Material World (which could, of course, be the party).
8-9	**Celestial Spirit:** A Celestial Spirit passes by, usually an *Archai* bearing a message for a divine power.
10–12	**Rahabi Spirit:** A Rahabi Spirit such as one of the Ghazarab or the Nephilim spies on the party, and may ask them unnerving questions.
13	**Elemental:** A small elemental is passing through on its way from one part of the Cosmos to another. Roll d4: 1, Fire Elemental; 2, Water Elemental; 3, Earth Elemental; 4, Air Elemental. Elementals usually ignore humans.
14–15	**Ghost:** d6-3 (1-3) ghosts appear, usually tied to a specific location or person, but occasionally unmoored; they tend to be hostile and inimical to the living. They will either haunt or attack to possess people that they see.
16–17	**Visiting Witch:** A powerful witch or warlock, often with spirit guides (*Ghazarab* spirits), is moving through the Otherworld in spirit form, seeking to treat with Otherworldly beings and powers or visit Otherworldly locations. Witches sometimes come in groups of three.
18	**Visiting Magician:** A powerful magician of some sort, whether sorcerer, enchanter, alchemist, or shaman, is passing through the Otherworld in spirit form, usually in search of spirits to bind as guardians or guides.
19	**Hero:** A great Hero, physically present in the Otherworld, and often accompanied by entourages of Followers or spirit guides. A Hero on the verge of divinity is well beyond the abilities of most PCs to challenge.
20	**Shade:** A shade has crossed out of Limbo and will attack anything living, in spirit form or otherwise.



The Witch of Belbog

Assuming the party is successful in traversing the simple trail that leads to their destination, they should arrive at a small hovel: a stone hut about 15 feet in diameter with a roof of bark and twigs, sitting upon a small rise of dirt and rock too small to call an island in the middle of a stagnant pool. The hut has a somewhat homey air to it, if living in the middle of a bog is somehow palatable to you; the bog itself is very wet and muddy, filled with dead trees and occasional live ones, ponds, small streams, and mire, so it is unlikely that the PCs will perceive it as anything but gloomy and foreboding (and of course it is your job to sell them on that notion). If the PCs arrive around noon or early evening, a thin waft of smoke rises up from a small chimney in the rear of the hut, along with the pleasant smell of cooking vegetables.

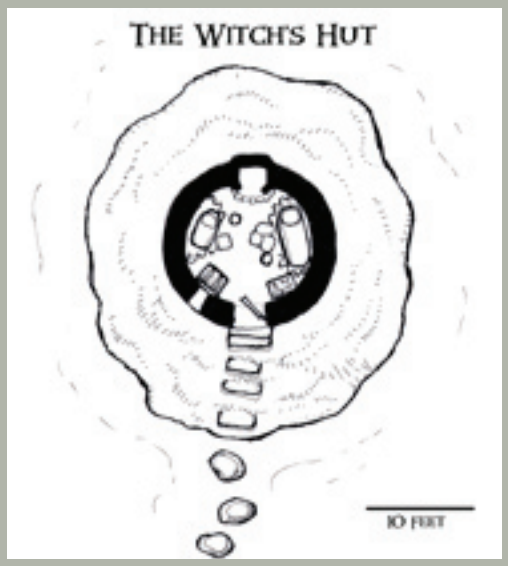
From the bank, a successful Awareness (Listening) Test DR 12 will allow anyone to hear a woman humming and singing, and what is perhaps a small child asking lots of questions. The PCs can either call out from the bank, or approach the hut itself to knock. If they call out, the hut will fall silent for a few moments, and then the door will open and an old woman dressed in a blue-black robe and with a cane will appear and somewhat rudely call out "Well, what do you want?" This is **Avaren**, and she is both what she appears to be, and not. She is expecting a visitor this day, but obviously not the party that appears (though her Spirits have forewarned her of their arrival); if they speak well of themselves (and perhaps show the bag of coin), she will indicate that they should cross to her, but under no circumstances will she step off the island. If they cross to the island first, the singing will stop and the hut will fall silent as anyone approaches the door. After any knocking there will be a delay in the door opening, but the eventual greeting is still the same.

The main approach to the hut is over a set of broad stones set in the pond; it's about 30 feet from shore to shore. A PC that attempts to pass over the stones at their regular MOVE speed may do so with a DEX/Athletics Test DR 14; at half MOVE or less, the Test is DR 10. A failure indicates you have to stop half way over for a phase and regain your balance before moving on. A fumble indicates you've fallen into the water. The water is only about 4 feet deep or so at its deepest point, so a simple DEX/Athletics or Swimming Test DR 12 (with *ENC* Binding Levels as a penalty) should be enough to keep your head above water; if you fail that Test, you've gone under and should make a REAS Test DR 10 to see if you kept your wits about you and took a breath before hitting the water. If not, or if for some reason you keep failing the rolls to stand up (same as the original Test DR 12) then you start taking drowning damage. The water is obviously shallow enough that you can cross right through it, but at only half your MOVE rate (no running or charging is possible through the water).

Avaren will be very suspicious, as the party is full of strangers to her (unless they have indeed contracted with one of

Getting Invited Inside

It's highly unlikely, but charming PCs who demonstrate proper etiquette and clearly mark themselves as followers of the Old Religion (or, at least, as being non-hostile to it) might indeed be invited in for a brief cup of tea. This could theoretically also happen if there are heavily wounded individuals who can't be moved. Otherwise getting into the hut might prove a bit difficult.



The wood door is strong, and has armor values of 10/7/10 and a Body of 35. The walls are foot-thick stone, with armor of 20/15/10 and Body of 50. The small window is large enough for a child, animal, or bird to get in and out of, but not for an adult human. There is an ***enchanted cock's body*** buried under the lintel stone, providing a Ward 6 against Spirits entering the building, and ***enchanted dried Wormwood branches*** are hung by the front door, providing a Ward 7 against Spirits, Shades, and Elementals. A strong **Labiran *Ward Danger* Rune** Level 6 is inscribed on the door, which means that if you intend harm to those within, you have to have a COUR of 7 or higher just to enter. And both Avaren and Fiowyd have Guardian Faerie Spirits bound to them that will attack anyone trying to batter the door down. Avaren also has a bonded Ghazarab spirit named Galadria as her helping Spirit, and it will join the defense of the hut should anyone actually manage to break the door down and enter.

The hut itself is a pleasant enough place. On the right is a bed for Avaren behind some curtains, and a smaller curtained bed is on the left for Fiowyd. To the left of the door is a small chest containing clothes and linens, and on the right is a table with flasks and other containers, and beneath it is a wicker basket with various bunches of dried herbs: Avaren's current stock of potions and their ingredients. These include a ***3-point Mandrake potion***, four ***5-point Goldenrod poultices***, three ***6-point Red Mushroom potions***, two ***6-point Calendula flower potions***, and four ***5-point Althaea root poultices***, along with quantities of dried Ajuga leaves, Henbane leaves, and Yarrow leaves. Two small stools and a number of throw pillows are scattered around the floor. Pots and pans hang from hooks in the wall near the fireplace, along with some iron utensils, and some small shelves hold foodstuffs and small baskets and jars of ingredients. Bundles of onions, garlic, sausage (sacrificed meat), and cheese hang from the ceiling.

the Gowers as their guide); she will be particularly suspicious (though not outright hostile) if she perceives any in the party to be a Divine King religious authority such as a Priest or Templar. It is highly unlikely that she will allow anyone into the hut on her first meeting with them, instead taking station in the door, unless they are extraordinarily courteous and well spoken and are able to make some clear sign that they are not hostile (or if a Gower can act as their introduction). Avaren will inspect their totem (the stag pendant) and ask them where Ser Apelias is, and so long as they are clear and courteous in their answers, she will accept the bag of coin and then send them on their way with best wishes for the Knight's recovery. If the PCs are detailed in their descriptions of the Knight's condition, it will occur to her that this is no ordinary Fever that has befallen the Knight; she will either tell this to the PCs if they seem trustworthy and genuinely concerned about his welfare, or perform a Sending later to Ninava.

At some point in the conversation, a young boy of about 5 years of age will shyly pop his head out the door and glance over the party; he doesn't get to see many visitors, and is filled with both the curiosity of youth and some trepidation of the unknown. This is **Fiowyd**, and he has dark hair and fair skin and deep blue eyes. Avaren won't introduce the boy except in the unlikely event that the party is invited inside, and she will generally refer to him as "my boy" (as in "my boy is none of your concern, thank you"), though observant PCs will note that she appears too old to be of childbearing age (REAS/Awareness Test DR 12).

Out of the Blue, an Attack

At this point, a bit of mayhem might occur. Orresto has followed the party with a small band of do-gooders, and has snuck up and spied upon their encounter with Avaren. He has become alarmed at spotting the child; not only does she seem too old to have a child of her own, but the notion that anyone would find an old woman in a bog attractive enough to lie with her is a concept he finds personally offensive, so he has immediately leapt to the conclusion that she has kidnapped him for her own fell purposes. This is just the sort of thing he thinks Witches do. Of course, it is also possible the PCs themselves may be of that mind as well.

As the PCs are finishing up their conversation with Avaren, Orresto and his helpers will move forward and reveal themselves in a rush, either coming down onto the embankment by the stone path over the water, if all of the PCs have crossed to the hut, or appearing on the top of the embankment in a semi-circle around anyone that didn't cross over. Orresto will yell: "Unhand that child, witch!" So will some of his accomplices, including the squire Javon. Javon's natural instinct would be to invoke Ser Apelias' name and attempt an arrest, but Orresto has convinced him that the Knight's role in this remains uncertain, and so Javon is allowing Orresto to take the lead. The exact number of young men in Orresto's crew is up to you; one more than the number in the party is suggested at a minimum, perhaps more if the PCs are very skilled (enough to make the fight challenging but not outright deadly for the PCs). In addition to Javon, Orresto can call upon some of the young men of the Knight's household (such as the stable boys Derc, Gavan, and Brevin) and of Fillipos' assistants (Olan,

Nirvelus, Elbray, Engloss, and Wells) to help him. As this may be the first real combat for the PCs, a group of relatively simple opponents seems the best course to help break in the rules; this group isn't intended to kill the PCs, just to make them sweat, so adjust accordingly.

Once Orresto has announced himself, Avaren will hiss at the PCs: "If you are true to your patron, then defend us!" And then she will slam the door shut. The PCs will find themselves between a rock and a hard place, as it were; behind them in the hut is a Witch preparing to defend herself, and coming down the embankment is a well-armed but motley crew of young village toughs. The PCs may well try to persuade Orresto and his charges of a peaceable solution, and good arguments backed by high Persuasion rolls might make some of those following Orresto second-guess themselves, particularly if they've had a chance to interact with the PCs previously. But Orresto and Javon will not be satisfied until they're leaving with the child.

Assuming that the encounter comes to violence, a few bowmen in the group will get to work firing arrows while Javon leads a few other likely lads into melee. If there are PCs on both sides of the water, then Javon will lead the attack on those still on the bank while those by the hut are peppered by the archers. If the PCs are all on the island, then Javon will lead a line of the stouter fellows over the stone path, moving at half-speed to avoid falling in the water, while the archers fire past them. If a particularly daunting foe awaits them at the other end (give Javon a PER/Melee Test to have him size up the PCs pitted against any Stealth skill they wish to use to deceive him, if any), Javon will forego the stones and choose to send everyone into the water instead, so as to take away the defenders' advantage of fighting one at a time coming off the stone path. And indeed if the attackers get bogged down waiting on the path to move forward, most will jump into the water after a few phases and wade onto the mound. The attackers will strike at full force, but will not kill opponents that go down (and essentially expect the same treatment; if the PCs show no quarter, the attackers will need to make a morale check, and if they succeed will show no quarter in return). Orresto himself will not join the first wave of attackers, but will stay with the archers. Once no further archery targets are available, Orresto and the archers will move in to support Javon and the first wave.

If the PCs stand against Orresto's attempt to arrest the witch and prevail, Avaren will open the door once things have calmed and thank the PCs even as she moves to treat the wounded. Orresto and Javon will likely refuse treatment from her, even risking death, unless persuaded by others to allow her to work (or are unconscious and unable to prevent it).

It's possible the PCs could wind up joining forces with Orresto and try forcing the door down; indeed, if Orresto actually accompanied the party, he will try to convince them of precisely that course of action, arguing that they must rescue the child from such horrid living conditions and the hands of so evil a crone (though of course he says this without any clear evidence of either). In such cases, refer to *Bedlow's Mission*, in the side bar. If the PCs look like they will fail in their defense of the hut, then a disguised Bedlow arrives to bail them out. If they succeed in their defense, a disguised Bedlow will still arrive, but with a slightly different mission.

Bedlow's Mission

Bedlow is the assistant to Ancarus, the scribe, but as noted he is also an agent of Kestrel Oerthig, the advisor to Prince Hektor and a conspirator with Prince Fionne. Bedlow's mission in Belward is two-fold; on the one hand, he is to act as a spy and a snitch, ferreting out those that are overly loyal to Prince Hektor and those that can be useful to Prince Fionne's ambitions. On the other, he is to make sure that the child in Avaren's custody goes unnoticed until she is called upon to produce him. The actual delivery of payments fell to Ser Apelias, who was charged with the task by his overlord, Prince Fionne, but the knight knows not the reason. Nor does Ser Apelias does not know that Bedlow is Kestrel's man in the village. Kestrel is, however, a strong believer in redundancy, and never liked that Fionne chose to entrust the duty to his vassal and not to him and his agents. He has made sure, therefore, that there is someone watching discreetly to make sure things go smoothly – anticipating precisely a moment like this, when the knight has fallen sick and the existence of the child might be exposed.

Bedlow does not know who the father of the child is, and has never actually seen either the child or the Witch; he knows only of their presence and the need to keep the child secret. Bedlow was alerted to the chain of events leading up to this by his contacts in the household (the vassal Corbin, who knew from Colus that the Lady had charged the party with an important duty, and the handmaiden Fallia, who saw the bag of coins change hands) and the village (the Daradj stable boy Lewin, who told him about Orresto gathering up some of the young men of the village on a "secret mission"). Bedlow knows all about secret missions, and put two and two together, and quietly gathered up his own small crew to make sure things stay the way they're supposed to. He and the men of Old Man Dymeran's farm – Ugor, Sully, and Grinning Jack, men he uses because they're willing to do wetwork and keep their mouths shut – will arrive in time to observe Orresto's challenge and any fighting that ensues, and will intervene if things look dicey for the defending PCs. They will also observe, for that matter, any attempt by the PCs to aid Orresto, and will come to the aid of the Witch if necessary (if there aren't enough of them to fight Orresto's group and the PCs both, you can fill out Bedlow's rescue mission with men from the Gower farm). Bedlow and his helpers will appear masked, their identities disguised, making them seem for all the world like bandits from the wood, unless PCs succeed in PER/Awareness tests (vs. Bedlow's TECH/Disguise). He won't willingly reveal his face or identity, nor will the others, and if pressed each will say only that he is "Valorous L'arr's man."

Frying Pan & Fire

If the PCs (and the Witch and child) survive the fighting, things could actually get more dangerous for them. Of course, given Avaren's magical defenses, it's unlikely that she or the child will come to harm (even from the PCs, should they join Orresto). Avaren is unlikely to tell the PCs the full story of Fiowyd and how he came to be in her charge, but she will impress upon the PCs and any other survivors the need for secrecy in this matter. "The boy is my ward, and has been hidden here for his own safety, so

that no harm may come to him from those that might wish him ill," she will explain. "And indeed no harm shall come to him while I am alive, and perhaps even after I am dead."

She isn't interested in killing anyone to keep the child secret. But Bedlow has no such qualms. Even if he didn't have to intervene in the fighting, Bedlow will appear at this point, showing up masked and calmly standing on the bank with his back-up leaning against trees nearby, looking vaguely menacing. Either way, Bedlow will tell them: "Whatever business brought you here is your own; the business of the Wold stays in the Wold, and Valorous don't like people treading where they ain't welcome. There's stuff going on here you don't get, and you won't be doing no one no favors by spilling about what ya seen and done here."

Now, the Witch has never seen Bedlow before, but she has had dealings with Valorous L'arr and his bandits, and will not recognize Bedlow as one of them. She can guess as to his real master, though, and is unlikely to intercede to stop him from doing something unless she thinks the child is in danger. However, depending on the conduct of the PCs during their first meeting with her and their actions during the fighting, she might listen to their appeals if they turn to her for aid.

Bedlow is a fairly dangerous man, and if he is pushed deaths are likely; far easier for him, as far as he's concerned, that anyone that won't keep their mouth shut about the child's presence at the witch's hut dies a quiet death. Bodies will be disposed of in the bog, and the disappearance of young men from the village (or any PCs, for that matter) will be blamed on bandits or Ghosts (though accurate Divinations may reveal elements of the truth). But he also knows that even deaths blamed on bandits can have a way of causing problems, and so if the PCs (and any surviving village folk) are willing to swear oaths of secrecy, he will probably let them go. "Swear an oath, and make me believe it," he will tell anyone that survived the fight.

However, this means that if Bedlow has his way, Orresto and possibly Javon may well never make it out of the forest alive, for both will initially refuse to swear an oath to keep the child secret (though everyone else who accompanied Orresto will). Indeed, far from it, for a surviving Orresto will swear up and down to reveal the child's presence at the soonest opportunity, unwilling to let the young boy grow up in the clutches of a Witch. He will babble on about the barrow mound at Bel'vaine, and the illegal sacrifices there, and will soon have himself convinced that the child is being raised as a human sacrifice to one of the Forbidden Gods. Javon is less filled with holy fire, but still sees it as his duty to inform the authorities about what is going on here, even if in truth he doesn't know. Avaren and the PCs may attempt to reason with them, to see if they can get them to swear an oath to Bedlow, but they only have a chance with Javon (Persuasion rolls vs. his WILL/Leadership, as he sees this as a test of his knightly character).

Whatever the outcome with Javon, Orresto can't be moved, and the PCs will then face a dilemma – intervene to save the life of a man who attacked them and may well cause enormous trouble for them if alive, or look the other way while Bedlow and his men drown him (and possibly Javon as well) in the bog. This may cause the PCs to gain *Guilt* Bindings.

What comes next

What happens next in the immediate term depends on how the final confrontations with Orresto and Bedlow turned out, and the PCs' intentions as regards the secrecy of young Fiowyd's existence. Generally speaking, as long as the party endeavors to keep Fiowyd's existence a secret (regardless of their specific motives for doing so), then things should go relatively smoothly for them. Ser Apelias and his wife will be in their debt, they will have the thanks of the Witch Avaren, and may attract the notice and patronage of Prince Fionne and his advisor, Kestrel. Things may get complicated if there are lots of dead and wounded amongst the villagers, as this will almost certainly require some sort of public explanation once everyone's back in the village; even a single death, such as the almost unavoidable end of Orresto, will have to be explained. But if the child remains secret, then the PCs will find that the local authorities will work in concert to explain the deaths away.

Ser Apelias and Heketaia are fully aware that the child is the cause of the payments to the old Witch, but are unlikely to reveal the full story and their (erroneous) suspicions about Fiowyd's origins unless the PCs have demonstrated themselves to be extraordinarily trustworthy or have some leverage to pry more from them. If pressed, the Knight (or his wife is he is too ill) will reveal his portion of the story and his suspicions, trying to demonstrate that his actions are those of a loyal vassal to Prince Fionne doing his sworn duty to protect the Prince's bastard son. Thus either Heketaia or Apelias will likely ask the PCs not to speak to anyone of what they've seen, unless there are multiple deaths involved. If Orresto's party took oaths of secrecy and Bedlow and his cohorts have disappeared back into the woods as 'bandits' after drowning poor Orresto in a brackish pool, then that might be the last the PCs hear of the entire affair. Orresto's death will be reported either as an unfortunate accident, or the work of bandits or Ghosts, and in a month or two his replacement will arrive. PCs that handle themselves discreetly and bring the matter to a conclusion favorable to the Knight and Lady might even be offered a position in the Knight's household, or at least feted as honored guests for a time.

If there have been many deaths, however, then the whole village will be in mourning (well, except about Old Man Dymeran's tenants, should they be amongst the dead) and demands for blood-price will be made. PCs that admit to killing villagers may well be charged with murder (and they will be encouraged to blame bandits by Bedlow, Ser Apelias, and Heketaia). If the deaths are indeed blamed on bandits, then word will be sent to Prince Fionne, and he will arrive with a force of knights and vassals to organize a "punitive expedition" against Valorous L'arr's men camped in the Erid Wold. Of course, as Valorous L'arr and Fionne have an arrangement, the expedition will be of only partial success; enough bandits killed or captured to satisfy the local demands for revenge, but Valorous and most of his band will "escape" further into the woods. The PCs may join this punitive expedition if they choose and you are inclined to allow it; they may well discover that the expedition is not quite what it seems, giving them another glimpse of the region's intrigues.

If Bedlow thinks the PCs handled themselves well (and particularly if they displayed mercenary or cutthroat instincts that might make them useful), then he will pass word along of this in his next hurried report to Kestrel. If they stay in Erid Dania they will likely be approached, either by Bedlow (openly and undisguised, this time), another operative of Kestrel's, or perhaps Kestrel himself, as the conspirators seek to draw the PCs onto Fionne's side in the coming struggle for the Kingship.

If Bedlow is killed and/or his identity discovered, several options are possible. Bedlow is unlikely to reveal the identity of his master, and there's nothing on his person or in his quarters to give an indication of his employer's identity. As long as the identity and presence of the child remains secret, Bedlow's death would be a minor issue for Fionne (though perhaps less so for Kestrel). Indeed, Fionne could well reward PCs that manage to wrangle an outcome that is favorable to him (the village at peace, the child undiscovered, the Witch happily paid) even if it meant Bedlow's death.

If, on the other hand, the party takes the opposite tack and chooses to expose the existence of the child or allows through inaction or design that to happen, then things will almost certainly get very complicated very quickly – say, perhaps, that Orresto survives, or the PCs (or other survivors) spread news of a Witch holding a child in the woods, and the possible involvement of the local Knight, or the PCs try to act on information gained in confidence from Ser Apelias or Heketaia and enter into the (dangerous) world of politics armed with knowledge of what they think is Prince Fionne's bastard son. Once word starts to spread of what's going on, then several competing powers may get involved: the Inquisitors of the Sun Court, sent by Patriarch Alhere in Westmark to investigate allegations of Witches and sacrifices to the Old Religion; Prince Fionne himself, trying to protect and further his plots; and Prince Colin, realizing either that something is perhaps seriously amiss or that he has can take advantage of Fionne's bastard. These three powers may well clash, as they have competing aims in this mater, and the PCs may be caught in the middle. Remember that ultimately Prince Fionne is the direct ruler of these lands and by law (both Divine and otherwise, in the Middle Kingdoms) has virtual carte blanche to do what he pleases in his own lands and with his own blood (and he will almost certainly claim the child is his, if pressed). Prince Fionne will act ruthlessly to protect his interests. He's not a man afraid to get his hands dirty, and if need be he'll arrest and execute everyone who threatens him or his plans and try to sweep it all under the rug. Only his father, the Erid King himself, could stop him (either physically or legally) from doing this if he set his mind to it. And in the end, even if much of his plot is exposed, he can make a reasonable claim that the things he did were to protect his brother Hektor and the future of the Kingdom.

Further Events in Belward

The denouement of this brief adventure is left somewhat open on purpose, as it is largely meant as a springboard for further adventures in Erid Dania, allowing the PCs to be drawn into the politics and intrigues of the Kingdom as their actions and your directions see fit.

If the PCs spend any significant time in or near Belward after their mission into the woods, then you should introduce a few Events into the narrative, drawn from the table on the next page. As opposed to Encounters, which are intended as simple meetings that are usually over with fairly quickly, an Event is something that could alter the life of the village and draw the PCs into a more involved story. A suggested Event rate might be to roll on this Table once per week of game time. An Event need not necessarily involve the PCs directly; it could simply be something that's going on in the background of village life, as the PCs pursue their own goals and interests in the area. The PCs would likely hear about the Event from other people (supplementing the more general and soon dated news from the *What News, Stranger?* section earlier), and the Encounters that they have would be tinged by the elements of the ongoing Event. For example, if they encounter the three squires (Encounter #8 on the local Belward Encounter Table, assuming that Javon is still alive and kicking) during the 'Wedding' Event, then the three will be excitedly talking about the upcoming wedding and congratulating Lagain on his uncle's upcoming nuptials. If they are later encountered again during the 'Child is Missing' Event, then they will be all business, searching for the missing child and asking the PCs for information or aid (or viewing them with suspicion, if Javon and the PCs have bad blood between them, with Javon perhaps suggesting that the old lady in the woods has taken another child).

Event #10 is included on the random list, but in truth it should likely be the next Event, particularly if the PCs have learned from Avaren that there is something unusual about the Fever that possesses Ser Apelias. Indeed, you should feel free to pick and choose these Events as the weeks pass, shaping the future of Belward and the PCs in it as you see fit.

Young Fiowyd's Future

It's likely that should anyone return to Avaren's hovel with the intent of doing her or the child harm, it will probably be found empty and abandoned. Either word from Kestrel and Bedlow will have reached her to depart, or she will have taken matters into her own hands and slipped away to another spot deeper in the woods. Indeed, Avaren has taken quite a liking to the young boy she is raising, and at this point will do whatever she can to keep him safe. Should Fionne ever decide to get rid of him, he will be in for something of a rude shock as he discovers he must go through Avaren and her considerable powers to get to him. In such circumstances, PCs that have managed to befriend or ally themselves with Avaren will be called upon to help her defend the child from Fionne – or, for that matter, from anyone else that learns of his existence and chooses to have him exit the world. For indeed, as long as everyone thinks the child is Fionne's bastard, then Fiowyd might be suffered to live, as a bastard child of the third son is unlikely to have a claim on the succession. But should his true father's identity become known, then Fiowyd's days are likely numbered. There's a good chance that even Prince Hektor himself would seek Fiowyd's death if he ever learned he had a bastard who could challenge the legitimacy of his own future trueborn children. PCs who have helped Fionne protect the child's existence might find themselves later asked to kill him and/or his protectress.

Fiowyd is himself the only true innocent in all of this, naturally enough. He quite enjoys living in the woods with "ta-ta-avara," as he calls his protectress, and though curious about the wider world she has begun to tell him about, he has little immediate desire to leave the bog. He gets to see lots of fun things like bits of magic being performed, and animals and Faerie Princes come and talk to him, along with the occasional woodsman or hunter, so for a five year old he is quite content. If he is allowed to grow older in her care, he will become an accomplished magician and warlock in his own right; indeed, PCs that befriend Avaren could be involved in his upbringing, perhaps grooming him to challenge Colin or Fionne should his brothers ever usurp his father's rightful place…

Belward Event Table

Roll d10 or choose.

Roll	Suggested Event
1	**A Difficult Pregnancy:** Siovhas (#15) has finally come to term, but something has gone wrong with the pregnancy and Ninava (#8) needs some special herbs for a potion. The herbs are the leaves of the white raspberry shrub, which grows in the mountains of the nearby Djar Éduins. Time is of the essence.
2	**Inquisitors & Templars Arrive:** Orresto or someone else in the village (perhaps his replacement) accuses Ninava the midwife (#8) of idolatry, making sacrifices at Bel'vaine to Yhera, Queen of Heaven. The charges are true.
3	**A Natural Death:** Lorvas, aged grandfather to Tomas the Innkeeper (#3), passes away after a long life. The entire village mourns (a chance for a proper Divine King funeral, with the pyre at #1K being used).
4	**An Affair Uncovered:** Giess the Wainwright discovers that his wife has been having an affair with his tenant, Hugos the laborer. This could quite possibly lead to bloodshed.
5	**A Feud Deepens:** The feud between Leagoss, wife of the potter Grapotus (#11), and Bel'avera of House Celwyr (#15) becomes a bit more serious when Gil is discovered trying to ruin the latest batch of Bel'avera's apple brandy. This could escalate to violence if not handled properly…
6	**A Child Goes Missing:** One of the village children goes missing – perhaps Siovan, daughter of the handmaiden Sola Bel (#1), or either Toat or Timm, one of the sons of Tomas the Innkeeper (#3), who might begin to think he is cursed. The child is eventually discovered unharmed (having wandered away following a butterfly) but a lot of panic can go around in the meantime, particularly if Avaren's presence in the woods nearby is revealed…
7	**A Wedding:** The village turns out for the marriage of Ainge, son of Larayas Celwyr (#15) and Anisa, daughter of Red Sean and apprentice to Ninava (#8). The marriage is held in the knight's hall, and the whole village is invited for the feast (along with notables from nearby villages). Available young men and women will be on their best behavior, looking for future partners.
8	**A Child is Claimed:** Some traveling tinkers arrive in town and claim that Jonas, ward of Ninava (#8) is the son of their dead daughter. Ninava is suspicious.
9	**An Unnatural Death:** Someone from the village is murdered; the culprit turns out to be Grinning Jack.
10	**Ser Apelias Takes A Turn For the Worse:** The Knight worsens, and seems to be on death's door. Avaren the Witch sends word to Ninava that the Fever is supernatural, and Ninava begins to perform Divinations to determine the cause of the Fever, revealing the Knight's forgotten and now broken Oath.

Further Events in Erid Dania

In the same way that Events can be generated for Belward, a table is included on the next page to help generate adventure seeds in the area of Erid Dania portrayed in this adventure and outlined on the region map. Roll on this table perhaps once every two weeks of game time or so. More rolls can be made if you wish to create the feeling of events spinning out of control or coming very quickly one after the other. Once again, these need not directly involve the PCs, but can simply serve as background Events that are shaping and flavoring the world in which the PCs are operating (assuming they are anywhere near Erid Dania as these Events unfold). From a political perspective, the primary Events for Erid Dania in i1471 concern two would-be royal marriages, that of Princess Fiona and that of her eldest brother, the Crown Prince Hektor. The scandal of Princess Fiona's elopement (Event #8) will be a considerable shock to the system, and PCs might have a chance to either aid Princess Fiona's flight to sanctuary or bring her and her illicit lover to justice in the name of the King's honor (with Prince Fionne aiding Fiona in secret, and Prince Colin serving as his father's agent in this). And at some point the offer of a bride will appear for Hektor (Event #5), coming from the faintly mysterious hill-lords of Umis, and this will disrupt some aspects of both Fionne's and Colin's plots against Hektor as outlined earlier, causing both to seek to upset the marriage plans. For those of you that follow the events of the comic book ***Artesia***, the issue of Erid Dania's succession is not resolved prior to the Thessid invasion in i1472, and continues to be played out even as the Middle Kingdoms attempt to fight off the invaders.

In addition to the specific Events that might be forthcoming in Erid Dania, you can also mix in Events from the General Events Table also included on the next page (or you can use that Table for other parts of the Middle Kingdoms). As before, the PCs need not themselves be participants or witnesses to these Events, but might simply hear about them as news.

Adapting This Scenario

Some of you might prefer not to set this scenario in Erid Dania, should you choose to set your campaigns in other parts of the Middle Kingdoms. The key elements to remember are a struggle for succession in a royal or noble household, a small village held by a Knight, and a nearby waste region where the Witch's hut can be located in relative seclusion; as long as those elements are kept, the scenario can be adapted to pretty much anywhere in the Known World (with adjustments to NPC statistics to reflect the local population). You might also wish to adjust the strength of the opposition in this scenario, particularly if you feel that the PCs will not be sufficiently challenged either by the motley group led by Orresto or by Bedlow's more thuggish hirelings. In that case either NPC Skill Levels can be adjusted upwards to a more veteran level, or you can increase the number of opponents. However, the author would note firstly that combat in **Artesia AKW** is designed to be fairly harsh (so be careful your first few times out), and that the design emphasis in this scenario was largely on introducing politics, human interaction, and social structures. The danger in this scenario comes not necessarily from statistics but from the political powers lurking behind the scenes and the unanswered question: *what happens when a Prince of the Realm becomes your enemy?*

Erid Dania Event Table

Roll d10 or choose.

Roll	Suggested Event
1	**Reports of armed men lurking:** Rumors of armed men lurking in the ruins of Acheress are circulating, and Sheriff Lord Ancarus is preparing to investigate and is looking for those with close familiarity of the region to help him.
2	**Valorous L'arr killed (?):** Suspecting a connection between Valorous L'arr and Prince Fionne, Sheriff Lord Ancarus leads a surprise expedition into the Erid Wold and sets upon the bandit camp of Valorous L'arr; either Valorous L'arr is killed in the fighting, or perhaps the Sheriff is…
3	**Woats arrested:** d6 Woats, of the Woat clan that runs Woat's Inn, are arrested and charged with the murder and robbery of hapless travelers. This Event can be repeated as necessary.
4	**Uthella of Uthmark does something scandalous:** Rumors circulate once again of a fresh scandal involving Countess Uthella, adventuress wife of Amther, Earl of Uthmark. The specifics are left to the imagination of the Guide; this Event can be repeated as necessary.
5	**A Wife for Hektor:** A suitable bride for Crown Prince Hektor has been found: the Lady Maega, daughter of King Fionne of Umis, who seemingly isn't much aware of the politics of Erid Dania or doesn't much care. A marriage date is announced (though Prince Hektor is none too pleased to be engaged to a woman he's never met and is rumored to be something of a hag) and knights are dispatched to Umis to escort the bride and her father and their entourage to Westmark. Neither Prince Colin nor Prince Fionne is particularly happy about the prospect of a legitimate heir…
6	**A Brigand Band is in the area:** One of Daradja's notorious brigand bands has crossed over the Djar Éduins and is raiding and trading in An-Athair and Erid Dania.
7	**Tensions rise between King and City:** King Eolred has grown peeved at the behavior of the Westmark City Council, and imposes a special tax on road traffic leading to the city; if things escalate, he might well besiege the city.
8	**Princess Fiona elopes with Liaman:** The Kingdom is shocked when Princess Fiona disappears into the night; it turns out the knight dancing with her at the Tournament of Flowers was Liaman, son of Porloss, the exiled Earl of Blackstone now running renegade in the Manon Mole. The young lovers are pursued, and they either find refuge in the Manon Mole or under the protection of Uthella of Uthmark (as suits the Guide's campaign).
9	**Massive expedition mounted:** The Earl Marshal, Malcolme, and Sheriff Lord Ancarus raise a small army to ride into the Manon Mole to finish off Earl Porloss and the bandit knights that take refuge there. They are not likely to succeed.
10	**Sacrifices at Bel'vaine discovered:** Rumors reach the ears of Alhere, Patriarch of Erid Dania, of frequent sacrifices at the Bel'vaine mound near Belward, and he sends Inquisitors and templars to investigate, putting many local residents in danger.

General Events Table

Roll d20 or choose; roll d10 to determine if Event is good or bad, with an odd roll indicating a good event and an even roll indicating a bad one. *Good* and *bad* here are relative terms.

Roll	"Good" Event	"Bad" Event
1-2	A **feud** between local lords is ended amicably. Feasts may be arranged to celebrate, or an exchange of gifts.	A **feud** between local lords turns violent, and cattle raids ensue, perhaps leading to a minor battle or siege.
3	A local lord sponsors a special **fair** or tournament, with opportunities for contacts, trade, prizes.	**Peasant unrest** breaks out nearby, beginning as minor protests and often escalating to riots and rebellion.
4	A **witch** or perhaps even a coven of them is discovered and burned at the stake by local authorities.	**Plague** or other disease strikes the area, of unknown origin.
5-6	A **good harvest** results in plentiful food and wine.	A **poor harvest** results in food and wine shortages.
7	A **Forbidden Cult** or band of heretics is exposed and hanged.	A **Forbidden Cult** or a heresy of some kind takes root in the area.
8	An important **birth**. A child is born with many omens.	An unfortunate **death**. A personage of importance or influence has died.
9	An important **wedding**. Personages of import are marrying, and a large celebration or feast is at hand.	A case of **adultery** is exposed, a bastard child is revealed, or the true identity of a parent (father) questioned.
10–11	A **bandit lord** is killed or captured.	A **bandit gang** or **Daradj brigand band** is at work in the area.
12	An **assassination plot** against a local authority is discovered and foiled.	An **assassination** succeeds, and a local authority figure dies.
13	**Taxes** are lowered briefly.	**Taxes** are raised, or a special tax imposed.
14–15	A **prophet**, oracle, or holy man is in the area, preaching about the coming end of the Age of Iron and Fire.	**Ghosts**, evil spirits, ghouls, or wights are at work in the night.
16	A Prince or Princess of a **Faerie** Court visits a noble or a magician or some kind.	Someone **disappears** into Faerie, and magicians and Heroes are sought to retrieve them.
17	Oracular **dreams** sweep the region, seemingly giving everyone a tantalizing glimpse of the future.	Unpleasant **nightmares** descend upon the region, and everyone is in for many sleepless nights.
18–19	A local lord hires a **mercenary band**.	A **mercenary band** pillages the countryside.
20	**Inquisitors** and templars arrive to investigate charges of heresy or idolatry.	**Inquisitors** and templars arrive to investigate charges of heresy or idolatry.



Non-Player Characters

Here you can find some handy statistics to use for NPCs that the PCs encounter in and around Belward. There are obviously far too many inhabitants to detail each individually, but key NPCs are here, along with generic NPC types that can be quickly modified to create specific individuals. Remember that most people will have an average Characteristic of 5, and therefore Body, Mind, and Spirit scores of 25. The typical Skill Level for a basic NPC should be around 2. You can easily adjust the basic NPC samples given here by adjusting Characteristics up or down to reflect a specific NPC's history and training, or by giving an NPC a specific Lineage or package of Birth Signs and Omens to help individualize them. NPCs with a greater experience and training should have key Skills at Level 4; NPCs who are meant to be challenging and difficult adversaries or useful allies should probably have key Skills around Level 6. NPCs that have Skill Levels of 8 or higher can be considered individuals of considerable note and reputation.

Sample NPC Template:

NPC NAME OR OCCUPATION, WITH SOCIAL LEVEL (SL)

APP 5	STR 5	STAM 5	DEX 5	TECH 5	BODY 25
PER 5	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 25
PRE 5	CONV 5	COUR 5	EMP 5	WIS 5	SPIRIT 25

SKILLS: The primary Skills and Skill Levels of the NPC will be listed here, except for actual Weapon Skills, which are listed in the Weapons section below. The Skills section will list Language and Everyman Skills first, then other pertinent Skills related to occupation and background, then end with Combat-related Skills with Evade always listed last (to make it easy to find).
GIFTS: Any Gifts that the NPC has will be listed here; default is *None.*
BINDINGS: Any Bindings that the NPC has will be listed here; most NPCs will have a few points of *Pollution*. If the Bindings are Active and affect Characteristics, then the resulting Characteristics will be listed above in the Characteristics section in parenthesis.
MAGIC: Any magic Skill Levels and memorized Incantations and Rituals will be listed here.
INVOCATIONS: If the NPC has made offerings or sacrifices to a god, then the stored Invocation Points for the god's various epithets that they can access through a Prayer of Invocation will be listed here.
WEAPONS: Combat Skills, actual weapons, and typical damage will be listed here. Combat Skills of 0 will be listed in case an NPC carries a weapon but does not know how to properly use it. For example:
Hand-to-Hand 2: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut
ARMOR: The kind of protective gear worn by the NPC will be listed here; most will wear **Simple Clothing:** Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands **0/0/0,** Strong: Feet (shoes) **2/2/1**
ITEMS OF NOTE: If the NPC is carrying anything of interest or value, it will be listed here. Most NPCs above SL 4 will have a money purse if encountered in public, and will have d6 x SL in pennies.
ENC: The total weight and resulting ENC (after deducting for STR value and Armor Training) will be listed here. Don't forget that ENC is applied as a penalty to MOVE and most physical actions. Usually that's around 5 lbs weight. *ENC* Binding Level 0
MOVE: The resulting MOVE of the NPC, after ENC is factored, will be listed here: 28 (Run 56)



Sample Inhabitants of Erid Dania



Danian Farmer (SL 3)

APP 5	STR 6	STAM 5	DEX 5	TECH 5	BODY 26
PER 5	WILL 5	MEM 5	IMAG 4	REAS 5	MIND 24
PRE 6	CONV 5	COUR 5	EMP 5	WIS 6	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Farmwork 2, Craftwork 2, Housework 2, Evade 2
GIFTS: *None*
BINDINGS: *Pollution* d6+2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 2: **Fist** –2 Impact
Melee 0: **Dagger** +2 Cut
ARMOR: **Simple Clothing:** Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands **0/0/0,** Strong: Feet (shoes) **2/2/1**
ENC: 5 lbs weight. ENC 0
MOVE: 28 (Run 56)



Danian Farmer, Old Religion (SL 3)

APP 5	STR 5	STAM 6	DEX 5	TECH 5	BODY 26
PER 5	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 25
PRE 6	CONV 6	COUR 5	EMP 5	WIS 6	SPIRIT 28

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Farmwork 3, Craftwork 2, Housework 2, Folk Lore 2, Evade 2
GIFTS: *None*
BINDINGS: *Pollution* d3
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1, Yhera Queen of Heaven 2, Yhera Chthonia 2
WEAPONS: Hand-to-Hand 2: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut
ARMOR: **Simple Clothing:** Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands **0/0/0,** Strong: Feet (shoes) **2/2/1**
ITEMS OF NOTE: **+2** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), a ***folk charm to ward a man from ghosts*** (Incantation of Warding)
ENC: 5 lbs weight. ENC 0
MOVE: 28 (Run 56)



Danian Trader (SL 5)

APP 5	STR 5	STAM 4	DEX 5	TECH 5	BODY 24
PER 6	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 26
PRE 6	CONV 5	COUR 5	EMP 4	WIS 6	SPIRIT 26

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 3, Athletics 2, Local Expert (Erid Dania) 2, Local Expert (Dain Dania) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Commerce 3, Navigation 2, Streetwise 2, Evade 2
GIFTS: *None*
BINDINGS: *Pollution* d3+1, *Greed* 2 (dormant)
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 1, Islik Conqueror of Death 2
WEAPONS: Hand-to-Hand 2: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut

ARMOR: Reinforced Clothing: Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: **+2** ***ruby ring*** (vs. disease, hexes, curses, the evil eye)
ENC: 10 lbs weight. ENC 0
MOVE: 27 (Run 54)

DANIAN KNIGHT (SL 9)

APP 5	**STR** 7	**STAM** 5	**DEX** 6	**TECH** 5	**BODY** 28
PER 5 (4)	**WILL** 6	**MEM** 5	**IMAG** 4	**REAS** 5	**MIND** 25
PRE 6	**CONV** 6	**COUR** 6	**EMP** 4 (3)	**WIS** 6	**SPIRIT** 28

SKILLS: Speak Middle Tongue 5, Awareness 3, Persuasion 2, Athletics 3, Local Expert (Erid Dania) 3, Etiquette (Danian) 3, Wardrobe & Style (Danian) 3, Seduction 2, Riding 4, Campaigning 2, Heraldry 3, Armor Training 4, Evade 4
GIFTS: *Courageous Aura* 1
BINDINGS: *Pollution* d3+2, *Cruelty* 1
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 4, Islik Conqueror of Death 6
WEAPONS: Hand-to-Hand 3: **Fist** –1 Impact
Melee 4: **Dagger** +3 Cut, *Sword* 2: 2h **Sword of War** +12 Cut or +10 Puncture, *Lance* 2: **Lance** +6 Puncture
ARMOR: Danian Spiked three-quarter harness: Overall: **11/6/6,** Weak: Legs, Feet (boots) **4/2/3**
ENC: 58.5 lbs weight. *ENC* Binding Level 3
MOVE: 27 (Run 54)

DANIAN BANDIT (SL 1)

APP 5	**STR** 6	**STAM** 5	**DEX** 5	**TECH** 5	**BODY** 26
PER 5	**WILL** 6 (5)	**MEM** 5 (4)	**IMAG** 4	**REAS** 5	**MIND** 25
PRE 6 (5)	**CONV** 4	**COUR** 5 (4)	**EMP** 4	**WIS** 6	**SPIRIT** 25

SKILLS: Speak Middle Tongue 5, Awareness 3, Persuasion 3, Athletics 3, Local Expert (Erid Dania) 3, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Stealth 4, Disguise 2, Streetwise 4, Fieldcraft 2, Evade 4
GIFTS: *None*
BINDINGS: *Pollution* d3+3, *Guilt* 1, *Fear Sheriff* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 2: **Fist** –2 Impact
Melee 4: **Dagger** +2 Cut, **Short Sword** +3 Puncture or +3 Cut
Marksmanship 4: –2 WA **Short-stave Bow** +3 Puncture
ARMOR: Leather Hauberk: Overall: **4/2/3,** Exposed: Head, Face, Neck, Hands **0/0/0**
ITEMS OF NOTE: **+2** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), silver jewelry worth 20s
ENC: 22 lbs weight. ENC 0
MOVE: 29 (Run 58)

A TYPICAL WOAT (SL 2) OF THE LINEAGE OF THE WYVERN KING

APP 5	**STR** 8	**STAM** 5	**DEX** 6	**TECH** 4	**BODY** 28
PER 7 (6)	**WILL** 6	**MEM** 5	**IMAG** 5	**REAS** 5	**MIND** 28
PRE 6	**CONV** 4	**COUR** 6	**EMP** 3 (2)	**WIS** 6	**SPIRIT** 25

SKILLS: Speak Middle Tongue 5, Awareness 3, Follow 2, Watch 2, Persuasion 3, Athletics 4, Local Expert (Erid Dania) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Stealth 3, Disguise 2, Intrigue 2, Inquiry 3, Streetwise 4, Fieldcraft 3, Housework 2, House Keeping 2, Tactics 2, Evade 4
GIFTS: *Iron Body* 1, *Warlike Visage* 1
BINDINGS: *Pollution* d6+2, *Cruelty* 1, *Hate betters* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 2: **Fist** +0 Impact
Melee 4: **Dagger** +4 Cut, **Hatchet** +5 Cut or **Hanger** +5 Cut
ARMOR: Leather Clothing: Overall: **3/2/2,** Exposed: Head, Face, Neck, Hands **0/0/0**
ENC: 15 lbs weight. ENC 0
MOVE: 30 (Run 60)

Notes: The Woats are a large clan that runs an Inn on the West King's Road well known for their murderous and thieving ways; this is a typical Woat, whether serving food and alcohol or robbing people on the road. They can be useful contacts, or dangerous enemies. An ancient bloodline runs though the Woat clan, back to the Wyvern King, a legendary figure of malevolence and violence who was an adversary of the Golden Realm of An-Athair. It's an open question whether they would be concerned with the fate of young Fiowyd, despite his Woat bloodline.

Some Powers of the Realm

KING EOLRED ELFRAM THURIAS (SL 14) OF THE LINEAGE OF CILAD, BORN UNDER THE SIGN OF THE SCALES

APP 6	**STR** 8	**STAM** 5	**DEX** 8	**TECH** 5	**BODY** 32
PER 7 (5)	**WILL** 8	**MEM** 7	**IMAG** 5	**REAS** 7	**MIND** 34
PRE 9 (7)	**CONV** 5	**COUR** 8	**EMP** 4 (2)	**WIS** 6 (4)	**SPIRIT** 32

SKILLS: Speak Middle Tongue 6, Awareness 5, Persuasion 6, Athletics 5, Local Expert (Erid Dania) 8, Local Expert (An-Athair) 8, Local Expert (Dain Dania) 7, Local Expert (Therapoli) 6, Local Expert (Atallica) 6, Local Expert (Watchtower Coast) 8, Etiquette (Danian) 8, Wardrobe & Style (Danian) 8, Dancing 6, *Courtly Dancing (Danian)* 4, Leadership 8, Intrigue 6, Heraldry 8, House Keeping 4, Commerce 2, Divine King Cult Lore 2, Riding 8, Armor Training 9, Evade 8
GIFTS: *Charismatic Aura* 6, *Mask of Command* 5, *Renown* 5, *Veteran* 2
BINDINGS: *Pollution* d3+2, *Vanity* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation, Oath Ritual
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 3: **Fist** +0 Impact
Melee 8: **Dagger** +3 Cut, *Sword* 6: 1h **+3 Sword of War** +6 Cut or +4 Puncture, *Lance* 7: **Lance** +7 Puncture
ARMOR: +2 Danian Spiked field harness: Overall: **14/9/9**
ITEMS OF NOTE: armor has **+3 Imperial** ***Ward Harm*** **sigil** (Ward vs. harm), sword has **+3** ***brown agate*** in pommel (included in stats above), **+4** ***ruby ring*** (vs. disease, hexes, curses, the evil eye), ***Labiran Ward Magic*** **6** ***runic talisman***, gold chain of office (40g) with **+5 Imperial** ***Submission*** **sigil** (adds to Oath points), signet ring (20g)
ENC: 66 lbs weight. ENC 0
MOVE: 37 (Run 74)

Notes: Eolred became King in i1446 when his father, Fiowyd, was killed during a campaign to pacify renegade knights operating out of the Neriswold. The Erid King is a popular figure in his own lands and his reign has been marked by relative prosperity and relatively little dissent, except for the occasional squabble with the free citizens of Westmark (which has prompted two sieges already) and the bloody rebellion of the Earl of Blackstone in i1470. The Earl was driven into exile in the Manon Mole, and a new Earl installed. A Guardian Banshee (a Celestial Spirit called an Ariel) protects Eolred during times of war, conflict, and danger, as he is the lawfully crowned King of Erid Dania.



ETHELRED OERTHIG (SL 8), MAGISTER AND ADVISOR TO KING EOLRED, BORN UNDER THE SIGN OF THE SCARAB

APP 5	STR 3	STAM 3	DEX 4	TECH 6	BODY 21
PER 6	WILL 7	MEM 6	IMAG 6	REAS 6	MIND 31
PRE 7	CONV 3	COUR 5	EMP 5 (2)	WIS 8 (5)	SPIRIT 28

SKILLS: Speak Middle Tongue 8, Speak Old Éduinan 8, Awareness 6, Persuasion 6, Local Expert (Erid Dania) 9, Local Expert (Dain Dania) 6, Local Expert (An-Athair) 6, Etiquette (Danian) 8, Wardrobe & Style (Danian) 4, Inquiry 3, Intrigue 2, Writing (Éduinan) 6, Letters 8, *Recent History* 7, Commerce 6, Composition 6, Research 6, Evade 4
GIFTS: *Memory Trick* 1, *Second Sight* 2, *Serene Aura* 6, *Enlightened Tongue* 6, *Renown* 2
BINDINGS: *Pollution* d3, *Ambition* 3
MAGIC: Hermetic Lore 8: Incantation of Warding, Inscription Ritual, Enchantment Ritual, Incantation of Seeing, Summoning Ritual, Tapping Ritual; Alchemical Lore 4: Enchantment Ritual, Purification Ritual; Divine King Cult Lore 4: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 4, Islik Helios 4, Islik Conqueror of Death 6
WEAPONS: Hand-to-Hand 2: **Fist** –4 Impact
Melee 2: **Dagger** +0 Cut
ARMOR: Reinforced Clothing: Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: ***Daedekine Ward 6 runic talisman*** (vs. physical, spiritual, mental harm), **+4** ***heliotrope amulet*** (Divination rolls), original copy of the *Ordinall of Alchemy* (+2 bonus), original copy of *On Natural Magick* (+2 bonus), Hermetic spell book with 2d6 Shaped Spells and Rituals, gold chain of office (12g), signet ring (12s)
ENC: 10 lbs weight. ENC 0
MOVE: 25 (Run 50)

Notes: Aging has taken something of a toll on Ethelred, advisor now to two Erid Kings, both father and son, but his mind and spirit are still strong. He has not paid a great deal of attention to his own son's activities, however, and so remains unaware of the connection between Kestrel and Prince Fionne and the danger they represent.



CROWN PRINCE HEKTOR THURIAS (SL 13) OF THE LINEAGE OF CILAD, BORN UNDER THE SIGN OF THE RAM

APP 5	STR 8	STAM 5	DEX 8	TECH 5	BODY 31
PER 5 (-1)	WILL 2	MEM 5	IMAG 4	REAS 4	MIND 20
PRE 6 (2)	CONV 5	COUR 6	EMP 5 (-1)	WIS 6 (2)	SPIRIT 28

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 3, Local Expert (Erid Dania) 2, Etiquette (Danian) 3, Wardrobe & Style (Danian) 4, Leadership 2, Heraldry 4, Divine King Cult Lore 2, Riding 6, Armor Training 6, Evade 5
GIFTS: *Renown* 3
BINDINGS: *Pollution* d3+2, *Cruelty* 2, *Fury* 3, *Vanity* 4
MAGIC: Divine King Offering Ritual & Prayer of Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 4: **Fist** +0 Impact
Melee 6: **Dagger** +4 Cut, *Sword* 2: 1h **+2 Sword of War** +6 Cut or +4 Puncture, *Lance* 2: 2h **Lance** +7 Puncture
ARMOR: +3 Danian Spiked field harness: Overall: **15/10/10**
ITEMS OF NOTE: sword has **+2** ***brown agate*** in pommel (included in stats above), **+4** ***ruby ring*** (vs. disease, hexes, curses, the evil eye), gold chain of office (30g), signet ring (12g)
ENC: 66 lbs weight. ENC 0
MOVE: 34 (Run 68)

Notes: No one likes to talk about it, but amongst some circles it's well known that a hideous monster was spotted near Westmark right before his birth, a poor omen for a Crown Prince of the land. And sure enough, Prince Hektor's life has been filled with black moods, casual cruelty, and the kind of vanity that comes from knowing that you are destined to be a Seated King of the Sun Court.



PRINCE COLIN THURIAS (SL 13) OF THE LINEAGE OF CILAD, BORN UNDER THE SIGN OF THE SUN LION

APP 5	STR 7	STAM 5	DEX 8	TECH 4	BODY 29
PER 5 (4)	WILL 8	MEM 6	IMAG 5	REAS 6	MIND 30
PRE 7 (6)	CONV 6	COUR 9	EMP 5 (4)	WIS 4 (3)	SPIRIT 31

SKILLS: Speak Middle Tongue 6, Awareness 3, Persuasion 4, Athletics 3, Local Expert (Erid Dania) 4, Local Expert (Dain-Dania) 3, Etiquette (Danian) 4, Wardrobe & Style (Danian) 4, Dancing 3, Leadership 5, Intrigue 2, Heraldry 4, House Keeping 4, Commerce 2, Riding 6, Armor Training 6, Evade 6
GIFTS: *Mask of Command* 3, *Renown* 3
BINDINGS: *Pollution* d3+2, *Vanity* 1
MAGIC: Divine King Cult Lore 3: Offering Ritual, Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 3: **Fist** –1 Impact
Melee 6: **Dagger** +3 Cut, *Sword* 4: 2h **+1 Sword of War** +12 Cut or +10 Puncture, *Lance* 4: **Lance** +6 Puncture
ARMOR: +2 Danian Spiked field harness: Overall: **14/9/9**
ITEMS OF NOTE: sword has **+1** ***brown agate*** in pommel (included in stats above), **+3** ***ruby ring*** (vs. disease, hexes, curses, the evil eye), gold chain of office (25g), signet ring (8g)
ENC: 66 lbs weight. *ENC* Binding Level 1
MOVE: 31 (Run 62)

Notes: Prince Colin was born with two birth omens, a wild boar that was seen in the fields by Westmark and the Great Star in the sky, revealed by Astrologers at the Court. Prince Colin is smart enough to be aware of his own vanity, knowing he is widely presumed the heir-apparent, but despite his conscious efforts to avoid it some element of self-regard still clings to him.



PRINCE FIONNE THURIAS (SL 13) OF THE LINEAGE OF CILAD, BORN UNDER THE SIGN OF THE SPHINX

APP 6	STR 7	STAM 5	DEX 8	TECH 5	BODY 31
PER 6	WILL 8	MEM 5	IMAG 5	REAS 6	MIND 30
PRE 8	CONV 4	COUR 7	EMP 2 (-1)	WIS 6 (3)	SPIRIT 27

SKILLS: Speak Middle Tongue 6, Awareness 3, Persuasion 4, Athletics 3, Local Expert (Erid Dania) 4, Local Expert (An-Athair) 3, Local Expert (Dain Dania) 2, Etiquette (Danian) 4, Wardrobe & Style (Danian) 4, Dancing 2, Leadership 4, Intrigue 5, Streetwise 2, Heraldry 4, House Keeping 3, Commerce 2, Riding 5, Armor Training 6, Evade 6
GIFTS: *Warlike Visage* 3, *Mask of Command* 2, *Renown* 2
BINDINGS: *Pollution* d3+2, *Jealous of Colin* 2, *Ambition 3*
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 3: **Fist** –1 Impact
Melee 6: **Dagger** +3 Cut, *Sword* 3: 2h **+3 Sword of War** +12 Cut or +10 Puncture, *Lance* 3: **Lance** +6 Puncture
ARMOR: +2 Danian Spiked field harness: Overall: **14/9/9**
ITEMS OF NOTE: sword has **+3** ***brown agate*** in pommel (included in stats above), **+4** ***ruby ring*** (vs. disease, hexes, curses, the evil eye), ***Labiran Ward Magic 3 runic talisman***, gold chain of office (20g), signet ring (10g)

ENC: 66 lbs weight. *ENC* Binding Level 1
MOVE: 33 (Run 66)

Notes: The Great Star appeared and a Red Veil was upon the Moon at his birth, though as with Hektor most don't like to talk about it, and as the third son such omens weren't deemed as important. He very, very much wants to become King, or at least control who sits on the throne.



KESTREL OERTHIG (SL 8), BORN UNDER THE SIGN OF THE SERPENT

APP 5	STR 4	STAM 4	DEX 5	TECH 6	BODY 26
PER 5	WILL 7	MEM 6	IMAG 8	REAS 6	MIND 32
PRE 7	CONV 3	COUR 5	EMP 5 (3)	WIS 8 (6)	SPIRIT 28

SKILLS: Speak Middle Tongue 6, Speak Old Éduinan 5, Awareness 5, Persuasion 4, Local Expert (Erid Dania) 6, Local Expert (Dain Dania) 4, Local Expert (An-Athair) 4, Etiquette (Danian) 6, Wardrobe & Style (Danian) 4, Inquiry 6, Intrigue 6, Streetwise 6, Writing (Éduinan) 6, Letters 6, *Recent History* 4, Commerce 4, Composition 4, Research 4, Evade 4
GIFTS: *Memory Trick* 1, *Second Sight* 2, *Forked Tongue* 2, *Cryptic Mask* 2, *Unmask Desire* 2
BINDINGS: *Pollution* d3, *Ambition* 2
MAGIC: Hermetic Lore 6: Incantation of Warding, Inscription Ritual, Enchantment Ritual; Occult Lore 6: Hex, Incantation of Seeing, Summoning Ritual, Tapping Ritual; Alchemical Lore 6: Enchantment Ritual, Purification Ritual; Star Lore 4: Reading Ritual: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 4, Islik Helios 4, Islik Conqueror of Death 6
WEAPONS: Hand-to-Hand 2: **Fist** –4 Impact
Melee 2: **Dagger** +0 Cut
ARMOR: **Reinforced Clothing:** Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: ***Labiran Ward Magic* 5 *runic talisman*** (vs. magic, spirits, ghosts), ***Labiran Ward Magic* 5 *runic talisman*** (vs. danger), **+4 *heliotrope amulet*** (Divination rolls), original copy of the *Secretis Artis Occultae* (+4 bonus), exact copy of the *Speculum Alchimiae* (+2 bonus), exact copy of *De Alchemia Mirabli* (+3 bonus), original copy of the *Ordinall of Alchemy* (+2 bonus), original copy of *On Natural Magick* (+2 bonus), Hermetic spell book with 2d6 specific Spells and Rituals, Occult spell book with 1d6 specific Spells and Rituals, gold chain of office (12g), signet ring (12s)
ENC: 10 lbs weight. ENC 0
MOVE: 25 (Run 50)

Notes: Born with a caul and under the Eye of Ishraha, Kestrel was perhaps doomed to be an ill-favored child but his quick wits and easy-going presence have made many forget the circumstances of his birth. His father dutifully groomed him to be the advisor of the future King, but his studies at the Gray College of Westmark have led him down some dark paths, making him one of the more dangerous men in Erid Dania. He usually doesn't carry his alchemy books with him, but has them stored in his quarters at Burnwall. He is currently seeking an original copy of the *Book of the Black Fire* (a mission for the PCs?).



AMTHER SON OF DÜRIEN (SL 12), EARL OF UTHMARK, OF THE LINEAGE OF URIEN, BORN UNDER THE SIGN OF THE SUN BULL

APP 8	STR 9	STAM 5	DEX 7	TECH 6	BODY 35
PER 6 (5)	WILL 7	MEM 6	IMAG 5	REAS 4	MIND 28
PRE 8	CONV 6	COUR 8	EMP 6 (2)	WIS 6 (3)	SPIRIT 34

SKILLS: Speak Middle Tongue 6, Awareness 6, Persuasion 5, Athletics 5, Local Expert (Erid Dania) 7, Local Expert (An-Athair) 9, Etiquette (Danian) 6, Etiquette (Athairi) 8, Wardrobe & Style (Athairi) 4, Dancing 4, *Courtly Dancing (Athairi)* 3, Oratory 4, Leadership 7, Inquiry 3, Intrigue 6, Heraldry 6, House Keeping 6, Campaigning 6, Tactics 2, Riding 10, Armor Training 9, Evade 8
GIFTS: *Open Heart* 5, *Warlike Visage* 4, *Renown* 3, *Veteran* 3, *Love's Grace* 3
BINDINGS: *Pollution* d3+2, *Cruelty* 1, *Ambition* 3, *Love Uthella* 6
MAGIC: Divine King Cult Lore 4: Offering Ritual, Invocation; Yheran Cult Lore 4: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7, Yhera Queen of Heaven 6, Yhera Invictus 6
WEAPONS: Hand-to-Hand 4: **Fist** –1 Impact
Melee 8: **Dagger** +3 Cut, *Sword* 6: 1h **+2 Sword of War** +7 Cut or +5 Puncture, *Lance* 6: **Lance** +8 Puncture
ARMOR: **+2 Danian Spiked field harness:** Overall: **14/9/9**
ITEMS OF NOTE: sword has **+2 *brown agate*** in pommel (included in stats above), **+3 *ruby ring*** (vs. disease, hexes, curses, the evil eye), ***Labiran Ward Magic* 3 *runic talisman*** (vs. danger), gold chain of office (15g), signet ring (1g)
ENC: 66 lbs weight. ENC 0
MOVE: 40 (Run 80)

Notes: Amther is one of the more storied nobles of Erid Dania, an ambitious and occasionally quarrelsome sportsman who would be the toast of the Kingdom if he were married to anyone other than his wife, or at least willing to distance himself from her scandals. As it is, while he stands in good stead with his fellow Athairi Earls, he is often ostracized by the nobles around the Erid King and those of the Danian south, and is ignored by the High King's Court in Therapoli.



UTHELLA (SL 12), COUNTESS OF UTHMARK, OF THE LINEAGE OF TARA AND DÜRAS, BORN UNDER THE SIGN OF THE DRAGON

APP 8 (11)	STR 8	STAM 6	DEX 7	TECH 6	BODY 35
PER 7 (6)	WILL 12	MEM 6	IMAG 7	REAS 5	MIND 37
PRE 10	CONV 4	COUR 7	EMP 6 (5)	WIS 8	SPIRIT 35

SKILLS: Speak Middle Tongue 6, Awareness 6, Persuasion 6, Athletics 5, Teaching 6, Local Expert (Erid Dania) 8, Local Expert (An-Athair) 8, Etiquette (Danian) 8, Etiquette (Athairi) 8, Wardrobe & Style (Danian) 8, Dancing 6, *Courtly Dancing (Athairi)* 4, *Courtly Dancing (Danian)* 5, *Folk Dancing (Athairi)* 5, Seduction 12, Acting 4, Disguise 6, Oratory 6, Leadership 7, Inquiry 4, Intrigue 6, Streetwise 4, Heraldry 8, House Keeping 8, Writing (Éduinan) 6, Letters 4, Campaigning 4, Tactics 6, Riding 9, Armor Training 10, Evade 9
GIFTS: *Spellbinding Form* 3, *Brazen Body* 8, *Renown* 6, *Brazen Touch* 4, *Forked Tongue* 9, *Mask of Command* 3
BINDINGS: *Pollution* d3+2, *Cruelty* 1, *Lust* 9
MAGIC: Folk Lore 4: Oath Ritual, Purification Ritual; Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 4: Offering Ritual, Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7, Yhera Queen of Heaven 6, Yhera Invictus 6
WEAPONS: Hand-to-Hand 4: **Fist** +0 Impact
Melee 8: **Dagger** +4 Cut, *Sword* 7: 1h **+1 Sword of War** +6 Cut or +4 Puncture, *Lance* 3: **Lance** +7 Puncture
ARMOR: for war: **+2 Danian Spiked field harness:** Overall: **14/9/9** otherwise: **Reinforced Clothing:** Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: sword has **+1 *brown agate*** in pommel (included in stats above), **+3 *amber hare amulet*** (APP, fertility, birth rolls), **+3 *ruby ring*** (vs. disease, hexes, curses, the evil eye), gold chain of office (12g), signet ring (12s), gold jewelry worth 50g
ENC: in armor, 66 lbs weight. ENC 0
MOVE: 40 (Run 80)

Notes: Uthella is widely considered the most dangerous woman in all of Erid Dania, if not the Middle Kingdoms. She was raised in Westmark and her father, a wealthy merchant named Hedrick Montara, doted on her every wish. After revealing herself as the disguised winner of the Tournament of Flowers in i1457 she was banished to the castle at Uthmark, where she now spends the whole of the year entertaining visitors; for a woman who never appears in any Court, she has enormous influence on the current state of courtly fashions. Normally she doesn't dress in a plate harness, but she has been known to take the field during Uthmark's disputes with its neighbors, and her skills-at-arms are legendary.

SHERIFF LORD ANCARUS (SL 10)

APP 4	STR 7	STAM 6	DEX 7	TECH 5	BODY 29
PER 7	WILL 7	MEM 5	IMAG 4	REAS 5	MIND 28
PRE 7	CONV 4	COUR 8	EMP 2 (1)	WIS 6 (5)	SPIRIT 27

SKILLS: Speak Middle Tongue 6, Awareness 6, Persuasion 4, Athletics 5, Local Expert (Erid Dania) 8, Local Expert (An-Athair) 6, Etiquette (Danian) 6, Etiquette (Athairi) 4, Wardrobe & Style (Danian) 4, Leadership 6, Inquiry 8, Intrigue 4, Streetwise 4, Heraldry 4, House Keeping 4, Riding 8, Armor Training 8, Evade 8
GIFTS: *Resolute Aura* 3, *Implacable Mask* 4, *Renown* 3, *Veteran* 2
BINDINGS: *Pollution* d3+2, *Cruelty* 1, *Grief for dead wife* 3
MAGIC: Divine King Cult Lore 4: Offering Ritual, Invocation
INVOCATIONS: Islik the Divine King 4, Islik King of Earth 4, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 4: **Fist** –1 Impact
Melee 6: **Dagger** +3 Cut, *Sword* 4: 2h **+1 Sword of War** +12 Cut or +10 Puncture, *Lance* 2: **Lance** +6 Puncture
ARMOR: Danian Spiked field harness: Overall: **12/7/7**
ITEMS OF NOTE: sword has **+1** ***brown agate*** in pommel (included in stats above), **+2** ***ruby ring*** (vs. disease, hexes, curses, the evil eye), gold chain of office (12g), signet ring (12s)
ENC: 66 lbs weight. ENC 5
MOVE: 25 (Run 50)

Notes: There are some who describe the Erid King's Sheriff as the "last honest man in Erid Dania," though he himself knows better. He is driven by grief and sorrow to pursue outlaws and lawbreakers, making him an implacable foe to his enemies. His primary concerns at the moment are the men of Valorous L'arr and the Woats, who between them plague the western roads. His personal estates are part of Royal lands east of the city of Westmark.

VALOROUS L'ARR, BANDIT KING (SL 1), OF THE LINEAGE OF THE GOLDEN KNIGHT PEREDOCK

APP 6	STR 6	STAM 5	DEX 6	TECH 5	BODY 28
PER 6	WILL 6	MEM 5	IMAG 5	REAS 5	MIND 27
PRE 8	CONV 6	COUR 7	EMP 4	WIS 7	SPIRIT 32

SKILLS: Speak Middle Tongue 5, Awareness 5, Persuasion 4, Athletics 5, Local Expert (Erid Dania) 3, Local Expert (An-Athair) 3, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Stealth 4, Disguise 2, Leadership 4, Intrigue 4, Streetwise 6, Fieldcraft 6, Armor Training 4, Evade 8
GIFTS: *Love's Grace* 1, *Charismatic Mask* 2, *Renown* 1
BINDINGS: *Pollution* d3+3, *Grief for dead wife* 4, *Fear Sheriff* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 4, Yhera Fortuna 6
WEAPONS: Hand-to-Hand 5: **Fist** –2 Impact
Melee 6: **Dagger** +2 Cut, *Sword* 2: **Broadsword** +4 Cut
Marksmanship 6: –2 WA **Long-stave Yew Bow** +11 Puncture
ARMOR: Brigandine: Overall: **4/2/3,** Exposed: Face, Neck **0/0/0,** Strong: Head, Chest, Stomach **10/6/7**
ITEMS OF NOTE: **+3** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), **+4** ***turquoise ring*** (Ward vs. magic, harm)
ENC: 40 lbs weight. ENC 0
MOVE: 33 (Run 66)

Notes: The Sheriff and Valorous actually share a great deal in common, in that Valorous also grieves for a dead wife (killed during a cattle raid by squabbling knights). He's widely popular amongst many commoners, who see him as an agent of comeuppance for cruel overlords, and bards and minstrels make occasional songs about him.

Inhabitants of Belward

SER APELIAS (SL 9), KNIGHT OF BELWARD

APP 6	STR 7 (4)	STAM 3 (0)	DEX 6	TECH 5	BODY 26
PER 5	WILL 6	MEM 5	IMAG 4	REAS 6	MIND 26
PRE 6	CONV 5	COUR 6	EMP 4	WIS 6	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Awareness 3, Persuasion 3, Athletics 3, Teaching 2, Local Expert (Erid Dania) 4, Local Expert (Belward) 3, Etiquette (Danian) 3, Wardrobe & Style (Danian) 3, Dancing 2, Seduction 2, Campaigning 3, Tactics 2, Heraldry 4, House Keeping 2, Riding 4, Armor Training 5, Evade 5
GIFTS: *Courageous Aura* 2, *Veteran* 1
BINDINGS: *Pollution* d3+2, *Love Heketaia* 4, *Fever* 3*
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 6, Islik Conqueror of Death 6
WEAPONS: Hand-to-Hand 3: **Fist** –4 Impact
Melee 5: **Dagger** +0 Cut, *Sword* 3: 2h **Sword of War** +8 Cut or +4 Puncture, *Lance* 3: **Lance** can't use Lance [reflects weakened STR]
ARMOR: Danian Spiked three-quarter harness: Overall: **11/6/6,** Weak: Legs, Feet (boots) **4/2/3**
ENC: 58.5 lbs weight. *ENC* Binding Level 3*
MOVE: 26* (Run 52)

Notes: * Ser Apelias' STAM is being slowly eaten away by the Fate-induced *Fever* Binding that is upon him, and that Binding also reduces his effective STR and STAM. He will likely lose another point of STAM each week, until he reaches STAM 0 and dies or unless intercession with the Fates occurs. A fair man and well liked by the tenants of his village, Ser Apelias may actually be the last honest man in Erid Dania.

HEKETAIA (SL 9), LADY OF BELWARD

APP 7 (10)	STR 4	STAM 4	DEX 5	TECH 6	BODY 26
PER 5	WILL 6	MEM 5	IMAG 5	REAS 6	MIND 27
PRE 7	CONV 6	COUR 5	EMP 5	WIS 6	SPIRIT 28

SKILLS: Speak Middle Tongue 6, Awareness 2, Persuasion 5, Teaching 3, Local Expert (Erid Dania) 3, Local Expert (Belward) 4, Etiquette (Danian) 4, Wardrobe & Style (Danian) 5, Dancing 2, Seduction 2, Leadership 2, House Keeping 5, Intrigue 2, Housework 4, Craftwork 2, *Clothwork* 2, *Perfumery* 1, Evade 2
GIFTS: *Charismatic Mask* 1, *Blush of Love* 2
BINDINGS: *Pollution* d3, *Love Apelias* 5
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 3: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Islik King of Heaven 2, Islik Conqueror of Death 2, Yhera Queen of Heaven 4, Yhera Chthonia 6
WEAPONS: Hand-to-Hand 0: **Fist** –4 Impact
Melee 2: **Hanger** +2 Cut
ARMOR: Reinforced Clothing: Overall: **2/2/2,** Exposed: Head, Face,

Hands **0/0/0**
ITEMS OF NOTE: **+3** ***amber hare amulet*** (APP, fertility, birth rolls), silver jewelry worth 30s
ENC: 10 lbs weight. ENC 0
MOVE: 26 (Run 52)

Notes: Though she practices the Old Religion in secret, Heketaia very much loves her husband and there is no political meaning behind her worship of Yhera. She is one of the men and women who attend the occasional sacrifice at the Bel'vaine mound, and could well be arrested if the Inquisition of the Sun Court ever arrives in the area.

PIERRETO (SL 7), DIVINE KING PRIEST OF BELWARD

APP 5	**STR 5**	**STAM 4**	**DEX 4**	**TECH 5**	**BODY 23**
PER 4 (2)	**WILL 6**	**MEM 6**	**IMAG 6**	**REAS 5**	**MIND 27**
PRE 6 (4)	**CONV 7**	**COUR 5**	**EMP 6 (4)**	**WIS 6 (4)**	**SPIRIT 30**

SKILLS: Speak Middle Tongue 6, Speak Eastern Tongue 4, Speak Old Illian 5, Awareness 2, Persuasion 3, Teaching 3, Local Expert (Erid Dania) 2, Local Expert (Belward) 4, Etiquette (Danian) 4, Wardrobe & Style (Danian) 3, Oratory 3, Writing (Éduinan) 4, Letters 4, Heraldry 3, Evade 2
GIFTS: *Serene Aura* 1
BINDINGS: *Pollution* d3, *Vanity* 2
MAGIC: Divine King Cult Lore 5: Offering Ritual, Purification Ritual, Oath Ritual, Vow, Incantation of Warding, Invocation
INVOCATIONS: Islik the Divine King 5, Islik King of Earth 8, Islik King of Heaven 2, Islik Conqueror of Death 14
WEAPONS: Hand-to-Hand 1: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut
ARMOR: **Reinforced Clothing:** Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: Divine King prayer book with a *Cult Prayer to Summon an Angelic Messenger* (Summoning Ritual), a *Cult Prayer to Inscribe an Imperial Sigil of Command* (Inscription Ritual), and a *Cult Prayer to Cast Out an Offending Spirit* (Exorcism Ritual)
ENC: 10 lbs weight. ENC 0
MOVE: 23 (Run 46)

Notes: Pierreto is a pleasant, calm, and companionable man who takes his job as shepherd to the flock of Belward fairly seriously. He does, however, retain some element of city-bred snobbery, and secretly hopes to return to more cosmopolitan and important surroundings than this country precinct.

SCARABUS (SL 7), THE VILLAGE SCRIBE

APP 5	**STR 4**	**STAM 4**	**DEX 4**	**TECH 6**	**BODY 23**
PER 6	**WILL 5**	**MEM 6**	**IMAG 5**	**REAS 5**	**MIND 27**
PRE 6	**CONV 5**	**COUR 5**	**EMP 5**	**WIS 6**	**SPIRIT 27**

SKILLS: Speak Middle Tongue 6, Speak Eastern Tongue 2, Speak Old Éduinan 2, Awareness 2, Persuasion 2, Teaching 2, Local Expert (Erid Dania) 2, Local Expert (Belward) 4, Etiquette (Danian) 4, Wardrobe & Style (Danian) 3, Letters 4, *Philosophy* 2, Writing (Éduinan) 5, Drawing 2, Heraldry 2, Composition 3, Research 2, Evade 2
GIFTS: *Beautiful Mind* 1
BINDINGS: *Pollution* d3+1, *Lust* 1
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 2
WEAPONS: Hand-to-Hand 2: **Fist** –4 Impact
ARMOR: **Reinforced Clothing:** Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ENC: 10 lbs weight. ENC 0
MOVE: 23 (Run 46)

NINAVA (SL 6), THE VILLAGE MIDWIFE

APP 5 (8)	**STR 4**	**STAM 6**	**DEX 4**	**TECH 7**	**BODY 26**
PER 6	**WILL 5**	**MEM 7**	**IMAG 6**	**REAS 5**	**MIND 28**
PRE 7	**CONV 7**	**COUR 5**	**EMP 7**	**WIS 7**	**SPIRIT 33**

SKILLS: Speak Middle Tongue 5, Awareness 4, Persuasion 4, Teaching 5, Local Expert (Erid Dania) 2, Local Expert (An-Athair) 2, Local Expert (Belward) 4, Etiquette (Danian) 3, Wardrobe & Style (Danian) 4, Dancing 2, Housework 2, House Keeping 3, Letters 3, Storytelling 2, Healing Arts 4, Midwifery 6, Evade 3
GIFTS: *Second Sight* 2, *Serene Voice* 3
BINDINGS: *Pollution* d3, *Fear Inquisitors* 2
MAGIC: Folk Lore 5: Incantation of Warding, Reading Ritual; Herbal Lore 7: Enchantment Ritual; Yheran Cult Lore 5: Offering Ritual, Sacrifice Ritual, Purification Ritual, Invocation; Star Lore 5
INVOCATIONS: Yhera Queen of Heaven 6, Yhera Creatrix 5, Yhera Genetrix 5, Yhera Cosmopeiia 4, Yhera Chthonia 4
WEAPONS: Hand-to-Hand 0: **Fist** –4 Impact
ARMOR: **Simple Clothing:** Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands **0/0/0,** Strong: Feet (shoes) **2/2/1**
ITEMS OF NOTE: **+3** ***moss agate armband*** (APP, fertility, birth, Midwifery skill rolls), **+3** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), **+4** ***cat's eye amulet*** (Divination rolls), a ***folk charm to cast out a possessing spirit*** (Exorcism Ritual), a *White Book of Cavalonia* (+3 Divination rolls), silver jewelry worth 20s
ENC: 5 lbs weight. ENC 0
MOVE: 26 (Run 52)

Notes: Ninava acts as one of three priestesses of Yhera during the occasional ceremonies at the Bel'vaine mound, along with Celles Tia, a midwife in Littlewood, a village just to the south, and with Herla, the wife of Prince Fionne's seneschal at the castle of Hagenwall. They generally take turns leading the ceremonies, depending on who can most easily slip away to the mounds undetected. Many of the locals know who the priestesses are, of course, but because each is a useful and valued member of their communities, no one has bothered to say anything yet to the Sun Court authorities.

TOMAS OF BEL'S TAVERN (SL 5), INNKEEPER

APP 5	**STR 6**	**STAM 5**	**DEX 4**	**TECH 5**	**BODY 25**
PER 6	**WILL 5**	**MEM 5**	**IMAG 5**	**REAS 5**	**MIND 26**
PRE 6	**CONV 4**	**COUR 4**	**EMP 4**	**WIS 6**	**SPIRIT 26**

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 3, Athletics 2, Local Expert (Erid Dania) 4, Local Expert (Dain Dania) 2, Local Expert (Belward) 4, Etiquette (Danian) 3, Wardrobe & Style (Danian) 2, Housework 2, House Keeping 4, Commerce 3, Intrigue 2, Navigation 2, Storytelling 2, Gambling 2,Evade 2
GIFTS: *None*
BINDINGS: *Pollution* d3+1, *Greed* 1
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 3, Islik Conqueror of Death 4
WEAPONS: Hand-to-Hand 2: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut, Hanger +3 Cut
ARMOR: **Reinforced Clothing:** Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ENC: 10 lbs weight. ENC 0
MOVE: 27 (Run 54)

MATHEM GOWER (SL 3), FARMER

APP 5	**STR 5**	**STAM 6**	**DEX 6**	**TECH 6**	**BODY 28**
PER 6	**WILL 5**	**MEM 5**	**IMAG 5**	**REAS 5**	**MIND 26**
PRE 6	**CONV 6**	**COUR 6**	**EMP 5**	**WIS 6**	**SPIRIT 29**

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 4, Local Expert (An-Athair) 2, Local Expert (Belward) 4, Etiquette (Danian) 3, Etiquette (Athairi) 2, Wardrobe & Style (Danian) 2, Dancing 2, Farmwork 5, Shepherding 4, Fieldcraft 4, *Woodcraft* 2, Navigation 3, Craftwork 2, Housework 2, Animal Training 2, Evade 2
GIFTS: *Animal Mask* 2
BINDINGS: *Pollution* d3, *Fear wolves* 2
MAGIC: Folk Lore 2; Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 3: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1, Yhera Queen of Heaven 4, Yhera Chthonia 4, Adjia the Huntress 4
WEAPONS: Hand-to-Hand 2: **Fist** –3 Impact
Melee 2: **Dagger** +1 Cut, **Hanger** +2 Cut
Marksmanship 4: –2 WA **Long-Stave Yew Bow** +9 Puncture
ARMOR: Leather Clothing: Overall: **3/2/2,** Exposed: Head, Face, Neck, Hands **0/0/0**
ITEMS OF NOTE: **+2** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), a ***folk charm to ward a man from ghosts*** (Incantation of Warding)
ENC: 19 lbs weight. ENC 0
MOVE: 28 (Run 56)



BEL'AVERA OF HOUSE CELWYR (SL 6), HOUSEHOLDER

APP 7	STR 5	STAM 4	DEX 5	TECH 6	BODY 27
PER 5	WILL 4	MEM 5	IMAG 6	REAS 5	MIND 25
PRE 7	CONV 6	COUR 5	EMP 6	WIS 6	SPIRIT 30

SKILLS: Speak Middle Tongue 5, Awareness 3, Persuasion 5, Athletics 2, Teaching 3, Local Expert (Erid Dania) 3, Local Expert (Verdyr) 2, Local Expert (Belward) 2, Etiquette (Danian) 2, Etiquette (Athairi) 4, Wardrobe & Style (Danian) 2, Wardrobe & Style (Athairi) 4, Dancing 4, *Folk Dancing (Athairi)* 3, Seduction 4, Leadership 3, Farmwork 5, *Winemaking* 3, Housework 3, *Gardening* 2, House Keeping 5, Evade 2
GIFTS: *Spellbinding Form* 3, *Blush of Love* 2
BINDINGS: *Pollution* d3, *Love Larayas* 6
MAGIC: Folk Lore 2; Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 3: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 4, Yhera Queen of Heaven 5, Yhera Chthonia 6
WEAPONS: Hand-to-Hand 0: **Fist** –3 Impact
Melee 0: **Dagger** +1 Cut
ARMOR: Reinforced Clothing: Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: **+3** ***amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), a ***folk charm to ward a person from ghosts*** (Incantation of Warding)
ENC: 10 lbs weight. ENC 0
MOVE: 29 (Run 58)

Notes: Bel'avera is a woman who is not afraid to use her charms to get what she wants, but she herself is happily in love with Larayas, a loving husband who has so far avoided jealousy of her occasional ill-informed suitors. She is sometimes unfairly compared to Countess Uthella of Uthmark – indeed, some in the village snidely refer to her as "our very own Uthella" – but she shares none of that adventuress' habits.



OLD MAN DYMERAN (SL 3), MEAN OLD COOT

APP 4	STR 7	STAM 4	DEX 5	TECH 4	BODY 24
PER 6 (3)	WILL 7	MEM 6	IMAG 5	REAS 4	MIND 28
PRE 6	CONV 4	COUR 7	EMP 3 (0)	WIS 6	SPIRIT 26

SKILLS: Speak Middle Tongue 5, Speak Old Éduinan 2, Awareness 7, Persuasion 2, Athletics 5, Local Expert (Erid Dania) 5, Local Expert (An-Athair) 2, Local Expert (Belward) 5, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Stealth 4, Streetwise 4, Fieldcraft 6, Shepherding 6, Animal Training 6, Farmwork 1, Navigation 4, Evade 6
GIFTS: *Animal Mask* 3, *Stone Heart* 4, *Veteran* 4
BINDINGS: *Pollution* d6, *Cruelty* 3, *Grief for dead wife* 3
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation; Yheran Cult Lore 4: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 6: **Fist** –1 Impact
Melee 4: **+3 Silver Dagger** +3 Cut (+6 vs. wolves, dead things), *Club* 3: 2h **Quarterstaff** +10 Impact, *Sword* 2: **Hanger** +4 Cut, *Poleaxe* 2: 2h **Bardiche** +12 Cut
Marksmanship 6: –2 WA **Short-stave bow** +11 Puncture
ARMOR: Leather Clothing: Overall: **3/2/2,** Exposed: Head, Face, Neck, Hands **0/0/0**
ITEMS OF NOTE: **+2** ***turquoise ring*** (Ward vs. harm, magic)
ENC: 12 lbs weight. ENC 0
MOVE: 29 (Run 58)

Notes: Old Man Dymeran has indeed run with bandit gangs before. He occasionally wanders off to keep in touch with his old contacts, and so he's met Valorous L'arr but has no working relationship with him. He usually carries only his quarterstaff and dagger with him, even though he is skilled with swords and poleaxes. He's often got 1-2 mean Wolfhounds by his side. He treats his dogs fairly well, reserving his cruelty for his fellow man.



THE OLD MAN'S WOLFHOUNDS

APP 5	STR 7	STAM 7	DEX 5	TECH 1	BODY 25
PER 7	WILL 5	MEM 3	IMAG 3	INST 4	MIND 19
PRE 5	CONV 7	COUR 5	EMP 6	WIS 5	SPIRIT 28

SKILLS: Feral Tongue 3, Awareness 8, Track 5, Athletics 3, Stealth 4, Shepherding 2, Evade 4
GIFTS: None
BINDINGS: *Fear ghosts* 2
WEAPONS: Hand-to-Hand 2: **Bite** +1 Puncture
HIT LOCATION TABLE: Four-legged Animal
ARMOR: Fur: Overall 2/1/1
MOVE: 28 (Run x4: 112)



FILLIPOS BLACK-HANDS (SL 5), VILLAGE SMITH

APP 5	STR 8	STAM 6	DEX 4	TECH 7	BODY 30
PER 5	WILL 5	MEM 5	IMAG 6	REAS 5	MIND 26
PRE 6	CONV 5	COUR 5	EMP 5	WIS 6	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 4, Teaching 4, Local Expert (Erid Dania) 2, Local Expert (Belward) 3, Etiquette (Danian) 4, Wardrobe & Style (Danian) 3, Dancing 2, Blacksmithing 5, *Armoring* 2, Craftwork 4, *Metalwork* 3, Artistry 4, House Keeping 2, Evade 4
GIFTS: *None*
BINDINGS: *Pollution* d3+1, *Hate women* 1
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik King of Earth 3, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 5: **Fist** +0 Impact
Melee 2: **Dagger** +4 Cut, 2h **Long-hafted war-hammer** +14 Impact or +12 Puncture
ARMOR: Simple Clothing: Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands **0/0/0,** Strong: Feet (shoes) **2/2/1**
ENC: 5 lbs weight. ENC 0
MOVE: 34 (Run 68)

Orresto and His Crew

Orresto (SL 7), Assistant to Pierreto & Spy for Efruse

APP 5	STR 5	STAM 4	DEX 4	TECH 5	BODY 23
PER 5	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 25
PRE 6	CONV 7	COUR 5	EMP 4	WIS 5	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Speak Eastern Tongue 3, Speak Old Illian 3, Awareness 2, Persuasion 3, Athletics 1, Local Expert (Erid Dania) 2, Local Expert (Belward) 2, Etiquette (Danian) 3, Wardrobe & Style (Danian) 2, Stealth 2, Acting 1, Intrigue 2, Follow 2, Watch 3, Inquiry 3, Writing (Éduinan) 3, Letters 1, Heraldry 1, Evade 2
GIFTS: *None*
BINDINGS: *Pollution* d3+2, *Ambition* 1, *Vanity* 1
MAGIC: Divine King Cult Lore 3: Offering Ritual, Purification Ritual, Vow, Incantation of Warding, Invocation
INVOCATIONS: Islik the Divine King 3, Islik King of Earth 4, Islik King of Heaven 2, Islik Conqueror of Death 7
WEAPONS: Hand-to-Hand 2: **Fist** –3 Impact
Melee 1: **Dagger** +1 Cut, **Hanger** +3 Cut
ARMOR: Heavy irregular harness: Overall: **7/4/5,** Exposed: Face, Hands **0/0/0**, Weak: Legs, Feet **4/2/3**
ENC: 43 lbs weight. *ENC* Binding Level 4
MOVE: 20 (Run 40)

Notes: Normally Orresto wears the normal vestments of a priest's assistant (reinforced clothing), but the above statistics assume that he has doffed a bascinet and heavy irregular harness appropriated from the armory.

Javon, Son of Jaspar (SL 9), Squire to Ser Apelias

APP 5	STR 6	STAM 5	DEX 6	TECH 5	BODY 27
PER 5 (4)	WILL 6	MEM 5	IMAG 4	REAS 5 (4)	MIND 25
PRE 6 (5)	CONV 5	COUR 6	EMP 5 (3)	WIS 6 (4)	SPIRIT 28

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 2, Local Expert (Belward) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Campaigning 2, Tactics 1, Heraldry 2, Riding 3, Armor Training 3, Evade 3
GIFTS: *Mask of Command* 1
BINDINGS: *Pollution* d3+1, *Vanity* 1, *Fury* 1
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 3
WEAPONS: Hand-to-Hand 2: **Fist** –2 Impact
Melee 4: **Dagger** +2 Cut, *Sword* 2: **Two-handed sword** +11 Cut
ARMOR: Infantry half-harness: Overall: **11/6/6,** Exposed: Face, Hands **0/0/0**, Weak: Groin, Thighs, Legs, Feet **3/2/3**
ENC: 49 lbs weight. *ENC* Binding Level 1
MOVE: 28 (Run 56)

Notes: Normally Javon uses a broadsword (+4 Cut), but he will have pulled one of the two-handed swords from the Belward armory; his broadsword and heater shield are on his horse. You can also use his statistics in a pinch for the other two squires; Javon is a year or two older than the other two and is almost ready to be knighted once he learns the lance. He'll bring his horse, but will leave it tied to a tree somewhere (perhaps with one of the stable boys) as they approach Avaren's hut.

Swifter, Javon's Danian Half-Bred Courser

APP 6	STR 13	STAM 10	DEX 6	TECH 1	BODY 36
PER 5	WILL 4	MEM 3	IMAG 3	INST 3	MIND 18
PRE 6	CONV 8	COUR 7	EMP 5	WIS 5	SPIRIT 31

SKILLS: Feral Tongue 3, Awareness 4, Athletics 5, Evade 2
GIFTS: None
BINDINGS: *Fear wolves* 4
WEAPONS: Hand-to-Hand 0: **Kick** +9 Impact, **Bite** +1 Puncture, and **Trample** (prone opponents) +14 Impact
HIT LOCATION TABLE: Four-legged Animal (treat as *large*)
ARMOR: Hide: Overall 3/2/2.
ENC: with Javon: 245 lbs. ENC 0
MOVE: 41 (Run x4: 164)

Stable Boys (SL 3)

APP 5	STR 5	STAM 4	DEX 5	TECH 5	BODY 24
PER 5	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 25
PRE 6	CONV 5	COUR 5	EMP 5	WIS 6	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 2, Local Expert (Belward) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Farmwork 2, *Animal Handling* 2, Housework 2, Armor Training 1, Evade 3
GIFTS: *None*
BINDINGS: *Pollution* d6+2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 3: **Fist** –3 Impact
Melee 2: **Dagger** +1 Cut, **Short Sword** +2 Puncture or +2 Cut, **Buckler** +1 Impact
Marksmanship 2: –2 WA **Short-stave Bow** +7 Puncture
ARMOR: Heavy irregular harness: Overall: **7/4/5,** Exposed: Face, Hands **0/0/0**, Weak: Legs, Feet **4/2/3**
ENC: 48 lbs weight. *ENC* Binding Level 4
MOVE: 22 (Run 44)

Notes: Use these statistics for any of the Ser Apelias' stable boys that have accompanied Orresto (Derc, Gavan, and/or Brevin). They have some minor militia training, and will fire a few arrows before approaching with sword and buckler. They are unused to heavy armor, however.

Fillipos' Boys (SL 3-5)

APP 5	STR 6	STAM 5	DEX 5	TECH 6	BODY 27
PER 5	WILL 5	MEM 5	IMAG 5	REAS 5	MIND 25
PRE 6	CONV 5	COUR 5	EMP 5	WIS 5	SPIRIT 27

SKILLS: Speak Middle Tongue 5, Awareness 2, Persuasion 2, Athletics 3, Local Expert (Erid Dania) 2, Local Expert (Belward) 2, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Blacksmithing 3, Craftwork 2, Housework 2, Armor Training 1, Evade 3
GIFTS: *None*
BINDINGS: *Pollution* d6+2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 2
WEAPONS: Hand-to-Hand 3: **Fist** –2 Impact
Melee 2: **Dagger** +2 Cut, **Bardiche** +10 Cut
ARMOR: Heavy irregular harness: Overall: **7/4/5,** Exposed: Face, Hands **0/0/0**, Weak: Legs, Feet **4/2/3**
ENC: 48 lbs weight. *ENC* Binding Level 2
MOVE: 28 (Run 56)

Notes: Use these statistics for any of the apprentices and helpers of Fillipos the smith that have accompanied Orresto (Olan, Nirvelus, Elbray, Engloss, and/or Wells). They have some minor militia training, and will follow Javon forward into battle with their heavy poleaxes. They are unused to heavy armor, however. Fillipos will be very upset if they come to harm, though he would also give them a good box on the ears if he found out what they were up to.

Unexpected "Help"

Bedlow and his crew will be masked, pretending to be outlaws associated with Valorous L'arr.

Bedlow (SL 4/7), Servant to Scarabus & Spy for Kestrel

APP 5	STR 6	STAM 5	DEX 5	TECH 5	BODY 26
PER 7 (4)	WILL 6	MEM 6	IMAG 5	REAS 5	MIND 29
PRE 4	CONV 4	COUR 6	EMP 4 (1)	WIS 6	SPIRIT 24

SKILLS: Speak Middle Tongue 5, Awareness 5, Persuasion 3, Athletics 3, Local Expert (Erid Dania) 4, Local Expert (Belward) 4, Etiquette (Danian) 4, Wardrobe & Style (Danian) 2, Stealth 4, Acting 3, Disguise 3, Follow 4, Watch 4, Streetwise 4, Inquiry 4, Intrigue 4, Housework 4, Writing (Old Éduinan), Evade 5
GIFTS: *Unmask Desire* 3
BINDINGS: *Pollution* d3+1, *Cruelty* 3
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 2: **Fist** –2 Impact
Melee 4: **Dagger** +2 Cut, **Broadsword** +4 Cut, **Buckler** +2 Impact
Marksmanship 4: –2 WA **Short-stave Bow** +9 Puncture
ARMOR: Leather Hauberk & hooded mask: Overall: **4/2/3,** Exposed: Hands **0/0/0**
ITEMS OF NOTE: ***Labiran Ward Magic* 3 *runic talisman*** (vs. magic, spirits, ghosts), ***Labiran Ward Danger* 3 *runic talisman*** (vs. danger)
ENC: 23 lbs weight. ENC 0
MOVE: 29 (Run 58)

Notes: Bedlow is good at what he does, but it's basically just a job. He doesn't have much compunction about killing people.

Ugor & Stully (SL 2), "Laborers"

APP 4	STR 7	STAM 5	DEX 6	TECH 5	BODY 27
PER 5	WILL 5	MEM 4	IMAG 4	REAS 5	MIND 23
PRE 5	CONV 4	COUR 5	EMP 4	WIS 5	SPIRIT 23

SKILLS: Speak Middle Tongue 5, Awareness 3, Persuasion 2, Athletics 2, Local Expert (Erid Dania) 2, Local Expert (Belward) 1, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Stealth 4, Disguise 2, Fieldcraft 2, Farmwork 2, Engineering 2, Evade 4
GIFTS: *None*
BINDINGS: *Pollution* d3+3, *Guilt* 1, *Fear Sheriff* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 1
WEAPONS: Hand-to-Hand 4: **Fist** –1 Impact
Melee 4: **Dagger** +3 Cut, **Heavy flanged mace** +5 Impact, **Buckler** +3 Impact
Marksmanship 4: –2 WA **Short-stave Bow** +11 Puncture
ARMOR: Leather Hauberk & hooded mask: Overall: **4/2/3,** Exposed: Hands **0/0/0**
ENC: 23 lbs weight. ENC 0
MOVE: 29 (Run 58)

Notes: Ugor and Stully are pretty much interchangeable.

Grinning Jack (SL 1), Ne'er-do-well

APP 6	STR 6	STAM 5	DEX 8	TECH 4	BODY 29
PER 5	WILL 6	MEM 5	IMAG 4	REAS 5	MIND 25
PRE 6	CONV 4	COUR 6	EMP 3	WIS 5	SPIRIT 24

SKILLS: Speak Middle Tongue 5, Awareness 4, Persuasion 3, Athletics 4, Local Expert (Erid Dania) 2, Local Expert (Belward) 1, Etiquette (Danian) 2, Wardrobe & Style (Danian) 2, Intrigue 2, Inquiry 3, Streetwise 4, Farmwork 1, Evade 4
GIFTS: *Warlike Visage* 2
BINDINGS: *Pollution* d6+2, *Hate betters* 2
MAGIC: Divine King Cult Lore 2: Offering Ritual, Invocation
INVOCATIONS: Islik Conqueror of Death 3
WEAPONS: Hand-to-Hand 4: **Fist** –2 Impact
Melee 4 (*Two-Weapon Fighting* 2): **Stiletto** +3 Puncture, *Rapier* 3: **Rapier** +3 Puncture
ARMOR: Leather Hauberk, gloves, & hooded mask: Overall: **4/2/3**
ITEMS OF NOTE: **+2 *amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye)
ENC: 23 lbs weight. ENC 0
MOVE: 33 (Run 66)

Notes: Grinning Jack is a wanted murderer who enjoys killing. A 300s price is out on his head for the deaths of several townsfolk in Westmark. He's a cool customer, though, and has no fear of the law.

The Witch and Her Charge

Avaren (SL 1), "Old Lady" in the Woods

APP 7*	STR 4	STAM 4	DEX 5	TECH 7	BODY 27
PER 7	WILL 6	MEM 6	IMAG 8	REAS 6	MIND 33
PRE 8	CONV 8	COUR 6	EMP 4	WIS 9	SPIRIT 35

SKILLS: Speak Middle Tongue 6, Awareness 3, Persuasion 3, Athletics 2, Teaching 5, Local Expert (An-Athair) 6, Local Expert (Erid Dania) 5, Local Expert (Daradja) 4, Etiquette (Athairi) 4, Wardrobe & Style (Athairi) 3, Dancing 4, *Folk Dancing (Athairi) 3*, Singing 6, Housework 2, *Gardening* 4, Storytelling 6, Letters 4, *Recent History* 3, Healing Arts 3, Midwifery 5, Writing (Labira Grammata) 6, Evade 5
GIFTS: *Memory Trick* 1, *Animal Mask* 4, *Feral Tongue* 3, *Second Sight* 6, *Otherworldly Visage* 6, *Ghost Tongue* 5
BINDINGS: *Pollution* 0, *Fear Inquisitors* 4
MAGIC: Folk Lore 8: Incantation of Making, Incantation of Warding, Exorcism Ritual, Guardian Ritual, Inscription Ritual, Summoning Ritual, Tapping Ritual; Herbal Lore 8: Enchantment Ritual; Star Lore 6: Reading Ritual; Yheran Cult Lore 7: Offering Ritual, Purification Ritual, Invocation
INVOCATIONS: Yhera Queen of Heaven 6, Yhera Goddess of Night 8, Yhera Creatrix 4, Djara the Witch 8
WEAPONS: Hand-to-Hand 0: **Fist** –4 Impact
ARMOR: Reinforced Clothing: Overall: **2/2/2,** Exposed: Head, Face, Hands **0/0/0**
ITEMS OF NOTE: **+6 *jet horn amulet*** (vs. spirit possession, +3 to opposed Casting tests vs. spirits, ghosts), **+6 *amber amulet with insect*** (vs. incantations, hexes, curses, the evil eye), **+6 *turquoise ring*** (Ward vs. harm, magic), silver jewelry worth 20s, small animal bone ***locus*** for Guardian spirit (Hessat)
ENC: 10 lbs weight. ENC 0
MOVE: 29 (Run 58)

Notes: *Avaren appears old and stooped, but that's a 3-point Glamour she casts using an Incantation of Making when Galadria warns her that she is about to receive visitors (so describe her as APP 3 if anyone asks); seeing past the Glamour requires overcoming her d10 + WIS 9 + Folk Lore 8 roll with a PER roll (magic gifts and seeing spells apply). She's actually in her early 40s and quite attractive (appearing younger because of her *Otherworldly Visage* gift), but finds it safer to build a reputation as a mysterious old lady that lives in a bog rather than deal with suitors. She is enormously suspicious of Divine King worshippers, as she has seen a number of friends and compatriots burned at the stake. She may use

the Skill Levels and memorized Incantations and Rituals of Galadria, her bonded Spirit, and vice versa.



GALADRIA, BONDED GHAZARAB SPIRIT

APP 9*	STR 10*	STAM 7*	DEX 3*	TECH 11*	BODY --
PER 12	WILL 8	MEM 11	IMAG 6	REAS 8	MIND 44
PRE 9	CONV 10	COUR 7	EMP 3	WIS 11	SPIRIT 40

SKILLS: Speak the Tongue of Rahab 10, Awareness 8, Teaching 8, Local Expert (Otherworld) 8, Local Expert (An-Athair) 4, Local Expert (Erid Dania) 4, Etiquette (Otherworld) 8, Stealth 8, Inquiry 8, Persuasion 8, Teaching 10, Singing 8, Storytelling 10, Letters 10, *Ancient History* 10, *Recent History* 8, Navigation 6, Evade 9
GIFTS: *Animal Mask* 6, *Chaotic Aura* 6, *Cryptic Mask* 7, *Enchanted Aura* 6, *Enlightened Tongue* 6, *Initiate/Mystery* 6, *Many Tongues* 8, *Oracular Sight* 6, and *Terrifying Mask* 7
BINDINGS: *Hate Celestial Spirits* 5
MAGIC: Yheran Cult Lore 10; Herbal Lore 8; Folk Lore 11: Hex, Curse, Incantation of Binding, Incantation of Making, Incantation of Seeing, Incantation of Sending, Incantation of Warding, Enchantment Ritual, Purification Ritual, Tapping Ritual; Star Lore 8: Reading Ritual
INVOCATIONS: None
WEAPONS: None (standard Spirit attack)
ARMOR: **Skin** Spirit armor: 8, and ***can only be harmed by enchanted weapons*** when manifesting in corporeal form
ENC: --
MOVE: Spirit 40 (Run x2: 80, Fly: Soaring/Gliding x3: 120, Active x6: 240)

NOTES: Galadria sometimes manifests the physical form of a small black cat; as a Ghazarab Spirit, the cost of manifestation is only 1 point of Spirit per point of manifested Characteristics per *hour*; most of the time she will only manifest an APP to use as the platform for an APP-based Gift. She rarely fights in physical form, preferring to attack in Spirit form. She often travels a circuit through the area around the hut, on the lookout for people approaching, so it's very hard to sneak up on Avaren unannounced. She may use the Skill Levels and memorized Incantations and Rituals of Avaren, thanks to their Spirit Bond.



HESSAT, GUARDIAN FAERIE SPIRIT OF THE GOLDEN WOOD *FOR AVAREN*

APP 9*	STR 7*	STAM 6*	DEX 7*	TECH 9*	BODY --
PER 6	WILL 8	MEM 8	IMAG 7	REAS 6	MIND 35
PRE 9	CONV 7	COUR 6	EMP 7	WIS 9	SPIRIT 38

SKILLS: Speak Faerie Tongue 8, Speak Old Éduinan 7, Speak Old Emmetic 6, Awareness 6, Local Expert (Court of the Golden Wood) 4, Etiquette (Court of the Golden Wood) 6, Inquiry 4, Intrigue 4, Persuasion 4, Seduction 4, Wardrobe & Style (Court of the Golden Wood) 6, Stealth 4, Dancing (Court of the Golden Wood) 6, Musicianship 4, Singing 4, Storytelling 4, Craftwork 4, Heraldry 4, Letters 4, *Ancient History* 6, Navigation 4, Evade 4
GIFTS: *Animal Mask* 2, *Enchanted Aura* 2, *Haunting Voice* 2, *Bright Aura* 2, *Enlightened Aura* 2
BINDINGS: *Awe of the Queen of the Golden Wood* 10
MAGIC: Yheran Cult Lore 6; Folk Lore 8: Hex, Curse, Incantation of Binding, Incantation of Seeing, Incantation of Warding, Purification Ritual, Tapping Ritual; Star Lore 6: Reading Ritual
INVOCATIONS: None
WEAPONS: None (standard Spirit attack)
ARMOR: None, though ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic***
ENC: --
MOVE: (Spirit) 38 (Run x2: 76)

NOTES: * The values listed here are the maximum possible during a physical manifestation. Faerie spirits will rarely manifest more than an APP score, however. Hessat is usually within ten to fifteen feet of Avaren, and will often talk to her.



FIOWYD, SON OF HEKTOR (SL 1) OF THE LINEAGES OF CILAD AND THE WYVERN KING, BORN UNDER THE SIGN OF THE SUN BULL

APP 1	STR 3	STAM 3	DEX 4	TECH 1	BODY 12
PER 2 (1)	WILL 2	MEM 1	IMAG 2	REAS 2	MIND 9
PRE 4	CONV 1	COUR 2	EMP 0 (-1)	WIS 2	SPIRIT 9

SKILLS: Speak Middle Tongue 1, Awareness 1, Evade 1
GIFTS: *Iron Body* 1, *Warlike Visage* 1
BINDINGS: *Pollution* d3+2, *Cruelty* 1
MAGIC: None
INVOCATIONS: None
WEAPONS: Hand-to-Hand 0: **Fist** –5 Impact
ARMOR: **Simple Clothing:** Overall: **1/1/1,** Exposed: Head, Face, Neck, Hands, Feet **0/0/0**
ITEMS OF NOTE: **+6** ***jet horn amulet*** (vs. spirit possession, +3 to opposed Casting tests vs. spirits, ghosts), **+6** ***malachite amulet*** (vs. hexes, curses, evil eye), small animal bone ***locus*** for Guardian spirit (Oteod)
ENC: 3 lbs weight. ENC 0
MOVE: 12 (Run 24)

Notes: Only Avaren knows that five-year old Fiowyd was born under both the Great Star and the Conqueror Star, and has the blood of the Wyvern King running through him (courtesy of his mother, for the Woats are largely what is left of his line outside the hills of the Manon Mole). Avaren has detected his cruel streak, and will do her best to remove it from him over time. It'll be a decade or more for him to mature, but in time he could make a formidable King of Erid Dania.



OTEOD, GUARDIAN FAERIE SPIRIT OF THE GOLDEN WOOD *FOR FIOWYD*

APP 8*	STR 7*	STAM 5*	DEX 7*	TECH 8*	BODY --
PER 6	WILL 8	MEM 8	IMAG 7	REAS 6	MIND 35
PRE 9	CONV 7	COUR 6	EMP 7	WIS 9	SPIRIT 38

SKILLS: Speak Faerie Tongue 8, Speak Old Éduinan 7, Speak Old Emmetic 6, Awareness 6, Local Expert (Court of the Golden Wood) 4, Etiquette (Court of the Golden Wood) 6, Inquiry 4, Intrigue 4, Persuasion 4, Seduction 4, Wardrobe & Style (Court of the Golden Wood) 6, Stealth 4, Dancing (Court of the Golden Wood) 6, Musicianship 4, Singing 4, Storytelling 4, Craftwork 4, Heraldry 4, Letters 4, *Ancient History* 6, Navigation 4, Evade 4
GIFTS: *Animal Mask* 2, *Enchanted Aura* 2, *Haunting Voice* 2, *Bright Aura* 2, *Enlightened Aura* 2
BINDINGS: *Awe of the Queen of the Golden Wood* 10
MAGIC: Yheran Cult Lore 6; Folk Lore 8: Hex, Curse, Incantation of Binding, Incantation of Seeing, Incantation of Warding, Purification Ritual, Tapping Ritual; Star Lore 6: Reading Ritual
INVOCATIONS: None
WEAPONS: None (standard Spirit attack)
ARMOR: None, though ***can only be harmed by enchanted weapons*** when manifesting in corporeal form, or by ***magic***
ENC: --
MOVE: (Spirit) 38 (Run x2: 76)

NOTES: * The values listed here are the maximum possible during a physical manifestation. Faerie spirits will rarely manifest more than an APP score, however. Oteod quite enjoys being the Guardian of a human child, having never done something like it before. He's rarely more than ten feet away from Fiowyd.



A Final Note

A roleplaying game, unlike many other kinds of books and entertainments, is designed as an ongoing work; the rules never stop being revised (indeed, some venerable games are on their third, fourth, or even sixth editions), and the World never stops growing. Each act of playing the game expands the World and reveals new things about it and the Characters that inhabit it, so a roleplaying game is an invitation to participate in an ongoing project.

Artesia, the comic book upon which this game is based, is a more traditional literary product, and this game is intended in part to take *Artesia* from being a traditional (comic) book to being more like a game, so that readers can also become Players and participate in the project of crafting and building its World, Characters, and future. But whether you read the comic or not, I hope that the game has been an enjoyable read, and that you have found something to like or to think about within these pages.

Welcome to the Known World!

About the Author

Mark Smylie was born in 1967 and currently resides in New Jersey. In the comic book field he was nominated for the Russ Manning Award for Best Newcomer in 1999 and for an Eisner Award for Talent Deserving of Wider Recognition in 2001. His comic book, *Artesia*, won Gold for Best Graphic Novel of 2003 from ForeWord Magazine, and its follow-up *Artesia Afire* won Silver in 2004. His illustrations have appeared in products for such companies as Wizards of the Coast, White Wolf, and AEG.

Product Support

The official website for the **Artesia AKW** game and setting is the Known World: www.theknownworld.com. There you can find introductory material about the game, and a downloads page for free downloads, including a **Character Creation** rules pack that includes most of the LifePath information in one handy pack which you may download and print; a **Lists** pack that includes most of the sets of lists from the book (Skills, Gifts, Bindings, etc.); and some various miscellany, such as a set of sample **Tavern Rosters** for Bel's Tavern and an expanded **NPC pack** for **The Witch's Price**, along with some high-resolution maps and other goodies. The Known World also includes links to the Known World forums, dedicated to both the RPG and the *Artesia* comic book.

The comic that this game is based on will continue in the near future, with the fourth *Artesia* series, ***Artesia Besieged***, slated for release in early 2006. Other RPG books will be forthcoming to help explore and expand the Known World and the rules of the **Artesia AKW** game. These books will include:

Cults of the Known World – a compendium of the major Cults and Religions of the Known World, including Mystery and Forbidden Cults; the book will also include more Celestial and Rahabi Spirits, information on Divination Aids, and further details about the various Worlds of the Cosmos.

The Middle Kingdoms Sourcebook – a detailed tour of the Middle Kingdoms, the highlands of Daradja, the Wastes of Lost Uthedmael, and the enemy Isliklid Kingdoms in the Dain Éduins (and hopefully the first of several Sourcebooks to detail Palatia, the Hemapoline League, and the Empire, which will introduce other possible PC Cultures).

De Re Militaria – a book of War, introducing mass combat rules for the **Artesia AKW** game and detailing the invasion of the Middle Kingdoms by the Thessid-Golan Empire, allowing Players to participate in the events described in the *Artesia* comic book series.

The Book of Secrets – a book on secrets and Mysteries for Guides only, which reveals hidden truths and new layers to the Known World and its history for use in your Campaigns.

A D20 adaptation of the **Artesia AKW** rules will be presented soon for those that prefer the D20 system.

And, as well, a line of smaller adventure & scenario books set in various parts of the Middle Kingdoms to use in your Campaigns. Writers interested in submitting adventures using the **Artesia AKW** rules and the Known World setting can find submissions information on the website.

www.theknownworld.com



Appendix A: The Lineage Tables

The Lineage Tables presented here are actually a series of sub-Tables. The different sub-Tables are separated by a dark line, and if you're rolling randomly then you will first have to determine which section of the Table you use with a d10 roll, then make a second d10 roll to determine your actual Lineage. The subsections of each Table will usually group Lineages together by time period.

Initial Roll: The initial roll to determine whether your Lineage is the standard Lineage for your people (a common Lineage, in other words), or a heroic one on one of the sub-Tables.

Ancestor: This is the name of your primary ancestor, who will be the most recent Hero or person of note in your Lineage, if any. A **Common Lineage** listing indicates that you do not come from notable or Heroic stock, but rather that your ancestors were from the common bloodlines that runs in the veins of your people. Even a Common Lineage will have an effect on your starting Characteristics. Note that just because your Common Lineage or Heroic Lineage might originate from stock that is not the predominant bloodstock of your region, that should not be taken to mean that you aren't considered to be from that Culture; for example, if you are born in Dania you can have a bloodline that is Daradjan, Archaic Düréan, Athairi, Aurian, or Maelite in origin, but on the surface you wouldn't necessarily appear to be any different from Danians of pure Danian descent. This is entirely dependent on how long you would like your Lineage to have been present in your Culture. Most of the Cultures of the Known World have been intertwined for centuries, and so "foreign" bloodlines can be present even in seemingly homogenous Cultures, and these Tables have been constructed with that in mind. On the other hand, you might prefer to be someone that is descended from a recent immigrant to your home region.

Hero Path: Some brief (very brief) information on how your illustrious ancestor earned their fame and renown for good or ill. You might be able to find further information about an ancestor in the history and background sections of this book or in the forthcoming book *Artesia: The Middle Kingdoms Sourcebook*, or you can flesh out this information on your own in consultation with your Guide.

Lineage Effect: This is the effect that your ancestry has on your starting Characteristics. On your Character Sheet there are lines for your *Mother's Lineage* and your *Father's Lineage* where you can note any bonuses or penalties to your Characteristics that result from their Lineages. Note as well any Gifts or Bindings that you might have inherited as a result of your ancestry. Then add your Lineage bonuses and penalties from both your parents' Lineages to your starting Characteristics, ***except*** when both your parents are from the same Lineage. If both your parents share the same Lineage, then their Lineages don't stack, and you only apply the bonuses and penalties once.

Lineage History: Finally you'll learn a brief history of your ancestor's bloodline in the event that they themselves come from the Lineage of another Heroic figure of note (e.g. "descended of Perein"). Most of the time, this sort of bloodline information is common knowledge in the Known World, and its inhabitants routinely cite their illustrious ancestors when introducing themselves.

Your Lineage is the most basic building block of your Character, at least as regards your Characteristics, but your starting Characteristics can be raised or lowered by the influence of the Stars, your Omens, your experiences, and ultimately by hard work and the game, so you shouldn't necessarily be worried if you roll or choose Lineages that don't leave you with high bonuses.

When (or perhaps if) you have children, you will pass along to them the more powerful of the two bloodlines, your mother's Lineage or your father's Lineage, as determined in consultation with your Guide. The easiest way to determine which Lineage is more powerful is to total the number of bonus points it gives.

Normally the maximum bonus to a single Characteristic available from one Lineage Effect is +1. The exceptions to that are Dragons and Giants, which bequeath +2 bonuses to their descendants for some Characteristics. The *Hero Lineage* Gift from the World Arcana allows powerful and heroic Characters to better the prospects for their progeny. For every Level of the *Hero Lineage* Gift you possess, you may add a +1 bonus to your Lineage Effect for a Characteristic that you have at Level 10 or higher, and that does not already have a bonus on the Lineage Effect you want to affect. Or you may decrease a Characteristics penalty or Binding Level by one Level, or add a bonus Gift Level for a Gift that you possess at Level 10 or higher.

Thereus earns a point of the *Hero Lineage* Gift and seeks to improve the Lineage bonuses that he will pass on to his children. The stronger of his Lineages is his mother's, who was a descendant of the Wyvern King and has a Lineage Effect of +1 STR, +1 DEX, +1 PER, +1 IMAG, +1 PRE, *Iron Body* 1, *Warlike Visage* 1, and a *Cruelty* 1 Binding. Thereus has accumulated two Characteristics above Level 10, STR and WIS. As a +1 bonus to STR is already part of his Lineage Effect, he can't add another bonus point there, so he could only add a +1 WIS bonus. However, he could also reduce the *Cruelty* 1 Binding in his Lineage Effect to 0 if he wanted.

When you come from a line of Heroes, each of your Heroic ancestors has made changes to the Lineage Effect that they inherited, so that over time the cumulative Lineage Effect for your bloodline has improved. Conversely, a Lineage may be impacted negatively by Curses, which can sometimes be passed along to your descendants.

LIST OF TABLES

Unusual Parental Lineages
Archaic Düréan Lineages
Athairi Lineages
Aurian Lineages
Danian Lineages
Daradjan Lineages
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Düméghal Lineages

Unusual Parental Lineages

Initial Roll: Roll d10 or choose

1-3	Earthly Wonder	Hero Path	Lineage Effect	Lineage History
1	**Mermaid**	Half-human sea folk, often found along calm coasts.	+1 APP, +1 STR, +1 STAM, +1 DEX +1 PRE, –1 EMP	Descended of **Agave** and **Ammon Agdah**
2	**Siren**	Half-human sea folk found in the deeper oceans and rougher coasts, hostile to Men; guardians of Lost Ürüne Düré.	+1 APP, +1 STR, +1 DEX, +1 PRE, +1 CONV, –1 EMP. *Haunting Voice* 3	Descended of **Agave** and **Irré**
3	**Centaur**	Half-human, half-horse, found in isolated woods.	+1 STR, +1 STAM, +1 DEX, –1 WILL, –1 WIS	Descended of **Ammon Agdah**
4	**Satyr**	Half-human, half-goat, found in isolated woods.	+1 APP, +1 STR, +1 STAM, +1 DEX, +1 PRE, –1 WILL, –1 EMP, –1 WIS, *Lust* 3 Binding	Descended of **Ammon Agdah** or **Cyrus**
5	**Dragon**	A great magical beast of The Known World, now rare.	+2 STR, +2 STAM, +1 PER, +1 MEM, +1 PRE, +1 COUR, *Iron Body* 3	Children of **Geteema**
6	**Wyrm**	A lesser form of Earth-Dragon, still found in dark places.	+2 STR, +1 STAM, +1 PER, +1 PRE, *Iron Body* 2	Children of **Geteema**
7	**Wyvern**	A winged but armless kind of Dragon, often found in high mountains.	+1 STR, +1 PER, +1 PRE, *Iron Body* 1	Descended of **Dragons,** the children of **Geteema**
8	**Giant/Gigante**	A great malformed semi-human; virtually extinct after the Fall of Ürüne Düré.	-2 APP, +2 STR, +2 STAM, –1 IMAG	Children of **Geteema**
9	**Griffin**	A half-eagle, half-lion, common to the Pallithanes of Palatia but capable of being found anywhere.	+1 DEX, +1 PER, +1 COUR, +1 WIS, –1 EMP	Descended of **Ammon Agdah**
10	**Faerie Spirit***	An Otherworld Spirit of the woods, trees, hills, earth, or stone.	+1 APP, –1 STAM, + 1 DEX, +1 PER, +1 PRE, +1 WIS, *Otherworldly Visage* 1	Descended of **Geniché**
4-6	**Celestial Spirit**			
1	**Archai**	Celestial messengers for the Queen of Heaven.	+1 APP, +1 DEX, +1 REAS, +1 PRE, +1 CONV, *Silver Tongue* 2	Children of **the Stars of Heaven**
2	**Ashaliel**	Celestial Guardians of Adjia's Virtue.	+1 APP, +1 PER, +1 WILL, +1 CONV, –1 EMP, *Unearthly Mask* 2	Children of **Yhera**
3	**Kheribeal**	Celestial Guardians of the Sacred Tree of Yhera.	+1 APP, +1 STR, +1 PER, +1 CONV, –1 EMP, *Unearthly Mask* 2	Children of **Djara**
4	**Ariel**	Guardian banshees of the Throne of Yhera.	+1 APP, +1 MEM, +1 PRE, +1 CONV, *Imperious Tongue* 2	Children of **Yhera**
5-6	**Urfanim**	Mountain spirits, guardians of natural sacred spaces.	+1 APP, +1 STAM, +1 PRE, +1 CONV, *Charismatic Mask* 2	Children of **Yhera**
7	**Seraphi**	Singing banshee guardians.	+1 APP, +1 PER, +1 PRE, +1 CONV, *Honeyed Tongue* 2	Children of **Geniché**
8–10	**Aereffim**	Guardian faerie spirits of wood and water.	+1 APP, +1 IMAG, +1 PRE, +1 CONV, *Spellbinding Form* 2	Children of **Ami and Dieva**
7–10	**The Rahabi**			
1	**Dhuréleal**	Spirit Guides in the Otherworld and Underworld.	+1 APP, +1 MEM, +1 PRE, +1 CONV, –1 EMP, *Clear Mind* 2	Children of **Ami** and **Agdah**
2	**Ghazarab**	Spirit Guides for Magicians and Warlocks.	+1 APP, +1 MEM, +1 WIS, +1 CONV, –1 EMP, *Enlightened Tongue* 2	Children of **Dieva** and **Daedekamani**
3	**Golodriel**	Angels of Justice, servants to both Hathhalla and Seedré in the Underworld.	+1 APP, +1 MEM, +1 PER, +1 CONV, –1 EMP, *Sense Guilt* 2	Children of **Dieva** and **Seedré**
4	**Sharab Deceal**	Furies, servants to Hathhalla.	+1 APP, +1 STR, +1 MEM, +1 CONV, –1 EMP, –1 WIS, *Terrifying Mask* 2	Children of **Geniché** and **Irré**
5	**Bharab Dzerek**	Berserker Spirits of Rage.	+1 APP, +1 STR, +1 WILL, +1 CONV, –1 EMP, –1 WIS, *Voice of Fury* 2	Children of **Geteema** and **Irré**
6	**Nephilim**	'Sphinx' Spirits; questioners and spirits of doubt.	+1 APP, +1 IMAG, +1 PRE, +1 CONV, –1 EMP, *Forked Tongue* 2	Children of **Ligrid**
7–10	**Gamezhiel**	Tempter spirits, succubae and incubi.	+1 APP, +1 WILL, +1 PRE, +1 CONV, –1 EMP, *Dreadful Visage* 2	Children of **Ligrid** and **Irré**

UNUSUAL PARENTAL LINEAGE NOTES:
In all likelihood a roll that results in a Lineage from these Tables does not indicate that one of a Character's Parents is in fact one of the creatures or spirits here presented. Contact between Men and Earthly Wonders in particular has become extremely rare in the centuries after the Fall of Ürüne Düré, though Magicians and powerful Priests are still capable of attracting the attention of Celestial or Otherworldly beings and the Gamezhiel often walk (largely undiscovered) amongst the peoples of The Known World. However, it is far more likely that the roll on this Table merely identifies a distant ancestor, probably dating back to the Golden Age or the Age of Legends.

* see page 278 for information on some specific Lineages of Faerie Spirits and their various Courts.

Archaic Dürean Lineages

Initial Roll: Roll d10 or choose.

1-6	Common Lineage	Hero Path	Lineage Effect	Lineage History
1-3	**Numéan Common Lineage**	One of the three Tribes of the Moon that founded Ürüne Düré.	–1 STAM, +1 PRE, +1 EMP	Descended of **Urige,** daughter of **Yhera**
4-7	**Galéan Common Lineage**	One of the three Tribes of the Moon that founded Ürüne Düré.	+1 STR, +1 CONV, –1 WIS	Descended of **the Gorgonae**
8–10	**Améan Common Lineage**	One of the three Tribes of the Moon that founded Ürüne Düré.	–1 STR, +1 IMAG, +1 WIS	Descended of **Geniché** (adopted by **Adjia**)
7	**Archaic Hero Lines**			
1	**Urige**	The Ancestress-Mother of the Numéans.	+1 TECH, +1 IMAG, +1 PRE, +1 EMP, +1 WIS	Daughter of **Yhera**
2	**Heleana**	The founder of the city of Mercria and a Binder of the Black Hunter.	+1 APP, –1 STAM, +1 TECH, +1 PRE, +1 EMP	Of common **Numéan** Lineage
3	**Adameia**	The founder of the city of Amora and a Binder of the Black Hunter.	+1 TECH, +1 IMAG, +1 PRE, +1 CONV, +1 COUR, +1 EMP, +1 WIS	Descended of **Urige,** daughter of **Yhera**
4	**Pherusa**	The founder of the city of Euchale and a Binder of the Black Hunter.	+1 STR, +1 TECH, +1 CONV, –1 WIS	Of common **Galéan** Lineage
5	**Babi**	The leader of the Düréan colonists of Dania and a Binder of the Black Hunter.	+1 STR, +1 TECH, +1 REAS, +1 CONV, –1 WIS	Of common **Galéan** Lineage
6	**Golo**	Early Magician-Queen who had Daedekamani as a lover.	–1 STAM, +1 WILL, +1 IMAG, +1 REAS, +1 PRE, +1 EMP, +1 WIS, *Otherworldly Visage* 2, *Second Sight* 1	Daughter of **Djara**
7	**Lagaris**	The founder of the city of Lagapoli and a Binder of the Black Hunter.	+1 APP, +1 STR, +1 TECH, +1 PRE, +1 CONV, –1 WIS	Of common **Galéan** Lineage
8	**Arraca**	Greatest silver and goldsmith of ancient Düréa, whose work is still unparalleled today.	–1 STR, +1 TECH, +1 IMAG, +1 EMP, +1 WIS	Of common **Améan** Lineage
9	**Illaré**	The founder of the city of Illagos and a Binder of the Black Hunter.	+1 APP, +1 STR, +1 TECH, +1PRE, +1 CONV, –1 WIS	Of common **Galéan** Lineage
10	**Sara Hammergreia**	The first Carrion Queen of the Rethet Thesa.	+1 STR, +1 WILL, +1 CONV, +1 COUR, –1 WIS, *Terrifying Mask* 1	Of common **Galéan** Lineage
8–10	**Later Hero Lines**			
1	**Amandrea**	The fastest Düréan of legend, who outran the Wild Hunt to warn her sisters.	–1 STR, +1 STAM, +1 DEX, +1 IMAG, +1 WIS	Of common **Améan** Lineage
2	**Arkida**	A trickster who secretly aided Thula in her Raid on Ürüne Düré, but later was redeemed by her love for another.	+1 STR, +1 DEX, +1 WILL, +1 IMAG, +1 CONV, *Love's Grace* 1, *Second Sight* 1	Of common **Galéan** Lineage
3	**Gorgo**	A Carrion Queen of the Rethet Thesa who captured Agall, and sacker of Asark.	+1 STR, +1 STAM, +1 CONV, +1 COUR, –1 WIS	Of common **Galéan** Lineage
4	**Russela**	A Carrion Queen of the Rethet Thesa who captured Agall, and later seduced Coromat.	+1 APP, –1 STR, +1 IMAG, +1 PRE, +1 WIS	Of common **Améan** Lineage
5	**Evaka**	A Carrion Queen of the Rethet Thesa who captured Agall.	–1 STAM, +1 PER, +1 PRE, +1 EMP	Of common **Numéan** Lineage
6	**Nicea**	A daughter of Illiki the Bull, who rebuilt the Gates of Ürüne Düré.	+1 APP, +1 STR, +1 STAM, +1 TECH, +1 PRE, +1 EMP	Of common **Numéan** Lineage
7	**Hestra**	A great magician of the Düréans, and the first to bind ghosts and spirits into Runes.	–1 STAM, +1 IMAG, +1 PRE, +1 EMP, *Otherworldly Visage* 1, *Second Sight* 2	Of common **Numéan** Lineage
8	**Hannath Hammergreia**	The last of the Rethet Thesa; she had Nine Lives, and was the last Binder of the Black Hunter.	+1 APP, +1 STR, +1 DEX, +1 WILL, +1 CONV, +1 COUR, +1 WIS, *Terrifying Mask* 1, *Courageous Aura* 2, *Heroic Aura* 2	Descended of **Sara Hammergreia**
9	**Hectale**	One of the last Defenders of Ürüne Düré, called the Killer of Giants.	+1 STR, +1 DEX, +1 IMAG, +1 COUR, +1 WIS	Of common **Améan** Lineage
10	**Ferise**	The last warrior to leave Ürüne Düré, bearing the Cult Statue of Djara now in the city of Labira.	+1 STR, +1 STAM, +1 WILL, +1 CONV, –1 WIS, *Unearthly Mask* 3	Of common **Galéan** Lineage

Athairi Lineages

Initial Roll: Roll d10 or choose.

1-6	Common Lineage	Hero Path	Lineage Effect	Lineage History
	Athairi Common Lineage	The 'Children of the Wood,' the early inhabitants of the Erid Wold and central Dania.	+1 APP, –1 STR, +1 WIS	Descended of **Geniché**
7-8	**Golden Knight Lines**			
1	**Gyrfyrd**	A Golden Knight of An-Athair that single-handedly defended the castle of Hyrval.	+1 APP, +1 STAM, +1 WILL, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
2	**Penwyrd**	A Golden Knight of An-Athair, rescuer of Queen Tara of the Tiria Wold from the Wyvern King.	+1 APP, –1 STR, +1 DEX, +1 PRE, +1 EMP, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
3	**Dyrk**	A Golden Knight of An-Athair; he captured the Wyvern King.	+1 APP, +1 DEX, +1 PRE, +1 COUR, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
4	**Benreuth**	A Golden Knight of An-Athair famed for dueling with Ferne over the still-beating heart of the Maiden of Abeuth.	+1 APP, +1 STR, +1 STAM, +1 PRE, +1 WIS, *Love's Grace* 1, *Jealousy* 3 Binding (towards any Lover)	Of common **Athairi** Lineage
5	**Ferne**	A Golden Knight of An-Athair famed for dueling with Benreuth over the still-beating heart of the Maiden of Abeuth	+1 APP, +1 STR, +1 STAM, +1 PRE, +1 WIS, *Love's Grace* 1, *Jealousy* 3 Binding (towards any Lover)	Of common **Athairi** Lineage
6	**Penwyn**	A Golden Knight of An-Athair famed for outpacing the Wild Hunt through the Éduins.	+1 APP, –1 STR, +1 DEX, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
7	**Terwaine**	A Golden Knight of An-Athair; first Erl of Westmark, he defeated King Rhyd-Narys in single combat.	+1 APP, +1 STR, +1 IMAG, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
8	**Urien**	A Golden Knight of An-Athair and first Erl of Uthmark.	+1 APP, –1 STR, +1 TECH, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
9	**Mendred**	A Golden Knight of An-Athair; he saved Ara Basi from the brigands of Cyr Faira Mal.	+1 APP, +1 STR, +1 WILL, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Athairi** Lineage
10	**Sherwaine**	A Golden Knight of An-Athair; he defeated the Dentyn Dragon.	+1 APP, +1 STR, +1 DEX, +1 PER, +1 PRE, +1 COUR, +1 WIS, *Heroic Aura* 1, *Love's Grace* 1	Of common **Athairi** Lineage
9–10	**Spring Queen Lines**			
1	**Dún Tibra**	The first Spring Queen of An-Athair of note, who opened the Green Temple to the World.	+1 APP, –1 STR, +1 IMAG, +1 REAS, +1 PRE, +1 WIS, *Spellbinding Form* 3	Of common **Athairi** Lineage
2	**Beverra**	A Spring Queen of An-Athair, whose voice made hearts break.	+1 APP, –1 STR, +1 PRE, +1 WIS, *Glorious Voice* 3, *Haunting Voice* 3, *Spellbinding Form* 3	Of common **Athairi** Lineage
3	**Sylill**	A Spring Queen of An-Athair, who foretold the Golden Realm's end.	+1 APP, –1 STR, +1 PER, +1 PRE, +1 WIS, *Oracular Dream* 2, *Spellbinding Form* 3, *Madness* 1 Binding	Of common **Athairi** Lineage
4	**Ymaire of An-Athair**	A Spring Queen of An-Athair; she soothed the captured Wyvern King and defanged him.	+1 APP, –1 STR, +1 DEX, +1 PRE, +1 WIS, *Serene Voice* 2, *Spellbinding Form* 3	Of common **Athairi** Lineage
5	**Iala**	A Spring Queen of An-Athair; she founded the University of Truse.	+1 APP, –1 STR, +1 IMAG, +1 PRE, +1 CONV, +1 WIS, *Spellbinding Form* 3	Of common **Athairi** Lineage
6	**Maera**	A Spring Queen of An-Athair; she charmed the first Aurian Lords and knighted them with Gold.	+1 APP, –1 STR, +1 PRE, +1 EMP, +1 WIS, *Spellbinding Form* 3	Of common **Athairi** Lineage
7	**Megara**	A Spring Queen of An-Athair; she buried enchantments along the borders to keep the Aurians out.	+1 APP, +1 STR, +1 REAS, +1 PRE, +1 CONV, +1 WIS, *Spellbinding Form* 3	Of common **Athairi** Lineage
8	**Morfane**	A Spring Queen of An-Athair and reputed the greatest Magician of the Golden Realm.	+1 APP, +1 STR, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Second Sight* 1, *Spellbinding Form* 3	By rumor daughter of a **Faerie Spirit** (?)
9	**Urfante**	Winter Century Witch that aided the hunters of Githwaine and led Gobelin to the Green Temple.	+1 APP, +1 STR, +1 TECH, +1 PER, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Second Sight* 2, *Spellbinding Form* 3	Descended of **Morfane**
10	**Arfane**	Early Iron Age Witch called The Queen of Ghosts, who dwelt in the Witch's Cairns and is considered a possible Throne Thief.	+1 APP, +1 STR, +1 TECH, +1 PER, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Otherworldly Visage* 2, *Second Sight* 2, *Spellbinding Form* 3	Descended of **Urfante**, descendant of **Morfane**

Aurian Lineages

Initial Roll: Roll d10 or choose.

1-6	Common Lineage	Hero Path	Lineage Effect	Lineage History
	Aurian Common Lineage	Peoples of the Far North who migrated into the Middle Kingdoms during the Age of Legends.	+1 STR, +1 STAM, –1 EMP, *Cursed at Sea* 2 Binding (which manifests as a penalty to all Tests when on the open water)	Descended of **Heth**
7-8	**Legendary Hero Lines**			
1	**Orfeydda**	War Leader of the Aurians that invaded the Middle Kingdoms, and first Aurian King of Therapoli.	+1 STR, +1 STAM, +1 WILL, +1 COUR, –1 EMP, *Mask of Command* 1, *Cursed at Sea* 2 Binding	A son of **Heth**
2	**Odyr**	First Aurian Lord of Ogruth and a Golden Knight of An-Athair.	+1 APP, +1 STR, +1 STAM, +1 PRE, *Love's Grace* 1, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
3	**Helggar**	First Aurian Lord of Andria and a Golden Knight of An-Athair.	+1 APP, +1 STR, +1 STAM, +1 PER, +1 PRE, *Love's Grace* 1, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
4	**Ballir**	Warrior-poet of Édain who codified the early Auric ***Eddera***, about their journey to Danias.	+1 STR, +1 STAM, +1 MEM, +1 IMAG, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
5	**Boros the Old**	Warrior born in the Far North who lived long enough to become a Golden Knight of An-Athair.	+1 APP, +1 STR, +1 STAM, +1 PRE, –1 EMP, *Otherworldly Visage* 2, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
6	**Phallas-Theyr**	Founder of Aurian Kingdom of Dainphalia, and a sacker of the Green Temple.	+1 APP, +1 STR, +1 STAM, +1 PRE, –1 CONV, –1 EMP, *Vanity* 3 Binding, *Cursed at Sea* 2 Binding	A son of **Heth**
7	**Ferga**	King of Édain during the Aurian War against the Spring Queens of An-Athair.	+1 STR, +1 STAM, +1 TECH, +1 WIS, *Cursed at Sea* 2 Binding	A son of **Heth**
8	**Orfewain**	Aurian King of Therapoli who sought peace between Aurians, Athairis, and Danians after the fall of An-Athair.	+1 STR, +1 STAM, +1 REAS, +1 COUR, +1 WIS, *Mask of Command* 1	Son of **Orfeydda,** son of **Heth**
9	**Gunhilne**	Queen of Édain after the death of the Dragon King Petraeus, briefly renouncing the Divine King.	+1 APP, +1 STR, +1 STAM, +1 IMAG, +1 PRE, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
10	**Fortias the Brave**	The Great Hero of the wars against the Last Worm King; killer of Githwaine and first High King of Therapoli and the Four Kingdoms.	+1 STR, +1 STAM, +1 PER, +1 COUR, –1 EMP, *Unveil* 2, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
9–10	**Later Hero Lines**			
1	**Theodras**	Bronze Age Hero who briefly conquered Mal Irama.	+1 STR, +1 STAM, +1 COUR, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
2	**Aelfric**	Bronze Age Hero, the first Aurian to return by ship to the Far North.	+1 APP, +1 STR, +1 STAM, +1 DEX +1 IMAG, +1 PRE, –1 EMP	Son of a **Mermaid**
3	**Aethelias**	Bronze Age Umisi Hero who bound ten Wyverns to his service.	+1 APP, +1 STR, –1 STAM, + 1 DEX, +1 PER, +1 PRE, +1 WIS, *Otherworldly Visage* 1, *Cursed at Sea* 2 Binding	Son of a **Faerie Spirit**
4	**Ashketil**	Greatest Aurian Hero of the Black Day Battle against the Empire.	+1 STR, +1 STAM, +1 PRE, +1 COUR, –1 EMP, *Resolute Aura* 1, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
5	**Ceolsig**	Early Iron Age Umisi rebel War Chief, who had his own Kingdom of Ceol for a while.	+1 STR, +1 STAM, +1 PER, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
6	**Eadric**	Early Iron Age bandit-hunter, famed for hunting centaurs.	+1 STR, +1 STAM, +1 COUR, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
7	**Thored**	Iron Age artisan and alchemist, famed for silver and pewter works.	+1 STR, +1 STAM, +1 TECH, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage
8	**Forwain the Wise**	High King of Therapoli who ended the Wars of the Throne Thief and restored peace to the land.	+1 STR, +1 STAM, +1 PER, +1 COUR, +1 WIS, *Unveil* 2, *Cursed at Sea* 2 Binding	Descended of **Fortias**
9	**Alefric**	Recent artisan, sage, and Magister of the University of Therapoli, who briefly allowed the Gray Dream Cult into the University.	+1 STR, +1 STAM, +1 TECH, +1 IMAG, *Madness* 1 Binding, *Cursed at Sea* 2 Binding	Descended of **Thored**
10	**Hurias**	Recent scholar of the University of Truse, author of ***On the Last Worm***, a definitive history of Githwaine.	+1 STR, +1 STAM, +1 MEM, +1 REAS, –1 EMP, *Cursed at Sea* 2 Binding	Of common **Aurian** Lineage

Danian Lineages

Initial Roll: Roll d10 or choose.

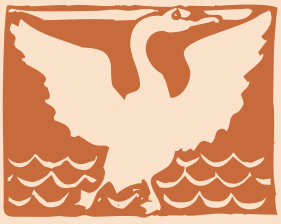
1-6	Common Lineage	Hero Path	Lineage Effect	Lineage History
	Danian Common Lineage	The original inhabitants of the Danian Peninsula.	–1 STAM, +1 PRE, +1 WIS	Descended of **Geniché**
7	**Archaic Hero Lines**			
1	**Ledwyr of Old**	Danian Hero-Hunter who rode with the Black Hunter before barring him from Liadaine.	–1 STAM, +1 WILL, +1 PRE, +1 WIS	Of common **Danian** Lineage
2	**Culainn**	Founder of the City of Therapoli and a Binder of the Black Hunter, considered the First Danian King.	–1 STAM, +1 TECH, +1 PRE, +1 WIS	Of common **Danian** Lineage
3	**Bridéa**	Ancient Queen of Na Caila and the Western Danias, and a Binder of the Black Hunter.	–1 STAM, +1 REAS, +1 PRE, +1 WIS	Of common **Danian** Lineage
4	**Erginus**	A King of Therapoli and founder of the first Great School of Therapoli (later to become its University).	–1 STAM, +1 IMAG, +1 REAS, +1 PRE, +1 WIS	Of common **Danian** Lineage
5	**Myrad**	Lunatic King of Therapoli and builder of fabulous dungeons, who imprisoned the Kings in Exile.	–1 STAM, +1 TECH, +1 IMAG, +1 PRE, +1 WIS, *Vanity* 1 Binding, *Madness* 1 Binding	Son of **Erginus**
6	**Eriador**	One of the Hundred Sons of Myrad, who aided the Kings in Exile and was thrown in his father's dungeons for his betrayal.	–1 STAM, +1 TECH, +1 IMAG, +1 PRE, +1 CONV, +1 WIS, *Vanity* 1 Binding, *Madness* 1 Binding	Son of **Myrad,** son of **Erginus**
7	**Ergist**	One of the Hundred Sons of Myrad, who freed his brother Eriador and the other prisoners of their father's dungeons.	–1 STAM, +1 TECH, +1 PER, +1 IMAG, +1 PRE, +1 WIS, *Vanity* 1 Binding, *Madness* 1 Binding	Son of **Myrad,** son of **Erginus**
8	**Maderyd**	One of the Hundred Sons of Myrad, who imprisoned his father in his own dungeons through trickery and guile.	–1 STAM, +1 TECH, +1 DEX, +1 IMAG, +1 PRE, +1 WIS, *Forked Tongue* 2, *Vanity* 1 Binding, *Madness* 1 Binding	Son of **Myrad,** son of **Erginus**
9	**Eldyr**	One of the Hundred Sons of Myrad, a Magician who destroyed and sealed his father's dungeons, dooming his father to a slow death.	–1 STAM, +1 TECH, +1 PER, +1 IMAG, +1 PRE, +1 CONV, +1 WIS, *See the Path* 3, *Second Sight* 1, *Madness* 2 Binding	Son of **Myrad,** son of **Erginus**
10	**Myrius the Sane**	One of the Hundred Sons of Myrad, who was selected by his brothers as the next King of Therapoli after the death of their father.	–1 STAM, +1 TECH, +1 IMAG, +1 PRE, +1 WIS, *Vanity* 2 Binding	Son of **Myrad,** son of **Erginus**
8-9	**Legendary Hero Lines**			
1	**Ymaire of Therapoli**	Magician and Sorceress who counseled her brother King Myriad to accept the presence of the Golden Realm.	–1 STAM, +1 TECH, +1 IMAG, +1 REAS, +1 PRE, +1 CONV, +1 WIS, *See the Path* 3, *Second Sight* 2	Daughter of **Eldyr,** son of **Myrad,** son of **Erginus**
2	**Tara**	The first Danian Spring Queen, and the famed Queen of the Tiria Wold, the Lady of Gold and Silver.	+1 APP, +1 PRE, +1 COUR, +1 WIS, *Spellbinding Form* 3	Of common **Danian** Lineage
3	**Hyrval**	King of Erid More famed for his hospitality, and companion of the Athairi Hero Gyrfryd.	+1 STR, –1 STAM, +1 PRE, +1 WIS, +1 EMP	Of common **Danian** Lineage
4	**The Wyvern King**	Brutal ruler of the Manon Mole, King of the Talon Knights.	+1 STR, +1 DEX, +1 PER, +1 IMAG, +1 PRE, *Iron Body* 1, *Warlike Visage* 1, *Cruelty* 1 Binding	Son of a **Wyvern**
5	**Gable**	Hero-Magician of Mageva who briefly served the Wyvern King; sister to Gawer.	–1 STAM, +1 WILL, +1 IMAG, +1 PRE, +1 WIS	Of common **Danian** Lineage
6	**Gawer**	Hero-Knight of Mageva who briefly served the Wyvern King; brother to Gable.	–1 STAM, +1 PRE, +1 COUR, +1 WIS	Of common **Danian** Lineage

7	**Rhyd-Narys**	King of Aprenna, famed for his battle skills, and ruler of the Western Danians.	+1 STR, +1 STAM, +1 PRE, +1 WIS	Of common **Danian** Lineage
8	**Efraine**	The Lady of Av Lúin, who built its stone piers and port, and who tread the Lost Halls of the Red Wastes.	–1 STAM, +1 PER, +1 PRE, +1 WIS	Of common **Danian** Lineage
9	**Peredock**	A Danian Golden Knight of An-Athair, and lover of Efraine.	+1 APP, –1 STAM, +1 PRE, +1 CONV, +1 WIS, *Love's Grace* 1	Of common **Danian** Lineage
10	**Gareint**	A Danian Golden Knight of An-Athair, and fast companion of Peredock.	+1 APP, +1 STR, –1 STAM, +1 PRE, +1 WIS, *Love's Grace* 1	Of common **Danian** Lineage
10	**Later Hero Lines**			
1	**Bremen**	A Danian Warlord sworn to Dauban Hess, and the Successor King of Dania.	+1 STR, –1 STAM, +1 PRE, +1 WIS	Of common **Danian** Lineage
2	**Petraeus**	One of the first Danian Dragon Kings, who took up arms against the Emperor's Court.	+1 STR, –1 STAM, +1 PER, +1 WILL, +1 PRE, +1 WIS, *Heroic Aura* 1	Son of **Bremen**
3	**Fallair Far-Seer**	A Warlord of Umat who sailed with Audra the Voyager against the pirates of the Barren Coast, and then into the Far North.	–1 STAM, +1 PER, +1 IMAG, +1 PRE, +1 WIS	Of common **Danian** Lineage
4	**Gwyrfyr the First**	King of Dania during the War of the Last Worm, and companion to Fortias the Brave.	–1 STAM, +1 DEX, +1 IMAG, +1 PRE, +1 WIS	Of common **Danian** Lineage
5	**Cadr**	First Hero to return alive from the ruins of Lost Liss Dyved to report no sign of a burial place for Githwaine.	+1 STR, –1 STAM, +1 PRE, +1 COUR, +1 WIS, *Otherworldly Visage* 2	Of common **Danian** Lineage
6	**Ûsker**	Bard and composer of the epic song cycle, the ***Adüra Draconum Fini*** (*'Last of the Dragon Kings'*).	–1 STAM, +1 IMAG, +1 PRE, +1 WIS	Of common **Danian** Lineage
7	**Perein**	Sure-handed Knight of Tamatra who became the King of Dania.	–1 STAM, +1 DEX, +1 PRE, +1 WIS	Of common **Danian** Lineage
8	**Cilad**	King of Dania, hero of the Black Day Battle, and founder of the University of Newgate.	–1 STAM, +1 DEX, +1 REAS, +1 PRE, +1 COUR, +1 WIS	Son of **Perein**
9	**Gargos**	Huntsman of the Umisi hills who feuded with the High King Fergus of Therapoli over hunting rights; aided Golgosyn during the Wars of the Throne Thief.	–1 STAM, +1 STR, +1 DEX, +1 PRE, +1 WIS	Of common **Danian** Lineage
10	**Golgosyn the Stone**	The Stone King of Umis during the Wars of the Throne Thief who was pardoned for his role in the deaths of three High Kings of Therapoli, one by his own hand, but still widely suspected as a possible Throne Thief.	+1 STR, +1 IMAG, +1 PRE, +1 COUR, +1 WIS, *Implacable Mask* 2	Of common **Danian** Lineage

DANIAN LINEAGE NOTES:

Amongst the Ancient Danians in Eastern Dania, the Lineages of Myrad were widespread and common, bringing a touch of Madness to the East during the Age of Legend; indeed, many blame the ubiquitous Sons of Myrad and their descendants for the weakness of the Eastern Danians when confronted with the Aurian invasions.





Daradjan Lineages

Initial Roll: Roll d10 or choose.

1-5	Common Lineage	Hero Path	Lineage Effect	Lineage History
	Daradjan Common Lineage	The original inhabitants of the Harath Éduin Mountains.	+1 STR, +1 PER, –1 WILL	Descended of **Yhera**
6	**Archaic Hero Lines**			
1	**Dara**	First Queen of the Harath Éduins, builder of Dara Dess, Binder of Yeolf and a Binder of the Black Hunter; slain by Thula.	+1 APP, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 WIS	Daughter of **Yhera**
2	**Druxada**	Second Queen of the Harath Éduins, she drove Thula and then the Maelites out of Daradja.	+1 APP, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 WIS, *Imperious Tongue* 1	Daughter of **Dara,** daughter of **Yhera**
3	**Yeolf**	Mountain-Spirit of the Harath Éduins who shakes the earth.	–1 APP, +1 STR, +1 STAM, +1 PER, –1 IMAG	Son of **Gigantes**
4	**Cy Fair**	Murderer, companion of the Wild Hunter, and founder of the Cy Faira Mal brigand band.	+1 APP, +1 STR, +1 DEX, +1 CONV, -3 EMP, –1 WIS, *Aura of Fury* 1, *Berserkir Ekstasis* 2, *Hate Life* 5 Binding	Son of a **Sharab Deceal**
5	**Sion Gorta**	Mountain Man-Spirit who flattened the Erin Gara and ruled it from his Vale.	–1 APP, +1 STR, +1 STAM, +1 PER, –1 WILL, –1 IMAG	Son of **Gigantes**
6	**Lanys**	A Queen of Dara Dess and mother of Arathea, she let Düréan refugees stay in Daradja.	+1 APP, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1	Descended of **Druxada,** daughter of **Dara,** daughter of **Yhera**
7	**Damara**	By Highland legend daughter of Arathea and Islik the Divine King; a Queen of Dara Dess, she was slain by her sister Goatis.	+1 APP, +1 STR, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1	Descended of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
8	**Goatis**	By Highland legend daughter of Arathea and Agall; first Queen of Athark, she killed her sister Damara and then drowned herself.	+1 APP, +1 STR, +1 STAM, +1 TECH, +1 WILL, +1 IMAG, –1 REAS, +1 PRE, +1 CONV, –1 EMP, +1 WIS, *Imperious Tongue* 1, *Rage* 3 Binding, *Envy* 3 Binding (towards family members)	Descended of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
9	**Hetha Basi**	By Highland legend daughter of Arathea and Jala; first Queen of Heth Moll.	+1 APP, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Serene Aura* 1	Descended of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
10	**Leda**	By Highland legend daughter of Arathea and Coromat; first Queen of Finleth.	+1 APP, +1 DEX, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1	Descended of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
7-8	**Legendary Hero Lines**			
1	**Dyfyr**	Düréan Hero sworn to the service of Hetha Basi, who fought back the cursed Men of Athark.	+1 STR, +1 WILL, +1 CONV, –1 WIS	Of common **Galéan** Lineage
2	**Dyved**	Seneschal of Damara who became the First King of Dara Dess in the Age of Legends.	+1 STR, +1 WILL, +1 IMAG, +1 CONV, –1 WIS	Son of **Dyfyr**
3	**Ara Basi**	Queen of Heth Moll who became a Spring Queen of An-Athair, and called the most beautiful Queen the Highlands has ever seen.	+1 APP, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Serene Aura* 1, *Spellbinding Form* 3	Descended of **Hetha Basi**, descendant of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
4	**Chulwain**	King of Athark who became a Golden Knight of An-Athair to lift the curse of Goatis.	+1 APP, +1 STR, +1 STAM, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 WIS,	Descended of **Goatis**, descendant of **Lanys,** descendant of **Druxada,** daughter of **Dara,** daughter of **Yhera**
5	**Cynlas**	Brigand King who refused to become a Golden Knight; founded the Bloody Hundred brigand band.	+1 APP, +1 STR, +1 PER, +1 WILL, +1 REAS, +1 PRE	Of common **Daradjan** Lineage
6	**Galyease**	Builder of a chain of warning signal fires, Warlord of the forces that drove the Empire out of Daradja.	+1 STR, +1 PER, +1 MEM, +1 IMAG, +1 PRE, –1 WILL	Of common **Daradjan** Lineage
7	**Mergaile**	The Worm Eater, a King of Dara Dess and single-handed slayer of three Worm Kings.	+1 STR, +1 PER, +1 IMAG, +1 PRE, *Enchanted Aura* 2	Of common **Daradjan** Lineage

8	**Gavir**	The Runner Lord of Heth Moll, staunch ally of Fortias the Brave who once ran the length of the Vale of Barrows.	+1 APP, +1 DEX, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, +1 CONV, +1 EMP, +1 WIS, *Imperious Tongue* 1, *Serene Aura* 1, *Spellbinding Form* 3	Descended of **Ara Basi**, descendant of **Hetha Basi**, descendant of **Lanys**, descendant of **Druxada, etc.**
9	**Daurus Tull**	Knight-Captain of the Company of Stars, a group of Vanimorian and Thessid Heroes that aided Erlwulf.	+1 STR, +1 STAM, –1 TECH, +1 PER, +1 COUR	Of common **Vanimorian** Lineage
10	**Cynan**	King of Dara Dess and Hero of the Black Day Battle, last Great King of the Daradjan Citadels.	+1 STR, +1 PER, +1 IMAG, +1 PRE, +1 COUR, *Enchanted Aura* 2	Descended of **Mergaile**
9	**Highlander Hero Lines**			
1	**Ruad**	First Daradjan to renounce Queen Lanys' offer to Düréan refugees; founder of the Av-Ruad clan.	+1 STR, +1 STAM, +1 PER, +1 COUR, *Hate non-Daradjans* 2 Binding	Of common **Daradjan** Lineage
2	**Faelen**	Ruad's "steady hand;" founder of the Av-Faelen clan.	+1 STR, +1 PER, –1 WILL, +1 PRE, +1 COUR	Of common **Daradjan** Lineage
3	**Tenved**	Ruad's "hot head;" founder of the Av-Tenved clan.	+1 APP, +1 STR, –1 STAM, +1 DEX, +1 PER, –1 WILL, +1 PRE, +1 WIS	Son of a **Faerie Spirit**
4	**Sil Amain**	Early Pirate-King of Sharptooth Bay and Mal Irama; founder of the Av-Amain clan.	+1 STR, +1 PER, –1 WILL, +1 EMP, +1 WIS	Of common **Daradjan** Lineage
5	**Fallas**	King of Hüs Gara driven into the mountains; founder of the Fallas Av-Invis and Fallas Av-Tane clans.	+1 STR, +1 PER, –1 WILL, +1 REAS	Of common **Daradjan** Lineage
6	**Gal Ari**	The Queen of Claws, and famed foe of the Danians of Umat; founder of the Av-Ari clan.	+1 APP, +1 STR, +1 PER, +1 PRE, –1 WILL	Of common **Daradjan** Lineage
7	**Gal Dare**	Famed ghost-hunter of the Vale of Barrows; a Chieftain and Shaman of the Av-Dare clan.	+1 STR, +1 DEX, +1 PER, –1 WILL, +1 COUR, *Ghost Mask* 1, *Second Sight* 1	Of common **Daradjan** Lineage
8	**Enora Tane**	Bronze Age Pirate Queen who conquered Mal Irama; a Chieftain of the Fallas Av-Tane clan.	+1 STR, +1 TECH, +1 PER, –1 WILL, +1 WIS	Of common **Daradjan** Lineage
9	**Bavar Dair**	Bronze Age Bard-King of the Eastern Éduins; a Chieftain of the Ban Bres clan.	+1 APP, +1 STR, +1 PER, –1 WILL, +1 IMAG, +1 PRE	Of common **Daradjan** Lineage
10	**Gevris**	The Head-Taker, cruel outlaw who used to hunt men for sport; a Chieftain of the Bodmall clan.	+1 STR, +1 PER, +1 CONV, *Cruelty* 1 Binding	Of common **Daradjan** Lineage
10	**Magical Hero Lines**			
1	**Angharab**	Golden Age Enchantress-Queen of the Tel Éduins and counsel to Druxada.	+1 STR, +1 PER, +1 REAS, +1 WIS, *Second Sight* 1	Of common **Daradjan** Lineage
2	**Fer Enid**	Enchantress-counsel to Damara, who by legend hid away Damara's children to save them from Goatis.	+1 STR, +1 TECH, +1 PER, +1 IMAG, –1 WILL, *Second Sight* 1	Of common **Daradjan** Lineage
3	**Rabija**	Witch who confronted Dauban Hess and by legend told him to go find the Dawn.	+1 STR, +1 PER, +1 WILL, +1 WIS, *Forked Tongue* 3, *Second Sight* 1	Of common **Daradjan** Lineage
4	**Gobelin**	Bodmall clan blacksmith, forger of the sword *Gladringer* for Fortias.	+1 STR, +1 TECH, +1 PER, –1 WILL, +1 WIS, *Second Sight* 1	Of common **Daradjan** Lineage
5	**Agaire**	Witch who became an early Iron Age Queen of Heth Moll by force, ending the line of the Basi Queens.	+1 STR, +1 PER, +1 WILL, +1 CONV, *Second Sight* 1	Of common **Daradjan** Lineage
6	**Sarash**	Early Iron Age Shaman of the Cill Nas Emrys clan who killed all the flowers in the Vale of Flowers.	+1 STR, +1 DEX, +1 PER, +1 CONV, *Otherworldly Visage* 1, *Second Sight* 1, *Shame* 1 Binding	Of common **Daradjan** Lineage
7	**Juras Bell**	Early Iron Age Enchanter to King Gileas of Finleth; by legend he summoned the Wild Hunt.	+1 STR, +1 PER, +1 MEM, +1 WILL, +1 WIS, *Second Sight* 1	Of common **Daradjan** Lineage
8	**Lugdallas**	Early Iron Age Magician-King of Dara Dess who burnt Myr Uras to the ground for ignoring him.	+1 STR, +1 PER, +1 WILL, +1 COUR, *Second Sight* 1, *Cruelty* 1 Binding	Of common **Daradjan** Lineage
9	**Lugdair**	Magician-King of Dara Dess who aided King Fergus' Highland hunts in the Wars of the Throne Thief.	+1 APP, +1 STR, +1 PER, +1 WILL, +1 COUR, *Second Sight* 1, *Cruelty* 1 Binding	Descended of **Lugdallas**
10	**Gevred**	Warlock of Myr Uras who killed King Lugdair; sometimes spoken of as a possible Throne Thief.	+1 STR, +1 DEX, +1 PER, +1 WILL, +1 IMAG, *Evil Eye* 1, *Second Sight* 1	Of common **Daradjan** Lineage

Maelite Lineages

Initial Roll: Roll d10 or choose.

1-5	Common Lineage	Hero Path	Lineage Effect	Lineage History
	Maelite Common Lineage	The original inhabitants of the Dain Éduins and large portions of Western (Uthed) Dania.	+1 COUR, –1 EMP, +1 WIS	Descended of **Geniché**
6-8	**Archaic Hero Lines**			
1	**Maelfess**	An old name for Nymarga the Tyrant, the wickedest man in history, whose blood can still be found amongst the Maelites.	+1 APP, +1 STR, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, –1 CONV, –1 EMP, *Forked Tongue* 3, *Cruelty* 2 Binding, *Vanity* 2 Binding	**Unknown**
2	**Maelfir**	Ancient King of the Djar Mael, who led the destruction of the Kingdom of the Valley.	+1 TECH, +1 IMAG, +1 PRE, +1 COUR, –1 EMP, +1 WIS	Son of **Yhera**
3	**Gaebrila**	Ancient Queen of the Djar Mael, one of the destroyers of the Kingdom of the Valley.	+1 IMAG, +1 PRE, +1 COUR, –1 EMP, +1 WIS	Daughter of **Djara**
4	**Salach**	Ancient King of the Djar Mael, one of the destroyers of the Kingdom of the Valley.	+1 APP, +1 STR, +1 MEM, +1 CONV, +1 COUR, +1 WIS, –1 EMP, *Enlightened Tongue* 2	Son of a **Ghazarab**
5	**Dagukil**	First King of the Great Citadel of Ardeal, built with the help of Queen Druxada of Daradja.	+1 STR, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
6	**Düras**	King of Liadaine and a Defender of Ürüne Düré during its Fall; a lover to Hannath Hammergreia.	+1 APP, +1 STR, +1 COUR, +1 PRE, +1 WIS	Descended of **Dagukil**
7	**Dhankila**	A King of Bragagh and a Defender of Ürüne Düré during its Fall; a lover to Hannath Hammergreia and rival to Düras.	+1 DEX, +1 PER, +1 COUR, –1 EMP, +1 WIS, *Jealousy* 1 Binding (towards any Lover)	Of common **Maelite** Lineage
8	**Palé Meffiré**	Age of Legends Magician from Liss Dyved, who ruled the Vale of Barrows for a time from her own grave.	+1 WILL, +1 COUR, –1 EMP, +1 WIS, *Ghost Mask* 2, *Otherworldly Visage* 1, *Second Sight* 2	Of common **Maelite** Lineage
9	**Cirrisa**	Famous Priestess of the Great Temple of Yhera on the Fal Shara, called The Blessed for her generosity to those in need.	+1 REAS, +1 COUR, +1 EMP, +1 WIS	Of common **Maelite** Lineage
10	**Taran**	Age of Legends King of Eoras, called the King of the Dead; killed by Dauban Hess.	+1 TECH, +1 MEM, +1 COUR, –1 EMP, +1 WIS, *Ghost Mask* 1	Of common **Maelite** Lineage
9	**Later Hero Lines***			
1	**Morghita**	A warrior-priestess in the service of Githwaine; called the Blood Lady of Mageva after defending the city against Fortias.	+1 WILL, +1 COUR, –1 EMP, +1 WIS, *Terrifying Mask* 1	Of common **Maelite** Lineage
2	**Malkheb**	Greatest Warlord in the service of Githwaine, who killed over 100 Danian Knights.	+1 APP, +1 WILL, +1 PRE, +1 CONV, +1 COUR, –1 EMP, +1 WIS, *Dreadful Visage* 2	Son of a **Gamezhiel**
3	**Maloza**	Magician-King of Cimria who created an army of ghosts to rule all of the Dain Éduins for a time.	+1 APP, –1 STAM, + 2 DEX, +1 PER, +1 PRE, +1 COUR, +1 WIS, –1 EMP, *Otherworldly Visage* 1, *Ghost Mask* 2, *Second Sight* 1	Son of a **Faerie Spirit**
4	**Gedeb**	King of Caçak who allowed the Isliklidae into the Cora Gara and was first to enter their service.	+1 STAM, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
5	**Gebet Los**	Famed rebel Chieftain who fought the Isliklidae for two decades, often from the Red Wastes.	+1 WILL, +1 IMAG, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
6	**Dragace**	Rebel Warlord that betrayed Gebet Los to the Isliklidae.	+1 STR, +1 REAS, +1 COUR, –1 EMP, +1 WIS, *Shame* 2 Binding	Of common **Maelite** Lineage
7	**Helfyr**	Hor War Chief who killed Gwyrfyr Brightstar at the siege of Cir At'tor; sometimes called The Star Killer.	+1 STR, +1 WILL, +1COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage

8	**Illigdir**	Holl War Chief who raided as far as Dara Dess.	+1 STR, +1 DEX, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
9	**Carghita**	Brigand-Queen of Angharad and agent of the Isliklidae, who knew secret ways across the Djar Éduins.	+1 STR, +1 PER, +1 WILL, +1 COUR, –1 EMP, +1 WIS, *Terrifying Mask* 1	Descended of **Morghita**
10	**Madog**	Brigand Warlock who knew how to get over the Great Wall to terrorize the Danias.	+1 STR, +1 PER, +1 COUR, –1 EMP, +1 WIS, *Second Sight* 1	Of common **Maelite** Lineage
10	**Maecite Hero Lines****			
1	**Ulywn**	A Hero of the war against Githwaine and later the First King of Maece.	+1 STR, +1 COUR, +1 WIS	Of common **Maelite** Lineage
2	**Bragas Léy**	A Hero of the war against Githwaine and the First Watchtower King of Warwark.	+1 DEX, +1 PRE, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
3	**Pallan**	A Hero of the war against Githwaine and chief architect of the Great Wall, and a powerful Sorcerer and Alchemist.	+1 WILL, +1 IMAG, +1 REAS, +1 COUR, –1 EMP, +1 WIS, *Second Sight* 1	Of common **Maelite** Lineage
4	**Bier**	Fisher-Warrior who killed a sea monster and fed his village for a year on its remains.	+1 APP, +1 PRE, +1 COUR, –1 EMP, +1 WIS, *Fool's Luck* 1	Of common **Maelite** Lineage
5	**Dyllam**	A Hero of the Black Day Battle, who saved the High King Darwain the Fumbler but could not find *Gladringer*.	+1 DEX, +1 PER, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
6	**Pallan of Mizer**	A Hero of the Crusade against the Isliklidae, who briefly ruled the New Kingdom of Maellos from the Citadel of Ferabis.	+1 STR, +1 WILL, +1 COUR, –1 EMP, +1 WIS, *Vanity* 1 Binding	Of common **Maelite** Lineage
7	**Gwyrfyr of Warwark**	King of Maece who brokered a peace between the Kings of Dain and Erid Dania, averting civil war.	+1 WILL, +1 IMAG, +1 REAS, +1 CONV, +1 COUR, +1 EMP, +1 WIS, *Second Sight* 1	Descended of **Pallan**
8	**Lewyr**	Magician and alchemist, the first man to return from Lost Liss Dyved; suspected as a possible Throne Thief.	+1 MEM, +1 IMAG, +1 REAS, +1 COUR, –1 EMP, +1 WIS, *Second Sight* 1	Of common **Maelite** Lineage
9	**Gal Fayre**	A Hero of the Wars of the Throne Thief, who saved the city of Nomath by her quick thinking.	+1 TECH, +1 IMAG, +1 REAS, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage
10	**Angiss**	Watchtower King loyal to the High Kings during the Wars of the Throne Thief and so made the First King of Angowrie.	+1 APP, +1 PER, +1 CONV, +1 COUR, –1 EMP, +1 WIS	Of common **Maelite** Lineage

* Allow only for Djar Maelites from the Isliklid Kingdoms.
** Allow only for Maelites from the Watchtower King territories of what was once the Kingdom of Maece.

MAELITE LINEAGE NOTES:

Maelite Lineages suffer an insurmountable split following the War of the Last Worm and the building of the Great Wall of Fortias to ward the East against the dangers of Lost Uthedmael. The Djar Maelites who withdrew into the holds of the Dain Éduins and later were conquered by the Isliklidae have a separate set of recent Hero Lineages from the Maelites who withdrew into the West and became the Watchtower Kings of Maece. They both share the same Archaic Lineages, however, which predate the split between the two sides.





Düméghal Lineages

Initial Roll: Roll d10 or choose.

1-6	Common Lineage	Hero Path	Lineage Effect	Lineage History
1-4	**Ghali Common Lineage**	The Khaghals, ancient inhabitants of the Lake Hazrat region.	+1 STR, +1 DEX, –1 EMP	Descended of **Geniché**
5-7	**Rajiki Common Lineage**	The ancient inhabitants of the Ferras and Kaserat Nash mountains.	+1 WILL, +1 IMAG, –1 EMP	Descended of **Geniché**
8	**Califan Common Lineage**	The inhabitants of the Empire of Califa in the Unknown World.	–1 STR, +1 DEX, +1 IMAG	Descended of **Yhera**
9	**Samarite Common Lineage**	The original inhabitants of Samarappa and the Persamas River Valley.	–1 WILL, +1 IMAG, +1 PRE	Descended of **Geniché**
10	**Metic Common Lineage**	The ancient inhabitants of the great plateaus and valleys of what was once Geteema's Garden.	+1 WILL, +1 COUR, –1 WIS	Descended of **Geteema**
7	**Archaic Hero Lines**			
1	**Agruk**	A son of Agall and a patricide in the service of the Isliklidae.*	+1 STR, +1 STAM, +1 DEX, –1 REAS, +1 CONV, +1 COUR, –1 EMP, *Rage* 3 Binding	Son of **Agall,** son of **Agdah***
2	**Arghan**	A son of Agall and a patricide in the service of the Isliklidae.*	+1 APP, +1 STR, +1 STAM, +1 DEX, –1 REAS, +1 CONV, +1 COUR, –1 EMP, *Rage* 3 Binding	Son of **Agall,** son of **Agdah***
3	**Aghokh**	A son of Agall and a patricide in the service of the Isliklidae.*	+1 STR, +1 STAM, +1 DEX, –1 REAS, +1 CONV, +1 COUR, –1 EMP, *Rage* 2 Binding	Son of **Agall,** son of **Agdah***
4	**Cha'an**	Feared Rajiki Warlock in the service of the Isliklidae.	+1 TECH, +1 WILL, +1 IMAG, –1 EMP, +1 WIS, *Ghost Mask* 1, *Open Spirit* 2, *Second Sight* 1	Of common **Rajiki** Lineage
5	**Khesh'tir**	Düméghal Warlord credited with killing Bhargata, first son of Jala, during the conquest of Samarappa.	+1 STR, +1 STAM, +1 DEX, –1 REAS, +1 CONV, +1 COUR, –1 EMP, *Cruelty* 1 Binding, *Rage* 3 Binding	Son of **Agruk,** son of **Agall,** son of **Agdah***
6	**Hirghu**	Düméghal Warlord who led the sack of Hir Serak.	+1 STR, +1 DEX, +1 IMAG, +1 COUR, –1 EMP, *Cruelty* 1 Binding	Of common **Ghali** Lineage
7	**Chakagh**	Düméghal Warlock who seized the wives of the sons of Jala for the pleasure of the Isliklidae.	+1 STR, +1 TECH, +1 WILL, +1 IMAG, –1 EMP, *Cruelty* 3 Binding, *Lust* 2 Binding	Of common **Rajiki** Lineage
8	**Kir-Tesh**	First figurehead King of Hazrat-Ghal appointed by the Isliklidae, who came to rule the land for real.	+1 STR, +1 DEX, +1 PRE, +1 CONV, –1 EMP	Of common **Ghali** Lineage
9	**Arghan Khitagh**	The Great King of Hazrat-Ghal during its war with Dauban Hess, considered by some his greatest opponent.	+1 APP, +1 STR, +1 STAM, +1 DEX, –1 REAS, +1 PRE, +1 CONV, +1 COUR, –1 EMP, *Cruelty* 2 Binding. *Rage* 3 Binding	Descended of **Arghan**, son of **Agall,** son of **Agdah***
10	**Urkagh**	Düméghal Warlock credited with transcribing the ***Regis Lykeios*** as dictated by the Isliklidae.	+1 STR, +1 DEX, +1 PER, +1 MEM, +1 REAS, –1 EMP, *Second Sight* 1	Of common **Ghali** Lineage
8	**Later Ghali Lines**			
1	**Khadesh**	Düméghal Warlock-King famed for spitting in the face of the Emperor of the West, and living.	+1 STR, +1 DEX, +1 WILL, +1 MEM, +1 COUR, –1 EMP, *Ghost Mask* 1, *Otherworldly Visage* 1, *Second Sight* 1	Of common **Ghali** Lineage
2	**Ghaz Ghazab**	Düméghal Warlock-King who led the conquest of the Lake Hazrat region, defeating the Kessites.	+1 STR, +1 DEX, +1 PER, +1 WILL, +1 MEM, +1 COUR, –1 EMP, *Ghost Mask* 1, *Otherworldly Visage* 1, *Second Sight* 1	Son of **Khadesh**
3	**Inaj-Azab**	Düméghal Warlock-King who eradicated the lineage of Jala (in the West).	+1 STR, +1 DEX, +1 PER, +1 WILL, +1 MEM, +1 COUR, –1 EMP, *Ghost Mask* 1, *Otherworldly Visage* 1, *Second Sight* 1, *Cruelty* 2 Binding	Son of **Ghaz Ghazab,** son of **Khadesh**
4	**Arkhillai**	Düméghal King who hosted the questing Dragon Kings and then slaughtered them.	+1 APP, +1 STR, +1 STAM, +1 DEX, +1 PRE, +1 CONV, +1 COUR, –1 EMP, *Cruelty* 2 Binding, *Rage* 3 Binding	Descended of **Arghan Khitagh**, descendant of **Arghan**, son of **Agall,** son of **Agdah***
5	**Ar'Ghati**	Enlightened Düméghal King who ruled Samarappa in peace; tortured to death by the Isliklidae.	+1 APP, +1 STR, +1 DEX, +1 IMAG, +1 REAS, +1 WIS, *Illuminated Mind* 1	Of common **Ghali** Lineage

6	**Uzgharri**	Düméghal Warrior who twice fought Akkalion in personal battle.	+1 STR, +1 STAM, +1 DEX, +1 COUR, –1 EMP, *Cruelty* 2 Binding	Of common **Ghali** Lineage
7	**Ghiyzabai**	Düméghal Warlock-King who stayed to rule the City of Opals after the Isliklidae had left.	+1 WILL, +1 IMAG, +1 PRE, –1 EMP, *Otherworldly Visage* 1, *Second Sight* 1, *Cruelty* 2 Binding	Of common **Rajiki** Lineage
8	**Ghuttesh**	Düméghal Warlock who claimed to find *Ghavaurer*, the sword of Nymarga, in his Secret Tomb.	+1 TECH, +1 WILL, +1 MEM, +1 IMAG, –1 EMP, *Hubris* 1 Binding, *Cruelty* 2 Binding	Of common **Rajiki** Lineage
9	**Khalia of the Iron Mask**	First Düméghal herald of the Isliklidae in the Phoenix Court, known for her malice and her vices.	+1 APP, +1 PER, +1 WILL, +1 IMAG, +1 PRE, –1 EMP, *Brazen Body* 2, *Brazen Tongue* 2, *Cruelty* 2 Binding, *Lust* 2 Binding	Of common **Rajiki** Lineage
10	**Tir-khab**	Düméghal builder of the defenses at Cirs At'tor and Ak'tor, a name cursed by the Watchtower Kings.	+1 STR, +1 DEX, +1 TECH, +1 IMAG, –1 EMP	Of common **Ghali** Lineage
9–10	**Non-Ghali Lines**			
1	**Maelfess**	An old name for Nymarga the Tyrant, the wickedest man in history, whose blood can still be found amongst the Samarappans, Metics, and Vanimorians.	+1 APP, +1 STR, +1 TECH, +1 WILL, +1 IMAG, +1 PRE, -3 CONV, -3 EMP, *Forked Tongue* 3, *Cruelty* 2 Binding, *Vanity* 2 Binding	**Unknown**
2	**Sirtava**	Yheran Priestess who taught the oppressed and chained how to bear their punishments.	+1 STAM, +1 WILL, +1 IMAG, +1 PRE, +1 COUR, +1 WIS, *Enlightened Aura* 1	Of common **Samarite** Lineage
3	**Surepghita**	Concubine and consort to Ar'Ghati, who opened his eyes and Mind to the World.	+1 WILL, +1 IMAG, +1 PRE, +1 WIS, *Illuminated Mind* 2, *Initiate/Mystery* 1	Of common **Samarite** Lineage
4	**Cholo Tai**	Califan Warlord in the service of the Isliklidae who turned his back on the Emperor of the West.	+1 STR, +1 DEX, +1 IMAG, +1 COUR	Of common **Califan** Lineage
5	**Lizao Hizao**	Califan Warlord sent to kill Cholo Thai, who instead entered into the service of the Isliklidae with all his men.	+1 STR, +1 DEX, +1 IMAG, +1 COUR	Of common **Califan** Lineage
6	**Arvale**	Famed Metic King who fell into the service of the Isliklidae.	+1 STR, +1 TECH, +1 WILL, +1 COUR, –1 WIS	Of common **Metic** Lineage
7	**Baraska**	She Who Could Not Be Broken, the symbol of Metic resistance to the Isliklidae during their reign.	+1 WILL, +1 COUR, +1 WIS	Of common **Metic** Lineage
8	**Rabadin**	Metic Slave-King who led the invasion of Vanimoria.	+1 PER, +1 WILL, +1 IMAG, +1 COUR, +1 WIS, *Cruelty* 1 Binding	Of common **Metic** Lineage
9	**Daha**	Vanimorian Prince who betrayed his fellows before the Battle of Tier-en-Tiel.	+1 STR, +1 STAM, –1 TECH, +1 PER, +1 PRE, *Greed* 2 Binding	Descended of **Vani**
10	**Faraj**	Vanimorian Warlord in the service of the Isliklidae who was granted the hold of Caçak as his domain.	+1 STR, +1 STAM, –1 TECH, +1 PER	Of common **Vanimorian** Lineage

*According to the Düméghal, that is; their claims about the descent of some of their ancestors from the Hero-God Agall is considered false and heretical by the Sun Court and tactfully described as 'disputed and unproven' by the Phoenix Court.

DÜMÉGHAL LINEAGE NOTES:

The category of Düméghal Lineages is perhaps the most complicated, as the term Düméghal essentially is a catchall name to describe the Warrior-Servants of the Isliklidae. The majority are descendants of the Khaghals and Rajiks of the Lake Hazrat region, who were the first to enter into the service of the ancient Isliklidae, but in the centuries since many other peoples have contributed to the armed and unarmed entourages attending the Isliklidae, not always by choice. Some of the Lineages listed here are of Heroes who resisted the Isliklidae, and whose Lineages over time may have become mixed into the Warrior or Slave populations that accompanied the Isliklidae across the Known World and into the Dain Éduins. In addition to the non-Ghali and non-Rajiki Lineages listed here, a Düméghal could theoretically have Lineages from the Califan, Samarappan, Ramoran, Metic, and Vanimorian Lineage Tables (to be presented in later Books), reflecting an archaic ancestry from one of those Cultures present amongst their number.




THE SEA OF SANDS
& THE KINGDOMS OF THE FALSE ISLIKLIDAE
N
E
S
DAIN ÉDUINS
PASS OF SHADOWS
SHADOWED VALE
VALE OF BONES
DESS ÜRÜNE
Cimria
Gorghita
Gidra
MORICA
Harga Lio
Fier Bely
Maglavi
GATE OF THE DAMNED
Ardeal
Gir Akt'or
DRAGA CIRKISK
NID FALSHARA
UGERAM
Ferald's
Hall Aretta
Hall Brak
Hall Dagut
Hall Sabar
Hall Dakar
Hall Khetia
Hall Carria
CARRION PASS
Hall Ari
Hall Helkuri
Hall Fortia
Hall Kiak
Hall Ghuen
Hall Gelat
Hall Gidra
Lost Temple of Ouidrad
CORA
ANEGHARA
PASS OF SWORDS
Gir At'tor
GARA
Hall Marukh
Hall Marat
Hag's Crown
BORADJA
SUD FALSHARA
Hall Dauf
Hall Asaham
Hall Boyd
Hall Gardak
PASS OF WARDS
Hall Sagaza
Hall Gelaf
Hall Tera
Hall Ulem
Hall Gezer
Galefat
Tgutzr
Malestos
MAL GARA
Wolfyrj
MAL DRUNE
BORA GARA
BORA
ÉDUINS
FALSHARA
Lost Falshara
Lost Bragogh
Lost Tor Belsa
Lost Ala Caila
LOST DAYWOLD
Lost Anath
Lost Falshara
Road of the Lost
Road of Spears
Caves of Duras
Akrines
Duma Asurr
GIL GARA
THE RED WASTES
miles
0 5 10 20 25 30 40 50
Dünaghul-held Citadel
Fier: Bound Djar Maol King
Half: Allied Djar Maol King
Petrified Forest
Place of Interest
Ruined Citadel
Ruin
Barrow
Fort
Highland Clan Hold
Citadel, Castle, Fort
Half-Djar Maol King
Mesa

Appendix B: An Enemy Culture: The Djar Maelites & the Isliklid Kingdoms

The Djar Maelites are most likely to be encountered as NPCs in the Wastes of Lost Uthedmael or raiding into the western parts of Daradja, Dain Dania, and the Watchtower Coast.

To the West of the Middle Kingdoms, in the harsh mountains of the Dain Éduins beyond the cursed lands of Lost Uthedmael and the Vale of Barrows, lie the three Kingdoms of the Isliklidae, foreign invaders from the Far West. The Isliklidae and their Düméghal warrior-servants rule over a warlike but subjugated people, the Djar Maelites, who have a long and storied history filled with blood and violence. The Djar Maelites have lived in the western mountains since the Golden Age, and in those ancient days were briefly allies and tributaries of the Queens of Daradja. But their quarrelsome and violent natures – they once destroyed a kingdom in the broad valley south of the Dain Éduins so thoroughly that no one remembers its name – made them increasingly isolated over the centuries. Many of the Djar Maelites served in the armies of Githwaine, the Last Worm King, and ever since they have been considered by others to be a cursed people.

Now the once-proud Djar Maelites serve at the beck and call of their mysterious masters, and gather in armed hordes to raid across the Wastes and prey upon their neighbors. Daradjan brigands still travel across the Vale of Barrows to visit the western mountains, however, and report a colorful and fractious people underneath the barbarism for which they are infamous.

The Isliklidae themselves are rarely seen by outsiders, and so the less said about them at present, the better. Their primary servants are the Düméghal, a caste of fierce warriors from a dozen Cultures across the face of the Known World who have been drawn into their service.

Maelite Cultural Languages: **Maelite**, the Middle Tongue, Old Éduinan, Old Metic, Old Ghali, Thessidian.
Maelite Everyman Skills: Stealth, Fieldcraft, Folk Lore; Yheran Cult Lore.



A symbol of Irré, whom the Düméghal are said to worship as a God of War and as the Locust of the Wilderness.

Maelite Birthplace:

Roll d10 or choose.

Roll	Birthplace	Social Level roll modifier
1	**Lost Uthedmael Ruin**	The Lost
2	**Brigand Encampment**	The Lost
3	**Solitary Hovel**	-4
4	**Mountain Camp**	-4
5	**Fortified Plains Village**	-2
6	**Mesa Fort**	-2
7	**Djar Mael *Holl* Citadel**	-2
8	**Djar Mael *Hor* Citadel**	–1
9	**Düméghal-held Citadel**	+3
10	**Royal Citadel**	+4

Lost Uthedmael Ruin: The haunted ruin of a city or citadel in Lost Uthedmael, usually home only to the truly desperate. Anyone born into this environment automatically belongs the Lost Social Class.
Brigand Encampment: A brigand camp or fort, often for a Highlands Brigand band that has crossed the Daradj borders to find a relative sense of safety; usually a band will do so only to escape determined pursuers. Anyone born into this environment automatically belongs the Lost Social Class.
Solitary Hovel: A small house or cave, home to a madman, lunatic, or some other deranged hermit.
Mountain Camp: A small transient camp somewhere in the mountains, filled with Djar Maelite herders or miners. They will work their herds or mines for a season, and then return to their fortified homes.
Fortified Plains Village: A small, fortified collection of houses and farms in the plains of Cora Gara or Bora Gara, beholden to the nearest Djar Mael Citadel. The walls will be made of stone, adobe, and clay.
Mesa Fort: A small fort carved or built into the side or top of one of the Mesas of the Cora Gara, home to a Djar Mael Warrior and his clan and retinue. The fort is made of stone, adobe, and clay, or carved of earth and rock, or a mix of both.
Djar Mael* Holl *Citadel: A large stone Citadel carved or built into the side or top of one of the Mesas of the Cora Gara, home to an "independent" Djar Mael King called a *Holl*. Such Citadels can be quite large, but are made the same way as the smaller forts and villages of the region. They often have secret passages leading into the Mesa and to secret exits from the rock.
Djar Mael* Hor *Citadel: A large stone Citadel carved or built into the side or top of one of the Mesas of the Cora Gara, home to a Djar Mael King sworn to one of the Isliklidae. They are identical to *Holl* Citadels, albeit more depressing even if materially richer.
Düméghal-held Citadel: A large stone Citadel commanded by Düméghal warriors in the name of the Isliklidae. Most of these Citadels are former Djar Maelite strongholds seized by the Düméghal, except Cir At'tor and Cir Ak'tor, which were built by the Düméghal after the Isliklidae arrived in the region.
Royal Citadel: A large stone Citadel, large enough to be a small city, held by one of the Kings of the Isliklidae as his personal domain and seat of power: either Ferabis, Ardeal, or Cimria. Outsiders almost never get within a dozen miles of such a Citadel.

A full listing of the various Citadels of the Djar Mael is available in the chapter on The Known World Today.

Djar Maelite Social Class & Parents' Occupations

Roll d10 or choose Social Level and Class, then Roll d10 or choose each Parent's Occupation.

SL	Social Class	2nd Roll	Parent's Occupation
1	**The Lost**	1-2	**Bandit**
		3-5	**Brigand, Highland**
		6-7	**Hermit**
		8	Warlock
		9	**Witch**
		10	*roll as Slave*
2-4	**Slave**	1	*roll as Lost*
		2	**Courtesan** *or* **Entertainer**
		3	**Farmer**
		4	**Fortune Teller**
		5	**House Servant**
		6	Hunter
		7	Laborer
		8	**Midwife**
		9	**Priestess – Yheran**
		10	*roll as Djar Mael*
5-6	**Djar Mael**	1	*roll as Slave*
		2	**Chieftain (Holl)**
		3	Guard
		4	**Herald**
		5	**Householder**
		6	**Scout**
		7	**Spy** *or* **Assassin**
		8	**War Chief (Holl)**
		9	Warlord (Hor)
		10	**Warrior (Sworn)**
7-8	**Düméghal***	1-3	Guard
		4	Herald
		5	Seneschal
		6	**Spy** *or* **Assassin**
		7	Warlord
		8–10	Warrior (Sworn)
9+	**Isliklidae***	1	Alchemist
		2-4	**Courtesan**
		5-7	**Lady**
		8	Lord
		9–10	Sorcerer

* The Düméghal and the Isliklidae are essentially their own insular Cultures. There are very few Isliklidae left in the world, and so each is a unique individual. More on the Isliklidae will be forthcoming in later volumes and adventures.

Djar Maelite Lineages

Roll d20 once on the Table to determine your Mother's Lineage, and then again to determine your Father's Lineage, or you may choose. Then see the specific Lineage Tables in Appendix A.

Roll	Lineage Table
1-2	Archaic Düréan
3-4	Daradjan
5-7	Danian
8–16	Maelite
17–19	Düméghal
20	Unusual

Djar Maelite Names

For the most part, modern Djar Maelite names have a slightly different sound and feel than the names common amongst their Maecite cousins on the eastern side of the Wastes, though they share a common heritage and a handful of names common to each Culture.

Men's Names: Gaebril, Gedeb, Gebet, Gezer, Maelfir, Malkehb, Madog, Maloza, Sadoza, Saloza, Salfir, Salbraece, Ulbraece, Ulwyn, Ullah, Ullam, Urian, Uran, Taran, Pallan, Bragas, Düras, Dragach, Dragyr, Helfyr, Illigir, Dhalghir.

Women's Names: Gaecill, Gaebrilla, Galbrana, Airgalla, Airfalé, Palé, Pallas, Anid, Aliss, Lia, Liacill, Cacill, Caila, Netia, Naghita, Nakhita, Hekhetia, Carghita, Morghita, Brighita, Brigia, Dragia, Dragasa, Dragace, Raliss, Ragana, Rekhetia.

Family Names: The Djar Maelites do not use family surnames, generally, though a fashion for it can be found amongst the aristocrats of Angora. Most individuals are described as "son of" or "daughter of," with birthplaces or home citadels also used as identifiers, as in "of Hage" or "of Khetia."

Djar Maelite Cultural Items

Roll d10 if you gain a Cultural Item from your LifePath, and then apply the bonus from the entry that gave you the Item as appropriate. See the chapter on Magic and Enchantments.

Roll	Item
1	Helmet with *Horsehair plume*
2	*Bloodstone* amulet
3	*Amber* amulet, with *fossil*
4	*Hyacinth* amulet
5	*Ruby* amulet
6	*Silver* dagger
7	*Wyvern Scale* target shield
8	*Labiran Ward Magic rune* amulet
9	*Labiran Fear rune* amulet
10	Lost Uthedmael Heirloom (roll again to determine exactly what; triple normal value)

Appendix C: The Economy of the Known World

Here you can find some basic economic information about the Middle Kingdoms and the Known World. The basic coinage system in operation in the Known World can be described as follows:

In books of account, the basic coin in most measurements or transactions is the full **silver piece**, denoted by the mark '**s**' after a number, which is the daily wage of a person of "average" Social Level (SL 5). The silver piece is often called a ***soldi***, after the Palatian term for it, or a ***shilling***, after the Hemispian term. A smaller unit of denomination is the **copper penny**, though in some places the penny is not made of copper but actually of devalued silver or even tin, and so often it is just called a penny and is usually denoted by the mark '**p**'. A silver piece is worth approximately 12 copper pennies. The highest denomination coin is the **gold piece**, worth 20 silver pieces and denoted with the mark '**g**'. The basic gold piece is often called a ***lira***, after the Palatian term for it.

1s = 12p
1g = 20s = 240p

The price of an object or service will be listed with the highest coin first. So, if the price of an object is marked at 5s6p, that's 5 silver pieces and 6 pennies (5 1/2 silvers, in other words); one marked at 4g4s would be 4 gold pieces and 4 silver pieces.

While silver pieces and pennies have an almost universal value, gold coins come in a bit more variety than the standardized books-of-account gold piece. The Palatians use a gold coin called the ***ducat***, which is usually considered to be worth 40s (or 2 regular gold pieces), and denoted with the mark '**gd**'. The Isle of Illia and the Middle Kingdoms use a gold coin called the ***crown***, which is usually considered to be worth 30s (or 1–1 /2 regular gold pieces) and is denoted by the mark '**gc**'. The Hemapoline League used to use the crown exclusively, but in the last century the city of Hemapoli has begun minting a large gold coin called the ***florin***, which is usually considered to be worth 80s (or 4 regular gold pieces) and denoted by the mark '**gf**'; the city of Hemelos has responded with the ***livre***, usually considered to be worth 25s (just over a common gold piece), and denoted by the mark '**gl**'; and the city of Agrapios has begun minting the ***lion***, a very heavy coin usually valued at 100s (or 5 regular gold pieces) and denoted by the mark '**gL**'. The Empire of Thessid-Gola mints a gold coin called the ***drachmae***, long used by the Merchant-Princes of Galia, and worth 35s (or almost 2 regular gold pieces).

Annual Earnings

As noted in the LifePath, your Annual Earnings – the amount of money or goods and property that you can hold on to during the course of a year after basic living expenses have been deducted – is determined from the Income by Social Level Table, which follows and assumes that a person of average social standing (SL 5) has a daily wage or income of 1s, and the rest is extrapolated from there. At high Social Levels, particularly when your House Keeping and Commerce Skills are factored into their annual income, some quite high numbers can be reached; but remember that this schema is meant to represent everyone from the very poor (SL 1) to the wealthiest Kings (SL 14), and from your Annual Earnings you have to pay for everything from clothes to livestock, furniture, houses, castles, sailing ships, servants, armies, etc. You should not come out of the Character Generation process with literally thousands of gold pieces; rather, you should have made investments with those earnings that reflect your Occupations, into houses, land, ships, businesses, equipment, furnishings, clothing, etc., so only 10% of your Annual Earnings should be in coinage, everything else should be in goods and properties.

Income by Social Level

Social Level	Daily Wages or Income	Daily Bread = 1p per SL	Daily Shelter = 1p per SL	Daily Earnings	Annual Wages or Income	Annual Room & Board	Annual Earnings*
1[1]	3p	1p	1p	1p	4g10s	3g	1g10s
2[1]	5p	2p	2p	1p	7g12s	6g2s	1g10s
3	8p	3p	3p	2p	12g2s	9g2s	3g
4	10p	4p	4p	2p	15g4s	12g2s	3g2s
5	12p (1s)	5p	5p	2p	18g4s	15g2s	3g2s
6	15p	6p	6p	3p	22g15s	18g4s	4g11s
7	19p	7p	7p	5p	28g16s4p	21g4s	7g12s4p
8	2s	8p	8p	8p	36g8s	24g6s	12g2s
9	3s	9p	9p	1s6p	54g12s	27g6s	27g6s
10	6s	10p	10p	4s4p	109g4s	30g6s	78g18s
11	12s	11p	11p	10s2p	218g8s	33g8s	185g
12	18s	12p	12p	16s	327g12s	36g8s	291g4s
13	24s	13p	13p	21s10p	436g16s	39g8s	397g8s
14	32s	14p	14p	29s8p	582g8s	42g8s	540g

* Multiply Annual Earnings by *both* your House Keeping Skill and Commerce Skill or those of an appointed manager.
[1] Outlaw Occupations may gain an additional 2d20g per year from criminal activity.

Table Explanations:

Social Level: The Social Level of your current Occupation. Guides might wish to preclude you from beginning the Game in a Social Level higher than 10, which usually indicates a titled Lord or Lady: household Knights will usually have SL 9, with Landed Knights, Lords, and Ladies at SL 10, High Lords at SL 11, Barons and Earls at SL 12, Princes and Dukes at SL13, and Kings at SL 14.

Daily Wages or Income: How much you should expect to be paid for the SL of an Occupation per day, or earn per day you're your investments. Note that this isn't *always* the actual wage being offered, or the income being generated by an investment. For SL 10 and up, this figure is almost certainly income from businesses, investments, land rents, etc., rather than actual wages. This can also be used to quickly determine the approximate cost of hiring someone on a daily basis from that SL; for example, if you're in An-Athair and want to hire a couple of Laborers (SL 2-3) to help you dig a trench, you should expect to pay each of them 5-8p a day (or the equivalent in food and drink) for their work.

Daily Bread: This is the *minimum* cost that you could expect to pay on a daily basis for your meals at this SL; at low Social Levels sometimes this doesn't reflect better quality in the food, but is rather a reflection of how often one eats during a day, as the basic cost for a poor meal (usually bread and a bit of soup) is 1p (so it's not until SL 3 that you could expect 3 square meals a day). You can pay a *lot* more for a meal than what is listed, but if you pay less than this you're eating very frugally for your SL. Technically, of course, you don't have to eat or take shelter at your Occupation's SL; you could eat like a King, if you can scrape up the money, or choose to eat poorly if you're being frugal.

Daily Shelter: This is the *minimum* standard cost of nightly accommodations for your SL, but it should be noted as with your Daily Bread that you can pay a *lot* more for this, in particular as this assumes a long-term rent, or lease, or upkeep and maintenance on a domicile that you own (rare for anyone other than a noble or a city-dweller). Nightly rents at inns are much higher, for example.

Daily Earnings: This is how much you should have left over after paying for your minimum daily expenses.

Annual Wages or Income: This is the average annual income of someone from an Occupation of that SL should expect, although it should be noted that this assumes constant year-round employment (a rare thing in actuality). This can also be taken as a guide to the approximate cost of employing someone from an Occupation of that SL, either through actual wages or through the granting of income-generating property or goods and services. So for example, if you wanted to add a couple of Knights (SL 9 in most Cultures) to your household retinue, you'd be expected to pay them around 28g each, or grant them lands or properties that generated that much income per year, or gift them with food, board, gifts, and services that roughly totaled that much in value, or some combination of those methods of remuneration.

Annual Room & Board: Once again, this is the base *minimum* that someone from a particular SL would be expected to spend every year on their food and shelter, with extra emphasis on *minimum*.

Annual Earnings: This is the amount someone with that SL should expect to earn after basic expenses in a year, but this figure does not include things like clothes, furniture, supplies, properties, employees, etc. This figure is multiplied by both your House Keeping Skill – your organizational skills – and your Commerce Skill – your understanding of business and finance – if you have Skill Levels in either. So a SL 8 Merchant with House Keeping 3 and Commerce 4 could be expected to earn 12g2s x 3 x 4 = 145g4s per year (which might sound like a lot, except that the costs of his clothes, hirelings, properties, household goods, etc., should then be deducted from it, and that stuff can add up very quickly). If you're in an Outlaw Occupation, you may add 2d20g each year for additional annual income derived from your criminal activities (roll this number *before* multiplying by House Keeping and Commerce, both of which play a roll in the underground economy). If your Earnings are generated by investments (farms, vineyards, mills, workshops, businesses, caravans and trading ships, etc.), you may hire or designate someone else as your proxy (a Seneschal, business manager, wife, etc.), and use their House Keeping and Commerce Skills instead of your own to determine your final annual Earnings.

You can use the figures on this Table both to determine your annual Earnings during Character Creation and to simply calculate the earnings you might receive from investments you have during the course of the game. For example, if you're a SL 8 Merchant and have a business that you own or manage, you can probably expect to receive from it 12g2s (multiplied by your House Keeping and Commerce Skills) over the course of a year (or approximately 1g a month). This figure would not include any of the additional costs that might require the expenditure of your money during the course of a year, so these figures should be considered maximums. Theoretically out of your Earnings (both from this Table and from your adventures in the game) you must pay for everything from your taxes, tithes, and tributes to the clothes on your back (and in your wardrobe), your hirelings, your properties, your household goods, and any other incidentals that might crop up. If your Guide feels that (particularly at high SLs) you are walking away with too much money, he or she might want to impose costs on you (and indeed, 90% of your Earnings should probably be eaten up by costs, purchases, and investments during the course of a year) or deduct from your Earnings for the effects of drought, bad weather, market crashes, war, banditry, etc.

Optional Earnings Roll

For a bit more variety in each year's Earnings, try the following: each year, make an open-ended REAS/Commerce and House Keeping Skill roll (add the two Skills together, which is a bit unusual) with a DR equal to 5 plus your SL. If you succeed at the roll, you earn as per normal, multiplying your annual Earnings by your House Keeping Skill. If you critical your roll, you can multiply your Earnings by both your House Keeping and your Commerce Skills. If you fail the roll, your basic Earnings are halved for the year (and you cannot multiply by either your House Keeping or Commerce Skills). If you fumbled your roll, you earned no money for the year.

Item Costs

The costs given on all item tables and lists in this book are ***base*** costs; to determine the ***actual*** cost, consider consulting the following Tables, the first on the Availability of the item desired (at the time that you're conduct a search for it). Availability can be taken as either a measure of the actual scarcity of an item or service, or of the demand for an item or service at a given time. One Availability roll should apply for at least a week or so of game time, perhaps even a month; so that if you're looking for an item and at the moment it's very scarce, it should be weeks or maybe even months before the local market conditions change (exceptions can be made, for example, if a caravan or cargo ship suddenly arrives with a large supply of the item involved...at the Guide's discretion, of course).

Item/Service Availability

Roll d10, applying Modifiers from Table below.

Roll	Availability	Effect on Cost
1	**Not available**	N/A
2	**Very Scarce**	x 3
3-4	**Scarce**	x 1.5
5-8	**Standard Supply**	--
9	**Abundant Supply**	x .75
10+	**Flooded Market**	x .5

Availability Modifiers

All Modifiers are cumulative.

Situation	Modifier
Large City (3000 + population)	+2
Trade Center (2 or more trade routes)	+1 per trade route
Rural Area/Market	–1
Unusual Item/Service in that Culture	–2
Imported Item	–6

In addition to availability, the cost of an item may be affected by its ***Quality***. The Quality of an item is based on either the quality of the base material used in producing it, or upon the Skill Roll that is used in making it; a Critical Success indicates that the item created is of ***High*** Quality. Poor Quality items made with subpar materials provide a –1 penalty to any Characteristic or Skill Tests they might be involved in, while High Quality items provide a +1 bonus. So for example, a Poor Quality suit of clothes would cost 3/4 the usual price, but would also give you a –1 penalty for Wardrobe & Style Rolls.

Item Quality

Item Quality	Effect on Cost
Poor Quality (–1)	x .75
Basic Quality (no mod)	n/a
High Quality (+1)	x 2

The Cost of many services are already dependent on the Skill Level of the person being hired, and so such Cost is unaffected by the Quality ratings, but can be modified based on Availability.

Clothing

The cost of clothing reflects both the relative quality and fashionableness of the clothes, but also the material; higher SL clothes will be made of satin, damask, silk, fine wool, or velvet, with gold and silver thread and embroidery.

SL	Simple Clothes	Reinforced Clothes	Winter Clothes
1	1s	2s	3s
2	2s	4s	6s
3	3s	6s	9s
4	5s	10s	15s
5	7s	14s	1g1s
6	9s	18s	1g7s
7	12s	1g4s	1g16s
8	15s	1g10s	2g5s
9	1g	2g	3g
10	1g4s	2g8s	3g12s
11	1g10s	3g	4g10s
12	2g	4g	6g
13	3g	6g	9g
14	5g	10g	15g

Sample Goods

Items in *italic* are imported into the Middle Kingdoms.

Item	Weight	Cost
Silver ring	--	4s
Heavy silver ring	--	8s
Gold brooch	.5 lb	5g
Pewter Goblet	1 lb	10s
Silver Goblet	1 lb	6g
Gold Armband	1 lb	20g
Tapestry	20 lb	1g
Tent	10lb/person	5s/person
Carpet	25 lb	18s
Lute	3 lb	2g
Horn	2 lb	10s
Horse tack & saddle	25 lb	5s
Lantern	2 lb	6s
Piece of paper	--	2p
Blank 100-page book	1 lb	10s
100-page manuscript book	1 lb	10g
100-page printed book	1 lb	1g

Travel Costs

Item	Cost
Toll	6p/person or animal
Bridge toll	10p/person or animal
Mug of beer	1p
Jug of wine	4p
Common room at an inn	1p/SL of accommodations/night
Private room at an inn	1s/SL of accommodations/night
Private room at a house	1g/SL of accommodations/month

Sample Services

By Social Level means the daily wage according to the Income by Social Level table, so this will vary from Culture to Culture.

Service	Cost
Hire a bard or entertainer (for 1 function).	1s/Skill Level
Hire a mourner (for 7 days).	3p/day
Hire a page.	By Social Level
Hire a messenger (to deliver 1 message).	1p/mile
Hire a Healer.	1s/Skill Level/day
Hire a mercenary.	By Social Level
Have a book copied.	1s/page
Hire a priest/ess for a sacrifice.	By Social Level

Transport Costs

To outfit a ship costs an additional 2g/ton, plus a crew of one man per 4 tons. Vessels in *italic* are imported into the Middle Kingdoms.

Item	Cargo	Cost
Cart	500 lb+	10s
Wagon	1 ton+	15s
Plough horse	--	1s/point of MOVE
Carthorse	--	2s/point of MOVE
Oxen	--	1s/point of STR
Riding Horse (equus or palfrey)	--	7s/point of MOVE +
Warhorse (courser)	--	5g/point of STR +
Small boat (12')	600 lb	15s
Coaster (36')	10 ton	1g/ton
Pinnace (40')	20 ton	1g/ton
Buss (82')	100 ton	1g/ton
Small Cog (65')	60 ton	1g/ton
Cog (95')	200 ton	1g/ton
Small Carrack (80')	100 ton	2g/ton
Carrack (95')	300 ton	2g/ton
Great Carrack (125')	800 ton	2g/ton
Dispatch Caravel (40')	20 ton	2g/ton
Small Caravel (60')	50 ton	2g/ton
Fighting Caravel (90')	150 ton	2g/ton
Saetta (80')	70 ton	2g/ton
Small Galleon (92')	340 ton	2g/ton
Galleon (110')	500 ton	2g/ton
Great Galleon (140')	800 ton	2g/ton
Barge (10 oars per side)	50 ton	10s/ton
Brigantin (55', 14 2-man oars per side)	30 ton	5g/ton
Fusta (88', 18 2-man oars per side)	50 ton	8g/ton
Light Galley (131', 25 2-man oars per side)	130 ton	10g/ton
Great Galley (151', 25 3-man oars per side)	250 ton	10g/ton
Galleass (164', 30 5-man oars per side)	270 ton	10g/ton

Building Costs

To outfit a building multiply the number of rooms times SL times 1s (at a minimum).

Item	# of Rooms	Cost to build
House, common	1-6	10s/SL/room
House, superior	3-10	1g/SL/room
Great Hall	10-15	2g/SL/room
Fort, wood	10-15	10g/room
Tower, stone	3-8	50g/room
Keep and bailey	6-12	60g/room
Citadel	20-28	50g/room
Castle	12-50	100g/room
Fortifications for a town or city	--	50g/resident
Bridge, wood	--	1g/10'
Bridge, stone	--	25g/10'
Shrine	(1)	1g+
Temple	(1)	100g+

Sample Trade Goods

Item	Weight/Unit	Cost
Silk	1 lb	6g
Wool	1 yard	20s
Cotton, hemp broadcloth	1 yard	5s
Satin	1 yard	11s8p
Damask	1 yard	13s4p
Velvet	1 yard	30s
Cowhide	1 hide	6s8p
Oats	1 quarter	3s
Wheat	1 quarter	8s
Malt	1 quarter	6s8p
Sugar	1 lb	20s
Olive oil	1 tun	4g
Wine	1 tun	4–8g +
Sheep	--	1s
Sow	--	5s
Cow	--	10s

A Note on Slavery

Slavery is legal in the Empire, Palatia, amongst the Maelites and Ennenites, and the Far North and Far South, though legal social classes similar to slavery exist in the League of Cities (indentured servants). Slaves are usually imported into the Empire and Palatia from the Far West, Far North, and Far South, though an illegal 'local' trade (run mostly by pirates and smugglers) can whisk someone from relative safety in any land of the region to a slave market in Palatia (usually to Palatia Archaia itself, though illegally taken slaves often wind up in Hirassa) or the Empire (Thesseret, Avella, and Thalos have the largest such markets) in a few days or weeks.

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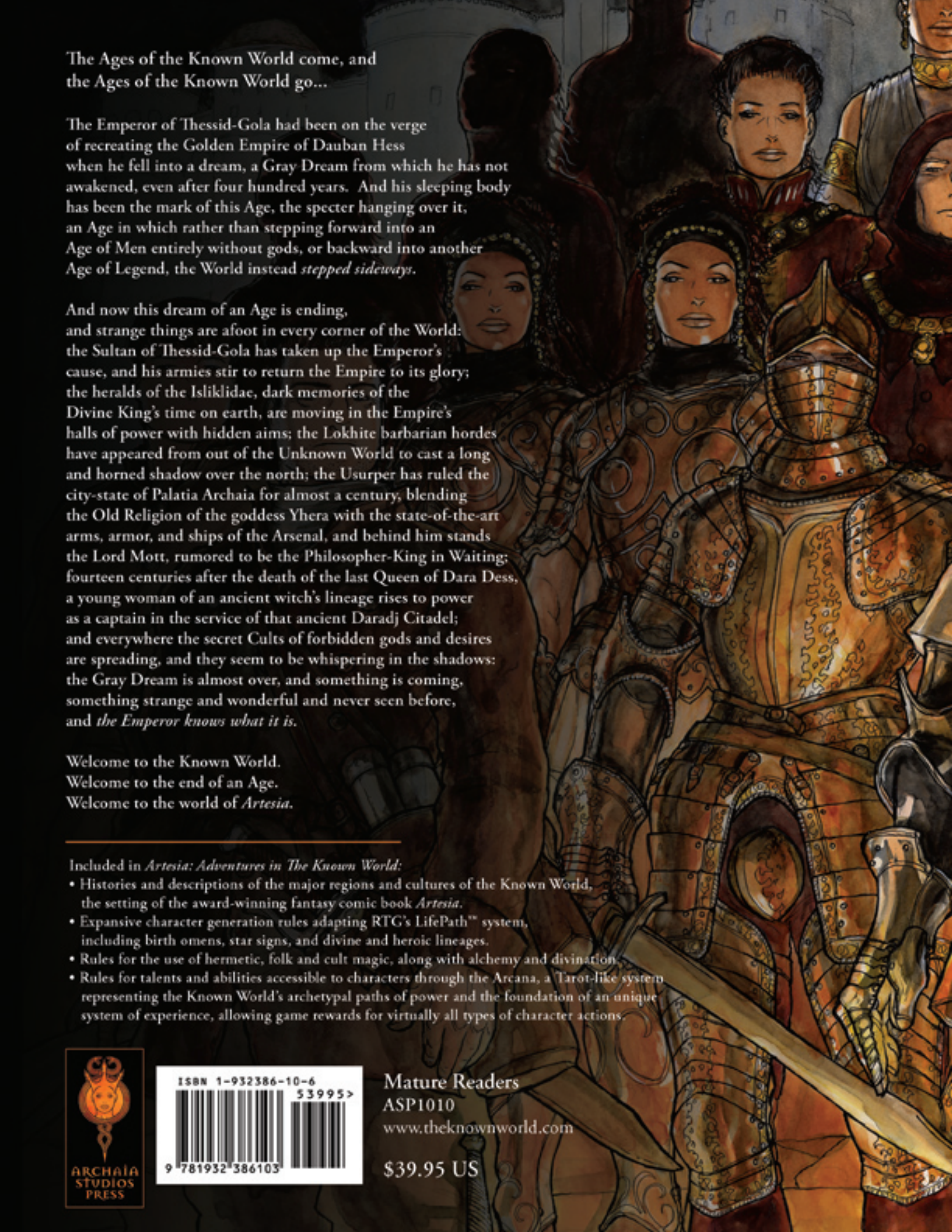
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The Ages of the Known World come, and
the Ages of the Known World go...

The Emperor of Thessid-Gola had been on the verge
of recreating the Golden Empire of Dauban Hess
when he fell into a dream, a Gray Dream from which he has not
awakened, even after four hundred years. And his sleeping body
has been the mark of this Age, the specter hanging over it,
an Age in which rather than stepping forward into an
Age of Men entirely without gods, or backward into another
Age of Legend, the World instead *stepped sideways*.

And now this dream of an Age is ending,
and strange things are afoot in every corner of the World:
the Sultan of Thessid-Gola has taken up the Emperor's
cause, and his armies stir to return the Empire to its glory;
the heralds of the Isliklidae, dark memories of the
Divine King's time on earth, are moving in the Empire's
halls of power with hidden aims; the Lokhite barbarian hordes
have appeared from out of the Unknown World to cast a long
and horned shadow over the north; the Usurper has ruled the
city-state of Palatia Archaia for almost a century, blending
the Old Religion of the goddess Yhera with the state-of-the-art
arms, armor, and ships of the Arsenal, and behind him stands
the Lord Mott, rumored to be the Philosopher-King in Waiting;
fourteen centuries after the death of the last Queen of Dara Dess,
a young woman of an ancient witch's lineage rises to power
as a captain in the service of that ancient Daradj Citadel;
and everywhere the secret Cults of forbidden gods and desires
are spreading, and they seem to be whispering in the shadows:
the Gray Dream is almost over, and something is coming,
something strange and wonderful and never seen before,
and *the Emperor knows what it is*.

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