

# PAX LEXQUE

## Campaign Guide



An RPG Game World Setting  
By Ed & Xuân Stanek

This product is compatible with the  
Dungeon Crawl Classics Role Playing Game.

COMPATIBLE WITH

**DCC  
RPG**

Raorgen Games

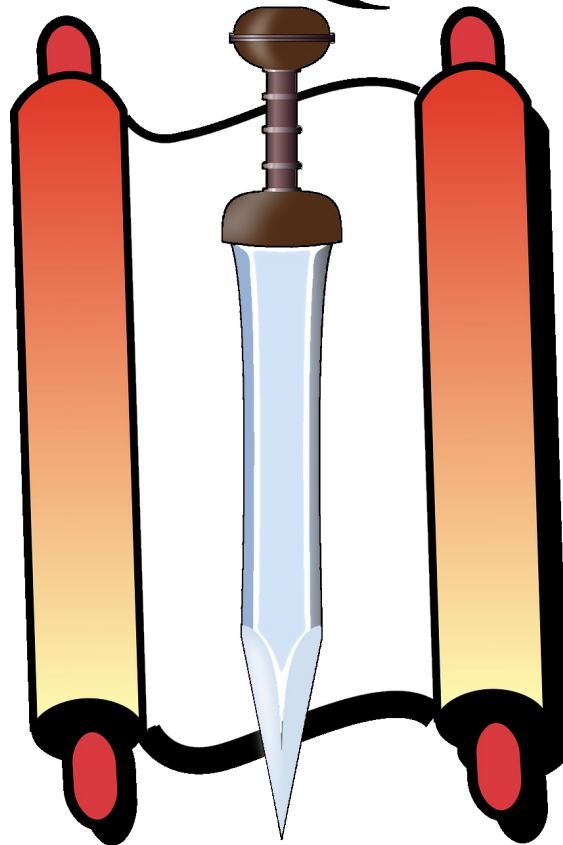
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# SPQR



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All necessary citations regarding embedded graphics are in the appendix.

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High resolution maps available as free downloads from DriveThruRPG

(<https://www.drivethrurpg.com/browse/pub/16566/Raorgen-Games>) in graphics file format and as Campaign Cartographer files.

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## Useful Resources Related to Historical Roman Empire

Travel map of Roman Empire, calculates travel times:

Scheidel, W. and Meeks, E. (May 2, 2012).

ORBIS: The Stanford Geospatial Network Model of the Roman World.

Retrieved 20 Feb, 2020, from <http://orbis.stanford.edu>

Demography of the Roman Empire

[https://en.wikipedia.org/wiki/Demography\\_of\\_the\\_Roman\\_Empire](https://en.wikipedia.org/wiki/Demography_of_the_Roman_Empire)

Know the Romans:

<https://www.knowtheromans.co.uk/>



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# Introduction

Pax Lexque is a campaign setting based on an alternate reality historical earth in which the Roman Empire was co-mingled with conventional elements of fantasy - elves, dwarves, wizards, clerics, giants, dragons and everything else you'd expect. Naturally, this means there is significant departure from actual Roman history, but certain common concepts about ancient Rome can still provide a context for setting the atmosphere.

In this world, the Roman Empire was well established at its maximum extent for 200 years. There was very little magic being used aside from that which the elves and gnomes channeled as part of their natural state. Then the tomb of a pharaoh which had remained undisturbed in the desert of Aegypt for thousands of years was breached and became the source of long lost magics. A magical arms race culminating in the Wars of Darkness tore the empire apart and lay waste to much of the Great Sea region.

Now centuries later, the Roman Empire is rebuilding, with its eyes on its eternal motto, "Pax Lexque" or "Peace and Law". The new emperor of Rome has established a series of reforms to finally bring stability to the land. Among these initiatives has been the creation of an elite special forces group, the Manus Legis, or "hand of the law". These specially trained squads are sent on missions to deal with unexplained problems left over from the magical war - cursed or haunted battlefields, horrific monsters summoned during the war, necromancers and diabolists who still try to delve into forbidden knowledge. The starter modules place PCs into these squads, sent on missions to contend with such lingering hazards.

This guide is meant as a sandbox environment. The world of the Great Sea region is presented with its history and geography broken down to twenty nations, ready for characters to explore. Nineteen new patrons particular to this world are described, six of which are presented in full detail, complete with patron spells.

This campaign setting is designed for use with the Dungeon Crawl Classics rule system. It includes several unofficial expansions of the base rules. If you would prefer to not use those expansions, simply ignore them and default to standard DCC rules. None of the expansions are critical to the nature of the campaign world. Several unofficial classes are listed in the Classes section of the document: Dwarven Cleric, Elven Ranger, Felid and Gnome. Finally, this guide references two additional alignments, good and evil.



# History Timeline

Year AU  
(anno urbis  
- year of  
The City)  
c -6300

## Events

- Elven culture arises in Hellena
  
- c -6000      Aegyptian culture arises
  
- 5379      Aegypt unites under the rule of Pharaoh Senet I.
  
- 5182      “Official” date for founding of Hurneag in Nurdarim.
  
- c -5000      Semosi and Syrian civilizations emerge.
  
- c -2000      Iberian cultures begin to form.
  
- c -1500      Mauretanian culture begins to rise in the city of Tangier.
  
- c -500      Alliance between Aquitania and Talin.
  
- 472      The War of the Isles begins between the dispersed elven tribes of Hellena and the Ichtharians, an amphibious race of raiders in the Picsonian Sea.
  
- 466      The elves of Hellena unite under a charismatic leader, Persondis.
  
- 463      Persondis leads a united Hellena to victory over the Ichtharians.
  
- 460 to -122      Under the leadership of Persondis, Hellena experiences a golden age of peace, learning and artistry, called the Age of Light by the elves. Elven authors craft great works of literature. Elven cities become home to stunning artwork of all sorts. Hellenic traders spread throughout the Great Sea, sparking a new exchange of goods and ideas. This period ends abruptly in -122 as Persondis is assassinated by the traitor Melecarna. Without Persondis’ leadership, the cities break apart and return to their insular traditions.
  
- 0      The city of Rome is founded.
  
- 223-242 to      Led by King Orellius II, the city-state of Rome wages a series of wars of conquest bring the region of Italia under their control.



- 278-420 Building of Roman Empire: In a series of expansionist wars and annexations, the Roman Empire absorbs every other land around the Great Sea.
- 278 Sicilia is absorbed in a bloodless takeover. The sedentary halflings have no interest in going to war over political matters.
- 283 Corsica & Sardinia, both sparsely populated, are quickly occupied simply by the landing of an army to move through the islands.
- 285 Dalmatia initially pose some resistance, but after the first battle goes poorly, they sue for peace.
- 292 Pannonia is fragmented, made of many scattered tribes. They are easy for Rome to subdue piecemeal with a limited campaign.
- 298 Macedonia presents the first real challenge to Rome's expansion. They fight multiple hard pitched battles, even winning one of them. Ultimately, they are in no position to wage a war of attrition against the massive Roman legions.
- 308 Dacia holds back Rome's advance for several years but eventually folded. Thracia, seeing what happens to their stronger neighbor, simply acquiesced when Rome offered terms.
- 314 Talin & Belgica fall to Rome after a pair of slogged out campaigns.
- 339 Medalg's cities inside the mountains barely notice that Rome claims their surface lands and see the matter as little consequence.
- 354 Aquitania concedes to Rome's advance after Rome focuses their attack on the forest itself.
- 360 Hispana is broken down and taken by dividing the region's kingdoms against each other.
- 362 Betica poses scattered, ineffective resistance, and falls to Rome.
- 370 Mauretania stands against Rome for years in a tough fought war that even to the end could have tipped either way. Ultimately, Tangier falls to the Roman army.
- 374 Hellena fights effectively at first, but after the city Mendelos is destroyed, Hellena folds, unwilling to risk other ancient cities.





- 389 Nurdarim strikes a deal with Rome to become part of the empire if Rome allies with them in attacking the goblins and giants of Stonarx.
- 391 Stonarx falls to the combined onslaught of Rome and its new dwarven allies.
- 394 Pamfilia is annexed through the establishment of a few small Roman colonies and the gnomes' indifference to the whole matter.
- 399 Syria, greatly fragmented by this time, is able to put up little resistance as Rome rolls through on its way south.
- 402 Arabia's regions are pitted against each other. Saliyya allies with Rome on the promise of provincial power, and helps Rome to advance.
- 405 Druzix & Semosiss eventually ally after Rome lands troops on both their shores, but it is too little, too late and both lands fall.
- 412 Felicia, distressed by a series of ill omens can not muster the resistance to Rome's march. After two decisive battles, it folds.
- 420 Aegypt sees the writing on the wall as it is pinched by Rome on two sides. Like Hellena, it is unwilling to risk its millennia of history being lost to invading armies and sues for peaceful annexation.
- 420-641 For over two hundred years, the empire is at peace both internally and at its borders. Trade flourishes and most every region of the empire prospers. Though resentment against Roman occupation is still present in pockets, most of the imperial provinces eventually come to accept the empire as a fact of life, a life that is generally now more stable.
- 575 The War of Fire: The western desert of the province of Aegyptus is attacked by a rampaging dragon, Xarnaxinius, and his lizard man servitors. As the battles go progressively worse for the retreating Aegyptian troops, the governor of Aegyptus, in desperation, has some of his sorcerers break into the tomb of Pharaoh Senet II. The sorcerers seek out scrolls and tablets detailing long lost magics that had been buried in the tomb for over three thousand years. Not fully understanding what they are handling, these sorcerers nevertheless work together to perform a ritual from these records which unleashes a fierce storm of incredible magnitude, raining meteors and lightning on the draconic forces, presumably killing Xarnaxinius in the process. The resulting storm of magical fire that explodes out from the impact zone lays waste to everything living within 50 miles.



- 575-641 The discoveries of the “Magic of Senet” quickly spread throughout the region, sparking a new age of magic research and experimentation among many misguided mortals, delving into powers they can not understand nor control. These researchers only compound the danger by seeking to outdo each other in pushing the envelope. Calls of caution from the sages of Hellena, imploring the peoples of the empire that they don’t understand what they are messing with, go largely unheeded, as progressively more reckless individuals follow the promise of power.  
Not to be outdone, many governors and rulers commission royal wizards into a magical arms race.
- 641-644 Wars of Darkness: The spread and escalation of magic use reaches a culmination as the province of Arabia becomes the first to wield this new power against the empire in a war for independence. Their armies of pyromancers and summoned efreeti win a pyrrhic victory against the empire. This is simply the first domino to fall as more provincial governors declare their independence and wage war against the empire and against each other in a grab for power. Their battlefields, overflowing with out-of-control magics and unearthly summoned creatures lay waste to thousands of square miles of the countryside and turn numerous populated cities into uninhabitable, enchanted wastelands. Hundreds of thousands of people perish in these years.  
The Empire of Rome, which had once encircled the Great Sea, fragments and breaks up in the chaos of these years, leaving Rome to control only Italia and a few adjacent provinces. The land of Hellena remains largely unscathed but for its borderlands. The elves withdraw themselves into their lands and restore old wards of concealment to hide their cities, knowing better than to partake of the orgy of magical destruction which surrounds them. Those neighbors foolish enough to try poking the elven borders to test their defenses often find their raiding forces vanishing without a trace.
- 644-972 Trial of Darkness: Over the next three centuries, the lands of the old empire languish in darkness. Trade grinds to a trickle, made dangerous by lawless regions of bandits, and the occasional lingering enchantment or monster from the Wars of Darkness. Most areas are barely self-sufficient in being able to feed and supply their own people.
- 832 City of Pompeii is destroyed by the eruption of Mt Vesuvius.
- 973-1020 Emperor Socindus I reigns and institutes his reforms restricting magic.
- 1020 Emperor Socindus II takes the throne.
- 1025 current



# ATLAS

## Lands of the Great Sea Region

<u>Land</u>	<u>Leader</u>	<u>Primary Language</u>	<u>Primary Patron(s)</u>
Aegypt	Pharaoh Menkefe	Aegyptian	Reku
Aquitania	independent villages	Elven	Tanalis
Arabia	King Aiman	Arabic	Elkev, Eliha
Belgica	independent clans	Celtic	druidic
Betica	King Noteres III	Costapanian	Iber
Britania	independent clans	Celtic	druidic
Cypria	independent villages	Gnomish	none
Dacia	King Detelin	Dacian	Ramasar
Druzix	independent villages	Lizardfolk	Savra
Felicia	independent clans	Felid	Ubaste
Germania	independent clans	Germanic	Mothis
Hellena	independent villages	Elven	Elleliara
Hispania	King Gabriel II	Palacian	Iber
Macedonia	King Philognes	Balkan	Fortruvius, Procella
Mauretania	King Jubair	Mauretani	Hasbia (Procella)
Meria	independent villages	Merfolk	none
Nurdarim	King Hemdorum IV	Dwarven	Doraga
Pamfilia	independent villages	Gnomish	none
Rome	Emperor Socindus II	Latin	Celata, Fortruvius, Procella
Scythia	independent clans	Centaur	Ramasar
Semosiss	Lord Essemelessi	Serpentine	Savra
Stonarx	independent clans	Goblin	Gulyabani
Syria	King Isidorus	Arabic	Elkev, Eliha
Talin	independent clans	Celtic	Helet
Thracia	independent cities	Dacian	Procella







## Languages and PCs

The Great Sea region has three languages that are often used for cross-cultural communication. In the western extents it is Mauretani, in the eastern it is Elven and throughout the Great Sea region, Latin.

Even though the pinnacle days of the empire are past, the PCs exist in an environment where many people learn an international language for the sake of trade. All characters may choose one of the above cross-cultural languages in addition to their native language, regardless of intelligence. Characters from Hellena, Mauretania and the Roman Empire may instead choose any one additional language beyond their native language.

## Maps

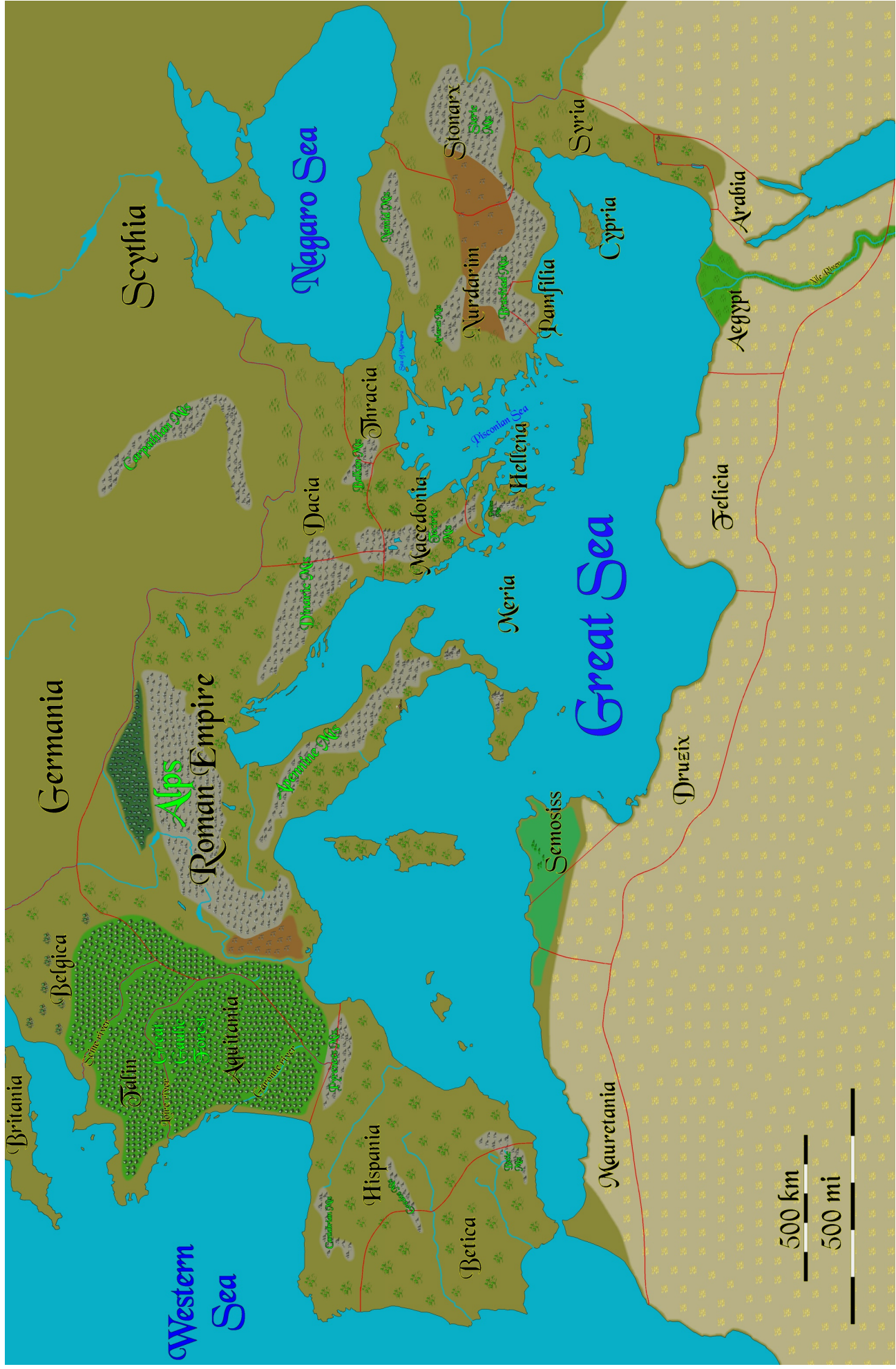
Maps for this guide were created in Campaign Cartographer software ([www.profantasy.com](http://www.profantasy.com)). High resolution maps available as free downloads from DriveThruRPG (<https://www.drivethrurpg.com/browse/pub/16566/Raorgen-Games>) in graphics file format and as Campaign Cartographer files.











# Aegypt



The second oldest civilization in the Great Sea region, Aegypt perhaps has the deepest history, experiencing about 300 generations before the city of Rome was founded. Dynasties came and went in Aegypt while most other lands had not yet established cities and agriculture. With all of this background, Aegypt remains one of the most significant and influential nations around the Great Sea, while its role in the War of Fire still shrouds it in mystery.

## Geography

The vast majority of people in Aegypt live within a very short distance of the River Nile. The river is the lifeblood of this desert land, providing water for crops, livestock and people. The length of the river is dotted with cities large and small for hundreds of miles. Most of Aegypt's agriculture is clustered near these cities, and all of it is within the floodplain of the Nile.








The largest city of Aegypt is the capital, Mennefet with a population of 180,000 people, second in size only to Rome in the Great Sea area. Mennefet has been the capital for approximately 3000 years, changing hands between multiple dynasties. Mennefet is also home to a vast library, the Archive of Isesi, named after the pharaoh who established it. The Archive houses tens of thousands of scrolls, exhaustively detailing the history of Aegypt as well as a great deal of the knowledge of nearly every field recognized in the Great Sea region. A significant amount of the economy of Mennefet comes from library usage fees charged to visitors and the associated supporting infrastructure to handle their stay in the city.





As one ventures away from the river in either direction, the desert quickly takes over. In the northern and central parts of Aegypt, there are, however, remains of various more ancient buildings in the stretches of desert. Though the written historical record in Aegypt is quite detailed and thorough going back millennia, the exact nature of some of these buildings is unknown. Some of the structures are clearly tombs, but a few look to have been intended as meeting places or temples. Why they would have been located so far into the desert is unknown.

Perhaps the site that perplexes Aegyptian scholars the most is the ruined city of Asdekham. This large area looks as though it could have been a city for 50,000 people at one time. Today it is inhabited only by scorpions (and some say ghosts). Most of the buildings in Asdekham are in extremely good condition, basically intact except for some unknown centuries of erosion by wind-driven sand. Egyptian historical records only once make mention of a city by its name, and that only to give its location. But for that, Aegyptian scholars would not even know what to call it. Asdekham has scattered artistic murals, in what were probably temples and the homes of nobles. The only writing found in the city are proper names associated with some of these murals. The city appears to have been abandoned completely intact, including tools, storage containers and other items that would have been expected to have been taken with a departing population. What fate befell Asdekham remains unknown.

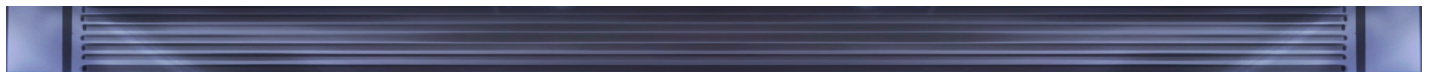
The land of Aegypt suffers more scarring than many other realms from the Wars of Darkness. This was, after all, where it all began. The southernmost city of Laneset was completely destroyed by the magical firestorm that killed the draconic forces. It stands in ruins today as a twisted reminder of that time. In the southern parts of Aegypt, one does not need to travel far away from the Nile to find dozens of other sites in the desert where strange magical warpings are still in effect. Though some of these draw the attention of adventurous thrill seekers, most have enough sense to stay clear of these unstable areas. Regardless, travel in southern Aegypt is best kept very close to the river, as some of the magically tainted sites are not obvious until one is caught in them.

## History

Even before the Archive of Ilesi was established, the history of Aegypt was meticulously tracked and recorded by its people. Eight different dynasties span back over its 7000 year history, a remarkable example of stability for a human civilization. For roughly 600 years after its emergence as a civilization, Aegypt existed as a field of independent tribes ruled over by a local chieftain. After about 300 years most of those cities had grouped together into 4 different kingdoms.

In -5379 AU, year 1 on the Aegyptian calendar, Pharaoh Senet I united the four kingdoms into one through a combination of warfare and bribery. The years of the reign of Senet I were, at least according to the records, a time of prosperity for Aegypt. With the succession of his son Senet II, this pattern looked to continue. However, as the years went on, Senet II and his close circle became obsessed with researching strange new magics they had somehow discovered. The historical record seems to have indicated the name of an entity (spirit, patron, demon, ghost, etc.) that spoke to Senet to begin the





process. That name has since been expunged from the historical record. For ten years, Senet II and his cabal of wizards spent much time studying increasingly more elaborate magics, summoning ever more powerful entities to do their bidding and to teach them even more exotic enchantments. There the historical record simply stops and moves on to the reign of Senet's son, Intef, with no recording of the end of Senet II's rule or how he died. The record makes no more mention of his name or of magic again.

In 420, Aegypt became the last of the nations on the Great Sea to give in to Rome's expansion. Much like Hellena, they feared the destruction of their greatly ancient cities and could see that it was just a matter of time regardless before they could hold out no longer. During its time in the Roman Empire, the province of Aegypt was one of the cornerstones of the empire's economy and culture, on par with Aettisis in Hellena and Rome itself. In particular, the Archive of Isesi saw far more traffic during these years, enabling it to grow to even greater scope.

Senet II and his ways went largely forgotten by the Aegyptians for nearly 6000 years, buried in the desert, until what came to be known as the War of Fire. Facing imminent destruction by a rampaging dragon and his minions, the governor of the then Roman province of Aegypt had his people enter the tomb of Senet and attempt to use the records of magic that had been held there. They managed to do so, winning a pyrrhic victory over the dragon but unleashing massive devastation through out-of control magic. Of far greater impact though was the magical arms race this kicked off, culminating in the Wars of Darkness in 641-644 AU. It also seemed to have somehow released Senet II to have a presence of some sort in the world and saw the emergence of a following for him as a patron.


When the empire began to strain at the edges, Aegypt wasted no time in asserting its independence. With Rome's need to maintain its core, it was in no position to argue the point. Since then Aegypt struggled as did every land to recover during the Trial of Darkness, though to a lesser extent. Their long history of organization served them well in a new world of relative isolation. Always willing to pick up lessons from what they see in other lands, the Aegyptians have followed suit with many of the reforms of Socindus I regarding curtailing magic and religions.

## Politics

Since its departure from the Roman Empire, Aegypt has returned to its old dynastic heritage, with an absolute pharaoh. The pharaoh's very word is law, with technically no constraints, but in reality, the nobles hold watch to assure that the pharaoh's decrees do not violate the fundamental legal traditions of Aegypt. For example, the pharaoh is the final judge over criminal cases and holds the sole power of issuing a sentence of death, but Aegyptian common law mandates that every accused person be given a chance to speak in his defense. A pharaoh who would violate a foundation such as that would likely be deposed by the nobles.

Each pharaoh has a high council of advisors who also serve to deal with many mundane matters. The council consists of the High Priest of Reku, the Master of Treasury, the Chief Scribe of the





Archive of Isesi, the Master of Grain, the Master of Treaties and the Master of the Army. These positions are appointed by the pharaoh and generally serve for life. The current pharaoh, Menkefe, is 55 years old and has been on the throne for 20 years. He has been open to stronger diplomatic ties between Aegypt and the Roman Empire, but has made it abundantly clear that this must be a relationship of peers, never subservience. Menkefe's son and heir, Nerikare, has been a strong proponent of expanding the Archive of Isesi, seeing it as one of Aegypt's greatest treasures.

## Religion

The dominant patron in Aegypt is Reku with his primary temple being in Mennefet. Reku is seen as the protector and provider for all the land. It is his cycle of days that even the mighty Nile River obeys in its cycle of flooding. Most other prominent faiths are tolerated, though marginalized.

There is also a small following of Ubaste in Aegypt. Those who do follow the Feline Mother regard the felids as her special, holy people. This has largely influenced the cordial relations between Aegypt and Felicia.

Following Senet is a criminal offense, punishable by death. Nevertheless, the pharaohs have struggled to root out all of the hidden cults devoted to their arcane patron. The tomb of Senet was collapsed and its location expunged from all written records. Its location has been lost to the fog of time.

## Life in Aegypt

Aegypt has a very stratified society with very little movement between classes, though its time in the Roman Empire introduced a new element in that ladder, the merchant class. In theory, any in the lower classes can rise into the merchant class through sound business deals. In practicality, this is limited to those of the skilled tradesmen class. The upper classes (priests, nobles, scribes, bureaucrats) are an inherited status and only a serious criminal penalty can remove someone from those classes.

However, even for the manual laborers, Aegyptian society has a measure of security and peace. The nation generally has a surplus of food, ensuring that even the poor are unlikely to go hungry. Also it has a predictable legal system that provides protection for the common man from being wronged or abused.

Women in Aegypt may not hold government positions, but are otherwise seen as equal to men, at least as far as the law is concerned. Family businesses, whether farming or crafting, are often a partnership where both husband and wife contribute, though the head of this structure is universally seen as the man.







Aegypt has two primary festivals each year. The Feast of the Flood is celebrated each June to honor the lifegiving flooding of the Nile. On this day, all work ceases, and the people eat ceremonial grain cakes as a family. The other is the feast of Reku on the summer solstice. A large procession winds through each city, ending at the temples of Reku. Each family makes a sacrifice of beer to Reku at the temple to honor this day.



# Aquitania



The Great Gaulic Forest is an extremely dense, old growth woodlands roughly 400 miles across, and about half of it is in the elven land of Aquitania. The Aquatani elves see themselves as both children of this forest and its guardians. Since time immemorial, the brothers of Tanalis have kept vigil here, maintaining their way of life with little change. The brief shadow of Roman occupation has come and gone and left these elves more resolute than ever to never allow anything to compromise their forest primeval.

## Geography

Aquitania is bordered by highlands to the east and south, the Loire river on the north and the Western Ocean on the west. Its entire expanse is within the Great Gaulic Forest. This does more than influence the lifestyle of the Aquitani elves, it defines them.







The best estimates for the population of Aquitania range anywhere from 100,000 to 500,000. Some scholars claim the number to be closer to 2 million, though few believe this to be reasonable. At any rate, a solid number is impossible to develop because there are no real cities in the sense that humans would recognize. Aquitania is speckled with a thousand or more small villages, each of them being ill-defined in their scope and largely seeing to their own affairs. Even the few larger towns, relatively speaking, only approach 500 persons. In spite of this thinly spread population, the Aquitani elves manage through various means to use the forest itself to communicate with each other in times of need.



## History


The Aquitani elves keep very little in the way of written history. Their oral tradition seems to indicate that they have been in their forest for at least 5 elven generations, though perhaps up to double that given the nebulous nature of Aquitani stories. Sages generally guess their appearance in the forest on a similar time frame as the arrival of the elves of Hellena, for lack of anything better to go by.

In about -500 AU, the Aquitani elves established a pact of friendship with the humans of Talin, inspired by the friendship between their patrons Tanalis and Helet, and their common vision of protecting the forest they shared from being harmed. This pact is honored by both sides to this day and representatives from the two peoples come together at the Loire river each year on the summer solstice to recommit the bond.

In the spring of 354 AU, the Roman Empire's drive for expansion turned its attention westward, aiming to capture the resources of the vast forest. They assumed this would be a simple task. After all, their intelligence told them that the elves had literally no army. They were widely scattered in tiny villages. What would there be for them to do except to march their army through, set up a fort and lay claim to the whole realm of Aquitania? The first rude awakening was that they seriously underestimated the density of the forest. They could not march their army even in a column, to say nothing of a battle formation. Their soldiers were scattered, trying to haphazardly push their way through the dense underbrush. For an army whose training and tactics are based on fighting as a unit, this was a disaster waiting to happen, which it did. Not quite ten miles into the forest, after they had gotten thoroughly strung out, it suddenly seemed like the trees themselves began showering arrows at them from a million different directions. Not able to even see their foe, the Romans did their best to extract themselves. By the time they managed a hasty retreat and had gotten out of the forest, half the Roman force was lost. The Roman general dug in just outside the forest and spent weeks rebuilding and resupplying his army. Smaller groups were sent in to probe for weaknesses, but few managed to return alive. When autumn came, the general hit on a new strategy. He called up a hundred catapults from the imperial core and lined them up outside the forest, a forest now largely dried and blanketed with dead leaves. He loaded the catapults with barrels of pitch, ready to be lit. He sent in a lone messenger with a simple proposition, "Surrender your forces or I will ignite this entire forest into a blaze like the world has never seen." Facing such a tactic, the elves had no choice but to capitulate and Rome annexed the land of Aquitania.

The addition of Aquitania to the empire though was not the boon the empire had hoped for. While the forest was rich with lumber and other resources, setting up any infrastructure to enable the use of those resources proved very daunting, in part because the forest itself, with some subtle directing from the elves seemed to have a mind of its own to foil their work. For 288 years, the elves were biding their time. When the Wars of Darkness came and the empire was far too busy elsewhere, the Aquitani took out the few Roman forts and their land returned to their control back as far as the highlands of Gallia.





During the years under occupation, the elves were intent that they would not find themselves in such a position again. That time was spent developing a ritual spell that would involve almost every member of the Aquitani nation. Thirteen years after Rome's removal from their forest, they were ready to execute this ritual - a massive spell involving the participation of hundreds of thousands of elves over the course of an entire summer. The end result was a blanket of magical protection in the Great Gaulic Forest, granting it great resistance to fire. The weak point that had been their undoing so many years earlier was gone.

Now, 370 years later, the empire has forgotten and abandoned its literal scorched earth tactics and is trying to entice its neighbors to re-enter its embrace willingly. But the Aquitani have not forgotten. They understand that human institutions change over the generations, but they are wary and watchful. For now, they have adopted the common elven approach of wait and see how this plays out before considering even an alliance.

## Politics

Politics in Aquitania is virtually non-existent in any manner that humans would recognize. Each village functions independently, with little leadership other than the respect that is given to those who have proven themselves wise. The only exception to this independence is when a threat presents itself to their people or their land. On rare occurrences such as that, the Aquitani can send out a call to each other through the very essence of their mother, the forest, resulting in a militia of hundreds or even thousands of archers. This militia can assemble with terrifying speed to thwart an attack. During times of crisis, the Aquitani select a leader by consensus based on the nature of the problem and the skills needed to attend to it. After the crisis has passed, said leader always steps away from that role.

## Religion

The Aquitani revere the forest as a living thing. They see her as their mother, but they do not look to her as a patron, as she is sleeping in this age. She has no name other than simply "the forest". They believe that she will at some point in the future awaken and spread herself out to ten times her current size.


For a patron, the Aquitani look to Tanalis, firstborn of the forest. He is the pinnacle of their kind. He taught them the precepts of life and their role in the forest.

## Life in Aquitania

The Aquitani elves live a simple life in harmony with their beloved home. The bounty of their environment provides well for their small villages and gives them ample opportunity to enjoy each other's company and the peaceful beauty of their forest. Their homes are split into two categories. Some are simply furnished huts on the ground, while others are treehouse platforms high in the forest canopy. These platforms can sometimes stretch across many trees and are very artfully carved and decorated. Usually, a given home is inhabited by a lone elf or a married couple with their children. Extended families sharing a home with multiple generations is a concept unknown to the Aquitani.







The Aquitani are on good terms with their brethren in Hellena, though they cannot understand the Hellenic way of life with their elaborate cities. Other than the Hellenic elves, they are very suspicious of the motivations of outsiders and will not readily welcome foreigners. However, if someone does manage to convince the Aquitani that they are trustworthy, they will find that these elves are extremely loyal to their friends, regardless of race, and will always be there in time of need.

The Aquitani do not engage in economic trade in the conventional sense. They don't have exports in the way that many lands do. Individual Aquitani may trade handcrafted items (a flute, a bow, etc.) with a trusted outsider friend as an expression of friendship. Likewise, they will trade some of their local fruits and such with the people of Talin when meeting with them annually, but again, this is done not for commerce, but as a marker of friendship.

The Aquitani do not have scheduled festivals that occur with any regularity. Rather, they celebrate more spontaneously when the mood hits them or when the forest inspires them. Visitors who have been so fortunate to be welcomed into an Aquitani village and have witnessed one of these spontaneous celebrations say that the experience is inexpressibly beautiful, with an array of music and dancing that seems somehow to be perfectly in harmony with the sights and sounds of the forest, as though the forest itself were participating in the concert.

Aquitani elves are of the class Elven Ranger, detailed in the Classes section of this guide. Like standard elves, they typically live about 1000 years.





# Arabia



While Aegypt is where arcane magic was rediscovered, many people actually view Arabia as the birthplace of the Wars of Darkness. The independent spirit of this land has always presented a challenge for foreign powers wishing to conquer and keep it. Arabia is still marked by the scars of its rebellion against Rome, but the Arabian people would have it no other way. One cultural aspect of these scars is that, within Arabia, arcane magic is prohibited by law.

## Geography

The former province/modern nation-state of Arabia is composed of three prefectures- the western prefecture of Goham, the eastern prefecture of Saliyya, and the autonomous capital city of Arukh.

Arabian is the local language, with three dialects: Goham, Saliyyan, and Arukh.

## Goham

Two of its major exports are fish and grain. Goham holds the only arable farmland in Arabia. Between this and its thriving fishing industry in Gadiyem, Goham serves as the source of much of Arabia's food, in addition to what is imported from Aegypt.





Notable locations in Goham:

- Mount Hanal: The birthplace of the Ifrit. A temple to Elkev is located here.
- Kaz: The capital city.
  - University of Kaz-- One of the four major universities of Goham.
- Gadiyem: A bustling, major fishing city, which tends to be regarded as a boorish, plebian town.
- Yuval-Beros: An “old money” riverside town.
  - Lekakh-Ets-- One of the four major universities of Goham



- Mount Koev: The tallest mountain in Goham, and home to the Koev Observatory.
  - University of Koev: One of the four major universities of Goham.
- Gah-Giva: The former capital under the (now-disbanded) monarchy.
  - Heara Institute: One of the four major universities of Goham.
- The Halza Fields: A major source of grain. It is said that after a rival nation tried to destroy Elkev's temple on Mount Hanal, Eliha blew the grain from their king's royal bounty into the fields of Goham.

## Saliyya

A major export of Saliyya is flowers, especially orange lilies and tulips. Its other notable exports are spices, dye, and fruit.

Notable locations in Saliyya:

- Mount Alasifa: The birthplace of the Djinn. A temple to Eliha is located here.
- Malikka: The capital city of Saliyya, Malikka is a gateway to trade from the kingdoms to the south. A host of exotic spices, plants and animals flow up from the southern coasts and even from lands to the distant east.
- The Basi Fields: A region where flowers are grown and harvested to sell. It is said that long ago, Elkev kissed the ground here and blessed it with an abundance of orange lilies and tulips.

## Arukh

Arukh is the capital of Arabia. It is not a part of either or the two main provinces, but rather, comprises its own individual province.

The city is ruled primarily by the Arabic national government, but local affairs are handled by a mayor chosen by the local aristocracy.


## History

Although the Arabian peoples may seem drastically different to a casual observer, they have close cultural ties. They are descended from two tribes with common ancestry. Local folklore holds that these tribes were descended from twin brothers, Zoek (the father of the Gohami) and Ashab (the father of the Saliyyans). The timing of the emergence of these people groups is roundly debated by scholars, and in reality, it's anybody's guess. While the later historical writings of Arabia are very solid on facts and timelines, the earlier accounts are a series of legends and fables that were oral tradition for untold centuries.

Arabia's culture of learning was born deep in its past. The University of Kaz was believed to have been established around -1000 AU, perhaps only a few centuries after the founding of the city. Each ruler of Kaz and then of Goham and then later of Arabia saw it as a mark of status and prestige to add to the size and resources of the universities, the growth of the schools being seen as the greatest indicator of the ruler's legacy.







In 641 AU, the age old chafing at the Roman yoke reached a critical point in Arabia. The provincial governor, Asann bin Elindi heard the rising tumult of popular sentiment towards independence and saw a chance to cement his legacy. Gathering up an army of about 20,000 vs the Romans' 35,000, he drew the Roman legions into a battle at the Valley of Kassat. The Roman general felt the closed terrain favored his side. It would work well with the legion's tight formation, whereas the highly mobile Arabian cavalry would have little room for sweeping maneuvers. What he didn't realize was that Elindi had one other component he was bringing to the battle that would change the Great Sea region for centuries to come. As battle lines drew up and the armies began to march forward, Elindi's wizards summoned about 25 fire elementals which wreaked havoc on the Roman lines. As the Roman forces shifted chaotically, attempting to respond to this sudden hazard in their midst, Elindi's wizards began dumping their own fireballs into the legions' tight formations. What started by looking to be a likely Roman victory, turned to be a rout by the Arabian forces as six entire legions of Roman troops scattered from the battlefield amid heavy losses.

In the midst of this victory, little notice was paid to the side effects. The wizards who were involved were not truly familiar with the magic they were using. With little regard to the consequences, they pushed well past the limits of their skills, drawing on more and more energy than they could handle. As a result, many of the enchantments came off aberrantly. Roughly half of the summoned elementals escaped off into surrounding hills after the battle, some of which dwell there still today. Several of the fireballs ripped permanent weak points in the fabric between the planes, causing random eruptions of fire through the valley that continue to this day. Nevertheless, other lands, including Rome, quickly decided to follow the Arabian example and thus began the Wars of Darkness. Provinces, city-states, nations, clans, tribes and principalities would all lock horns with each other for three years of devastating, out-of-control magical battles that would leave hundreds of thousands, perhaps millions, dead and many square miles of land scarred.

When the dust finally settled, Goham and Saliyya were separate, independent kingdoms with one language and similar cultures. This was the status until, in the year 725 AU, the two lands united when King Amalin of Goham married the widow of the king of Saliyya. As a sign of the unity of the new realm, they made their new capital the city of Arukh and removed it from the two prefectures. This dynasty has remained to the present day in the current ruler, King Aiman.

## Politics

Arabia's government is a constitutional monarchy accompanied by a council of ten senators (five chosen by the government of Gohan, five chosen by the government of Saliyya). The monarch holds executive power, and the senate holds legislative power. Each prefecture also has their own local government.





## Goham

Goham used to be ruled by an absolute monarch, but in -178 AU, the monarchy was overthrown by the people and replaced with the current system, which the country returned to after the Roman Empire dissolved.

Gohan is divided into 12 administrative regions. The government is composed of 18 councilmembers- 12 chosen by the local governments of each region, four chosen by the faculties of each of the four major universities, one chosen by the high priest at Mount Hanal, and one chosen by popular vote.

## Saliyya

Saliyya is a diarchy, ruled jointly by the king and by the High Appointed, a representative elected by a religious council every 7 years.

## Religion

The people of Arabia worship a pair of brothers- Elkev, the patron of fire and father of all Ifrit, and Eliha, the patron of wind and father of all Djinn. Their patrons' close connection with elemental magic was a major source of impact during the Wars of Darkness. A portion (3 percent) of all trade that flows through the hands of Arabia's merchants is given to the clerics of these brothers. Any merchant who ignores this precept invites disaster on his caravans. That significant amount of wealth coming to these faiths has funded the building of very large and beautiful shrines, made of sandstone and imported marble.

## Life In Arabia

Major holidays in Arabia include:

New Year's: Banners are hung from homes, and parades are held in the streets where dancers wave ribbons and wear costumes. It is customary to paint your face on New Year's. (White is the color most commonly associated with New Year's in Goham, and green in Saliyya.) Due to cultural exchange, the Syrian tradition of bonfires has started to catch on in recent years, but this practice is far from universal.

Tohi: A two-day observance. The first day is a day of fasting and quiet mediation, "for just as you have foregone food on this day, the destitute have been deprived of food for thousands upon thousands of days." During this part of Tohi, the observers pray for peace and deliverance to be brought to those who are suffering, and collect alms and offerings for those who are less fortunate. On the second day of Tohi, huge festivals and banquets are held for the community, and the poor are invited to partake of the food and drink and accept the donations that have been collected in their honor.





Major holidays specific to Goham:

Awitatsa: The first day of spring. People hang multicolored banners from their home and burn incense. Neighborhoods traditionally set up one or more giant slabs of stone, and each person or household is allocated a certain section to paint, resulting in a giant collaborative art project known as a “Tatsima”. The paints on tatsimot don’t usually last for more than about five years before fading, but some areas have tatsimot that are centuries old (and most of the designs are documented by local recordkeepers). After the tatsima is completed, small cups of tea will be poured out for everyone, and a group of volunteers will perform a short comedy routine while the tea cools. After the performance, everyone joins in for a traditional song of celebration before all drinking their tea at the same time.

Isaf: The first day of winter. Mint leaves are used to ignite the household fireplace, and the family recites a prayer thanking Elkev for keeping them warm during the winter months.

Major holidays specific to Saliyya:

Abinaf: The first day of spring. In the centers of the towns, posts are set up where children can take off their necklaces from Buru and hang them up. Parties are held in town squares and plazas, where pastries are sold, bands play music, and games are played. A common event at these parties are “color tosses”, where townsfolk can either volunteer or (as is often the case) be nominated to be pelted with colored powder, typically sold by local charities and temples as a fundraising event.

Buru: The first day of winter. On this day, parents give their children necklaces with a piece of wool on the end and pray over the children, asking Eliha to not allow them to be bitten by cold winter winds. (This tradition originated in the northern regions of Saliyya, where it is, not surprisingly, taken much more seriously.) The children wear their necklaces all winter long until Abinaf (see above) as a symbol of protection.

Arabia is home to an unusually high number of schools and universities. These centers of learning for geography, mathematics, languages, poetry, astronomy and medicine are renowned throughout the Great Sea region. Many scholars travel thousands of miles so they can study for years at the universities of Arabia.





# Belgica

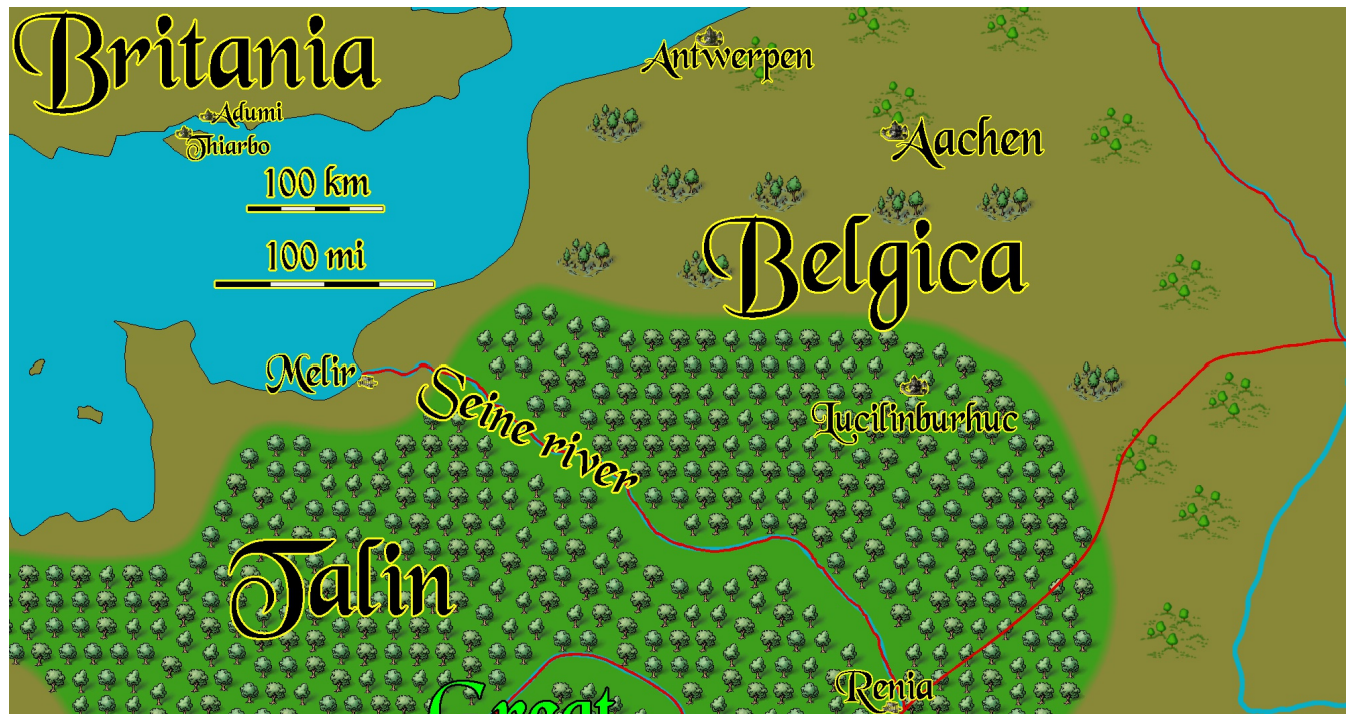


The fens of Belgica are home to fierce Celtic tribes of humans. The land is cold, frozen, and windswept in the winter and hot, soggy, and mosquito riddled in the summer. Few other groups would be desirous of this homeland. Yet to the assorted tribes of the Belgae people, Belgica provides both natural defenses and abundant provisions.

## Geography

It is not fair to call Belgica “flat”. The land undulates with gentle swells of lush green hills, long shallow sparkling lakes, and the ever present patches of wetlands. For all of its challenges, Belgica does team with life. Lakes and wetlands team with fish and other harvestable life. Hills are covered in rich fertile soil. Wood for fuel and construction is plentiful. Grassland that is too soggy for crops is good for grazing.





## History


Belgica would not have been high on the Roman priority list during the Empire's military expansion, if it had not been perceived as the quickest path between Rome and the northern coast of Europe. Even so, the Empire's first battles in Belgica came at a high cost. Unfamiliar with the boggy wooded territory, it lost many soldiers to the guerrilla, strike and fade away tactics of the Belgic tribes. What the Empire thought would be a quick summer campaign to the north was a failure the first year, as the Roman troops were forced to fall back, not having planned for an extended winter stay in enemy territory. It took Rome a total of nearly three embarrassing long years to claim Belgica. After their first unproductive summer, the Roman legions returned under the command of a new young general. Cunning and resourceful and eager to prove himself, the new general brought architects, engineers, and stone masons with him. The Empire advanced slowly, building roads and fortified strongholds as they went. Rome conquered the very land of Belgica, and in doing, conquered its people.

## Politics

During the Wars of Darkness, the Roman military was spread thin, Sensing weakness, the Belgae tribes united and fought fiercely to reclaim their homelands. Rome was forced to pull back to the more well fortified southern highlands of Cunega, and lost control of Belgica.

Now Belgica is once again held by the fierce Belgae, stronger now than ever as they have taken over the old Roman stone forts and hold the Roman causeways across the fens. Belgica has no central government and though the Belgae tribes do share a common language and a common culture, each tribe looks to its own chieftain for leadership. In the pre-Roman time, the tribes often





warred with each other. Now, skirmishing among the tribes is common, but each tribe holds an old Roman fort as its stronghold, and the tribes have shown no desire to dash themselves against the Roman defenses. Foraging parties might ambush each other and outlying farms are frequently raided, but wide scale conflict is universally seen as a waste of effort. Besides, all the tribes know that the true mortal enemy lies to the south and stand ready to unite and fight when and if Rome ever turns her attention to Belgica again. And all the tribes watch the skies of the north, and whisper and dread the foretold apocalypse, when frozen death descends and all is left in darkness and ice for eternity.

## Religion

Before Rome came, many of the Belgae tribe followed Helet, Chief of the Hunt. Yet scattered through the land were also tribes that had turned exclusively to the druids, proclaimers of mysterious omens and who commanded great magic through runes and strange markings.

In the time since the Roman Conquest of their lands, more and more of the tribes have abandoned Helet, and now do not have a specific patron they worship, but fear and make sacrifices to the forces of nature and the spirit world. Solstices and equinoxes are times of fasting and sacrifice or feasting and celebration, depending on how the druids have interpreted the signs preceding these events. Natural phenomenon such as meteor showers, freak storms, and especially lunar or solar eclipses are considered to be harbingers of momentous events, all of which are interpreted by the druids.

The Belgae are a deeply superstitious people, putting great stock in these interpretations of omens as well as in other methods of fortune telling...reading the entrails of a sacrifice, interpreting the marks on carved stones when tossed to the ground, seeing visions and images in flames, smoke, or storm clouds. Dreams are considered to be visions into the spirit realm and also are believed to have great significance.


They put great stock in anything written down, though they do not have a common writing system of their own. The druids do have a spidery runic alphabet known only to them, and these mysterious engravings wind their way across what few large stones can be found in the territory. After the departure of the Romans, the druids went to work on the pavers of their roads and bridges and the foundation stones of their forts. Spiralling lines of runes now cover the stone structures the Romans left behind. The Belgae believe these runes hold mystic power or perhaps terrible curses which will aid the Belgae should Rome ever try to retake what they left behind.

## Life in Belgica

Though the Belgae lack metallurgy and are not as well armed or armored as Roman soldiers, their fierceness, cunning, and use of the land's natural defenses help offset their lack of equipment. They can't stand in the field against a disciplined, well outfitted Roman unit...and so they do not. Belgae warriors wear stiff hide armor and carry round wooden shields covered in leather. They are amazingly accurate archers and wield a short, flint head spear in close combat.







Though life is far from easy, the Belgae rarely suffer for want of food or provisions. Tribes feed their people well with some combination of hunting, trapping, fishing, herding, or farming. There are some that whisper that the hunting was better, and the land fed them more abundantly before the time of the druids, but they whisper this softly, far from the ears of the druids, who wield a power most Belgae fear.

Belgae men are expected to be fierce fighters and excellent hunters. They are proud of the fierceness and strength of their women, and consider that only a strong man could husband a strong, fierce woman. Belgae women learn to wield a knife and shoot a bow and are quite vocal about their views and opinions. They determine who they will and will not marry. While they own no individual houses, neither do the men. Before Rome came, several families usually lived together under one long roof. Now, many tribes inhabit the remains of Roman forts...which are considered property of the entire tribe, not of a single individual. Always though, the husband's word is law, and while a man expects his wife to be fiery, he also expects her to speak and fight *\*for\** him in public, and not against him. And, though a woman might occasionally shoot a rabbit in the garden, they do not traditionally join hunting parties and they never join war bands. The women of a tribe typically work together to help keep the families of the tribe fed and clothed, maintaining crops and gardens, prepping and storing food, tanning leather, spinning wool, and making much of what the tribe needs to survive and thrive.



# Betica



The west and east of Betica are as different as night and day. Western Betica is home to the former kingdom of Costapania, a kingdom with close cultural ties to Palacia. Eastern Betica, however, has changed hands so many times that it's become a veritable smorgasbord of cultures, with its most prominent influences being Costapanian, Hispanic (specifically Palacian), Mauretanian, Felid, and Arabic. As a result, Betica has three primary languages-- Costapanian, Palacian, and Felid. There is still a Felid diaspora in eastern Betica, though they have become a minority.

## Geography


The five principalities of Betica (Costipania, Plascencia, Aracana, Montoro and Lucana) represent subdivisions that were drawn by Rome when Betica was a province. They have continued on today as nearly autonomous regions. They also represent a cultural grouping. Costipania, Plascencia and Aracana are culturally similar, still bearing much influence of the former kingdom of Costapana. Montoro and Lucana, on the other hand, bear a wide range of cultural influences and are much less homogenous.

The physical geography of Betica is not particularly varied. The coasts are dotted with innumerable fishing villages that are active year round. Away from the coast, the land is generally quite flat and relatively dry, with large swaths being used as farmland, particularly near the rivers.









though not without struggle. The Palacians frequently vied for control of Costapana under the pretense that, because the Costapanians did not worship the Palacian king as the avatar of Iber, they must be subjugated. Costapana was victorious in the First and Second Iberian wars, but the Third Iberian war only seemed to devolve into a long, drawn-out stalemate. They eventually agreed on a peace treaty-- the countries would form a truce allowing Costapana to maintain their political and cultural independence, and in exchange, the current Costapanian king would appoint a member of the Palacian royal family as his heir. The Palacians held that all Palacian royalty held the spirit of Iber. So according to their ideology, this would ensure that someone with the spirit of Iber would always sit on the Costapanian throne even if they themselves were not the avatar of Iber.

The final insult to injury for Costapana was when it was conquered by the Romans in 372 AU. They were, however, reunited with their former territories when the entire southern Iberian peninsula was integrated as the province of Betica (named for the nearby Betic mountains).

## Politics

Betica is a monarchy divided into five principalities, with the princes holding much of the local power in their respective regions. The nominal capital city, Malaga, is home to King Noteres III, prince of Lucana. While the princes of the other districts technically have fealty to the king, his power is limited by political will and patronage. If the king treats the other princes with respect and does not compete with their economic interests, they will support him. Their own degree of wealth and the loyalty of their local counts gives the princes enough clout to continue to assert their position. There is a saying among the aristocracy of Betica, "The princes carry the king," meaning that the support of the princes is what keeps the king in power, and he would do well to remember that.

## Religion

Traditionally the Beticans have worshipped Iber, the patron of unity and peace who drew the tranquil Iberian peninsula out of the chaotic seas and created the Iberians as its stewards, charging them with maintaining the harmony of Iberia. Iber calls his followers to live in peace and harmony with the rest of the world, push back against the forces of chaos, and prevent the world from falling into strife.

The Felid diaspora in Betica primarily worships Ubaste, though some have adopted the local religion of Iber worship.

## Life in Betica

Outside of its urban centers, Betica tends to be a peaceful, pastoral region, with agriculture, fishing, forestry, and mining serving as its major industries. Vineyards, especially, are prevalent in the country.





Urban life tends to vary from region to region. The urbanites in western Betica, while laid-back, tend to be more routine-oriented, and things can be slow to change there. The urban scene of eastern Betica, however, is very fluid, always subject to change and always experiencing something new. Even though its days being passed from country to country and culture to culture are done, it seems there is always an influx of people from all over the Empire.

The Iberian peninsula is well known for its art, and the Betican art scene, especially, reflects a diverse melting pot of cultures. Art in Betica, owing to its Arabic influence, often makes heavy use of geometric designs. Symmetry and circles often feature prominently in these works. This reflects the Iberian ideal of unity-- everything in the world is connected and unified, and everything continues in an infinite cycle. Betica is also noted for its cooking, which draws from the many different cuisines of its inhabitants. These dishes and cooking traditions have even made their way into the homes of the more homogenous western Betica, where many aren't even aware of their foreign origins: one thing that both humans and Felids in Betica can agree on is the value of fish.



# Britania




In the Roman world, little is known of the island lands of Britania and even less of its western neighbor, Erie. Indeed, for many decades, the very existence of Britania was one of debate in Rome.

The first, and really the only, of the civilizations to form a lasting connection with Britania was the great explorers of Mauretania. They discovered great white cliffs rising out of northern waters. They sailed west along the cliffs, looking for a natural harbor to anchor their boats in. They found one, sheltered between the mainland and the Isle of Wihtwara. Later, alliances would be made with local Celtic tribes and a permanent Mauretanian port city would be built. Mauretania explored further west along the coast, discovering large deposits of surface tin. Along the southwest coast of Britania, Mauretania established tin mines and small ports to export this resource. They were respectful of the local tribes, offering gifts of friendship and peace to tribal and clan chiefs, and not venturing far beyond their coastal settlements.

When Mauretania was defeated by Rome, contact with these mines and ports in Britania was lost. Left on their own, many of the miners integrated into the local Celtic tribes. The city of Thiarbo on the Isle of Wihtwara and its neighbor, the larger port city of Adumi on the mainland, effectively became their own city states.







Though diminished from the disappearance of the trade routes to the Great Sea, they reinvented themselves as hubs of local trade with tribes along the coasts, as centers of fishing industry, and as masters of local grazing lands for herds of cows on the Isle of Wihtwara and of sheep near the city of Adumi.

A hundred years later, when Rome finally made their way up the Seine River to establish the port city of Melir and then launched across the sea, Rome quickly conquered Thiarbo and Adumi. From there they swept up and reopened the tin mines to the west. Next Rome began mounting exploratory missions north, into the heart of mainland Britania with the intent of conquering and subduing all the land..... But intent and fact in this case did not align for Rome. Rome found a land marked with standing stones of great power whose nature and purpose they could not discern, but which seemed to bend the world near them such that a soldier might circle around a menhir....and never appear on the other side. Other patrols met similar fates; a scouting party would head into a fog bank and never be seen again, their tracks in the soft earth would simply stop and no sign of struggle or violence would be evident. When Rome turned to a total victory tactic and tried to pull down the standing stones, they found the stones resistant to all their engineering might. Men who were given pick axes and took a swing at a stone would age decades in the blink of an eye.

The people of Britania proved just as elusive to conquer. At first, Rome easily defeated the few tribes that skirmished with them. They killed many and took many as prisoners, packing them into galleys and sending them back to the Empire. After that, they encountered only empty villages, which they put to the torch. Yet for all of Rome's efforts, they had precious little gain to report back to their superiors. Finally, almost mercifully for those stationed in Britania, the Wars of Darkness caused Rome to pull back its furthestmost troops.

In more recent years, Socindus I reestablished contact with the mining towns. This time, Rome was interested in trade, not conquest, having learned from past attempts to tame this land. Relatively positive relations with some of the local chiefs have been established, but the memories of the past will be hard to erase.



# Cypria

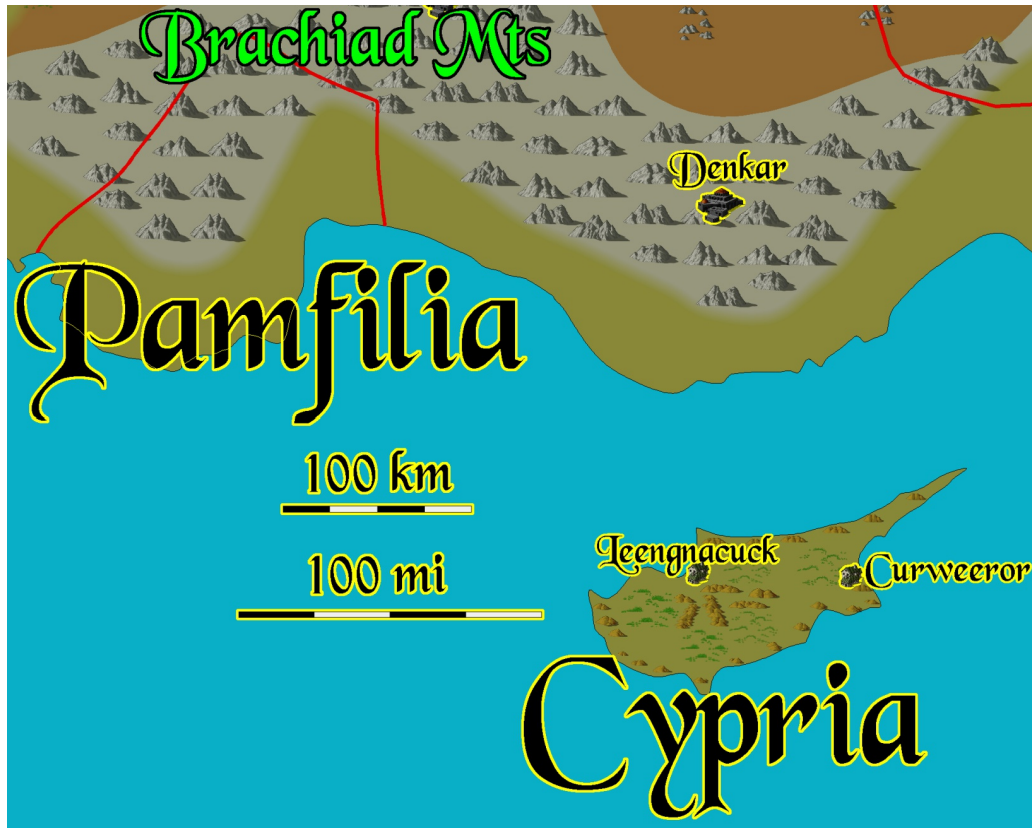


Cypria, Green Jewel of the Sea, is a lush island with a warm year round climate. It is almost exclusively inhabited by gnomes who live in idyllic villages, farming, harvesting olives and olive oil, and making exquisite crafted goods. Festivals are frequent and varied and troubles seem few. Though there is no law against outsiders, “big folk” are very rarely seen outside the two port cities and big folk who do desire to travel inland find that it is far better to do so with a small group of gnomish guides. Unescorted big folk are viewed with suspicion and become fair targets for pranks and tricks which, while mostly harmless, are often combined with illusions to redirect the travels of unescorted big folk back to the nearest coast line.

## Geography

The rocky coasts and central highlands of Cypria show signs of past volcanic activity. The highlands catch the warm sea breezes, condensing them and frequently shrouding the island in mist and assuring well watered slopes and valleys. Much of the coast line is elevated from sea level, protecting the inland from the both the worst of storm waves as well as discouraging visitors. The exception to this latter part being at the island’s two bays, one on the east and one on the northwest coast where are found the two city ports, Curweeor and Leengnacuck. A few small fishing villages are scattered on the island’s southern coast where the homes are nestled on top of rocky bluffs the small boats are harbored in natural inlets, and steep trails between the





two are nearly impossible to find or navigate, unless of course you are a gnome or a mountain goat.


## History

The history of the gnomish people is something of great debate among the scholars and historians of the known (i.e. Roman) world. The island of Cypria (along with its small nearby isles) is at the heart of this debate. Ancient elven texts, dating from before Hellena's War of the Isles speak of the "wee folk of the sea", describing a diminutive, friendly, curious, and "trickster" race of people many suspect are the gnomes of Cypria. In contrast to those songs and poems, the historical records of the Roman Empire during both during its Age of Expansion and its Age of Peace describe Cypria as a barren, desolate land of black rock where little grows and only lizards and small scuttling creatures can be found. According to the Roman records, Cypria was clearly colonized by the gnomes of Pamfilia sometime after the War of Fire. Its transformation into the lush green land seen today could perhaps be explained by the wild, uncontrolled magic before, during, or after these Wars. And with that, many Roman scholars are satisfied with the history of Cypria. The official Roman 'position' on the matter is that gnomes are, in some manner, related to dwarves. Pamfilia is their homeland, and from there they colonized Cypria sometime during the years of Darkness.

Others scholars though, digging into a rare and miraculously intact set of records kept in a Roman port along the coast of Pamfilia during the Age of Peace, note the logs of the Roman portmasters speak of the arrival of gnomish settlers, brought on elven vessels. Though such terse logs do not give any indication of where these gnomes came from or where they went, these are the earliest







known Roman records of the gnomish people. Multiple records of the arrival of gnomish colonists span a period of a few decades, and then records of gnomish exports from Pamfilia begin to appear. These scholars argue that a strong case could be made that Pamfilia was not the origin of the gnomes. These same scholars also argue that the gnomes ability to create illusions, even permanent ones, can not be discounted when explaining the history of the gnomes. It would not have been outside gnomish ability, they argue, to have cloaked the entire island of Cypria to keep it hidden from Roman ships during Rome's days of military conquest. Most Roman sages hold this theory to be so far-fetched as to not be worthy of serious debate.

Meanwhile, the gnomes themselves claim Cypria as their homeland, and have at least a dozen different stories of their own origins, each with their own variants. In some, the gnomes were the first of the races created, the truest children of the earth. In others, the gnomes walked through some magical portal, sometimes located in a cave and sometimes in the hollow of a great tree, which connected the present world to some more magical land. In a few stories, usually told with sexual overtones, the gnomes are born out of the energy released when the primal force of the sea collided with the hot new rock of Cypria. In a few others, they were carried to the island in a shower of meteors. The gnomes themselves accept all these stories as equally valid. The truth, it seems, is not nearly as important as telling a really good story.

Both the gnomes and the dwarves categorically deny any relation to each other, with the gnomes insisting that this is purely a human invention by Romans who lack any imagination.

## Politics

Island communities of Cypria tend to be self-governing, with elders of each family meeting to discuss, debate and make joint decisions for the community. The island lacks any central governing authority, though in case of emergency, runners or goat riders are sent to nearby villages to ask for aid, which is almost always quickly given. Disputes can be quite common and are usually confined to verbal arguments, though sometimes escalate into prank wars which can last for decades. By tacit agreement, these wars are not to result in loss of life, limb, home, or mastercraftsmanship items. Banishment is the ultimate punishment for any gnome who takes a prank too far. Those human scholars who believe Cypria to be the original gnomish homeland speculate that the colonies of Pamfilia might have been necessary after some island wide prank war grew out of control. This theory is not supported by either written evidence or gnomish stories, however.

## Religion

Gnomes do not have a patron nor follow any patrons. Instead, their magic is part of their very nature. They do however, love a good festival. In fact, the general Cypria position on festivals can be summed up by the phrase, "Yes, have some." Each community sets its own festivals and "traditions" which are likely to change from year to year or at least whenever some exciting and fun new idea comes along.





## Life on Cypria

Gnomes seem capable of engaging in both contented craftsmanship and labor as well as in play and enjoyment of life. Gnomish cottage gardens are a curious jumble of vegetables, herbs, and flowers which might look overgrown to outsiders, but are actually quite lovingly tended. Gnomes keep goats for milk and a few sheep for their fleece as well as ducks for eggs. Dogs are used both as guardians, shepherds, and pack animals. Vines and flowering plants grow right up the sides of fieldstone homes and goats are often seen grazing on grass covered roofs. Gnomes often live with several generations in one multi-roomed home, with each adult or older child taking on a unique role according to their skills and interests regardless of their age or gender. In each family group, one tends to the garden, one to the care of the home and younger children, one to some form of crafting, etc. Neither are these self-appointed roles permanent, but gnomes within a family might switch roles or subdivide a task, such as the care of the ducks, among several members so that the former duckherd can explore a new interest. All is overseen by the oldest member of each family who, from their honored rocker by the hearth, also helps remind the younger generations of needed tasks lest they become too engrossed in a project to remember the loaves of bread in the oven.

While most of what they make and grow is for their own consumption or for trade with another gnomish village on Cypria, a few items do make their way to the port cities of Curweelor and Leengnacuck and thus off the island. Such goods are often unique pieces with no guarantee that something like it will be traded again, or even made again, for the gnomes also love to experiment. Sometimes, after exploring a new technique or form, the gnome crafter is ready to move on to their next new idea. At other times, a gnomish crafter will spend decades practicing, honing, and perfecting a technique. It is impossible to predict. Those merchants who learn to appreciate the vagaries of the gnomish market have access to a rich variety of items which might on any given day include rare new cultivars of beans, a richly dyed and woven bolt of woolen cloth, an intricately carved wooden doll with hinged joints, or a set of delicate glass wind chimes, hand blown from glass forged from the island's volcanic sand.

Cypriot gnomes typically live about 200 years.



# Dacia



The open plains of Dacia are home to a culture heavy with tradition. The ways of the riders have survived through wars with neighboring realms and even occupation by the Romans. Now free again, their fiery, independent spirit is an apt homage to their patron, Ramasar, the forever untamed.

## Geography

Though culturally unified, Dacia is in some ways a land with two parts. The eastern edge along its coast has several small cities that are all surrounded by large swaths of farmland where fields of grain stretch out for miles. These cities engage in a large scale trade, sending grains to the inland of Dacia as well as exporting by sea. Dacia brings in enough wealth from its export of food to import the raw materials that are in shorter supply there, such as timber and metals. The largest such city is the capital city of Varna where King Detelin holds court.

Farther inland, the terrain has two basic regions. The central mountainous highlands are home to semi-nomadic herders who move their flocks from one grazing area to another as the seasons change. Beyond these highlands are large areas of open grasslands where the horse riders of Dacia range far and wide, hunting the wild herds of european bison. These riders consider the entirety of the plains as their home.





## History


The people of Dacia have very little in the way of written history. In fact, writing plays very little role in Dacia outside of the context of its use in businesses in the cities. Even Dacia's laws are not written, as they are considered to be known commonly by all. As such, the history of Dacia is constituted by a large body of oral tradition. Based on these stories, the leadership of Dacia has shifted between families from time to time, but the culture has remained unchanged in the process. Always underlying the power of the Dacian king has been the notion that he serves at the pleasure of the Dacian people. More than once, the people of the plains have converged on the capital to inform the king that his rule was not in the best interest of the Dacians - their own version of a vote of no confidence.

The Dacians have long been friends with the centaurs of Scythia. Their language is closely related to the centaur tongue and their culture bears many similarities. They commonly trade with the Scythians in preference to other trading partners, considering them more trustworthy than any of their more "civilized" neighbors, a view that is reciprocated by the Scythians.

When the Roman empire moved to bring Dacia under its reign, the campaign was not easy. Dacia's proud horsemen put up quite a fight in a style of combat Rome's army was not accustomed to. However, with the death of their king in combat, the Dacians' will faltered. When Rome offered terms which included placing the old king's son as provincial governor, the Dacians were confident enough that they could maintain their way of life and capitulated to the overwhelming invasion.







Dacia was not an active participant in the Wars of Darkness, as they have a deep distrust of magic. However, their land did see numerous battles between Macedonia and Thracia. Now that they are once again independent, the Dacians are intent on maintaining their free spirit and resting on their dearly held traditions, quite content to simply carry on the way their ancestors did for centuries.

#### Politics

The current king of Dacia, King Detelin, is widely respected by his people for his honesty, integrity, courage and horsemanship. He reflects his people's deep respect for their traditions and pledges to keep things in Dacia the way they have always been meant to be. Once a year, on the winter solstice, he meets with the leaders of all the family clans to discuss the needs that each clan has and how the Dacian people can come together to support each other.

The Dacians are deeply resentful of their neighbors, Macedonia and Thracia, for bringing their wars onto Dacian soil and leaving some of their land still tainted with magic to this day. Though not nearly as lawful as the rigid dwarves, the Dacians do respect that there is little guile in the dwarven demeanor. A dwarf is blunt and they can relate to that. They do have some contact with Hellenic elves through their trading ports, finding them to be strange and otherworldly, particularly with respect to their common use of magic. However, they recognize that the elves share their dedication to free-spiritedness and in that they have a certain kinship.

While the Dacians have no intent of ever rejoining the Roman Empire and they resent the Roman occupation of their lands in the past, they recognize that Rome allowed them to maintain their traditions and way of life. They also respect the current dynasty in Rome with its efforts to at least rein in magic and to fix the mistakes that they and others made during the Wars of Darkness. Currently, they are weighing Roman offers to send Manus Legis teams into Dacia to deal with some of the remaining magical taints. They don't like the notion of having Roman troops on their land again, but they also don't like that the land is still wounded in areas.

#### Religion

Dacia singularly follows the same patron as the Scythians, Ramasar the stallion, the untameable one. They offer up portions of their harvest in his honor. The riders of the plains recognize the lands along the Danube River at their northern border as sacred to Ramasar and off limits for hunting. On every spring equinox, they meet with Scythians at the river to celebrate a festival in Ramasar's honor, asking for his blessing of fertility for their flocks, their horses and their households. Following Ramasar does not impose a detailed set of rules. Rather, the Dacians pledge to live honestly and to never interfere with another's freedom.





## Life in Dacia

While the day to day particulars of life in Dacia vary depending on whether one lives near a town on the sea, marshalling herds in the hills or roaming the open plains, there are certain commonalities. The Dacians live simple lives governed by simple rules. Even the traders on the coast do not tend to be interested in accumulating much wealth, as that is seen as a weight that burdens one with worry and keeps one from being really free. Instead, their society places great value on sharing with those who have a need and keeping one's own possessions simple.

Every Dacian child, boy or girl, trains in horsemanship from a young age, even those in the coastal towns. They are universally considered the most skilled horse riders in the Great Sea region. Each clan trains in a particular style of warfare, as appropriate to their location. The riders of the plains are very skilled with the use of bow and spear from horseback. The shepherds of the hills specifically train themselves and their horses to maneuver over and around the rocky hills of their land. The people of the coastal farms train to use closer range weapons on foot and horseback.

Men and women in Dacian society are seen as having different roles, but neither role is seen as greater or lesser. Leadership of family, clan and realm is always by a man, but there is not a great deal of leading that happens in most matters. Every member of Dacian society knows what their responsibilities are and are expected to fulfill them without having to be commanded. The functioning of a society whose primary foundation is freedom must be undergirded by a strong sense of responsibility to survive. The Dacian outlook on life is very succinctly seen in their common farewell statement, "Be free."



# Druzix



The land of the lizardfolk is superficially similar in some ways to the myriad human nations throughout the Great Sea region. However, as one looks more closely at the culture and society of Druzix, a striking level of individual isolation is readily apparent. Evenso, Druzix manages to function well on its own particular foundations as a stable and prosperous land.

## Geography

Druzix stretches about 1000 miles from east to west along the northern African coast, neighboring Felicia to the east and Mauretania to the west. Along this long stretch, the terrain changes very little. Except for a stretch of green along the sea in its very northwest corner, Druzix is an oppressively hot, dry land, at least by human standards. It would, however, be a mistake to judge the land by human standards, because the lizardfolk who live in Drizix find the climate to be ideally to their liking.

There are five cities of notable size in Druzix plus many scattered villages clustered around wells and oases in the desert. The largest of these cities is Mexalina, which was used as a provincial capital by the Romans. These cities are not particularly large, ranging from 10,000 to 30,000 inhabitants. The majority of Druzix's population is distributed throughout its vast wilderness.

Near the coast, especially in the northwest, there are widely spaced trees and bushes which provide fruits, berries and leaves which are edible to the lizardfolk. This constitutes the bulk of Druzix's horticulture.








## History

The lizardfolk have no written history of their own land and very little that has been passed down by oral tradition. They seem to have the view that the past is gone like blown sand, so there is little point in focusing on it. The recorded portion of their history begins with the Roman occupation and ends with the departure of Roman forces during the Wars of Darkness.

Druzix's scattered population did not pose a serious challenge to the invading forces of the Roman Empire. The primary hindrance the Romans faced was the unforgiving nature of the desert environment. Roman forces landed near the city Zessari, taking the city in short order and then moving west. Seeing that they could not halt the Roman advance, the lizardfolk called for assistance from their reptilian cousins in Semosiss. By the time the serpentine reinforcements arrived, the imperial legions were closing in on Mexalina. Though the combined reptilian army fought boldly and with wild abandon, they could not match the numbers of Rome's army. Mexalina fell and the remaining Druzix forces capitulated.

When Rome needed to withdraw its forces during the Wars of Darkness, the lizardfolk simply





moved on with their isolated lives, regaining their independence by Rome's shifting priorities. As there was little in Druzix to protect in the way of resources, Rome had little incentive to hold it. By now, there is virtually no cultural memory that the Roman occupation ever occurred.

## Politics

The lizardfolk do not have a collective ruler, nor even leaders over their cities. At the local level, be it a neighborhood in a city or a cluster of huts around an oasis, there is often one individual who rises to be the most influential, but even this has little impact on daily life. Their attitude towards other nations is largely one of indifference. The people of Druzix will nevertheless instinctively unite against an outside threat, but such action tends to be chaotic in nature due to their way of life.

## Religion

The people of Druzix universally revere Savra, and see him as a giant version of their own race. Because of the dispersed nature of life in Druzix, their experience of religion is a strictly personal one. There are no clerics nor temples in Druzix. Knowledge of Savra is passed down from parent to child as part of imparting the basics of life.


## Life in Druzix

Life for the lizardfolk of Druzix is radically different from everywhere else in the Great Sea area. Only Semosiss comes close, and even they differ significantly on some important points. The primary characteristic that sets the people of Druzix apart is that lizardfolk live in individual isolation to a degree seen nowhere else. The concepts of marriage and family are foreign to the lizardfolk. Upon reaching adulthood, which happens at 2 years of age, the lizardfolk live on their own, building a beginning den which may expand over time, adding rooms and levels as they age. The older the lizardfolk, the larger the abode. Whether in cities, or small desert camps, the lizard folk interact with each other very little on a day-to-day basis. What engagement they do have tends to be brief and centered on trading of goods with each other.

The sole exception to their isolation is the Tenagar, the annual time of mating which occurs on or around the summer solstice. At this time, apparently by instinct, all of the lizardfolk within a few miles will gather together and pair off in a process that appears to be completely random. They engage in a short, utilitarian mating and then go about their ways. The mother lays a single egg within two weeks and the egg hatches six months later. From this point, the young lizardfolk mature remarkably quickly, gaining enough size and maturity to be independent in just two years. During this time, the mother instructs the child on the basics of life and survival.

The Druzix language is exceptionally difficult for humans and their kin to understand and nearly impossible to speak. It consists of a range of tonally different hisses and growls, sounding hypnotically rhythmic at times. Their written language, composed of representative glyphs, is very simple and is meant to convey only basic concepts. They can understand most humanoid languages fairly well and can learn to speak them well enough to be understood, albeit with a strong accent.





Being that they are cold-blooded, the lizardfolk need very little to eat and drink. They are adapted well to their desert environment where resources are scarce. They will sometimes go for days without eating or drinking, without ill effect.

Clothing in Druzix is primarily utilitarian. The lizardfolk will sometimes wear cloaks or robes to keep themselves warm during the night or to shield against blowing sand. They will also sometimes wear small gems as a necklace or bracelet for ornamental reasons. As a matter of daily living, however, there is no expectation that they will wear clothing at any time. They are completely without any sense of personal modesty when it comes to covering up with clothing and find that notion very strange when observing the mammalian races.

It is nearly impossible for most other races to distinguish between male and female lizardfolk, even given their typical lack of clothing. The lizardfolk find the distinction to be obvious - the males have longer tails. They fail to see why the other races cannot notice this. To be fair, their own ability to distinguish between male and female humans is not particularly good.

The lizardfolk of Druzix typically live about 90 years.





# Felicia



Home to the Felid people, a race of feline humanoids, Felicia might seem to be little more than a wasteland of sweeping dunes and barren rocky highlands. Yet, Felicia's desserts hide thousands of life sustaining oases for those who know how to find them.

## Geography

Felicia's long northern coast boasts just one major port, Yoieewaa, whose white limestone spires rise glistening above the turquoise waters of her harbor. The lowlands along the Bay of Sirreeso are Felicia's only agricultural land. Poor soil quality and limited rainfall makes the land ill suited for farming. Instead, this area is the heart of Felicia's dairy and meat production, products which suit the tastes of Felicia's inhabitants far better than crops.

To the south west, the land is swept by moving dunes which reach a hundred feet or more in height. To the south east, the land rises in rocky highlands which appear bleak and foreboding. Yet under the sands and in the rock, Felicia sits on a vast water table which finds its way to the surface in thousands of hidden oases. Some of these oases are stable, and permanent villages are built in the sandstone bluffs. Many of these oases are temporary, varying with the season, the pattern of blowing sand, and unseen underground forces. Away from the coast, most of the Felids of Felicia are nomadic, moving their herds from oasis to oasis or traveling unmarked merchant paths



southeast, far into the horn of the great southern continent and bringing back frankincense, oils, incense, and exotic spices for trade with Aegypt or in the ports of Yoieewaa. Felicia's only other established city, Cifrussiesh, is in the southeastern ranges at the site of a sacred well and marks one end of the long caravan route to the Horn.




## History

The Felids were born of their mother Ubaste, who gave to them the best of the lands in all the earth...with warm golden sands to match her fur, secret jewels for those who were curious, and grasslands to tend to cows and goats to provide cream and meat. The Felids do not toil as the lesser races in other lands do. The Felids take their ease at life, as their mother Ubaste would wish for them. The Felids have always lived in their homeland. Why would they ever live anywhere else?

The humans of Aegypt understand how special the Felids are, and give proper reverence to their mother Ubaste. And so, the Felids always trade with them. Exchanging what they bring back from across the sands for beer, sweet date cakes, and gold. They trade with other races too, in their gleaming port of Yoieewaa.

Felicia was not a fan of Rome. Rome did not understand the tremendous importance of the Felid people. But, it was just going to be so much work to fight Rome en mass. Rome didn't understand





the importance of an honor duel. So, when Rome came with its ships of war carrying legions of soldiers, the Felids pretended indifference. For all of Rome's posturing, the spice trade suddenly dried to a trickle under Roman rule. But soon enough, Ubaste had enough of Rome's disregard, and batted them away. Now, life is back to how it should be in Felicia.

## Politics

Felid culture is....complicated. On the surface, it is of utmost importance to Felids to maintain an air of aloofness, to appear above being troubled by minor annoyances....except of course when it isn't and in those instances, felids can flash into deadly fierceness in a heartbeat, and then almost as quickly return to lounging. Outsiders are routinely perplexed as to what constitutes an offense and which grievances rate action and which are overlooked. There seems no rhyme or reason to it. Felids, when asked, will answer, "If you don't know, I can't explain it to you." The wisest course of action, for an outsider, is to make every effort to honor, flatter, and soothe the temperamental felids at every turn. Centuries of such interactions has only reinforced the felids self-centered assumption that such treatment is their due.

The felids do have a court with meets semiannually in Yoieewaa. Each clan may choose a representative to send to the court. For two weeks, the court argues and debates important issues in continuous simultaneous yowling, screeching, spitting and hissing. Consensus is rarely reached, though often alliances and negotiations between clans are made in the various pleasure houses of the city before, after, and during the Fortnight.


The city itself is run by several prominent families, each of which has assumed responsibilities for certain aspects of city management. City projects are spottily funded, with endless negotiations between families slowing down all projects. Indeed, though no Felid will admit it, the infrastructure of the city is a direct result of Roman rule...and it is now crumbling under Felid mismanagement.

Outside of the city though, Felids operate much more cohesively and effectively in small clan structures. Their loyalty to their family and clan is unquestioning, especially among those of the same birthing. Loyalty for a felid falls according to the following hierarchy-- birthmates, mother, siblings of the same mother, children of the mother's sisters. Felids, both male and female, are fierce, fast, and nimble fighters. Honor duels across clans among felids are frequent and fought by both males and females, with a female champion answering a female challenger and a male champion answering a male challenger. A felid would never fight a sibling, and would only under extreme duress fight a first cousin on the maternal side. Felid clans clash for water and grazing rights, with arguments quickly escalating into duels. A fairly fought duel is considered the end of the disagreement, unless one side claims treachery in the duel. Such an event is extremely rare, but when it occurs, it can result in a series of blood duels and revenge killings which might all but wipe out one or both clans involved.

Felid merchant caravans each have their own secret routes which they follow, with hidden springs and wells that they call their own. Dispute over water rights and routes are rare, but when they







occur, often result in far more bloodshed than a single honor duel. Still, every Felid caravan knows that there are far greater dangers in the wastes...and are loathe to quarrel with each other unless they see no other recourse.

## Religion


Ubaste, the Great Mother, is the unrivaled patron of all of Felicia. Temples and shrines to Ubaste are decorated with the richest of jewels and fabrics available. Expensive incense made from the most exotic of fragrances is burnt as a continuous offering to Ubaste. Ubaste expects her children to take pleasure in the riches of the world, for she has placed them in the most generous of locations to do so. Ubaste also frowns upon thievery among her children, for she has given them enough. (Though, Ubaste doesn't seem to offer an opinion on stealing from other races.) Ubaste will not tolerate gratuitous violence, torture, rape, or cruelty among her children, what mother would? Felids who commit such crimes are to be given no refuge and no quarter.

## Life in Felicia

Though the spires and pristine white limestone make Yoieewaa look immense, the density of its population is much lower than that of human cities. Entire districts of large palaces and sprawling gardens belong to extended family clans, with only a handful of distinct clans in the city. Yoieewaa resembles an elven city in the sprawling nature of its layout, though for very different reasons. Outside of the estates, a densely packed residential area simply does not exist in Yoieewaa. Servants, often disgraced outcasts of another clan or individuals of other races brought back with a trade caravan, live in small rooms and quarters in the manors of the family they serve. (Side note: Felicia has few written 'laws', but as a society, any Felid will tell you that there is no slavery in Felicia. Yet, felid traders will sometimes accept slaves as commodity in their travels across the wastes. In theory, those slaves are treated as indentured servants, working towards the price of their freedom. How much integrity is followed in this process likely varies from clan to clan. Certainly, one felid clan is unlikely to challenge another felid clan over how accurately they keep their books in regards to those non-felids indentured to them.) Similarly, craftsmen are typically employed by a particular clan, and have their home and workshops discreetly nestled into the grounds of an estate. Though there are warehouses by the docks, each warehouse and dock is privately maintained by a particular family. Most merchant captains keep their ship anchored in the extensive harbor, row in a dingy to a natural beach, then spend several days visiting prospective manor homes to conduct and conclude business before they can bring their ship to the appropriate dock.

Whether in a city, in an oasis town, or in a nomad's tent, to a felid, clan and family are everything. Felids often marry paternal cousins, with males leaving their clans to join the females clan. No felid would dream of marrying without the consent and approval of their birthmates. If a felid's birthmates do not approve of a marriage, the felid must either give up on the match or elope, with both elopees becoming clanless. Marriages are not forced or formally arranged, outside of the caveat of the birthmates approving of the match. (An unlucky felid with no surviving birthmates will have siblings or first maternal cousins who step into this role for the purposes of matchmaking.) Marriages among





the felids are lifelong bonds. Marital infidelity is an unpardonable crime which results in both guilty parties being cast out of their clan or clans. Those who find themselves clanless are rarely taken in by other clans, except in roles of servitude.

Felids count themselves more closely related to their mother's relatives than to their father's, likely due to their view of Ubaste as the Great Mother. Still, most clans have a male chief at their head, though strong females acting as clan chiefs are not unheard of. In each clan, one woman, usually the mate of the chief, but not always, is the primary 'mother' of the clan. Whether she becomes the Clan Mother because of her marriage to the chief or whether the Chief is chosen because he is married to the Clan Mother is an unanswerable question. Regardless, the Clan Mother gives birth often, every other or every third year, to multiple offsprings in each birthing. Other females in the same clan give birth far less frequently, most often to twins and very rarely to triplets. Very rare and lonely is a single birth. Natural hazards, other enemies in the desert, and honor duels often keep the population of a clan steady. But, there are occasions when a clan's prosperity outpaces the land's ability to support the large number of people and their flocks and a clan who finds itself bickering amongst itself will split into two clans rather than have maternal first cousins fight each other, or worse, have siblings come to blows. Usually a sister of the clan mother and her husband and their children with spouses and grandchildren will move away to start another clan, taking a share of the herds with them.

In the desert, Felids ride a number of beasts, with camels being the most obvious choice for those clans trekking through the dunes. In the buffs of the highlands, Felids are renowned for their choice of great cats. These creatures flow up and down the unforgiving terrain with an ease unmatched by any other four legged mount. The oasis towns of the highlands keep herds of goats for the feeding of these unique, carnivorous mounts. To see a clan of felids yowling out a war cry, with their mounts snarling under them, as they charge nearly vertically down a bluff, is a sight to strike terror into any heart. Few see that sight and live. Throughout the world, felids have a reputation for being able to ride a beast of any type or shape.

The felids' typical life span is similar to humans.



# Germania



The northern neighbors to the Roman Empire are the barbarian tribes of Germania. Much of this land is very hilly, or even mountainous, and densely forested. The germanic tribes used the terrain to their advantage when Rome had shown an interest in expanding further into this land. The empire managed to take what is now the province of Norica but could extend themselves no farther. For the time being, a wary truce exists between the Roman Empire and the tribes of Germania. In all likelihood, if the Romans make no effort to push further north, this truce should hold indefinitely.

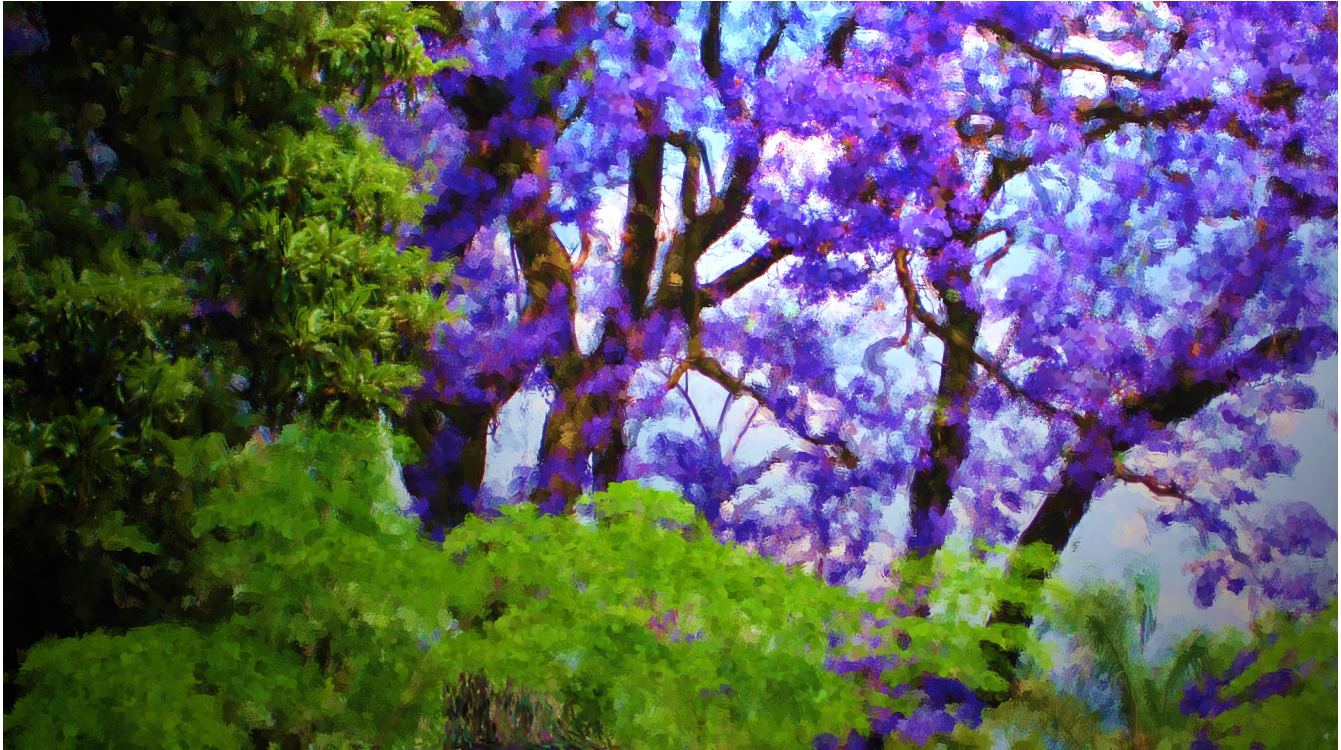
The Germanic tribes are typically very much independent of each other, sometimes even warring among themselves. Every few generations, there is a chief who will manage to unite two or three tribes together, but this success is rarely passed on to heirs. There has been one leader charismatic enough to unite all the tribes for his lifetime - Chief Gerolf. As with the others, his leadership skill was not inherited by his son who did not manage to hold this coalition together.

Of utmost importance across all the Germanic warrior cultures is the virtue of bravery. The man or woman who shows courage against a foe is to be honored. This standard is held up as a more important measurement than greatness of deeds accomplished.





# Hellena



The land kissed by Elleliara, the Light of Dawn, the land of rolling hills and rocky shores where artistic beauty is ubiquitous - that is Hellena, home of the high elves. Hellena can be welcoming to strangers of goodwill, but those with treacherous intent would be well advised to not confuse the elves' gentle friendship with weakness.

## Geography

Hellena is a rocky, uneven land of many peninsulas and a thousand islands amid the Pisonian Sea. This terrain has contributed to the relative isolation of each village and city in Hellena. The majority of Hellena's cities are along the coast. Roads though the inland parts of the country are well kept, but not plentiful, as the majority of travel from city to city is by sea. The islands in the Pisonian Sea which have been settled by Hellena's elves are too numerous to list. Some of the smaller ones are inhabited by single families, while others have mid-sized cities.

The forests of Hellena are not particularly dense nor large, given the rocky, uneven terrain. However, several of the interior towns have large natural orchards of date and fig trees. Likewise, there are occasional clusters of blooming jacaranda trees that are often considered a symbol of Hellena.

Of particular note, mithral deposits are significantly more common in the rocky highlands of Hellena than anywhere else in the Great Sea area. The elves claim it fell in the footsteps of Elleliara as she first walked in their homeland.






While there is no longer a capital in any meaningful sense, the city of Aettisis is the largest and most influential. Built on a collection of rocky hills overlooking its harbor, Aettisis is a glistening city of marble. Its lofty, slender towers make the city visible far out to sea. The Kiss of Dawn, its massive lighthouse, stands at over 200 ft tall. It's brilliant light, beckoning ships to safe harbor, is endowed with a powerful magic. The elves of Aettisis claim that it glows from the very hand of Ellelliara.

Amalaida boasts a unique architectural creation, the Whistling Web. This incredibly complex wooden sculpture is a vast network of loops and arches stretching over 300 feet across and up to 40 feet high in some places. The constant winds coming off the sea create an ethereal music as they pass through this sculpture. It is traditional for each citizen of Amalaida to add a piece to the sculpture as a rite of passage to adulthood and to mark significant life events, such as marriage. Some also contribute to it as an act of sacrifice to Ellelliara when seeking her favor or as part of casting a lengthy spell. The addition of a piece to the Web takes months or years of work and is







done with very careful consideration as to the nature and placement of the piece and how it will subtly affect the overall music of the Web.

Patrasia, well up into the rocky inland, is home to the rather curious spectacle of the Stone Dancers. One of the great works still present from the Age of Light, this is a collection of 54 exquisite marble statues of elves dancing. Though the artistry of each statue is stunning in and of itself, what really makes this collection spellbinding is the fact that they move, or at least appear to. Though never actually seen moving, observers universally swear that as they look away from a statue and later view that same statue, it has changed its position and/or location. Whatever the case may be, the elves of Patrasia aren't giving up the secret.

While each of the port cities of any significant size has a ship building industry of some level, none can match the shipbuilders of Mithio. Renowned throughout Hellena and indeed the known world, the ships built by the artisans of Mithio have a reputation for excellence not only for their seaworthiness and speed but also as inspiring works of art.

<u>City</u>	<u>population</u>	<u>leader</u>	<u>governance</u>
Aettisis	60,000	Speaker Selminaris	The Marble Council
Leivadia	45,000	Lord Athar Phisoldes	Hereditary monarchy
Mithio	40,000	Master Endelos	Shipwright Guild
Amalaida	35,000	Lady Esalinia	The Timeless Voice (elected elders)
Patrasia	20,000	Dophenis Mertai	Theocracy (Church of Elleliara)
Pira	12,000	Mayor Olensia	Direct democratic convocation

In the northeast edge of Hellena is the ruined city of Mendelos. This was the point of impact for the Roman invasion of 374 AU. The city was never rebuilt afterward, its location now considered to be cursed. Those who have sought to investigate it report strange lights, ghostly noises and a general feeling of dread. The people of Hellena are loathe to even speak its name for fear of drawing attention from the restless dead.


## History

According to elven sages, the people of Hellena were birthed in their land by their patron Elleliara in the year -6316 AU (year 1 on the elven calendar). Spreading throughout the Hellenic peninsula over the first few centuries, and somewhat isolated from each other by the rocky terrain, the elves developed a multitude of city-states, loosely tied to each other through heritage and culture.

Roughly 1000 years into their habitation of this land, they began to experiment with basic shipbuilding to explore the countless islands in their sea. Within the next 300 years, their ship craft and navigation skills had advanced substantially, allowing them to freely roam the Picsonian Sea and settle the many islands therein. By c. -4500 AU, the Hellenic elves had begun to explore the eastern Great Sea. It was in this period that they first made contact with the culture of Aegypt. The more they settled in the islands and tapped them for resources, the more their shipcraft advanced, which in turn fed the cycle of further mastery of the Pisconian Sea.







Around -2000 AU, elven presence in the Psiconian Sea inevitably led to an encounter with a rising power in the sea, the Ichtharians. The fish men had migrated from their cities deep under the sea and had begun to explore the shallow waters. Their first encounter with an elven ship was met largely with curiosity from both sides. Relations would not remain calm however. As the years went by, further encounters would occur as both sides sized each other up. Finally, in -1483 UA, a squad of Ichtharians attacked and boarded a Hellenic ship, killing about half the sailors before being driven back. This began a tense back and forth stalemate of skirmishes that lasted for a thousand years. Then finally in -472 AU, for reasons still unknown to the surface folk, the war of the Isles began with a massive coordinated attack by the Ichtharians against elven ships and coastal towns.


For six years, elven island settlements were bled dry by constant Ichtharian raids, unable to either fish or be resupplied from the mainland. Cities on the mainland suffered as well with a significant food source unavailable and trade with nearby nations cut off. Elven response was piecemeal and ineffective as they struggled to set aside their separation for the sake of taking on the common threat. Then in -466 AU, a leader arose in the Hellenic city of Aettisis named Persondis. Through the force of his persona, Persondis managed to force effective unity among the elven cities. He established trusted leaders under him to manage logistics and coordinate military strategy. Then finally in -463 AU, the elves launched a series of counterstrikes against Ichtharian forces resulting in a resounding victory.

After the war, Hellena flourished in a golden age under the leadership of Persondis, now called the Age of Light. Elven sea trade exploded to new levels, expanding throughout the Pisconian Sea and beyond. The beautiful elven ships, each one a work of art in its own right sailed throughout the eastern Great Sea, establishing thriving trade with every nation along the coast. Elven explorers ventured westward, charting out the whole of the Great Sea and even venturing into the Western Sea, bringing strange tales of lands beyond. The elven language became the international language of trade throughout the eastern Great Sea and still stands on par with Latin as such today.

Back at home, with the war behind them and new wealth pouring in, the Hellenes had more time to devote themselves to the path of Elleiliara through the expression of art. Hellenic cities took on ambitious building projects, constructing great works of architecture that were stunningly beautiful to behold. Each city had its local flavor of expression in this regard - from Aettisis with its soaring marble spires reaching gracefully skyward to Amalaida with the Whistling Web.

Likewise was there a revival of every art. Mithio became renowned throughout Great Sea with its shipbuilding - long graceful vessels that seemed to fly across the surface of the water. Visitors traveled hundreds of miles to see for themselves the Stone Dancers of Patrasia or to hear the breathtaking musical performances in the Valley of Honey at Leivadia.





Sadly, after 300 years of riding this golden wave, the age would come to an end when Persondis was assassinated by the traitor Melecarna. Without his leadership to keep the cities together, the elves returned to their insular ways and lost much of their momentum in the process. Though still wielding significant cultural influence over their region, Hellena would never again hold the dominance it did during the Age of Light.

Still divided when the power of Rome rose, Hellena was unable to hold back the Roman juggernaut. When the city of Mendelos was sacked by the Romans in 374 AU, its centuries-old architecture was laid to ruin. The elves begrudgingly came to the bargaining table to discuss terms for surrender, unwilling to see other cities and their artwork destroyed. Out of respect for their ancient heritage, the terms were relatively mild. The imperial governor of Hellena would be selected by the elves, with a veto option from the emperor. Though part of the empire, Hellena would be able to function largely as it had for millenia.

When the Wars of Darkness came, rather than participating in the flurry of destruction, Hellena simply responded by turning its back on the chaos outside its lands. Instead of engaging in open rebellion against Rome, it just acted like Rome didn't exist and developed a de-facto independence simply because Rome had bigger issues to worry about. Now that the Roman core has stabilized and is seeking renewed relations, Hellena is largely inclined to sit back and wait. The long-lived elves have seen human kingdoms rise and fall before, so they are content to give this time to play out before making a move.

## Politics

While the people of Hellena see themselves as one people from a standpoint of cultural heritage, the same is not true when it comes to their governance. With the singular exception of the rule of Persondis, the cities of Hellena have always inclined towards political independence from each other, preferring to manage their affairs as close to home as possible.

The largest and most influential of Hellena's cities is Aettisis. During the age of Persondis, Aettisis acted as the capital for a united Hellena. Likewise, during its time in the Roman Empire, Aettisis was the seat for the Roman governor. With the exception of these periods, Aettisis has been governed by The Marble Council, a group of family leaders from the twelve families who originally settled the city. The Council elects a speaker to lead them for a period of ten years. The speaker has very little power beyond that of the council and largely exists as the point of contact from the council to the general populace as well as the representative of the city in diplomatic affairs. The current Speaker of the Council is Selminaris, patriarch of the Eltelia family.



## Religion

The only patron openly followed in Hellena in any significant numbers is Ellelliara. There are rumors that there are secret followers of various dark spirits, but these are isolated cases. The primary draw that such cults have for humans, that being magical power, is not so alluring among the elves given how readily so many of them work magic by Ellelliara's blessing, a far less dangerous means of accessing magical power.

There are a few elves in Hellena who follow Tanalis, roughly one in twenty. Foreign visitors may follow their own faiths as long as the forces they submit to are not deemed to be dark or destructive.

## Life in Hellena

While it is often associated with artistic beauty, perhaps the most striking characteristic for a visitor to Hellena would be the prevalence of magic. This is not in ostentatious displays of powerful magic, rather in the common presence of magical adaptations of everyday items. For example, many of the cities have softly glowing magical lanterns that illuminate certain roads, buildings, or works of art. This is naturally in part due to the fact that far more elves are capable of working magic than among the other races. Certainly as much of a factor is the fact that the elves did not participate in the Wars of Darkness. Most of the other cultures around the Great Sea spent several years engaging in scorched earth wars that devastated their lands and had massive civilian collateral damage, creating a general distrust for magic among those cultures. Likewise there historically has been a difference in the source of the magic. For human wizards in the period leading up to the Wars of Darkness, magic was accessed by trying to manipulate forces they had read about from ancient Aegyptian texts but did not understand and then connecting with mysterious entities whose nature was unknown to them, or in some cases known to be fiendish. For elves, magic use is a natural part of their being, granted to them by a benevolent and protective patron who has guided them for millennia on what they should and should not do with it. For the people of Hellena, magic is just one more art form by which they can celebrate the blessings of their patron.

That being said, there are certainly other aspects of life in Hellena that can seem unusual to a visitor. As expected, visiting Hellena is a very beautiful experience. Art in its many forms is more than simply a leisure activity engaged in by a few people. Art is a cornerstone of the Hellenic culture. Every city, even the smallest villages, have some sort of artistic creations on display. Though beyond that, artistic expression works its way into every object and experience, no matter how mundane. From common, casual clothing to a basic cooking pot to the door of a home, everything made in Hellena is made with care and beauty. Ethereal music, whose source is difficult to discern, can be heard when walking down many Hellenic city streets. Tales have been told of visitors who are so awestruck by experiencing the beauty of Hellena, that they go for days forgetting to eat. These tales may be exaggerated, but they do have a kernel of truth.

Visitors also make note of the slow pace of life in Hellena. Owing largely to their great lifespan, elves are in no hurry for most anything. But woe to a visitor who underestimates the elves,







mistaking the laid-back elven way of life with unconcern or laziness, and attempts to harm Hellena's people. Elven response to evil in their midst is swift and certain.

Hellena is one of the few cultures around the Great Sea where there is very little stratifying in society. That's not to say that there are no aristocrats or leaders. However, before the law, and in the eyes of the people, there is no functional difference in standing between the rich and poor or between men and women. Most of the cities choose their leaders by common elections in which anyone may volunteer or be nominated.

The people of Hellena celebrate only one festival each year, the Day of Light on the summer solstice. The day is observed by music and dancing all day long. Just after sunrise, every member of the city who is able gathers together for a cooperative casting of the spell Dawn's Light. In large cities, this involves hundreds of casters channeling the spell simultaneously, creating an incredibly bright light.

The Hellenic elves typically live a bit over 1000 years.



# Hispania



The former Roman province and current country of Hispania is inhabited primarily by people from the former Kingdom of Palacia and its nearby colonies and "dependent territories" of Noristacia and Batizidi. While the people of Noristacia are culturally related to the Palacians, those of Batizdi are culturally independent. In addition, northwest Hispania also contains a significant diaspora from western Betica. (Other minor kingdoms and tribes, such as the Ricardian, Platian, and Isilan peoples, also resided in the land now known as Hispania-- but these are the major people groups.) After splintering away from the Roman Empire, all of these states and tribes and territories coalesced into the singular entity of Hispania.

The primary language spoken in Hispania is Palacian, with Noristacian and Batizdi being widely used in their respective regions, and Costapanian being widely spoken amongst Betican diaspora. Other, less widely spoken languages include Ricardian, Platian, and Isilan-- languages used by minor kingdoms and tribes in Hispanic lands. All of these languages (with the exception of Batizdi) are distantly related to the language of the Romans, though the Romans insist that their language is the "purest".



## Geography



### Palacia


By far the largest and most dominant district of Hispania is Palacia. Palacian culture and language weigh heavily on the kingdom as a whole. Palacia is home to Hispania's capital city, Cartegena, which is also its busiest port. Founded centuries in the distant past as a Mauretanian trading outpost, Cartegena is the gateway to many of the goods that have come to symbolize Hispania's trade economy, particularly its grains, fruits, dyes and wool.

### Noristacia

Noristacia was once an independent kingdom before being conquered by Palacia in -112 AU and becoming its colony, with the Noristacian Monarch essentially becoming a figurehead. Although the Palacian culture was not forced on Noristacia as heavily as it was on Batizdi due to their pre-existing cultural ties, there was still a strong push towards cultural uniformity. The Noristacian language is closely related to Palacian and the other Iberian languages, and more distantly related to the language of the Romans.







The Noristacians have largely negative opinions of the Romans, feeling that under the Empire they lost what little political autonomy they had. They especially resent the Romans for leading the Palacians away from the worship of Iber, the traditional patron of Hispania.

## Batizdi

Batizdi was once an independent, unified confederation of tribes before being conquered by Palacia in 103 AU and becoming one of its colonies (or, as they're called in the post-Roman age, "dependent territories"). The High Chieftain still ruled over Batizdi, but their powers were limited and most of the authority was held by the Palacian monarchy. Over time, the Palacian culture was forced on the Batizdis, to the point that their language came close to extinction. Circa 315 AU, the local people started to reconnect to their culture, and over the next 700 years their culture more or less returned to its former glory.

Recently, however, the Hispanic king Gabriel II has started to push for cultural assimilation again, even passing laws forbidding the use of the Batizdi language in government forums. The Batizdi language bears no resemblance to any of the other Iberian languages.

The Batizdis tend to have a high view of the Romans-- before joining the empire they were protected by Rome from cultural assimilation, during the empire the Romans respected and upheld their cultural independence, and after the empire dissolved, the influence of the Romans was felt so strongly that the Batizdi people enjoyed much the same autonomy for centuries.

An especially prominent location in Batizdi is Mirari, the highest mountain in the region. It has been a sacred location for them for millenia (reflected in its name, which means "miracle"), and is the namesake of a prominent folk hero, The Red Wolf of Mirari.


## History

Although there have been sentient races inhabiting the peninsula from time immemorial, it was ca. -2000 AU that the current Iberian cultures began to take shape. Three major players soon emerged in the region now known as Hispania - the Kingdom of Palacia, the Tribal Confederacy of Batizdi, and the Kingdom of Noristacia. Palacia grew in power and began annexing the territories of smaller kingdoms and tribes, and ca. -300 AU it set its sights on capturing Noristacia and Batizdi. The Palacians succeeded, conquering Noristacia in -200 AU and Batizdi in 103 AU. The now former kingdoms of Noristacia and Batizdi were established as Palacia's colonies, with the powers of their local governments severely limited and Palacia as the highest authority over its new realms. Furthermore, the Palacian culture was imposed on the people, especially on the culturally independent Batizdis. While the Noristacians frequently fought against their colonial rulers, with efforts ranging from revolts to an attempt to start a Civil War, Batizdi lacked the resources to fight back and could do nothing more but yearn for their independence.

In 314 AU, Matia II ascended to the Batizdi throne as High Chieftain and encouraged a cultural revival amongst the people. In response, Palacia made plans to dispose of Matia and install a







puppet king in his stead, which instigated the War of Kings. The Roman Empire fought on the side of the Batizdis, and with their help, the reign of Matia was re-established. After that point, the Batizdis became close allies of the Romans. It was at this point that the Batzi Cultural Revival League was founded, to which Rome's emperors and several of its patricians have given financial support.

(Whether Rome's protection of Batizdi and subsequent support of their cultural revival was an act of altruism or just a selfish attempt to curry up diplomatic favor is hotly debated; and speculation abounds as to why they never showed similar support to the Noristacians.)

When Rome made moves to conquer Palacia and its colonies, the Batizdi government offered a treaty: in lieu of a war, the High Chieftain would simply hand over control of the confederacy to Rome. In exchange, Rome would pledge to uphold the cultural independence of Batizdi, continue their support of the Batizdi Cultural Revival League, and protect Batizdi from the Palacians. The Romans agreed, and Batizdi became part of the empire with little struggle.

Palacia and Noristacia, however, were determined to fight back against the invasion. Their efforts failed, and in 360, Palacia and its colonies became the new Roman province of Hispania. Opinions have differed as to whether the Roman treaty with Batizdi would still be valid if the Empire were to reclaim control of the land.


During the Wars of Darkness, Hispania was one of many provinces to splinter away from the Empire. The kingdom of Palacia, its two "dependent territories", and other nearby territories were now coalesced into one country, carrying the same name as the former province.

## Politics

Before the Roman conquest, Palacia and its colonies were ruled by the Palacian Monarchy, with limited local powers in the colonies given to their respective heads of state (the Noristacian monarch and the Batizdi High Chieftain).

Currently, the country of Hispania is ruled by one single head of state, the Hispanic Monarch. (It is theoretically possible for this position to be held by a woman, but due to male primogeniture laws, this has never happened.) The country is divided into 3 administrative provinces: Palacia, Batizdi, Noristacia (each consisting of the historical kingdom's territory). Palacia is further divided with the dependent counties of Costapanian Hispania (the land predominantly inhabited by diaspora from the former Betican kingdom of Costapana), Northern Lands, Eastern Lands, and Southern Lands (each consisting of lands formerly held by minor kingdoms and tribes). Each province is ruled by a governor-- the Governor of Batizdi (often still referred to as High Chieftain) is elected by the tribal elders, the Governor of Noristacia is a hereditary position following the former royal line of succession, and all other governors are chosen by the local noble houses.





The monarchs of the modern country of Hispania hail from the House of Aquís, which claims descent from a former Palacian king, a former ruler of Gaul, and a former Roman emperor. Currently, the sovereign is Gabriel II, who is popular amongst the Palacians for bringing back the “traditional values” of the country, but is unpopular in most of the rest of the kingdom for his emphasis on cultural uniformity (even going so far as to ban the use of languages other than Palacian in government forums).

## Religion

The native Palacian and Noristacian religions both have a common ancestry, but are distinct enough to cause tension which, at its worst, escalates to religious persecution.

Both religions agree that Iber, the patron of unity and peace, drew the Iberian peninsula out of the chaotic, storm-filled sea and turned the peninsula into a land of tranquility. He then breathed life into the first Iberians, charging them with tending the peninsula and maintaining its harmony.

The Noristacians hold that after creating Iberia, Iber more-or-less left Earth for the astral plane, but would occasionally reappear in a physical form to act as a hero who would protect Iberia and its people when they needed it the most. The Palacians, on the other hand, believe that Iber has been re-incarnated in the form of the Palacian royalty-- all members of the royal family carry the spirit of Iber, and upon ascending to the throne, the new monarch becomes one with Iber himself. Both religions, naturally, view the other as heresy.

Their different views on Iber both stem from and feed into their views on the concept of unity, in a reciprocal manner. The traditional Palacian view is that in order to embody the concept of unity, all people of Iberia must be of one mind, one culture, and one language-- hence, conquering the other nations of Iberia and imposing the Palacian religion was their divine providence. The Noristacians, on the other hand, believe that in order to embody unity, the people of Iberia must live in peace and harmony with one another, joined together in the knowledge that, despite their cultural differences, they all have their Iberian heritage to unite them.

The Batizdi religion is completely separate from the worship of Iber. They worship nature itself, which they view as an extension of the spirit of Ama Lurra (Batizdi for Mother Earth), the closest thing they have to a patron.

In the Imperial years, worship of Fortruvius spread quickly throughout the province, becoming especially popular amongst those who once venerated the Palacian royal family-- after all, Fortruvius was strongly associated with the Roman government, and if our old rulers are gone, shouldn't we venerate our new ones? This caused tensions between Palacians and Noristacians to increase: the Noristacians were already frustrated that their neighbors completely disregarded the true purpose of Iber worship, and abandoning him altogether made the Noristacians even more upset.



## Life In Hispania

Hispanics are colorful, vibrant people, and are always very warm and hospitable to their fellow countrymen. Most Palacians are trying to move away from their country's legacy of xenophobia and be more welcoming of other cultures, but, predictably, there are always those who are close-minded. (Even the open and accepting Palacians are more prone to "slipping up" than they care to admit). The non-Palacian Hispanics are especially welcoming of sojourners from outside of Hispania-- they know what it's like to be in a land that you don't feel welcome in-- though they tend to be wary of anyone who would pose a threat to their way of life (the Noristacians, especially, are leery around Romans).

The Iberian peninsula is well known for its art. There is a strong tradition of painters in Hispania, and the country's glassware and ceramics are especially well-renowned.

Storytelling also plays a heavy role in Hispanic culture, ranging from epics (such as *El caballero de Iber*, which stars a knight who is tasked with stopping the forces of chaos in the sea from reclaiming the Iberian peninsula) to romances (such as *La fija de Monteazul*, the story of a young duke who falls in love with the princess of a nearby kingdom only to find that she is half-fae and must barter with the Faerie King to be granted her hand in marriage) to comedies (such as *Don Arcos, el héroe moderno de Iberia*, a relatively recent parody of epic tales, starring a narcissistic man who believes he is a demigod descended from Iber and sets off on a quest to defeat the High Chieftain of Batizdi, who he believes is an agent of the Roman death patron Mordines).

## Noristacia

The Noristacians place heavy emphasis on self-defense and standing one's ground. The locals generally speak Noristacian as their first language, with their familiarity with Palacian ranging the whole gamut from total non-comprehension to complete fluency.

## Batizdi

Batizdi is notable amongst Iberian societies for being completely egalitarian with regards to gender, and gender roles are taken much less seriously than they are elsewhere. (This is referenced in the Hispanic story *Don Arcos*, where the High Chieftain, who features prominently, is a woman who is proficient in swordfighting.) Batizdis are generally equally fluent in both Palacian and Batizdi.

A prominent Batizdi folk hero is the Red Wolf of Mirari, a warrior who uses mystical powers to protect the Batizdi people, and whose mantle has been passed down for generations from mentor to student. The earliest known mention of a Red Wolf has been dated back to ca. -445 AU, although many of the early figures who held this position are thought to be legendary.





# Macedonia



The land of Macedonia is beautifully scenic, but badly scarred. Though not without its share of virgin wilderness, large areas of Macedonia are still reeling from the Wars of Darkness. Macedonia struggles to heal from the mistakes of its past and that legacy won't be shaken any time soon.

The Macedonian landscape is a study in contrasts. The rockiness of the terrain may be a constant, but it takes a variety of forms. Progressing from the central mountain range, through the rocky, uneven valleys of the inland hills to the crags of both coasts, the land of Macedonia is striking to behold.

In its earlier days, the central mountains were home to many small mining villages. Today, these places are ghost towns, in some cases literally. As the Macedonian economy fell apart as a consequence of the Wars of Darkness, internal commerce ground to a halt. With very little mechanism to bring ores to market, the mines fell silent.



## Geography



The coastal cities are beginning to stabilize once again as trading ports, but their prosperous days of the centuries past are behind them. With little moving in the way of local resources coming to the ports, few traders have reason to stop there. Even the once thriving capital city, Thessaloniki, is only a shadow of its former self.

The inland hills are an untapped resource. For centuries a cash cow of olive, fig and date orchards, much of this land is now inaccessible because of magic blight or extraplanar creatures left over from the wars. Most of these once-prosperous orchards have been wild and uncultivated for centuries.





## History

When the War of Fire occurred, by a sad twist of fate, there were scholars in the employ of the provincial governors of both Macedonia and Thracia studying at Aegypt's Archive of Isesi. Equally sadly, both representatives of these competing lands ignored the devastating damage caused by the magic unleashed in the war and focused on the influence that this new power could bring to their respective lands. Still more unfortunate is that they both were able to convince their governors to focus on tapping into this power in the hopes that their land could become independent from Rome and also victorious over each other in their centuries old rivalry. As they say, the rest is history, as this was the spark that ignited the insane magical arms race which led to the Wars of Darkness seven decades later.

Macedonia was not the first province to actively war against the empire. Instead, they directed their energies to sabotaging their neighbor, Thracia, in a sense acting as though the empire was irrelevant. The two provinces had maintained a level of simmering hostility for decades while an ineffective series of emperors struggled to keep their belligerent children from open war. Once Arabia lit the fuse of open rebellion, keeping the Empire's hands full, Macedonia and Thracia went at each other like rabid animals.

Over the course of the first two years of the Wars of Darkness, these lands, now independent kingdoms for all intents, laid waste to each other in pitched battles and city sieges. Multiple cities in each land were completely razed, and entire armies on both sides wiped out, resulting in many tens of thousands of deaths. Most of those cities and battlefields are still uninhabitable today because of the magical scarring of the land. Crops will not grow, livestock waste away, and people are inflicted by a range of curses. Finally, the war petered out without a winner simply because both lands had been bled white.

Today, Macedonia struggles to survive and even feed its people. Since the wars, it has languished in a dark age which shows little sign of breaking.

## Politics

As its war with Thracia winded down, the people overthrew their king, Melcondes, out of desperation for change. His name is now a curse in that land. Since then Macedonia has been led by the dynasty of King Argelin and his descendants, though this line has been able to make little progress since those terrible days.

As word has spread about Rome's reforms and the successes it has had using its Manus Legis teams to repair and guard the land from magic damage, many of the people of Macedonia have been clamoring for their kingdom to join with Rome's empire again in the hopes that their land can be restored to health. This has been a hard sell with their current king, Philognes, but word has it that both sides have at least sent out feelers for preliminary negotiation.





## Religion

The predominant patrons in Macedonia are Fortruvius and Procella. For centuries, Procella has held the largest following because of the amount of sea trade that Macedonia engaged in. Over time however, the people have had an increasing hunger for control and stability, which has led to a surge in the following of Fortruvius.

## Life in Macedonia

Even centuries after the Wars of Darkness, society in Macedonia is fragile. But for the occasional food assistance Macedonia received from Hellena and Dacia, there were some years where Macedonian society may have collapsed all together. The coastal cities are now primarily supported directly by the fishing harvest and by the farms that immediately surround them. There is a small bit of trade that occurs where a few manufactured goods are traded for necessities. There is little prosperity in Macedonia, even among what remains of the nobility. Life continues to be a grim, subsistence existence for the country as a whole and likely will remain so unless Macedonia rejoins the empire and even then it will take some time to clean up this extremely scarred land.





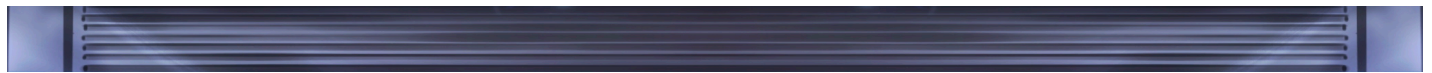
# Mauretania



If ever the Great Sea region had a contender to challenge the dominant power of Rome, it was Mauretania. An older civilization than Rome by about 1500 years, Mauretania was the dominant power in the western part of the Great Sea for roughly 1000 years. Mauretania's strength as a naval power gave her far reaching influence. It was inevitable that her position would eventually lead to war with Rome as the empire's expansion moved across the region.

## Geography





Much of Mauretania is desert, but even this expanse is dotted with small cities around oasis lakes and deep wells. Trading routes between these cities have crisscrossed its land since before recorded history. These routes run primarily to trading partner civilizations to the south, bringing exotic goods and gold from deep Africa.

There is no doubt, however, that the real heartbeat of Mauretania rests in the cities of its coast. Tangier, the capital city, is a major trading port and the oldest city in Mauretania. Countless ships come and go at the port of Tangier, exchanging goods with every land throughout the Great Sea area and even out to the shores of the Western Sea. All of this trade has made Tangier's merchants very wealthy, leading to a saying among merchants through the Great Sea, "a Tangerian villa," which means a sign of great wealth.

Tangier's harbor is perhaps not quite what it was during the city's golden age before Roman occupation. Nevertheless, it is still a marvel to behold. Its ornately decorated stone breakwaters and piers are truly a work of art. Likewise, its huge temple to Procella on a cliff overlooking the water is a splendid sight.


## History

From the early days of the founding of Tangier, the people of Mauretania have always been dedicated to shipbuilding and sailing. Largely independent of outside influence, the Mauretians developed advanced maritime technologies, making great advances in shipbuilding and navigation. Within about 300 years, their skill in both of these areas were on par with the elves of Hellena, till then the undisputed masters in these capabilities.

Mauretania established colonies for resource gathering along the coasts of what would become Hispania, Sardinia and Sicilia. They even ventured out along the coasts of the Western Sea and established tin mines in Britaina. All of these gathered resources began a building of wealth in Mauretania which was invested in expanding their naval power. They would come to boast a navy of 400 ships that were more advanced than any other civilization in the region with the possible exception of Hellena, and certainly better armed than any other, Hellena included. For nearly 500 years, everything west of Meria moved on the water only if Mauretania wanted it to.

The arrival of Rome on the scene began to shift the established balance of power away from Mauretania. As Rome started to bring more lands under their control, their access to resources grew quickly, snowballing the process of their expansion. Finally, in 365 AU, the matter came to a head. A Roman merchant ship docked at the port city of Dertosa in eastern Hispania. Though Rome controlled Hispania in general, this one city was still in Mauretania's hands. A dispute arose over port taxes and the Roman ship, which was quite well armed for a merchant vessel, ended up in an exchange of arrows with a Mauretanian naval ship. Who fired the first shot is still under dispute, with both parties accusing the other of aggression. Most objective historians believe that the Roman ship was there at the behest of the Roman emperor, intentionally trying to produce a fight. The escalation that followed resulted in a conveniently ready Roman legion assaulting and capturing the city. Thus began the war that would decide the balance of power in the Great Sea.





Each side immediately took the advantage where they had strength. Roman armies seized the last remaining Mauretanian ports in Hispania. Meanwhile, the Mauretanian navy brought Roman shipping in the western Great Sea to a halt. For five years, each side pushed at each other, looking for weak points, but making little progress either way. Then in 370 AU, Mauretania decided it was time to put all their money on the table in a push to end the stalemate and crush Rome. They pulled most of their navy back to Mauretania to gather for one massive confrontation. They sailed nearly their entire fleet to Rome, planning to obliterate what remained of the Roman navy and bombard the city of Rome into submission.

Ultimately, the Mauretanian plan met with two fatal flaws. The Mauretanian fleet did in fact quickly wipe out or scatter what remained of the Roman navy with little trouble. Rome quickly gave ground at the port city of Ostia and pulled back up the Tiber River. Heady with success, Mauretania pressed their cause up river to Rome itself. This is where their plan began to fall apart. Their fast ships worked splendidly on the open sea, but they had little room to maneuver on the Tiber River. A mere two miles along, a sharp bend in the river required the Mauretanian ships to slow down greatly. At this point, Roman archers and catapults rained down endless fire from both sides of the river. With nowhere to move, the Mauretanian fleet suffered massive losses, with perhaps 40 ships of their 300 strong flotilla escaping back out into the sea. These vessels that did make it out were the stragglers at the end of the formation that were closest to the sea, not at all the vanguard of the fleet. This small remnant began to limp home, unaware what had transpired there.

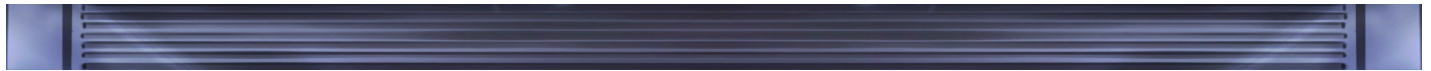
The Roman general Epidicus Belenus, commander of the forces in Hispania had received intelligence that the Mauretanian fleet was massing. Sensing an opening, he gathered all of his forces at the southern tip of Betica. Once the Mauretanian fleet set sail and was out of the way, he used what transport ships he had at his disposal to ferry his entire army across to Mauretania, landing 60 miles southeast of Tangier. Once his army was across, he marched all eight legions to Tangier, capturing the city in three days. By the time the unsuspecting 40 remaining ships of the Mauretanian fleet returned, they found the defenses of the city turned against them. These last ships quickly went to the bottom and thus ended the Mauretanian resistance to Rome.

Since the breaking apart of the empire, Mauretania has reasserted itself as a shipping powerhouse. Still, they have nowhere near the strength they did in their apex. Mauretania had wholeheartedly participated in the Wars of Darkness as they pushed away from Rome. While this did bring the desired independence, it also left the land drained of people and resources.

## Politics

Mauretania has a monarchy whose line stretches back 800 years. During the Roman occupation, the king's house was reduced to simply being first among the nobles. After Rome's departure, the Benali family quickly stepped back into its role in leading the nation. The current king, Jubair Benali, is well respected by the nobility and seen as a strong leader. Though Mauretanians won't admit it, King





Jubair has followed Rome's lead in instituting certain reforms meant to bring stability amid the remaining scars of war. Mauretania's current attitude towards Rome has softened slightly, given the foreign policy approach of Socindus and his son, but it has at best stepped down to neutrality.

## Religion

The people of Mauretania have solely revered Procella for nearly their entire existence, though they call her Hasbia. Indeed, though Rome claims the worship of Procella began along the coasts of Pamfilia, the worship of Hasbia in Mauretania is easily traced back to well before the founding of Rome. Why the same patron chose to reveal herself under a new name to Roman refugees in Pamfilia is unknowable to mortals. Regardless, the longstanding interconnectedness with the sea has inspired the people of Mauretania to energetically seek the favor of the Mistress of the Waves. The port of Tangier boasts a building known as the Hendess. It is the largest temple to Procella/Hasbia anywhere in the Great Sea region. Its gleaming marble spires and brilliant lighthouse are visible far out to sea.

## Life in Mauretania

Most everything about life in Mauretanian cities centers around the movement of goods and the gleanings of profits that comes from this. The web of economy that goes outward from this core is extensive. Pitch makers and wood cutters that supply the ship builders, mercenaries who guard trade caravans and food packers who prepare travel rations all connect into the business of trade. This buzz of activity creates an unusual amount of social mobility. Compared to most other lands, it is relatively easy for someone to move up the social ladder in Mauretania, as long as they are hardworking and have some business savvy.

The status of women in Mauretania is deceptive to the outside observer. While women have few rights in the letter of the law, in practice, a woman's social clout depends largely on how well she contributes to the flow of business. Many a woman operates a shop that is officially in her husband's name but it's clear that the engine behind the enterprise is in her hands.

Every month, on the night of the new moon, the people in Mauretania's port cities observe what started as a practical matter but has become a monthly holiday. Many people gather at the pier holding a lamp or lantern. Originally meant to light the way for ships before the lighthouse was built, the event now serves as a time to gather and socialize, with many families bringing a picnic. This is especially true on the first new moon after the winter solstice, a holiday known as the Glowing Night. Each household spends many hours creating a unique and artistic lantern for the event. Much time is spent walking around and looking at each other's lanterns. In Tangier, the number of people taking part causes the event to spill out far beyond the docks, going up and down the coast for miles in either direction. The event has even come to have courtship implications. Young single women will often craft their own lantern in the hopes of catching the eye of a young man who might be impressed by her creativity and industriousness. If a man compliments her by leaving a fig on her blanket, he is making an offer of courtship. If she eats it, she accepts.





# Meria



Dubbed “Procella’s Mansion” by the Romans, Meria is a realm under the waves, the nation of the merfolk. Deep within the Ionian Sea, between the bottom of Italia and Hellena, the merfolk have underwater cities, or so it is told. Only the human wizard Emensiar has actually seen these cities. Centuries ago, he befriended some mermen while sailing in the Ionian Sea. Using his spells, he accompanied them down to their city and wrote late about his experience.

The merfolk cities range from small villages of 50 or so to their largest city, which Emensiar called Alooep, which has about 5000 residents. A few of their homes are in caves and crevices on the sea floor, but most are made out of shells and coral. These cities don’t have the sorts of leadership structures that surface societies have. The merfolk communities are infused with such an instinctual sense of community that a political system of leadership is unnecessary. Some of the merfolk cities nearer to land have engaged in occasional trade with surface towns. Communication in these cases is generally rudimentary, as the merfolk language is exceptionally difficult for land dwellers to master and likewise with the reverse. As mithral does not rust, the merfolk particularly like to trade with the elves of Hellena for tools and weapons made of mithral. In return, they are typically trading coral and pearls.

The merfolk are not to be confused with the ichtharians, of whom very little is known. The latter are bipedal fish-like people who live in the waters east of Hellena. The merfolk have at times been at war with the ichtharians and consider peaceful relations with them to be impossible.



# Nurdarim



Though it is universally considered the homeland of the dwarves, a casual visitor to Nurdarim might not necessarily catch that fact. Roughly ninety percent of Nurdarim's dwarven population lives underground, with entire cities contained within the mountains. The surface of Nurdarim is very sparsely populated with small human settlements, most of which are on the coast, and the occasional dwarven fortress that extends above ground to guard mountain passes.

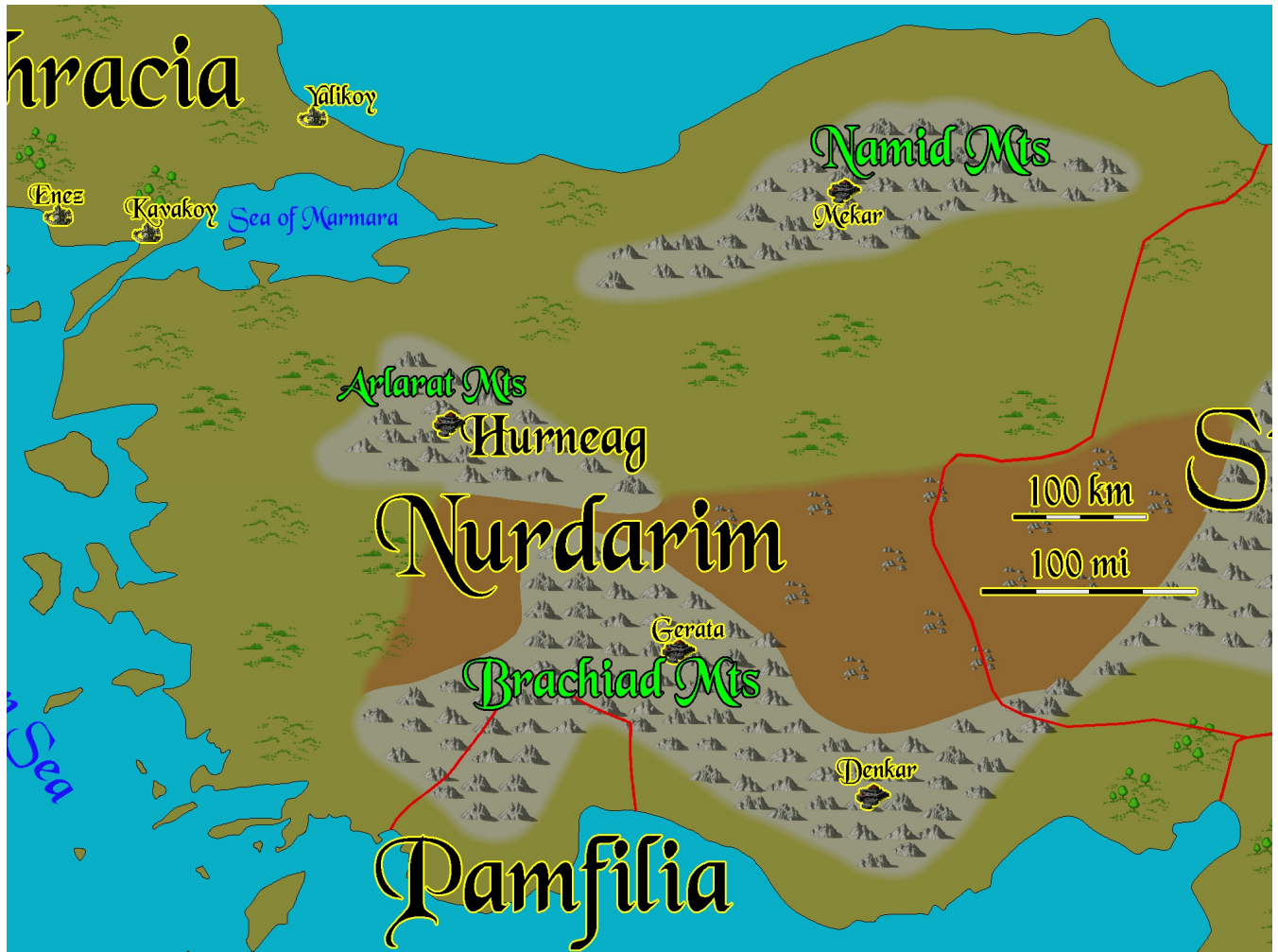
## Geography

The vast majority of Nurdarim is rocky and uneven, with much of it being mountainous. The land that is suitable for agriculture is mostly clustered in the Dantalin Plains, a relatively flatter region in the west central part of the country. Much of this land is farmed by humans around widely scattered villages, as the life of a surface farmer is unappealing to dwarves in general. However, since the Trial of Darkness greatly diminished trade, the variety of grains available in Nurdarim led to more dwarves deciding to venture into farming for the sake of producing the best beer.

Numerous small trading ports dot the southern and western coasts, populated roughly half and half by dwarves and humans. Having never developed any serious interest in sailing, the kingdom of Nurdarim ends at the water's edge. The dwarves had no interest in challenging the elven control of the islands in the Piconian Sea, even the ones just miles from their coast.







Dwarven cities are very much like icebergs. Their opening to the surface is generally flanked by watchtowers and the gates into the underground are heavily guarded. Some of them have additional fortified watchtowers that guard the passes leading to the gates. Beyond that, the entire expanse of the city goes deep into the heart of their mountains. Someone observing their city from the outside might mistake it for a small mountainside fort.

The largest city in Nurdarim is the capital, Hurneag. It is home to approximately 130,000 dwarves and sprawls into forgotten miles worth of ancient tunnels and natural caverns. It houses several of the most impressive feats of dwarven construction, including the Dragon Forge, the Granite Archive, the Eye of Doraga and the Kamarka's Cliff.

- The Dragon Forge, in the lower levels of the city, is a ceramic-lined iron cauldron about 20' across. Magma is channeled into the cauldron from nearby fissures. Dwarven smiths work at stations along the edge, using the heat of the magma to power their forging.



- The Granite Archive is a vast library which holds an exhaustive recording of dwarven history. While the collection of materials is impressive enough, the building they are housed in is just as striking. The rooms rise or fall from the floor and ceiling of an immense natural cavern like stalagmites and stalactites on a mammoth scale.
- The Eye of Doraga is a downward vertical shaft near the lowest part of the city. The shaft itself is thought to be natural or perhaps made by Doraga himself. It is roughly 75' across and vaguely elliptical. The dwarves have carved designs into the sides of it spiraling down into the darkness, giving the optical illusion of an eye that looks at the observer regardless of their vantage point.
- Kamarka's Cliff is the palace of the king of Nurdarim, named after Kamarka the Great who had it built. It is approached from a tunnel on the opposite side of a 100' chasm by an arching bridge. As one crosses the bridge, the palace can be seen on the far wall of the chasm, extending up and down and to both sides with a honeycombing of intricately carved windows. The mere sight of this effect is well known to cause dizziness in those approaching across the bridge.

## History


The documented history of Nurdarim begins in the year -5182 AU, year 1 on the dwarven calendar, in the Arlarat Mountains. How long the dwarves may have been there before their written history is hard to say. The dwarves themselves say it was that very year, perhaps that very day, that their first ancestors were forged by Doraga and set to work. Whatever the case may be, that oldest entry, a tale chiseled into granite telling of the first dwarven king Nalrot Ironbeard, later to be called Nalrot the Great, is still revered by dwarves today as the birth of tradition, a foundational element to their society.

Since then, the dwarves of Nurdarim have expanded throughout their homeland, an expansion that has occurred mostly underground. While most believe that they traveled overland to colonize the Brachiad and Namid mountain ranges, the dwarves insist that even these travels were made entirely underground. As unlikely as that seems, it pales by comparison to the claim that they likewise traveled all the way to the dwarven enclave of Medalg in the Alps entirely through underground passages. Certainly no such known routes exist now, but few are inclined to argue the point with the dwarves.

A very large part of Nurdarim's history has focused on the never-ending war with the land of Stonarx. It was this war that created an opening for the Roman Empire to expand into Nurdarim. Whether they wanted to admit it, the trade routes supplying food to the underground cities of Nurdarim were being hard hit by goblin raiders, which was drawing valuable dwarven resources away from the main hot spots of the war. When Rome came along and offered to ally with Nurdarim and care of that problem, the dwarves welcomed the deal. As they saw it, they were only trading away control of the surface, which didn't really concern them. If the Romans wanted to delude themselves into thinking that Nurdarim was part of their empire, so be it. It allowed more dwarves to fight giants. Through it all, the dwarven king was still on his throne.







Nuridarim has never been interested much in arcane magic and they serve no other patron besides Doraga, so the Wars of Darkness didn't impact them much. If anything, it was actually an annoyance when Rome pulled out and the dwarves had to patrol their own trade routes. Of all the lands Rome might stand a chance of wooing back, Nuridarim might be their best shot.

## Politics

The royal line of Nuridarim goes back uninterrupted to the first dwarven king. There has never been a serious challenge to the authority of house Ironbeard; such a thing would be anathema to the dwarves. The king is generally advised by a council of three - the High Priest of Doraga, the Master of the Mines and the Supreme General of the Army. The current king, Hemdorum IV, is a veteran of numerous battles. He is greatly respected and honored by his people.

## Religion

The nation of Nuridarim is wholeheartedly devoted to its patron, Doraga. They see themselves as his mastwork, placed into the world to follow in his path by fighting against the forces of chaos as embodied by the giants, goblins and their kin. The Dragon Forge in Hurneag serves not only as an active forge, but as the main temple of Doraga. Sacrifices of gold and silver are cast into the magma there on a regular basis.

## Life in Nuridarim

The dwarven way of life is reflected in the three counselors to the king, as they represent what is important to the dwarven mindset - faithfulness to Doraga, mining, and war. The latter two, are simply reflections of the first. Likewise, the foundational dwarven virtues of loyalty, honor, bravery and tradition are lived out as holy deeds. The dwarven admonition, "You are forged of iron and stone", is meant to encourage adherence to these virtues by reminding the dwarves that they are made intentionally to be stable and solid, made for a purpose.

One such purpose is to mine the earth, to mold it and shape it to their bidding, as has their patron. Mining is not an economic activity in Nuridarim; it is a sacred one. Doing it with excellence is not just a matter of pride but also of reverence. Similarly, forging weapons is done with great care as a holy pursuit. The dwarves are shaped from iron and stone and they are to shape iron and stone.

Finally, of central importance is the ongoing war against giants, goblins and the like. Human military observers have speculated that the dwarves could have won the war against Stonarx decisively on several occasions but have unconsciously chosen not to because, without that war, they would cease to have reason to exist - not that they would intentionally lose, but more like a predator playing with its prey before the kill.

The dwarves of Nuridarmin typically live about 200 years.



# Pamfilia



The rocky coasts of Pamfilia offer several small bays and natural harbors dotted with small fishing villages as well as the deserted ruins of former Roman outposts. Though Pamfilia escaped most of the carnage of the Wars of Darkness, much of its coast line was ravaged by storms and tsunamis triggered by far away events. On a clear day, a merchant vessel might hazard the rocks of the coast to pay a visit in search of gnomish craftsmanship, yet, Pamfilia sits mostly forgotten by the rest of the world.

## Geography

Though at one time Roman lighthouses marked hazards and guided ships to safe harbors, that time is long past. The lighthouses and beacons are destroyed, damaged, and unused. The small human fishing villages along the honeycombed coast have pulled down much of the Roman outposts to reuse their cut stone and concrete blocks as foundations for their houses.

Just west of the coastal mountains, a fertile plain narrows as it stretches inland. During the Age of Peace, great vineyards and the mansions of Roman plantations dotted this idyllic landscape. Now, despite its agricultural value, the plain is strangely uninhabited save for a few herds of wild horses, descendents of abandoned Roman stock.

On either side of the narrow lowland, the terrain becomes rocky and mountainous and is populated almost exclusively by gnomes, though these villages are notoriously difficult to reach or to find once a traveller has left the inlets along the sea.






## History

The lovely bays, the verdant plain framed by majestic snow capped mountains- this picturesque setting first drew the elves. Here they established and settled during their early exploration of the Eastern Sea, and here they perished during the War of the Isles.

The next peoples to settle here were the Romans, who built noble lighthouses and garrisons to protect their ships and lush vineyards and estates. During the Roman Age of Peace, contact was made with the gnomes of the coastal mountains, though there is some debate about the origins of these gnomes (see Cypria). But even the might of Rome faltered in the face of the ocean's full fury. Unnatural storms with tremendous winds drove immense waves before them







and Rome's breakwaters crumbled and her lighthouses fell. Those who could fled back to the safety of Rome, many of whom were lost at sea, while those that remained fared little better.

Some suspect the human fishing villages of present day are descendents of those few Romans who survived. Others believe they are refugees from another land. The truth probably lies in between...with the descendents of Roman survivors and sea borne refugees surviving together and forming new communities after the Wars of Darkness.

#### Politics


The human fishing villages have gone mostly unmolested by the outside world since the Wars of Darkness. The unmarked underwater ridges have kept them sheltered from pirates or other sea borne threats. The coastal mountains have kept them isolated from other civilizations. Recently, Roman vessels have returned to discover what, if anything, was left of their harbors and ports, but as yet, Rome has made no move to reclaim the coast of Pamfilia.

Inland, the gnomes of the hills and mountains are a very insular community. Their interactions with the fishing villages are minimal. Safe in remote alpine valleys, the gnomes remember the coastal destruction during the Wars of Darkness, and have no interest in reconnecting with the potential threat human civilizations might pose. The ways to their villages are concealed behind both illusion and clever camouflaging. And while the wealth of the neighboring dwarven kingdoms is legendary, the gnomes of the coastal mountains have shown no evidence of being miners, living instead on the surface of the mountains, herding goats and sheep and fishing the lakes and streams.

#### Religion

Although the coast of Pamfilia is populated only by the occasional small fishing community, the people of Pamfilia hold a unique distinction among those of the Great Sea for it was here that Procella, avatar of the Great Sea itself, first revealed herself to the Romans. The Pamfilian priestesses of Procella teach that during the Wars of Darkness, the Sea herself heard the cries of those aboard the Roman ships, caught in terrible magical storms unleashed by Labul. The people prayed that the sea would spare them, and they tossed all of their most precious belongings overboard. As many of the ships were broken apart in the waves, those drowning cried out again with their last breaths....and the sea heard them. And her anger was great against Labul who would dare marr the beauty of her face with his blind rage. So, to spite him his deaths, she caught the last of the ships, hurling them back against the rocks of Pamfilia's coast. She pushed the struggling swimmers to shore in the crests of her waves. Many of those who survived felt her presence bearing them up, carrying them to sandy beaches. Many heard her voice singing through the salty waters. In the following days, the survivors began collecting stones smoothed by the tumbling of the waves and erected small shrines to the sea, all along the beach. And as they combed the beach and sifted through the wreckage of their ships, they were careful to throw back to the sea small treasures they found, thanking her as they did so, for sparing them. Again she answered, whispering her name in the surf, "Procella".





For several years, Procella brought ships of other refugees to the coast of Pamfilia. Smashing their vessels to bits on the rocks, but sweeping the passengers to the shores. So her worship grew. Sometimes, but not as often, she would allow a boat to sail quietly upon her waters, slipping through the rocks and reefs. Sometimes the ship would stay, having found a safe haven from the terror that wrecked the rest of the world. Sometimes the ship was wounded, and stopped only long enough to repair and resupply. But in that time, the people of Pamfilia would tell of Procella's rescue of them. Ships who departed, did so only with prayers and gifts to the sea, or they did not depart at all. Many of these ships carried those fleeing the Wars to the safety of what remained of the Roman Empire, and when they returned, they brought Procella with them to the Empire.

### Life in Pamfilia

The protected inlets of Pamfilia provide a sheltered place to live. The bays are full of fish and the soil is good for crops. Rainfall during the summer is scarce, with sometimes weeks going by without a cloud in the sky. Many of the old Roman cisterns have been repaired and although the aqueducts no longer bring water down from the mountains, the cisterns are filled bucket by bucket from the overflowing streams during the rainy winter months. Pamfilia has two short growing seasons, one at the beginning of the winter rain and one at the end. Long term grain crops do not fare well here, but many beans and vegetables can be grown and harvested twice a year. Homes are built on foundations of Roman stone, well above the reach of most storm waves and life is, for the most part, peaceful. While the occasional winter storm does cause damage, and sometimes the fishing boats are lost in an unexpected squall, the people of the coast are resilient and used to rebuilding after loss.

Pamfilia's gnomes typically live about 200 years.



# Roman Empire



Once an empire that encircled the Great Sea, or “Our Sea” as the Roman’s call it, the Roman empire is now a shadow of its former status. It remains, however, a powerful force in the region and is once again on the rise. The Roman Empire’s motto, “Pax Lexque” (peace and law) is a powerful reflection of how the people of the empire view their place in the world. As they see it, they are the vanguard of civilization in an otherwise barbaric and decaying world. Even their imperial conquests are viewed as an instrument of peace. As they see it, the temporary state of war involved with bringing a land into the empire is preferable to a perpetual state of war that exists as a default in the world. That which is brought under its unifying rule is, at least with its boundaries, at peace, and enjoys the stability brought by the empire’s foundational law. Those who are conquered may not view things with the same philosophy, but the Romans are sure that they will all eventually come around to enlightenment.





## Geography

<u>Province</u>	<u>Proconsul</u>
Italia	Martellus Portenius
Cunega	Trenaccatlo (celtic)
Dalmatia	Boric Centaria
Gallia	Filverel Trana (elf)
Medalg	Durikdrolin Amberhorn (dwarf)
Norica	Emmerich Raynerson (germanic)
Pannonia	Sangarinus Epidius
Sicilia	Acanthio Muco

### Italia

The most prominent and most populated province in the empire is the one at its center, Italia. Much of Italia is hilly and rocky, with about 30% of the territory being mountainous. The Apennine Range runs down the center of the peninsula and the lofty Alps dominate its northern extent. The Apennine range contains one active volcano, Mt Vesuvius, which destroyed the nearby city of Pompeii in 832 AU. Pompeii has been since left uninhabited, considered to have been under judgement from Celata.

The province is criss-crossed by numerous well-made roads connecting the major cities. As such, travel times between cities is modest and trade is steady. In particular, large roads run north and south through the peninsula, terminating at Rome.

The climate through most of Italia is moderate, with mild winters and dry summers though the northern regions are significantly colder, due in large part to their altitude.

### Cunega

When the Celtic provinces of Talin and Belgica broke away from the empire during the Wars of Darkness, the imperial boundary pulled back, holding a third of those provinces. What remained was combined into the new province of Cunega. It remains the only Celtic land under Roman control. The southeastern fringes of Cunega come up into the Alps, the central third is grassland with occasional woods, and the western third is in the Great Gaulic Forest.

### Dalmatia

The province of Dalmatia is a land of contrasts, wealthy in material resources. Its northern plains have good farmland for grains, while its southern coasts has numerous orchards for olives and figs. Its interior highland, while far too rocky for farming, is dotted with mines for lead, copper and tin. Also in its highlands are cultivated several plants that are used in the production of dyes. All of this economic production flows out through its main port city of Sadar, one of the largest cities in the empire.





## Gallia

Before the Wars of Darkness, the elven land of Aquitania was part of the Roman Empire. As the empire broke apart, the majority of Aquitania was able to remove itself from Roman control. The only part that remained in Roman hands was the region of Gallia. Gallia is currently the only elven land still within the empire. Nearly all of Gallia is in the Great Gaulic Forest and the elves of Gallia still maintain their traditional lifestyle in that dense woods. As with Aquitania, the elves of Gallia follow Tanalis and are of the ranger archetype rather than the standard elven class.





## Medalg

The rocky, mountainous province of Medalg is home to the Alpine Dwarves. The dwarves claim that they migrated to these lands entirely through caverns deep underground all the way from Nurdarim. Few outside of Medalg accept this as anything but myth. Medalg is a region rich with mines of iron, silver, gold and platinum. The exporting of these metals, as well as forged weapons constitute nearly all of Medalg's economy. A small region in the province's south engages in farming of mushrooms and grains as well as maintaining herds of mountain goats. This constitutes the vast majority of Medalg's domestic agriculture.

## Norica

The southern half of the province of Norica is within the heights of the Alps. It is dotted with small villages in alpine valleys. To the north, as the land levels out, the terrain gives way to a dense pine forest. Norica is populated by a host of separate germanic barbarian tribes. The disposition of these tribes with respect to the imperial government varies widely from tribe to tribe. Some of the chiefs take pride in being a persistent thorn in the side of the empire. Others are happy and willing to collaborate with the empire for the sake of power and favor. Most though are content to simply maintain their customs and lifestyle, isolated in their villages, largely unaffected by what happens in Rome.

## Pannonia

The province of Pannonia is sometimes called the empire's breadbasket. Its land is largely open space with small clusters of woods, and nearly all of it is fertile farmland. From small family farms to aristocrat-owned plantations, the grain harvested in Pannonia provides a modest, but very steady income for the province and a measure of food stability for the empire.

## Sicilia

This island province is the only territory that is home to halflings. The halflings of Sicilia are a quiet, unassuming folk, quite content to focus on hearth and home. They have no patron, as they consider such matters to be beyond their concern. They don't like to bother themselves with big picture stuff and there's nothing more big picture than talk of deities. They are a simple people, focusing on the earth, not the heavens. Likewise, it makes very little difference to them that they are "ruled" by the empire. The provincial governor, a roman human, doesn't bother them much and the empire keeps their island from being harassed and pillaged by big folk.

The halflings of Sicilia have almost no recorded history, only an oral tradition. They have no origin story. As far as they are concerned, their people have always lived on the island and basically, most everything has been as it is now since time immemorial. When someone tries to explain to them that this doesn't seem rational, they typically respond with something like, "Why worry about such lofty things. Here, have another ale."







# City of Rome

## Map Reference

1. **Forum:** This large plaza is a center of Roman life and activity. It is often the site of political debates, festivals and street performers.
2. **Circus Maximus:** This is the largest racing track in the empire. It is used for chariot and horse races. Occasionally, when there is a contingent of gnomes in town, it has been known to host pig and goat races as well.
3. **Colosseum:** This great amphitheatre is sometimes used for performances by acrobat troops, elephant riders and the like, but it most commonly hosts gladiatorial contests. There are professional leagues for gladiators, some of whom have become household names as sports heroes.
4. **Temple Fortruvius:** This is the main temple for the Imperial Sect of Fortruvius.
5. **Temple Celeta:** This is the main temple for the Imperial Sect of Celeta.
6. **Temple Procella:** This is a large temple for the Imperial Sect of Procella. The main temple is in the port of Ostia, where the river Tiber meets the ocean.
7. **Imperial palace:** This grand imperial residence has served the imperial household for 15 generations.
8. **Praetorian camp:** This is the center of operations for the Roman city guard.
9. **Legion Arcanum:** This tower complex is the headquarters for the Legion Arcanum (see below). It includes offices for the senior commanders, quarters to house about half of the legion's 500 members and a sizeable library of arcane studies. Access to the library is very tightly regulated. Only active members of the legion may access it, and even then all materials requests are reviewed by the library council.
10. **Manus Legis:** This camp is the base for the Manu Legis cohort (see below).
11. **Patrician hill:** This region of town is home to the estates of the aristocratic families of Rome.
12. **Baths**
  - a. Forum Bath: This is the bath most commonly patronized by the bulk of the Roman citizenry.
  - b. Aurentum Bath: This large bathhouse is used exclusively by patrician families.
  - c. Merentus Bath: This bathhouse is often patronized by those leaving the colosseum games.
  - d. Messina Bath: This rather simple bathhouse generally caters to halfling clients.
  - e. Enterin Bath: This bath is often used by upper level officers in the imperial military and the Praetorian Guard.
  - f. Miletas Bath: This bath is generally used by lower level soldiers in the military and the Praetorian Guard.
  - g. Lanoika Bath: This bath in the elven neighborhood is unique in that it is not a building of bricks and stone. It is an outdoor lake, closely ringed by hedges and jacaranda trees.



### 13. Markets

- a. Cetarius Market: This is the city's largest market.
- b. Elentia Market: This market specializes in elven imports from Aquitania and Hellena.
- c. Messina Market: This market primarily trades in goods made in the halfling neighborhood. Its food products are well regarded throughout the city.
- d. Nakal Market: This market trades in high value goods, many of which are crafted by the dwarves locally or imported from Medalg and Nurdarim.
- e. Borenus Market: This is the primary market for trade in farm products brought into the city from the surrounding countryside.
- f. Alexia Market: This market specializes in goods imported from Aegypt and Felicia.

### 14. Embassies

- a. Hellena
- b. Felicia
- c. Nurdarim
- d. Aegypt

### 15. Ethnic neighborhoods

- a. Elven: The elven enclave in Rome is striking for its departure from the typical architecture of the city. The houses are spaced farther apart, each with its own garden. Some are hidden within dense clusters of trees. The sound of elven music is often in the air.
- b. Halfling: The halfling neighborhood, dubbed "Messina" by the Romans, does have a similar feel to its namesake city. The small, homey abodes are as welcoming as their residents. The smell of delightful cooking draws many people to Messina's markets.
- c. Felid: The music and exotic dancing of the felids fit perfectly in the backdrop of the north african architecture of this neighborhood, evoking images of their desert home. While the feline language of this people is very difficult for humans to pick up, they are appreciative of those who give it a try.
- d. Dwarven: The dwarven enclave, with its precisely built stone structures, is often visited by those who find a certain kinship of mindset with the dwarves, namely weaponsmiths and warriors, or just those appreciative of really good ale. While this area can get overly raucous on some nights, the town guard has learned it is better to simply let the dwarves sleep it off rather than to try to break up whatever fracas may have sprung up.
- e. Aegyptian: The felid and aegyptian neighborhoods blend quite seamlessly together as far as the art and architecture. The primary difference between them is that the aegyptian inhabitants are not covered in fur... that and the fact that they don't belly dance nearly as well as the felids.

### 16. Senate

17. **Artenia Academy:** This college provides education on all ranges of knowledge, primarily to clients from patrician families. Attending the academy to be educated in law, philosophy, history and rhetoric is considered a mark of status and a rite-of-passage for Roman patricians coming of age. It houses a large library that is open to the public.





## Cities

The capital city of the empire, Rome, has a population larger than some of the current and former provinces. Rome was the first to benefit from the reforms of Socindus I, and its resulting growth continues to this day. Rome is a densely populated city with many districts. While not directly on the sea, it is connected by a short trip down the Tiber River to the port of Ostia.

The Procurator of Rome is one of the highest political posts in the empire. This position is typically awarded to the administrator who is most trusted by the emperor and its assignment is considered a great honor. The current procurator, Alerius Manalus, is a close personal friend of the emperor who has shown himself to be a very capable leader, fiercely loyal to the emperor.

Rome not only houses the center of operations for the imperial government, but also every other meaningful institution in the empire. The three sanctioned churches, the army and navy and the Legion Arcanum are all headquartered in or near the capital, as well as most warrior guilds and trade companies - even the competing thieves guilds. The imperial legions do not keep the peace inside the city. That job falls to a guard unit called the Praetorian Guard.

<u>City</u>	<u>Population</u>	<u>Province</u>	<u>Leader</u>
Rome	700,000	Italia	Procurator Alerius Manalus
Tarentum	70,000	Italia	Magistrate Sulpicio Bellator
Salona	60,000	Dalmatia	Mayor Edlir Kutishi
Ancona	40,000	Italia	Magistrate Curculio Audaios
Capua	36,000	Italia	Magistrate Peculus Rufinius
Zamardi	32,000	Pannonia	Mayor Kelemen Robert
Caracus	30,000	Cunega	Proconsul Trenaccatlo
Catania	30,000	Sicilia	Mayor Giso Brownlock
Eisenblut	28,000	Norica	Chief Emmerich Raynerson
Tegora	25,000	Medalg	Chief Durikdrolin Amberhorn
Pisa	20,000	Italia	Magistrate Citro Decmus
Cagliari	20,000	Sardinia	Magistrate Tranio Lucretius
Castres	18,000	Gallia	Lord Filverel Trana





## History

During the Wars of Darkness, nearly every province of the empire was decimated in one way or another. Some were chewed up by competing nobles who wanted to create their own kingdom. Some were ravaged by horrific beasts summoned by those seeking personal or political power after the secrets of Senet were unearthed. Some were magically scarred by curses or blights likewise unleashed by wizards who did not understand the energies they were messing with. Regardless, during the Trial of Darkness, civilization hung by a thread and many regions struggled to maintain subsistence living. The core that remained of the Roman empire after many provinces had broken away fared better than most of its neighbors. They at least had the varying resources and strengths of their remaining regions to draw upon. A few decent rulers were scattered among the feckless and inept and held on tightly to the traditions of Roman law to maintain order.

In 973 AU Emperor Socindus I took the throne in the core remnant of the empire. He implemented a series of reforms beginning with a decree to constrain use of divine magic to imperial-approved sects. He established the Legion Arcanum to regulate the use of arcane magic. He began a series of brutal crackdowns on bandit tribes to stabilize trade. Finally, he initiated a program using imperial resources to reclaim magically scarred lands for use in farming and gave that land away to farmers in a homestead program.


In 1020 AU, Emperor Socindus II took the throne. With the imperial core stabilized and growing in prosperity, Socindus II reached out to the lands of the old empire, seeking to renew old trade routes and establish cooperative alliances. Though some of these neighbors are suspicious of a resurgent empire, they long for the peace and prosperity of The Days Before Darkness. Socindus II is a charismatic leader and managed to forge several alliances and even bring a few of the old provinces to the brink of returning into the arms of the empire.

Diplomatic relations are established with Hellena for the first time since the Trial of Darkness began, though the elves are still cautious, not yet sure what to make of this next transient phase of human institutions.

## Politics

The current head of state of the Roman Empire is Emperor Socindus II. It was his father, Socindus I, who initiated the series of reforms aimed at stabilizing the empire which began to lift it from the Trials of Darkness. Socindus II is intent on following in the steps laid by his father. He sees it as his destiny to build on his father's foundation by beginning to grow the empire back to its scope before the Wars of Darkness. He lacks the resources to do so by wars of conquest at this point, and is not so sure that is the best use of resources in any case. His strategy is to focus on diplomatic overtures, using the growing stability and prosperity of the empire to attract his neighbors into a confederation of alliances, a confederation centered on Rome that will evolve into a de-facto empire. Only time will tell if his strategy is successful. Socindus II is quite popular with his subjects, though this is relatively easy to do when times are prosperous and stable.





The emperor is, in theory, an extremely powerful ruler, though there are some practical constraints to his power. The imperial senate has sole authority to levy taxes. In theory, the senate can even remove the emperor with a unanimous vote, though this has never happened. The senate's primary role is to provide the emperor with the sentiment of the aristocracy. While the emperor is under no obligation to follow the senate's consensus, there is traditionally a certain amount of deference given to the senate's advisory capacity. An emperor who wishes to govern effectively would do well to not push against a position that the senate has taken a strong stand on. He can push matters through by decree against the senate's will, but the senate can quickly dry up imperial coffers by cutting the flow of taxes, effectively limiting many imperial initiatives, particularly war. The senate is made up of representatives from the 40 oldest families of the city's founding, plus one from each province in the empire. Women may legally serve on the senate, though very few have, most of them being elves representing Hellena, Aquitania or Gallia. A family's representative to the senate is selected by the patriarch of the family. A provincial representative in the senate is appointed by the province's governor.

By imperial law, the emperor must always be male and human. Line of succession is hereditary to the oldest male heir. If no such heir is available, the senate selects the new emperor by majority vote. Provincial governors are appointed by the emperor. They are considered his direct representatives and as such have considerable authority over local matters. The appointment of a governor can be a consequence of favors owed, a reward for distinguished service to the empire or simply a reflection of the political philosophy of the emperor.

The Roman Empire has an exacting legal code and a highly structured court system. Many cities have their own magistrate to hear general cases. More involved cases and appeals are tried by the provincial governor. Cases for which the legal application is unclear are tried at the Imperial Court, in which the senate acts as jury and the emperor acts as judge. In theory, this encourages the law-makers of the empire to create laws that are simple and clear so that their intervention is unnecessary.

## Religion

The Roman Empire has three officially sanctioned churches that follow Fortruvius, Celata and Procella respectively. Specifically outlawed are the churches of Labul, Mordines and Senet. In general, visitors from former imperial lands are allowed to practice the beliefs of their homeland, but these beliefs and practices never provide license to violate imperial laws (theft, murder, etc). Local magistrates and governors have authority to deem a religious practice to be sinister and as such forbidden. Such rulings may be appealed to the Imperial Court. Practicing a specifically outlawed religion carries a sentence of death. Those found to be practicing a belief that is declared off limits by a local official are generally fined on first offence and given an opportunity to recant or be exiled from the empire. Subsequent offenses are typically punished by death.





## Life in the Roman Empire

The common state of life in the Roman Empire varies quite a bit from province to province and between wealth strata. The urban centers in Italia are a world away from the vast open farmland of Norica, the caves of Medalg, or the dense forest of Gallia. However, there are certain commonalities.

One of the defining characteristics throughout the Roman Empire is the sense of structure. Roman legal institutions and the legions of troops scattered throughout the empire give a sense of stability, predictability and security, particularly since the renewal fostered by Socindus I. The average farmer far out into Norica may still have to contend with disease and the unpredictabilities of tending crops, but at least they are safe from roaming bands of bandits who would steal his livelihood or enslave his family. Nor does he worry about being caught between dueling warlords who would raze his fields, and even he can go before a magistrate and seek justice for being wronged.

The people in the core of the Roman Empire, even today in its reduced scope, have a manifest-destiny view of their nation. They see it as their fate to govern the entire region of the Great Sea, and some day the entire world, for the glory of Rome and the good of all the peoples of the world.

The role of women in Roman society is a mixed bag. Women in the empire have more rights than in some lands, less than in others. A Roman woman may own property, including land or a business. She is protected from the violation of her rights the same as a man. She may engage law suits before the court. However, Roman law codifies a husband as the head of a married woman, and this is further enforced through social tradition. Though her property is technically still her own, he manages her affairs and he has final say in all disputes within the household. For the most part, women may not hold positions of authority within the imperial government. There have been a few women senators, but this was an accommodation to more egalitarian societies such as Hellena when they joined the empire.

Slavery and indentured servitude exist within the Roman Empire as a component of the penal system. Lacking sizeable long term prisons, many crimes are punished by forced labor. For some, this means work on a state project such as building a road. For others, their labor is purchased by a citizen and the offender becomes either an indentured servant or slave of the purchaser, depending on the level of the offense. Indentured servants work for a set period of time and may own property. Slaves are owned for life and may not own property of their own. Neither may purchase their freedom, as the length of their servitude is decreed as their punishment. However, neither may they be killed by their masters, as their sentence was not a death sentence.



## Festivals in the Roman Empire

- January 1: Kalends - This is a dedication of the new year. The emperor, senators, civil governors and officers in the military take a vow to uphold Roman law. People clean their houses and sweep the dust out the door to chase out bad spirits. A family feast is typically eaten at dawn.
- February 13: Parentalia - On this day to honor ancestors, families gather together and share accounts of the lives of their prior generations. A meal is shared at sundown, with places set at the table for several ancestors. After the meal, the food set at those places is burned. All governmental offices are closed and official legal proceedings of every kind are suspended.
- February 27: Equirria - This day honors Fortruvius with horse races all day long.
- March 17: Liberalia - This day celebrates the spirits of viticulture that bring fertility to vineyards. A fantastic amount of wine is consumed on this day, accompanied by much dancing in the streets.
- April 21: Dies Natalis - This is the commemoration of the founding of the City of Rome. Great parades wind through the city, ending in the Forum, where the emperor gives a speech glorifying the city and its heritage.
- May 10: Celetania - This is the main annual festival to honor Celata. Women from around the city of Rome, and even some who make a pilgrimage from other parts of the empire, come to offer embroidered scarves as a sacrifice, seeking fertility.
- June 7: Ludi Piscatorii - Games are held in some of the smaller arenas hosted by the community of fishermen in honor of the year's fishing harvest.
- June 20: Lux Aestiva - The summer solstice festival is the largest celebration of the year, at least in Rome itself. The day is filled with games at the Colosseum, horse and chariot races, and parades through the streets until midnight. The Forum fills with food vendors and street performers of all types for this massive carnival.
- August 10: Marelia - On this feast, a large procession starts in Rome at the temple of Procella down to the main temple of Procella at the port of Ostia, 16 miles away. Once there, members of the Senate cast jewels into the sea on behalf of the people, seeking Procella's favor on Roman sea trade.
- October 19: Armilustrum - This is the main holiday honoring Fortruvius. A large gathering of the army is presented in the Circus Maximus where they and their weapons are blessed. Noteworthy soldiers are presented with amulets bearing Fortruvius's symbol made of copper, iron, silver or gold, depending on the greatness of their deeds. To be recognized at this festival is a great honor.
- November 4-10: Ludi Plebei - This week honors the common folk of Rome by presenting athletic competitions and theatrical productions for their entertainment.
- December 15: Consualia - The festival of grain storage celebrates the year's harvest at the time when the surplus of the grain harvest is being stored away.



## Roman Law

Imperial law is very specific on many matters. Its core principles have largely remained unchanged since the early days of the uniting of Italia. The law is greatly respected by Roman society - not necessarily obeyed, but respected. It is something the Romans take great pride in as a foundation of their nation. The law exists to constrain the behaviors of the people but also to protect their rights. No citizen of the empire may be punished for a crime without a trial before a magistrate. For serious offenses, the accused may demand a jury. Any accused person may be represented by a lawyer, though strictly at their own expense. (There are some charitable groups who will provide legal representation to poor defendants in certain cases.)

Small crimes are generally punished with fines or varying levels of corporal punishment. More serious offenses may result in forced labor for varying lengths of time, up to permanent slavery. There are also various offenses which carry a death penalty. Any crime which carries a sentence of flogging, maiming, servitude or death may be appealed to the provincial governor, though appeals rarely turn against the magistrate's decision.

Since the reign of Socindus I, the practice of magic has been tightly regulated. Various magical arts have been outlawed, as have numerous religious groups. On account of the Wars of Darkness, violations of these laws are very serious offenses. Exercise of magic is policed by the Legion Arcanum. Dealing with unapproved religions is handled largely by the church of Fortruvius, with support from the imperial military.

Some examples of criminal offenses (repeat offenders may result in escalation of punishment)

<u>Offense</u>	<u>Punishment</u>
Murder	death
Treason, rebellion	death
Forbidden magic	death
Forbidden religion	death (see Religion section)
Assault	Similar to assault committed, but double if applicable. That is, if the perpetrator broke someone else's arm, both of the perpetrator's arms are broken. If for some reason this cannot be done, the criminal is indentured or possibly enslaved to the victim.
Theft	Fine equal to triple amount of theft (one third going to the victim, one third to the state, one third to the official imperial churches) + flogging. If the thief cannot pay, they are indentured to the victim for a time determined by the amount of the theft.
Banditry (regarding trade)	enslavement
Rape	castration and ten years indentured servitude
Perjury	The guilty party takes on whatever punishment the defendant in the associated case would receive.
Breach of contract	Fine or indentured servitude.





## Legion Arcanum


Though the Wars of Darkness were nearly 400 years in the past, their impact is still felt to the people throughout the Great Sea region. Every land still has ruined buildings or blighted fields that are to this day unsafe to enter because they are magically active, inhabited by some unnatural beast, haunted, cursed or some combination of the above. Socindus I concluded that his beloved empire could not rise from the ashes unless there was something to prevent such a tragedy from happening again. To that end, he founded the Legion Arcanum. The Legion is a special division of the army staffed by wizards sworn to protect the people from out-of-control magic. Far smaller in number than a legion of soldiers, which is about 5000, the Legion Arcanum has about 180 members of various levels. The task of enforcing the empire's laws limiting magic use primarily falls to the Legion Arcanum. These laws can seem harsh and even ruthless, but anything less would not have put the population at ease that the issue was being addressed.

Socindus and his council of advisors determined that it would not be feasible to completely rid the land of magic use. There were far too many exploitable remnants left from the Wars of Darkness and there would always be those tempted to try to exploit that power. Also, the task of cleaning those remnants up would be best handled by trustworthy people knowledgeable in the field. Finally, he didn't want to unilaterally disarm from a magical standpoint. As incendiary as the power is, he deemed its continued availability a necessary evil to avoid having the empire overrun by a magic-capable neighbor. As such, the Legion Arcanum also serves as a branch of the army, ready to fight the emperor's enemies on the battlefield.

Socindus found a few wizards trusted by the temple of Fortruvius and used them to find others, people of impeccable honor and integrity who would not be tempted by the lure of the dark and wild side of magic. Likewise, he tasked them with creating a system of internal checks within the newly formed Legion to prevent the Legion itself from becoming corrupted by the study of their field. When the Renewal Act was passed spelling out the new limitations on magic and religion, the newly formed Legion Arcanum set about tracking down every wizard in what remained of the empire. If their work was deemed irredeemably evil, they were executed for treason. This was perhaps a stretch of the law, but few tears were shed on their behalf. All other wizards were given an opportunity to disavow any forbidden acts and swear to abide by the new restrictions. If they complied, they were registered by the Legion and left in peace. If they refused, they were executed for violation of the Renewal Act.

The law distinguishes between divine and arcane magic, the former being used by clerics and druids and the latter by all other practitioners. It also distinguishes between human wizards, who universally pursue their craft as an intentional study, and certain non-human races that have magical capabilities that are part of their nature.






All human wizards must register with the Legion Arcanum before practicing their craft. Failure to do so is punishable by death, though a beginning apprentice is sometimes granted clemency if they immediately register. In registering, they must take a sacred oath to Fortruvius that they will not use magic in any manner forbidden by law. Each wizard also is sworn into the Legion's militia, vowing to come to the aid of the nation and serve in the Legion if the need arises. Any new field of study pursued by a wizard must be approved by the Legion before beginning. Any magic item being created must first be submitted in proposal to the Legion and approved before beginning. All wizards must bond themselves to either Fortruvius or Celata as their patron. If the wizard does not have the patron bond spell, they are supplied with a scroll to cast it.

Beyond registration, wizards are encouraged, but not required, to become active, enlisted members of the Legion, i.e. to join the military as active duty. Wizards in the legion wear a white linen sash belt as an indication of their membership in the Legion Arcanum. They often serve as support specialists attached to a conventional legion. The entry level wizards start at the rank of optium, with centurions for every group of 20, rather than 80. The legatus (commanding officer) of the Legion Arcanum is a 7th level wizard by the name of Citro Lucceius.

Forbidden magic acts include: necromancy (animating or otherwise manipulating the dead), communicating with demons, summoning of anything from another plane of existence and the use of magic to commit any other criminal act (e.g. charming someone so as to steal from them). Performing forbidden magic results at the very least in a trial by the Arcane Court (a division of the Legion Arcanum). Punishments vary, but over half of the cases result in a death sentence.

How to implement the law with respect to non-humans has been somewhat controversial, particularly as elves are concerned. The elves argue that, while their magic is arcane in nature, it is instilled in their being by their patrons. Furthermore, they contend that their use of this magic is not as dangerous and haphazard as human wizards who are poking into the darkness at things they cannot understand. How much of this is true and how much of that matters is up for debate. However the elves do have one significant thing working for them with respect to public opinion, namely that they did not participate in the Wars of Darkness, and in fact tried to warn the human wizards that they were playing with very dangerous forces they did not understand. Thus, the elves do not labor under nearly the stigma that human wizards do. As a nod to this fact and the fact that so many elves can at least dabble in magic, elves are not required to register themselves with the Legion. (The Legion has also made the point that, if Hellena were ever to rejoin the empire, registering all magic using elves in that entire land would be completely unfeasible.) However, elves within the empire are required to gain the Legion's approval before researching new spells (i.e. hitherto unknown, not simply new to them). Finally, the elves have made the point that, were they to use their abilities as granted by Ellelliara or Tanalis to craft undead or summon demons, their punishment from their own patron would be worse than whatever the Legion Arcanum would do to them.





Finally, there is the matter of gnomes. There are few gnomes remaining in the empire, but enough that they could not be ignored. However, as the gnomes also did not take part in the Wars of Darkness, and nobody (including the gnomes) can remember a gnome ever summoning anything nastier than an angry badger, gnomes are largely ignored by the law with respect to registration. The other restrictions still hold, but nobody expects them to ever need to be applied.

## Roman Military

The Roman army is still the most formidable in the Great Sea region. While it would likely be feasible for the empire to regain many of its lost territories through conquest, the current emperor, like his father, has no appetite for large wars of conquest, nor does the current generation of Roman citizens. Nevertheless, there is little debate among Rome's leaders that it is important to maintain a strong army for the stability of the empire. Of all the army's units, the only ones which are quartered inside the city of Rome are the Legion Arcanum and the Manus Legis, as these two are considered to have strategic resources that are best not being kept outside the city walls.

Rome's navy is not terribly large compared to its army. It has thirty quinqueremes and fifty triremes but a great number of troop transport ships. The empire has never had much interest in large-scale naval battles. Its focus in naval engagements is primarily to board enemy ships and take them by man-to-man combat. As part of the Socinus reforms, Rome keeps about half of its triremes patrolling the shipping lanes of the Great Sea for pirates.

Ranks of the Roman Army:

Legatus Legionis - overall commander

Legatus - commander of a legion

Tribunus Laticlavus - second in command of a legion

Praefectus Castrorum - camp prefect

Tribuni Angusticlavii - cavalry commander

Primus Pilus - lead centurion of the legion

Centurion - in charge of a centuria of 80 men

Optium - second in charge of a centuria

Immunes - specialists

Milites - footsoldier





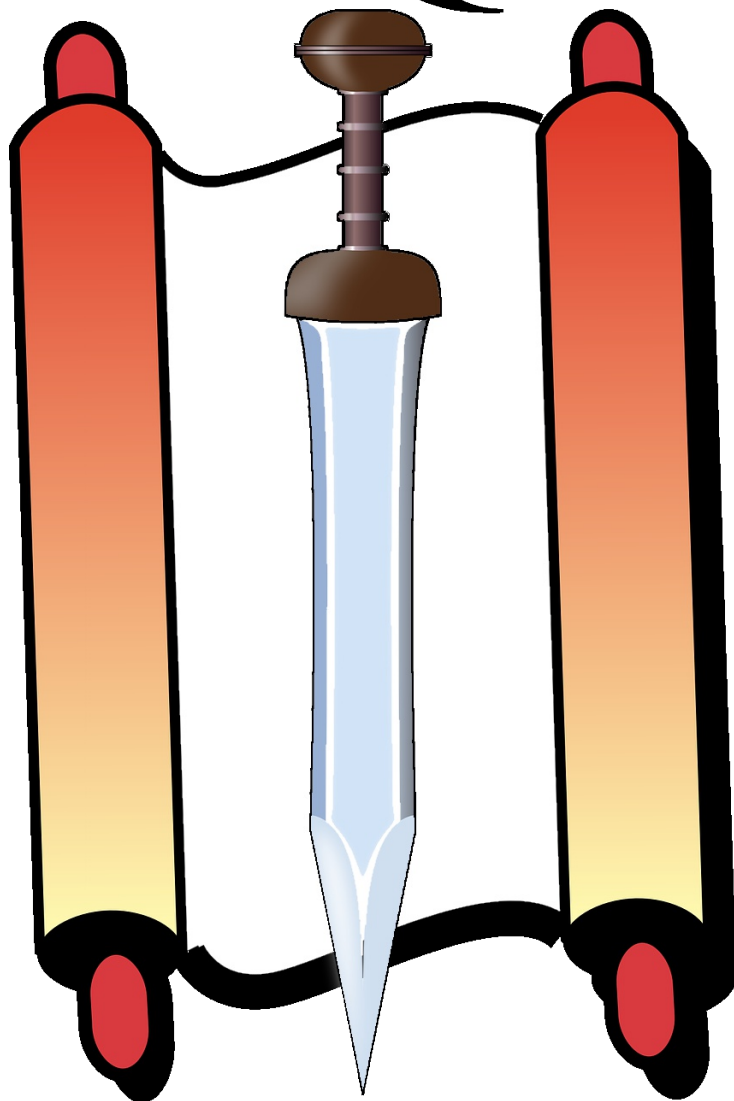


## Manus Legis

As part of his focus on reestablishing stability in the empire, Socindus I created a group dedicated to healing the scars of the Wars of Darkness. This group, the Manus Legis, meaning “hand of the law”, is organized into operation teams that combine specialists of different skill sets. Each team typically has at least one member of the Legion Arcanum, a cleric of Fortruvius or Celeta, several warriors and a stealth specialist. These teams are tasked with missions to deal with the magical problems remaining from the Wars of Darkness, or to bring to justice those who persist in practicing destructive magics and faiths. These missions are generally performed under secrecy to prevent unscrupulous persons from attempting to take advantage of whatever power the Manus team is attempting to eliminate. Agents of Manus carry a medallion to indicate their position in case they need to enlist help from regular army units or a local government official. The medallion bears the Manus Legis symbol, a sword in front of an open scroll, below the letters “SPQR”. The commanding officer of Manus Legis is a Praefectus Castrorum named Marcus Irenius. He is also a member of Legion Arcanum and a 6th level wizard.



SPQR



# Scythia



The wide open grasslands of Scythia are the realm of the centaurs, the undisputed masters of that region. While there are scattered human settlements, these are present at the goodwill of the centaur clans and must maintain positive relations with them to continue residing there.

In general, the centaurs of Scythia are a wide-ranging, nomadic society. They combine herding of their own flocks with hunting of wild herds of deer and elk. Each tribe migrates freely around the region to move to fresh grazing land and hunting grounds so as to not overtax any one location. If they come to an area where another tribe is already settled, they will typically stop for a few days to trade with that tribe and then will move on until they find an area not already in use. There is not a sense of competition for land, as a foundational aspect of centaur society is freedom. If a given tribe is already settled in an area, they are free to do so and their rights must be respected.





A centaur encampment consists of yurt tents made of deer or elk hides. Theirs is a low-tech, simple lifestyle, typical of nomads. The adults, both male and female are armed with a spear and a bow. Most of their weapons and tools are made with flint blades, but a few have metal they get from trading with the Dacians.

The centaurs of Scythia have long had friendly relations with the humans of Dacia. The two share a closely related religion system and their cultures are very similar. Several times in the past, they have come to each other's aid in times of need.





# Semosiss

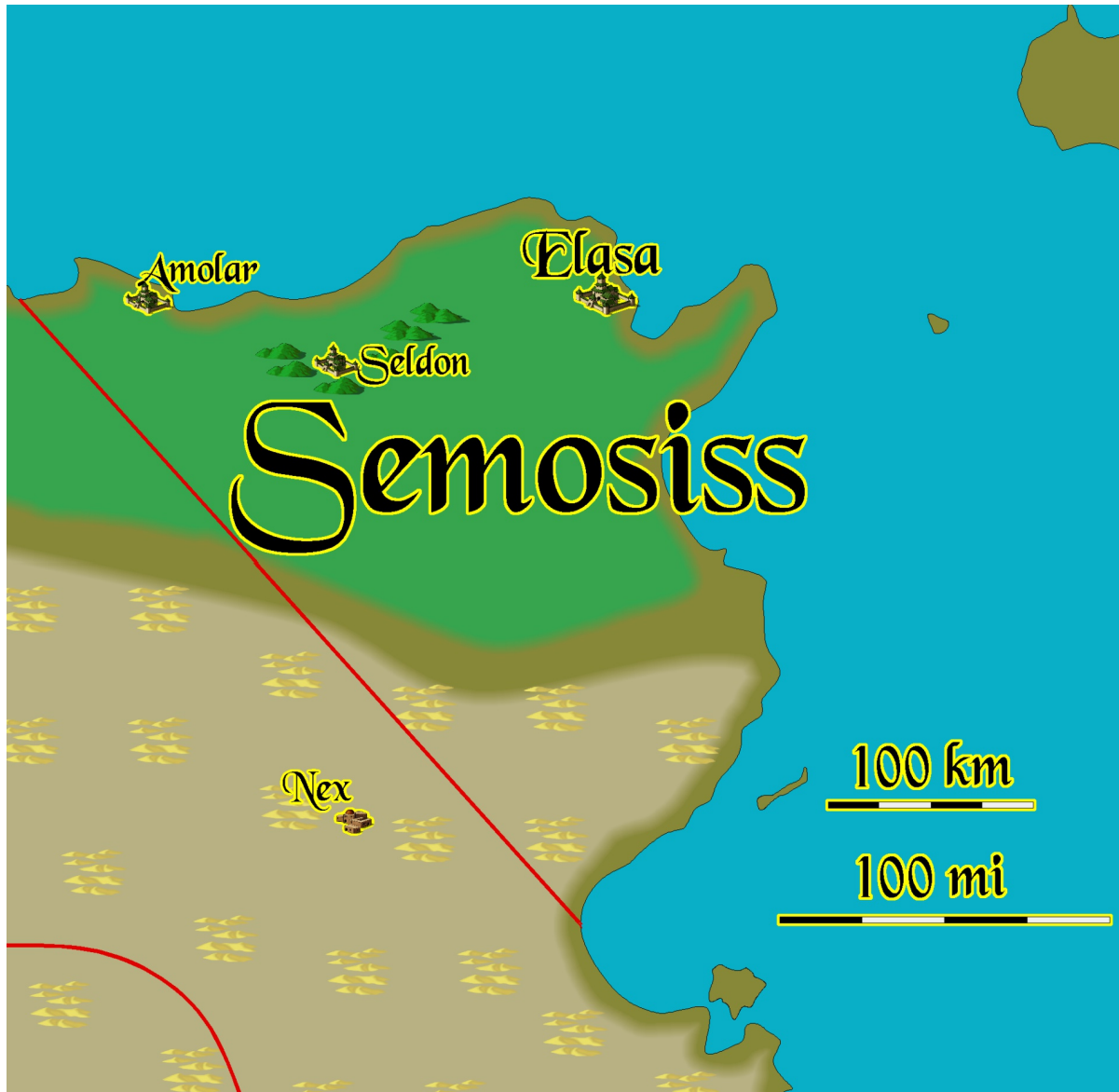


The land of Semosiss is home to a race of people called the serpentines. These beings have an upper body that is similar to lizardfolk, and a lower body that is like a large snake. Though they have a few similarities with lizardfolk, their culture and land are quite different, in some ways completely opposite from Druzix.

## Geography

Semossis is not exactly a dense forest, but by comparison to Druzix, it is a veritable garden. While the southeastern edge of the nation is desert, about two-thirds of the land is relatively green with short grasses and bushes. As one approaches the coast, there are hills that are fairly rich with cork oak, eucalyptus, orange, date palm and olive trees. The richness of this land has enabled the growth of several sizeable cities, most notably Amolar, Seldon, and the capital Elasa which has a population around 110,000.





Elasa's architecture boasts many beautiful structures crafted of granite and marble mined in the midland hills of Semosiss. One of the most impressive is the Terraced Garden. This massive park contains dozens of intricately sculpted arches leading from one section of the garden to another. In the center of the garden is a series of granite and marble terraces hosting a wide variety of trees and vines that cascade down their steps like a green waterfall. Elasa is also home to the main temple of Savra. This large ziggurat is composed of a variety of stone types intermingled and overlapped in such a way as to give the appearance of reptilian scales of stone

The southeastern portion of Semosiss is referred to by the locals as the Kendis. This is where the desert takes over, yielding to an unforgiving land that is indistinguishable from the bulk of Druzix. There are very few of the Semosi living in this region. It is extremely rare to even see the Semosi cross the desert to trade.



## History

According to the creation legend of Semosiss, their people were placed in that land by their patron in "The First Days." While their legend does not place a time point for this origin, scholars who have studied old ruins have guessed that Semosi civilization first began making its mark in the world around -5000 AU. Written records in Semosiss are difficult to recon with in their ancient age, because of their pattern of clans with overlapping preeminence.

Semosiss has gone through a series of cycles wherein one clan will hold prominence in the land with respect to social and political influence. After about 200-400 years, another clan will begin to rise. For a period of about 70-100 years, both such clans will be roughly on par and then the first will begin to diminish. This is not simply a matter of cycles in political and social fortunes. It actually manifests biologically as well. The clan that is rising will experience an increase in the number of hatchings and the physical stoutness of their members hatched during that time. Which way the cause-and-effect relationship may exist between the increase in physical stature and the increase in social standing, assuming that there is a relationship, is unknown.

The history of Semosiss is unusual in that there was no point in which they engaged in a significant war with any neighbor nor within their own people. This held true until Semosiss came under the power of Rome by attempting to assist the lizardfolk in holding the line against Roman advances. When this defense folded, the Semosi were not well positioned to resist Rome's movement into their own country. Still, they were able to negotiate the positioning of a Semosi clan leader as their provincial governor.

Over time, the exceedingly structured Semosi were seen as such a trouble-free province that Roman presence in the province dwindled to a skeleton crew, making the impact on Semosi society minimal. When Roman forces had to deal with the uprising in Arabia, what little Roman presence there was in Semosiss was pulled eastward. At that point, Semosiss reached a de-facto independence.


During the Wars of Darkness, Semosiss was mostly unaffected. This was in large measure due to the highly lawful, structured nature of their society. Delving into risky magics, or invoking strange patrons was unthinkable to the Semosi mindset. Also, given their location, they were not in the crossed paths of other belligerents who were engaging in these dangerous practices. As a result, the only serious impact that Semosiss encountered during the Trial of Darkness was the loss of trade routes.

## Politics

Semosiss has a highly structured clan system which controls much of their political activity. Each of the smaller towns is primarily populated by one clan, and likewise with neighborhoods in the larger cities. As described above, the leadership of the nation is passed from one clan dynasty to another on a fairly regular basis without a power struggle. The Semosi see this cycle as quite natural. When a new clan rises in influence, the leader of the waning family will pass on the







Sentellis, essentially a royal scepter, to the leader of the rising clan and the leader then becomes the leader of the nation, or “Lord of the Clans,” currently Lord Essemelessi.

The Semosi people have long had an up and down relationship with their regional neighbors. They tend to be good shipbuilders and sailors and have historically had good trading connections with Druzix, Aegypt, Hellena and Sicilia. Outside of that loop, many other cultures have difficulty accepting the Semosi because of their serpentine form and the negative association many societies have with snakes. On the other hand, for those who have been allies of the Semosi, they are found to be very loyal to their friends.

## Religion

The people of Semosiss universally revere Savra, the reptile lord. They portray him as one of their own kind, but with glistening, silver scales. In the center of Elasa is a sizeable temple dedicated to Savra which serves as a pilgrimage destination for many of the Semosi and even some of the lizardfolk. Daily rituals offering respect to their patron are practiced by nearly all of the Semosi.

According to Semosi legend, millenia in the past Savra danced across the sky with such grace that the stars drew near to watch. As Savra turned around and his tail whipped across the sky, he knocked 12 of the stars down to earth. As they landed in the hills of Semosiss, they turned into eggs which hatched and produced the first Semosi.

## Life in Semosiss

The Semosi people live highly structured lives. This applies personally as well as collectively. Individually, their day revolves around patterns of set habits that become a daily ritual. That’s not to say that the details are standardized across the population; each Semosi is differing in the particulars. However, once these individual patterns develop and are established in a Semosi’s young adulthood, they stay set with very little variety, generally for life. From a standpoint of the broader population, law enforcement is nearly unknown in Semosiss because it is generally unthinkable for a Semosi to violate the social standards of behavior.

Compared to most other lands in the Great Sea area, the people of Semosiss live in an environment of plenty. Their gardens and cultivated wild trees produce more than enough food for a cold-blooded population that doesn’t need to eat nor drink every day. This simple fact frees up the Semosi people to have more leisure time than any other culture in the region. This time is spent on a range of pursuits from science, to philosophy to music and dancing. Dancing especially is held to be a national art form and seen as a means of revering Savra.

For a people who seem very rigid and serious to outsiders, it often surprises people from other lands to see how many festivals the Semosi engage in. There are twelve evenly spaced festivals per year, each involving parades, food, music and of course dancing, the number meant to recall the twelve stars that became the first Semosi. Deselos, the last festival for the year is seen as the







most important and the one that most fully represents the Falling of the Star Eggs. This festival lasts twelve days. At this event, Semosi gather in Elasa from around the nation. On the twelfth day, there is a mass time of dance where all of the Semosi in the city perform a particular dance called The Stars. Outsiders who have had the pleasure of witnessing the event describe it as breathtaking.

The serpentine folk of Semosiss typically live about 60 years.



# Stonarx



The rocky crags of Stonarx are an inhospitable realm, certainly because of the landscape, but also on account of the inhabitants. Stonarx is home to a host of brutish races that will readily kill outsiders on sight. The most numerous of the inhabitants are the goblins, which seem to pour out of the caves and canyons in never ending numbers. Though not the largest of the locals, they manage to more or less maintain control over the region by virtue of their numbers and their willingness to fight wars of attrition.

Also of note in this barren land are giants, trolls, orcs and a plethora of other nasty denizens. These various groups are frequently clashing with each other, scrapping for access to the scant resources of the land. In general, each of these races fight within themselves as much as they do between each other. Of all of these, the giants and goblins in the western part of the land bear the brunt of the ire of the dwarves of Nurdarim in a war that has been waging continuously since time immemorial.

The Wars of Darkness had a different manifestation in Stonarx than in most of the region. As word spread to the nefarious folk of this land that there were newly released, destructive magics at work, they were keen to get in on the action to destroy their rivals. As they were generally lacking in sufficient self-discipline and literacy to pursue arcane magic, the denizens of Stonarx tended to





pursue new power by invoking new patrons. There was a surge in following for Labul and Mordines. The new shamans of Labul learned to unleash terrifyingly destructive storms of wrath upon their foes. Those who followed Mordines animated ever growing armies of undead to swell their ranks. This all created an additional tension because many of the shamans and followers of these patrons had previously revered Gulyabani. The Hidden One and his faithful did not take kindly to these defections, adding fuel to the fire of the wars that raged across Stonarx. Eventually, like most other lands, these wars burned themselves out simply because of the near destruction of all parties.

While there are still small remnants of the cults to Labul and Mordines in Stonarx, the war of purging waged by the followers of Gulyabani was largely successful and their patron once again holds dominance in their broken land. In all, it's not easy to spot the difference in Stonarx of the present and Stonarx of 2000 years ago. The locals of this scarred realm are still fighting with each other, within their own people and with the dwarves. There is no indication that those who dwell in Stonarx will ever cease to be a reflection of the barren crags that they call home.





# Syria



## Geography

The Roman province Syria primarily consisted of the territory of the nation of the same name. It also contains the land of several nearby former nations, including Mari, Hekhasos, and Martu. These have historically been longstanding enemies of Syria, but were incorporated into the same province under Rome.

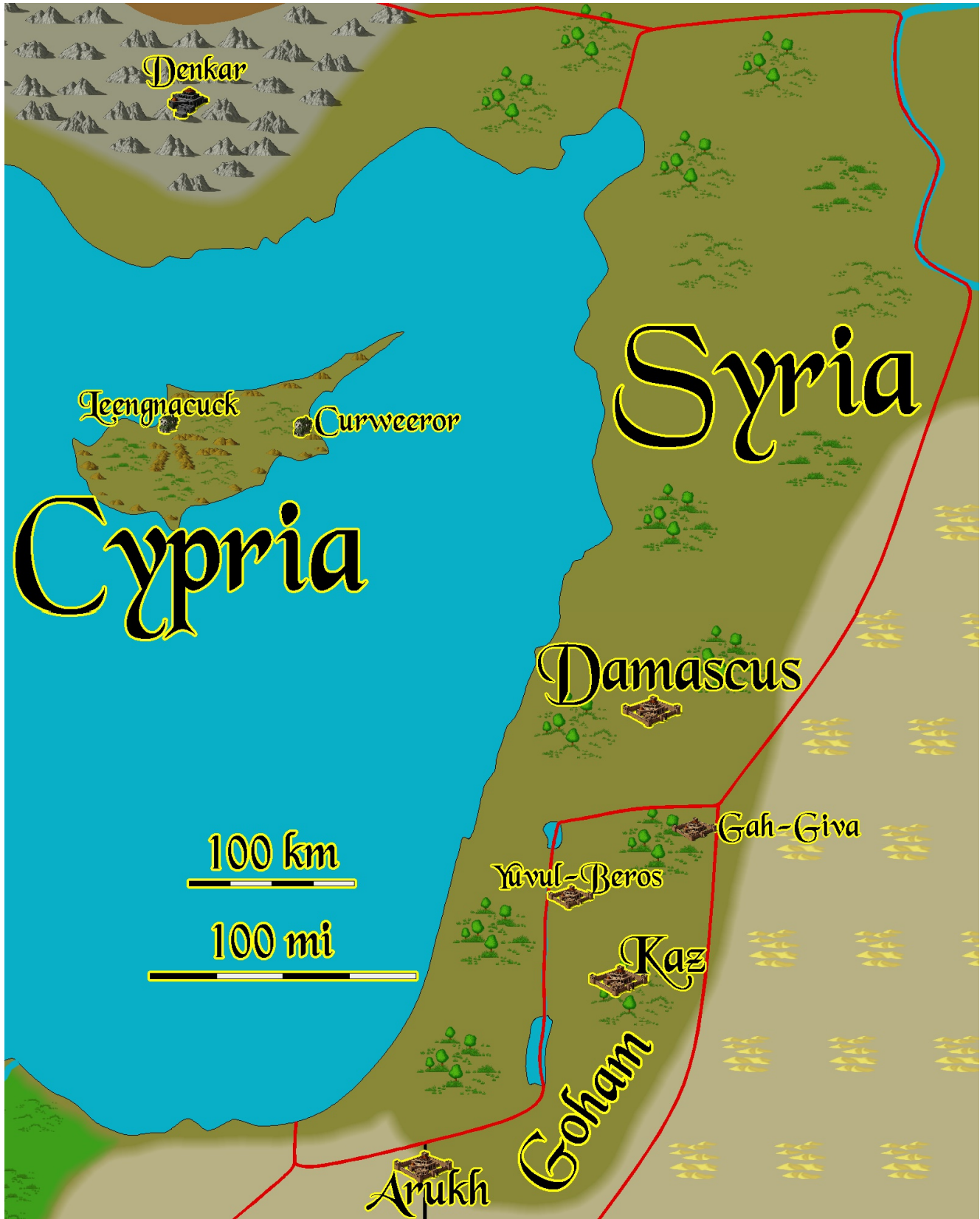
## History


Syria is one of the oldest civilizations in the former Empire, dating back to approximately -5000 AU. They were one of the first civilizations to develop a writing system, and many of the writing systems currently in use can ultimately trace their roots back to the proto-Syrian script.

The Arabic Kingdom of Saliyya has been a longtime ally and trading partner of Syria, and cultural exchange between the two nations has been occurring for millenia. One of the most prominent consequences of this is the Arabic religion gradually overtaking Labul worship, the native religion of Syria.









Syria was for many years a theocracy, ruled by the priests of Labul. As worship of Labul faded, the church started to lose its influence over the people, and the nation started to fall apart. This made it easy for Rome to annex Syria, incorporating it and other nearby nations into the Province of Syria in 399 AU, with Domitius Tullius appointed as governor.

The province of Syria was one of the first to leave the Roman Empire. In 640 AU, Crecens inherited the role of Governor from his father and quickly decided that he was tired of Rome telling him what to do. He was determined to start his own country where he wield power without check, and so as the Wars of Darkness started to break out a year later, he used the ensuing chaos as an opportunity to break away from Roman rule and establish Syria as an independent state. He declared himself the High Ruler over Syria and established a cult of personality centered around himself. His successors revered him for this and sought to continue his legacy at all costs.

## Politics

Although Syria is no longer under the control of Rome, it is still controlled by Roman people. The heads of state (now known as the High Rulers of Syria) are descended from the same Roman aristocratic family that served as its governors when it was part of the Roman Empire. The Syrians are very displeased with this arrangement-- not only are they being ruled by outsiders, but the High Rulers are trying to force nations with antagonistic relations to be part of the same country against their will. The central government, still located in the capital city, Damascus, has lost much of its control over the people, only managing to keep the country together by their strong military, and Syria is showing signs of splintering away much as Rome had. The current ruler is King Isidorus. He is not well regarded by his people and is generally considered inept by the populace.

## Religion

The primary patron of Syria was originally the storm spirit Labul, but by the time of the Empire's founding the Arabic religion had become the primary belief system. Labul's influence is still felt, however, as Eliha is more prominent in this province than Elkev, and their old traditions and rituals have simply migrated to the new figure. This isn't to say that the Syrians completely ignore Elkev, however- in fact, the most major holiday in the Syrian calendar is New Year's, where the people give thanks to Elkev for allowing the Sun to illuminate the world for an entire year, and light giant bonfires in order to give Elkev the energy he needs to keep the Sun shining in the upcoming year.





## Life In Syria

The general zeitgeist of Syria is a bit of a paradox. On the one hand, longstanding resentment for their government and tensions with their neighboring people groups have caused Syrians to be pessimistic and cynical. On the other hand, this aura of negativity is encouraging people to seek out and engage in whatever things bring them joy, however fleeting, as an attempt to cope, leading to Syrians reveling and partying at seemingly inopportune times. The prevailing mindset might best be described as “If our country is falling apart and nothing we do is going to matter, why not throw caution to the wind and enjoy what little time we have left?” Beneath the mirthful surface, however, a sense of anxiety and dread permeates, as deep down everyone knows that their escapades are nothing more than a distraction.



# Talin



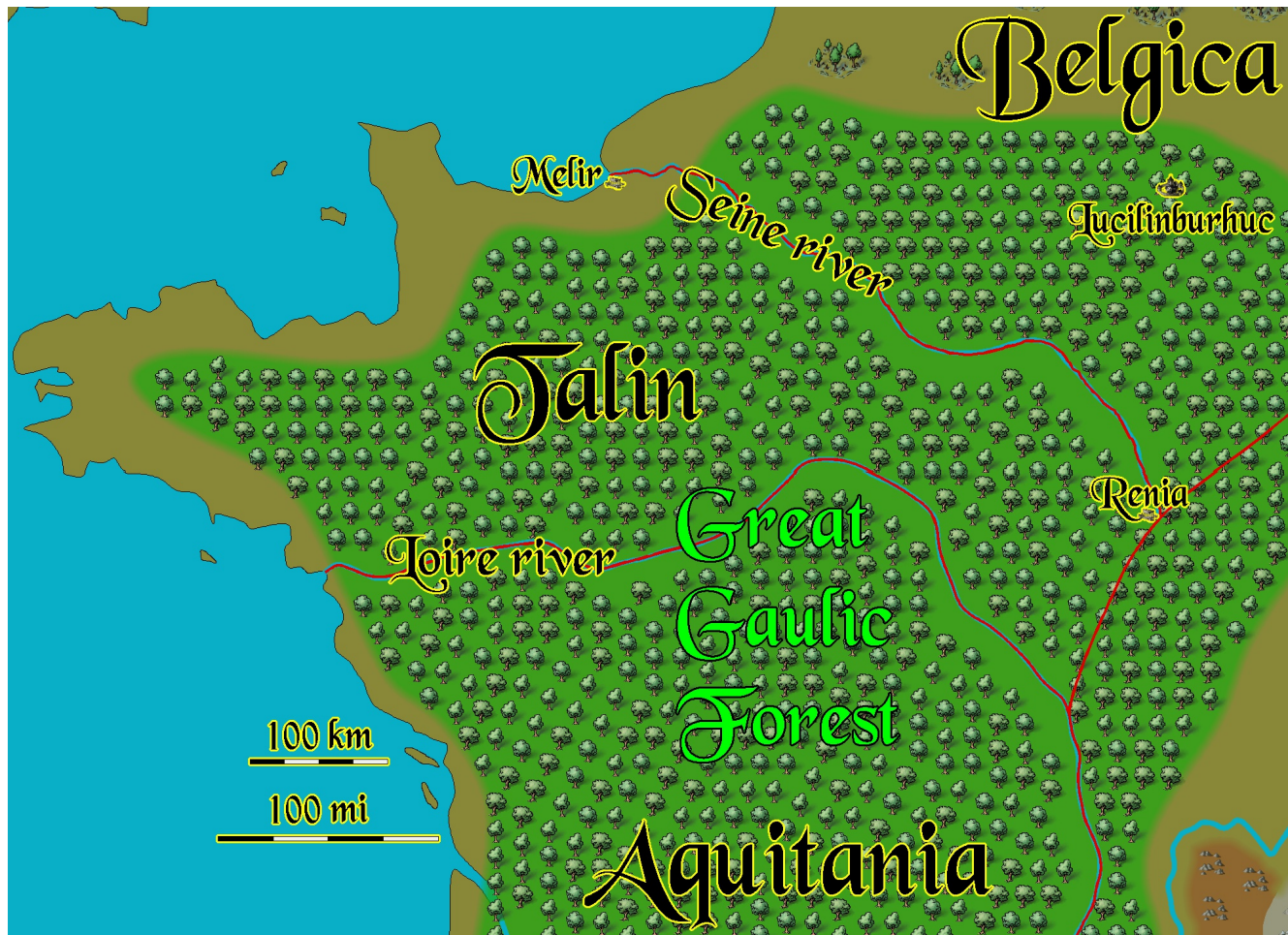
All of Talin is covered by the Great Gaulic Forest, its expanse broken only by the broad, gentle waters of the Seine River. In the shade of the great trees and on the banks of the smooth river, live the Talae humans. Though they share a language with the Belgae people, there are significant differences in their cultures, their way of life, and now in their patrons which make Talin truly a land unto itself.

## Geography

The Great Gaulic forest spreads over Talin, crossing the Loire River, which forms the southern border of Talin and separates the world of men from the eternal lands of the elves. The north of Talin is bordered by the wide, slow moving Seine River, which lazes its way north to the coast. Further north still, the Great Forest gradually gives way to the lowlands of Belgica. The people of Talin are settled sporadically throughout this land in small, tribal clusters with no cities. There are still the ruins of two Roman cities, Melir and Renia, on the Seine River.








## History

The tribes of the Talae have no written language of their own, and no written history. Yet they tell and retell the tale of how they came to the forest. They believe they sailed down the Seine river on ships built of leaves fleeing from some cruel land of ice and snow. The forest fed them by dropping acorns which turned into apples when the Talae picked them up. The forest gave them berries and sent dragonflies which lead them to mushrooms safe for eating. Packs of wolves came, and though the Talae were fearful, the wolves adopted the Talae into their pack, and taught them how to hunt. When the leader of the wolves saw that the Talae took only what the forest gave, that they cut no tree of the forest, and harmed no animal save when the wolves lead them on a hunt, then after many seasons of humble obedience, the leader of the wolves revealed his true form...Helet the Chief of the Hunt.

It was through the elves of Aqutania that the Talae first learned of the encroaching Roman Empire. Having been warned by the elves, the Talae offered no resistance to the Romans who harvested the trees on the eastern edge of their forest. When the Romans built a fortified city at the headwaters of the Seine and began sailing their vessels up and down the river, building another port city on the sea coast, the Talae simply melted back into the forest. Rome might have marked





all of Talin as theirs on their maps, but in truth, they knew nothing of the forest and rarely ventured outside the river corridor.

## Politics

Like their elven neighbors, the Talae have no centralized government. Unlike the Belgae, they do not divide into tribes that raid and fight with each other. Each Talae clan moves through the forest, hunting and foraging. Each clan tends to follow a respected leader, though this position is neither hereditary or formalized. Instead, each family and each family member stays with a clan by choice. Severe disagreements might result in an individual or sometimes an entire family leaving one clan and wandering alone through the forest until they find another clan to join. Clans often discuss issues of import around their campfires at night until a decision is reached that most can agree to. Occasionally a clan is unable to agree between two or more dissenting views, in which case the entire clan might dissipate. Still, survival in the forest is far more difficult alone than together, so Talae do not leave their clans lightly. Sometimes clans might come together in the forest to share a campfire and swap news and stories, but this is often not a planned occurrence but rather one of opportunity and proximity. The only time the clans come together en masse is at the summer solstice, where they assemble for a celebration of friendship with the elves along the Loire River.

## Religion

The clans of Talin follow the Chief of the Hunt, whom they believe was key in teaching them how to live in the forest. A prayer of thanks to Talin is offered after each successful hunt. And, to show their appreciation for the gift, the Talae people make use of every part of an animal they kill. Wasting any of it, or any other food or resource, would show scorn and disrespect to Helet and would insult the forest itself. The Talae follow strict codes of what may be harvested or hunted and when, knowing that they must care for the forest just as the forest cares for them.

A few clans who more regularly range nearest the Loire River acknowledge Tanalis as well and there have been cases of small clans seeking aid and refuge amongst the elves during especially harsh winters. Sometimes for these clans, in an urgent situation...a severe injury or serious illness, it is quicker to cross the Loire and entreat the elves than to wait for a scout to run through the Talin forest, hoping to stumble upon a clan with a healer in time. Those that are saved by elves or have a close family member saved by the elves will often pay homage to Tanalis out of gratitude.

Of the druids of Belgica, the Talae have no part. Some, but not many, of the Belgae clans faithful to Helet migrated into the Talin forest when the druids began to hold exclusive sway over the people of Belgica. Resentful of these defections, the Belgae are now more keen to emphasize the border between their lands that is the Seine River. An erie, meandering line of rune-etched standing stones line the northern banks, presenting a foreboding boundary that neither side is interested in crossing. As though in response, the Talin forest on the south side of the river has grown a nearly impenetrable hedge of thorns.





## Life in Talin

The Talae people live simple lives, at peace with each other and with their surroundings. From their first arrival until the present day, the Talae have lived in small nomadic tribes, moving through the forest, gathering its riches, paying homage to the Chief of the Hunt. They have a friendship with the elves of Aquitania, which they honor annually at a gathering on the Loire River. They have no such friendship with the people of Belgica, though they share a language.





# Thracia



The land of Thracia is no longer a nation in any meaningful sense of the word. It shared a fate tied up with its western neighbor, Macedonia. Today, Thracia is simply an outline on a map around a group of small, independent cities barely hanging on to survival.

## Geography

Several coastal cities still cling to life along the Nagaro Sea and the Pisonian Sea. These cities largely subsist on fishing and small scale farming. At one time the interior lands were rich with large stretches of high-quality farmland. These fields regularly produced bountiful crops that were sufficient to feed Thracia and still have plenty left over to export, enriching Thracia's economy. Now, those fields are scorched and twisted, permanently scarred by the Wars of Darkness. Some of the fields are perpetually burning with magical fire. Others are crawling with unnatural vermin that devour any living thing. Some are haunted with the ghosts of ten thousand soldiers who died horrible deaths at the hands of summoned demons during the Wars of Darkness.







Between the four remaining coastal cities (Enez, Kavakoy, Burgas and Yalikoy) are scattered fishing and hunting outposts. At each of these, two or three individual families have settled to live off the land together. The presence of these individual clusters of people, stubbornly hanging on, are a microcosm of Thracia in general. By all rights, both should be completely wiped out by now by somehow cling to life.


## History

It is said that Thracia had originally been settled by the Dacians, attested to by the fact that the Tracians and Dacians speak a common language. The Tracians, however, developed into a very different culture from the Dacians. Thracians settled into permanent cities as their primary pattern, very different from the nomadic Dacians. These cities became important trading centers that played prominently into the economy of the region.

Thracia and Macedonia had been at each others' throats for centuries before they were absorbed by the Roman Empire. After that, they were perpetually Rome's problem children, frequently needing to be brought to heel. It was no surprise that they both tried to get the upper hand by the use of magic in the wake of the War of Fire. As the years marched on, both kingdoms pushed the envelope with magical research, actively trying to outpace each other in the magical arms race. From time to time, the tension would break out into cross-border skirmishes, which they would try to resolve before Rome would yank the leash. The tension was reaching a boiling point when the Wars of Darkness began.

When Arabia began an all-out war for independence, a great deal of Rome's energy and attention needed to be focused in that direction. As Rome dropped the political leashes on King Altanodes of Macedonia and King Belcho of Thracia, the two lands lept at each other with abandon,





recklessly bringing to bear all of the magical resources they had developed in anticipation of such a moment. On battlefield after battlefield, thousands died by magical energies or by horrific summoned creatures. In the process, much of the land of both realms was laid waste. Several cities on both sides were besieged and destroyed by magically produced fire or earthquakes. No regard was given to civilian populations. Within two years, the wildfire of a war had burned itself out. Both nations were exhausted of people and supplies, reduced both figuratively and literally to ashes.

There was initially a fifth surviving city, Garipe, which controlled the passage from the Nagaro sea towards the Pisonian Sea. The chief of this city at the time, Lord Hadjiev decided he could have a full stranglehold on this trade route if he controlled both sides of the strait. It wasn't long after he crossed over and created a camp on the far side of the strait, inside Nurdarim territory, that he drew the attention of the dwarves. The dwarven army crushed Hadjiev's forces and then marched on to Garipe, easily toppling the weakened city. Those who survived Garipe fled to Yalikoy, leaving what remained of Garipe deserted.

In the end, King Altanodes and King Belcho were both overthrown by their people who had been through enough of war, but by that time it was too late. There was so very little left to save. Since then, there have been no better examples of the era called the Trial of Darkness than the smoldering ruins of Macedonia and Thracia.

## Politics

Political activity is nearly nonexistent in Thracia. Each city that remains is governed by a chief who holds sway simply because of a following of men that constitute a small, personal army. These cities have no coordination with each other and there is no such thing as a national Thracian leader or government.

## Religion

Those who follow a patron in Thracia typically are devoted to Procella. As much of their livelihood comes from the sea, they seek the blessing of the Mistress of the Waves. There are no temples in Thracia as one tends to think of them and very few clerics.

## Life in Thracia

For most residents of Thracia it is a daily struggle to simply eek out a living and make it reasonably well nourished to the next day. Those who have settled in small multi-family camps are actually in the best position, as they can typically find enough fish and game to keep their tiny group fed and their isolation buys them a measure of protection from bandits in this near-lawless land. Thracia has no holidays nor festivals. Such things don't make it high on the priority list of a society that is focussed primarily on staying alive from season to season.



# PATRONS

In the Pax Lexque campaign setting, patrons (i.e. the entities which a wizard can ally with) are the same as the beings worshipped by clerics. In the case of clerics, the power of their magic comes directly from the patron and they are closely beholden to the will of the patron. In the case of wizards, they have gained certain insights on tapping into eldritch energies. That energy is not supplied by the patron; it's simply a part of the multiverse. It's because they are drawing on this foreign energy with only their mortal wits to navigate that they take greater risks in the process and can encounter corruption. While a cleric must have a patron, a wizard can function without one. Magic that a cleric channels is referred to as divine magic. Magic that wizards use is termed arcane magic.

If a cleric is present in the party, the GM is encouraged to be familiar with the patron taint table for the cleric's patron and to apply patron taint circumstantially. For example, if a cleric of Fortruvius tells a lie, the GM should enforce one of the patron taints regarding lies.

Patron	align.	sphere of influence	region	Imperial status	weapons	unholy
Celata	neutral	mysteries, knowledge	region-wide	official	staff, dagger	abominations, undead
Doraga	lawful	mining, smithing (dwarves)	Nurdarim, Medalg	tolerated	axe (any), hammer, crossbow	giants, undead, dark elves
Eliha	neutral	wind (djinn)	Arabia	tolerated	shortbow, spear	fire and earth elementals, abmoninations
Elkev	neutral	fire (ifrit)	Arabia	tolerated	longsword, shortbow	air and water elementals, abominations
Ellellara	good	art, beauty, light (elves)	Hellena	tolerated	short sword, bow	undead, demons, abominations
Fortuvius	lawful	courage, honor, discipline	region-wide	official	short sword, spear	demons, undead
Gulyabani	evil	theft (goblins)	Stonarx	outlawed	dagger, short sword, crossbow	angels
Helet	neutral	hunting	Cletic lands	tolerated	longbow, longsword	extraplanar creatures, undead
Iber	lawful	unity, peace	Betica, Hispania	tolerated	mace	undead, demons, abominations



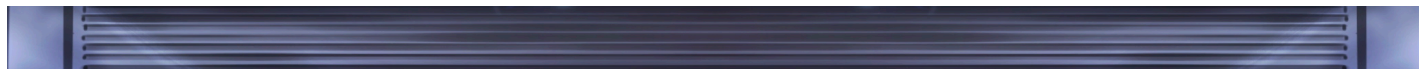
Patron	align.	sphere of influence	region	Imperial status	weapons	unholy
Labul	chaotic	storms	Syria	outlawed	flail	lawful dragons, lawful wizards
Mordines	evil	death	region-wide	outlawed	hand axe, scythe, sickle	angels, clerics of good
Mothir	chaotic	combat, fierceness	Germania, Norica	tolerated	battleaxe	undead, giants, orcs
Procella (Hasbia)	chaotic	the sea	coasts	official	trident, spear	fire or earth elementals, dragons, spirits
Ramasar	neutral	horse (centaurs, horse riders)	Dacia, Scythia	tolerated	short sword, spear	abominations, extraplanars
Reku	lawful	sun	Aegypt	tolerated	mace, sling	undead, chaotic wizards
Savra	neutral	reptiles (lizardfolk, serpentes)	Druzix, Semosiss	tolerated	spear, shortbow	abominations, demons
Senet	chaotic	magic	Aegypt (region-wide)	outlawed	staff, javelin	lawful wizards
Tanalis	neutral	forests, nature (elves)	Aquitania, Gallia	tolerated	longbow, longsword	lycanthropes, dark fey, undead
Ubaste	neutral	wealth, merchants (felids)	Felicia	tolerated	dagger, staff, shortbow	elementals, demons

## Patron Bond

Clerics of all patrons automatically gain access to each of the patron's spells. They also gain access to the spell *Patron Bond*. When *Patron Bond* is cast by a cleric (but not when cast by a wizard), they can potentially produce a permanent boon on the recipient (self or other), as determined by the casting check on the following table. This boon is in addition to the effects indicated in the standard description of the spell. Each boon is cumulative with the lower results. Once someone has been the recipient of a successful casting of the spell, they may not be targeted by the spell again until they have gained 4 more levels. Receiving the same or lower result on a successive casting has no effect. Receiving a higher result adds the higher boon; it does not double up the lower boons. If at any point, the person bonded to the patron falls out of favor with the patron, the boons cease, temporarily or permanently at the GM's discretion.







Casting *Patron Bond* by either a wizard or cleric cannot at any time benefit from magic boosts such as the Blessing spell. Any person who bonds to a given patron and then willingly receives a bond to a different patron will face the ire of their original patron.

### Boons for Patron Bond

Patron	spell check: 20-24	25-29	30-31	32+
Celata	+1 knowledge-based skills	2 bonus languages	Detect lie 3/day	+1 intelligence
Doraga	+1 attack with handaxe	+1d3 damage handaxe	One time +d10 HP	+1 stamina
Eliha	+1 save to resist electricity	+2 hide	+10' speed	+1 agility
Elkev	+1 save to resist fire	+1d3 damage with fire spell or weapon	+10' speed	+1 agility
Elleliara	+1 personality checks	+30' infravision range	see 10' in magical darkness	+1 personality
Fortruvius	+1 on crit table rolls	+1 initiative	+1 crit range short sword	+1 strength
Gulybani	+1 backstab	+2 hide	+3 save vs poison	+1 luck
Helet	+1 sneak silent	+2 hide	scent as per a wolf	+1 agility
Iber	+1 personality checks	+2 save vs chaotic magic	+3 save vs fear, confusion	+1 personality
Labul	+1 save to resist electricity	+2 save vs lawful magic	+3 save vs charm	+1 intelligence
Mordines	+1 save to resist cold	+1d3 damage with cold spell	+3 save vs death magic	+1 intelligence
Mothir	+1 attack with battleaxe	+2 save vs fear	+2 initiative	+1 strength
Procella	+1 sailing skills	+2 save vs lawful magic	+3 save vs charm	+1 luck
Ramasar	+1 initiative	+2 save vs charm	+20' speed	+1 agility
Reku	10' infravision	+2 spot hidden	30' infravision	+1 intelligence
Savra	+1 save to resist fire	+2 save vs fear	+3 save vs poison	+1 intelligence
Senet	+1 spell known	+1 casting check on summoning spells	+1 caster level for spell effects	+1 intelligence
Tanalis	+1 attack with bow	+2 spot hidden	+1 crit range with bow	+1 agility
Ubaste	+1 sneak silent	+1 initiative	Gain additional lucky roll	+1 agility



## Celata - Whisperer of Secrets



Celata is the one who knows the unknowable, that which is hidden away from mortal eyes. She whispers in the dark places to her faithful, giving them visions and understanding. Caves, springs, and thermal vents are sacred to her as are the wombs of women, for what is more mysterious than the knitting together of life?

Devotees of Celata are exclusively women. They serve both as midwives and as oracles, answering the call of the pigfarmer's wife in her time of need as well as the queries of the greatest general. Devotees can be trusted with any secret and hold all in confidence, whispering their knowledge in turn only to Celata in the dark, lonely places of the earth.

The faithful also amass written knowledge whenever possible, tending to libraries and seeking out ancient or lost texts. Though simple histories are not as valuable as the secret knowledge of Celata, no knowledge should ever be shunned and all knowledge should be preserved...even that which is dangerous to know and must therefore, be kept safely hidden.

Celata approves of the pursuit of knowledge among mortals. Her followers learn languages, know the uses of herbs, teach others to read and write, and pursue research in both arcane and medicinal arts. Celata's symbol is an unfurled scroll.



## Patron Taint

Some knowledge is too much for mortal minds to bear. When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more. Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. Too much information. The caster's mind is flooded by the wealth of knowledge.
  - a. The first time this result is rolled, the caster is dazed for 1d10 rounds.
  - b. The second time, the caster goes unconscious for 1d3 hours.
  - c. The third time, the caster's mind is permanently damaged and there is a percentage chance she becomes confused in any combat equal to her level.
2. Future vision. The caster slips in and out of the time stream.
  - a. The first time this is rolled, once per week, there is a percentage chance equal to her level x10 that in any situation she has just what is needed, having picked it up earlier in a flash of insight.
  - b. The second time this is rolled, she develops the irritating habit of completing others' sentences if they pause midsentence (and once she does so, THAT is what they were going to say. It becomes truth. This effect happens no more than three times per day).
  - c. The third time this is rolled, the caster speaks backwards for 1 week. "Like sound would that what is this." (This effect does not apply to completing others' sentences. That still functions 'forwards'). After this week, the caster will sometimes randomly flip words.
3. The secrets of the womb.
  - a. The first time this is rolled, the caster gains knowledge of the process of childbirth. She becomes proficient in any skill checks relating to childbirth, or if she were already proficient, makes those checks on an increased dice.
  - b. The second time this result is rolled, the caster personally experiences 6 months of a phantom pregnancy.
  - c. The third time this result is rolled, the caster feels compelled to personally bring new life into the world and will seek to become pregnant in a year's time.
4. Polyglot.
  - a. The first time this is rolled, the caster gains one new language, rolled randomly, which she then exclusively speaks in for the rest of the day.
  - b. The second time this is rolled, the caster gains another new language, rolled randomly, which she then exclusively speaks in for the rest of the week.
  - c. The third time, this is rolled, the caster gains another randomly determined language and has a percentage chance equal to her level times 10 to understand any language she encounters. However, each hour she rolls randomly to determine which language she speaks and writes in. This is a permanent effect. (Note, in all these results, the caster can still understand all languages she knew before, she is just limited in which language she expresses herself.)



## 5. Foresight

- The first time this result is rolled, the caster has a premonition of things to come, gaining a +1 on her next reflex, fortitude, or will save.
- The second time, the caster receives one piece of information, useful or not, about the next NPC or creature encountered.
- The third time this is rolled, the caster receives a permanent +1 on all her initiative checks.

## 6. Blinded by the Light of Knowledge.

- The first time this result is rolled, the caster is temporarily blinded for 1d10 rounds.
- The second time, the caster is temporarily blinded and thereafter takes a -2 penalty to any sight based skills in brightly lit areas.
- The third time, the caster is nearly blinded, able to see clearly only to a distance of 5', with vision becoming foggy to a distance of 30', beyond which nothing can be discerned.

## Patron Spells

### Confusion

Level: 1

Range: Varies

Duration: Varies

Casting Time: 1 action

Save: will save vs spell check DC

General: The caster causes the target's mind to misfire. During that time, a d8 is rolled for the target's behavior: (1) Act normally; (2-3) Panic attack, attempt to flee area for 1 rnd; (4-6) Do nothing but babble incoherently; (7-8) Attack nearest possible target. For groups of multiple targets, the GM may roll each target's effect independently or once for the group.

Manifestation: The caster's eyes appear to be replaced by spinning spirals and the air around her head shimmers and shifts disconcertingly.

Corruption: n.a.

Misfire: Roll 1d4: (1) Caster is confused as above for 2 rounds; (2) Caster screams as loud as possible for 1 round; (3) GM picks a random language. Caster can understand that language and no other for 1 hour; (4) 1d4 randomly determined nearby creatures fall in love with each other.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Lost if arcane, failure.

**12-13:** A single target must make a Will save or be dazed for 1d4 rounds. Dazed targets can move at half speed but can perform no other actions.

**14-17:** A single target must make a Will save or be confused for 2d4 rounds.

**18-19:** A single target must make a Will save or be confused for 2d8 rounds.

**20-23:** The wizard can target a number of creatures equal to his caster level. Each target must make a Will save or be confused for 2d8 rounds.

**24-27:** The caster can target a number of creatures equal to 1d6 + caster level. Each target must make a Will save or be confused for 2d10 rounds.

**28-29:** The caster can target a number of creatures equal to 2d6 + caster level. Each target must make a Will save or be confused for 3d8 rounds.





**30-31:** The caster can target a number of creatures equal to  $3d6 + \text{caster level}$ . Targets of equal to or less HD than the caster do not receive a save. All others make a Will save or be confused for  $4d12$  rounds.

**32+:** The caster can influence the minds of large groups of people, including crowds of public spectators or armies of angry warriors. The caster can attempt to affect up to 100 people at once, as long as they are within her line of sight – there is no effective range limit, and the targets need not be grouped together. Targets of equal to or less HD than the caster do not receive a save. All others make a Will save or be confused for  $4d12$  rounds.

### Vision of the Oracle

Level: 2

Range: caster

Duration: Varies

Casting Time: 1 action

Save: n.a.

General: The caster sees what is hidden, in the physical realm and beyond. All effects are cumulative, i.e. the caster gains the effect at the number rolled and all effects for lower rolls. The duration for each effect is as listed at the spell check rolled. The caster may turn off and on any of the effects as desired during the spell's duration.

Manifestation: The caster's eyes become white and featureless for the duration of the spell.

Corruption: The caster's irises turn red. On successive occurrences, they move one color along the rainbow spectrum.

Misfire: Roll  $1d4$ : (1) Caster is blinded for 5 rounds; (2) Caster's vision is blurred for 10 rounds, -4 on any attack roll or visual perception check; (3) Caster's eyes shed light like a flashlight beam, 20' for 10 rounds; (4) Caster has hallucination at GM's discretion for 2 rounds.

**1:** Disapproval or lost, failure, and worse. Roll  $1d6$  modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Lost if arcane, failure

**12-13:** Failure, but spell is not lost

**14-15:** The caster's visual acuity is heightened, becoming as a hawk. She gains a +6 on visual perception checks and may roll to detect secret doors without searching. The duration is 10 minutes.

**16-19:** The caster gains infravision. The duration is 10 minutes.

**20-21:** The caster sees magic auras on objects and creatures and discerns their relative strength. The caster can see clearly in even magical darkness. The duration is 20 minutes.

**22-25:** The caster sees alignment auras and discerns their relative strength. She sees invisible and concealed things clearly. The duration is 20 minutes.

**26-29:** The caster gains x-ray vision. She may see through 10' of wood, 5' of stone or 1 inch of metal (but not through lead). The duration is 30 minutes.

**30-31:** The caster can see into the ethereal realm. Spirits become clearly visible. The duration is 30 minutes.

**32-33:** The caster gains true sight. All illusions are pierced and everything in the caster's line of sight is seen as it truly is.

**34+:** The caster can see the past, viewing events that transpired in the area being viewed going back 2 days per level. The caster may choose what time point to view.



## Commune

Level: 3

Range: self

Duration: 1 or more questions

Casting Time: 1 hour

Save: n.a.

**General:** This spell is similar to the Consult Spirit spell, except that the caster always contacts a supernatural servant of Celata, or perhaps even Celata herself.

**Manifestation:** The caster appears to carry on one side of a conversation.

**Corruption:** The caster instantly ages 1d6 years

**Misfire:** Caster is unable to speak or hear for 1 hour.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.

**12-15:** Failure, but spell is not lost.

**16-17:** The caster makes fleeting contact with the spirit. The caster has just enough time to ask one simple question and hear an answer. The answer is of course from the spirit's perspective, which may not be objective or omniscient.

**18-21:** The caster establishes a simple rapport with the spirit. The caster has enough time to ask 2 simple questions.

**22-23:** The caster establishes a basic rapport with the spirit. The caster has enough time to ask 3 simple questions.

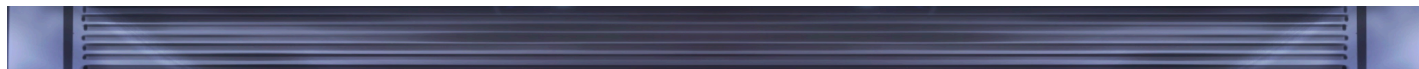
**24-26:** The caster establishes a basic rapport with the spirit. The caster has enough time to ask 4 simple questions.

**27-31:** The caster establishes a strong rapport with the spirit and is able to communicate with it. The connection is strong enough for basic conversation. The caster can ask up to 5 simple questions or carry on a short conversation (of 5 minutes or less) in order to hear a story, understand a magical ritual explained by the spirit, and so on.

**32-33:** The caster can communicate with the spirit and can carry on a conversation of up to 1 hour in duration. This is enough time for a lengthy dialogue on any given subject. The caster can also get detailed information from the spirit on a subject in which it is an expert. Generally speaking, this is sufficient to confer a +1 bonus to activities based on the spirit's knowledge and expertise.

**34-35:** The caster establishes a powerful connection to the spirit. The caster can communicate with the spirit and can carry on a conversation of up to 1 hour in duration. In addition, the caster remains loosely connected to the spirit for the next 7 days. During this time, the caster can re-establish contact at any point with concentration of 1d10 turns, and this renewed concentration lasts for 1d5+1 turns before fading. This is generally enough time for a lengthy dialogue on any given subject. The caster can also get detailed information from the spirit on a subject in which it is an expert. Generally speaking, this is sufficient to confer a +1 bonus to activities based on the spirit's knowledge and expertise.





**36+:** The caster communicates directly with Celata. She may converse with Celata for 5 minutes, posing questions. If posed a question which seeks to gain information that strongly goes against her precepts, she immediately ends the spell and the caster gains 3 paton taints. If a cleric, the caster receives +10 disapproval which must be atoned for to be removed. Otherwise Celata will answer the caster's questions from her incredibly vast font of knowledge. For the next 7 days, the caster gains a +2 on all knowledge check rolls.

## Spellburn

Celata favors sacrifice for greater knowledge. If you are spellburning to learn information, roll a d16. If the result is lower than your level, you may spell burn with double effectiveness (2 points act as 4) BUT, recovering from the burn will take twice as long.

If you are spellburing for any other purpose, spellburn functions as per normal.



## Doraga - Master of the Forge



Deep inside an unfathomably large mountain is the monstrous forge of Doraga, Lord of the Dwarves, Master of the Forge. Every volcano that erupts is the stoking of his bellows. Every earthquake echoes the beating of his hammer. Near the dawn of time, Doraga forged the first dwarves from iron and molten stone. As his craftsmanship, they reflect his very persona. When a dwarf works a forge and smiths a piece of metalwork, he is engaging in an act of piety, reflecting the spirit of Doraga.

From the days of the first dwarf who was slain by a marauding giant, Doraga's enmity with Glogash, the Father of Giants, is legendary. In the early days of the earth, the two fought many battles, their epic contests carving out the mountains and crags of the world. This war is echoed by his children, who battle against giants at every opportunity.

Doraga expects his followers to value tradition, honor, craftsmanship, courage, family, and skill at arms. His children are to be proud of their heritage. They are born of iron and stone. They are the solid wall that holds back chaos and anarchy. They craft and build whereas the forces of chaos tear down and destroy. His children are to know their duty and live up to it. Doraga's symbol is a hammer.





## Patron taint

Doraga brings order. If those who call on his name fail in controlling the forces they channel, he disciplines them and makes them more like him. The master's hammer is not comfortable, but what he crafts is superior to the raw material. When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more.

Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. The likeness of Doraga overcomes the caster.
  - a. The follower's skin turns light gray.
  - b. The follower's skin takes on a metallic feel.
  - c. The follower's skin becomes dark gray. It looks and feels like iron ore. The follower loses 1 point of agility but gains +2 armor class and +1 stamina.
2. The follower shares Doraga's enmity towards giants.
  - a. The follower gains a +1 to hit vs giants.
  - b. The follower gains a +2 damage vs giants.
  - c. The follower gains an additional +1 to hit and +2 damage vs giants as well as +4 on crit table rolls vs giants.
3. The follower is filled with a zeal for dwarven heritage.
  - a. The follower speaks only in dwarven for 6 hours.
  - b. The follower, within 24 hours, is compelled to recite The Heritage Memory, an ancient dwarven poem telling the history of the dwarven lords from the first dwarven king onward. The poem takes 3 hours and 12 minutes to recite at the proper cadence.
  - c. The follower is driven to make a pilgrimage to The Granite Archive. This is a library of dwarven history in the city of Hurneag under Mt. Atimra. This must occur within 1 year.
4. The follower becomes closer to the paragon of dwarvenhood.
  - a. The follower's beard grows 6 inches.
  - b. The follower's beard becomes tough, providing a -1 on crit rolls made against him.
  - c. The follower's beard becomes hardened like threads of iron. It can only be cut with great difficulty. He gains a +1 AC.
5. The follower walks in the footsteps of Doraga.
  - a. The follower receives inspiration providing knowledge of smithing. If he already has a background in smithing, he gains a +2 on skill rolls associated.
  - b. The follower gains an additional +2 on skill checks involving smithing.
  - c. The follower is compelled to craft a great weapon within the next year.
6. The follower becomes more in tune with Doraga's realm.
  - a. The follower's range for passively smelling gold is doubled.
  - b. In addition to being able to smell gold, the follower can likewise detect iron ore.
  - c. With concentration, the follower can sense the presence and type of any gems or metal within 100', discerning the grade, from unworked ore to purified material.



## Patron spells

While Doraga does not patronize arcane casters, he has clerics who gain access to his patron spells.

### Dwarven Weapons

Level: 1

Range: varies, but target must be within 1 alignment step

Duration: Varies

Casting Time: 1 action (self) or 1 round (other)

Save: None

General: The caster calls on the power of Doraga to strengthen him in battle.

Corruption: n.a.

Misfire: The caster becomes clumsy handling a weapon. For 10 rounds, his fumble range increases.

**1:** Disapproval, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure.

**12-13:** The caster or an ally receives a +1d4 on the next attack roll and if that attack is against a giant, it does an extra 1d6 damage if it hits.

**14-17:** The caster or an ally receives a +1d6 on attack rolls for 1d6 rounds and successful attacks made by the recipient against giants do an extra 2d6 damage during those rounds.

**18-19:** The caster or an ally receives a +2d4 on attack rolls for 2d6 rounds and successful attacks made by the recipient against giants do an extra 2d6 damage during those rounds.

**20-23:** The caster imbues 1d4+1 melee weapons with holy energy. These weapons grant an extra d6+1 to hit and strike with an extra 2d6 damage, 3d6 against giants. The duration is 1 turn.

**24-27:** The caster imbues 1d4+1 melee weapons with holy energy. These weapons grant an extra d6+1 to hit and strike with an extra 2d6 damage, 3d6 against giants, +2 on crit table rolls, +3 vs giants. The duration is 1 turn.

**28-29:** The caster imbues 1d4+CL melee weapons with holy energy. These weapons grant an extra d6+CL to hit and strike with an extra 2d6+CL damage, 3d6+CL against giants, +4 on crit table rolls, +6 vs giants. The duration is 1 hour.

**30-31:** The caster imbues 2d4+CL melee weapons with holy energy. These weapons grant an extra d8+CL to hit and strike with an extra 2d8+CL damage, 3d8+CL against giants, +6 on crit table rolls, +9 vs giants. The duration is 1 hour/CL.

**32+:** The caster and all allies within 20' become the embodiment of righteous wrath against giants. Each person so affected gains d8+CL bonus to hit, 2d6+CL bonus to hit giants, 2d8+CL damage, 3d8+CL against giants, double crit range against giants, and +8 on crit table rolls, +12 against giants. These bonuses channel through any weapon the recipient is using and will also apply to attacks made by spells cast by a recipient (bonus is still to hit if applicable, not to spell check). The duration is 1 day.



## Skin of the Mountain

Level: 2

Range: touch

Duration: varies

Casting Time: 1 action

Save: n.a.

General: The caster calls upon the heart of the mountain to infuse the recipient. The target's skin takes on the look and feel of stone or metal, granting a bonus to their armor class and in some cases a reduction in damage taken. This reduction in damage taken includes damage from energy and force attacks.

Manifestation: The sound of a hammer striking metal rings out three times.

Corruption: The caster's skin takes on a slight grayish cast and feels metallic to the touch (+1 AC), -5 movement (permanent).

Misfire: The target's skin takes on the feel of gravel for 1 turn. No bonus to AC, -5 movement.

**1:** Disapproval, failure, and worse. Roll 1d6 modified by Luck: (0 or less) patron taint + misfire; (1-3) patron taint; (4+) misfire.

**2-13:** Failure.

**14-15:** The recipient's skin becomes stone-like. They receive a +4 bonus to AC. The duration is 2d6 rounds.

**16-19:** The recipient's skin becomes stone-like. They receive a +4 bonus to AC and subtract 1 point from all damage taken. The duration is 1d3 turns.

**20-21:** The recipient's skin becomes like granite. They receive a +5 bonus to AC and subtract 2 points from all damage taken. The duration is 1d4 turns.

**22-25:** The recipient's skin becomes like granite. They receive a +5 bonus to AC and subtract 3 points from all damage taken, 5 points if from fire. The duration is 1 hour.

**26-29:** The recipient's skin becomes like iron. They receive a +6 bonus to AC and subtract 5 points from all damage taken, 10 points if from fire. Critical hits made against the recipient take a -2 penalty on the crit table roll. The duration is 1d4 hours.

**30-31:** The recipient's skin becomes like iron. They receive a +7 bonus to AC and subtract 6 points from all damage taken, 15 points if from fire. Critical hits made against the recipient take a -4 penalty on the crit table roll. The duration is 2d4 hours.

**32-33:** The recipient's skin becomes like steel. They receive a +8 bonus to AC and subtract 8 points from all damage taken, 20 points if from fire. Critical hits made against the recipient take a -6 penalty on the crit table roll. The duration is 2d8 hours.

**34+:** The caster and one touched recipient become the embodiment of the core of the Great Mountain. Their skin is like mithral. They receive a +10 to armor class, reduction of 10 points from all damage taken and are immune to critical hits and fire. The duration is 1 day.



## Shape Metal

Level: 3

Range: 20'

Duration: 1 round/level

Casting Time: 1 action

Save: Will (if object held/carried by a creature) vs spell check DC

General: This spell embodies the power of Doraga's forge through the caster, granting power over metals.

Corruption: The caster's arm is broken, 2d6 points of damage are taken and the bone must be set. An attempt to heal it magically requires 1 more die than normal.

Misfire: The spell targeting is off, affecting a random metal item on a random creature within 20' (will save applies).

**1:** Disapproval, failure, and worse. Roll 1d6 modified by Luck: (0 or less) patron taint + misfire; (1-3) patron taint; (4+) misfire.

**2-15:** Failure.

**16-17:** The caster may repair a damaged piece of non-magical metal, such as a weapon or armor. The item may be dented, warped or chipped but may not be broken into separate pieces.

An intact non-magical item may be weakened. A weakened weapon will break on a hit roll of natural 1-3. Weakened armor will break apart when the user has taken damage equal to its AC bonus x3.

**18-21:** A broken non-magical weapon or item of armor may be repaired, even if in multiple pieces, though the pieces must be present.

The caster may bend and warp a non-magical piece of metal up to 100 lbs. The item is rendered broken and useless.

Rough changes may be made to an object's shape, keeping it intact if desired.

**22-23:** A broken non-magical weapon or item of armor may be repaired, even if in multiple pieces. At least 80% of the item must be present.

The caster may bend and warp a non-magical piece of metal up to 300 lbs. The item is rendered broken and useless.

The caster may use the spell as part of a process of forging a weapon or piece of armor, granting a +CL bonus to the crafting roll.

An item's shape is molded as though made of clay.

**24-26:** The caster may bend and warp a piece of metal up to 600 lbs. The item is rendered broken and useless. A magic item may be affected if the spell check roll is equal to or greater than the roll made to enchant the item.

The caster may use the spell as part of a process of forging a weapon or piece of armor, granting a +4 bonus to the crafting roll.

Fine detailed manipulation may be made to the shape of a metal item, as if with an engraving tool.

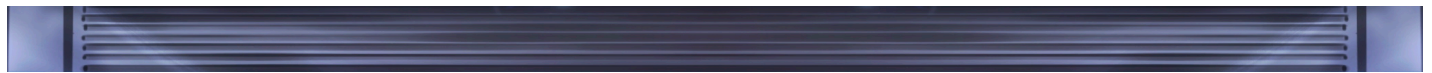
**27-31:** The caster may bend and warp a piece of metal up to 1000 lbs. The item is rendered broken and useless. A magic item may be affected if the spell check roll is equal to or greater than the roll made to enchant the item.

The caster may use the spell as part of a process of forging a weapon or piece of armor, granting a +8 bonus to the crafting roll, and guaranteeing at least a +1 bonus on the item (through craftsmanship, not magic).

Fine detailed manipulation may be made to the shape of a metal item, as if with an engraving tool.







**32-33:** The caster may bend and warp a piece of metal up to 2000 lbs. The item is rendered broken and useless. A magic item may be affected if the spell check roll is equal to or greater than the roll made to enchant the item.

The caster may use the spell as part of a process of forging a weapon or piece of armor, granting a +10 bonus to the crafting roll, and guaranteeing at least a +2 bonus on the item (through craftsmanship, not magic).

An existing, non-magical weapon or armor item can be strengthened at the microscopic level, granting a +1 craftsmanship bonus.

Fine detailed manipulation may be made to the shape of a metal item to a level too small for the eye to see.

**34-35:** The caster may bend and warp a piece of metal up to 4000 lbs. The item is rendered broken and useless. A magic item may be affected if the spell check roll is equal to or greater than the roll made to enchant the item.

The caster may use the spell as part of a process of forging a weapon or piece of armor, granting a +12 bonus to the crafting roll, and guaranteeing at least a +2 bonus on the item (through craftsmanship, not magic).

An existing, non-magical weapon or armor item can be strengthened at the microscopic level, granting a +2 craftsmanship bonus. A weapon's critical hit range gains a +1, regardless of the user's class.

Fine detailed manipulation may be made to the shape of a metal item to a level too small for the eye to see.

**36+:** The caster may bend and warp a piece of metal up to 5000 lbs. The item is rendered broken and useless. A magic item may be affected if the spell check roll is equal to or greater than the roll made to enchant the item.

The caster may use the spell as part of a process of forging a weapon or piece of armor, treating the crafting roll as a critical success and guaranteeing at least a +3 bonus on the item (through craftsmanship, not magic).

An existing, non-magical weapon or armor item can be strengthened at the microscopic level, granting a +2 craftsmanship bonus. A weapon's critical hit range gains a +2, regardless of the user's class.

Fine detailed manipulation may be made to the shape of a metal item to a level too small for the eye to see.

## Spellburn

Doraga does not patronize arcane casters, making spellburn a non-issue.



## Eliha - Father of the Wind

The father of all djinn, Eliha, has made his presence known in Arabia since before the recorded history of that land. Every dust devil that skirts along on the desert sand is said to be one of his messengers. Generally, Eliha's influence is seen as helpful as his westwinds bring moisture off the Great Sea. However, his temper is known to flare as sandstorms that rage across the land. Just as the wind is unpredictable, so Eliha is enigmatic. This should not be confused with being chaotic however. By contrast to Labul, whose focus is seen solely in destructive, chaotic storms, Eliha is measured and balanced, sometimes wrathful, sometimes gentle. His unpredictability is seen more as a difficulty in mankind knowing the mind of the djinn than an indication of chaos.

Eliha's symbol is a downward pointing triangle, symbolizing a dust devil.

## Elkev - Master of Flame

The brother of Eliha is Elkev, the father of all efreet (or ifrit). Elkev's name inspires both reverence and fear. In Arabia and Syria, Elkev is seen as the source of the sun's fire, which is recognized as necessary for life. As such, he is celebrated for providing light and warmth. On the other hand, those who invoked Elkev recklessly in Arabia's war against Rome caused great damage to the land. On the balance, the people of Arabia fittingly approach Elkev the way one handles fire, with care and respect.

Elkev's symbol is a flaming scimitar.




## Elleliara - Light of Dawn



To the elves of Hellena, beauty is a way of life and a cornerstone of their culture. Nowhere is this more evident than in the person of their national patron, Elleliara. According to Hellenic tradition, when the world was fresh and very young, Elleliara gazed upon it and was pleased with its beauty. She rode a sunbeam down from the sky to walk among the forested shores of that land that would become Hellena. As she walked along the green fields, in each of her footsteps sprang up flowers - orchids, hyacinth, crocus. Sweeping her hands through the grass as she walked, the taller grass stalks became seedlings, growing in the breeze behind her - jacaranda, fig, pomegranate. Reaching an overlook of the rocky coast, she looked back on the new garden that had sprung up in her wake. Tears of joy dropped from her face as she was overcome by the beauty. As the teardrops hit the ground, they sprang forth into the first elves - her children.

Elleliara's influence is seen everywhere in Hellena. From their exquisitely beautiful architecture, to the flowing script of their language, to the music that softly drifts on the wind through Hellenic cities. Even the magic that is inherent to the elves of Hellena is seen as an extension of Elleliara's beauty. For human wizards, arcane magic is a very imperfect science. They poke into the darkness at forces they don't understand and make deals with entities that are beyond their ken which do not have their best interest in mind. For the elves of Hellena, magic flows from them in the same way as their artistic expression. Elleliara's breath comes forth from them in many ways - sometimes a song, a dance, a painting, a garden, a magic spell. Elleliara's benevolent





intent for her children impacts each of these. As such, magic worked by her children is less likely to go awry. Hellena's casters receive a +2 on checks against corruption and +10% on mercurial magic rolls. However, if a caster in her patronage acts counter to her purposes (treacherous action against Hellena, wanton destruction of something of beauty or violence against another of her children) her displeasure is shown. The GM may impose a spell check penalty of -2 to -10 depending on the severity of the offense and a corruption check penalty of -1 to -5.

Followers of Ellelliara are expected to protect her children, the elven people. They must foster expressions of beauty, those natural and those artificially created. Unnecessary violence and destruction must be avoided. Ellelliara's children should live at peace with the world whenever possible. However, when encountering forces of evil and destruction, they should act swiftly and surely to prevent darkness from prevailing. A disciple of Ellelliara may choose to use either intelligence or personality for all casting-related bonuses. This is a one-time, permanent choice at character creation.

Ellelliara's symbol is a portrayal of dawn, half of a sun coming over the horizon. The jacaranda tree is also seen as a symbol of her and is considered sacred.

## Patron taint

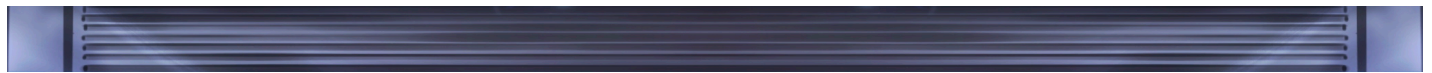
Ellelliara is a loving mother, which includes being stern with her children when appropriate.

When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more. Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. The caster's clumsiness in handling the art of magic is receiving correction. The caster receives a distant vision of Ellelliara's celestial realm. The beauty of this vision is very distracting.
  - a. The caster is at -2 on all attack rolls and spell checks for d4 rounds. With the inspiration received, the next spell cast after the vision is at +5 to spell check.
  - b. The second instance of this event, the vision is more immersive. The caster is dazed for d6 rounds. The next spell cast after the vision is at +10 to spell check.
  - c. On the third instance, the caster's mind is transported into Ellelliara's realm for "an instant" (d6 hours in game time). The caster is comatose during this time and can only be roused by taking physical damage. Such damage ends the experience prematurely. In that case, this level is not counted as having been completed for future reference. If the time is completed, the character returns, having at last learned from the experience. He/she receives a permanent +1 to either intelligence or personality (as determined by their choice at character origination).
2. Ellelliara's light has departed from the caster's presence.
  - a. An area of subdued light surrounds the caster to a radius of 40', limiting vision (including infravision) to 20' for d4 rounds.
  - b. An area of subdued light surrounds the caster to a radius of 50', limiting vision (including infravision) to 10' for d4 hours.







- c. The caster is surrounded by complete darkness which cannot be impacted by any light source nor penetrated by infravision. The area is 60' radius from the caster and remains until the next dawn. Now properly chastened, the caster gains the use of the spell Dawn's Light. If the caster already has this spell, they now cast it at +3 and treat a natural 1 as a 2.
3. The caster is imprinted with Elleliara's light.
- a. The caster's eyes become golden and glow in the dark.
  - b. The caster's skin takes on a metallic sparkle.
  - c. The caster's vision is unaffected by light level. They can see normally in even magical darkness. The sole exception is the effect of taint #2.
4. Elleliara's aura follows the caster.
- a. The caster's hair constantly flutters in a breeze with no source.
  - b. A scent of wildflowers emanates from the caster.
  - c. The caster's face takes on an unearthly beauty that is striking to behold.
5. The creative spirit of Elleliara comes over the caster.
- a. The caster is suddenly stuck by a particularly powerful memory of the last work of art they witnessed and is moved to tears at the thought of it.
  - b. The caster hears the voice of Elleliara whispering ancient elven poetry. They gain access to the Creative Inspiration spell. If the character is less than 5th level, the spell is cast at -1 die type until 5th level is reached. If the character already has this spell, they can now cast it at +3 and treat a natural 1 as a 2.
  - c. The caster feels compelled to create a great work of art, a magnum opus, within the next year. It may be in any form or medium the caster chooses.
6. The caster becomes a living vessel for Elleliara's voice through music.
- a. Whenever casting a spell, the caster hears distant music that nobody else can hear.
  - b. Henceforth, the caster's casting process becomes musical in nature. Any audible casting components are a melodious song. Any physical movements become like a dance.
  - c. Henceforth, once per day, the caster may cast a spell as a special musical composition. The casting process becomes an elaborately beautiful song and dance. The spell's casting time is doubled. If the normal casting time is equal to or greater than 1 day, this ability may not be used again for a time equal to four times the normal casting time after the completion of the spell. The spell check for that casting comes off at +3 and treats a natural 1 as a 2.

## Patron Spells

### Dawn's Light

Level: 1

Duration: Varies

Reversible: No

General: The caster channels the brilliance of Elleliara, the Light of Dawn to create light. The

caster may choose any result equal to or less than the result rolled.

Corruption: n.a.

Range: Varies

Casting Time: 1 action

Save: sometimes Reflex or Fortitude vs spell check



**Manifestation:** A soft glow backlights the caster, travels down the caster's arms and resides in their hands until unleashed as indicated by the result.

**Corruption:** n.a.

**Misfire:** The caster inadvertently channels light to his/her own person. Roll d3: (1) The light is in front of his own face, dazzling himself, suffering a -2 to attack and -2 to spell checks for d4 rounds; (2) The light forms a glowing aura of faerie fire surrounding the caster for d4 rounds, suffering a -2 to AC; (3) The light is in the caster's eyes, blinding the caster for 1 round.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure. Lost if arcane.

**12-13:** The caster causes an inanimate object to glow with a light of any color chosen by the caster, shedding light as a lantern. The duration is 24 hours.

**14-17:** The caster creates motes of light that sparkle and dance in front of an opponent's eyes within 60'. The target is dazzled and distracted, suffering a -2 to attack, -2 to spell or skill checks and -2 to AC for d6 rounds. A successful saving throw reduces the penalties to -1.

**18-19:** The caster fires a bolt of intense light at a target up to 100' away, burning for 1d6+caster level. The damage is doubled if the target is undead. If the target is one that normally takes damage from daylight, the damage is tripled.

**20-23:** The caster fills an area with light as bright as midday. The area affected is 60' radius centered on the caster and moves with the caster. The duration is 10 minutes per level but may be cancelled at will.

**24-27:** The caster creates an intense light in front of the target's eyes up to 100' away, blinding the target for 2d8 rounds. A successful reflex save reduces the effect to dazzling (-2 to attack and -2 to AC).

**28-29:** The caster's hands fire off a massive beam of brilliant light, striking a target up to 200 feet away, burning the target for 4d12+caster level. The target is allowed a fortitude save for ½ damage. An undead target receives no save and the damage is doubled. If a target normally takes damage from daylight, the damage is tripled.

**30-31:** An area centered on the caster to a radius of 100' is filled with brilliant daylight for 1 hour per level. The area moves with the caster and may be cancelled at will. This light functions as per normal daylight for all purposes. This effect requires a minimum of 1 point of spellburn.

**32+:** The caster becomes a living conduit for Ellellara, the Light of Dawn. An intensely bright light rises up from the caster's location, looking entirely as though dawn is breaking from the where the caster is standing. Everything within 1 mile of the caster is illuminated as though in full daylight. This is treated as natural sunlight for all purposes. Within this area, events that are triggered by the coming of daybreak, will be triggered by this spell (GM's discretion). The spell lasts until the next naturally occurring dawn. This effect requires a minimum of 2 points of spellburn.



## Imbued Presence

Level: 2

Range: 20'

Duration: varies

Casting Time: 1 action

Save: n.a.

General: The touch of Elleliara is channeled to the target individual, bestowing upon them a presence of beauty and influence.

Manifestation: A glowing aura surrounds the recipient for a few seconds before fading.

Corruption: n.a.

Misfire: The targeting of the spell misses. The spell impacts a random person within 60' (which may be the intended target). If no other target is within range, the spell affects the caster but the duration is halved.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure. Lost if arcane.

**12-13:** Failure, but spell is not lost

**14-15:** The recipient's personality score is enhanced to 18 (+3 bonus) for 2d6+2 rounds.

**16-19:** The recipient's personality score is enhanced to 19 (+3 bonus) for 1d3 turns.

**20-21:** The recipient's personality score is enhanced to 20 (+4 bonus) for 2d6 turns.

**22-25:** The caster's personality score is enhanced to 20, or two recipients receive personality of 18, for 2d6 turns.

**26-29:** The caster's personality score is enhanced to 20, or allies within 20' of the caster (including the caster) receive a personality of 18 for 2d6 turns.

**30-31:** The caster takes their next activation as if they had a personality of 22 (+5 bonus). Additionally, they gain personality 20 (+4 bonus) for the next 1d6 hours thereafter. Alternately, all allies within 20' of the caster (including the caster) take their next activation as if they had a personality of 22 (+5 bonus). Additionally, they gain personality 18 (+3 bonus) for the next 1d6 hours thereafter.

**32-33:** All allies within 20' of the caster (including the caster) receive personality 20 (+4 bonus) for the next 1d4 days.

**34+:** If the caster completes a week-long ritual casting with a minimum of 10 points of spellburn, and both target and caster render appropriate sacrifices of great value, the target receives a one-time permanent bonus of +1 personality. However, the target must make a Will save or find his mind unable to sustain the magical transformation. The save DC is equal to 15 + 2 for every point of personality that has been magically added; i.e., the first save is DC 17, then if this spell is attempted again the save is DC 19, and so on. If the save is failed, the increased personality fades after 1d6 weeks, and the caster finds that 1 point of his spellburn never truly heals (judge's discretion which ability is affected).



## Creative Inspiration

Level: 3

Range: caster only

Duration: varies

Casting Time: 1 day

Save: n.a.

General: The caster calls upon the artistic spirit of Elleliara to inspire his/her own creative process. The inspiration so gained enhances the process of creating a masterful work of art, the crafting of which must begin within 24 hours of the conclusion of the spell. This creation may be of any medium, including enchanting a magic item. Casting this spell costs 5 points of spellburn, which do not impact the spell check roll. Once completed, the spell may not be cast again for one month.

Manifestation: The caster spends many hours singing the Ballad of Light, a song of legendary beauty devoted to Elleliara composed by her first cleric. At the conclusion of the song, if the casting is successful, the caster's mind is transported into Elleliara's realm where it basks in the beauty of the Spired Garden for 6 hours, though the time seems like years to the caster.

Corruption: n.a.

Misfire: n.a.

**1:** Failure, patron taint

**2-11:** Failure. Lost if arcane.

**12-15:** Failure, but spell is not lost.

**16-19:** The caster receives a +6 to the roll made in the creation process that follows the spell.

**20-23:** The caster receives a +7 to the roll made in the creation process that follows the spell.

**24-27:** The caster receives a +8 to the roll made in the creation process that follows the spell.

**28-31:** The caster receives a +9 to the roll made in the creation process that follows the spell.

**32+:** The caster receives a +10 to the roll made in the creation process that follows the spell.

## Spellburn

If the caster is exercising spellburn in the defense of the elven people or in defense of something of great beauty, at the GM's discretion, the impact of the spellburn may be increased by 50%-100%.

The recovery time should likewise increase.





## Fortruvius - Lord of Valor




Integrity. Respect. Ritual. Discipline. Courage. Perseverance. Honor. Pursuits of these virtues lead to glory. Glory in battle. Glory over one's enemies both internal and external. Glory everlasting. Those dedicated to Fortruvius commit themselves to a continual regime of self-improvement and set themselves the task of becoming exemplary.

Fortruvius himself is sometimes mistaken for a patron of war and battle. While it is true that he is the paragon of strength and battle skill, he is just as concerned with strength of character, especially of courage. Combat is a means of demonstrating the culmination of years of regular, intense training and discipline. It is not a sport, nor is it to be begun in anger, for anger and rage are indicators of a lack of self-control. Battles are not ever to be enjoined for the pleasure of bloodshed, for again, that is a betrayal of inner discipline. Battle is to be swift and decisive when begun so that a clear, undisputed victor may emerge.

Those devoted to Fortruvius are to follow just authorities and lead justly in turn. Conquest is sometimes necessary to end chaos and establish order for the good of all. Conquest is not for personal gain or profit; though certainly those that govern are to receive compensation for their efforts, yet greed is an excess and a sign of a lack of self-control. Crimes are to be publicly





punished and punishments should match, but never exceed, the offense save in the case of theft, where restitution should be paid thrice, once to the victim, once to the state and once to the gods (through a temple donation).

Devotants of Fortruvius are to show unflinching courage and composure no matter the severity of the obstacles facing them. Surrender is never an option.

Those who wish to bond themselves to Fortruvius may only do so after proving themselves with some feat of courage, strength, or battle.

Fortruvius is often seen as the divine embodiment of the Roman legal code, which is held in very high esteem within the empire.

The symbol of Fortruvius is a Roman shield behind a downward pointing Roman sword.

## Patron Taint

Fortruvius is as concerned with inner strength as he is with outer strength. A taint result must indicate the caster is lacking in some way and must strive harder to uphold the ideals of Fortruvius. When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more. Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. Greed is a slippery slope.
  - a. Donate 50 gp of goods or treasure to the nearest temple of Fortruvius.
  - b. Each time this result is rolled, double the donation amount to a maximum of 200gp.
2. Lies are a form of verbal cowardness.
  - a. The first time this result is rolled, the caster may speak nothing but the truth for one week, this includes songs, stories, and poems.
  - b. The second time, the result is for one month.
  - c. The third time, for one year.
  - d. The FOURTH time, the result is permanent. (Note, this does not mean the caster may not choose to remain silent instead of speaking, only that the caster may speak no known falsehood).
3. Brace yourself. The caster needs to strengthen his resolve in the face of pain and discomfort.
  - a. The first time this result is rolled, the caster must plunge himself into snow or icy water once a day for one week time. (If climate prevents this, an alternative sauna sit followed by a cold water plunge is acceptable.)
  - b. The second time, the caster must subject himself to a sweat purification ceremony.
  - c. The third time, the caster must prove his mastery by branding himself. All three tiers must be accomplished with no outward sign of distress or must be repeated.



4. Backing down from combat is dishonorable.
  - a. Once enjoining combat with a foe, breaking off that combat before the defeat of the foe for any purpose other than to rescue an ally requires a DC 10 will save.
  - b. Receiving this result a second time increases the DC to 15.
  - c. On the third time, the DC increases to 20.
5. The caster must rededicate to self-discipline of mind and body.
  - a. The caster must spend 1 week in focused exercise and training of mind and body at the earliest possible opportunity.
  - b. The second time this result is received, the time in training increases to 1 month.
  - c. On the third result, the length of training is 4 months.
6. The caster's lack of focus on ritual has a price.
  - a. Any failed spell check roll results in the caster taking 1d4 points of damage per level of the spell for the next 1d4 days.
  - b. On the second such result, the damage increases to 1d6 per spell level for 1d6 days.
  - c. On the third such result, the impact is 1d8 points per spell level for 1d8 days.

## Patron Spells

### Precision Combat

Level: 1

Range: 30'

Duration: varies

Casting Time: 1 action

Save: n.a.

**General:** The target gains a new level of discipline and focus in combat, striking exactly as intended. The caster may target himself or other allies, if the roll allows. Lawful targets are affected normally. Neutral targets are affected as -4 on the check roll. Chaotic persons may not benefit from the spell.

**Manifestation:** The affected persons' eyes glaze over, looking like steel.

**Corruption:** n.a.

**Misfire:** The intended targets suffer a -1 to attacks, +1 to fumble range and become unable to score a critical hit, all for 1 day.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure.

**12-13:** The caster gains a +1 to critical range (requirement of 20 becomes 19-20) and a +2 on crit table rolls. The duration is 1d4 rounds.

**14-17:** The caster or one other target gains a +1 on attack rolls, a +1 to critical range and a +3 on crit table rolls. The duration is 2d6 rounds.

**18-19:** The caster may affect (CL+d4) targets. Each recipient gains a +2 on attack rolls, a +1 to critical range and a +3 on crit table rolls. The duration is 1 turn.

**20-23:** The caster may affect (CL+2d4) targets. Each recipient gains a +2 on attack rolls, a +2 to critical range and a +5 on crit table rolls. The duration is 2 turns.

**24-27:** The caster may affect all allies within 30'. Each recipient gains a +3 on attack rolls, a +2 to critical range and a +5 on crit table rolls. The recipient rolls criticals on the next crit table up. If



the recipient is already using crit table V, they receive an additional +2 on the crit table roll. The duration is 3 turns.

**28-29:** The caster may affect all allies within 30'. Each recipient gains a +4 on attack rolls, a +3 to critical range and a +5 on crit table rolls. The recipient rolls criticals on the next crit table up. If the recipient is already using crit table V, they receive an additional +2 on the crit table roll. The duration is 1 hour. Each recipient may choose to end the enchantment prematurely with respect to them by gaining an automatic crit on their next successful attack. Such an attack does still apply the benefits to its crit table roll.

**30-31:** The caster may affect all allies within 30'. Each recipient gains a +5 on attack rolls, a +4 to critical range and a +5 on crit table rolls. The recipient rolls criticals on the next crit table up. If the recipient is already using crit table V, they receive an additional +3 on the crit table roll. The duration is 2 hours. Each recipient may choose to end the enchantment prematurely with respect to them by gaining an automatic crit on their next successful attack. Such an attack does still apply the benefits to its crit table roll.

**32+:** The caster may choose from three different applications.

1. The caster may affect all allies within 30'. Each recipient gains a +7 on attack rolls, a +5 to critical range and a +5 on crit table rolls. The recipient rolls criticals on the next crit table up. If the recipient is already using crit table V, they receive an additional +3 on the crit table roll. The duration is 1 hour per CL. Each recipient may choose to end the enchantment prematurely with respect to them by gaining an automatic crit on their next successful attack. Such an attack does still apply the benefits to its crit table roll.

2. The caster may focus on one target, transforming them into a perfect model of disciplined physical combat. The recipient's next successful attack is an automatic crit. The recipient's critical range becomes 10-20. All crit rolls are made on crit table V, with a +6 bonus. If the recipient is already using crit table V, they receive an additional +3 on the crit table roll. The duration is 1 hour per CL. The recipient may choose to end the enchantment prematurely by gaining another automatic crit on their next successful attack. Such an attack does still apply the benefits to its crit table roll.

3. If the caster completes a week-long ritual casting with a minimum of 10 points of spellburn (one point of which is permanent), and both target and caster render appropriate sacrifices of great value, the target receives a one-time permanent bonus of +1 to their critical range. The recipient must be lawful and must be a follower of Fortruvius. A target may only benefit from this application one time.





## Fortitude

Level: 2

Range: 20'

Duration: varies

Casting Time: 1 action

Save: n.a.

General: The target individual is strengthened with great physical durability, gaining an increase in stamina. This brings a corresponding temporary increase in hit points. Any damage taken during the spell's duration comes first from these temporary hit points.

Manifestation: The sound of a battle trumpet is heard, as though from a distance.

Corruption: The caster permanently loses 1d4 hit points, to a minimum of 1.

Misfire: The targeting of the spell misses. The spell impacts a random person within 60' (which may be the intended target). If no other target is within range, the spell affects the caster but the duration is halved.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.

**12-13:** Failure, but spell is not lost

**14-15:** The recipient's stamina score is enhanced to 18 (+3 bonus) for 2d6+2 rounds.

**16-19:** The recipient's stamina score is enhanced to 19 (+3 bonus) for 1d3 turns.

**20-21:** The recipient's stamina score is enhanced to 20 (+4 bonus) for 2d6 turns.

**22-25:** The caster's stamina score is enhanced to 20, or two recipients receive stamina of 18, for 2d6 turns.

**26-29:** The caster's stamina score is enhanced to 20, or allies within 20' of the caster (including the caster) receive a stamina of 18 for 2d6 turns.

**30-31:** The caster gains a stamina of 22 for 10 rounds. Additionally, they have a stamina of 20 (+4 bonus) for the next 1d6 hours thereafter. Alternately, all allies within 20' of the caster (including the caster) gain a stamina of 20 (+4 bonus) for 10 rounds. Additionally, they gain stamina of 18 (+3 bonus) for the next 1d6 hours thereafter.

**32-33:** All allies within 20' of the caster (including the caster) receive stamina 20 (+4 bonus) for the next 1d4 days.

**34+:** If the caster completes a week-long ritual casting with a minimum of 10 points of spellburn, and both target and caster render appropriate sacrifices of great value, the target receives a one-time permanent bonus of +1 stamina. However, the target must make a fortitude save or find his body unable to sustain the magical transformation. The save DC is equal to 15 + 2 for every point of stamina that has been magically added; i.e., the first save is DC 17, then if this spell is attempted again the save is DC 19, and so on. If the save is failed, the increased stamina fades after 1d6 weeks, and the caster finds that 1 point of his spellburn never truly heals (judge's discretion which ability is affected).



## Resolute Battle

Level: 3

Range: self or touched target (must be lawful)

Duration: varies

Casting Time: 1 action

Save: n.a.

General: The caster becomes a champion of the finest characteristics upheld by Fortruvius.

Corruption: The caster's skin takes on a slight grayish cast and feels metallic to the touch (+1 AC), -5 movement (permanent).

Misfire: The caster is exhausted. He is at -2 on all rolls until he can rest for 1 hour.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.

**12-15:** Failure, but spell is not lost.

**16-17:** The recipient gains a +1 to initiative. Duration is 1 turn.

**18-21:** The recipient gains a +2 to initiative and +2 fortitude save. Duration is 1 turn.

**22-23:** The recipient gains a +3 to initiative, +3 fortitude & will save (with additional +4 vs fear), +1d4 to attack and +1d6 damage. Duration is 1 turn.

**24-26:** The recipient gains a +4 to initiative, +4 on all saving throws, immunity to fear, +1d4 to attack and +1d8 damage. Duration is 2 turns.

**27-31:** The recipient gains a +5 to initiative, +4 on all saving throws, immunity to fear, a bump of one die type for attack rolls, +2d6 damage. Duration is 1 hour.

**32-33:** The recipient gains a +6 to initiative, +5 on all saving throws, immunity to fear & charm, a bump of one die type for attack rolls, +2d8 damage, +3 stamina, +2 on crit table rolls. Duration is 4 hours.

**34-35:** The recipient gains a +7 to initiative, +6 on all saving throws, immunity to fear & charm, a bump of one die type for attack rolls, +2d10 damage, +4 stamina, +3 on crit table rolls. Duration is 8 hours.

**36+:** The recipient becomes Fortruvius's mighty champion. He gains a +8 to initiative, +8 to all saving throws, a bump of two die type for all attack rolls, +2d12 damage on all attacks, immunity to fear, sleep & charm, +6 stamina, +5 on crit table rolls, ability to detect lies and see through illusions (including invisibility). Also, he exudes an aura of leadership that gives all allies within 50' a bump of 1 die type for attack rolls and immunity to fear. Duration is 1 day.

## SpellBurn

Fortruvius frowns upon the general principle of sacrificing personal strength for arcane gains.

Devotees attempting spell burn must also swear an oath promising a great deed, sacrifice, or quest.

Afterward the spell burn takes effect as follows (roll d6) 1-3) normal effect. 4-5) 50% increase. 6) double effect. NOTE caster cannot spellburn again until oath has been fulfilled.

Oath may be about immediate situation for which spellburn was needed. The caster may include personality in spellburn.





## Gulyabani - The Hidden One

Sometimes called the King of Guildmasters, Gulyabani is patron of goblins and thieves. Most of the humans who secretly follow Gulyabani do so seeking favor in their pursuit of larceny. To the goblin folk, following Gulyabani is far more than that. He is their master who drives them on in their war for survival against the big folk. It is he who inspires their ruthlessness and teaches them that anything they can take, they deserve to have. Every raid on a human caravan is an act of identity for them, and an unspoken act of worship to the one who taught them to strike from the shadows.

Gulyabani's symbol is a blood-red dagger

## Helet - Chief of the Hunt

Helet the hunter is revered by the Celtic people. His teaching, "You must know your quarry before your quarry will know death" is learned well by rangers of the Great Gaulic Forest. Though his followers take great pride in a hunt well done, a hunt is never to be undertaken for sport. Legend has it that overzealous hunters will become the hunted, stalked by one of Helet's wolves.

Helet's symbol is a wolf's head in front of an arrow.

## Iber - Father of Peace

The people of Hispania and Betica tell of a time in the unknown past when Iber pulled the Iberian peninsula out of the churning waters, with the specific purpose of creating a place of peace and harmony. He then sculpted the earliest Iberian people from the land and tasked them with maintaining the peace of this new land. Iber is generally thought to not be particularly involved in the events of the land now, leaving that task to his people. It is said though, that he does watch the realm from a distance, ready to nudge the scales should anything in the land tip too far towards chaos. His followers are ever watchful that the proper order of the world is maintained, including an eye towards a stewardship of the natural world. Things that are deemed unnatural, such as undead, are the greatest anathema to the Iberian outlook.

Iber's symbol is a half moon.

## Labul - Anger of the Storm

Not simply a patron of the air or of rain, Labul is specifically the Master of Storms, violent raging destructive storms. While some who call on him do so in an attempt to appease the Anger of the Wind, many of those who seek his attention are seeking to cause destruction. Certainly during the Wars of Darkness, the Lord of Lightning was called upon by many to wreak havoc on enemy armies or even to lay waste to civilian populations. Labul is a wild and unpredictable patron, and those who wish to draw his gaze and channel his power do so at their own peril.

Labul's symbol is a lightning bolt.



## Mordines - The Shadow of Death

The Master of Darkness, the Dark Veil, the Stalker - in secret he is still worshiped in hidden places throughout the great sea. The reasons for his ongoing influence vary. For some, it is simply to seek a divine stamp of approval on the evil they wish to work, but others are true believers in his call. They believe he is the master of all, the highest of the immortal beings, because death eventually comes for every man. Even the long-lived elves eventually fall under his axe. It is said to be Mordines who gives power to the undead, that by his hatred of life the restless dead will not find peace. Those who follow Mordines consider it the ultimate blessing and sign that he has approved their work if, upon their death, they continue to malevolently stalk the land of the living.

Mordines' symbol is a bone crossed with an axe.

## Mothir - King of Battle

The Germanic tribes of the northern wilds have various patrons, but the most commonly revered is Mothir, the Father of Courage and Judge of the Battlefield. There have been those who erroneously have thought that Mothir is simply a Germanic name for Fortruvius, but the two patrons are actually quite different. While Fortruvius also promotes courage in battle, his focus is on valor, honor, and self discipline. Mothir, as reflected by Germanic culture, is focused on the ferocity of battle. He is well represented by the legendary berserker warriors of the Germanic tribes. All of this does not mean he is outright evil. He does not necessarily champion cruelty and bloodlust. However, once the battle is joined, he does expect his people to fight with all their heart and soul.

Mothir's symbol is an axe and shield.





## Procella - Mistress of the Waves




Almost everyone who sails the seas or lives on the coasts around the Great Sea gives at least token respect towards Procella. She is the embodiment and personification of the Great Sea, and her character reflects the range of what the sea means for those who live on it - life-giving through its supply of fish and transportation, but occasionally treacherous with an unpredictable storm. There is debate among scholars and even among her clerics whether Procella is simply the patron of the Great Sea, or actually is the Great Sea. To most of her followers, the distinction is fuzzy. They tend to see the relationship between Procella and the Great Sea as being one of those things that is too lofty for mortal minds to comprehend.

Followers of Procella are expected to give back 1/12 of what they receive from the sea. Fishermen are expected to throw back a portion of their catch. Those who make money through sea trade must return a portion to the sea, literally casting into the waves. This has led to a practice in some areas where Procella's following is strong that unsavory people come from abroad and dive through the shallow waters offshore looking for cast off treasure. If caught, they reason that it's not thievery, as the coins were discarded. Regardless, most coastal towns with a significant following for Procella impose the death penalty for stealing the gifts to her. One might wonder how the church of Procella survives if her donations are dropped into the sea instead of collection bowls at temples. Some temples are self-supporting with their own business, selling fish, pearls, blessings on boats, etc. In larger cities, the temples are often supported collectively by groups of local fishermen or merchant companies that ship.

Procellia has two very distinct personalities - either a caring mother or a scorned, violent woman, lashing out angrily. The personalities are unpredictable enough that she is sometimes mistakenly represented as two separate individuals. Still, more often than not, her mood is calm. Given the seafaring and shipbuilding skills of the Hellenic elves, some assume that Procella is well





established in Hellena, but in truth she is nearly unknown there. As best historians can determine, Procella's following began in Pamfilia, and Mauretania independently. Procella's symbol is a pair of arced lines protraying a wave

## Patron Taint

Procella is an unpredictable patron, and her taints reflect that. When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more. Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. The caster needs to get more in touch with the sea.
  - a. Caster becomes intensely thirsty and must drink at soonest possible opportunity.
  - b. Caster's skin becomes very dried out and needs to be rinsed with water once an hour or the caster will take 1d3 points per hour for 4 hours.
  - c. Caster gains the ability to breathe underwater.
2. The caster feels an abiding connection with the waves.
  - a. Caster hears ocean waves in the distance for 1 day.
  - b. Caster feels strange walking on stable ground. Effective -1 Agility penalty for 3 days.
  - c. Caster feels compelled to swim in the sea within the next month. Failure to do so will cause 1 point of agility damage per week.
3. The caster feels a sudden kinship with dolphins.
  - a. Any food other than fish seems strange and distasteful for 1 month.
  - b. For 1 week, the caster's speech sounds like nothing but clicks to anyone but the caster.
  - c. Caster gains the ability to use echolocation to a range of 20', 100' underwater.
4. The caster feels as much at home in water as on land.
  - a. Caster's skin drips with water for 1 week.
  - b. Caster feels as though she is moving through water. Movement speed is  $\frac{1}{2}$  normal for 1 day.
  - c. Caster gains webbed hands and feet and a swim speed of 30'.
5. The caster faces the onslaught of the storm.
  - a. Caster's hair is blown as if by a strong wind for 1 day.
  - b. Caster feels like she is buffeted by powerful winds for 1 day. Sleep is not possible, and ranged weapons cannot be used.
  - c. Caster faces the hurricane. For two days, the caster feels as though she is struck by hurricane force winds. Standing requires a DC 15 strength check every 10 minutes. This lasts for 1 day.
6. The caster longs for the open sea.
  - a. For the next 6 hours, the caster is frequently distracted by a longing to be sailing on the open sea. (-3 initiative)
  - b. Caster hallucinates that she is on a sailboat in the sea. This lasts 6 hours. Any allies with her at the time are part of the hallucination.
  - c. Caster is never lost when in open water.



## Patron Spells

### Sailor's Blessing

Level: 1

Range: touch

Duration: varies

Casting Time: 1 minute per 5 feet of length

Save: n.a.

General: The caster calls upon Procella to protect a sailing vessel.

Manifestation: A warm wind briefly circles around the boat.

Corruption: n.a.

Misfire: A strong wind blows through, damaging any open sails.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure.

**12-13:** The boat enjoys more favorable winds and less resistance from the water. It gains +25% movement speed. Duration is 6 hours.

**14-17:** The boat enjoys more favorable winds and less resistance from the water. It gains +50% movement speed. Any rolls made to sail the vessel are at +2. Duration is 1 day.

**18-19:** The boat enjoys more favorable winds and less resistance from the water. It gains +50% movement speed. Any rolls made to sail the vessel are at +3. It is generally more buoyant. Any roll made regarding the ship sinking may be made twice, using the more advantageous roll. Duration is 2 days.

**20-23:** The boat enjoys more favorable winds and less resistance from the water. It gains +75% movement speed. Any rolls made to sail the vessel are at +5. It is generally more buoyant. Any roll made regarding the ship sinking may be made twice, using the more advantageous roll. Any negative impact on the boat from a storm at sea will be as though the wind speed were 20 mph less. Duration is 4 days.

**24-27:** The boat enjoys more favorable winds and less resistance from the water. It gains +75% movement speed. Any rolls made to sail the vessel are at +7. It is much more buoyant, and will not be in danger of sinking in anything less than a very serious storm. Any roll made regarding the ship sinking may be made twice, using the more advantageous roll. Any negative impact on the boat from a storm at sea will be as though the wind speed were 40 mph less. Duration is 1 week.

**28-29:** The boat enjoys more favorable winds and less resistance from the water. It gains +100% movement speed. Any rolls made to sail the vessel are at +9. It is much more buoyant, and will not be in danger of sinking in anything less than a very serious storm. Any roll made regarding the ship sinking may be made twice, using the more advantageous roll. Any negative impact on the boat from a storm at sea will be as though the wind speed were 40 mph less. Duration is 2 weeks.

**30-31:** The boat enjoys more favorable winds and less resistance from the water. It gains +150% movement speed. Any rolls made to sail the vessel are at +9. It is much more buoyant, and will not be in danger of sinking in anything less than a very serious storm. Any roll made regarding the ship sinking may be made twice, using the more advantageous roll. Any negative impact on the boat from a storm at sea will be as though the wind speed were 60 mph less. Duration is 2



**32+:** The boat is one with the seas as it is guided by the very hand of Procella. It glides through the water with little effort at triple its normal movement rate, whether by rowing or sail, and in any direction it is steered regardless of prevailing wind or currents. It cannot be sunk by any force of nature, always remaining on top of the water, and is immune to structural damage from wind or wave. Anyone directing the boat will be able to navigate with perfect accuracy in any weather condition. Duration is 2 months.

## Storm of the Heart

Level: 2

Range: 100'

Duration: varies

Casting Time: 1 action

Save: Will save vs spell check DC

General: Procella is notorious for her unpredictable mood. With this spell, the caster channels that unpredictability. The caster can cause the storm to rage or or bring a glassy calm. A successful will save indicates no effect.

Manifestation: a wind blows past the caster to the target individual.

Corruption: Caster suffers a permanent -1 to will save.

Misfire: Roll d3. (1) Spell affects caster instead of intended target; (2) Spell effects some other random target; (3) Spell affects intended target, but opposite of intended category. Roll d20 again for spell check for effect. A failure result indicates no effect.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.

**12-13:** Failure, but spell is not lost.

roll	storm	calm
<b>14-15</b>	Single victim enters a rage and attacks the nearest possible target on next action, suffers -1 AC for one round.	Single target receives +2 will save for d6 rounds.
<b>16-19</b>	Single victim shouts in anger and throws held weapon 20' away, suffers a -2 AC for one round.	Single target receives +4 will save for 2d6 rounds.
<b>20-21</b>	Single victim injures itself with next action, automatic hit, normal damage roll. On the following action, recipient attacks nearest available target. Victim suffers -4 AC for one round and -2 AC on following round.	Single target receives a +4 will save and +1 on spell checks for 1 turn.
<b>22-25</b>	Single victim enters blind battle rage for d6+1 rounds, attacking nearest available target each round. Victim suffers a -5 to AC and -2 personality. Critical hits against victim gain a +2 on crit table roll.	Single target receives a +6 will save, +1d3 on spell checks for 1 turn.





roll	storm	calm
<b>26-29</b>	Caster may affect 1d4 victims. Each enters blind battle rage for 2d6 rounds, attacking nearest available target each round, with a bonus of 1d6 damage per attack. Victims suffer a -6 to AC and -3 personality. Critical hits against victim gain a +4 on crit table roll.	Caster may affect 1d4 targets. Each target receives a +1d3+CL on spell checks and will save and immunity to fear for 1 hour.
<b>30-31</b>	Caster may affect 1 victim per CL. Each enters blind battle rage for 3d6 rounds, attacking nearest available target each round, with a bonus of 2d6 damage per attack. Victims suffer a -7 to AC and -4 personality. Critical hits against victims gain a +6 on crit table roll.	Caster may affect 1 target per CL. Each target receives a +1d3+CL on spell checks and immunity to all mind-affecting magic. for 1d3 hours.
<b>32-33</b>	Caster may affect 2 victims per CL. Each enters blind battle rage for 3d6 rounds, attacking nearest available target each round, with a bonus of 2d6 damage per attack. Victims suffer a -8 to AC and -5 personality. Critical hits against victims gain a +6 on crit table roll.	Caster may affect 1 target per CL. Each target receives a +1d3+CL on spell checks and immunity to all mind-affecting magic. for 24 hours.
<b>34+</b>	Caster may affect any number of victims within range. Each enters blind battle rage for 3d6 rounds, attacking nearest available target each round, with a bonus of 2d6 damage per attack. Victims suffer a -8 to AC. Critical hits against victims gain a +6 on crit table roll. Alternately, caster may target 1 single individual. In this case, target suffers a permanent -2 personality and henceforth suffers from drastic mood swings.	Caster may affect all allies within range. Each target receives a +1d3+CL on spell checks and immunity to all mind-affecting magic. for 24 hours.

## Water Breathing

This is as per 3rd level wizard spell of same name.

## Spellburn

Procella's unpredictable nature exhibits in spellburn as well. When one of her casters executes spellburn, they roll 1d3: (1) Each point of bonus requires two points of spellburn; (2) Spellburn functions normally; (3) Each point of spellburn generates two points of bonus.



## Ramasar - The Untamed One

The centaurs who rule over the vast open plains of Scythia and their horse riding neighbors in Dacia, revere the paragon of equines, Ramasar the Swift. Said to be faster than any other being on the earth or in the heavens, Ramasar is the soul behind the way of life on the northeastern plains. Their shared reverence for Ramasar has created an on-going bond of brotherhood between the humans in Dacia and the centaurs in Scythia. It is very common for the two to meet at each other's annual festivals to come to each other's aid in times of need. The Stallion is said to have only one herd on the earth, and all who look to him are considered part of that family. Ramasar promotes dedication to family, tribe and tradition as well as being at peace with the natural world. Speed in running is considered a mark of Ramasar's approval.

Ramasar's symbol is a galloping, black horse.

## Reku - The Light Giver

The people of Aegypt have a recorded history longer than any land other than Hellena. Throughout the 7000 years of their civilization, their primary patron has been Reku. Reku is the personification of the sun. His light is his blessing on all people. He withdraws that blessing at night so that mortals will understand the gift they have been given by the contrast of its absence. The people of Aegypt believe that the earth has always existed but that there was no life on it until Reku first shone forth upon the land. Suntanned skin tone is considered to be a sign of closeness to Reku. Legends tell that further south of Aegypt there are people born with skin far darker than any Aegyptian. These are spoken of as Reku's first children. Reku calls upon his followers to live orderly lives, as his course across the sky is predictable, and to give generously to each other, as he gives generously to them.

Reku's symbol is a sun disk with six rays coming from it.

## Savra - The Scaled One

The generally recognized correct name of Savra is not pronounceable by humans, nor readily represented in any humanoid writing system outside the lands where she is worshiped. As an adaptation, the name "Savra" is derived from the elven word for lizard. Savra is revered in the lands of Druzix and Semosiss by the lizardfolk and serpentes respectively. Each of them represents Savra as a female of their own type and insists that the other group has misrepresented her. Some human scholars claim that Savra is actually a dragon. Regardless, Savra herself does not seem to have clarified the matter, so the debate will likely not be resolved. Savra is an advocate of order and structure and this is evidenced in the highly regimented, caste-based societies of both Drizix and Semosiss. Savra's followers believe it is a living service to their patron to seek to fulfill their allotted role in society and not to seek to change the status that Savra has assigned to them.

Savra's symbol is a green, clawed hand.



## Senet - The Eye that Sees

He is the eye that sees the old things, the forbidden things, the things that man was not meant to see. The second pharaoh to rule over a united Aegypt, Senet II delved into the secret ways of the foundation of the world. He and his cabal of sorcerers researched and studied, testing ways to tap into the energies of the world by trial and error. How this got started is uncertain. Some records seem to indicate that a spirit of some kind, perhaps demonic, perhaps a ghost, whispered to Senet about power that could be his. For a decade, the pharaoh and his inner circle discovered new and more powerful magics and summoned progressively more powerful beings from outer realms. And then it ended - somehow, suddenly it all just ended. The historical record of Aegypt gives no details. The record of Senet simply stops as though mid sentence to be followed by his successor with no mention of magic again. There is no record of how Senet died. His tomb, underneath a pyramid in the desert, many miles from any city, was avoided by all for 6000 years. The people of Aegypt never even spoke of it, except to tell foreigners to stay clear.

Then 450 years ago came the War of Fire. As the people of Aegypt, in desperation, entered the tomb of Senet to access the magic secrets locked away there, they awoke what had been slumbering. Not only did the new sorcerers follow in Senet's footsteps, they came to revere him as a patron. After the Wars of Darkness, Senet's followers became far more scattered and clandestine. On the heels of the devastation of the Wars of Darkness, Aegypt made it a capital offense to invoke Senet - yet some still take that risk for the promise of power.

Senet's symbol is an eye, in the style of the hieroglyphics of Aegypt, ringed in fire.



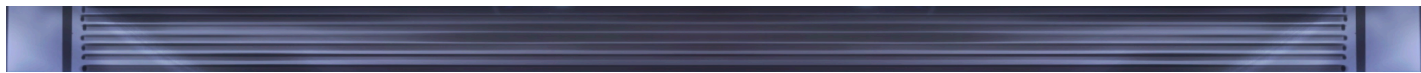
## Tanalis - Lord of the Forest



While many patrons are believed by their followers to have created them or their homeland, with Tanalis, the opposite is true. The elves of Aquitania believe that the forest formed as the world was birthed, that it is the natural state of being for their land. It wasn't Tanalis who produced the forest; it was the forest that produced Tanalis. In the earliest of days, when the trees had grown and the animals sprang forth from the land, the forest had a will and a consciousness of its own, a consciousness that is now asleep. Before she slumbered, sensing that her thoughts were fading, the forest knew that she would need protectors. Thus it was that she birthed the first wood elf, Tanalis, making him immortal to watch over her forever. Pleased with what she had produced, she brought forth 120 more, 60 male and 60 female. Her energy already fading, these were lesser than Tanalis. She could not make them immortal, but she gave them lives as long as her greatest trees, so they would understand what they were protecting. Since then, Tanalis has guarded over both her and her children.







Tanalis is the prototype of wood elves. He is the consummate hunter, beyond equal with the bow. He is allied with Helet and the two of them fought together to slay the elder dragon, Randaka, when he threatened the Great Gaulic Forest. Likewise, Tanalis has a kinship with Elleliara. It is said that she crafted for him his bow, Miráthinil as a gift to celebrate his birth.

Tanalis's symbol is an oak leaf with an upward pointing arrow.

## Patron Taint

Tanalis's focus and purpose for being is to protect the forest. As such, his taint serves as a reminder to his followers to do the same. When a patron taint is indicated, roll 1d6. When a caster has acquired all six taints at all levels of effect, there is no need to roll any more. Alternately, the GM may choose one of the six options if they feel that one is relevant to the caster's recent circumstances.

1. Caster's kinship with the foliage of the woods deepens.
  - a. Caster's skin tone changes to a greenish-brown. (+2 hide in woodlands)
  - b. Caster gains a +3 to climb in trees
  - c. Caster's skin toughens, becoming bark-like. (+2 AC)
2. Caster's connection to the forest becomes more binding.
  - a. If caster is not presently in the forest, he smells the scent of the woodlands as if he were.
  - b. Caster hears the sound of a wolf howl every night at midnight.
  - c. Henceforth, absence from the forest takes its toll on the caster. Any time the caster is away from woodlands for longer than 1 month, she loses the ability to cast spells and suffers a -2 to attack with a bow until spending at least 1 night in the woods.
3. Caster gains greater empathy to the animals of the woods.
  - a. Caster gains a +2 on any personality check involving woodland animals.
  - b. Caster picks one type of woodland animal (or chosen by GM). She can communicate freely with that animal type
  - c. Caster may communicate with all woodland animals and they immediately recognize the caster as a protector of the woods.
4. As a consummate hunter, the follower of Tanalis must excel at stealth.
  - a. Henceforth, whenever the caster fails at a sneak silently roll, he takes 1d3 points of non-lethal damage (it will never take the caster to 0).
  - b. The caster receives a bonus of +2 sneak silently in woodland environments.
  - c. The caster's footsteps make no sound in woodlands; sneak silently bonus increases to +6.
5. Tanalis has invested his brethren with a shadow of his skill with the bow.
  - a. Caster gains a +2 initiative when using a bow.
  - b. Caster adds +2 on crit table rolls when using a bow.
  - c. Caster scores a critical hit with a bow on a 19-20.
6. The wolf is sacred to Tanalis, giving his followers a special connection with this animal
  - a. Caster's irises turn yellow.
  - b. Caster's movement rate increases to 40'
  - c. Caster gains the ability of scent, as per a wolf.



## Patron Spells

### Control Plants

Level: 1

Range: 30'

Duration: varies

Casting Time: 1 action

Save: varies

General: Caster exercises control over plants and their essence for a variety of effects. Caster may choose any effect equal to or less than the result rolled.

Manifestation: Green glow surrounds caster.

Corruption: n.a.

Misfire: Caster breaks out in a poison ivy type rash, takes 1d3 damage, -1 agility for 1 week or until magically healed.

**1:** Disapproval or lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure.

**12-13:** Caster can cause small plants (not trees) within range to bend and shape, but not move from their spot. Thorns, bushes and vines can tangle to make an impassable thicket, for example. Affected plants will remain in new shape until moved by some other force.

**14-17:** Skin of caster or one target becomes like bark, +2 AC for 1 turn.

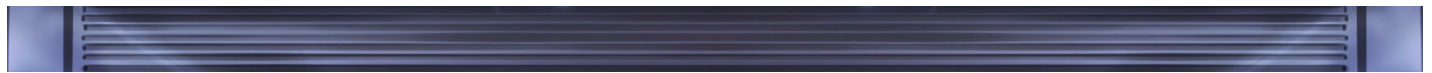
**18-19:** Caster causes plants within range to reach out and entangle a single target for 2d6 rounds. Entangled target receives a Reflex save against the spell check DC to escape; otherwise, it is constrained. A constrained target cannot move or take any action other than to talk. Once constrained, the target can attempt on future rounds to escape with a Strength or Agility check (to break the plants or wiggle free) against the spell check DC. Plants may move 10' from initial location to approach target.

**20-23:** Caster causes trees in the area to reach out and attack one target. Attack roll equals spell check roll. Damage is 3d6+CL. Tree may move 20' from initial location to approach target.

**24-27:** Caster causes plants within range to reach out and entangle one target per CL for 3d6 rounds. Entangled targets receive a Reflex save against the spell check DC to escape; otherwise, it is constrained. A constrained target cannot move or take any action other than to talk. Once constrained, the target can attempt on future rounds to escape with a Strength or Agility check (to break the plants or wiggle free) against the spell check DC. Plants may move 10' from initial location to approach target.

**28-29:** Caster causes plants within range to reach out and entangle any number of targets for 3d6 rounds. Entangled targets receive a Reflex save against the spell check DC to escape; otherwise, it is constrained. A constrained target cannot move or take any action other than to talk. Once constrained, the target can attempt on future rounds to escape with a Strength or Agility check (to break the plants or wiggle free) against the spell check DC. Plants may move 20' to approach target.





**30-31:** Caster causes plants within range to reach out and entangle any number of targets within range for 3d6 rounds. Entangled targets receive a Reflex save against the spell check DC+5 to escape; otherwise, it is constrained. A constrained target cannot move or take any action other than to talk. Once constrained, the target can attempt on future rounds to escape with a Strength or Agility check (to break the plants or wiggle free) against the spell check DC. Plants may move 20' to approach target. Each round constrained, the plants constrict the targets. Plants less than 5' tall cause 2d4 points of damage. Plants with thorns or needles do 2d8 points. Trees do 3d6 points.

**32+:** Caster gains control over all plants within 100' to perform any result above within range.

### Summon Wood Sprite

Level: 2

Range: 50'

Duration: 1 turn

Casting Time: 1 action

Save: special

General: Caster summons one or more wood sprites, a small winged fey creature, which can perform a variety of tasks for the caster. The sprite is 4" tall and has the following stats: Str: 2, Agi: 24, Sta: 14, Per: 20, Int: 14, Luc: 20, AC: 22, HP: 8, move 50', weapons other than cold iron take a -2 penalty on damage. Caster may choose any effect equal to or less than the result rolled. Caster may not have more than one instance of spell in effect at a time. Casting a new instance before the previous one has expired will cause the previous spell to immediately cease. In addition to special actions listed, the sprite may perform mundane actions as requested. The sprite speaks fey and elven.

When multiple sprites are summoned, each may be at a different location.

Spell checks by sprites are at +1 if in a woodland setting. A spell cast by a sprite acts as though it were cast by the caster of the summons to determine specific effects and point of origin.

Manifestation: A sparkle of light appears at the entry point.

Corruption: Caster becomes 6" shorter.

Misfire: Instead of summoning a sprite, the caster pulls the essence of fey magic into herself, turning into a small winged fairy for 1 turn.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.


**12-13:** Failure, but spell is not lost.

**14-15:** Caster calls forth a wood sprite at the target location. Sprite is able to harass an opponent, distracting and disrupting it, causing -2 on all action rolls unless it succeeds on a Will save vs the spell check. This penalty remains as long as the sprite harasses the target.

**16-19:** Caster calls forth a wood sprite at the target location. Sprite may harass an opponent as above, or may cast magic missile (+7 spell check). If the sprite casts a spell, this ends the summons immediately.

**20-21:** Caster calls forth 1d3 wood sprites at the target location. Sprites may harass opponents as above, or may cast magic missile, charm person or invisibility. (+7 spell check). Once the sprites have cast any two spells collectively, or a spell cast by a sprite fails, this ends the summon immediately.





**22-25:** Caster calls forth 1d6 wood sprites at the target location. Sprites may harass opponents as above, or may cast magic missile, charm person, invisibility, scare or phantasm. (+7 spell check). Once the sprites have cast any three spells collectively, or a spell cast by a sprite fails, this ends the summon immediately.

**26-29:** Caster calls forth 2d8 wood sprites at the target location. Sprites may harass opponents as above, or may cast magic missile, charm person, invisibility, scare or phantasm. (+7 spell check). Once the sprites have cast any three spells collectively, or a spell cast by a sprite fails, this ends the summon immediately.

**30-31:** Caster calls forth 2d8 wood sprites at the target location. Sprites may harass opponents as above, or may cast magic missile, charm person, invisibility, scare, phantasm, or fly. (+7 spell check). Once the sprites have cast any three spells collectively, or a spell cast by a sprite fails, this ends the summon immediately. The group of sprites as a whole, may lend the caster or an ally 4 points of luck, which ends the spell immediately. The luck expires at next sunrise. (Requires 1 point of spellburn beyond any used to benefit spell check.)

**32-33:** Caster calls forth 2d8 wood sprites at the target location. Sprites may harass opponents as above, or may cast magic missile, charm person, invisibility, scare, phantasm, fly, dispel magic or slow. (+7 spell check). Once the sprites have cast any four spells collectively, or a spell cast by a sprite fails, this ends the summon immediately. The group of sprites as a whole, may lend the caster or an ally 4 points of luck, which ends the spell immediately. The luck expires at next sunrise. (Requires 2 points of spellburn beyond any used to benefit spell check.)

**34+:** Caster momentarily opens a portal to the shadowy realm of the fey. A swarm of wood sprites come through, harassing all opponents within range. The group of sprites as a whole, may lend the caster and each ally within range 4 points of luck, which ends the spell immediately. The luck expires at next sunrise. (Requires 3 points of spellburn beyond any used to benefit spell check.)





## Hunter's Bow

Level: 3

Range: touched

Duration: 1 hr/level

Casting Time: 1 action

Save: n.a.

General: Caster enchants a bow to be the bane of a certain type of quarry. Caster may designate a very narrow and specific target, or may indicate a category. Categories must at least indicate a race or type of creature (e.g. giant, ogre, dragon, undead, goblin).

Another possible application of the spell is to permanently enchant a bow. In this case, the spell functions the same as Sword Magic, except that the target is a bow rather than a bladed weapon.

Corruption: Roll 1d6: (1-3) minor; (4-5) major; (6) greater.

Misfire: Bow is temporarily cursed, -2 attack and damage for 1 day.

**1:** Disapproval or lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption if arcane + patron taint + misfire; (1) corruption if arcane; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost if arcane.

**12-15:** Failure, but spell is not lost.

**16-17:** Against the bane type, bow grants +1 to attack, +1d3 damage. Chance of hitting a friendly target in melee with bane target drops to 25%.

**18-21:** Against the bane type, bow grants +1d3 to attack, +1d6 damage. Chance of hitting a friendly target in melee with bane target drops to 20%.

**22-23:** Against the bane type, bow grants +1d5 to attack, +1d6 damage, +1 on crit table rolls. Chance of hitting a friendly target in melee with bane target drops to 15%.

**24-26:** Against the bane type, bow grants +CL to attack, +1d8 damage, +2 on crit table rolls. Chance of hitting a friendly target in melee with bane target drops to 10%.

**27-31:** Against the bane type, bow grants +1d3+CL to attack, +1d10 damage, +3 on crit table rolls. Chance of hitting a friendly target in melee with bane target drops to 5%.

**32-33:** Against the bane type, bow grants +1d4+CL to attack, +1d10 damage, +4 on crit table rolls. Attacks made with the bow have no chance of hitting an ally engaged with the bane target.

**34-35:** Against the bane type, bow grants +1d5+CL to attack, +1d12 damage, +5 on crit table rolls, a crit range enhancement of +1. Attacks made with the bow have no chance of hitting an ally engaged with the bane target.

**36+:** Bow becomes the target type's nemesis. Against the bane type, it grants +d8+CL to attack, +2d12 damage, +7 on crit table rolls, a crit range enhancement of +3, a bump of one table for crits. Attacks made with the bow have no chance of hitting an ally engaged with the bane target. Bow allows the wielder to see the target type clearly in spite of invisibility or concealment and to detect the presence of target type within 60', sensing distance and direction, regardless of line of sight.

## Spellburn

Spellburn expended when in defense of woodlands (GM's discretion) is multiplied by 1.5 (rounded down).





## Ubaste - Feline Mother

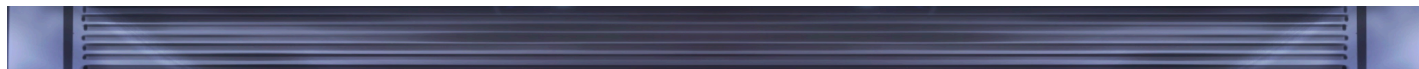
Patron of the felids, the cat people of Felicia, Ubaste is represented by her people as a golden-furred female of their kind. The people of Aegypt also revere her and consider the felids to be Ubaste's chosen people, a contention naturally echoed by the felids. Ubaste is also often looked to for blessing by merchants. She is seen as a mother figure, though a rather distant and aloof one, who brings wealth and prosperity to those who please her.

Ubaste's symbol is a cat paw print.

## CLASSES

Several unofficial classes are listed here for their application in the Pax Lexque campaign setting, the dwarven cleric, the elven ranger, the felid and the gnome. The Dwarven cleric is meant to be available to dwarves in any region. The elven ranger is intended as the standard variety of elf found in the Great Gaullic Forest. Gnomes are native to Cypria and Pamfilia. Felids hail from Felicia.





## Dwarven Cleric

The culture of the dwarves is heavily invested in ritual, heritage and tradition, so it is of no surprise that the dwarves hold tightly to the faith of their fathers. The dwarven cleric is a key part of passing down the heritage for each generation. Also, the dwarves often find themselves in conflict with the darker denizens of the underground. In these cases, the dwarven cleric is integral to the ongoing durability of the dwarven armies.

**Hit Die:** A dwarven cleric gains 1d8 hit points at each level.

**Weapon Training:** Dwarven clerics are trained in the weapons of their patron, Doraga. This includes the hammer, hand axe, battleaxe, and crossbow. They may use any armor or shield without penalty to their spell checks. A dwarven cleric has a static attack bonus, but a random damage bonus. They do not perform mighty deed of arms.

**Alignment:** Dwarven clerics are almost always lawful, as a reflection of the nature of the dwarven patron and culture.

**Magic:** Dwarven clerics cast spells as human clerics, and likewise with turn unholy and divine aid. Their lay on hands is slightly less potent than a human cleric.

**Infravision:** A dwarven cleric can see in the dark up to 60'.

**Slow:** A dwarven cleric has a base movement speed of 20'.

**Underground Skills:** Dwarven clerics have underground skills as per standard dwarves.

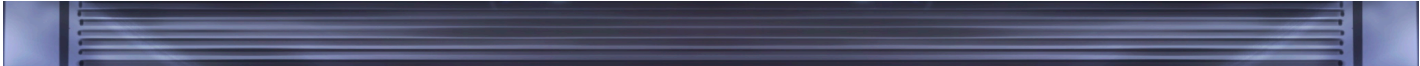
**Luck:** A dwarven cleric's luck applies to armor class and remains fixed over time, even if his Luck score changes.

**Languages:** A dwarven cleric at 1st level speaks dwarven, common and elemental earth. A dwarven cleric knows one additional language for every point of Int modifier.

**Action Dice:** A dwarven cleric's action dice may be used for physical attacks or magic use.

<u>Level</u>	<u>Attack</u>	<u>dam.</u>	Crit Die/	Action						Spells by Level				
			<u>Table</u>	<u>Dice</u>	<u>Ref.</u>	<u>Fort.</u>	<u>Will</u>	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>		
1	+1	+d3	1d8/III	1d20	+0	+1	+1	2	-	-	-	-		
2	+2	+d3	1d8/III	1d20	+0	+1	+1	3	-	-	-	-		
3	+2	+d4	1d10/III	1d20	+1	+2	+2	3	1	-	-	-		
4	+3	+d4	1d10/IV	1d20	+1	+3	+3	4	2	-	-	-		
5	+4	+d5	1d12/IV	1d20	+1	+3	+3	5	3	1	-	-		
6	+5	+d5	1d12/V	1d20+1d14	+2	+4	+4	5	3	2	-	-		
7	+5	+d6	1d14/V	1d20+1d14	+2	+4	+4	6	4	3	1	-		
8	+6	+d6	1d14/V	1d20+1d16	+2	+5	+5	6	4	3	2	-		
9	+7	+d8	1d16/V	1d20+1d16	+2	+5	+5	7	5	4	3	-		
10	+8	+d10	1d16/V	1d20+1d20	+3	+6	+6	7	6	4	3	1		





Dwarven cleric - Lay on Hands

Roll	Same/Adjacent/Opposed
1-11	Failure
12-13	1 dice/ None/ None
14-19	2 dice/ 1 dice/ None
20-21	3 dice/ 2 dice/ 1 dice
22+	4 dice/ 3 dice/ 2 dice





## Elven Ranger (Aquitania Elf)

**Hit Die:** An elven ranger gains 1d8 hit points at each level.

**Alignment:** Elven rangers tend to be good or chaotic. In either case, their primary driving motivation is the protection of their woodland home from any who would do harm to the forest or the elves who live there.

**Weapon training:** Elven rangers focus largely on the use of the bow (either long bow or short bow), though they are also skilled with long sword, short sword, dagger and staff. For armor, they use scale mail or lighter.

**Attack modifier:** Elven rangers receive a random attack modifier rather than a fixed attack modifier at each level. When using a bow, the elven ranger adds this roll to attack and damage. With melee weapons, the random modifier is applied to attack roll only, not damage. Also, when using a bow, this die functions like the warrior's Mighty Deed of Arms.

When firing into melee, the elven ranger may ignore the 50% chance to hit an ally engaged in the melee.

When using a melee weapon, the Elven Ranger uses an agility-based fighting style, thus applying agility modifier to attack, rather than strength modifier.

**Wilderness Skills:** Their natural affinity to the wilderness and the blessings of their patron, Tanalis, Lord of the Forest, has given these elves exceptional skill at operating in natural environments. The bonus is listed by level below. Ability score modifiers apply.

Natural Empathy (personality): The elven ranger is deeply in tune with the natural world, receiving every whisper it communicates to him. He can use this connection to find food and shelter, follow tracks, sense disturbances or blights and calm wild animals.

One with the Forest (agility): The elven ranger is intimately bonded with the forest, being able to move through the most dense foliage at normal movement rate, even up in the forest canopy.

Stealth (agility): As per a thief's sneak and hide abilities, but only in natural environments.

**Luck:** While outdoors, the elven ranger applies his original luck modifier to stealth checks. This modifier does not change as the character's luck changes.

**Languages:** An elven ranger chooses one animal type (type of bird, bears, canines, etc) and may communicate freely with this animal type. Information exchanged is limited by the animal's intelligence.

**Action dice:** An elven ranger may use his action dice for attacks or spells. At 5th level an elven ranger gains a second attack for each round with his second attack die.

**Spells:** Elven rangers gain and cast spells in the same manner as standard elves. The number of spells known is indicated below and is in addition to Patron Bond and Invoke Patron. They do not gain additional spells from intelligence. Their list of available spells is below. Elven rangers casting patron bond towards any patron other than Tanalis incur a -5 on their casting check.

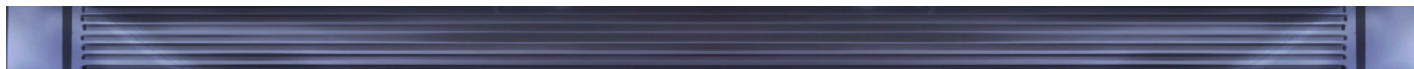
**Infravision:** An elven ranger can see in the dark up to 80'.

**Immunities:** Elves are immune to magical sleep and paralysis.

**Vulnerabilities:** An elven ranger has standard vulnerability to iron.

**Heightened Senses:** Elven rangers are astute and observant, receiving +4 bonus to detect hidden. Moreover, when simply passing within 10 feet of a hidden target, they are entitled to a check to detect it.





<u>Level</u>	<u>Attack</u>	<u>Crit Die/</u> <u>Table</u>	<u>Action Dice</u>	<u>Ref.</u>	<u>Fort.</u>	<u>Will</u>	<u>Spells</u> <u>known</u>	<u>Max</u> <u>spell level</u>	<u>wild.</u> <u>skills</u>
1	+d3	d10/II	1d20	+1	+0	+0	1	1	+3
2	+d3	d12/II	1d20	+1	+0	+0	1	1	+5
3	+d4	d12/II	1d20	+1	+1	+1	2	1	+7
4	+d4	d12/II	1d20	+2	+1	+1	2	1	+8
5	+d5	d14/II	1d20+1d14	+2	+1	+1	3	2	+9
6	+d6	d14/II	1d20+1d16	+2	+2	+2	3	2	+11
7	+d7	d14/II	1d20+1d20	+3	+2	+2	4	2	+12
8	+d8	d16/II	1d20+1d20	+3	+2	+2	4	2	+13
9	+d10	d16/II	1d20+1d20	+3	+3	+3	4	3	+14
10	+d10+1	d20/II	1d20+1d20+1d14	+4	+3	+3	5	3	+15

#### Spells available to Elven Ranger by level

#	1st	2nd	3rd
1	Animal summoning	Agility	Consult spirit
2	Cantrip	Detect evil	Dispel magic
3	Chill touch	Detect invisible	Eternal champion
4	Comprehend languages	Fire resistance	Fly
5	Detect magic	Forget	Gust of wind
6	Feather fall	Invisibility	Haste
7	Find familiar	Mind Shield	Lightning bolt
8	Invoke patron	Ray of enfeeblement	Make Armor
9	Magic missile	Silence	Paralysis
10	Magic shield	Spider web	Planar step
11	Mending	Stamina	Runic alphabet, fey
12	Patron bond	Strength	Slow
13	Ropework	Sword magic	
14	Sleep		
15	Spider climb		



## Felid

The natives of Felicia are a bipedal feline race called the Felids. They are typically known as a people who live for the moment, with little concern for long term matters. The stereotype of the hedonist felid, focused only on enjoying the finer things in life, is an exaggeration, but does have some roots in reality. To be fair, felids are quite capable of directing their attention to serious matters when the circumstance calls for it. Likewise, had their culture been totally bereft of the attention to long term matters, they would not have been able to build a civilization that has thrived for 6000 years.

**Hit points:** A felid gains 1d10 hit points per level.

**Weapon training:** A felid is skilled in the use of these melee weapons: dagger, handaxe, rapier (1d6), scimitar (1d8), short sword, spear, staff. They may use any missile weapon. Felids may use any armor, though they prefer scale mail or lighter.

Felids train with a deft, agile fighting style rather than one based on brute strength. As such, their attack bonus from ability score is based on agility rather than strength. They receive this bonus if they are wearing armor with a check penalty of -4 or less (scale mail or lighter). If a felid wears armor heavier than scale mail, they do not receive any bonus from an ability score, regardless of their strength. Damage bonus is based on strength, as usual. Felids add their agility modifier to any roll on the critical hit table.

**Alignment:** Felids are highly individualistic by nature and tend towards chaotic alignment, though good and neutral felids are not uncommon. Despite this tendency, there are certain aspects of community that are ingrained in the felid psyche. For example, felid society places a high value on family ties.

**Attack Modifier:** Felids do not receive a fixed attack modifier at each level. Instead, they receive a deed die, just like a warrior. At 1st level, this is a d3. The felid rolls this d3 on each attack roll and applies it to both his attack roll and his damage roll.

**Mighty Deed of Arms:** As with a warrior, a felid may declare a deed of arms that is based on the deed die. The GM must exercise discretion on the feasibility of these deeds, as they must be in keeping with the felid's agility-based fighting style. For example, a bull rush to knock an opponent prone is not within their style, whereas maneuvering under a guard's weapon to attack the wizard behind him would be more appropriate.

**Low Light Vision:** A felid can see well in much dimmer light than a human, being able to function normally in dark environments as long as a small bit of light is present. This does not enable seeing in complete darkness, as infravision does.

**Languages:** At first level, a felid speaks their own native language as well as Aegyptian and Latin. They receive one extra language per point of intelligence modifier.

**Hunter skills:** A felid, drawing upon its kinship with feline predators, is skilled in several abilities similar to those of thieves - Climb sheer surfaces, Hide in shadows and Sneak silently.

**Riding skill:** Felids are well known for their ability to ride any sort of beast as a mount. Any skill check made by a felid related to riding is counted as trained.

**Luck:** A felid may choose one weapon as a lucky weapon (as per warriors). Alternately, they may choose one hunter skill to apply a luck modifier to. These modifiers remain fixed as the felid's luck score changes.



<u>Level</u>	<u>Attack</u> <u>(Deed Die)</u>	<u>Crit Die*/</u> <u>Table</u>	<u>Action</u> <u>Dice</u>	<u>Ref</u>	<u>Fort</u>	<u>Will</u>	<u>Climb*</u>	<u>Hide*</u>	<u>Sneak*</u>
1	+d3	1d10/III	1d20	+1	+1	+0	+3	+1	+3
2	+d4	1d12/III	1d20	+1	+1	+0	+5	+3	+5
3	+d5	1d14/III	1d20	+2	+1	+1	+7	+5	+7
4	+d6	1d16/III	1d20	+2	+2	+1	+8	+7	+8
5	+d7	1d20/III	1d20+1d14	+3	+2	+1	+9	+8	+9
6	+d8	1d24/III	1d20+1d16	+4	+2	+2	+11	+9	+11
7	+d10+1	1d30/III	1d20+1d20	+4	+3	+2	+12	+10	+12
8	+d10+2	1d30/III	1d20+1d20	+5	+3	+2	+13	+11	+13
9	+d10+3	2d20/III	1d20+1d20	+5	+3	+3	+14	+12	+14
10	+d10+4	2d20/III	1d20+1d20+1d14	+6	+4	+3	+15	+13	+15

\*A felid's agility modifier is applied to critical hit table rolls and hunter skill checks.





## Gnome

The small folk who dwell in Cypria and Pamfilia, the gnomes, are about the same height as halflings, but tend to be a bit slighter of build. Their diminutive size, however, can be misleading. Gnomes have more than a few tricks up their sleeves (sometimes literally) to dissuade would be enemies. Gnomes are quite skilled at a range of innate magic, especially illusions, automatically having access to some spells.

**Hit points:** Gnomes are tiny people and not fond of physical combat. They gain 1d4 hit points per level.

**Weapon training:** Among standard weapons, gnomes are limited to dagger (which they use like a short sword) and sling, due their small size. If available through gnomish crafters or an appropriately skilled crafter among the big folk, they can have small scale versions of normal weapons made for them. In this case, they may use a modified dagger, short sword, staff, and short bow. Each of these modified weapons does damage at one die type lower than normal. Gnomes may wear any armor up to hide or studded leather without hindrance to their magic. They may wear scale mail, incurring a -4 on spell checks. Wearing any armor heavier than scale prevents their magic from being usable.

Gnomes receive a +2 to their armor class due to their small size.

**Alignment:** Gnomes tend towards good alignment. Generally speaking, their society is good-natured and supportive of each of its members. See the sections for Life in Cypria and Pamfilia for more details.

**Infravision:** A gnome can see in the dark up to 60'

**Languages:** Gnomes at 1st level can speak their own native language and the common human tongue (Latin). Gnomes gain one additional language per point of intelligence modifier.

**Luck:** A gnome picks one spell at first level to be a lucky spell. The gnome's luck bonus is applied to his casting checks for this spell. This is based on the bonus at the time of casting and may change with the gnome's luck score. The lucky spell may be changed when the gnome gets access to a new level of spells.

A gnome receives two rolls on the Luck Score table and applies both of these based on his original luck. A gnome regains luck, similar to a halfling, but not automatically. Each day he is down from his full luck, a gnome makes a luck check. Success indicates regaining 1 luck point that day.

**Innate Magic:** Gnomish use of magic is an inherent part of their being as opposed to a manipulation of strange forces. Their casting is based on personality rather than intelligence. They never receive corruption results from casting. Instead, they always misfire on a natural 1 or 2. Gnomes re-roll a new mercurial check with each casting of any spell. They may spellburn like wizards. Their channeling of magic is strictly mental; it does not require speaking, movement or material components. Even at 0 level, the gnome has one spell.

**Illusion affinity:** Beginning at first level, a gnome is treated as though under the effect of *arcane affinity* (as per result 14-15) for illusion magic. As such, he may select one illusion spell to cast at one higher die and must select one other spell to cast at one lower die. He may cast *arcane affinity* at a later point to improve his affinity. Any result which is less than his current level of affinity means the casting resulted in no change and will require further research. Gnomes gain



*arcane affinity* as a bonus spell at 3rd level. Due to frequently encountering them in gnomish society, gnomes are particularly resistant to illusions. They always get a will save vs an illusion even if there is no reason to doubt it, and their will save is at +2.

**Action Dice:** A gnome's primary action may be an attack or a spell. Any additional action dice are only usable for spells

<u>Level</u>	<u>Attack</u>	<u>Crit Die</u> <u>Table</u>	<u>Action</u> <u>Die</u>	<u>spells</u> <u>known</u>	<u>max</u> <u>level</u>	<u>Ref.</u>	<u>Fort.</u>	<u>Will</u>
0	+0	1d3/l	1d20	1	1	+0	+0	+0
1	+1	1d6/l	1d20	3	1	+1	+0	+1
2	+1	1d6/l	1d20	4	1	+1	+0	+1
3	+2	1d8/l	1d20	5	2	+2	+1	+2
4	+2	1d8/l	1d20	6	2	+2	+1	+2
5	+3	1d10/l	1d20+1d14	7	3	+3	+1	+3
6	+3	1d10/l	1d20+1d16	8	3	+4	+2	+4
7	+4	1d12/l	1d20+1d20	9	4	+4	+2	+4
8	+4	1d12/l	1d20+1d20	10	4	+5	+2	+5
9	+5	1d14/l	1d20+1d20	11	4	+5	+3	+5
10	+5	1d14/l	1d20+1d20+1d14	12	4	+6	+3	+6

Spells available to gnomes by spell level (illusion-related spells in italics):

#	1	2	3	4
1	Animal summoning	Arcane affinity	Dispelling magic	<i>Ethereal Illusion</i>
2	Cantrip	<i>Detect invisible</i>	Fly	Lokerimon's ord. assistance
3	Charm person	Forget	Gust of wind	Polymorph
4	<i>Color spray</i>	<i>Invisibility</i>	<i>Greater Illusion</i>	Wizard sense
5	Detect magic	Knock	Make potion	
6	Find familiar	<i>Magic Mouth</i>	Paralysis	
7	<i>Hallucination</i>	<i>Mirror image</i>	Runic alphabet, fey	
8	Mending	<i>Phantasm</i>	Slow	
9	Ropework	Scare	Sword magic	
10	Sleep	Wizard staff	Write magic	
11	<i>Ventriloquism</i>			



## New illusion spells

### Hallucination

Level: 1

Range: 30'

Duration: varies

Casting Time: 1 action

Save: Will save vs spell check

General: The caster may create a short lived visual illusion. The image appears anywhere within 60' that can be clearly seen by the caster. The maximum duration varies but the caster must concentrate to maintain it. For the purpose of the spell, a visual reference is something that the caster has studied carefully or can see at the time of casting. The illusion may change during the duration, including reacting to events in the environment.

Manifestation: varies

Corruption: n.a.

Misfire: The illusion portrays something radically different from the caster's intent, at the GM's discretion.

**1:** Lost, failure, and worse. Roll 1d4 modified by Luck: (2 or less) patron taint; (3+) misfire.

**2-11:** Failure. Lost.

**12-13:** The caster may create a small, stationary visual illusion, up to 3' across. The illusion must be based on a visual reference. It can last at most 1d3 rounds. A creature with reason to disbelieve the illusion can make a Will save to see through it. Any creature that touches the illusion automatically discovers it is not real.

**14-17:** The caster may create a visual illusion, up to 6' across. The illusion must be based on a visual reference. It can last at most 1d6 rounds. The illusion may move 20' per round, though it may not go more than 80' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. Any creature that touches the illusion automatically discovers it is not real.

**18-19:** The caster may create a visual illusion, up to 6' across. The illusion must be based on a visual reference. The illusion can last at most 3d6 rounds. The illusion may move 30' per round, though it may not go more than 100' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. Any creature that touches the illusion automatically discovers it is not real.

**20-23:** The caster may create a visual illusion, up to 10' across. The illusion must be based on a visual reference. The illusion can last at most 3d6 minutes. The illusion may move 60' per round, though it may not go more than 200' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. Any creature that touches the illusion automatically discovers it is not real.

**24-27:** The caster may create a visual illusion, up to 20' across. The illusion can last at most 1 turn. The illusion may move 60' per round, though it may not go more than 200' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. If the illusion is not based on a visual



reference, the viewers automatically receive a chance to save at +4. Any creature that touches the illusion automatically discovers it is not real.

**28-29:** The caster may create a visual illusion, up to 50' across. The illusion can last at most 1d3 turns. The illusion may move 100' per round, though it may not go more than 300' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. If the illusion is not based on a visual reference, the viewers automatically receive a chance to save at +2. Any creature that touches the illusion automatically discovers it is not real.

**30-31:** The caster may create a visual illusion, up to 100' across. The illusion can last at most 1d6 turns. The illusion may move 100' per round, though it may not go more than 300' away from the caster and must always remain in line-of-sight to the caster. A creature with reason to disbelieve the illusion can make a Will save to see through it. Any creature that touches the illusion automatically discovers it is not real.

**32+:** The caster may create a visual illusion, up to 200' across. The illusion can last at most 2 hours. The illusion may move at any speed, though it may not go more than 400' away from the caster and must always remain in line-of-sight to the caster. The illusion may be of anything the caster can imagine. Any creature that touches the illusion will receive an opportunity to save for disbelief.

### Greater Illusion

Level: 3

Range: varies

Duration: varies

Casting Time: 1 action

Save: Will vs spell check

General: The caster creates an intricate illusion that encompasses multiple senses - visual, auditory, scent and thermal. It must originate within line of sight of the caster. Anyone touching the illusion will immediately realize that it is not solid. Depending on the illusion, this may or may not be a cause for disbelief (such as an illusion of a ghost). An observer which has reason to disbelieve (GM's discretion) may attempt a will save against the spell.

For the purpose of the spell, a reference is something that the caster has studied carefully or can perceive at the time of casting. Lack of a reference may or may not incite a saving throw, depending on the spell check. During concentration, the caster may modify the illusion as desired, including reacting to events in the environment. Once the caster ceases concentrating or moves outside of the spell range, the illusion will continue in a designated pattern chosen by the caster. This pattern does not react to the environment.

Corruption: Roll d6: (1-2) minor, (3-4) major, (5) Caster's grip on reality loosens just a little; permanent -1 to save against illusions, (6) Caster becomes ethereal whenever in total darkness.

Misfire: The illusion portrays something radically different from the caster's intent, at the GM's discretion.

**1:** Lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1) corruption; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost.





**12-15:** Failure, but spell is not lost.

**16-17:** The illusion may originate anywhere within 100' of the caster and may move up to 60'/round and up to 200' away from the caster. It may be up to 30' across. If the caster does not have a reference for the illusion, an observer may attempt a will save to recognize it isn't real. The duration is 1 turn / level.

**18-21:** The illusion may originate anywhere within 400' of the caster and may move up to 80'/round and up to 400' away from the caster. It may be up to 60' across. If the caster does not have a reference for the illusion, an observer may attempt a will save to recognize it isn't real. The duration is 1 turn / level.

**22-23:** The illusion may originate anywhere within 1000' of the caster and may move up to 100'/round and up to 600' away from the caster. It may be up to 100' across. If the caster does not have a reference for the illusion, an observer may attempt a will save to recognize it isn't real. The duration is 1 hr / level.

**24-26:** The illusion may originate anywhere within 1000' of the caster and may move up to 100'/round, remaining within 1000' from the caster. It may be up to 300' across. If the caster does not have a reference for the illusion, an observer may attempt a will save to recognize it isn't real. The duration is 1 day.

**27-31:** The illusion may originate anywhere within 2000' of the caster and may move up to 100'/round, remaining within 2000' from the caster. It may be up to 500' across. Lack of a reference alone does not grant a will save. An observer must have some reason to doubt the illusion to attempt a save. The duration is 1 week.

**32-33:** The illusion may originate anywhere within 1 mile of the caster and may move up to 100'/round, remaining within 1 mile from the caster. It may be up to 500' across. Lack of a reference alone does not grant a will save. An observer must have some reason to doubt the illusion to attempt a save. The duration is 1 month / level.

**34-35:** The illusion may originate anywhere within the caster's line of sight and may move up to 200'/round. It may be up to 500' across. Lack of a reference alone does not grant a will save. An observer must have some reason to doubt the illusion to attempt a save. The duration is 1 yr / level.

**36+:** The illusion may originate anywhere within the caster's line of sight and may move up to 200'/round. It may be up to 500' across. Lack of a reference alone does not grant a will save. An observer must have some reason to doubt the illusion to attempt a save. The duration is 1 yr / level.

The illusion has breached the veil between reality and imagination. Even making physical contact with the illusion will require a will save vs the spell check DC to realize that it is not solid. If the illusion is of a thing that would cause damage, an observer who has not made a successful will save will take ½ the damage that would normally be associated with that thing, up to a maximum of 3 points per level of the caster.

If the caster expends at least 5 points of spellburn, one of which is permanent, the duration of the spell becomes permanent.



## Ethereal Illusion

Level: 4

Range: 400'

Duration: varies

Casting Time: 1 action or more

Save: special (vs spell check result and vs spell check DC), see below

General: The caster conjures forth an illusion that draws on proto-matter from the ethereal plane. This stuff of dreams incorporates into the illusion and gives it a semi-real quality. Anyone making contact with the illusion must make a successful will save vs the spell check DC to realize that the illusion is not solid. Note that if the illusion is not of a solid object, this realization may be irrelevant. The illusion can encompass sight, sound, smell, and thermal components.

The caster need not have firsthand experience with what the illusion is portraying. An observer which has reason to disbelieve (GM's discretion) may attempt a will save against the spell check result.

If the illusion is of a thing that would do damage (e.g. a giant swinging a club, a fireball spell, etc), a creature being targeted can take actual damage due to the infusion of ethereal matter. Even if the target succeeds in disbelieving, it will still take  $\frac{1}{2}$  damage from this ethereal matter.

If the illusion is of an attacking creature or object, the caster must succeed in an attack roll against the target, applying intelligence modifier to the attack roll. Such an attack will do normal damage as appropriate to the attack, up to the maximum indicated for the check result.

Each check result also has a maximum total damage indicated. Once this total is reached, the ethereal matter is expended and the illusion ends, regardless of the duration remaining, unless otherwise indicated.

If the illusion is of an attack spell, it will have a saving throw as per the simulated spell (usually reflex for  $\frac{1}{2}$  damage). If multiple targets are affected by the spell, add the damage from every target to determine the total used up by the illusion. Use the actual damage taken, after reflex save, etc. Regardless of the type of damage delivered, apply to the maximum total before reducing the damage for a successful disbelief. If a target has damage resistances or immunities vs the type of damage being simulated, those resistances will still apply. They will reduce the damage dealt to the target but will not reduce the amount of the total damage used up.

The illusion may originate anywhere within 400' of the caster and may move up to 100'/round, remaining within 400' from the caster. It may be up to 60' across.

Corruption: Roll d8. (1-3) minor; (4-6) major; (7) greater; (8) The caster's body (and gear) becomes ethereal, forever being ghost-like and incorporeal. Any attempt to attack the caster will require magical weapons, which will affect the caster normally. The caster will take half damage from magical attacks such as spells and dragon breath. Magical healing will likewise be halved. The caster will be immune to disease, acid and poison.

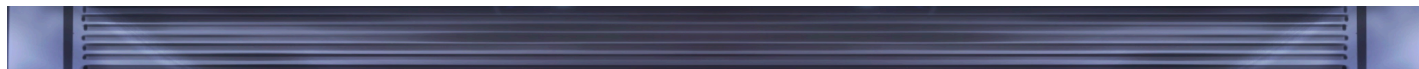
Misfire: The illusion portrays something radically different from the caster's intent, at the GM's discretion.

**1:** Lost, failure, and worse. Roll 1d6 modified by Luck: (0 or less) corruption + patron taint + misfire; (1) corruption; (2-3) patron taint; (4+) misfire.

**2-11:** Failure. Lost.

**12-17:** Failure, but spell is not lost.





- 18-19:** The damage is a maximum of 5d6 per target per round. The maximum total damage is 5 points per caster level. The maximum duration is 2d6 rounds.
- 20-23:** The damage is a maximum of 6d6 per target per round. The maximum total damage is 7 points per caster level. The maximum duration is 3d6 rounds.
- 24-25:** The damage is a maximum of 7d6 per target per round. The maximum total damage is 9 points per caster level. The maximum duration is 4d6 rounds.
- 26-28:** The damage is a maximum of 8d6 per target per round. The maximum total damage is 11 points per caster level. The maximum duration is 5d6 rounds.
- 29-33:** The damage is a maximum of 10d6 per target per round. The maximum total damage is 15 points per caster level. The maximum duration is 1 turn.
- 34-35:** The damage is a maximum of 14d6 per target per round. The maximum total damage is 25 points per caster level. The maximum duration is 1d3 turns.
- 36-37:** The damage is a maximum of 20d6 per target per round. The maximum total damage is 40 points per caster level. The maximum duration is 1 hour.
- 38+:** The caster has not simply channeled a conduit for ethereal matter, but rather torn a chunk of the ethereal realm into this world. The damage is a maximum of 25d6 per target per round. The maximum total damage is 80 points per caster level. The duration is permanent. After the maximum damage is reached, the illusion will remain, but no longer do damage.



# Appendix

## Graphics Citations

All images altered from their original state.

Sword & scroll: combination of public domain images

Fasces footer: edited from public domain image

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Pax Lexque is a campaign setting based on an alternate reality historical earth in which the Roman Empire was co-mingled with conventional elements of fantasy - elves, dwarves, wizards, clerics, giants, dragons and everything else you'd expect.

After a magical war tore the Roman Empire apart, the empire is now rebuilding, with its eyes on its eternal motto, "Pax Lexque" or "Peace and Law". The campaign's starter modules place PCs in a special forces arm of the imperial army. Their squad is sent on missions to deal with unexplained problems left over from the magical war - cursed or haunted battlefields, horrific monsters summoned during the war, necromancers and diabolists who still try to delve into forbidden knowledge.

This guide is meant as a sandbox environment. The world of the Great Sea region is presented with its history and geography broken down to twenty nations, ready for characters to explore. Nineteen new patrons particular to this world are described, six of which are presented in full detail, complete with patron spells. Also included are four new character classes: Dwarven Cleric, Elven Ranger, Felid (or catfolk) and Gnome.



This product is compatible with the  
Dungeon Crawl Classics Role Playing Game.